शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT
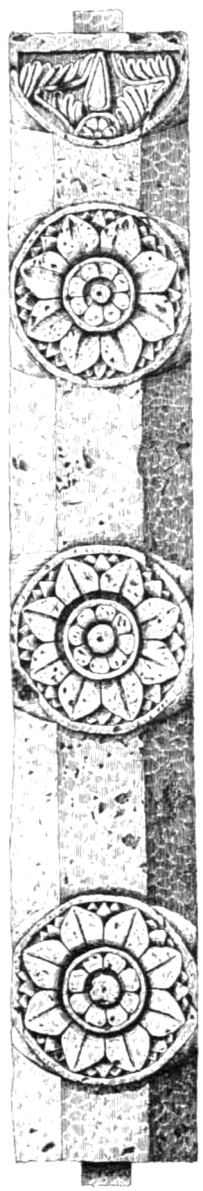
AT THE UNIVERSITY OF CHICAGO

अल्लटाचार्योद्द्रावितः पाठक्रमः Designed by Andrew Ollett

THE PAST ABSOLUTIVE PARTICIPLE

Ktáḥ ❀ क्तः

PARTICIPLES

Participles are so called because they **participate** in the nature of both verbs and adjectives. (Really.)

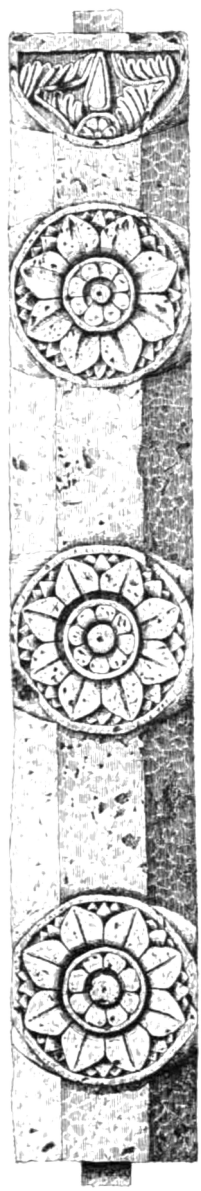They are one important class of **verbal adjectives**.

PARTICIPLES

They are verbal ...

- because [from the perspective of morphology] they are **formed** from verbal roots

- because [from the perspective of syntax] they inherit the **syntactic properties** of their verbs

PARTICIPLES

They are adjectival ...

- because [from the perspective of morphology] they are **inflected** for gender, number, and case
- because [from the perspective of syntax] they **agree** with a head noun in those categories (gender, number, and case)
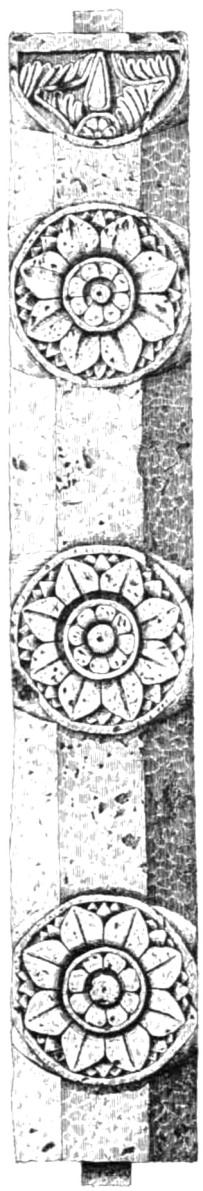
PARTICIPLES

This sounds overwhelming, but **English** (and most European languages) uses participles in almost exactly the same ways:
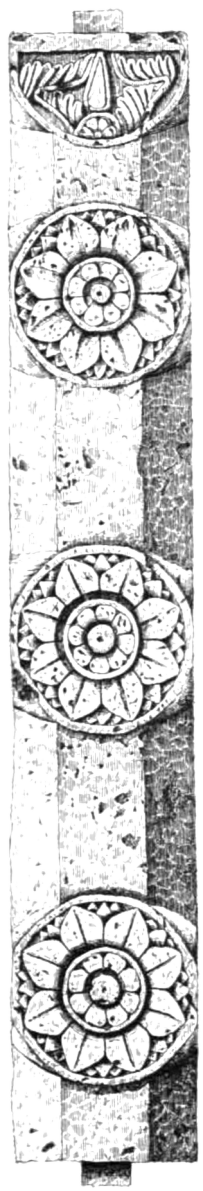
beat → beaten

verb   participle

PARTICIPLES

I have **beaten** them.

(participle as part of the verb, active voice)

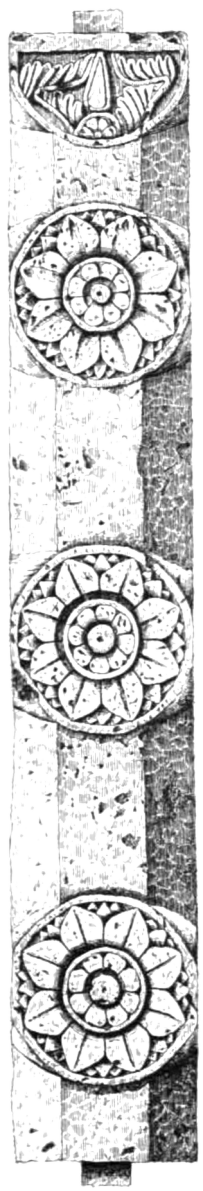sanskrit at uchicago

PARTICIPLES

They were **beaten** by me.

(participle as part of the verb, passive voice)

PARTICIPLES

The **beaten** team will not advance.

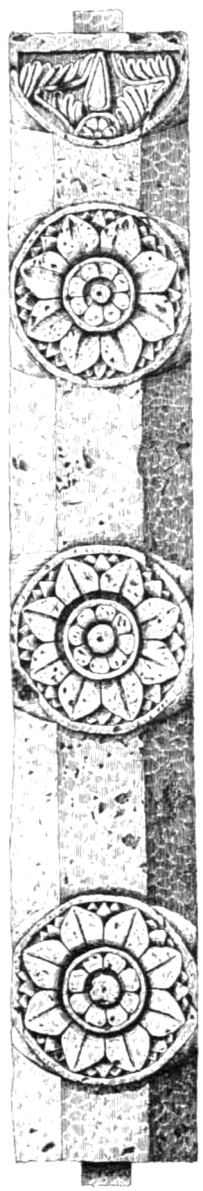(participle as an attributive adjective)
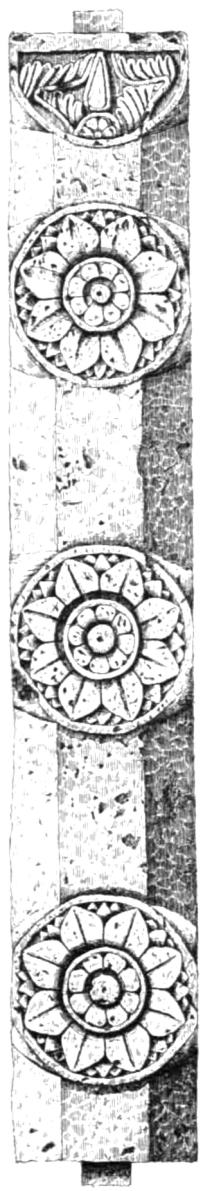
PARTICIPLES

The **beaten** will not advance.

(participle as a substantive)

sanskrit at uchicago

PARTICIPLES

Sanskrit has a number of verbal adjectives that behave in this way, which we can call "participles."

Before we talk about their **formation** and **use**, we have to say a little bit about *verbal roots*.

VERBAL ROOT

Sanskrit grammar makes heavy use of the concept of a **verbal root**, the common element which all forms of a verb share. Consider the following English words:

He **does**	A **doing**
She **did**	A **doer**
I have **done**	A **deed**
You **do**	

What is the common element?

sanskrit at uchicago

VERBAL ROOT

Sanskrit grammar makes heavy use of the concept of a **verbal root**, the common element which all forms of a verb share. Consider the following English words:

He **does**	A **doing**	
She **did**	A **doer**	"do"
I have **done**	A **deed**	
You **do**		

What is the common element?

VERBAL ROOT

Now consider the following Sanskrit words:

kr̥tiḥ "doing"

karaṇam "doing"

karōti "[she] does"

akārṣīt "[she] did"

kārakaḥ "doer"

kartā "doer"

kr̥tyaḥ "to be done"

What is the common element?

VERBAL ROOT

Now consider the following Sanskrit words:

kṛtiḥ "doing"

karaṇam "doing"

karōti "[she] does"

akārṣīt "[she] did"

kārakaḥ "doer"

kartā "doer"

kṛtyaḥ "to be done"

√*kṛ*

"do"

This is an **abstraction** from the various forms. It is (mostly) never actually used, but instead is the form **from which** grammarians derive the forms on the left.

Its representation is therefore **conventional** (it is represented as *kṛ* because that is convenient for grammarians: we would easily have represented it as √*kar* as well).

What is the common element?

Sanskrit at uchicago

VERBAL ROOT

Sanskrit verbs are usually cited as **verbal roots**.

This is how you will find them in most dictionaries and grammars, because we build all of the other forms from the verbal root.

I will cite them with the square root sign:

√kṛ   *or*   √कृ

VERBAL ROOT

If you remember **vowel gradation**, you will recognize that verbal roots are usually taught in the **zero grade**, that is, without any *guṇáḥ* (full grade) or *vŕddhiḥ* (lengthened grade) strengthening:

√kṛ	"do"	NOT √kar or √kār
√śru	"hear"	NOT √śrō or √śrau
√dṛś	"see"	NOT √darś or √dārś
√bhū	"become"	NOT √bhō or √bhau

sanskrit at uchicago

VERBAL ROOT

But this generally only applies to roots with the vowels
i/*ī*, *u*/*ū*, and *ṛ*/*ṝ* in them. Other patterns apply to roots with
a/*ā*/*ai* and *ē*.

√gam   "go"
√gai   "sing"
√sēv   "serve"

KTAḤ

One of the most common participles is formed by adding the suffix -*tá*- directly onto a verbal root. Generally the root *does not undergo any change* when this suffix is added (i.e., it stays in the *zero grade*).

KTAḤ

I will generally refer to this form as *Ktaḥ*, because that is how the Sanskrit grammarian Pāṇini refers to it. I'll introduce other names for it shortly.

NOTE: *Ktaḥ* is the name of the suffix, of which *taḥ* is the suffix itself, and *K* is an *anubandhaḥ* or "marker" that says that the form to which it is added stays in the zero grade, without *guṇáḥ* or *vṛ́ddhiḥ*.

KTAḤ

√kṛ   "do"   + táḥ →   kṛtáḥ   "done"

√śru   "hear"   + táḥ →   śrutáḥ   "heard"

√smṛ   "remember"   + táḥ →   smṛtáḥ   "remembered"

√bhū   "become"   + táḥ →   bhūtáḥ   "become"

√smi   "smile"   + táḥ →   smitáḥ   "smiled"

KTAḤ

Sometimes *sandhi* between the final consonant of the root and the initial *t* of the suffix takes place, resulting in a very slightly different form:

√viś "enter" + táḥ → viś-táḥ

√dṛś "see"   + táḥ → dṛś-táḥ

KTAḤ

Sometimes *sandhi* between the final consonant of the root and the initial *t* of the suffix takes place, resulting in a very slightly different form:

√viś "enter" + táḥ → viś-táḥ   →   viṣṭáḥ   "entered"

√dṛś "see" + táḥ → dṛś-táḥ   →   dṛṣṭáḥ   "seen"

KTAḤ

For other types of verbal roots, the root takes a slightly different form. You can either consult *Adhyayanavidhiḥ* about these patterns, or just memorize them:

√gam	"go"	+ táḥ →	gatáḥ	"gone"
√man	"think"	+ táḥ →	matáḥ	"thought"
√han	"strike"	+ táḥ →	hatáḥ	"struck"

KTAḤ

For other types of verbal roots, the root takes a slightly different form. You can either consult *Adhyayanavidhiḥ* about these patterns, or just memorize them:

√sthā "stand" + táḥ → sthitáḥ "stood"

√dā "give" + táḥ → dattáḥ "given"

√dhā "place" + táḥ → hitáḥ "placed"

KTAḤ

For other ways of forming the *Ktaḥ* participle, see *Adhyayanavidhiḥ*. Right now you can simply memorize those that don't fit the pattern.
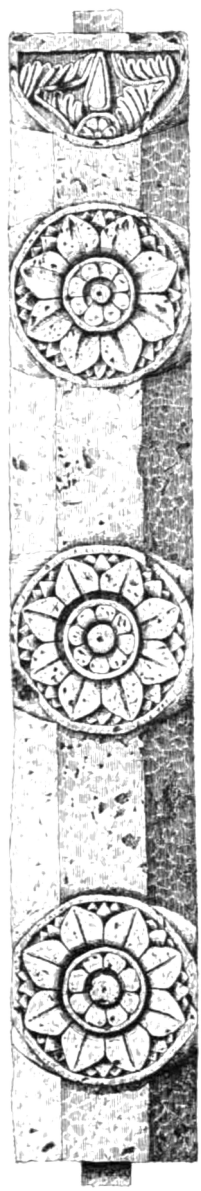
√paṭh "read"   + táḥ →   paṭhitáḥ "read"

KTAḤ

The *Ktaḥ* forms are **adjectives** with a stem in *-a* (masculine and neuter) and *-ā* (feminine).

gatáḥ   "gone" (masc.)

gatám, gaténa, gatáya, gatát, gatásya, gaté etc.

gatám   "gone" (neut.)

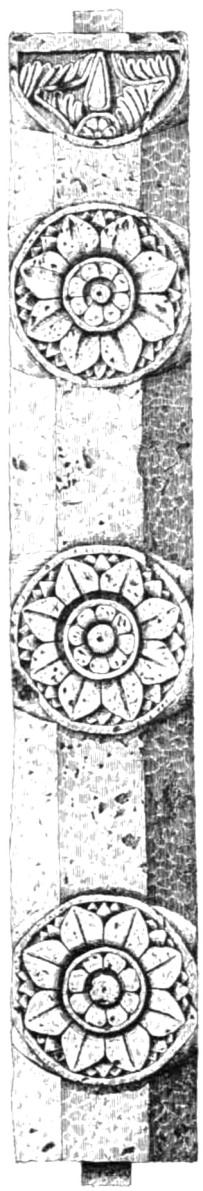gatám, gaténa, gatáya, gatát, gatásya, gaté etc.

gatā́   "gone" (fem.)

gatā́m, gatáyā, gatā́yai, gatā́yāḥ, gatā́yāḥ, gatā́yām, etc.

KTAḤ – USE

Ktaḥ forms are conventionally called **past passive participles** or (**p.p.p.**s) in English-language materials.

The pseudo-Sanskrit term *bhūtē kṛdanta* is simply a translation of the English phrase "past participle."
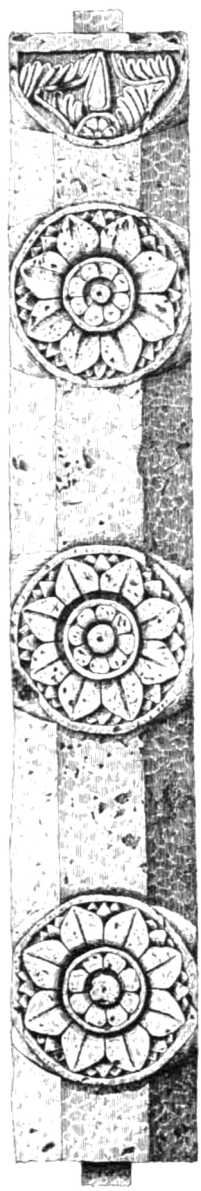
KTAḤ – USE

Past

They are generally used with reference to *past time*, that is, to refer to an action that was completed in the past. (Sometimes they are called *perfective* participles for the same reason.)

kṛtam · gṛhakāryam ·

"The homework **is done**"

i.e., it is not still to be done, or currently being done, but **finished** already.

KTAḤ – USE

Passive

They are used to express the **patient** (*karma*) of the verbal action, if the verb admits of such a thing:

hatāḥ · vayam ·

"We are **struck**"

i.e., we are the *patient* of striking, rather than the *agent* (we are not the ones striking)
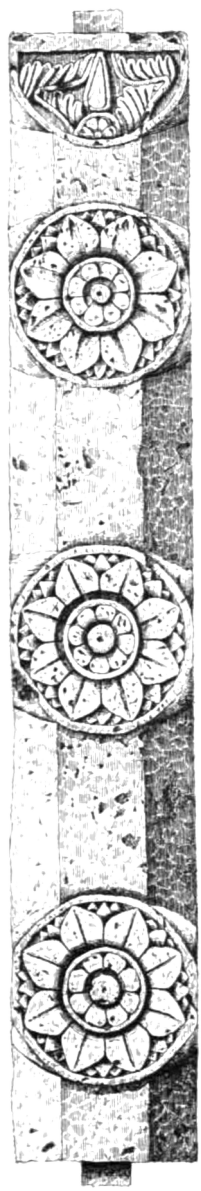
KTAḤ — USE

Passive?

There is a slight complication, however, in that **passive only applies to transitive verbs** (i.e., verbs that have both an agent and a patient). Many verbs are **intransitive**. In these cases the *Ktaḥ* form agrees not with the patient — because there is no patient — but rather with the agent:

sthitāḥ · vayam ·

"We have **stood**"
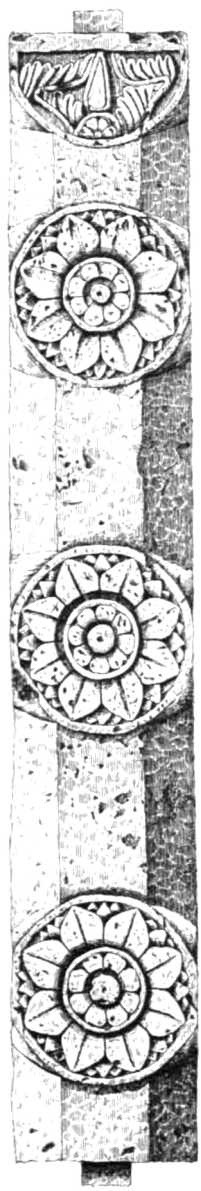
i.e., we are the ones standing.

KTAḤ – USE

Passive?

Furthermore, some verbs that are conventionally considered transitive (like verbs of motion) more or less consistently express the **agent** through *Ktaḥ* forms:

gatāḥ · vayam ·

"We have **gone**"

i.e., we are the one who have gone (the *agent*), not the ones who have been *gone to*.

KTAḤ – USE

Passive?

It would be more correct to call these **absolutive** participles, because they exhibit **absolutive** alignment (expressing both the subject of an intransitive verb and the object of a transitive verb), but you should feel free to call them whatever you want (*Ktáḥ*, p.p.p.s, *niṣṭhā́*, *bhūtē kr̥danta*, whatever).

Note that "past participle" will not be specific enough, because we will encounter a "past active participle" (or more pedantically: a "past ergative participle") later on (Pāṇini's *KtavatU*).

AS A PREDICATE

The order of subject and predicate doesn't matter.

AS A PREDICATE

Passive (Patient-oriented) use

śabdaḥ · **śrutaḥ** · [masc. sg.]

"A sound **was heard**."

vṛkṣāḥ · **dṛṣṭāḥ** · [masc. pl.]

"The trees **were seen**."

vanam · **viṣṭam** · [neut. sg.]

"The forest **was entered**."

सत्त्ति
sanskrit at uchicago

AS A PREDICATE

Passive (Patient-oriented) use

To express the **agent** in such constructions, use the **instrumental case**. [You can translate these as either English passives or English actives.]

śabdaḥ · śrutaḥ · **rāmēṇa** ·

"A sound was heard **by Rāma.**"

"**Rāma** heard a sound."

AS A PREDICATE

Passive (Patient-oriented) use

Note that these sentences should **never** have an accusative, because the patient (which would be the direct object and hence accusative in an active sentence) is the subject.

We will discuss **ditransitive verbs**, the exception to this rule, later on.

AS A PREDICATE

Active (Agent-oriented) use

rāmaḥ · **gataḥ** · [masc. sg.]

"Rāma **has gone = is gone.**"

vṛkṣāḥ · **sthitāḥ** · [masc. pl.]

"The trees **have stood = are standing.**"

AS A PREDICATE

Active (Agent-oriented) use

These sentences, too, should **never** have an accusative, because the verbs are not transitive and therefore do not take a patient/direct object.

AS A QUALIFIER

Ktáḥ forms can also simply modify a noun, just like any other adjective. They will agree with their **head** (the noun they qualify) in gender, number, and case.

śrutam · śabdam · [anusmarāmi ·]

"I recall the sound **that was heard**."

AS A QUALIFIER

Ktáḥ forms can also simply modify a noun, just like any other adjective. They will agree with their **head** (the noun they qualify) in gender, number, and case.

dṛṣṭān · janān · [cintayāmi ·]

"I think about the people **who have been seen.**"

AS A QUALIFIER

They can also be used **substantively**, that is, without the noun that they modify (cf. "the quick and the dead").

mṛtāḥ · [na · punaḥ · āgacchanti ·]

"**The dead** [lit. those who have died] do not come back."

AS A QUALIFIER

They can also be used **substantively**, that is, without
the noun that they modify (cf. "the quick and the dead").

kṛtam · [śuciṣyasē ·]

"You will regret **what was done**."