

शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett



ĀTMAṆĒPADAM

आत्मनेपदम्

DIATHESIS

Verbs in Sanskrit can take two different sets of endings:
parasmaipadám and *ātmanēpadám*.

पचति (3rd person singular present *parasmaipadám*)

पचते (3rd person singular present *ātmanēpadam*)

This distinction is sometimes called the *padam* of the verb form, and sometimes its “voice.”

DIATHESIS

I use “diathesis” to refer to the **form** of the endings (either *parasmaipadám* or *ātmanēpadám*).

I use “voice” to refer to a specific syntactic **function**, namely, the agreement of the verb with either the agent (active voice) or the patient (passive voice).

DIATHESIS

All *parasmaipadám* forms are **active**, and all **passive** forms are *ātmanēpadám*, but there some *ātmanēpadám* forms are **active**, and these are often called “middle voice” forms.

| | Active voice (kartári prayōgaḥ) | Passive voice (kármaṇi prayōgaḥ) |
|---------------|------------------------------------|-------------------------------------|
| Parasmaipadám | ✓ | — |
| Ātmanēpadám | ✓ | ✓ |

DIATHESIS

What is the difference in meaning between active forms in the *parasmaipadám* (the “regular” active-voice forms) and active forms in the *ātmanēpadám* (the “middle-voice” forms)?

| | Active voice (kartári prayōgaḥ) | Passive voice (kármaṇi prayōgaḥ) |
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| Ātmanēpadám | ✓ | ✓ |

We'll answer this after learning the forms!

ĀTMANĒPADAM ENDINGS

3.4.78

Recall the verbal endings that Pāṇini teaches:

| | sg. | du. | pl. |
|-----------------|-----|------|-----|
| 3 rd | tiP | tas | jhi |
| 2 nd | siP | thas | tha |
| 1 st | miP | vas | mas |

parasmaipadām

| | sg. | du. | pl. |
|-----------------|------|-------|-------|
| 3 rd | ta | ātām | jha |
| 2 nd | thās | āthām | dhvam |
| 1 st | iṬ | vahi | mahiṆ |

ātmanēpadām

ĀTMANĒPADAM ENDINGS

3.4.78

The ātmanēpadám endings here are actually those of the imperfect and aorist. Here are the **present** endings:

| | sg. | du. | pl. |
|-----------------|-----|------|------|
| 3 rd | tē | ātē | ntē |
| 2 nd | sē | āthē | dhvē |
| 1 st | ē | vahē | mahē |

ātmanēpadám

PARADIGMS

Present indicative (लट्) of √मन् “think” (cf. *mens, mind*),

4th class (दिवादिगणः).

| | sg. | du. | pl. |
|-----------------|---------|-----------|-----------|
| 3 rd | mányatē | mányētē | mányantē |
| 2 nd | mányasē | mányēthē | mányadhvē |
| 1 st | mányē | mányāvahē | mányāmahē |

ātmanēpadām

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ātmanēpadām

Note that the stem vowel -a- combines with the endings to produce -ē- in these persons and numbers!



ENDING SELECTION

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ENDING SELECTION

What does the selection of *parasmaipadám* or *ātmanēpadám* endings mean?

In most cases, **nothing**! Certain verbs just take one set of endings or the other.

चिन्तयामि “I think” (*parasmaipadi*)

मन्ये “I think” (*ātmanēpadi*)

ENDING SELECTION

NOTE:

You will probably notice, however, some patterns in the **meanings** of verbs that take *ātmanēpadám* endings (called *ātmanēpadi* verbs): they are often **intransitive**, their agents are usually marked as **experiencers** or they otherwise refer to **internal states**, and so on.



ENDING SELECTION

In some cases, however, a verb can take either set of endings (hence it is called *ubhayapadi*, “having both *pada*-endings), depending on what is meant.

ENDING SELECTION

The *paramsaipadám* endings are the “default” for active voice (when the **agent** is the subject of the verb), and the *ātmanēpadám* endings are the “default” for the passive voice (when the **patient** is the subject of the verb, which we haven’t learned yet), but the *ātmanēpadám* endings are used in the active voice when:



ENDING SELECTION

For certain verbs, under certain conditions of **transitivity** and **meaning**, and with certain **preverbs**:

ENDING SELECTION

For certain verbs, under certain conditions of **transitivity** and **meaning**, and with certain **preverbs**:

√क्रम् “step”

क्रामति

“he steps” (*parasmaipadam*)

उप-क्रमते

“he approaches” (*ātmanēpadam*)

ENDING SELECTION

For certain verbs, under certain conditions of **transitivity** and **meaning**, and with certain **preverbs**:

√ज्ञा “know”

तत् • जानाति

“he knows it” (transitive, *parasmaipadam*)

जानीते

“he knows” (intransitive, *ātmanēpadam*)

ENDING SELECTION

For certain verbs, under certain conditions of **transitivity** and **meaning**, and with certain **preverbs**:

√यम् “restrain”

उप-यच्छति

“he fools around with” (*parasmaipadam*)

उप-यच्छते

“he marries” (*ātmanēpadam*)

ENDING SELECTION

I.3.72

For certain verbs, when the **result of the action accrues to the agent**:

√पच् “cook”

पचति

“he cooks” (implied: *for someone else*)

पचते

“he cooks” (implied: *for himself*)

ENDING SELECTION

I.3.72

For certain verbs, when the **result of the action accrues to the agent**:

√यजू “sacrifice”

यजति

“he puts on a sacrifice”
(for someone else; used of a priest hired to perform a sacrifice)

यजते

“he puts on a sacrifice”
(for himself; used of someone who hires a priest to perform a sacrifice)



ENDING SELECTION

For certain verbs, when the **result of the action accrues to the agent**:

This is the motivation for the names of the endings, literally, “a word for oneself” (*ātmanē padam*) and “a word for another” (*parasmai padam*).

NEXT STEPS



Memorize the *ātmanēpadám* endings of the present indicative (*laṭ*) and practice them with verbs in classes 1, 4, 6 and 10.



Now, for all verbs you learn, learn whether it is *parasmai-*, *ātmanē-*, or *ubhaya-padi*.



Pay attention to the differences in meaning between similar verbs (with the same verbal root and/or preverbs) in the *parasmaipadám* and *ātmanēpadám*.

