

शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अस्रटाचार्योद्धावितः पाठऋमः 🎇 Designed by Andrew Ollett



ĀTMANĒPADAM



आत्मनेपदम्





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

पचिति (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."





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).

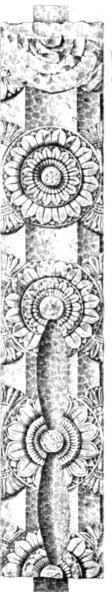




All *parasmaipadám* forms are **active**, and all **passive** forms are *ātmanēpadám*, but there some *ātmanēpadám* forms are **active**, and these are often called "middle voice" forms.

	Active voice (kartári prayōgaḥ)	Passive voice (kármaṇi prayōgaḥ)
Parasmaipadám	✓	_
Ātmanēpadám	✓	✓





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)?

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Parasmaipadám	✓	_
Ātmanēpadám	✓	✓

We'll answer this after learning the forms!





ĀTMANĒPADAM ENDINGS

Recall the verbal endings that Pāṇini teaches:

	sg.	du.	pl.		sg.	du.	pl.
3 rd	tiP	tas	jhi	3 rd	ta	ātām	jha
2 nd	siP	thas	tha	2 nd	thās	āthām	dhvam
1 st	miP	vas	mas	1 st	iŢ	vahi	mahiŃ

parasmaipadám

ātmanēpadám





ĀTMANĒPADAM ENDINGS

The ātmanēpadám endings here are actually those of the imperfect and agrist. 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 (ऌट्) of √मन् "think" (cf. *mens*, *mind*),

4th class (दिवादिगणः).

	sg.	du.	pl.		
rd	mánya tē	mány ētē	mánya ntē		
nd	mánya sē	mány ēthē	mánya dhvē		
st •	mány ē	mányā vahē	mányā mahē		
	ātmanēpadám				





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1 st	mány ē	mányā vahē	mányā mahē	
ātmanēpadám				

Note that the stem vowel -acombines with the endings
to produce - \bar{e} - in these
persons and numbers!





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





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)





NOTE:

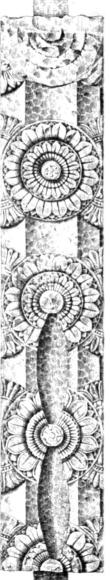
You will probably notice, however, some patterns in the **meanings** of verbs that take *ātmanēpadám* endings (called *ātmanēpadi* verbs): they are often **intransitive**, their agents are usually marked as **experiencers** or they otherwise refer to **internal states**, and so on.





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.





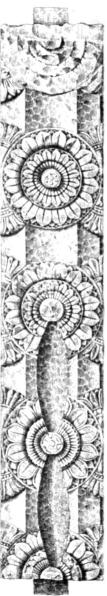
The paramsaipadám endings are the "default" for active voice (when the agent is the subject of the verb), and the ātmanēpadám endings are the "default" for the passive voice (when the patient is the subject of the verb, which we haven't learned yet), but the ātmanēpadám endings are used in the active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





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





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

√ऋम् "step"

ऋामति "he steps" (parasmaipadam)

उप-ऋमते "he approaches" (ātmanēpadam)





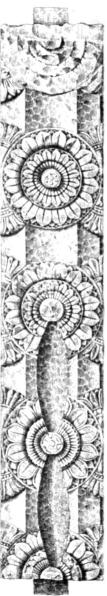
For certain verbs, under certain conditions of **transitivity** and **meaning**, and with certain **preverbs**:

√्ञा "know"

तत् • जानाति "he knows it" (transitive, parasmaipadam)

जानीत "he knows" (intransitive, ātmanēpadam)





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

√यम् "restrain"

उप-यच्छति "he fools around with" (parasmaipadam)

उप-यच्छतं "he marries" (ātmanēpadam)





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

√पच् "cook"

पचिति "he cooks" (implied: for someone else)

पचर्त "he cooks" (implied: for himself)





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

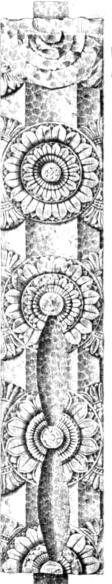
√यज् "sacrifice"

यजति

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

यजते

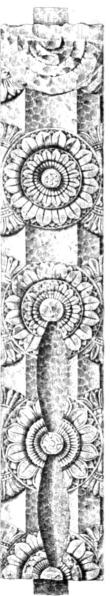
"he puts on a sacrifice"
(for himself; used of someone who hires a priest to perform a sacrifice)



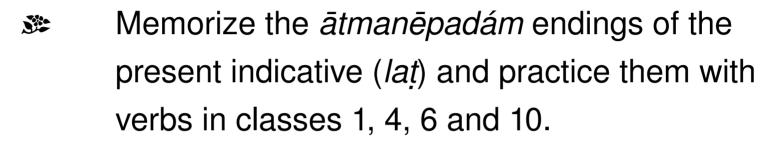
For certain verbs, when the **result of the action** accrues to the agent:

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



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*.

