

शिखागोविश्वविद्यालये

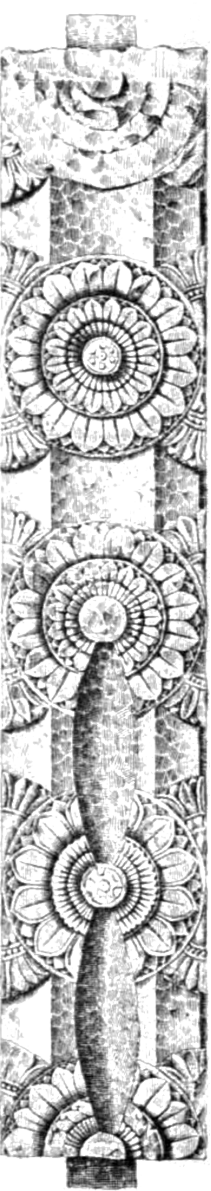
प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett

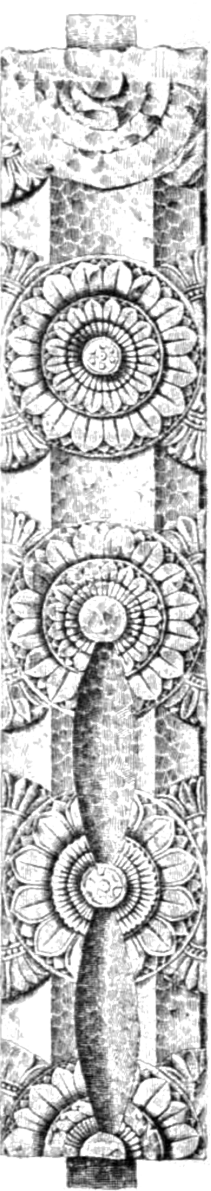


PREVERBS

upasargāḥ



उपसर्गाः



PREVERBS

Verbs in Sanskrit are often used with short indeclinable words that modify their meanings in various ways.

PREVERBS

These are very similar to **phrasal verbs** in English:

*Let me **look** this word.

Let me **look** this word **up**. [transitive]

He **works**.

He **works** **out**. [intransitive]

We'll **work** it **out**. [transitive]

PREVERBS

Pāṇini calls these elements *gātiḥ*, which I translate as “verbal prefixes,” since they usually appear right before the verb in Classical Sanskrit.

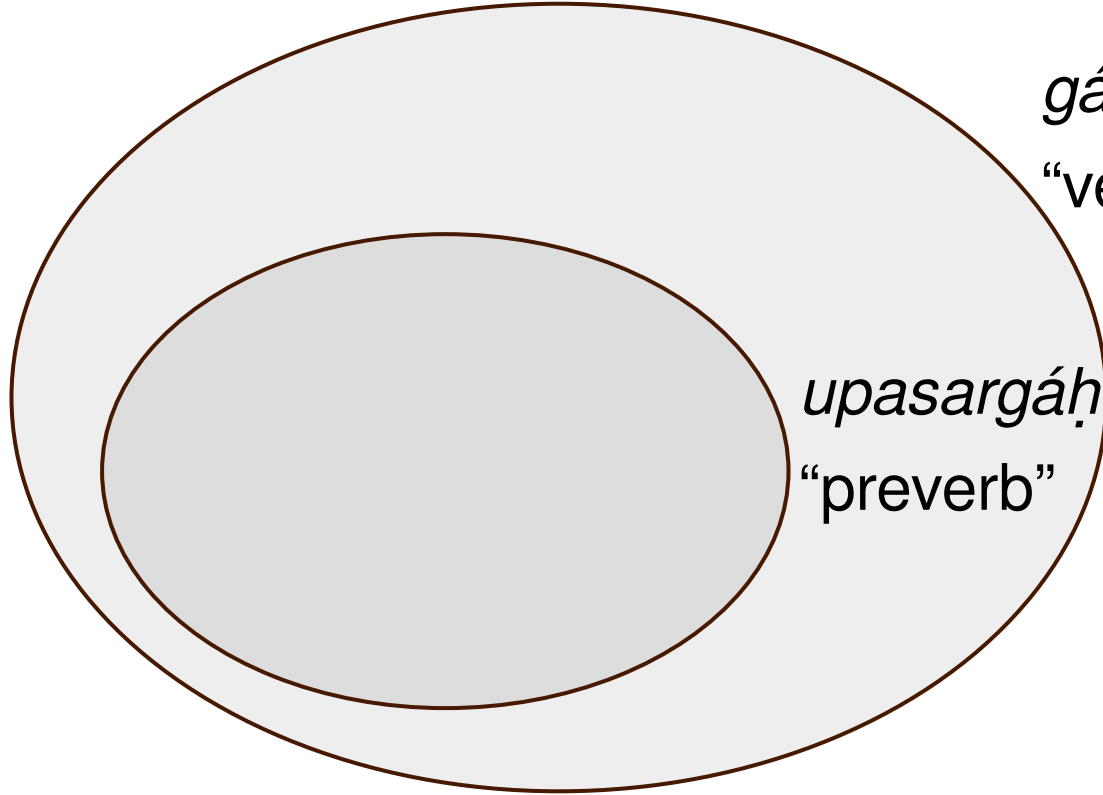
- ❁ Sanskrit is **easier** in this respect than English, since the non-verbal element of a phrasal verb in English can generally appear in two places.
- ❁ In Vedic Sanskrit, verbal prefixes are often separated from their verbs by other words.

PREVERBS

The category of “verbal prefixes” includes a variety of indeclinable forms, including some that can be formed *ad hoc* (for instance *nṛṭyanmayūrī-bhavati*, “he becomes a dancing peacock”).

We’ll start by discussing **one category** called *upasargāḥ* or **preverbs**, which is the most common and important group of verbal prefixes.

PREVERBS



PREVERBS

Sanskrit has about 20 short words that might be regarded as “directional adverbs” (in most cases). In conjunction with a verb they are called *upasargāḥ*.

*prá párá ápa sám
ánu áva nís dús ví ā
ní ádhi ápi áti sú úd
abhí práti pári úpa*

PREVERBS

These words, when prefixed to a verb, will change its meaning (and in some cases trigger either *parasmaipadam* or *ātmanēpadam* endings):

√गम्

गच्छति

“He goes”

आ + √गम्

आगच्छति

“He comes”

PREVERBS

These words, when prefixed to a verb, will change its meaning (and in some cases trigger either *parasmaipadam* or *ātmanēpadam* endings):

√दा

ददाति

“He gives” (*parasmaipadam*)

आ + √दा

आदत्ते

“He takes” (*ātmanēpadam*)

PREVERBS

A preverb **effectively creates a new verb**, which can be used in any verbal derivative:

आ-√दा “take”

आदत्ते “He takes” (present finite verb)

आत्तः “taken” (*tá*-participle)

आदानम् “taking” (verbal noun)

PREVERBS

The “directional” meaning is most evident with verbs of motion:

√सृ “flow”

सरति “It flows”

PREVERBS

The “directional” meaning is most evident with verbs of motion:

√सृ “flow”

प्रसरति “It flows [forth]”

PREVERBS

The “directional” meaning is most evident with verbs of motion:

√सृ “flow”

उपसरति “It flows [nearby or secretly]”

PREVERBS

The “directional” meaning is most evident with verbs of motion:

√सृ “flow”

परिसरति “It flows [around]”

PREVERBS

The “directional” meaning is most evident with verbs of motion:

√सृ “flow”

निःसरति “It flows [out]”

PREVERBS

The “directional” meaning is most evident with verbs of motion:

√सृ “flow”

अवसरति “It flows [down]”

PREVERBS

But very often there are **idiomatic** meanings that just have to be learned:

अवसरः lit. “down-flowing”: chance, occasion, turn

उपनयनम् lit. “leading-near”: initiation

पराक्रमः lit. “stepping-towards”: valor

OTHER PREFIXES

Sanskrit has a lot of other verbal prefixes which are, however, generally used with a smaller number of verbal roots (usually $\sqrt{\text{kr}}$ “do”). You can just learn them as separate verbs:

सत्- $\sqrt{\text{कृ}}$ “welcome, treat respectfully”

अलम्- $\sqrt{\text{कृ}}$ “adorn”

अस्तम्- $\sqrt{\text{गम्}}$ “set” (of the sun and moon)

CVI

5.4.50

There is also a way to make verbal prefixes *ad hoc*, namely by adding a suffix Pāṇini calls *cvi*. If you replace the final *-a* of a nominal stem with *-ī*, you can use it as a prefix to the verbs \sqrt{kr} “make” and $\sqrt{bhū}$ “become”:

शुक्ल० “white”

शुक्लीकरोति “he/she/it makes [something] white”

शुक्लीभवति “he/she/it becomes white”

ADPOSITIONS

The “directional adverbs” called which we previously called preverbs (*upasargāḥ*) can sometimes serve a different syntactic function: they can **take a noun phrase** as a complement, exactly like prepositions in English.

We can call them “adpositions,” because they can occur either before the noun phrase (like prepositions) or after it (like postpositions). The Sanskrit term is *karmapravacanīyāḥ*.

ADPOSITIONS

Here are a few examples:

प्रति + accusative “towards, for, regarding”

वाल्मीकिम् · प्रति · प्रेषितः · दूतः ·

“A messenger sent to Vālmīki”

ADPOSITIONS

Some common adpositions are not used as *upasargas*:

विना + acc./instr. “without”

दण्डेन • विना • दण्डितः •

“Punished **without a staff**”

ADPOSITIONS

Some common adpositions are not used as *upasargas*:

सह + instrumental “with”

रामेण · सह · गच्छति ·

“She goes **with Rāma**”

PRĀDI-TATPURUṢĀḤ

Finally we'll mention the use of the *prādi* words in compounds. Note the use of the words *su-* and *duḥ-/dur-/ku-* to mean “good” and “bad” in *tatpuruṣaḥ* compounds:

सुजनः “a good person”

दुर्जनः “a bad person”

Compare Greek *eu-* [eu] (< **h₁su*) and *dys-* [dys] (< **dus*).

PRĀDI-TATPURUṢĀḤ

Finally we'll mention the use of the *prādi* words in compounds. Note the use of the words *su-* and *duḥ-/dur-/ku-* to mean “good” and “bad” in *tatpuruṣaḥ* compounds:

सुकविः “a good poet”

कुकविः “a bad poet”

Compare Greek *eu-* [eu] (< **h₁su*) and *dys-* [dys] (< **dus*).

PRĀDI-BAHUVRĪHAYAḤ

The *prādi* words can also occur in *bahuvrīhi* compounds, in which case you generally have to understand the first member as if it were adjectivally modifying the second:

उत्कन्धरः “with an upraised neck”

विजनः “in which people are gone; desolate”

