



शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett



PRESENT PARTICIPLES

ŚatR-ŚānaCau



शतृशानचौ



PARTICIPLES (REVIEW)

We've now learned **two** types of participles:

- ❁ The **past passive** participle formed with *-tá-* (Pāṇini's *Ktá*) and its substitutes
- ❁ The **past active** participle formed with *-távat-* (Pāṇini's *KtávatU*)

Pāṇini calls these two forms together *niṣṭhā*. They are formed by adding the suffixes directly to the verbal root.



PARTICIPLES (REVIEW)

Remember, once again, that these are **verbal adjectives** that **modify** a head noun, with which they agree in gender, number, and case, and also **express** a role in the verbal action (either **agent** or **patient**).



PRESENT PARTICIPLES

We can also form **verbal adjectives** that correspond in form and meaning to the **present tense**. These are **present participles**.



USAGE

Before discussing their formation, we need to say a few words about how present participles are used.



USAGE

Unlike the **past participles** (*niṣṭhā*), they cannot appear as the principal predicate in a sentence:

- ✓ रामो गतः "Rāma has gone."
- X रामो गच्छन् "Rāma is going."



USAGE

Unlike the **past participles** (*niṣṭhā*), they cannot appear as the principal predicate in a sentence:

- ✓ रामो गतः “Rāma has gone.”
- ✗ रामो गच्छन् “Rāma is going.”
- ✓ रामो गच्छति “Rāma is going.”



USAGE

This means that the present participle **can only ever be used to describe a participant in a verbal action that is expressed, somewhere else, by another verb.**

[The major exception to this is the absolute construction, which we'll discuss in the next lecture.]



USAGE

Your first instinct will be to use an English participle (“doing,” “sleeping,” “thinking,” etc.) to translate Sanskrit participles. This will sometimes work, but remember that both Sanskrit and English participial phrases are **adverbial**, and you should always think about the possible relation between the participial phrase and the main verb.



USAGE

रामः सीतायाः स्मरन् न स्वपिति

“Rāma, remembering Sītā, does not sleep.”



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TEMPORAL:

Most often the participle expresses an action that takes place *at the same time* as the main verb.

“Rāma, while he is remembering Sītā, does not sleep.”

“Rāma, so long as he remembers Sītā, does not sleep.”



USAGE

रामः सीतायाः स्मरन् न स्वपिति

“Rāma, remembering Sītā, does not sleep.”

CAUSAL:

The participle can imply a causal relation to the main verb.

“Rāma, because he is remembering Sītā, does not sleep.”



USAGE

रामः सीतायाः स्मरन् न स्वपिति

“Rāma, remembering Sītā, does not sleep.”

CONDITIONAL:

The participle can imply an antecedent condition to the main verb.

“Rāma, if he remembers Sītā, does not sleep.”



USAGE

रामः निमीलन्नपि न स्वपिति

“Rāma, although shutting his eyes, does not sleep.”

CONCESSIVE:

Participles with a concessive force (“although,” “despite,” etc.) are usually accompanied by the inclusive particle *api* and hence should be more immediately recognizable.

“Rāma, although he shuts his eyes, does not sleep.”



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Remember that present participles can describe **any** noun in a sentence, not just the agent. In those cases you will often have to use an English subordinate clause:



USAGE

रामं सीतायाः स्मरन्तं निद्रा नागता

“Sleep did not come to Rāma, thinking of Sītā.”

“As Rāma was thinking of Sītā, sleep did not come to him.”

[Here Rāma, and the participle describing him, are in the accusative case.]



USAGE

Present participles are therefore like converbs, in that they express adverbial modifiers of a verb, usually best rendered by English subordinate clauses. They differ:

- ❁ in **meaning**, since converbs almost always express a **prior** action, and present participles almost always express a **simultaneous** action.



USAGE

Present participles are therefore like converbs, in that they express adverbial modifiers of a verb, usually best rendered by English subordinate clauses. They differ:

- ❁ in **syntax**, since converbs are indeclinables taken to modify the **agent** of the main verb, and present participles instead can modify **any** noun, so long as they agree in gender, number, and case.



FORMATION

Present participles are formed from the present stem of a verb. The *parasmaipadám* and *ātmanēpadám* forms are different. Let's start with the *parasmaipadám* forms.



FORMATION – ŚATR

Pāṇini calls the suffix that forms the *parasmaipadām* present participle Śatr̥. It is an *-nt-*stem adjective, with a strong stem in *-ant-* and a weak stem in *-at-*, very similar to possessive adjectives in *-vat-* and *-mat-* (with one major difference introduced later).



FORMATION – ŚATR

The easiest way to determine the **strong stem** of a present participle is to lop the ending *-i* off of the third person plural *parasmaipadám* present form:

CLASS 1	√bhū	bhāvanti
CLASS 4	√div	dīvyanti
CLASS 6	√tud	tudánti
CLASS 10	√cur	cōráyanti



FORMATION – ŚATR

The easiest way to determine the **strong stem** of a present participle is to lop the ending *-i* off of the third person plural *parasmaipadám* present form:

CLASS 2	√ad	adánti
CLASS 3	√hu	júhvati
CLASS 5	√su	sunvánti
CLASS 7	√rudh	rundhánti
CLASS 8	√tan	tanvánti
CLASS 9	√krī	krīṇánti



FORMATION – ŚATR

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CLASS 7	√rudh	rundhánti
CLASS 8	√tan	tanvánti
CLASS 9	√krī	krīṇánti

Note that there is no nasal here! The strong and weak forms of the participle in the third class are identical!



FORMATION – ŚATR

The **feminine stem** is formed, as usual, by adding the suffix $-ī$. But note that it is added to the **strong stem** in the thematic classes and the **weak stem** in the athematic classes:

CLASS 1	√bhū	bhávantī-
CLASS 4	√div	dīvyantī-
CLASS 10	√cur	cōráyantī-



FORMATION – ŚATR

The **feminine stem** is formed, as usual, by adding the suffix $-ī$. But note that it is added to the **strong stem** in the thematic classes and the **weak stem** in the athematic classes:

CLASS 2	√ad	adátī-
CLASS 3	√hu	júhvatī-
CLASS 5/8	√su	sunvatī-
CLASS 7	√tan	rundhatī-
CLASS 9	√krī	krīṇatī-



FORMATION – ŚATR

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The sixth class, however, can take either form:

CLASS 6 √tud tudántī- / tudatī-

And so can second-class roots ending in ā:

CLASS 2 √yā yántī- / yātī-



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	दीव्यन्		दीव्यन्तः
<i>dvitīyā</i> (2 nd) accusative	दीव्यन्तम्	दीव्यन्तौ	दीव्यतः
<i>trīyā</i> (3 rd) instrumental	दीव्यता		दीव्यद्भिः
<i>caturthī</i> (4 th) dative	दीव्यते	दीव्यद्भ्याम्	दीव्यद्भ्यः
<i>pañcamī</i> (5 th) ablative			
<i>ṣaṣṭhī</i> (6 th) genitive	दीव्यतः		दीव्यताम्
<i>saptamī</i> (7 th) locative	दीव्यति	दीव्यतोः	दीव्यत्सु
<i>sambōdhanam</i> vocative	दीव्यन्	दीव्यन्तौ	दीव्यन्तः

Inflection of *dīvyat-* “gambling” [\sqrt{div}] (masc.)



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	दीव्यन्		दीव्यन्तः
<i>dvitīyā</i> (2 nd) accusative	दीव्यन्तम्	दीव्यन्तौ	दीव्यतः
<i>trīyā</i> (3 rd) instrumental	दीव्यता		दीव्यद्भिः
<i>caturthī</i> (4 th) dative	दीव्यते	दीव्यद्भ्याम्	दीव्यद्भ्यः
<i>pañcamī</i> (5 th) ablative			
<i>ṣaṣṭhī</i> (6 th) genitive	दीव्यतः		दीव्यताम्
<i>saptamī</i> (7 th) locative	दीव्यति	दीव्यतोः	दीव्यत्सु
<i>sambōdhanam</i> vocative	दीव्यन्	दीव्यन्तौ	दीव्यन्तः

Inflection of *dīvyat-* “gambling” [\sqrt{div}] (masc.)



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	दीव्यत्	दीव्यन्ती	दीव्यन्ति
<i>dvitīyā</i> (2 nd) accusative			
<i>trīyā</i> (3 rd) instrumental	दीव्यता		दीव्यद्भिः
<i>caturthī</i> (4 th) dative	दीव्यते	दीव्यद्भ्याम्	दीव्यद्भ्यः
<i>pañcamī</i> (5 th) ablative			
<i>ṣaṣṭhī</i> (6 th) genitive	दीव्यतः		दीव्यताम्
<i>saptamī</i> (7 th) locative	दीव्यति	दीव्यतोः	दीव्यत्सु
<i>sambōdhanam</i> vocative	दीव्यन्	दीव्यन्तौ	दीव्यन्तः

Inflection of *dīvyat-* “gambling” [\sqrt{div}] (neut.)



FORMATION – ŚATR

Note that the neuter nom.-acc. du. is either *-antī* or *-atī*, in exactly the same circumstances as the feminine stem (i.e., *-antī* in classes 1, 4, 10; *-atī* in classes 2, 3, 5, 7, 8, and 9, and both in class 6).



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	दीव्यन्ती		दीव्यन्त्यः
<i>dvitīyā</i> (2 nd) accusative	दीव्यन्तीम्	दीव्यन्त्यौ	दीव्यन्तीः
<i>trīyā</i> (3 rd) instrumental	दीव्यन्त्या		दीव्यन्तीभिः
<i>caturthī</i> (4 th) dative	दीव्यन्त्यै	दीव्यन्तीभ्याम्	दीव्यन्तीभ्यः
<i>pañcamī</i> (5 th) ablative			
<i>ṣaṣṭhī</i> (6 th) genitive	दीव्यन्त्याः		दीव्यन्तीनाम्
<i>saptamī</i> (7 th) locative	दीव्यन्त्याम्	दीव्यन्त्योः	दीव्यन्तीषु
<i>sambōdhanam</i> vocative	दीव्यन्ति	दीव्यन्त्यौ	दीव्यन्त्यः

Inflection of *dīvyantī*- “gambling” [\sqrt{div}] (fem.)



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	ददत्		
<i>dvitīyā</i> (2 nd) accusative	ददतम्	ददतौ	ददतः
<i>trīyā</i> (3 rd) instrumental	ददता		ददद्भिः
<i>caturthī</i> (4 th) dative	ददते	ददद्भ्याम्	
<i>pañcamī</i> (5 th) ablative			ददद्भ्यः
<i>ṣaṣṭhī</i> (6 th) genitive	ददतः		ददताम्
<i>saptamī</i> (7 th) locative	ददति	ददतोः	ददत्सु
<i>sambōdhanam</i> vocative	ददत्	ददतौ	ददतः

Inflection of *dadat-* “giving” [$\sqrt{dā}$] (masc.)



FORMATION – ŚĀNAC

The *ātmanēpadám* participle is formed with a suffix that Pāṇini calls *ŚānaC*. This forms an *a*-stem (or *ā*-stem) adjective, so its inflection is straightforward. But its formation differs between thematic and athematic verb classes.



FORMATION – ŚĀNAC

In thematic classes, the suffix *-māna-* (masculine and neuter) or *-mānā-* (feminine) is added to the present stem.

CLASS 4	√man	mānyamāna-
CLASS 1	√ruc	rōcamāna-



FORMATION – ŚĀNAC

In athematic classes, the suffix *-āna-* (masculine) or *-ānā-* (feminine) is added to the **weak** stem.

CLASS 1	adhī√i	ádihīyāna-
CLASS 3	√hu	júhv-āna-
CLASS 3	√bhr̥	bíbhr-āṇa-
CLASS 3	ā√dā	ā-dad-āna-



FINAL NOTES

Remember that the *padám* of the participle will be the same as that of the finite verb, as required by its preverbs, meanings, etc.

And remember (again!) that participles are **adjectives** and need to agree with their head noun in gender, number, and case!

