



शिखागोविश्वविद्यालये

# प्रारम्भिकसंस्कृतम्

**FIRST-YEAR SANSKRIT**

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett

# REFLEXIVE PRONOUNS

*svādiḥ*



स्वादिः

# WHAT IS A REFLEXIVE?

We have introduced **pronouns**, which can either indicate the speaker(s) or addressee(s) (in the case of **first- and second-person pronouns**) or refer to a third person (**demonstrative pronouns**). Demonstrative pronouns always **refer back** to something introduced previously in the discourse (a phenomenon called *anaphora*).

# WHAT IS A REFLEXIVE?

Languages have restrictions on the way in which pronouns are **bound** to their antecedents. In English, for example, both of the following sentences are possible, but they mean different things because of these binding restrictions:

- ❖ She saw her in the mirror.
- ❖ She saw herself in the mirror.

# WHAT IS A REFLEXIVE?

In Sanskrit, like in English, you can use special *reflexive* forms to indicate that the referent is bound to the *agent* (not subject!) of the verb:

❁ She saw **her** in the mirror.

→ तां दर्पणे ऽपश्यत्

❁ She saw **herself** in the mirror.

→ आत्मानं दर्पणे ऽपश्यत्

# REFLEXIVE PRONOUNS

The most common reflexive pronoun in Sanskrit is the word *ātman-*. This is, of course, a noun in the masculine gender, but can be bound to all genders and numbers:

- ✿ They touched **their own** son.  
→ तौ पुत्रमात्मनः स्पृष्टवन्तौ
- ✿ She saw **herself** in the mirror.  
→ आत्मानं दर्पणे ऽपश्यत्

# REFLEXIVE PRONOUNS

❁ Feeling themselves to be born again

→ पुनर्जातमिवात्मानं मन्यमानाः

punar-jātam iva ātmānam  
manyamānāḥ

The diagram illustrates the reflexive pronoun 'ātmanam' in the phrase 'punar-jātam iva ātmānam'. A curved arrow points from 'ātmanam' to 'manyamānāḥ', indicating that 'ātmanam' is the object of the verb 'manyamānāḥ' (feeling oneself).

# REFLEXIVE PRONOUNS

*Atman-* can also appear in compounds in a reflexive sense:

❁ He saw **what he himself had done.**

→ तेन **आत्मकृतं** दृष्टम्



# REFLEXIVE POSSESSIVE ADJECTIVES

Sanskrit uses genitive case-forms of *ātman-* as well as the adjectives *nija-* and *sva-* to express *reflexive possession* (his own, her own, their own):

- ❁ They touched **their own** son.
- तौ पुत्रमात्मनः स्पृष्टवन्तौ
- तौ **स्वं** पुत्रं स्पृष्टवन्तौ (स्वपुत्रम्)
- तौ **निजं** पुत्रं स्पृष्टवन्तौ (निजपुत्रम्)

# REFLEXIVE POSSESSIVE ADJECTIVES

The form *sva-*, acting as a pronoun, can also appear as a reflexive pronoun in compounds:

☛ He saw **what he himself had done.**

→ तेन **स्वकृतं** दृष्टम्

In this connection there is the stage-direction *svagatam*, literally “to oneself,” or “aside.”



# EMPHATIC

The English reflexive pronouns (myself, yourself, himself, herself, themselves) sometimes have an **emphatic** rather than reflexive sense (cf. German *selbst* or Latin *ipse*):

✿ I **myself** will do it.

# EMPHATIC

When there is a sense that the agent will do an action spontaneously (*suo sponte*), alone, or without much assistance from anyone else, the indeclinable adverb *svayam* is used:

❁ I **myself** will do it.

→ स्वयं करोमि (~ अहमेव करोमि)



# RECIPROCAL

Finally we come to expressions that suggest an action takes place reciprocally. In English this is done by pronouns like “each other.”

- ✿ They shake **each other's** hands.

# RECIPROCAL

In Sanskrit this is usually expressed **either** by indeclinable adverbs meaning “mutually” (*anyōnyam, parasparam, itarētaram, mithaḥ*):

✿ They shake **each other's** hands.

→ **अन्योन्यं** हस्तं स्पृशतः

# RECIPROCAL

Or, in some cases, by a verb in the *ātmanēpadam* (in which case the reciprocal adverbs cannot be used):

✿ They cook for **each other**.

→ व्यतिपचन्ते

# RECIPROCAL

The forms *anyōnya-*, *itarētara-*, and *paraspara-* are sometimes inflected, but less often than they are used as adverbs:

✿ Each other's weak points

→ अन्योन्यस्य मर्माणि (अन्योन्यमर्माणि)



