

शिरवागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्
तृतीयो भागः



सम्पादकः
ऐन्द्रः अल्लटः

अद्यतनः पाठः



लृङ्



(The Aorist)

*Part 2: The Root Aorist, the Thematic Aorist,
the Reduplicated Aorist, and the Passive Aorist*

2. THE ROOT AORIST

For a small class of verbs—those that end in *ā* and *bhū*—the aorist endings can be added directly onto the root *in the parasmaipadam*.

(These same roots use the *s*-aorist in the *ātmanēpadam*.)

(The root aorist can be formed from other roots, and in the *ātmanēpadam*, in the Vedas, but not in Classical Sanskrit.)

(Roots ending in *-ā* take the *r*-ending *-uḥ* in the third person plural, before which the *-ā* is lost; *bhū* takes the *n*-ending *-an*, before which there is the glide *-v*-.)



2. THE ROOT AORIST

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>ábhūt</i>	<i>ábhūtām</i>	<i>ábhūvan</i>
मध्यमपुरुषः	<i>ábhūḥ</i>	<i>ábhūtam</i>	<i>ábhūta</i>
उत्तमपुरुषः	<i>ábhūvam</i>	<i>ábhūva</i>	<i>ábhūma</i>

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>ádāt</i>	<i>ádātām</i>	<i>áduḥ</i>
मध्यमपुरुषः	<i>ádāḥ</i>	<i>ádātam</i>	<i>ábhūta</i>
उत्तमपुरुषः	<i>ádām</i>	<i>ádāva</i>	<i>ádāma</i>



3. THE THEMATIC AORIST

Many roots can form a “thematic” aorist, with the suffix *-a-* (Pāṇini’s *aṅ*) added to a zero grade of the root.

(The root *drś* and roots ending in *-ṛ* take *guṇaḥ* here.)

[7.4.14]

(The thematic aorist is available in both the *parasmaipadam* and *ātmanēpadam*, but in the *ātmanēpadam*, the *s*-aorist is much more common.)



3. THE THEMATIC AORIST

Penultimate nasals are dropped in this form, in contrast to the imperfect of sixth-class verbs, which is otherwise very similar.

Contrast:

असिञ्चत्

‘he sprinkled’
(imperfect)

vs.

असिचत्

‘he sprinkled’
(aorist)



3. THE THEMATIC AORIST

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>ávidat</i>	<i>ávidatām</i>	<i>ávidan</i>
मध्यमपुरुषः	<i>ávidaḥ</i>	<i>ávidatam</i>	<i>ávidata</i>
उत्तमपुरुषः	<i>ávidam</i>	<i>ávidāva</i>	<i>ávidāma</i>

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>ávidata</i>	<i>ávidētām</i>	<i>ávidanta</i>
मध्यमपुरुषः	<i>ávidathāḥ</i>	<i>ávidēthām</i>	<i>ávidadhvam</i>
उत्तमपुरुषः	<i>ávidē</i>	<i>ávidāvahi</i>	<i>ávidāmahi</i>



3. THE THEMATIC AORIST

The roots $\sqrt{\text{वच्}}$ “speak” and $\sqrt{\text{पत्}}$ “fly” form their thematic aorist stems with reduplication and a zero-grade of the root:

$\sqrt{\text{वच्}}$ $\acute{a} + va + vc + a-$ \longrightarrow $\acute{a}v\bar{o}ca-$

$\sqrt{\text{पत्}}$ $\acute{a} + pa + pt + a-$ \longrightarrow $\acute{a}pa\bar{p}ta-$



4. THE REDUPLICATED AORIST

The reduplicated aorist (चङ्) corresponds to present stems in the *tenth* class, i.e., those formed with the suffix णिच्. Thus it generally has a *causative* meaning.

(The roots √श्रि 'resort to,' √द्रु 'melt,' and √स्रु 'run (as liquid)' form this aorist without a causative meaning.)

As the *-a-* in the suffix suggests, this is also a *thematic* conjugation, and hence the endings are identical to the thematic aorist.



4. THE REDUPLICATED AORIST

The *reduplicated syllable* is formed as follows:

- * the *consonant* of the reduplication is the same as in third class presents;
- * the *quality* of the *vowel* is also usually the same as in third class presents (e.g., r_0 becomes i), but additionally a and \bar{a} become i .
- * the *length* of the vowel, however, is adjusted to make the stem conform to a prosodic *template*:
 - ◡ *heavy-light*: this is the *preferred* template;
 - ◡ – *light-heavy*: this template is used when the preceding is not possible.

4. THE REDUPLICATED AORIST

Hence, if the root has a short vowel, and ends in no more than *one* consonant, it will constitute a *light* syllable before the thematic vowel *-a-*. The reduplicating syllable must therefore be *heavy*.

- * if the root begins with a double consonant, the reduplicating syllable will be heavy *anyway*, so no change is needed, e.g.,

√दृ *á + du + dru + a-* \longrightarrow *ádudruva-*

√क्षिप् *á + ci + kṣip + a-* \longrightarrow *ácikṣipa-*

4. THE REDUPLICATED AORIST

Hence, if the root has a short vowel, and ends in no more than *one* consonant, it will constitute a *light* syllable before the thematic vowel *-a-*. The reduplicating syllable must therefore be *heavy*.

- * if the root begins with a *single* consonant, the vowel of the reduplicating syllable is lengthened:

√वृध् $\acute{a} + v\bar{i} + vṛdh + a-$ \longrightarrow $\acute{a}v\bar{i}vṛdha-$

√जन् $\acute{a} + j\bar{i} + jan + a-$ \longrightarrow $\acute{a}j\bar{i}jana-$

√भिद् $\acute{a} + b\bar{i} + bhid + a-$ \longrightarrow $\acute{a}b\bar{i}bhid-$

4. THE REDUPLICATED AORIST

If the root is *heavy*—that is, if it has a long vowel and/or more than one final consonant—then the reduplicating syllable should be *light*. In these cases *a* and *ā* are reduplicated with *a*.

√रक्ष् *á + ra + rakṣ + a-* → *árarakṣ-*

√भिक्ष् *á + bi + bhikṣ + a-* → *ábibhikṣ-*

4. THE REDUPLICATED AORIST

Roots that have a final ṛ take *guṇaḥ*:

$\sqrt{\text{कृ}}$ $\acute{a} + \text{cī} + \text{kar} + \text{a-}$ \longrightarrow $\acute{a}\text{cīkara-}$

Roots that have a medial ṛ can take either *guṇaḥ* (thus creating a heavy syllable) or the zero grade (preserving a light syllable), the reduplicating syllable differs accordingly:

$\sqrt{\text{वृत्}}$ $\acute{a} + \text{vī} + \text{vṛt} + \text{a-}$ \longrightarrow $\acute{a}\text{vīvṛta-}$
 $\acute{a} + \text{va} + \text{vart} + \text{a-}$ \longrightarrow $\acute{a}\text{vavarta-}$

4. THE REDUPLICATED AORIST

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>áśísriyat</i>	<i>áśísriyatām</i>	<i>áśísriyan</i>
मध्यमपुरुषः	<i>áśísriyaḥ</i>	<i>áśísriyatam</i>	<i>áśísriyata</i>
उत्तमपुरुषः	<i>áśísriyam</i>	<i>áśísriyāva</i>	<i>áśísriyāma</i>

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>áśísriyata</i>	<i>áśísriyētām</i>	<i>áśísriyanta</i>
मध्यमपुरुषः	<i>áśísriyathāḥ</i>	<i>áśísriyēthām</i>	<i>áśísriyadhvam</i>
उत्तमपुरुषः	<i>áśísriyē</i>	<i>áśísriyāvahi</i>	<i>áśísriyāmahi</i>



4. THE REDUPLICATED AORIST

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>ávīvṛdhat</i>	<i>ávīvṛdhatām</i>	<i>ávīvṛdhan</i>
मध्यमपुरुषः	<i>ávīvṛdhaḥ</i>	<i>ávīvṛdhatam</i>	<i>ávīvṛdhata</i>
उत्तमपुरुषः	<i>ávīvṛdham</i>	<i>ávīvṛdhāva</i>	<i>ávīvṛdhāma</i>

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	<i>ávīvṛdhata</i>	<i>ávīvṛdhētām</i>	<i>ávīvṛdhanta</i>
मध्यमपुरुषः	<i>ávīvṛdhathāḥ</i>	<i>ávīvṛdhēthām</i>	<i>ávīvṛdhadhvam</i>
उत्तमपुरुषः	<i>ávīvṛdhē</i>	<i>ávīvṛdhāvahi</i>	<i>ávīvṛdhāmahi</i>





5. THE PATIENTIVE/IMPERSONAL AORIST

The suffix चिण्, without any personal endings, is added directly to the root (with the past-tense augment) to form an aorist verb that has *patientive* or *impersonal* syntax.

Patientive: the verb agrees with the *patient* of the action.

Impersonal: the verb agrees with none of the thematic roles, and expresses the *verbal action* itself.

The root takes *Ṇ-vṛddhiḥ*, including the addition of a glide -y- after roots that end in a long -ā.

5. THE PATIENTIVE/IMPERSONAL AORIST

अभि+√धा *abhy-á-dhāy-i*

√दृश् *á-darś-i*

√कृ *á-kār-i*

√वच् *á-vāc-i*

√बुध् *á-bōdh-i*

√ज्ञा *á-jñāy-i*



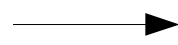


The Prohibitive



To express a *prohibition* (a negative imperative) in Sanskrit, one generally uses the particle *mā́* with an *augmentless* form of the aorist.

मा भूत्



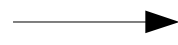
May it not happen, god forbid

मैवं वोचः



Don't speak that way.

मा कार्षीः

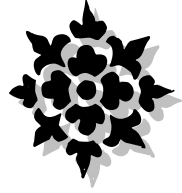


Don't do that.

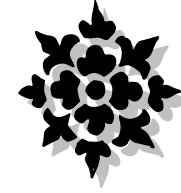
मा भैषीः



Don't be afraid.



लुङ्-पारायणम्



समाप्तम्