शिखागोविश्वविद्यालये

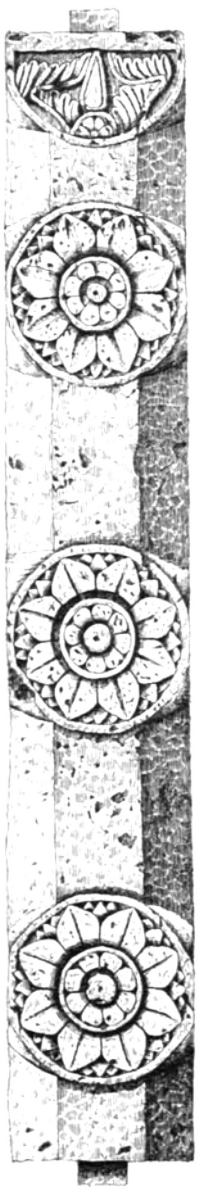# प्रारम्भिकसंस्कृतम्

# FIRST-YEAR SANSKRIT

## AT THE UNIVERSITY OF CHICAGO

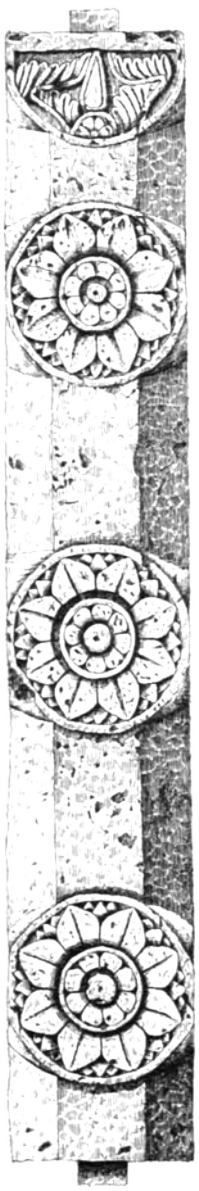अल्लटाचार्योद्द्रावितः पाठक्रमः  *Designed by Andrew Ollett*

# INFINITIVES

## &

# THE AUGMENT -I-

*tumUN iḌ-āgamaś ca* ॐ तुमुनिडागमश्च

# INFINITIVES

In contrast to **finite** verbs, which are so called because they are "limited" (*finitum*) by the categories of person, number, tense, and diathesis, Sanskrit has a number of **non-finite** verbal forms, which do not express **any** of these categories, and which are in fact **indeclinable** (*avyayam*).

# INFINITIVES

One of these non-finite verb forms is called the **infinitive** in English (*tumUN*, after the suffix by which it is formed, in Sanskrit).

🍂      There are several other "infinitives" (in the sense of "non-finite verbal forms") in Sanskrit, but this is the one that most closely resembles the "infinitive" of European languages in function. (European languages don't have forms that correspond to the *other* non-finite verbal forms in Sanskrit.)
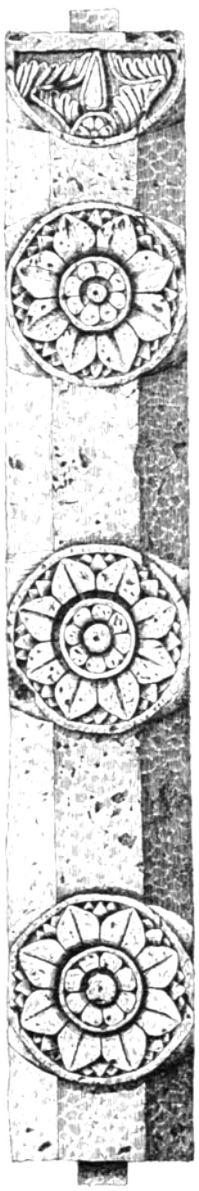
# USE OF INFINITIVES

As in European languages, the infinitive is used as the **complement of another verb** (and occasionally of nouns and adjectives), generally expressing the **purpose**, **intention**, or **desire** to perform the action expressed by the infinitive.

# USE OF INFINITIVES

Pāṇini mentions the following meanings that might take an infinitive complement:

want *to*

be able *to*

dare *to*

know how *to*

weary *of*

strive *to*

begin *to*

get a chance *to*

undertake *to*

be capable *of*

deserve *to*
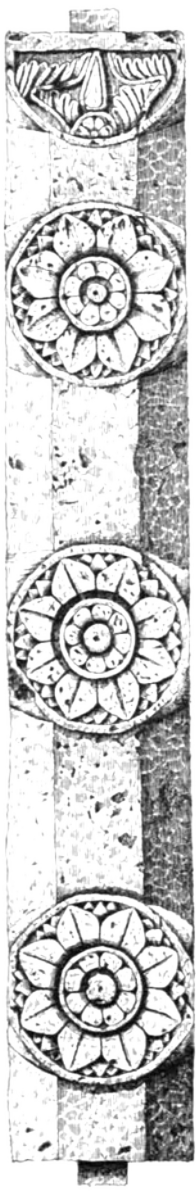
# USE OF INFINITIVES

भोक्तुम् · इच्छति "He wants **to eat** [√*bhuj*]"

अध्येतुम् · यतते "He is trying **to study** [*adhi*+√*i*]"

श्रोतुम् · शक्नोति "He is able **to hear** [√*śru*]"

# USE OF INFINITIVES

Note that in all of these examples — and in the use of infinitive more generally — **the agent of the infinitive is the same as the agent of the verb** that it complements.

🍂 This is a syntactic phenomenon called **control** (the head verb **controls** the arguments of the infinitive). It is very important to note, however, that this constraint applies to **agents** rather than **subjects**! (*bhōktum dṛśyatē* *"He is seen to eat" is **ungrammatical** in Sanskrit because the agent of seeing is **not** the same as the agent of eating!)

# USE OF INFINITIVES

Since an infinitive is essentially an agentless verb, it can take arguments and modifiers of its own (apart from an argument expressing the agent, of course):

अपूपान् · भोक्तुम् · इच्छति

"He wants **to eat** [√*bhuj*] vadai"

# USE OF INFINITIVES

Infinitives can also sometimes be used **adnominally**, i.e., as the complements of nouns or adjectives.

वक्तुम् · अयम् · अवसरः ·

"This is the time **to speak** [√*vac*]"

# USE OF INFINITIVES

It is historically the accusative singular of a verbal noun, and the "stem" (ending in *-tu-*) can be compounded with the word *kāmaḥ* "desire" to form *bahuvrīhiḥ* compounds:

भोक्तुकामः

One who desires to eat

# FORMATION OF INFINITIVES

The general rule for forming an infinitive is to stick the
suffix *-tum* onto the verbal root, which then takes *guṇáḥ*:

√कृ   ⟶   कर्तुम्    to do

√नी   ⟶   नेतुम्    to lead

√श्रु   ⟶   श्रोतुम्    to hear

॥बुद्धि॥
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# FORMATION OF INFINITIVES

Often we will have to perform **internal sandhi** if the verbal root ends in a consonant:

√भुज्    ⟶    भोज्+तुम्    ⟶    भोक्तुम्    to eat

√गम्    ⟶    गम्+तुम्    ⟶    गन्तुम्    to go

√विश्    ⟶    वेश्+तुम्    ⟶    वेष्टुम्    to enter

√दह्    ⟶    दह्+तुम्    ⟶    दग्धुम्    to burn

# FORMATION OF INFINITIVES

Also take note of roots with *ṛ* and a final consonant, which take the full-grade form *-ra-* instead of *-ra-* in order to avoid a big consonant cluster:

√सृज्  ⟶  स्रष्टुम् to create  (*not* *सर्ष्टुम्)

√दृश्  ⟶  द्रष्टुम् to see  (*not* *दर्ष्टुम्)

# FORMATION OF INFINITIVES

The trickiest thing about forming infinitives, however, is that some verbal roots take an augment (a meaningless morpheme) *-i-* between the verbal root and the suffix. Pāṇini calls this augment *iṬ*.

# FORMATION OF INFINITIVES

√वद्     →     वदितुम्     to speak

√भू     →     भवितुम्     to become

√बुध्     →     बोधितुम्     to realize

√जन्     →     जनितुम्     to produce

॥बुद्धि॥
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# FORMATION OF INFINITIVES

The factors that condition the use or non-use of *i* are partly phonological, partly historical, and involve many exceptions. You should probably just try to develop a feel for which verbs take it, and which don't, by checking the forms listed under particular verbs either in Monier-Williams' *Dictionary* or in Whitney's *Roots*.

# FORMATION OF INFINITIVES

But here are some general rules (see Whitney §956 and §968*a-d*):

🍃 Roots ending in vowels **almost never** take the augment.
Exceptions:

√*bhū* → *bhávitum* "to become"

√*pū* → *pávitum* "to purify"

√*sū* → *sávitum* "to give birth"

√*śī* → *śáyitum* "to lie down"

√*nī* → *nétum* or *náyitum* "to lead"

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# FORMATION OF INFINITIVES

But here are some general rules (see Whitney §956 and §968*a-d*):

- Of roots ending in consonants, the following phonological criteria guarantee that a root will take the augment:
  - The root ends in two or more consonants.

$\sqrt{}$*valg* → *válgitum* "to leap"

$\sqrt{}$*cumb* → *cúmbitum* "to kiss"

$\sqrt{}$*rakṣ* → *rákṣitum* "to protect"

$\sqrt{}$*nind* → *nínditum* "to blame"

# FORMATION OF INFINITIVES

But here are some general rules (see Whitney §956 and §968*a-d*):

- Of roots ending in consonants, the following phonological criteria guarantee that a root will take the augment:
  - The root ends in a long vowel followed by a consonant.

$\sqrt{j\bar{\imath}v} \rightarrow j\acute{\bar{\imath}}vitum$ "to live"
$\sqrt{dh\bar{a}v} \rightarrow dh\acute{\bar{a}}vitum$ "to run"
$\sqrt{s\bar{e}v} \rightarrow s\acute{\bar{e}}vitum$ "to run"
$\sqrt{m\bar{\imath}l} \rightarrow m\acute{\bar{\imath}}litum$ "to wink"

# FORMATION OF INFINITIVES

But here are some general rules (see Whitney §956 and §968*a-d*):

- ❧ Of roots ending in consonants, the following phonological criteria guarantee that a root will take the augment:

    - ❧ The root ends in a retroflex consonant.

        √*paṭh* → *páṭhitum* "to read"
        √*bhaṇ* → *bháṇitum* "to speak"

# FORMATION OF INFINITIVES

But here are some general rules (see Whitney §956 and §968*a-d*):

- Of roots ending in consonants, the following phonological criteria guarantee that a root will take the augment:
  - The root ends in a voiceless aspirate consonant.

> √*likh* → *líkhitum* "to read"
> √*grath* → *gráthitum* "to tie"

# FORMATION OF INFINITIVES

But here are some general rules (see Whitney §956 and §968*a-d*):

- Of roots ending in consonants, the following phonological criteria guarantee that a root will take the augment:

  - The root ends in *l*.

    $\sqrt{mil}$ → *mílitum* "to meet"
    $\sqrt{cal}$ → *cálitum* "to move"

# FORMATION OF INFINITIVES

But here are some general rules (see Whitney §956 and §968*a-d*):

&#10047;    For other roots ending in consonants, good luck.

        √*vid* → *víditum* "to know"

        √*bhid* → *bhéttum* "to split"

        √*jan* → *jánitum* "to produce"

        √*han* → *hántum* "to strike"

        √*grah* → *gŕhītum* "to grasp"

        √*labh* → *lábdhum* "to take"