

शिखागोविश्वविद्यालये

# प्रारम्भिकसंस्कृतम्

**FIRST-YEAR SANSKRIT**

**AT THE UNIVERSITY OF CHICAGO**



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett

# FUTURE PASSIVE PARTICIPLES

*kr̥tyāḥ*



कृत्याः

# MORE VERBAL ADJECTIVES

We're going to introduce a new class of **participles**, or **verbal adjectives**. Remember that all participles are **verbal** in the sense that they are built from a verb and express a participant in the verbal action (generally the *agent* or *patient*), and **adjectival** in the sense that they modify another noun, with which they agree in gender, number, and case.

# MORE VERBAL ADJECTIVES

This class of verbal adjectives are called *kṛtyas*, or “future passive participles,” or “potential passive participles,” depending on who you ask. I will refer to them as *kṛtyāḥ*. They have two main characteristics, which their other names refer to:

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# KṚTYĀḤ

- ❁ **future/potential.** The action they refer to has not yet taken place, but should, would, or could take place (hence these participles have all of the meanings of the **optative**).
- ❁ **passive.** The noun qualified by the participle is never the **agent** of the action, but always the **patient** (*karman*).

[We will discuss impersonal constructions later.]

# KṚTYĀḤ

They can often be predicate adjectives:

एषा स्त्री पूज्या

This woman is **to be honored**.

# KṚTYĀḤ

But they can also appear in other syntactic roles, in which case a relative clause will usually make sense in English translation:

सर्वलोकैः पूज्यं राजानमपश्यम्

I saw the king, who is **to be honored** by all people.

# KṚTYĀḤ

Since these adjectives are **passive** in meaning, they will refer to the **patient** of whatever verbal action they express. The **agent**, if expressed, is put into the instrumental case, as usual:

सर्वलोकैः पूज्यं राजानमपश्यम्

I saw the king, who is to be honored **by all people**.

# KṚTYĀḤ

However, sometimes the **genitive case** is used to express the agent, especially if the adjective itself is in the instrumental case:

वन्द्यैः पुंसां रघुपतिपदैरङ्कितम्

... marked with the footsteps of Rāma,  
which are to be venerated **by men...**

# IMPERSONAL CONSTRUCTIONS

**Remember** what we said about past passive participles: only **transitive verbs** (those that can take a *patient*) can really be passive, while **intransitive verbs** are actually active:

- ❁ पुरुषो हतः “The man **has been struck**” (*han* is transitive)
- ❁ पुरुषः स्थितः “The man **has stood**” (*sthā* is intransitive)

# IMPERSONAL CONSTRUCTIONS

A *kṛtya* of an **intransitive** verb will refer not to the agent, but to the **verbal action itself** (*bhāvē prayōgaḥ*), and the agent must be expressed in the instrumental case. The verbal adjective will be in the **neuter singular**. Because the verb does not agree with a person in these constructions, they are called **impersonal**.

# IMPERSONAL CONSTRUCTIONS

❁ आसितव्यं भवता

“You should sit”

(\*“it should be seated by you”

❁ शयितव्यं भवता

“You should lie down”

(\*“it should be laid down by you”

# IMPERSONAL CONSTRUCTIONS

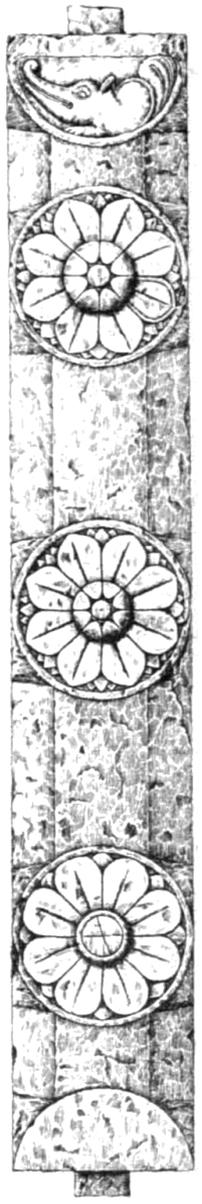
These constructions are especially common with **bhū:**

तेन भवितव्यम्

“It would have to be him.”

प्रथमेन भवितव्यम्

“It would have to be first.”



# FORMATION

The *kr̥tyāḥ* adjectives are all **primary verbal derivatives**, formed directly from a verbal root with the addition of a suffix (just like past passive participles). Luckily **all** of them form simple adjectives ending in a short *a* (in the masculine and neuter) or long *ā* (in the feminine).

# FORMATION

There is **no real difference in meaning** between any of these forms. Thus *kāryaḥ*, *kr̥tyaḥ*, *karaṇīyaḥ*, and *kartavyaḥ* all mean “to be done.”

# TAVYA(T)

The suffix Pāṇini calls *tavya* (or *tavyaT*) is just -  
*tavya-* added to the **full grade** (*guṇáh*) of the root:

√मन्	मन्तव्य-	“to be thought about”
√गम्	गन्तव्य-	“to be gone to”
√कृ	कर्तव्य-	“to be done”
√जि	जेतव्य-	“to be conquered”
√नी	नेतव्य-	“to be led”

# TAVYA(T)

Some roots take the augment *-i-* between the root and the suffix:

√भू	भवितव्य-	“should be” [imp.]
√विद्	विदितव्य-	“to be known”
√शी	शयितव्य-	“should lie down” [imp.]
√आस्	आसितव्य-	“should sit” [imp.]
√ग्रह्	ग्रहीतव्य-	“to be taken”

# (Ṇ)YAT

The suffix Pāṇini calls *yaT* is *-ya-* added to the **full grade** (*guṇáḥ*) of the root.

√लभ् लभ्य- “to be obtained”

√सह् सह्य- “to be withstood”

√गद् गद्य- “to be recited”

# (N)YAT

When the root ends in a vowel, because the suffix begins with *y*, we encounter the *guṇáḥ* form that is usually seen before vowels:

√श्रु

श्रव्य-

“to be heard”

# (N)YAT

Also note that when the root ends in  $\bar{a}$ , this vowel is usually turned into  $\bar{e}$  before the suffix:

√हा

हेय-

“to be avoided”

उप + आ + √दा

उपादेय-

“to be taken”

# (Ṇ)YAT

Some roots that end in ṛ or a consonant also take a version of this suffix (called ṆyaT) in which the root appears in the lengthened (*vṛddhiḥ*) grade:

√पठ्

पाठ्य-

“to be recited”

√कृ

कार्य-

“to be done”

# KYAP

There is one other suffix *ya*, namely the one Pāṇini calls *KyaP*, before which the root stays in (or goes into) the **zero grade**.

√शास्

शिष्य-

“to be educated”

# KYAP

As with the converb suffix *LyaP*, a *-t-* is inserted between the root and the suffix if the root ends in a short vowel (most of the forms fit this pattern):

√कृ	कृत्य-	“to be done”
√ह	हत्य-	“to be taken”
√हन्	हत्य-	“to be killed”
√स्तु	स्तुत्य-	“to be praised”

# ANĪYAR

Finally there is the suffix *-anīya-* which Pāṇini calls *anīyaR*, which takes a root in the **full grade** (*guṇāḥ*):

√कृ	करणीय-	“to be done” [note NATI!]
√वच्	वचनीय-	“to be said”

