



शिखागोविश्वविद्यालये

# प्रारम्भिकसंस्कृतम्

**FIRST-YEAR SANSKRIT**

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett



# THE PERFECT TENSE

*lit*



लिट्

# THE PERFECT TENSE

The **perfect** (*lit*) is one of three finite past tenses in Sanskrit, alongside the imperfect (*lañ*) and the aorist (*luñ*).



In Proto-Indo-European, the perfect was a distinct verbal system that had a stative aspect (“he is in a state of having stood” = “he is standing”). But in classical Sanskrit it is a single tense-mood (*lakārah*) associated only with the past tense and no distinction in aspect.

# THE PERFECT TENSE

For all intents and purposes there is no difference in meaning between these past tenses.



In traditional grammar, the aorist is prescribed for the past in general, while the imperfect is prescribed for events “not belonging to the present day,” and the perfect is prescribed for events of the distant past (lit. not present to the eyes of the speaker). Careful writers will abide by these constraints.

# FORMATION

The perfect is made like most other finite verbs: to a **stem** (usually formed with **reduplication**), which alternates between **weak** and **strong** forms, an **ending** expressing person and number is added:

√कृ

cakār-a

[stem] [ending]



## FORMATION: STEM

The stem is generally formed by **reduplication**. We'll start by talking about the reduplicant (*abhyāsaḥ*), since it does not change. (In some cases, however, it undergoes *sandhi* with the following root syllable, as we'll discuss later.)

# FORMATION: STEM

The rules for reduplication are mostly the same as those for the desiderative and third class presents:

- ❁ no velar consonants
- ❁ no conjunct consonants
- ❁ no aspirate consonants
- ❁ no long vowels

# FORMATION: STEM

The difference is that roots with an  $ṛ$  or  $ṛ^-$  always reduplicate with an  $a$ , and never  $i$  or  $u$ :

- ❁  $\sqrt{bhṛ}$  → ba-bhār-a → **babhāra**
- ❁  $\sqrt{kṛ}$  → ca-kār-a → **cakāra**



# FORMATION: STEM

Roots that have *-ya-* in them sometimes reduplicate with *i* rather than *a*:

❁  $\sqrt{\text{vyadh}} \rightarrow \text{vi-vyādh-a} \rightarrow \text{vivyādhā}$

Similar for *svap*, which reduplicates with *u*:

❁  $\sqrt{\text{svap}} \rightarrow \text{su-svāp-a} \rightarrow \text{suṣvāpa}$

# FORMATION: STEM

Seven roots beginning with *va-* (*vac*, *vad*, *vap*, *vaś*, *vas*, *vah*, *vā*) reduplicate with *u-* rather than *va-*:

❁  $\sqrt{vac} \rightarrow u-vāc-a \rightarrow \mathbf{uvāca}$

❁  $\sqrt{vas} \rightarrow u-vās-a \rightarrow \mathbf{uvāsa}$

Similarly *yaj* reduplicates with *i-*:

❁  $\sqrt{yaj} \rightarrow i-yāj-a \rightarrow \mathbf{iyāja}$

# FORMATION: STEM

Roots that begins with **vowels** will usually reduplicate with the vowel:

- ❁  $\sqrt{i} \rightarrow i-\bar{a}y-a \rightarrow \mathbf{iy\bar{a}ya}$
- ❁  $\sqrt{ad} \rightarrow a-\bar{a}d-a \rightarrow \mathbf{\bar{a}da}$



## FORMATION: STEM

Most roots that begin with a **long vowel**, however, do not form a regular perfect. Instead they form a **periphrastic perfect** (discussed below). The one exception is:

❁  $\sqrt{\text{āp}} \rightarrow \text{a-āp-a} \rightarrow \text{āpa}$



# FORMATION: STRONG AND WEAK

The **strong** forms of the perfect are, as in the present tense (*lat*), the singular of the *parasmaipadam*. All other forms are **weak**.



# FORMATION: STRONG AND WEAK

The general rule is that the root syllable:

- is in the **full grade** (sometimes *guṇaḥ*, sometimes *vṛddhiḥ* — see below) in the strong forms; and
- is in the **zero grade** (with *samprasāraṇam* if applicable) in the weak forms.



# FORMATION: STRONG AND WEAK

I have not written the accents here, but the accent is always on the **root syllable** in the strong forms and on the **first syllable of the ending** in the weak forms.



# FORMATION: STRONG AND WEAK

The precise form that the root syllable takes in the strong forms will depend on:

- 1) the phonological shape of the root; and
- 2) the personal ending (first, second, or third person).



# FORMATION: STRONG STEM

*Guṇaḥ* alone is found in the second person singular *parasmaipadam* (before the ending *-(i)tha*):

- ❁  $\sqrt{\text{kr}}$  → ca-kar-tha → **cakartha** “you did”
- ❁  $\sqrt{\text{yaj}}$  → i-yaj-tha → **iyaṣṭha** “you sacrificed”  
also *iyajitha*
- ❁  $\sqrt{\text{ni}}$  → ni-nē-tha → **ninētha** “you led”  
also *ninayitha*

# FORMATION: STRONG STEM

In the third person singular *parasmaipadam*, the root syllables takes what I call *Ṇ-vṛddhiḥ*, which is **vṛddhiḥ** in the case of a final vowel or *a* followed by a single consonant, and otherwise **guṇaḥ**.

❁ √kr̥ → ca-kār-a → **cakāra** “she did”

❁ √gam → ja-gām-a → **jagāma** “she went”

# FORMATION: STRONG STEM

In the third person singular *parasmaipadam*, the root syllables takes what I call *Ṇ-vṛddhiḥ*, which is **vṛddhiḥ** in the case of a final vowel or *a* followed by a single consonant, and otherwise **guṇaḥ**.

- ❁ √tud → tu-tōd-a → **tutōda** “she hit”
- ❁ √budh → bu-bōdh-a → **bubōdha** “she awoke”
- ❁ √bhid → bi-bhēd-a → **bibhēda**  
“she broke”

# FORMATION: STRONG STEM



As usual, *Ṇ-vṛddhiḥ* is explained by **Brugmann's Law**, which turns Indo-European \**o* into Sanskrit *ā* in open syllables and *a* in closed syllables:

\**g<sup>w</sup>e-g<sup>w</sup>om-e* → \**g<sup>w</sup>e.g<sup>w</sup>o.me* → *jagāma*

\**k<sup>w</sup>e-k<sup>w</sup>or-e* → \**k<sup>w</sup>e.k<sup>w</sup>o.re* → *cakāra*

\**bu-b<sup>h</sup>oud<sup>h</sup>-e* → \**bu-b<sup>h</sup>ow.d<sup>h</sup>e* → *bubōdha*

# FORMATION: STRONG STEM

In the first person singular *parasmaipadam*, either the *guṇaḥ* form, or (in the case of roots with a final vowel or a penultimate *a*) the *vṛddhiḥ* form are acceptable:

- ❁  $\sqrt{\text{kr}}$  → ca-kār-a → **cakāra** “I did”  
ca-kar-a → **cakara**
- ❁  $\sqrt{\text{gam}}$  → ja-gām-a → **jagāma** “I went”  
ja-gam-a → **jagama**

# FORMATION: STRONG STEM

In the first person singular *parasmaipadam*, either the *guṇaḥ* form, or (in the case of roots with a final vowel or a penultimate *a*) the *vṛddhiḥ* form are acceptable:

❁  $\sqrt{\text{ni}} \rightarrow \text{ni-nāy-a} \rightarrow \text{nināya}$  “I led”  
ni-nay-a  $\rightarrow$  ninaya

❁  $\sqrt{\text{bhid}} \rightarrow \text{bi-bhēd-a} \rightarrow \text{bibhēda}$  “I broke”

# FORMATION: STRONG STEM



The historically-expected form is *guṇaḥ*, since the first-person *parasmaipadam* ending began with a consonant in Indo-European (\*h<sub>2</sub>e). But since the consonant was lost (and because first-person perfect forms were relatively rare) it was confused with the third-person form.



## FORMATION: STRONG STEM

Verbal roots that are **superheavy** (long vowel + at least one consonant, or short vowel + two consonants) are not subject to vowel gradation.

For some reason *bhū* belongs to this category as well. It forms both its strong and weak forms with the stem *babhū-*.



# FORMATION: WEAK STEM

The weak stem generally takes the **zero grade**. For roots that have  $r$ ,  $i$ , or  $u$  vowels, this is straightforward:

- ❁  $\sqrt{\text{bhid}}$  → bi-bhid-a → **bibhiduḥ** “they broke”
- ❁  $\sqrt{\text{nī}}$  → ni-nī-uḥ → **ninyuḥ** “they led”
- ❁  $\sqrt{\text{kr̥}}$  → ca-kr̥-uḥ → **cakruḥ** “they did”

# FORMATION: WEAK STEM

For roots that are subject to *samprasāraṇam* — i.e., those that take *i* or *u* as a reduplicant, while having *ya* or *va* in the root — the weak stem takes *samprasāraṇam*, which then combines with the reduplicant:

- ❁  $\sqrt{\text{vac}} \rightarrow \text{u-uc-uḥ} \rightarrow \mathbf{\bar{u}cuḥ}$  “they spoke”
- ❁  $\sqrt{\text{yaj}} \rightarrow \text{i-ij-uḥ} \rightarrow \mathbf{\bar{i}juḥ}$  “they sacrificed”

# FORMATION: WEAK STEM

The same applies to roots that begin with vowels:

❁  $\sqrt{i} \rightarrow i-i-uh \rightarrow \bar{i}yuh$  “they went”



# FORMATION: WEAK STEM

For roots that have a penultimate *a*, there are two options.



## FORMATION: WEAK STEM

For all those roots with a penultimate *a* of which the initial sound of the reduplicant would be the same as that of the root (e.g., those beginning with *p*, *t*, *ś*, etc.), the weak stem is formed **without** reduplication and instead with the vowel *ē*:

# FORMATION: WEAK STEM

- ❁  $\sqrt{\text{ba(n)dh}} \rightarrow \text{ba-badh-uh} \rightarrow \text{bēdhuḥ}$   
“they bound”
- ❁  $\sqrt{\text{tan}} \rightarrow \text{ta-tan-uh} \rightarrow \text{tēnuḥ}$  “they stretched”
- ❁  $\sqrt{\text{yam}} \rightarrow \text{ya-yam-uh} \rightarrow \text{yēmuḥ}$  “they restrained”
- ❁  $\sqrt{\text{pat}} \rightarrow \text{pa-pat-uh} \rightarrow \text{pētuḥ}$  “they fell”
- ❁  $\sqrt{\text{śap}} \rightarrow \text{śa-śap-uh} \rightarrow \text{śēpuḥ}$  “they cursed”

# FORMATION: WEAK STEM

This same “collapsed perfect” is also available for some other roots (*tṛ*, *phal*, *bhaj*, *trap*, and *śrath*, and *rādh* meaning “kill,” as well as optionally *jṛ*, *bhram*, *tras*, *phaṇ*, *rāj*, *bhrāj*, *bhrāś*, *bhlāś*, *syam*, and *svan*).

❁ √bhram → ba-bhram-uḥ → **bhrēmuḥ**

**babhramuḥ**

“they wandered”

# FORMATION: WEAK STEM

The roots *gam*, *khan*, *jan*, *han*, and *ghas* drop the vowel entirely in the weak form of the stem:

- ❁  $\sqrt{\text{gam}} \rightarrow \text{ja-gm-uh}$   $\rightarrow$  **jagmuḥ** “they went”
- ❁  $\sqrt{\text{han}} \rightarrow \text{ja-ghn-uh}$   $\rightarrow$  **jaghnuḥ** “they killed”
- ❁  $\sqrt{\text{jan}} \rightarrow \text{ja-jn-irē}$   $\rightarrow$  **jajñirē** “they were born”
- ❁  $\sqrt{\text{ghas}} \rightarrow \text{ja-ghs-uh}$   $\rightarrow$  **jakṣuḥ** “they grazed”



# NON-REDUPLICATED PERFECTS

There is **one** verb that has no reduplication **at all**, namely *vid* “know,” and this is moreover used with a **present** sense:

- ❁  $\sqrt{\text{vid}} \rightarrow \text{v\bar{e}d-a} \rightarrow \text{v\bar{e}da}$  “she knows”  
 $\text{vid-uh} \rightarrow \text{viduh}$  “they know”

# NON-REDUPLICATED PERFECTS

(While we're on the topic, the verb *ah* "say," which is **only** used in the perfect, also has a present sense:)

❁ √ah → a-āh-a → **āha** "she says"

a-ah-uḥ → **āhuḥ** "they say"

# FORMATION: ENDINGS

Note that there is **no separate active and passive** in the perfect. The *ātmanēpadam* forms are sometimes used with a passive sense, but generally the perfect is used **actively**, i.e., in agreement with the agent of the verbal action.



# FORMATION: ENDINGS

The perfect has a distinct set of endings, comparable in some cases to endings we've already seen:



	sg.	du.	pl.
3 <sup>rd</sup>	-a	-átuḥ	-úḥ
2 <sup>nd</sup>	-tha	-áthuḥ	-á
1 <sup>st</sup>	-a	-vá	-má
3 <sup>rd</sup>	-é	-átē	-ré
2 <sup>nd</sup>	-sé	-áthē	-dhvé
1 <sup>st</sup>	-ē	-vāhē	-māhē



# FORMATION: ENDINGS

Note that the endings of the **first person singular parasmaipadam**, **third person singular parasmaipadam**, and **second person plural parasmaipadam** are all identical (-a). You have to look at the form of the **stem** to tell them apart!



# FORMATION: ENDINGS

These endings are used by **all verbs**. Most verbs, however, add the augment *i* between the root and endings beginning with a consonant. This augment is **always** found before the third person plural *ātmanēpadam*, so the ending is effectively *-irē*.



## FORMATION: ENDINGS

The augment tends to be used before all of the other endings that begin with a consonant, except for the *tha* of the second person singular *parasmaipadam*. In this last case the use of the augment can be considered **optional**.

Hence the endings for most verbs are effectively:





	sg.	du.	pl.
3 <sup>rd</sup>	-a	-átuḥ	-úḥ
2 <sup>nd</sup>	-(i)tha	-áthuḥ	-á
1 <sup>st</sup>	-a	-ivá	-imá
3 <sup>rd</sup>	-é	-átē	-iré
2 <sup>nd</sup>	-iṣé	-áthē	-idhvé
1 <sup>st</sup>	-é	-iváhē	-imáhē



	sg.	du.	pl.
3 <sup>rd</sup>	bubōdha	bubudhatuḥ	bubudhuḥ
2 <sup>nd</sup>	bubōdhitha	bubudhathuḥ	bubudha
1 <sup>st</sup>	bubōdha	bubudhiva	bubudhima
3 <sup>rd</sup>	bubudhē	bubudhātē	bubudhirē
2 <sup>nd</sup>	bubudhiṣē	bubudhāthē	bubudhidhvē
1 <sup>st</sup>	bubudhē	bubudhivahē	bubudhimahē

Conjugation of *budh* “be awake” in the perfect

# FORMATION: ENDINGS

But eight verbs (*kṛ*, *bhṛ*, *sṛ*, *vṛ*, *dru*, *śru*, *stu*, and *sru*) **never** take the augment outside of the third person plural *ātmanēpadam*.



	sg.	du.	pl.
3 <sup>rd</sup>	cakāra	cakratuḥ	cakruḥ
2 <sup>nd</sup>	cakartha	cakrathuḥ	cakra
1 <sup>st</sup>	cakara	cakṛva	cakṛma
3 <sup>rd</sup>	cakrē	cakrātē	cakrirē
2 <sup>nd</sup>	cakṛṣē	cakrāthē	cakṛdhvē
1 <sup>st</sup>	cakrē	cakṛvahē	cakṛmahē

Conjugation of *kṛ* “do” in the perfect



# FORMATION: ENDINGS

Here is the conjugation of the root *vac*, which exhibits *samprasāraṇam*:



	sg.	du.	pl.
3 <sup>rd</sup>	uvāca	ūcatuḥ	ūcuḥ
2 <sup>nd</sup>	uvacitha	ūcathuḥ	ūca
1 <sup>st</sup>	uvaca	ūciva	ūcima
3 <sup>rd</sup>	ūcē	ūcātē	ūcirē
2 <sup>nd</sup>	ūciṣē	ūcāthē	ūcidhvē
1 <sup>st</sup>	ūcē	ūcivahē	ūcimahē

Conjugation of vac “say” in the perfect



# FORMATION: ENDINGS

And here is the conjugation of the root *śap* “curse,” which takes a “collapsed” perfect in the weak forms:



	sg.	du.	pl.
3 <sup>rd</sup>	śaśāpa	śēpatuḥ	śēpuḥ
2 <sup>nd</sup>	śaśapitha	śēpathuḥ	śēpa
1 <sup>st</sup>	śaśapa	śēpiva	śēpima
3 <sup>rd</sup>	śēpē	śēpātē	śēpirē
2 <sup>nd</sup>	śēpiṣē	śēpāthē	śēpidhvē
1 <sup>st</sup>	śēpē	śēpivahē	śēpimahē

Conjugation of śap “curse” in the perfect





## FORMATION: ENDINGS

Roots that end in  $\bar{a}$  or a diphthong have special forms in the perfect. They form their first and third person *parasmaipadam* with the ending *-au*, directly after the final consonant of the root, and they lose their root vowel before endings beginning with a vowel.



	sg.	du.	pl.
3 <sup>rd</sup>	<b>tasthau</b>	tasthatuḥ	tasthuḥ
2 <sup>nd</sup>	tasthitha	tasthathuḥ	tastha
1 <sup>st</sup>	<b>tasthau</b>	tasthiva	tasthima

Conjugation of *sthā* “stand” in the perfect



## FORMATION: SANDHI

Besides the presence or absence of the augment *i*, there are a few *sandhi* issues to cover. We can mention the root *bhū*, which as noted above does not undergo vowel gradation in the perfect. It uses *v* as a glide between the root and endings beginning with a vowel:



	sg.	du.	pl.
3 <sup>rd</sup>	babhūva	babhūvatuḥ	babhūvuḥ
2 <sup>nd</sup>	babhūtha	babhūvathuḥ	babhūva
1 <sup>st</sup>	babhūva	babhūviva	babhūvima

Conjugation of *bhū* “stand” in the perfect

# FORMATION: SANDHI

Finally, a note on the *sandhi* of a root-final *i*, *ī*, *u* or *ū* before endings beginning with a vowel. The general rule is that they are converted into a semivowel:

❁  $\sqrt{nī} \rightarrow ni-nī-uh \rightarrow \mathbf{ninyuh}$  “they led”

# FORMATION: SANDHI

But if the root-final vowel is preceded by **more than one consonant**, then a glide (*iy* or *uv*) is used:

- ❁  $\sqrt{\text{krī}} \rightarrow \text{ci-krī-uh} \rightarrow \text{cikriyuh}$  “they bought”
- ❁  $\sqrt{\text{śru}} \rightarrow \text{śu-śru-uh} \rightarrow \text{śuśruvuh}$  “they heard”

# PARTICIPLES

The perfect has, like other verbal systems, its own *parasmaipadam* and *ātmanēpadam* participles, which will be discussed separately.

- ❁ *vidvān* “one who knows”
- ❁ *jajñānaḥ* “one who has been born”

# PERIPHRASTIC PERFECT

Not every verbal root can form the perfect tense in the way we've just described. Specifically:

- ❖ roots beginning with *either* a long vowel (e.g. *ūh*) or a short vowel followed by two or more consonants (e.g., *indh*);
- ❖ roots consisting of more than one syllable;
  - ❖ this includes all **deverbal** roots, e.g., causatives, desideratives, intensives, and tenth-class roots.





# PERIPHRASTIC PERFECT

Besides these formal criteria, a number of other roots have to use a periphrastic perfect (*day*, *ay*, *ās*, *kās*, *kāś*, and optionally *uṣ* and *vid*).

# PERIPHRASTIC PERFECT

The periphrastic perfect involves:

- ❁ forming a verbal noun by adding *-ām* to the verbal root; then
- ❁ adding the conjugated perfect form of any of the following verbs:

*as* “to be” (*āsa*, *āsuḥ*, etc.)

*kṛ* “to do” (*cakāra*, *cakruḥ*, etc.)

*bhū* “to be” (*babhūva*, *babhūvuḥ*, etc.)

# PERIPHRASTIC PERFECT

- ❖ *ēdhām cakāra* “he grew”
- ❖ *ūhām āsa* “he conjectured”
- ❖ *indhām babhūva* “he kindled”
- ❖ *bōbudhām āsa* “he was completely awake”
- ❖ *bubōdhiṣām āsa* “he wanted to be awake”
- ❖ *bōdhayām āsa* “he woke [someone else]”

# PERIPHRASTIC PERFECT

The *ātmanēpadam* forms of *as*, *kṛ*, or *bhū* can be used in a passive sense:

- ❁ *ūhām āsē* “it was guessed”
- ❁ *bōdhayām cakrē* “he was woken up”
- ❁ *cōrayām babhūvē* “it was stolen”

