

शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



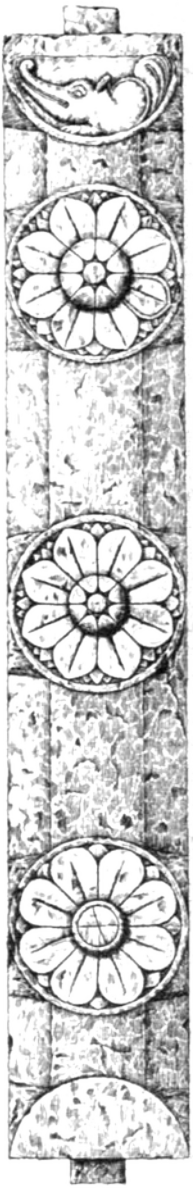
अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett

DENOMINATIVE VERBS

nāmadhātavaḥ

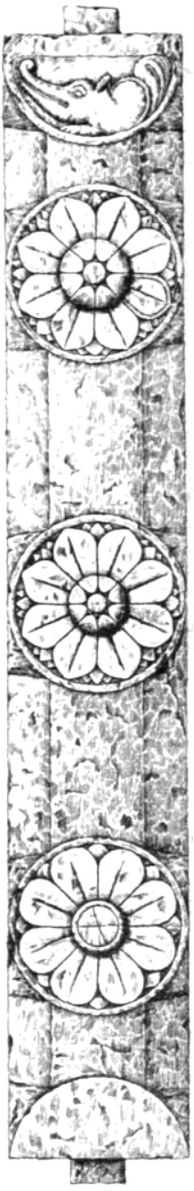


नामधातवः



DENOMINATIVE VERBS

Just like **deverbal** verbs are verbs made from other verbs (e.g., causatives, intensives, desideratives), **denominal** verbs (more often called **denominative**) are verbs made from nominal stems.



DENOMINATIVE VERBS

Sanskrit, like English, can easily make a verb from a noun. In English the verbs are often identical in form to the noun (“bandage,” “guard,” “sponge,” “salt”), but often they use suffixes (“weaponize,” “hospitalize”).

DENOMINATIVE VERBS

In Sanskrit, there are two options for making a verb out of a nominal stem:

- I make the nominal stem into an “honorary preverb” to the verbs $\sqrt{bhū}$ or \sqrt{kr} using the suffix *Cvi*, which we discussed in connection with preverbs (*gatayaḥ*).

DENOMINATIVE VERBS

In Sanskrit, there are two options for making a verb out of a nominal stem:

I	शुक्ल-	adj. "white"	
		शुक्लीकरोति	"to make white"
		शुक्लीभवति	"to become white"

DENOMINATIVE VERBS

In Sanskrit, there are two options for making a verb out of a nominal stem:

- 2 add a **present stem forming suffix** (*vikaraṇaḥ*) onto the nominal stem. (These verbs generally aren't used outside the present system.)

ṆIC

3.I.25

One such suffix is *ṆiC*, which we already know from causatives and tenth-class verbs.

- ❁ रूप- n. “[visible] form”
 - रूपयति “to give visible form to, to represent”
- ❁ वर्ण- m. “color”
 - वर्णयति “to give color to, to describe”

ṄIC

3.1.2I

One such suffix is *ṄiC*, which we already know from causatives and tenth-class verbs.

- ❁ मिश्र- adj. “mixed”
 - ↘ मिश्रयति “to mix”
- ❁ मुण्ड- adj. “bald”
 - ↘ मुण्डयति “to shave”

ṆiṆ

There are also a few similarly-formed verbs that take *ātmanēpadam* and hence are taught with ṆiṆ rather than ṆiC:

❁ काम- m. “desire”

↘ कामयते “to desire”

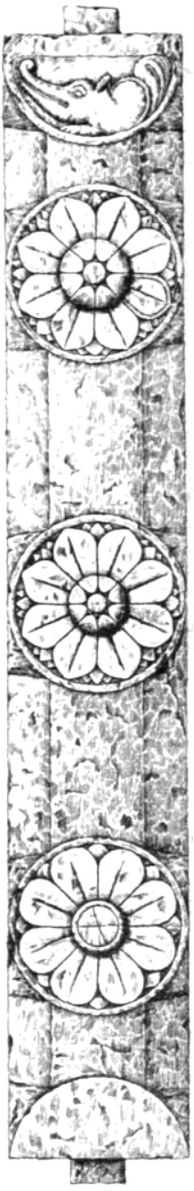
❁ पुच्छ- m. “tail”

↘ उत्पुच्छयते “to raise the tail”

YAK

The suffix *yaK*, generally used to express the passive, is also occasionally used to form denominative stems:

- ❁ कण्डू- f. "itch"
 ↓
 कण्डूयते "to itch"
- ❁ भिषजू- m. "doctor"
 ↓
 भिषज्यति "to cure"



ṄIC/ṄIN̄/YAK

There is no general constraint, in such cases, on how the meaning of the noun figures in the meaning of the derived verb, so you'll have to learn them on a case-by-case basis. But there aren't many of them.

KYAC

The suffix *KyaC* is just *-ya-* added to the nominal stem. If the stem ends in *-a-*, then this vowel is replaced by *-ī-*.

KYAC

3.1.8

One common meaning of *KyaC* is “to desire *x* for oneself”:

पुत्र- m. “son”
↓
पुत्रीयति “to desire a son”

KĀMYAC

3.1.9

The same meaning is associated with the suffix *kāmyaC*, which is obviously a denominative from *x-kāma-* “desire for *x*”:

पुत्र- m. “son”

पुत्रकाम्यति

“to desire a son”

KYAC

Back to *KyaC*: it can also mean “to treat (accusative) like x”:

पुत्र- m. “son”

पुत्रीयति “to treat like a son”

प्रावार- m. “cloak”

प्रावारीयति “to treat like a cloak”

KYAC

3.I.I9

It can also just mean “to do x”:

❁ नमस्- n. “reverence”

↓
नमस्यति “to do reverence”

❁ तपस्- n. “penance”

↓
तपस्यते “to do penance” (technically *Kyañ*)

3.I.I5



KYAṢ/KYAÑ

Two of the most important denominative suffixes, *KyaṢ* and *KyaÑ*, can be recognized by the fact that:

- a nominal stem ending in *-a-* lengthens it before the suffix (hence *-āya-*, NOT *-aya-*).
- a final consonant is often omitted, often triggering the lengthening of the preceding vowel.

KYAṢ/KYAṆ

Like *ṆiC* and *ṆiṆ*, *KyaṢ* and *KyaṆ* are (generally) *parasmaipadam* and *ātmanēpadam* versions of each other, so I will discuss them together.

They represent the majority of denominative forms.

KYAṢ/KYAṆ

3.I.I3

One meaning is “to become x ,” where x is the meaning of a nominal stem, and the subject of the verb was not previously x .

❁ लोहित- adj. “red”

↓
लोहितायति “to become red”

❁ शीघ्र- adj. “fast”

↓
शीघ्रायते “to become fast”

KYAṢ/KYAṆ

3.I.I2

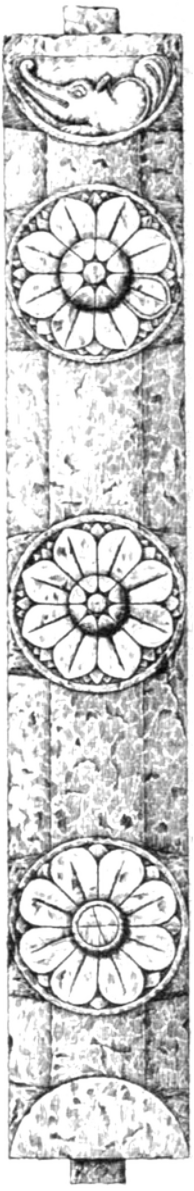
KyaṆ involves elision of a final consonant in these cases:

शश्वत्- adj. "eternal"

↓
शश्वायते "to become eternal"

सुमनस्- adj. "well-disposed"

↓
सुमनायते "to become well-disposed"



KYAṢ/KYAṆ

3.1.13

This suffix is used with a relatively small set of nominal stems. It is much more restricted than *Cvi*, to which it is equivalent in meaning.

KYAṢ/KYAṆ

3.1.17-18

Another common use of *KyaṆ* is “to do x” or “to experience x”:

- सुख- n. “ease”
 ↓
सुखायते “to experience ease”
- शब्द- m. “sound”
 ↓
शब्दायते “to make a sound”

KYAṢ/KYAṆ

3.I.II

Perhaps the most common use of this suffix is in the meaning “to act like x” (with elision of final s):

- शयेन- m. “hawk”
↓
शयेनायते “to act like a hawk”
- अप्सरस्- f. “apsaras”
↓
अप्सरायते “to act like an apsaras”

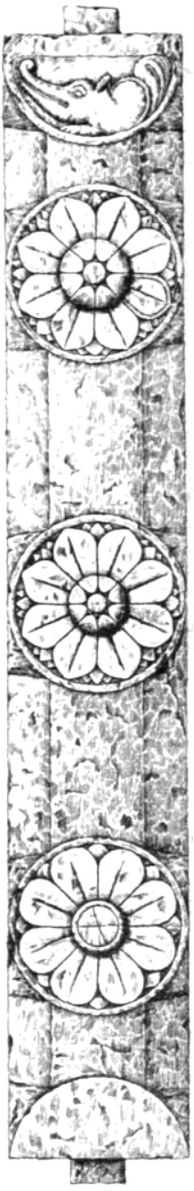
A useful verse to memorize for
this meaning is:

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।
निरस्तपादपे देश एरण्डो ऽपि द्रुमायते ॥

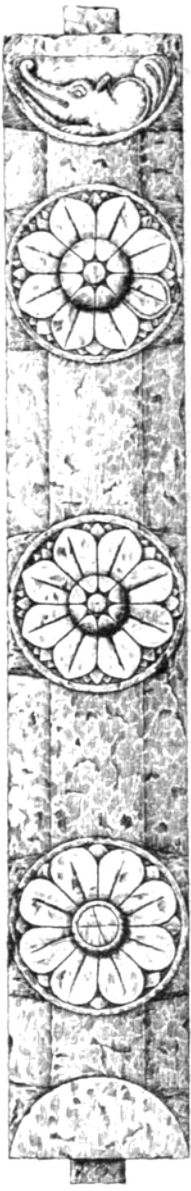
When there are no scholars around, even a person
of only slight intelligence will be praised.

Where all of the trees have been cut down, even a
castor bush **counts as a tree**.





As we have seen, final vowels are generally **lengthened**, while final *a* becomes either *a*, *ā*, or *ī* depending on the suffix.



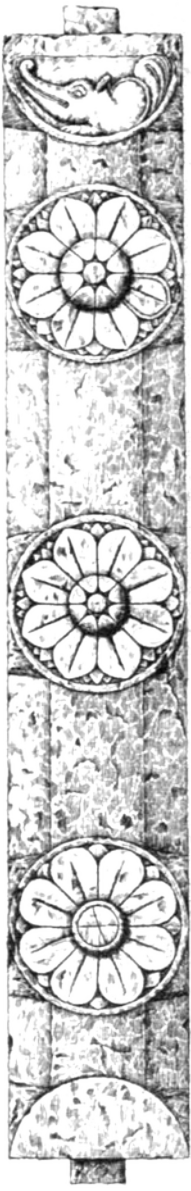
Final consonants tend to be lost, except *s* in some meanings. Notably *n* is generally lost:

✿ राजन्- m. “king”

↘ राजायते “to act like a king”

✿ स्वामिन्- m. “master”

↘ स्वामीयति “to treat like a master”

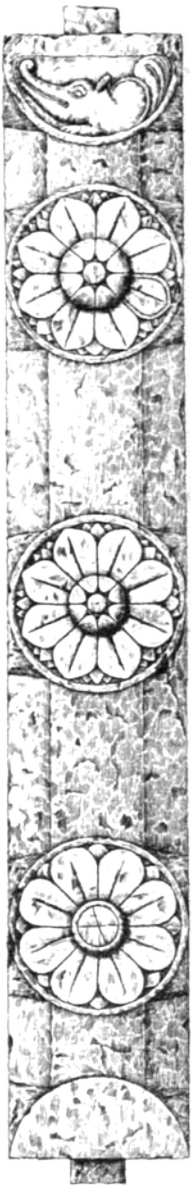


A general rule is that *parasmaipadam* forms in *-aya-*, generally **transitive**, alternate with *ātmanēpadam* forms in *-āya-*, generally **intransitive**:

कलुष- adj. “turbid”

कलुषयति “to make turbid”

कलुषायते “to become turbid”



A general rule is that *parasmaipadam* forms in *-aya-*, generally **transitive**, alternate with *ātmanēpadam* forms in *-āya-*, generally **intransitive**:

❁ शिथिल- adj. “loose”

↙ शिथिलयति “to make loose”

↘ शिथिलायते “to become loose”

