Participles

From Latin *participo* (a translation of Greek μετέχω), 'share', because they **share** the properties of **verbs** and **adjectives**. *Participles are verbal adjectives.*

Sanskrit grammar includes participles in the larger category of *kṛdanta*, i.e., primary nominal derivatives. These are formed by the addition of a *kṛt*-suffix either to a stem (e.g., present and perfect participles) or to the root itself (e.g., *Ktānta* and *tavya*).

Verbal features

Lexical semantics:

- radical meaning or *dhātvartha* (e.g., *ḌUkṛÑ karaṇe* '√kṛ in the sense of 'doing'')
- selection of voice:
    - *ātmanepadi*: *kampamāna-* 'trembling'
    - *parasmaipadi*: *pibant-* 'drinking'
    - *ubhayapadi*: *yajamāna-* 'sacrificing', *yajan* idem
- transitivity
    - *sakarmaka* (transitive) verbs can take a *karma*, and *akarmaka* (intransitive) verbs do not
    - (obviously) only *sakarmaka* verbs can appear in the *karmaṇi prayogaḥ*
        * *dānaṃ dattavant-* 'having given a gift'
        * *dānaṃ datta-* 'the gift that was given'
        * ~~*yūpa sthitavat-* 'having stood a post'~~ (contrast with *yūpaṃ sthāpitavat-*, 'having set up a post')
    - verbs that call for other other *kāraka*s
        * *saṃpradānam*: *bhavate rocamāna-* 'agreeable to you'
        * *apādānam*: *vṛkebhyo bhīta-* 'afraid of the wolves'
        * *adhikaraṇam*: *raṇeṣu ramamāna-* 'delighting in battle'

Syntax: Participles govern case-forms exactly as the corresponding verbs do, depending on the lexical semantics discussed above, and depending on what kind of *subject* the participle represents:

- *kartari prayogaḥ*: the *subject* of the verb (or *head* of the participle) is an agent (*kartṛ*)
    - Most present participles have this syntax (since the present stem is formed to express a *kartṛ*)
    - Sometimes such verbs will govern an *dvitīya* (or *caturthī, pañcamī, ṣaṣṭhī* or *saptamī*) case-form:
        * *kiṃcit kurvāṇa-* 'doing something'
        * *kiṃcit pacamāna-* 'cooking something'
        * *kasyacic chṛṇvat-* 'hearing someone'
    - Sometimes they won't:

* *kṣudhyat-* 'being hungry'
* *rodat-* 'weeping'

- *karmaṇi prayogaḥ*: the *subject* or *head* is a patient (*karman*)
    - All 'present passive' participles (i.e., those formed with the suffix *yaK*) and many so-called 'past passive' participles (*Kta*) and 'potential passive' participles (*tavya*) have this syntax
    - Sometimes such verbs will express the agent (*kartṛ*) in the *tṛtīya*:
        * *rāmeṇa hanyamāna-* 'being struck by Rāma'
        * *lakṣmaṇena pūjyamāna-* 'being honored by Lakṣmaṇa'
- *bhāve prayogaḥ*: the verbal form does not represent a subject at all, but the action itself
    - Sometimes the agent will appear in the *tṛtīya*:
        * *devadattena kṣudhitam* 'hunger was felt by Devadatta'

Adjectival features

Coreferentiality: Like other adjectives, participles have a *head*. An adjective and its head are coreferential (*samānādhikaraṇa*), i.e., they refer to the same thing.

Agreement: Adjectives and their heads *agree* in

- gender (a single referent has a single grammatical gender);
- number (a single referent is either singular, dual, or plural);
- case (the adjective has the same *syntax* and therefore the same *case* as its head).

Morphological category (i.e., *s*-stem, *i*-stem, *a*-stem, *t*-stem, etc.) is only relevant to agreement insofar as grammatical gender conditions it (i.e., *a*-stems are usually *puṃliṅga* or *napuṃsakaliṅga*, *ā*-stems are usually *strīliṅga*).

By means of agreement, the syntax of the participial phrase (the 'participial clause') *is embedded into the syntax of the sentence as a whole* (the 'matrix clause'). For example:

- participial clause: *krauñcaṃ ghnat-* 'X killing a *krauñca* bird'
- matrix clause: *niṣādam apaśyam* 'I saw a hunter'
- embed participial clause in matrix clause: [*krauñcaṃ ghnantaṃ*] = *niṣādam apaśyam* 'I saw a hunter killing a *krauñca* bird' ('=' means that *niṣādam* is the head of *ghnantam*, and thus coreferential with it)

Sentence syntax

There are three ways that participles (and their clauses) can be embedded into a sentence. (Numbered examples are from Amaru.)

- *Participle as predicate* in nominal sentences.
    - *supto 'yam* 'he's asleep' (37)
    - *śvāsāḥ samāptiṃ gatāḥ* 'her sighs go to completion' (60)

- *hṛdi sthito hi nanu me prāṇeśvaraḥ* 'the lord of my life stands in my heart' (70)

- *Adjectival*, *appositional*, or *attributive* participles. These function exactly like adjectives: they supply an attribute to a noun, thus creating a 'noun phrase' (in square brackets):

  - *apaśyam* [*suptaṃ* (*puruṣaḥ*)] 'I saw a man who was asleep'
  - [*amuṃ arvāñcaṃ sarpantaṃ bhujaṅgaṃ*] *paśya* 'look out for that snake that's slithering this way'
  - Often these kinds of participles are used as nouns, e.g., *vṛddhaḥ* 'old man,' *dīkṣitaḥ* 'initiate'
  - These are best translated into English as adjectival participles or relative clauses.

- *Adverbial*, or *circumstantial* participles. These constitute an 'adverbial phrase' and are best translated by an adverbial phrase in English. Adverbial phrases (including but not limited to adverbial participles) are often glossed or explained with a form of the participle *sat-* in agreement ('being X').

  - These can either be embedded into the matrix clause as above, if their *head* is there already:
    * [*dampatyor niśi jalpator*] *gṛhaśukenākarṇitam vacaḥ* 'a pet parrot heard what two lovers said when they were chatting at night' (16)
    * *likhann āste bhūmim* 'he sits, writing on the ground' (7)
    * *kim api dhyāyan punar vīkṣate* 'he keeps gazing, thinking of something' (99)
  - However, they can also be used *absolutely*, i.e., even if the *head* of the participle is not in the matrix clause. In this case, the participle and its head are expressed in the *saptamī*, and the construction is called the *sati saptamī* or 'locative absolute' (technically *bhāvalakṣaṇe saptamī* in accordance with P.2.3.37).
    * [*goṣu dugdhāsv*] *āgataḥ* 'he came once the cows had been milked'
    * [*dhvānte samutsarpati*]... *punar vīkṣitam* 'she looked again as the darkness was spreading' (99)
  - Types of adverbal participles:
    * temporal ('when,' 'since,' 'while,' 'as,' etc.): *tan nirgataḥ śroṣyasi* 'you'll hear that once you've left' (61); *priyasya yiyāsato harati gamanaṃ* 'she snatched away her lover's departure just as he was about to leave' (12)
    * causal ('because,' 'since,' etc.; often called *nimitte saptamī* when absolute): *paṭhan rāmāyaṇaṃ naraḥ pretya svarge mahīyate* 'By reading the Rāmāyaṇa, a man enjoys heaven when he dies' (*paṭhite rāmāyaṇe*)
    * concessive ('even though'; usually marked by *api*): *cāṭūni kurvann api āvegād avadhīritaḥ* 'despite his attempts at flattering her, she instantly cut him off' (22)
    * conditional ('if'): *dṛṣṭe nirvahaṇaṃ bhaviṣyati kathaṃ mānasya tasmiñ jane* 'if that man appears, how will she hold onto her pride?' (28)

Kinds of participles

Added to stems (always to weak form):

- thematic and athematic *-ant-/-at-* (from *-ént-/*-nt-*): *parasmaipada* suffix for the present system

- all 10 *gaṇas*:
  * *bhavan, bhavatī, bhavat*
  * *dad-at, dad-atī, dad-at* (note that the *-n-* drops out of the suffix in the 2nd *gaṇa*)
  * *kurv-an, kurv-atī, kurv-at*
- future stem: *bhaviṣyan, bhaviṣyatī, bhaviṣyat*
- causatives, denominatives, desideratives, etc.: *gamayan, puruṣāyatī, yiyāsan*, etc.

- athematic *-āna-*, thematic *-māna-* (from *-mh₁no-): *ātmanepada* suffix for the present system, and in particular, for the passive conjugation (using the suffix *-yaK-*)

  - all 10 *gaṇas*:
    * *vardha-mānaḥ, vardha-mānā, vardha-mānam*
    * *kurv-āṇaḥ, kurv-āṇā, kurv-āṇam*
    * *krīṇ-ānaḥ, krīṇ-ānā, krīṇ-ānam*, etc.
  - future stem: *raṃsya-mānaḥ, raṃsya-mānā, raṃsya-mānam*
  - passive: *ucya-mānaḥ, hanya-mānaḥ* etc.

- *-vāṃs-/-vat-/-uṣ-*: *paramaipada* participle for the perfect system

  - *cakṛ-vān, cakr-uṣī, cakṛ-vat*
  - *ūci-vān, ūc-uṣī, ūci-vat*

- *-āna-*: *ātmanepada* participle for the perfect system (nearly never used)

  - *anūcānaḥ, anūcānā, anūcānam*

Added to roots:

- *-ta-* (*kṛta-*); *-i-* prefixed in *seṭ* roots and all causatives (*udita-, gamita-*); roots ending in *-d* or *-j* usually take the allomorph *-na-* (*bhinna-, rugna-*)

  - usually used of past time
  - most commonly refers to *karman* for transitive verbs (e.g., *kṛta-* 'done') and *kartṛ* for intransitive verbs (e.g., *rudita-* 'wept'), *exactly* like the agreement pattern of the Hindi past tense
  - *kartari prayoga* in a few other instances (*Raghuvaṃsa* 6.77, *ārūḍham adrīn… yaśaḥ* 'his glory ascended the mountains'), especially when construed with a complement (*Raghuvaṃśa* 10.26, *paryāpto 'si prajāḥ pātuṃ*, 'you're capable of protecting the people')
  - *bhāve prayoga* as well

- *-tavant-/-tavat-*

  - *kartari prayoga* equivalent of *-ta-* (e.g., *bhuktavān* 'having eaten')

- *kṛtyas* or 'future passive participles,' used of future or potential action in the *karmaṇi* and *bhāve prayogas* (all these examples mean 'what must/ought to be done')

  - *-tavya-* (with *guṇa*): *kartavyam*
  - *-ya-* (*ṆyaT*) (with *Ṇ*-strengthening): *kāryam*
  - *-ya-* (*KyaP*) (without strengthening): *kṛtyam*
  - *-anīya-* (with *guṇa*): *karaṇīyam*