

## Classification and Features of the Use of Participles in Sanskrit

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### Abstract.

The article has addressed the peculiarities of the use of participle forms in Sanskrit while their universal classification has been created in the process of comparison with the grammar of other ancient Indo-European languages. The study has established that there are present, past and future participles in Sanskrit. Past participles exist in four forms: aorist (active and passive) and perfect (active and middle). When translating aorist and perfect participles into Russian, there may be a mixture of meanings due to the specifics of the verb system of the modern Russian language. The participles of present and future tense have three different voices: active, middle and passive (six forms in total). The participles of the active voice of all tenses are declined by the mixed type of adjectival declension, the participle of passive and middle voices are declined by the vowel type of adjective declension in *-ā*. The aorist participle may be used in the sentence instead of the conjugate verb form as a predicate form. Passive participle of the future has a meaning of obligation.

**Key words:** Past, present, future participle. Participles of active, middle, passive voices.

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### Introduction

The question of the system of participle forms in Sanskrit, as well as the interpretation of these forms in the Russian language has not yet been fully resolved. The problem is that some forms are quite rare, and other forms may have the same meaning in the presence of different affixes. In this article the problem has been solved by comparing the system of Sanskrit participle forms with similar systems in other Indo-European languages. The material for the study was partly collected during Sanskrit studies at the Indian Cultural Centre under the direction of Guru Swami Jetiropananda.

**Objective** is to identify and classify all possible participle forms in Sanskrit and to determine the specifics of their use.

### Tasks of the study:

1. To identify the forms of participles of the present, past and future tenses.
2. To identify the time and voice characteristics of the past participles to compile the classification.
3. To identify the tense and voice characteristics of the present and future participles for the preparation of the classification.
4. To describe the features of active, passive and middle participle declension.
5. To identify the type of Sanskrit participles that can be used in the sentence instead of the conjugate verb form as a predicate.
6. To find the participle form used in the meaning of obligation.

**Methods:** comparative-historical and semantic-grammar analysis of language material.

**Proposed methodology:** Comparative-historical and semantic-grammar analysis of language material. This method is used to study in depth the issues of searching for analogues of the Sanskrit participle forms and other Indo-European languages. Method of contextual analysis. It is used in the study of ancient languages due to the impossibility of relying on conversational practice.

**Block Diagram:** The work consists of the Introduction, the Main Part, which includes the study of past, present and future participles in all possible voice forms, the Analysis of Research Results, Conclusions and Recommendations.

**Algorithm:** The study begins with the identification of the word-forming model of each participle form, which includes the determination of the type of non-derivative basis and the composition of the form-forming affixes. Then, the type and peculiarities of declension of each participle form are determined, after which its valence is considered and the peculiarities of syntactic use of the participle are determined using examples. At the end of the analysis, additional contextual shades of participle use are established. A brief summary is provided at the end of each block of research on the participle forms.

### Flow Chart of the Research Algorithm:

1. Word-forming model of the participle.
2. Type and peculiarities of declension.
3. Syntactic possibilities of use.
4. Additional shades of meaning.

### Main part

Sanskrit participles have time and voice categories. There are three types of voices in the language: active, passive and middle. As for time differentiation, we can distinguish four main types of participle forms: aorist, perfect, present-tense and futural. The past participle distinguishes between the following grammatical forms.

### Aorist participles.

A structural feature of these forms is that they are formed from the stem of the aorist. In Russian linguistics [3, p. 162; 4, p. 117] these participles are called perfectitious (participium perfecti passivi), probably by analogy with similar types of past participles in some other ancient Indo-European languages, such as Latin. The definition is not accurate for the following reasons:

1. It is impossible to fully identify the systems of participles in Latin and Sanskrit, since these languages, though belonging to the same family, but in this case represent different directions of grammatical development (Sanskrit - "eastern", Latin - "western"). This is obvious already because the Latin language lacks the form of the aorist, and the perfect combines the functions of these two tenses.

2. Nor is it possible to draw a parallel between the Sanskrit system of participles and the ancient Greek languages ("eastern" direction). In the Greek language, where there is an aorist and all three voices, the participles are presented by a more complete paradigm than in Sanskrit, and there are no adverbial participles and other verb names (gerunds, gerundive). The aorist participles in these languages have a structural similarity but differ in their syntactic functions.

The aorist participle in Sanskrit should not be called perfect, because the perfect had a double stem in this language [4, p. 100], and from this stem their participles were formed, which will be discussed below. The aorist could be simple (the stem is equal to the "pure" root), doubling and sigmatic. The presence in Sanskrit of verb forms similar in structure (perfect and doubling aorist) testifies to the partial coincidence of the meaning of these tenses at the early stage of development of the language, while the classical ancient Greek already clearly distinguishes between the structure and meaning of the aorist and the perfect. Two types of aorist participles can be distinguished in Sanskrit: the active and the passive voices.

1) **Passive** voice aorist participle, as well as the simple aorist, is formed from a pure "weak" verb root by means of the *-kta* suffix (sometimes manifested as a phonetic variant *-na*). When combined with the verb root, the element *-ta*: from the suffix remains with the verb root: कृ "to do" - कृता "done". The participle is declined by the vowel type of adjective declination (male, female, neuter gender in -a): subjective case of male gender - कृताह "done", female gender - कृता "done", neuter gender - कृतम् "done". This participle has one unique feature: it is used not only as a definitive with the noun, but also as a predicate (conjugated with the subject) without auxiliary copulative verbs, like the former participle in -л in modern Russian. And in the verb function, this participle appears much more often than in the deterministic form, and in some styles it is preferred over conjugate verbs: अति धना शाली सा अपि कालकामेण दरिद्रो जातः "Extremely rich he over time poor became" [5, p. 632].

The next peculiarity of the passive voice aorist participle is that it is translated by the passive participle form when it is formed from a transitive verb: कृता "done", and if it is formed from non-transitive verbs or state verbs - by the active form or, when the possibilities of the language of translation allow, by the middle form: मृता "deceased, dead". However, the passive form of participle from non-transition verbs is used less often. In the function of the conjugate verb form, these participles are mostly translated by the past tense of the perfect form: कृता "done", मृता "died".

In addition to the characteristic of this participle, it should be noted that in most cases the Latin language uses the suffix *-t*, similar to the morphogenetic affix of passive aorist participle in Sanskrit, in the formation of the passive voice perfect participle. Probably, this is a coincidence, as well as the partial coincidence of the syntactic functions of these participles served as a reason to define Sanskrit aorist participle as a perfect one.

2) The **active** voice aorist participle is also formed from the weak root by means of the *-ktavatu* suffix, from which the *-tavatu* formant remains at the connection with the root: कृ "to do" - कृतवतः; the initial form: कृतवान् "the one who has done". This form is created more often from non-transitive verbs and state verbs and is declined by a mixed type of declination of adjectives: male and neuter gender by the consonant type, of the sample श्रिमत (subjective case of the male gender- श्रिमान्; neuter gender - श्रिमत); female gender - by vowel type in -i: नदिः श्रिमाति - subjective case श्रिमाति. Example from the verb कृ: subjective case of the male gender - कृतवान् "the one who has done", neuter gender - कृतवतः "the one who has done", female gender - कृतवति "the one who has done". The aorist active participle, as well as the passive participle, is usually used syntactically in the function of the conjugate verb form: Rameśa Gītam **śrutavān** "Ramesha Gita heard" [5, p. 632].

## II. Perfective participle in Sanskrit distinguishes between two voices: active and middle voice.

1) The active voice perfect participle is formed from the double stem of the active perfect (first person, plural) by means of the suffix *-vatu*: दा "to give" - दादि (the stem of the first person, plural) - दादिवत् "the one who has given". This suffix, in our

opinion, is a phonetic variant of the morphogenetic suffix of the active voice aorist participle - *ktavatu* and appears after the doubling of the stem. The declination of this participle form is similar to the declination of the active voice aorist participle (mixed type of declination of adjectives): male and neuter gender by the consonant type, of the sample श्रिमत (subjective case of the male gender - श्रिमान्; neuter gender - श्रिमत); female gender - by the vowel type in -i: नदिः श्रिमाति, subjective case श्रिमाति. For instance, from the verb दा «to give» subjective case of the male gender - दादिवान् «he one who has given», neuter gender - दादिवत् «he one who has given», female gender - दादिवति «he one who has given»: नाराह दादिवान् दारिद्र्या अर्था भद्राह भवति «A man, who has given money to the poor, good» [5, p. 633]. However, this participle is rarely used in the post-Vedic period [3, p. 861]. This can probably also be explained by some similarities in the meaning of perfect and aorist in Sanskrit. The actual voice perfect participle, as a more complex form formation-wise, was most likely superseded over time by a form of the actual voice aorist participle, similar in value to it, which possessed a larger number of syntactic functions.

2) The middle voice perfect participle is formed from the stem of the perfect by adding the middle participle suffix *-śānac*, from which the formant *-āna* remains with the stem: दा "to give" - दादा (stem of the perfect) - दादāna "the one who has given oneself". This participle is declined by the vowel declension in -a, by the type of passive aorist participle: subjective case of the male gender - दादānaह "the one who has given oneself", female gender - दादāna "the one who has given oneself", neuter gender - दादānam "the one who has given oneself": नाराह पापम आददाह पापकर्मम भवति. The man who has given himself to evil is a villain" [5, p. 633].

### Brief summary:

1. In Sanskrit, past participles have four forms: aorist (active and passive) and perfect (active and middle).
  2. The suffixes of passive aorist and middle perfect are different, and the active participles of the past tense have similar suffixes.
  3. The active participles of the past tense tend to be of a mixed type of declension, while the middle and passive participles tend to be of a vowel type.
  4. The aorist participles can be used as a predicate without a copulative verb, replacing the conjugate verb form [1, p. 25].
- The present participles in Sanskrit distinguish between three voice forms: active, passive and middle.
- The present tense active participle is formed from the stem of the present tense (usually called the "middle root" in grammars) [4, p. 78] of the present voice (parasmāipad) by means of the suffix *-śatri*, from which the element *-at* remains when connected with the verbal stem. For example, the verb गम "to go"; the stem of the present tense is गच्च; the present tense active voice participle is गच्चत (going). This participle is declined by a mixed type of declension, but with some difference from the active participles of the past tenses: male and neuter genders are changed according to the model of the adjective consonant declension dhāvat: male gender subjective case - गच्चान "going"; neuter gender subjective case - गच्चत "going". Female gender is declined by the vowel declension type in -i: नदिः गच्चति subjective case गच्चति "going": शिशुह मातराम **rudan** गच्चति "crying child to mother going". This participle can also be translated as an imperfect participle: एवम  **Cintayan** सा ग्रामम गताह "thinking so, he went to the village" [5, p. 633].
- The present tense middle participle is formed from the middle stem of the present tense (ātmanepad) by means of the middle participle suffix *-śānac*, from which the formant *-āna* remains when connected with the stem: शि "sleep" - the stem of the present tense -शया - middle participle of the present tense -शयāna ("sleeping"; the verb of the state "to sleep" in the Russian language does not have a reflexive-middle form, thus is translated by an active voice). This participle is declined by the vowel type of declension in -a: male gender, subjective case - शयānaह "sleeping"; female gender subjective case - शयāna "sleeping"; शयānam "sleeping": माता **śayānam** बालम पायति "mother sees a sleeping boy" [5, p. 634]. This participle can also be translated as an imperfect participle: मायेना कयामānaह बालकाह रिदिति "out of fear shivering (shivering), the boy cries" [5, p. 635].

**The present tense** passive participle is formed from the passive form of the stem of the present tense by means of the addition of the suffix *-śānac*, from which the *-māna* format remains when connected with the stem. This format is nothing but a phonetic variant of the format *-āna*, where the *-m-* consonant appears after some semivowels - *ya /ra /va*, as the stem of the passive form usually includes the finite element *-ya*. For example, the verb *han* "to kill"; the stem of the present passive voice is *hanya*; the present tense passive participle is *hanyamāna* "being killed". This participle is declined in the same way as the present tense middle participle, as it has a similar suffix: male gender subjective case is *hanyamānaḥ* "being killed"; female gender subjective case is *hanyamānā* "being killed"; neuter gender subjective case is *hanyamānam* "being killed". For example, *aham mrigam mayā hanyamānam paśyāmi* "I see the deer being killed by me". [5, p. 636] This form is less common as a participle.

**Brief summary:**

1. The present participles in Sanskrit distinguish between three voice forms: active, middle and passive.
2. Middle and passive forms have similar suffixes.
3. The active form changes according to the mixed type of declension, the passive and middle forms change according to the vowel type.
4. The present participles can be translated into Russian by adverbial participles when defining an additional action [2, p. 27].

**Future tense participles** in Sanskrit distinguish between three voice forms: active, middle and passive.

The future tense **active** participle is formed from the stem of the active voice future by means of the suffix *-satri*, from which the element *-at* remains when connected with the verb stem: *kṛ* "to do"; the stem of the future tense - *kariṣyat*; the future tense active participle - *kariṣya* "doing in the future". This participle is declined like the present tense active participle, according to the mixed type of declension of the sample *dhāvāt*: male gender subjective case - *kariṣyan* "doing in the future", female gender subjective case - *kariṣyatī* "doing in the future"; neuter gender subjective case - *kariṣyat* "doing in the future". The meaning of this participle is usually realized in special participle clauses: *aham na tvām driṣyāntam nripāya vadiṣyāmi* "I will not tell the king that I will see you".

The future tense middle participle is formed from the stem of the future tense by means of the middle suffix *-śānac*, and as usually the stem of the future tense ends in a semivowel *-ya-*, the format *-māna* remains from it when the suffix is combined with the stem, which we met in the passive form of the present tense participle: *kariṣya + -śānac (-māna) = kariṣyamāna* "being done in the future". This participle is also declined by the vowel type of declension: male gender subjective case - *kariṣyamānaḥ* "being done in the future"; female gender subjective case - *kariṣyamānā* "being done in the future"; neuter gender subjective case - *kariṣyamānam* "being done in the future". The significance of this participle, as well as the future tense active participle, is usually realized in special participle clauses. If the subject of the action is indicated in the sentence, the construction may take on a passive meaning: *aham na kim (mayā) kariṣyamānam nripāya vadiṣyāmi* "I will not tell the king what will be done (by me)" [5, p. 637].

The future tense **passive** participle is usually equated in value to the deverbal substantive and is called a gerund in grammars [3, p. 868]. This participle expresses obligation and is not derived from the stem of the future, but usually from the stem of the present time of the verb (in some verbs from the strong root), through the suffixes similar in meaning *-ya, -tavya u -anya*: *dā* "to give" - *deya* and *dātavya* "what must be given"; *han* "to kill" - *hantavya* "the one that must be killed"; *kṛ* "to do" - *kṛ* "what must be done". All these forms are declined by the vowel type of declension in *-a*: male gender subjective case - *karaṇīyaḥ* "that must be done"; female gender subjective case - "that must be done"; neuter gender subjective case - "that must be done". For example, *idam mayā karaṇīyam* "this must be done by me".

**Brief summary:**

1. In Sanskrit, future tense participles have three voice forms: active, middle and passive.
2. Active and middle forms are created from the future tense stem, passive, as usual, from the present tense stem.

3. The active form is declined by the mixed type of declension, middle and passive - by the vowel type.
4. The passive participle of the future tense has the meaning of a gerundive (obligation) and is formed using three suffixed similar in meaning [2, c. 29].

**Conclusion**

1. There are participles of present, past and future tenses in Sanskrit.
2. Past tense participle distinguish four forms: aorist (active and passive) and perfect (active and middle). When aorist and perfect participles are translated into Russian, there may be a confusion of meanings due to the verb system of the modern Russian.
3. Present and future tense participle distinguish three voices: active, middle and passive (six forms in total).
4. Active voice participles of all tenses are declined by the mixed type of declension of adjectives (male and neuter genders - by the consonant type in *-t*, female gender - by the vowel type in *-ī*); participles of passive and middle voices are declined by the vowel type of the adjective declension in *-ā*.
5. Aorist participles can be used in the sentence instead of the conjugated verb form as a subject.
6. Passive participles of the future tense have the meaning of obligation.

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**References:**

- As recommendations and prospects for this study we can suggest studying the evolution of the Sanskrit participle forms from the Vedic state to the classical one, and then the historical change of these forms in the Indo-Iranian languages. It is also possible to carry out a comparative analysis of the evolution of the participle forms in Indo-Aryan and Slavic languages in a separate study. The history of the origin and use of participial forms in Sanskrit in the comparative-historical perspective requires additional study.
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