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Sanskrit *-na-* Participles and the Glottalic Theory

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1. The distribution of the Sanskrit *-ta-/na-* participles is an unsolved problem. Whitney (1889:957f.) and Wackernagel-Debrunner (1954:726ff.) only mention that the suffix *-na-* is predominantly found after roots in long vowels, in *d* and in velars, but give no explanation for this peculiar state of affairs.

In order to see the problem in due perspective, we must first of all realize that the spread of the *-na-* suffix is a Sanskrit innovation.¹ In Indo-European, the suffix **-no-*, among other functions, formed verbal adjectives, and this was inherited into Indo-Iranian, cf. Skt. *śvítna-* ‘white, whitish’, Goth. *weits* ‘white’ : Skt. *śvít* ‘to become white, light’; Skt. *uṣṇá-* ‘hot’ : Skt. *uṣ* ‘to burn’; Skt. *ūná-* ‘wanting, deficient’,² LAv. *ūna-* ‘deficient’, Lat. *vānus* ‘empty’, OHG *wan* ‘deficient’ : Skt. *vā* ‘to become exhausted, deprived of’; Skt. *pūrṇá-* ‘full’, Av. *parṇa-*, Goth. *fills* : Skt. *pṛ* ‘to fill’.³ The Indo-Iranian verbal adjectives in *-na-* existed side by side with those in **-ka-* (Skt. *śúṣka-* ‘dry, dried out’, LAv. *huška-* ‘dry’; Skt. *śus* ‘to be dry’); **-ya-* (Skt. *pakvá-* ‘ripe, cooked’, Khot. *paha-* ‘ripe, cooked’; Skt. *pac* ‘to cook’); **-ma-* (Skt. *tigmá-* ‘sharp’; Skt. *tij* ‘to be sharp’); **-ra-* (Skt. *kṣudrá-* ‘small’; Skt. *kṣud* ‘to disperse’, Av. *tiyra-* ‘sharp’); **-u-* (Skt. *raghú-* ‘quick’, LAv. *raom* < **rayum* acc.sg. ‘fast, quick’; Skt. *raṃb* ‘to hasten, to run’), etc. The Indo-Iranian suffix **-ta-* also belonged to this group, forming verbal adjectives with a passive resultative meaning (Skt. *kṛtá-*, Av. *kərta-* ‘made’), if the verb was transitive, and non-passive resultative meaning (Skt. *gatá-*, Av. *gata-* ‘gone’), if the verb was intransitive. It is important to keep in mind that not every verbal root had a verbal adjective in Indo-Iranian, let alone one with the suffix **-ta-*.

This Indo-Iranian situation is rather faithfully preserved in Iranian, but in Sanskrit we encounter an increasing tendency to provide every verbal root with a full-fledged paradigm, including a verbal adjective. The most productive suffix was *-ta-*, but it was involved in heavy competition with *-na-*, which at some point had become synonymous with *-ta-* in Sanskrit. This probably happened because **prHna-* ‘full’ was analyzed

1. I am in disagreement on this point with the grammar by Thumb and Hauschild (1959), who write on p. 368: “Die partizipiale Verwendung des Suffixes [**-no-*] ist am deutlichsten im Ai. . . ., ging aber z.B. im Griechischen und Lateinischen verloren.”

2. As a simplex, this adjective is first attested in the AV, but its antiquity is confirmed by RV *ámīna-* ‘unwanting, not deficient’ (9), *ámīnavarcas-* ‘of unwanting splendor’, and the denominative verb *ūnay* ‘to leave deficient, make vain’ (RV 1.53.3d *má tvāyato jaritūḥ kāmam ūnayīḥ* ‘don’t make vain the wish of the singer, devoted to you!’).

3. It seems very probable to me that also Skt. *uttāná-*, Av. *ustāna-* < **-tṛb₂-no-* ‘stretched out, extended’ originally was a verbal adjective in *-na-* to the root **tanH-* ‘to stretch’ (cf. Beekes 1982–83:206 n. 1 and Beekes 1985), but since the verbal root in Indo-Iranian is almost exclusively *anít*, this verbal adjective became dissociated from it and was replaced by *tatá-* < **tṛto-*.

as ‘filled’ and thus considered analogous to a *-ta-* participle. As we shall see below, **prHna-* played a crucial role in the development of this category. The other Indo-Iranian formations in *-na-* (*śvītna-*, *uṣṇá-*, *ūná-*) have kept their original meaning, but further remained peripheral.

2. Since the spread of *-na-* is an innovation, it is important to examine how the *-na-* participles expanded in the course of the history of Vedic. The first attestation of course does not prove that the form had not existed before, but we get a good impression of the dynamics of the process.

In the family books of the RV, we find no more than seven different *-na-* participles. Next to the inherited *pūrṇá-*, only *stūrṇá-* ‘strewn’ < **strH-na-* is solidly embedded there (I² II¹ III¹ IV² V¹ X², *stūrṇábarhis-* ‘who has strewn the sacrificial grass’ V¹ X¹), whereas *pári-chinna-* ‘cut (around)’ (VII¹, *áchinna-patra-* ‘with uncurtailed wings’ I¹) < **ścīd-na-*, *skanná-* ‘fallen, dropped’ (VII¹, X²) < **skad-na-*, *syanná-* ‘run’⁴ (V¹) < **siad-na-*, *vṛkṇá-* ‘hewed off’ (III¹ X¹, *vīvṛkṇa-* I¹) are hapaxes.⁵ In Book IX, we find a hapax *jūrṇá-* ‘decayed, old’ (I³, IX¹) < **jṛHna-*⁶ and a quasi-hapax *tunná-* ‘struck, hurt’ (9.67.19a and 9.67.20a) < **rud-na-*.

The younger books I, VIII, X add seven new *-na-* participles, viz. *dūrṇa-* ‘not crossed’ (VIII¹) < **trH-na-*, *bhinná-* ‘split’ (I¹, *vī-bhinna-* X¹) < **b^hid-na-*, *dīná-* ‘cut, mown’ (VIII¹) < **dH-na-*, *ásamādina-* ‘bound’ (VIII¹ = Khila) < **dH-na-*, *gūrṇá-* ‘swallowed’ (X¹) < **gṛH-na-*, *hīná-* ‘abandoned’ (X¹), *án-ava-prgna-* ‘not finished (dress, cloth)’ (I¹). The expansion continued in the later texts: the AV adds 7 new *-na-* participles,⁷ although most of them are hapaxes, and the YV adds 20-odd more.⁸ For our purposes, the analysis

4. Usually translated in the present (Renou: ‘qui courent’, Geldner: ‘laufend’), which can hardly be correct. The context is not very clear, though, as it concerns a simile: 5.53.7c *syanná áśvá ivádhvano vimócana* ‘like horses, which have run, at the end of the way’.

5. In the scholarly literature (e.g. Wackernagel-Debrunner 1954:729), *rugṇá-* (III¹ + *árugna-* VI¹) is also considered to be a *-na-* participle, but this analysis is most probably wrong as far as Vedic is concerned. In Vedic, the word is practically restricted to the RV. At 3.31.6a (*vidád yádī sarāmā rugṇám ádver* ‘when Saramā finds the breach in the rock . . .’), *rugṇá-* is a neuter noun ‘breach’, which does not have to be derived from a verbal adjective. The adjective *árugna-* can be a bahuvrīhi compound ‘without breaches’ (for the accent cf. *ádeva-* ‘godless’), cf. 6.39.2c *rujád árugṇam ví valáśya sámum* ‘he broke the back of Vala, which had no breaches’. All other occurrences of this word in Vedic are repetitions of RV 3.31.6a, including *rugṇá-vatī-* (TS 6.4.11.1) ‘a verse containing *rugṇá-*’.

6. RV *jūrṇá-* corresponds to *jṛṇá-* in the AV and the later texts. I believe that the AV form represents the original vocalism, RV *jūrṇá-* being influenced by the present of the same root *jūrṇati* ‘to destroy, to eradicate’, which is only attested in the RV (usually, with the preverb *ní*, once with *sám*). The same difference is found in present IV *jūrṇati* (RV) vs. *jṛṇati* (AV +). In the RV, the zero grade *jūr-* has become associated with the negative meaning ‘old, decrepit’, cf. also *jurátam* [2du.aor.impv.act.] ‘make decrepit!’ (RV 1.182.3), *jujurvám-*, *jujurvús-* [pf.ptc.act.] (RV) ‘old, decrepit’, *a-juryá-* [adj] ‘not aging, undying’ (RV+).

7. These are (cf. Wackernagel-Debrunner 1954:726ff.): *prá-kṣīna-* ‘destroyed, perished’ (AVŚ 10.3.15 vs. RV *á-kṣīta-*, *á-vi-kṣīta-*); *á-pīna-* (AVŚ 9.1.19), *prá-pīna-* ‘swollen’ (AVŚ 4 ×); *ní-līna-* ‘dissolved, hidden’ (AVŚ 4.16.3); *prá-vlīna-* ‘crushed’ (AVŚ 11.9[11].19); *dūná-* ‘burnt’ (AVŚ 2.31.3 *dūná ádūná(h)* ‘burnt or unburnt’); *mūrṇá-* ‘crushed’ (AVŚ 4.3.6), *prá-mūrṇa-* (AVŚ 12.5.61); *ápi-śrṇa-* ‘broken’ (AVŚ 4.3.6).

8. Wackernagel-Debrunner 1954 mention the following formations: after *ā-*: (*sām-*, *áti-*)*hāna-* ‘rising; jumped over’ (YV+), *vī-drāna-* ‘awakened’ (KS), *glāná-* ‘feeling aversion’ (ŚB), *prá-pyāna-* ‘swollen’ (ŚBK); after *i-*: *śīná-* ‘frozen’ (YV); after *ū-*: *pári-dyūna-* ‘pitiful’ (ŚB); after *ir/ūr-*: *irṇá-* ‘set in motion’ (to *irte*) (TS), *hūrṇá-* ‘gone crookedly’ (MS), *hūrṇá-* ‘strewn’ (Br.+), *dirṇá-* ‘burst’ (Br.+), *gūrṇá-* ‘praised’ (Br.+); after *č-*: *chūrṇa-* ‘spit upon’ (YV+), *čūrṇa-* ‘split’ (YV+), *nunná-* ‘struck’ (YV+), *panná-* ‘fallen’ (YV+), *vimá-* ‘found’ (YV+), *sanná-* ‘put down’ (YV+), *svinná-* ‘in sweat’ (YV+), *ny árnna-* ‘disintegrated’ (ŚB), *cbanná-* ‘covered’ (ŚB+); after

of the evidence of the RV is sufficient, however, because we are especially interested in the initial stages of the expansion.

3. I think we may state with confidence that the first step in the analogical spread of the *-na-* participles was the creation of *stūrṇá-* < **strH-na-* and then *jūrṇá-* < **jṛH-na-*, *tūrṇa-* < **trH-na-*, *gūrṇá-* < **gṛH-na-*, all of which had the same shape as *pūrṇá-* < **prH-na-*. Incidentally, this means that this expansion most probably preceded vocalization of the sequence *rH-* in Vedic.

At the next stage, the *-na-* participles were formed from the roots in *d* (*pári-chinna-*, *skanná-*, *syanná-*, *tunná-*, then *bhinná-*). Only in the late books do we find *-na-* participles derived from the roots in *-aH-* (*dīná-*, *hīná-*) and in *-g-* (*án-ava-prgna-*), but their creation was clearly dictated by special factors. For the four roots *dā*, it was necessary to disambiguate the original *-ta-* participle in *-tta-*. This was done in various ways: *dā* ‘to give’ introduced the stem of the present (*dattá-*); *dā* ‘to bind’ restored the root (*ní-dīta-* V¹ VIII¹, *sām-dīta-* I¹), but presumably the poet of 8.102.14 did not like this form and created *ásamādina-* instead; the same *-na-* participle *dīná-* (8.78.10) was derived by the poet from the root *dā* ‘to cut, mow’. The long vocalism of *hīná-* ‘abandoned’ (10.34.10) indicates that instead of using the *-ta-* participle *jāhitá-* (I¹ IV¹ VIII²), based on the reduplicated present stem, the poet formed this participle on the basis of the passive *bhīyate* ‘to be abandoned’, which he had just put into his text a few verses before (*bhīye* 10.34.5).

The root of *án-ava-prgna-* ‘not finished’ (1.152.4) is extremely rare in Sanskrit. We only have *ava-prajjana-* (AitB), *upa-prajjana-* (JB) ‘end of the warp’ and *áva prjyanti*, *ava-prjyāte* (TB) ‘to finish the warp’. Hoffmann (1985:173 = 1992:814) plausibly suggested seeing in the TB forms hypersanskritisms for **ava-prj-*. No cognates of the root are known, but the Sanskrit sequence *-jj-* always reflects **zj-*. We may of course assume that **przṅna-* developed into *prgna-* with the regular loss of *z*, but it is hardly a coincidence that there are only three *-na-* participles from the roots in velars in older Vedic (i.e. before the Sūtras, where we find *bhagna-* ‘broken’, *bhugna-* ‘bent’; for *lagna-* see fn. 8), and all three of them have **-s-* in the root, viz. *-prgna-* : *prj-* < **przj-*, *magná-* (MS 3.6.10:73.17) ‘dived’ : *maj-* < **mazj-* and *vṛkṇá-* : *vṛś-*. Since *-prgna-* and *magná-* are hapaxes and are later attested than *vṛkṇá-*, I suspect that they have been coined after the latter.⁹ The participle *vṛkṇá-* ‘hewed off’ is derived from the root *vṛś-* ‘to hew down, to fell (trees)’ and is aberrant by any account, being the only *-na-* participle derived from a root in a voiceless stop in Vedic.¹⁰ As I argued elsewhere (Lubotsky 2001:38f.), *vṛścāti* is an original *sk-*present to the root *vṛj-* ‘to twist off, remove’, which had a regular and old *-ta-* participle *vṛktá-*. When *vṛścāti* became dissociated from the root *vṛj-*, a new verbal adjective had to be formed, and the easiest way out was to replace *-ta-* by *-na-*.

4. From the analysis of the evidence of the RV it follows, rather unexpectedly, that the *-na-* participles of this text are practically limited to two major categories: those from

velars: *magná-* ‘dived’ (MS), *akna-* ‘bent’ (KB), **a-lágnam-* ‘incoherently’ (?) (ŚB 3.2.4.11: attested is *a-láglam*; note further the irregular accentuation).

9. It is hardly credible that *magná-*, which is a hapax in the MS, would be the only example of the “Schwund von *z* vor *g* + Kons. ohne Dehnung” (Debrunner 1957:153).

10. For analogical forms in ^(o)*akna-* from the root *-añj-* (Br.+ see Kuiper 1952:37f. = 1997:37f.

roots in *rH* and those from roots in *d*. As we have seen above, there were two crucial moments in the development of the *-na-* participles in Sanskrit: (1) interpretation of *-na-* as passive and thus synonymous to *-ta-*, and (2) analogical spread of the suffix along formal lines: from roots in *rH* to roots in *d* and only later further afield. The first step is perfectly understandable, but the second one requires an explanation. There must have been a phonetic feature in common between *rH* and *d*, otherwise this spread would be unexplicable. I believe this feature was glottalization. It is very probable that the three Indo-European laryngeals had merged into a glottal stop in Indo-Iranian (see already Polomé 1972:244, Lubotsky 1981), while there is considerable evidence that Indo-Iranian had preserved the glottalic articulation of the unaspirated stops. Since I have discussed the issue on several occasions in the past, I simply refer to my earlier articles (Lubotsky 1981, 1994; for the glottalic theory in general see Kortlandt 1985).

It is therefore likely that *rH* and *d* were phonetically [rʔ] and [ʔd], or glottalized *r* and (pre-)glottalized *d*. Since we are dealing with a fairly early period in the development of Sanskrit, preceding the RV or during the stage of its earliest hymns at most, it is conceivable that *r* was not yet retroflex, but dental, which would mean that [rʔ] and [ʔd] were phonetically even closer.

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