LESSON 4

Conjugations 4, 6, and 10 (in active = परस्परिपत)

Active verbs in the conjugations 4, 6, and 10 are very similar to the active verbs of the 1st conjugation. There is no difference in the final affixes, but some difference in the internal structure. For instance, while the verb धृष्ट (1P) “to know” is declined as धृष्टि, the verb तुष्ट (6P) “to strike” is declined as तुष्टि. Thus, while धृष्ट changes to धृष्टि before ति-ति, तुष्टि does not change. This is the main difference between the conjugations (1P) and (6P). There is also a difference in accentuation, but accents are not relevant in classical Sanskrit. While the verbs in the conjugations (1P) and (6P) have -अः- infix (e.g. verb stem + अ + affix), the verbs in the 4th conjugation have -य- infix (e.g. verb stem + य + affix), and verbs in the 10th conjugation have -अय- infix (e.g. verb stem + अय + affix). As in the 1st conjugation, the 3rd person singular form is the key to the rest of the forms in these conjugations as well.

4th conjugation (active) (with the infix -य-)

पुष्ट (4P) ज्ञ + य + ति = पुष्टि “to dance”

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<th>S</th>
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</thead>
<tbody>
<tr>
<td>1st</td>
<td>नृत्यामि</td>
<td>नृत्यायः</td>
<td>नृत्यामः</td>
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<tr>
<td>2nd</td>
<td>नृत्यिति</td>
<td>नृत्याः</td>
<td>नृत्यथः</td>
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<tr>
<td>3rd</td>
<td>नृत्यिति</td>
<td>नृत्यितः</td>
<td>नृत्यितिः</td>
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</tbody>
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Additional verbs of the 4th conjugation (active):

पुष्प (4P) + य + ति पुष्पिति to be nourished (intr, 9P is trans)

दीव (4P) + य + ति दीविति to play, gamble

श्री (4P) + य + ति श्रीमति to be weary, toil

नष्ट (4P) + य + ति नष्टिति to be destroyed, perish (intr)

तुष्ट (4P) + य + ति तुष्टिति to be pleased (intr)
6th conjugation (active) (with the infix -आ-, and no changes in the root vowel)

\[ \text{तुड़} \text{ (6P)} \quad \text{तुड़ + आ + ति} = \text{तुड़ति} \quad \text{"to strike, hit, inflict pain"} \]

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<tbody>
<tr>
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<td>तुड़वः</td>
<td>तुड़वामः</td>
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<tr>
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<td>तुड़वः</td>
<td>तुड़वः</td>
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<tr>
<td>3rd</td>
<td>तुड़ति</td>
<td>तुड़तः</td>
<td>तुड़वन्ति</td>
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Additional verbs of the 6th conjugation (active):

- किपु (6P) + आ + ति = किपति to throw
- दिश (6P) + आ + ति = दिपति to show
- कृष्ठ (6P) + आ + ति = कृषपति to plow, farm
- विशः (6P) + आ + ति = विपति to enter
- स्पृष्ठ (6P) + आ + ति = स्पृष्पति to touch

10th conjugation (active) (with the infix -अय-)

\[ \text{घुर} \text{ (10P)} \quad \text{घुर + अय + ति} = \text{घोरयति} \quad \text{"to steal"} \]

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<tbody>
<tr>
<td>1st</td>
<td>घोरयाहि</td>
<td>घोरयः</td>
<td>घोरयामः</td>
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<td>2nd</td>
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<tr>
<td>3rd</td>
<td>घोरयति</td>
<td>घोरयतः</td>
<td>घोरयन्ति</td>
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Additional verbs of the 10th conjugation (active):

- घृ (10P) + अय + ति = घारयति to owe, to hold
  (takes Dative of the creditor)
- गण (10P) + अय + ति = गणयति to count
- कण (10P) + अय + ति = कणयति to tell
- विन्न (10P) + अय + ति = विन्नयति to think, contemplate
- पूज (10P) + अय + ति = पूजयति to adore, worship
Negation and some connectives

1) The negative particle न is *normally* placed immediately before the verb (or before whatever is negated). Example:

अहम् अविकम् पस्यामि।  "I see a horse."
अहम् अविकम्  न  पस्यामि।  "I do not see a horse."

However, the sequences न अहम् अविकम् पस्यामि and अहम् न अविकम् पस्यामि are also used, and occasionally they indicate slightly different emphases, e.g. “I don’t see a horse” or “I don’t see a horse.”

2) **Double Negative:** The use of two “न”s within a sentence literally signifies a negation of a negative statement and implies a strong positive statement. Example:

यथापि न रामो न पाण्डितः, तथापि सः संस्कृतः न पठति।

Trans: “Though it is not the case that Rāma is not learned, (—he obviously is—), he does not study Sanskrit.”

3) The conjunction ए “and” is either repeated after each item it connects, or is written only once after the last item of the series. Examples:

रामः च कृष्णः च गच्छति।  "Rāma and Kṛṣṇa go."
रामः कृष्णः गाधवः च गच्छति।  "Rāma, Kṛṣṇa and Mādhava go."

While connecting two sentences, ए “and” normally occurs after the first word of the second sentence. Examples:

रामः गच्छति कृष्णः च पतिति।  "Rāma goes and Kṛṣṇa falls."
रामः गृहं गच्छति जहे च पिन्नति।  "Rāma goes home and drinks water."

4) वा “or” behaves like ए “and”. Examples:

रामः वा कृष्णः वा गच्छति।  "Rāma or Kṛṣṇa goes."
रामः कृष्णः वा गच्छति।  "Rāma or Kṛṣṇa goes."
रामः गृहं गच्छति जहे वा पिन्नति।  "Rāma goes home or drinks
5) The particle एव “only” is placed after the item to which the restriction is intended to apply. Examples:

राम: जल पिपति | “Rāma drinks water.”
राम: एव जल पिपति | “Only Rāma drinks water.”
राम: जलम् एव पिपति | “Rāma drinks only water.”
राम: जल पिपति एव | “Rāma certainly or only drinks water.”

Sometimes the exclusion aspect is not present on the surface, and the function of एव is merely emphatic. Example:

राम: वने एव जलम् पिपति | “Rama drinks water right there in the forest.”

6) इति “thus” is a quotation marker placed at the end of a direct quote. Basically there is no indirect discourse in Sanskrit. The quote can be a spoken or a mental quote.

राम: गृहं गवालाते इति आहं वदामि / इति आहं चित्तवामि | “I say/think - ‘Rāma is going home.’”

Word-Internal Sandhi rule: Change of नू to ण

The nominative and accusative plural forms of neuter noun वन end in नि, e.g. वनानि. But the forms of the noun शरीर “body” end in नि, e.g. शरीरानि. This change of नू to ण is governed by the following rule:

Dental न changes to retroflex ण, if within the same word, नू is preceded by र, क, or श, and is followed either by a vowel or by व, न, न् or य. This rule applies despite the intervention of the following sounds: vowels, semi-vowels (except ओ), k-series, p-series, and anusvāra. If any other sounds intervene, the rule does not apply. Examples:

शरीरानि → शरीराणि
नरणाम → नरणाणम
नृपानाम → नृपाणाम्
नरण → no change, since नू is word-final.
अनुरन → no change, since नू intervenes.
Vocabulary

पुष्प (4P) पुष्पति to be nourished
श्राप (4P) श्रापति to be weary, toil
विश् (4P) विश्वति to play, gamble
नव (4P) नवति to be destroyed, perish
तुष (4P) तुषति to be pleased
जुल (4P) जुलति to dance
टुल (6P) टुलति to strike, hit, inflict pain
किप (6P) किपति to throw
दिश (6P) दिशति to show
क्रुष (6P) क्रुद्धति to plow, farm, draw, pull
दिश (6P) दिशति to enter
स्पुष (6P) स्पुषति to touch
पुर (10P) पुरति to steal
ध्रु (10P) धारति to owe, hold (takes Dative of the creditor)
गण् (10P) गणति to count
क्रम (10P) क्रमति to tell
विपन (10P) विपनति to think
पुष्प (10P) पुष्पति to adore, to worship

न not
च and
बा or
एव only, certainly
इति thus, (a quotation marker, follows a direct quote).

Exercises

1) Complete the following sentences and translate them into English:

1. अश्र--- तुष---(sing.) खादन्ति, पुष्पति, तुष्पति च।
2. दुल--- क्रम--- चोरति, तुष्पल दस--- दृश्--- तुल--- च।
3. अहे कमठ--- दिश---, त्वेच तानि न दृश्---।
4. काक--- फ्राग्रिनि विक्रतति; नर--- च तो काक--- तुलन्ति।
7. वृक्ष—पर्वतमित्रो नश्—। दास—च जनानू कथयति—
“पर्वतो नश्—क्षेितः” इति (thus)। जना वद्—“पर्वतो न
nस्थयति, वृक्षा एव नश्—इति।

8. जन—न अन्ने पिवनति, न वा पत्राणि खाद्—।

9. नृप—ग्रामम् बिवति, दासा उभयतो दाहः—, जनान्व नृप—
पूजयति।

10. अहं ग्रामं वा पर्वत—वा न कृष्—, तम् एव कृष्—ते
पर्वतम्।

11. सदम् अन्तर्धि पर्वतं विश्व्—, बृक्षान्त् स्वरूपं—, पत्राणि च
गन्—।

12. बाला: पर्वत—प्रति धार्यति श्रम—च। जपक—तानं
कथयति—हे बाला: दूरं जल—पिवनति इति।

13. युवाः दसानू गन्—, जनानू न-तुद्—।

14. नृप—ग्रामम् ज्यति आम्यति च। जन—
नृपं पञ्चमो, तम्
अनु धाबः—, ते च पृष्ठ—।

2) Join the following simple sentences and form a complex sentence:
1. रामः गर्भति। अश्वः गर्भति।
2. रामः गर्भति। रामः पतति।
3. रामः पुल्ला खादति। रामः मांसं खादति।

3) Change the emphasis of the following sentences as directed by placing the particle एव in the right place. Change:
1. रामः पुल्ला खादति। to “Only Rama eats fruit.”
2. अश्वः दूर्णे पतति। to “The horse sees only the grass.
3. बाला: काके त्यजति। to “The boy certainly abandons the crow.”

4) Change the following into negative sentences:
1. अस्वोः पत्राणि वा तुष्मानि वा खादति।
2. जना मां पञ्चम्यति, सर्वत्र धार्यति। अहं तानु पञ्चम्यि, तुष्मानि च।
3. अहं कनकं दीप्यामि, त्वं च कनकं चिन्नयसि तुष्मानि च।
5) Correct the following sentences:
1. बाझा नरऽप पश्यन्ति ।
2. अवेव: तृणाणि सादन्ति ।

6) Translate the following into Sanskrit (apply the known rules of sandhi):
1. I go to the village, and you sit near the tree.
2. The king goes to the mountain and abandons the gold.
3. The servants see the crows and count the fruits.
4. She enters and eats food. She eats fruits without me.
5. The boy worships (his) father and the father is satisfied.
6. I show him the crows and he remembers misery.
7. The horses run to the tree and stand.
8. Around the village, the people sit and watch the horses. The horses are weary.
9. I go after the king, and you run after the servant.
10. The king holds lotuses, counts them, touches them and is pleased.
11. The crow throws a fruit in between two vessels, and the fruit perishes.
12. I think (of) happiness, and see only misery around me.
13. I eat food and I dance. I am not weary, and I am satisfied.
14. The king touches the gold and abandons it. The servant sees the gold and says: “Gold is happiness.”
15. The man holds leaves, counts them and throws them around the tree.

7) Conjugate fully the following verbs:

<table>
<thead>
<tr>
<th>श्यो</th>
<th>(4P)</th>
<th>नयति</th>
<th>पूजः</th>
<th>(10P)</th>
<th>पूजयति</th>
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<td>स्प्रुखा</td>
<td>(6P)</td>
<td>स्प्रुवति</td>
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