

Samāsaḥ (समासः)

Dr.Pavankumar Satuluri

Member, Team Samsaadhanii
Assistant Professor
School of Linguistics & Literary Studies
Chinmaya University
Ernakulam

Samsādhanī Praveśikā - OE102

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According to the Sanskrit Grammarians Samāsa means Samasanam.

Samasanam means 'putting together' conventionally 'unifying'. It is the words that are unified. Hence, Samāsa is an act of unifying separate words into one.

Characteristics of Compounds in Sanskrit

- Single Wordness
- Fixed Word Order of Components
- Non-insertion of Words
- Binary Formation
- Euphonic Transformation
- Gender
- Number

Samāsa in Various Languages

- Bullock Cart
- South Asian Games
- Woodpecker
- Kindergarten - Play School (German)
- Orangensaft - Orange Juice (German)
- Apfelbaum - Apple Tree (German)
- ghuḍasavār (Hindi)
- rasoīghar (Hindi)

Samāsa in Various Languages

- Mallepūvu (Telugu) - Jasmine flower
- Pul-vir-keṅṭai (Tamil) - Tiger, bow and fish
- Mara-giḍa-baḷli-gaḷu (Kannada) - Trees, plants and creepers
- Mukkaṅṭi (Telugu) - Three eyed God

Compounds in Sanskrit

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ

- रघुवंशम्

To understand the relation between word and meaning, I salute Parvati and Parameshvara, who are the parents of the universe and are united to each other, similar to that of a word and its meaning.

प्रवरनृपमुकुटमणिमरीचिमञ्जरीचयचर्चितचरणयुगलः सकलपारङ्गतोऽमरशक्तिर्नाम राजा
बभूव ।

- पञ्चतन्त्रम्

प्रवर-नृप-मुकुट-मणि-मरीचि-मञ्जरी-चय-चर्चित-चरण-युगलः सकल-पारङ्गतः
अमरशक्तिः नाम राजा बभूव ।

The pair of whose feet was covered with a stream of rays originating from the gems in wreaths of eminent noble kings.

Classification of Samāsa in Sanskrit

- तत्पुरुषः (Tatpuruṣaḥ)
- बहुव्रीहिः (Bahuvrīhiḥ)
- द्वन्द्वः (Dvandvaḥ)
- अव्ययीभावः (Avyayībhāvaḥ)

- सामान्यः (Sāmānyaḥ)
- कर्मधारयः (Karmadhārayaḥ)
- नञ् (Nañ)
- द्विगुः (Dviguḥ)

Sāmānyatatpuruṣa Samāsaḥ

- द्वितीयातत्पुरुषः (Dvitīyātatpuruṣaḥ)
- तृतीयातत्पुरुषः (Tṛtīyātatpuruṣaḥ)
- चतुर्थीतत्पुरुषः (Caturthītatpuruṣaḥ)
- पञ्चमीतत्पुरुषः (Pañcamītatpuruṣaḥ)
- षष्ठीतत्पुरुषः (Ṣaṣṭhītatpuruṣaḥ)
- सप्तमीतत्पुरुषः (Saptamītatpuruṣaḥ)

Dvitiyātatpuruṣaḥ : If a word ends in accusative case(dvitiyāvibhakti) and it is being followed by either श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त or आपन्न then both the words will form a compound and it can be designated as Dvitiyātatpuruṣaḥ.

- कष्टं श्रितः → कष्टश्रितः undergoing misfortunes
- ग्रामं गतः → ग्रामगतः gone to a village

Tṛtīyātatpuruṣaḥ : If a word ends in instrumental case (tṛtīyāvibhakti) and it is being followed by either पूर्व, सदृश, सम, ऊनार्थ, कलह, निपुण, मिश्र or श्लक्ष्ण then both the words will form a compound and it can be designated as Tṛtīyātatpuruṣaḥ.

- मासेन पूर्वः → मासपूर्वः earlier by a month
- मात्रा सदृशः → मातृसदृशः similar to mother

Tṛtīyātatpuruṣaḥ : If a word ends in instrumental case (tṛtīyāvibhakti) and it is being followed by a word ends with a kṛt suffix i.e. क्त then both the words will form a compound and it can be designated as Tṛtīyātatpuruṣaḥ.

- हरिणा त्रातः → हरित्रातः protected by Hari
- नखैः भिन्नः → नखभिन्नः seperated by the nails.
- कालिदासेन रचितम् → कालिदासरचितम् written by Kalidasa

Caturthītatpuruṣaḥ : If a word ends in dative case(caturthīvibhakti) and it is being followed by either बलि, हित, सुख or रक्षित then both the words will form a compound and it can be designated as Caturthītatpuruṣaḥ.

- भुतेभ्यो बलिः → भूतबलिः sacrifice for bhutas
- गवे हितम् → गोहितम् welfare of cows

Pañcamītatpuruṣaḥ : If a word ends in ablative case (pañcamīvibhakti) and it is being followed by either भय, भीत, भीति, भी, अपेत, अपोढ, मुक्त, पतित or अपत्रस्त then both the words will form a compound and it can be designated as Pañcamītatpuruṣaḥ.

- चोराद् भयम् → चोरभयम् fear from thief
- चक्रात् मुक्तः → चक्रमुक्तः freed from the wheel
- स्वर्गात् पतितः → स्वर्गपतितः fallen from heaven

Ṣaṣṭhītatpuruṣaḥ : If a word ends in genitive case(ṣaṣṭhīvibhakti) and it is being followed by any word(and if both words have any type of relation) then both the words will form a compound and it can be designated as Ṣaṣṭhītatpuruṣaḥ.

- वृक्षस्य शाखा → वृक्षशाखा branch of a tree
- राज्ञः पुरुषः → राजपुरुषः king's man
- दशरथस्य पुत्रः → दशरथपुत्रः son of Daśaratha
- रमायाः पतिः → रमापतिः husband of Ramā
- कृष्णस्य मित्रम् → कृष्णमित्रम् friend of Kṛṣṇa

Saptamītatpuruṣaḥ : If a word ends in locative case(saptamīvibhakti) and it is being followed by either शौण्ड, प्रवीण, कुशल, निपुण, चपल, सिद्ध, शुष्क, पक्व or बन्ध then both the words will form a compound and it can be designated as Saptamītatpuruṣaḥ.

- अक्षेषु शौण्डः → अक्षशौण्डः skilled in dice
- आतपे शुष्कः → आतपशुष्कः dried in the sun
- चक्रे बन्धः → चक्रबन्धः bound on the wheel

If one of the constituents in a Tatpuruṣa is an adjective(qualifier) describing the other,then the compound is designated as Karmadhāraya(Descriptive Compound).

- विशेषणपूर्वपद-कर्मधारयः (Viśeṣaṇapūrvapada-karmadhārayaḥ)
- विशेषणोत्तरपद-कर्मधारयः (Viśeṣaṇottarapada-karmadhārayaḥ)
- विशेषणोभयपद-कर्मधारयः (Viśeṣaṇobhayapada-karmadhārayaḥ)
- संभावनपूर्वपद-कर्मधारयः (Sambhāvanapūrvapada-karmadhārayaḥ)

Viśeṣaṇapūrvapada-karmadhāraya : If there is a relation called Viśeṣaṇa-viśeṣyabhāva between the constituents then the Viśeṣaṇa (qualifier) will be placed first in the compound.

- नीलम् उत्पलम् → नीलोत्पलम् blue lotus
- अल्पः वातः → अल्पवातः gentle breeze
- अपरः पक्षः → अपरपक्षः the latter half of the lunar month

Viśeṣaṇottarapada-karmadhāraya : If there is a relation called Viśeṣaṇa-viśeṣyabhāva between the constituents then the Viśeṣaṇa (qualifier) occupies the second position in the compound.

- वैयाकरणः खसूचिः → वैयाकरणखसूचिः a grammarian who looks skywards

Viśeṣaṇobhayapada-karmadhāraya : In this class both the constituents are qualifiers(Viśeṣaṇa) and one of them must be treated as Viśeṣya(qualificand)

- नीलः लोहितः → नीललोहितः dark-red, purple
- शीतम् उष्णम् → शीतोष्णम् cold as well as hot
- भोज्यम् उष्णम् → भोज्योष्णम् eatably hot

Sam̐bhāvanapūrvapada-karmadhāraya : In a Karmadhāraya compound, a word denoting species and the other word denoting genus to that which the species belongs, then the compound is designated as Sam̐bhāvanapūrvapada-karmadhāraya Samāsaḥ.

- आम्रः इति वृक्षः → आम्रवृक्षः the Mango tree
- हिमालयः इति पर्वतः → हिमालयपर्वतः the Himalaya mountain
- अयोध्या इति नगरी → अयोध्यानगरी the ayodhya city

Nañsamāsaḥ : If the negative particle Nañ is compounded with a noun then the compound is designated as Nañsamāsaḥ.

- न ब्राह्मणः → अब्राह्मणः one who is not a brahmin
- न अश्वः → अनश्वः one which is not a horse

Thank You