समास samāsa in Pāṇinian grammar- I
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Lecture - 03
Basic of the theory of compound formation of Paninian grammer

Welcome, I welcome you all to this lecture in the course Samasa in Paninian grammar this is the first course in this particular regard.

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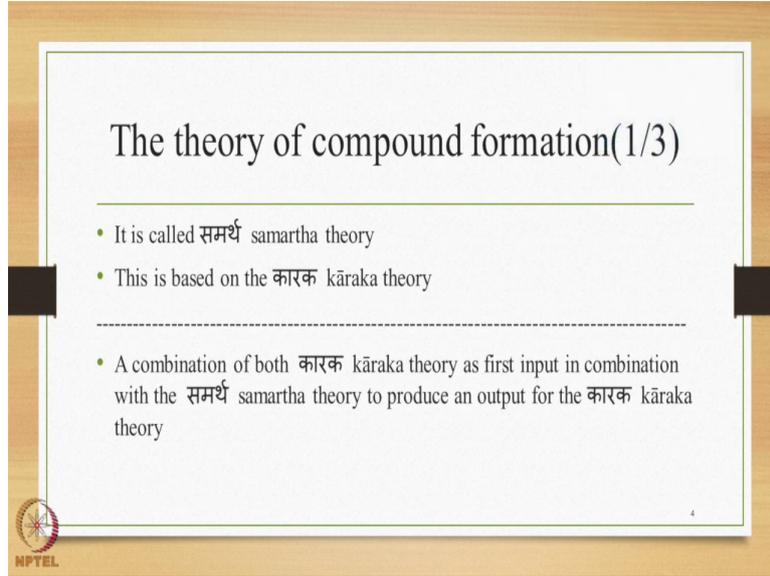We begin with the Mangalacarana which is visvesam saccidanandam vande ham yo khilam jagat carikartti baribharti samjariharti lilaya, visvesam saccidanandam vande ham yo khilam jagat carikartti baribharti samjariharti lilaya.
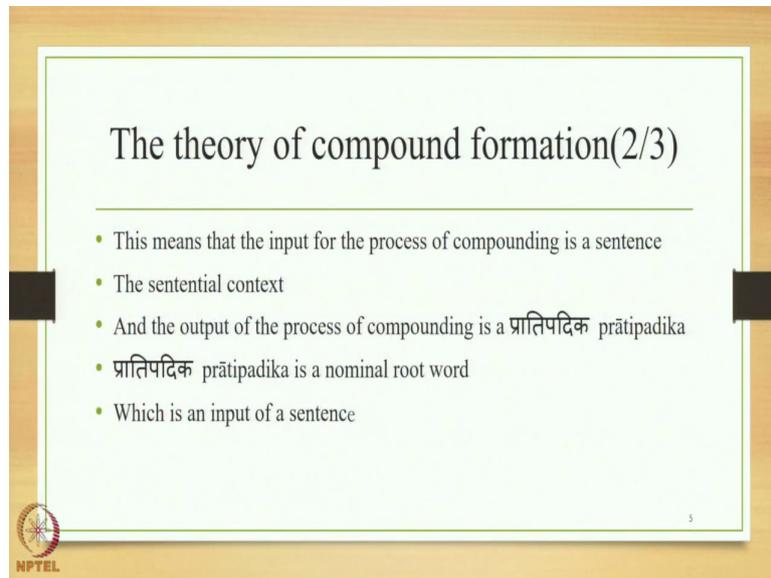
After having studied the overall contents of this particular course in the previous lectures let us now proceed in order to understand what is the theory of compound formation what is it called. This theory of compound formation as stated by Panini in his own grammar and has also explicated by the grammatical tradition that studied Paninian and grammar is called samartha theory.

The sutra in the Astadhyayi which explains this particular theory is 2.1.1 also samartha padavidhi this is the sutra and in fact, we shall be referring to this sutra and also the great commentary called the vyakarana mahabhasa that is written on this particular sutra also known as samarthanik. You will find information about this in the references I had added at the end of the lecture, it is equally important to note that the samartha theory is based on the karaka theory.

So, in a nutshell we can say that the theory of compound formation is a combination of both karaka theory as first input in combination with the samartha theory to produce an output and this output then becomes an input for the karaka theory again. So, to repeat the theory of compound formation stated in the Paninian grammar can be described to be a combination of both karaka theory as first input in combination with the samartha theory to produce an output for the karaka theory.

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What it implies is the following, this means that the input for the process of compounding is a sentence, karaka theory is the base for this theory of compound formation and karaka theory entails the process of sentence formation. And so, sentence is the input for this process of compounding as explained in the Paninian grammatical tradition, what it means is that a compound is formed in the sentential context.
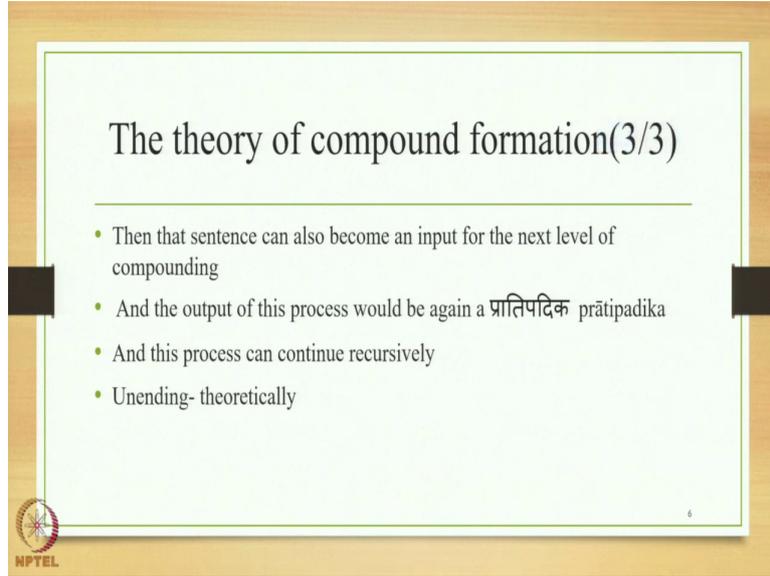
So, the theory of compound formation requires the sentential context as the background and it is always the case that the compound is always reliant and falls back upon the sentence which can also explain the same meaning. This is a by default process and this by default process is also described and also is established in a way when we also note down exceptions, which means that there are some compounds whose meaning cannot be explained in terms of the sentence having more or less same components that becomes an exception, which goes to prove that the compound can be explained using the components in it in terms of a sentence.

Now, this goes to show once again that the input for the process of compounding is a sentence and this theory of compound formation requires the sentential context, this is extremely important and extremely fundamental. So, this was about the input sentence being the input what is the output of the theory of compound formation, the output of the process of compounding is a pratipadika, what is a pratipadika?

Pratipadika is a nominal root word. So, the overall process of compounding results in the formation or the generation of a pratipadika, this pratipadika then becomes an input of a sentence which means that there are suffixes, which are added to this particular pratipatika and that takes us to the realm of the karaka theory.

And that is why we said that the theory of compound formation is based on the karaka theory first as an input in combination with the samartha theory and then the output would be a pratapatika, which then becomes an input for a sentence in other words the karaka theory.

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The theory of compound formation(3/3)

- Then that sentence can also become an input for the next level of compounding
- And the output of this process would be again a प्रातिपदिक prātipadika
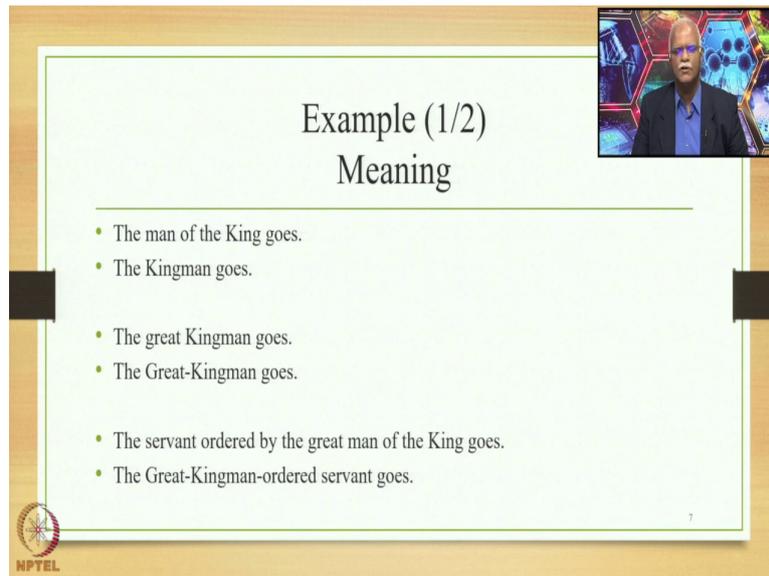- And this process can continue recursively
- Unending- theoretically

Now, we can also continue forming the compounds in this same manner. So, when the output samasa or compound becomes a pratipadika which also becomes an input for the sentence then that sentence can also become an input for the next level of compounding this is possible.

And then the output of this particular process would be again like before a pratipadika and this pratipadika becomes an input for the next level of sentence, which is it is part of a real part of the realm and this pratipadika becomes an input for the next level of sentence which is also the realm of the karaka theory.

And then once again such a sentence could also become an input for next level of compounding and this process can continue recursively, theoretically, unending depends on the intention or the cognitive process of the speaker and also the hearer.

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Example (1/2)
Meaning

- The man of the King goes.
- The Kingman goes.

- The great Kingman goes.
- The Great-Kingman goes.

- The servant ordered by the great man of the King goes.
- The Great-Kingman-ordered servant goes.

Let us take the examples to illustrate this particular theory in as brief a manner as possible. So, if we have the first sentence The man of the King goes there are 5 words which are part of this particular sentence and these words are interrelated and; obviously, they are also linked with the action indicated by the verb goes the action of going. Now, this particular sentence this particular sentence meaning can become an input and then we can say that The Kingman goes.

This word Kingman represents the man of the king element in the previous sentence. So, man of the King which is part of the sentence becomes an input for the process of compounding or

the theory of compound formation and Kingman is the output that is generated. Remember; this is still part of the meaning. Now this Kingman then becomes an input for the sentence and we use the word in the sentence the Kingman goes.

If we observe closely we also notice that the both the sentences the man of the King goes and the Kingman goes they convey one and the same meaning. These meanings are more or less equal, the only difference in the meaning is that of it is constituents being stated separately and linked in one case and merged in another case. Now, this Kingman as a meaning can become input for another level of sentence meaning and then we can have the great Kingman goes.

So, in this particular sentence meaning we have added the element namely the great and then this can further become the input of the process of compounding and the output generated would be the Great- Kingman and now Great-Kingman will act as one meaning unit and that is why it is shown with a hyphen in between and both G and K stated to be in capital letters.

Now, this can further become an input for further level of compounding and then we can also have the sentence the servant ordered by the great man of the King goes and then this particular sentence can become an input and the output would be the Great-Kingman ordered servant goes. So, Great-Kingman ordered or would be another meaning compound that can be formed from the input that we received earlier which was an output of the earlier input. So, in this way the process can continue.

Now, remember that we are talking about the meaning, now how do we represent these meanings in terms of Sanskrit sentences let us study that.

So, here are the examples of samasa the first sentence is rajnah puruso gacchati rajnah puruso gacchati, here rajnah and puruso these two words are shown in blue ink to indicate that they are interlinked and they become as part of the sentence become the input for the process of compounding and then with the help of the rule based system we put them in the process of compounding and generate the output in the form of rajnah purusha.

And this output in the form of a pratipatika then becomes an input to generate this particular sentence where this output rajapurusha is attached with by a particular suffix and rajapurusha then becomes rajapuruso gacchati that sentence is generated. So, the compound that is the output of rajnah purushaa is rajapurusha which is an input to this sentence rajapuruso gacchati.

So, here rajanah puruso gacchati there is the theory of sentence formation that plays an important role of an input. And the pratipadika is generated and then this pratipadika becomes an input for the karaka theory to be applied over here as part of the sentence formation. Now, this particular sentence can also become an input for further compounding.

So, when we have the next level of sentences called paramo rajapuruso gacchati, the Great-Kingman goes paramo rajapuruso gacchati, now this paramo rajapuruso which is part of the sentence becomes an input of the process of compounding or the theory of compound formation and then the output compound is generated in the form of paramaraja puruso, this is a pratipatika and then this becomes an input for the sentence formation and.

So, this becomes an input for the karaka theory and then we add a suffix after this pratipatika paramarajapuruso and then it becomes paramo rajapuruso gacchati. Once again this was the input where paramo rajapuruso this was the input where paramo is a separate word, rajapuruso is the separate word, rajapuruso is in fact, a compound which is formed out of rajnah purusoha and so, now, here rajapuruso is acting as one word samasa, but now we have paramo rajapuruso interlinked words and then this input to the process of compounding generates the output paramarajapuruso.

Further this can also undergo the same process as earlier and if you have now the sentence paramarajapurusena adistah sevako gacchati. So, the servant who is ordered by the man of the Great King or the great man of the King when this is the input which is a sentence of course, then the theory of compounding processes this and generates the output in the form of paramarajapurusadistah sevako gacchati.

So, this is the output this is the input. So, here we had 4 words as input and the resultant form is the third three word sentence. Now, if we look at the size of the compound we notice that this size has gradually been increasing. So, here we had two words as the component and we get this one word as the output with two components.
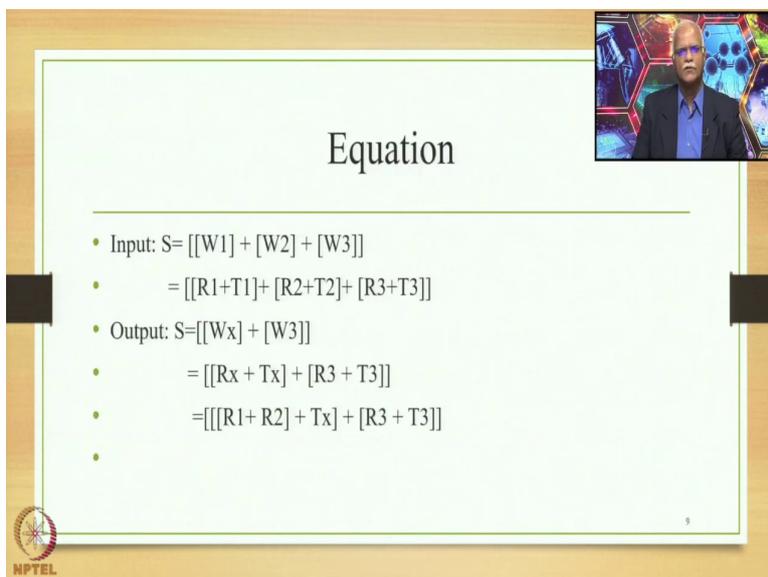
Now, here also theoretically there are two words which are components, but we can also have two internal components visible. Then we have paramarajapuruso so; obviously, this particular compound consists of three components and then paramarajapurusa and adista they get compounded and we have four components parama raja purusa and adista.

Now, there is scope for confusion over here because parama is placed immediately before raja. So, one may think that parama is semantically linked with raja which need not be the case and which is not the case in this particular case, parama is linked with purusa because that is how we started. So, based on the meanings that we already noted down, we can also bracket these compounds in the sentences in order to show the structure with which these compounds are formed.

So, here we can bracket the compound rajapurusa first then paramarajapurusa and then adista, in paramarajapurusa we can have parama separately first rajapurusa as a compound and then we can have parama and rajapurusa and; obviously, in rajapurusa we have one bracketing. So, this scheme of bracketing will also tell us about the internal structure of the compound.

So, this process of compounding in this particular manner becomes very complex and very challenging to process, very challenging to process for a human being as well and what to speak of the machine of course, based on the human experience the compounding process can be also processed through the machine.

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Let us put this entire discussion in the form of an equation. So, here we have input in the form of a sentence which is made up of three words W1 W2 and W3 and the plus sign indicates that these W1, 2 and 3 they are inter related. Now, these Ws in their turn are made up of R1 and T1. So, R stands for the root and T stands for the termination. So, R1 plus T1 is what this W1 is made up of, R2 and T2 is what this W2 is made up of and R3 and T3 is what this W3 is made up of.

Now, one of these brackets R1 plus T1 bracket, R2 plus T2 second bracket and R3 plus T3 third bracket indicating these three padas let us assume that W1 and W2 they become the input of the theory of compound formation. The primary reason being this plus sign that they are interrelated and then we generate the output in the form of Wx plus W3. So, W1 and W2

they get merged into Wx and then this Wx becomes the word of which this Rx is the root, this R consists of R1 and R2, the merging of R1 as well as R2.

So, we have Rx plus Tx and R3 plus T3, R3 plus T3 is what makes W3 which is also input of this sentence which is there which remains untouched, but now this Rx is made up of R1 and R2 which are the roots of W1 and W2 respectively. And so they get merged into Rx that is the idea and Tx is the termination that remains there and R3 plus T3 is also there. So, this is what is the output of the process of compounding shown in the form of an equation.
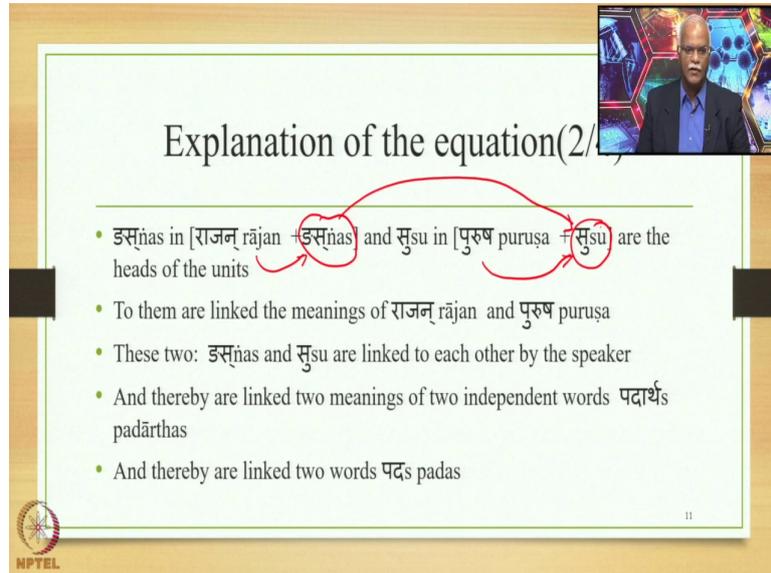
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This is the explanation of the equation. So, input is in the form of a sentence which is made up of W1 plus W2 and W3 and this W1 is made up of R1 plus T1, W2 is made up of R2 plus T2 and W3 is made up of R3 plus T3. Now, we have a sentence rajnah puruso gacchati. So,

there are three words this is W1, this is W2 and this is W3, now we can write this particular sentence in the format of R 1 plus T 1 etcetera in the following manner.

So, we have rajan plus nas now we use the Paninian terminology plus purusa plus su plus gam plus ti and now the output is generated in the form of Wx plus W3. So, this rajan and this purusa they are merged into R x. So, we have raja purusa over here to which is added T x namely su over here and so, we have rajapuruso gacchati which can be written as rajapurusa plus su and R3 plus T3 remains as it is gam plus ti.

So, rajapurusa plus su, su stands for Tx and this su is a vibhakti and rajapurusa is the pratipadika to which this su is added and then this rajapurusa becomes an input for the sentence formation namely rajapuruso gachati.
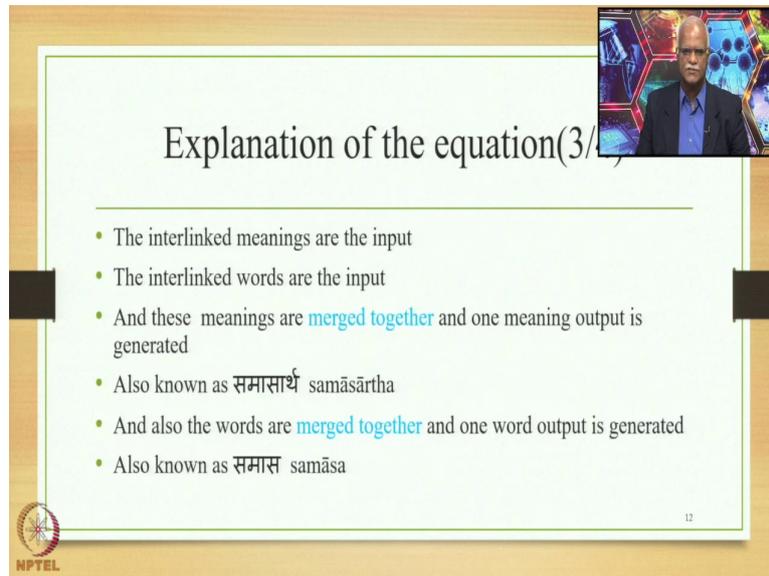
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We also note that nas in rajan plus nas and su in purusa plus su are considered to be the heads of the units as far as the system of rules stated by Panini, primarily because these are pratyas or suffixes and it is suffix element which plays the role of the head as far as the meaning is concerned and also as far as the word formation is concerned and it is stated elsewhere as to why they are considered to be the head we will not go into the details of that right now.

But we note that they are the heads and because they are the heads the elements on the left hand side rajan and purusa they are linked to the respective pratyas nas and su in that with bracket internally and then this nas and su, nas over here and su over here they are linked to each other by the speaker. So, we have these linkages rajan is linked with nas, purusa is linked with su and then nas and this su they are further interlinked in this particular manner.

And it is this interlinkage which is what plays an important role of the input to the process of compound formation. Now, the nas and su suffixes they are linked to each other by the speaker and thereby are linked to meanings of these two independent words also known as padarthas. So, when we talk of interlinkages of meanings what we actually mean is the interlinkage between the heads that is this nas and this su.

However, these are the heads so; obviously, the subordinate elements namely rajan and purusa they are interlinked to these head elements. And so, then this nas and this su they get interlinked and that is what is the interlinkage between the two padarthas so, when these two padarthas get interlinked we also say that the padas are also interlinked and thereby are linked two words namely the padas.

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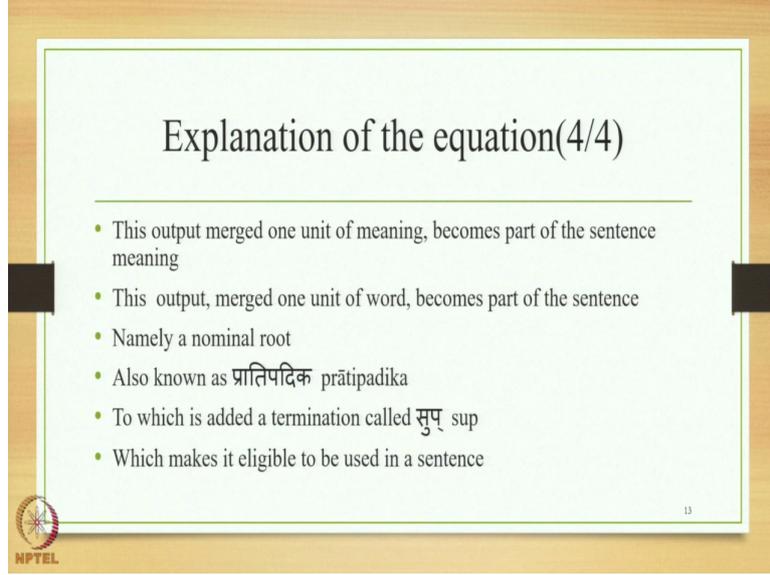

So, we can say that the interlinked meanings they act as input and the interlinked words also act as the input. Then the process of compounding the theory of compound formation merges these meaning to meanings together. So, these meanings are merged together and one meaning output is generated, I repeat these meanings of interlinked words they are merged together and one meaning output is generated this is also known as samasartha.

The meaning of the compound and correspondingly the words are also merged together, the interlinked words they are also merged together and one word output is generated which is also known as samasa. So, merging together which is highlighted over here in blue color is extremely important. In fact, it is this which is what is referred to as the process of compounding as we shall study later on. This is the explain explanation of the equation stated earlier.
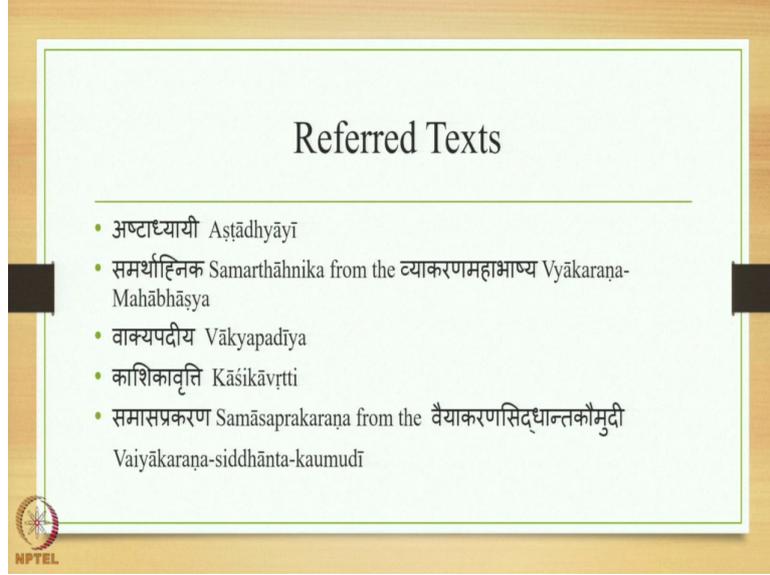
Now, this output merged one unit of meaning becomes part of the sentence meaning. Similarly, correspondingly this output merged one unit of word also becomes part of the sentence and this output merged unit of word becomes a nominal root also known as pratipradika and to this pratipadika is added a termination called sup which makes it eligible to be used in a sentence.

So, we have studied the core aspect of the theory of compound formation in Sanskrit we have also noted down the samartha theory and also the karaka theory and the interrelation between them and also what is an input of the theory of compound formation or the process of compounding and what is an output.

Next we note down some important features of compound and we also note down what is not done, this we shall do in the next lecture and then we shall also start studying the meaning of the term samasa in light of the discussion that we have done so far.

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Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnika from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākyapadīya
- काशिकावृत्ति Kāśikāvṛtti
- समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vaiyākaraṇa-siddhānta-kaumudī

These are the referred texts Astadhayayi, Samarthahnika from and Vyakaranamahabhasya, Vakyapadiya, Kasikavritti and Samasaprakarana from the Vaiyakarana – siddhanta - kaumudi these are all the primary sources referred to.

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Thank you for your patience.