

tatpuruṣa-samāsa

1.- *vibhakti* or proper or dependent *tatpuruṣa*

1.1 Generalities

- *vibhakti tatpuruṣa* are compounds in which the first member stands in an oblique relation (i.e. other than nominative or vocative) with the last member of the compound.
- The *vigraha* usually implies simply writing separately the members of the compound with their respective case-endings. The last member is usually a nominative.
- They are defined as *vyadhikaraṇa*, where *adhikaraṇa* means ‘referent’ and *vi* is the *upasarga* denoting an opposite meaning to the adjoining word. This means that the members of the compound do not have the same referent, unlike *karmadhārayas* whose members mostly refer to the same noun.

1.2 Cases

1.2.1 *dvitīyā-tatpuruṣa*

grāmagataḥ > grāmaṃ gataḥ

muhūrtasukham > muhūrtaṃ sukham

1.2.2 *trītiyā-tatpuruṣa*

śaṅkulākhaṇḍaḥ > śaṅkhulayā khaṇḍaḥ > cut with a (by a) knife

asiyuddham > asinā yuddham > (a) fight with a sword

ojasākṛtam > ojasā kṛtam > done with vigor

śuneṣitaḥ > śunā iṣitaḥ > drawn by dogs (śvan)

1.2.3 *cathurthī-tatpuruṣa*

gohitam > gave hitam > good for a cow

kuberabaliḥ > kuberāya baliḥ > oblation for Kubera

ātmanepadam > ātmane padam > a *pada* for oneself.

1.2.4 *pañcamī-tatpuruṣa*

svargapatitaḥ > svargāt patitaḥ

caurabhayaṃ > caurād bhayaṃ > fear of thief(s)

1.2.5 *ṣaṣṭī-tatpuruṣa*

rājapuruṣaḥ > rājñāḥ puruṣaḥ

tadguṇāḥ > teṣaṃ guṇāḥ

paśyato haraḥ > paśyataḥ haraḥ > the holding/taking of one who is seeing. This means, the stealing before a person's eyes.

vācaspati > vācaḥ pati > the lord of speech (Bṛhaspati especially, but other Gods also get that title.)

1.2.6 *saptamī-tatpuruṣa*

akṣanipuṇaḥ > akṣeṣu nipuṇaḥ > skilled in dice

hṛdayeśayaḥ > hṛdaye śayaḥ > resting on the heart

2 *karmadhāraya* or appositional *tatpuruṣa*

2.1 Generalities

- Since the members of the compound have the same referent, these are defined as *samānādhikāraṇa*.
- In general, the first member of the compound add some specification to the object/idea expressed by the last member of the compound. Thus, in *kṛṣṇasarpa*, the first member *kṛṣṇa* qualifies the noun *sarpa*.
- Other *karmadhārayas* involve the notion of comparison. For them, a different formula of analysis is required.

2.2 Classes

2.2.1 Appositional *karmadhāraya*

2.2.1.1 Adjective plus substantive: *viśeṣaṇa-pūrva-pada karmadhāraya*

- The name means *karmadhāraya* with an adjective as first member.
- The simple and most common form of *karmadhāraya*, implies an adjective plus a substantive.
- The formula of analysis consists in putting these words in apposition to each other.
- In order to distinguish them from *dvandvas*, commentators would usually add a pronoun to show that both words of the compound refer to the same object/idea.

raktalatā > raktā latā > a red vine. This formula is of simple apposition.

raktalatā > raktā ca sālā ca > that (sālā) which is a vine (latā ca) but also red (raktā ca).

2.2.1.2 Adjective plus adjective: *viśeṣaṇa-ubhaya-pada*

- A *karmadhāraya* in which both members are adjectives.
- They are usually analyzed following the same formula.

- They refer usually to a word outside the compound.

kr̥ṣṇaśāraḥ > kr̥ṣṇaś ca sa śāraḥ ca > that (sa) which is black and spotted. This usually translates as a black-spotted thing.

śuklakr̥ṣṇaḥ aśvaḥ > śuklaḥ ca kr̥ṣṇaḥ ca aśvaḥ

2.2.1.3 Substantive plus substantive: *viśesya-pūrva-pada*

- Though many substantive plus substantive *karmadhārayas* involve the notion of comparison, this particular form means simply an apposition.
- According to Tubb (105), such compounds are not very frequent in Sanskrit.
- Since an apposition is understood, the regular formula of analysis can be followed. In practice, however, commentators also use the particle *eva*, meaning ‘actually.’

rājar̥ṣiḥ > rājā eva r̥ṣiḥ sa > That (sa) which is actually a king and a sage.

mayūravyaṁsakaḥ > mayūraḥ ca sa vyaṁsakaḥ ca > That which is both a peacock and a cheat.

2.2.2 *Karmadhārayas* of comparison

2.2.2.1 *Upamāna-pūrvapada*

- The first member is a standard of comparison.
- The formula of analysis can use the particle *iva* or the suffix *-vat*.

candramarīcigaurā > candrasya marīci iva gaurā > pale (a she) like a bean of the moon.

pallavasnigdhapāṭalaḥ > pallavavat snigdhaḥ ca pāṭalaḥ ca > pink (pāṭala) and glossy (snigdha) like a sprout (pallava)

meghaśyāmaḥ > meghaḥ iva śyāmaḥ > dark as a cloud.

2.2.2.2 *upamāna-uttarapada*

- In this case, the standard of comparison is the last (uttara) member of the *karmadhāraya*.
- Parallely, the particle *iva* is inserted after the last member.
- Since the members of the compound are both substantives, a pronoun is used in the analysis to show that both are referring to the same word.

puruṣavyāgraḥ > vyāgraḥ iva puruṣaḥ saḥ > That (sa) man who is like a tiger, a man-tiger, a tiger of a man.

rājenduḥ > rājā induḥ iva > a moon-king, a king like the moon (meaning, the best of kings.)

2.2.2 *Karmadhārayas* of comparison (cont.)

2.2.2.3 *rūpaka* or *avadhāraṇa-pūrvapada-karmadhāraya*

- Like the previous groups, the standard of comparison (*upamāna*) is the last member of the compound.
- However, the relationship with the subject of comparison (*upameya*) is no longer a metaphor (*upamā*) but a metaphorical identification (*rūpaka*).
- So, for the *vigraha*, instead of using the particle *iva*, like, we use *eva*, actually.

puruṣavyāghraḥ > puruṣaḥ vyāghraḥ eva > a tiger that is actually a man.

mukhacandraḥ > mukham eva candraḥ > a moon that is actually a face.

2.2.3 *Dvigu karmadhārayas*

- *Karmadhārayas* whose first member is a numerical adjective.
- However, not all compounds with a numeral adjectives are *dvigu*. There are several especial cases where compounds with numerals are referred as *dvigus*.

2.2.3.1 Proper names

- a numeral adjective can be compounded with a substantive if the resulting compound refers to a proper name.
- So for example, *daśaratha* is not the one who owns ten chariots, but rather Rāma's father.
- Note that in many cases, the *vigraha* does not convey the actual sense of this compound, which is a proper name. The *vigraha* only reconstructs the grammatical relationship between the members.

saptarṣayaḥ > sapta ca te ṛṣayaḥ ca > The kings that are sevens, or, they are seven and they are kings. This actually means the constellation of the Great Bear.

2.2.3.2 *taddhitārtha-dvigu*

- The two members of the compound are placed in apposition.
- However, the meaning of the compound cannot be the apposition itself. Instead, there is an added meaning to it which is only visible through the *vigraha*.
- A *dvigu* compound can also contain a direction instead of a numeral. The same rules apply.

pañcakapāla > pañcasu kapāleṣu saṁskṛtaḥ > prepared in five pots.

paurva-śālaḥ > pūrvasyām śālāyām bhavaḥ > pertaining to the eastern hall. Here, the taddhita suffix *a* was added. Notice the *vṛddhi* in the compound.

2.2.3.3 *uttarapada-dvigu*

- “dvigu with a final member.” In this case we find the numeral adjective compounded to a noun, but only as part of a larger compound.
- Since the numeral adjective and the noun are in apposition, the *vigraha* will reflect this grammatical relationship.

pañcagavadhanaḥ > pañca gavaḥ dhanam yasya pañcagavadhanaḥ > he whose wealth is five cows, he is a five-cow-wealth.

trilokanāthaḥ > trayāṇām lokānām nāthaḥ yaḥ saḥ > He who is the lord of the three worlds, he is a three-world-lord.

2.2.3.4 *samāhāra-dvigu*

- “dvigu of an aggregate.” The members of the compound appear in apposition, with the added sense of being a collective.
- This relationship, of being a collective, is visible in the *vigraha*.

pañcagavam > pañca gāvaḥ samāhṛtāḥ > five cows taken together.

tribhuvanam > trīṇi bhuvanāni samāhṛtāni > three worlds taken together.

3 *tatpuruṣa* with inseparable member: *kad*, *kā*, etc.

- These compounds cannot be analyzed with their own words because the first member of the compound (*pūrvapada*) does not exist as a standalone word.
- the prefixes *kad*, *kā*, *kim*, *ku* can be used to convey the sense of “bad.” This is usually analyzed by writing *kutsita* in the *vigraha*.
- *kad*, *kā*, *kava* are prefixes that can denote the idea of “slightly,” “a little.” In the *vigraha*, the word *īṣad* is used.

kāpuruṣaḥ > kutsitaḥ puruṣaḥ > a bad man.

kāpuruṣa > īṣat puruṣaḥ > slightly a man, a semi-human.

kimsakhā > kutsitaḥ sakhā > a bad friend.

4 *prādi tatpuruṣas*

- These are *tatpuruṣas* whose first member is a verbal prefix, of the “set that begins with ‘pra.’ (*pra-ādi*).” (P. 1.4.58)
- Pāṇini says that the particle *ku* (see above), members of the *pra* class (*prādi*, the list that starts with *pra* etc. P. 1.4.58) and members of the *gati* class (see below and P. 1.4.60 - 79), when compounded with a word, forms a *tatpuruṣa*.

- **Importantly**, even though the words belonging to the *gati* and *prādi* class are usually pre-verbs, or verbal prefixes, in *prādi-tatpuruṣas* the final member of the compound will be a nominal, i.e., a noun or an adjective.

- Like the previous group, their analysis resorts to words not used in the compound itself. Since the prefixes only add meaning to verbal formations, a *prādi* word compounded with a noun can be understood only resorting to a word outside the compound that can provide the full meaning of it.

Take the word *pravātam*, which means a gust of wind, a strong wind. The members of the compound are *pra* and *vātaḥ*, but *pra* is a prefix, it does not mean anything by itself. Therefore, the *vigraha* needs to explain this relationship resorting to a different word:

pravātam > *prakṛṣṭaḥ vātaḥ* > a wind that is violent, superior.

When compounded with the *prādi* ‘su’, the *vigraha* usually provides the sense *suṣṭhu*, an adverb meaning ‘well,’ ‘excellently.’

susthiraḥ > *suṣṭhu sthiraḥ* > very steady.

atitejas > *atīkrāntaḥ tejas* > exceedingly fierce.

5 *gati tatpuruṣa*

- A compound in which the first member is one belonging to the list defined by Pāṇini as *gati* (P. 1.4.60-79).

- Not all words under *gati* are preverbs. See below.

- Even though some words in the *gati* list appear as well in the *prādi* list, *gati* means the list of words when compounded with a verb.

- This means that, in the *gati-tatpuruṣa*, the final member of the compound must be a verbal noun or nominal forms of the verb.

- This is **different** from the *prādi-tatpuruṣa* in that the final member is derived from a verb, and not a noun.

puraskṛtya > *poraḥ kṛtvā* > having placed before.

hāhākṛtam > *hāhāśabdāṃ karoti yat tat.* > that which makes the sound “hā hā”. (P. 1.4.62 “a word imitative of sounds is also called *gati* if not followed by *iti*”).

- A special case of *gati-tatpuruṣa*, and one that is frequently found, is the formation of a word with the suffix *cvi* (P. 5.4.50) and some form of the verbs *kṛ*, *bhū* and *as*.

- The character of *gati-tatpuruṣa* for this special formation is given by P. 1.4.61, where it is stated that *cvi* et al. are to be considered *gati*.

- The sense of *cvi* is a thing that has been made something that was not before. Therefore:

kapilikaroti > *akapilam kapilam karoti* > (He) makes the no-brown brown.

kṛṣṇīkṛtaḥ > *akṛṣṇaḥ kṛṣṇaḥ sampadyamānaḥ* > One who is becoming (√*sampad* 1A) black (and was not black before.)

6 *upapada tatpuruṣa*

- An *upapada* compound has two members. The principal member is a derivative from a verbal root to which an affix is added. This means: verbal root + *kṛt* suffix.
- The secondary member (the *upapada* itself), usually the first member of the compound, is subordinate to the main member.
- An important characteristic of the *upapada* compounds is that the principal member (verbal root + affix) cannot stand alone in a phrase: the sense and meaning of the *upapada* compound is given by the compounding itself of the words, not by the words taken by themselves. In that sense, the *upapada* compounds are always *nitya-samāsas*.
- This also means that the *vigraha* entails a degree of paraphrasing in order to convey the exact meaning of the *upapada*.

dharmajñāḥ > dharmam jñāti iti dharmajñāḥ > jñā + Ka (P. 3.2.3)

mānadaḥ > mānam dadāti iti mānadaḥ > dā + Ka (P. 3.2.3)

ajāḥ > na jāyate iti ajāḥ > nañ + jan + Ḍa (3.2.101)

ikṣvākuvaṁśajāḥ > ikṣvākoḥ vaṁśe jāyate iti ikṣvākuvaṁśajāḥ.

vighnajit > vighnāni jayati iti vighnajit > ji + KviP (P. 3.2.61) + tUK (P. 6.1.71) = ji + Ø + t = jit

3.2.61 - [The *kṛt* affix] KviP is introduced [after 1.2 the verbal stems 1.91] sad- 'sit down', sū- 'give birth to', dviṣ- 'hate', druḥ- 'hurt, harm, injure', duh- 'milk', yuj- 'join, unite', vid- 'know', bhid- 'break into pieces', chid- 'split, rend', ji- 'win, conquer', nī- 'lead' and rāj- 'shine', co-occurring with or without preverbs (upasarge=api) [and with nominal padas 4].
6.1.71 - To a root ending in a short vowel is added the augment tUK when a *Kṛt*-affix having an indicative P follows.

aśvakrītī > aśvena krīyate iti aśvakrītī > horse-bought, she is bought with a horse.

In this case, notice that the Kta form *krīta* does not form the feminine in -ā, but rather in -ī, per Pan. 4-1-50.