



शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett



EXOCENTRIC COMPOUNDS

bahuvrīhiḥ



बहुव्रीहिः

EXOCENTRIC COMPOUNDS

2.2.24

This class of compounds is called “exocentric” because, as Pāṇini says, the compound is used “with reference to something else.” One test of exocentricity is whether the **final word** of the compound describes the referent of the compound as a whole:

blackbeard (is NOT a beard → exocentric)

barefoot (is NOT a foot → exocentric)





EXOCENTRIC COMPOUNDS

2.2.24

The Sanskrit term for these compounds is *bahuvrīhiḥ*, which is an example of the type:

bahu-vrīhiḥ

“much” “rice”

“much-rice”

describes a **person** who has a lot of rice, not a lot of rice!

EXOCENTRIC COMPOUNDS

2.2.24

One way to think of these compounds is as **adjectives**, which are similarly used “with reference to something else.” But take note:

- ❖ *bahuvrīhis* can be used substantively (without modifying a head noun)
- ❖ other types of compounds can be used as adjectives too (e.g., *kr̥ṣṇaśābalaṃ*)

EXOCENTRIC COMPOUNDS

2.2.24

Since they modify an external head, they agree with that external head in **gender, number, and case**. This means that the compound as a whole may have a different **gender** than its final member would have on its own. This is an easy way to recognize *bahuvrīhi* compounds.



EXOCENTRIC COMPOUNDS

śāstram

n. "text"

adhīta-śāstraḥ

m. one by whom the text has been studied

adhīta-śāstrā

f. one by whom the text has been studied



EXOCENTRIC COMPOUNDS

The *vigraha-vākyam* or analytic paraphrase of *bahuvrīhi* compounds always involves a **relative-correlative sentence**.

bahu-vrīhiḥ he **of whom** there is *much rice*

kṛṣṇa-kūrcaḥ he **of whom** the beard is black



EXOCENTRIC COMPOUNDS

Note, however, that the **case** of the relative pronoun within the relative clause will vary depending on the relationship between the compound and its external head:

puṣpita-drumam

[a garden] **in which** the trees are flowering

jita-kāmaḥ

[a man] **by whom** desire has been vanquished



EXOCENTRIC COMPOUNDS

Just like endocentric compounds, we can classify exocentric compounds on the basis of whether the words refer to the same thing:

- ✿ co-referential (*samānādhikaraṇaḥ*) *bahuvrīhis*
- ✿ non-co-referential (*vyadhikaraṇaḥ*) *bahuvrīhis*

These relations are spelled out in the analytic paraphrase.



COREFERENTIAL BAHUVRĪHIS

In a co-referential *bahuvrīhi*, the first word will usually be an adjectival modifier of the second word:

citra-guḥ

citrā · gauḥ · yasya · saḥ · [citraguḥ]

“He [is *citraguḥ*] of whom the cow is brindled.”

“He [is *citraguḥ*] who has a brindled cow.”

COREFERENTIAL BAHUVRĪHIS

As this example shows, when an adjective comes first in a compound, the simplest version of the stem (usually the masculine/neuter stem) is used, even when it modifies a feminine noun.



COREFERENTIAL BAHUVRĪHIS

A very important type is when the first word is a *Ktá*-form (“past absolute participle”). The external head is usually the **agent** in these cases.

jita-kāmaḥ

kāmaḥ · jitaḥ · yēna · saḥ · [jita-kāmaḥ]

“He [is *jita-kāmaḥ*] **by whom** desire has been vanquished.”



COREFERENTIAL BAHUVRĪHIS

Since it can sometimes be difficult to distinguish *tatpuruṣaḥ* and *bahuvrīhiḥ* compounds, a good rule of thumb is that a compound whose first member is a *ta*-participle is probably a *bahuvrīhiḥ*.

jñāta-samācāraḥ

“one by whom the news has been found out”

bhukta-ōdanaḥ

“one by whom the rice has been eaten”



COREFERENTIAL BAHUVRĪHIS

Once again, the compound can stand in any case-relation to its external head:

puṣpita-drumam

drumāḥ · puṣpitāḥ · *yasmin* · tat · [puṣpitadrumam]

“That [is *puṣpitadrumam*] in which the trees are flowering.”



NON-COREFERENTIAL BAHUVRĪHIS

In some *bahuvrīhi* compounds, the two members are not coreferential, but their relation is expressed by cases:

cakra-hastah

cakraḥ · hastē · yasya · sa · [cakrahastah]

“He [is *cakrahastah*] in whose hand there is a discus.”

SAMĀSĀNTA SUFFIXES

Samāsāntaḥ (*pratyayaḥ*) refers to a suffix that comes at the end of a compound. Generally we just use the stem of the final word, but in some cases we modify the stem slightly by adding a suffix.

SAMĀSĀNTA SUFFIXES

1. Feminine suffixes

As with any other nominal form, a masculine/neuter stem requires a feminine stem forming suffix if it is used with reference to a grammatically feminine head:

kṛśam · udaram · yasyāḥ · sā ...

“She of whom the waist is thin is...”

SAMĀSĀNTA SUFFIXES

1. Feminine suffixes

As with any other nominal form, a masculine/neuter stem requires a feminine stem forming suffix if it is used with reference to a grammatically feminine head:

kṛśam · udaram · yasyāḥ · sā ...

“She of whom the waist is thin is...

kṛśōdarī (kṛśōdara + NĪP)

SAMĀSĀNTA SUFFIXES

2. Svārthe kaḥ

The suffix *-ka-* can always be used to make it easier (or in some cases possible) to inflect a word in a different gender.

vipulā · śrīḥ · yasyaḥ · saḥ ...

“He of whom the majesty is abundant is ...

SAMĀSĀNTA SUFFIXES

2. Svārthe kaḥ

The suffix *-ka-* can always be used to make it easier (or in some cases possible) to inflect a word in a different gender.

vipulā · śrīḥ · yasyaḥ · saḥ ...

“He of whom the majesty is abundant is ...

vipulaśrīkaḥ



SAMĀSĀNTA SUFFIXES

2. *Svārthe kaḥ*

The suffix *-ka-* can always be used to make it easier (or in some cases possible) to inflect a word in a different gender.

anyatra · manaḥ · yasyaḥ · saḥ ...

“He whose mind is elsewhere is ...”

SAMĀSĀNTA SUFFIXES

2. Svārthe kaḥ

The suffix *-ka-* can always be used to make it easier (or in some cases possible) to inflect a word in a different gender.

anyatra · manaḥ · yasyaḥ · saḥ ...

“He whose mind is elsewhere is ...”

anyamanaskaḥ



DISTINGUISHING COMPOUNDS

As noted previously, it can sometimes be difficult to distinguish *tatpuruṣaḥ* and *bahuvrīhiḥ* compounds. Technically they generally have different accents, but everyone (except Vedic scholars and Pāṇinians) ignores accents.



DISTINGUISHING COMPOUNDS

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥



DISTINGUISHING COMPOUNDS

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

aham · ca · tvam · ca · rājēndra · lōkanāthau · ubhau · api ~



DISTINGUISHING COMPOUNDS

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

aham · ca · tvam · ca · rājēndra · lōkanāthau · ubhau · api ~

You and I, king, are both *lōkanātha*.



DISTINGUISHING COMPOUNDS

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

*aham · ca · tvam · ca · rāja-indra · lōka-nāthau · ubhau · api ~
bahu-vrīhiḥ · aham · rājan · ṣaṣṭhī-tat-puruṣō · bhavān ~~*

You and I, king, are both *lōkanātha*.



DISTINGUISHING COMPOUNDS

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

*aham · ca · tvam · ca · rāja-indra · lōka-nāthau · ubhau · api ~
bahu-vrīhiḥ · aham · rājan · ṣaṣṭhī-tat-puruṣō · bhavān ~~*

You and I, king, are both *lōkanātha*.
But in my case it's a *bahuvrīhiḥ*,
and in your case, it's a *ṣaṣṭhītatpuruṣaḥ*.



DISTINGUISHING COMPOUNDS

The story goes that Tvaṣṭṛ performed a ritual in order to produce a demon, Vṛtra, that would kill his enemy, Indra. When making the crucial oblation he said:

índraśatruḥ · vardhasva ·



DISTINGUISHING COMPOUNDS

The word *indraśatru-* can be either a *tatpuruṣaḥ* or a *bahuvrīhiḥ* compound. As a *tatpuruṣaḥ*, it means:

indrasya · śatruḥ ·

“slayer of Indra”

As a *bahuvrīhiḥ*, it means:

indraḥ · śatruḥ · yasya · saḥ

“he of whom the slayer is Indra”

DISTINGUISHING COMPOUNDS

They also differ in their accentuation:

indraśatrúḥ

tatpuruṣaḥ

índraśatruḥ

bahuvrīhiḥ

