6.1.1 The cp.s which can not be classified into any one of the four classes by finding a sanction of Paṇini, either directly or indirectly, are treated and included under the name of sup samāsaṅ.

sahā supā P. 2.1.4. This rule is split into two sentences, sahā and supā, and each one is construed with sup [nominative, singular] which is taken through anuvṛtti from the rule P. 2.1.2.

a] sahā sup samarthena samasyate: It means that a declinable word is compounded with a component verb [1]. According to this interpretation, an indeclinable can be compounded with a verb and the combination is treated as a cp., for example, i] anuvṛcatat 'followed somebody', or ii] paryabhūṣayat 'he decked thoroughly'.

b] supā sahā sup samasyate samarthena: It means that, any nominal word can be compounded with a competent nominal word. This rule is taken as an adhikāra and also as a general rule ordaining all cp.s [2].

Therefore, all the cp.s which were not admissible in accordance with the rules from section of the cp.s,

1. sahagrāhanam yogavibhāgārthāṁ tiṇāpi sahā vathā svat
   Ky. on P. 2.1.4

2. tatāh supā. supā ca sahā sup samasyate adhikārasca lakṣanām ca : vasya samāsaṅyānyal lakṣanām nāsti tasya lakṣanāṃ bhavati
   MB. on P. 2.1.4
namely, from \( P. 2.1.9 \) to \( P. 2.1.13 \), are explained by this rule.(1).

The \textit{Up.} wise distribution of the \textit{op.} of this type is given below.


9) Mai.  19[22]  10  1  [1]

11) Sauc.  1  [1]  12  Jai.  10[23]

The total number of the \textit{op.} is 63 and their frequency of occurrence is 102. This form of the \textit{op.} is used more frequently in the \textit{Mai.}, \textit{Chān.}, and the \textit{Jai.} \textit{Up.}, and is not found in the \textit{Śve.}, \textit{Ke.}, \textit{Ai.}, \textit{Pā.}, and the \textit{Chā.} \textit{Up.}.

It is observed that, all these \textit{op.} are formed of two words from which the indeclinable becomes the first member and describes the state or the condition of the second member.

a) The \textit{ind.} \textit{antar} 'inner' is syntactically connected with a word in the following examples.

i) \textit{antarātmā}  Mai.  6.1;  Mun.  2.19;  Jai.  3.24.4 'inner soul / essence'.

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1. \textit{atra vasyānyat samāgalaksanām nāsti sup supa ity eva tatra samāyah kartavyah}  \textit{Ky.} on \( P. 6.2.69 \)
ii) antahpraīṇah Mā. 4.7 'inwardly cognitive'.

iii) antaryakṣam Jai. 1.20.4 'inner mysterious person'.

The number of op.s in which this ind. antar is used is 10.

b) The ind. prthag 'separate' is syntactically connected with the second component in the following examples.

i) prthagbhāvam Ka. 6.6 'separate nature'.

ii) prthagbalayāḥ Chān. 5.14.1 'separate offerings'.

c) The indeclinable punar 'again' is compounded with a competent word in the following cases.

i) punarbhāvam Pra. 3.9 'rebirth'.

ii) punarṁṛtyum Br. 1.5.2; Jai. 3.35.8 'redeath'.

d) The ind. puras 'preceding / former' is syntactically connected with the words in the examples given below.

i) purovātaḥ Chān. 2.3.1; Jai. 1.12.9 'former wind'.

ii) puraṣṭā Br. 1.3.18 'foremost leader'.

iii) purogāyaṃ Sau. 3 'former singing'.

e) The ind. prātar 'morning' is syntactically connected with a word in the following examples.

i) prātaḥsavanam Chān. 2.24.1; Jai. 1.16.5 'morning libation'.
Prātārādityam Br. 6.3.6 'to the morning sun'.

f) The ind. antara 'intermediate' is syntactically connected with a word in the following examples.

i) antarādīṣṭā Pār. 1.6 'intermediary quarters'.

ii) antarālokah Jāi. 1.37.4 'intermediary world'.

g) The ind. nitya 'always' is syntactically connected with a word in the following examples.

i) nityapramuditāh Mai. 7.8 'everelated'.

ii) nityayācanakāh Mai. 7.8 'continually begging'.

iii) nityaprasavitāh Mai. 7.8 'continually abroad'.

The word nitya is used asverbially in the above mentioned cp.s. The analysis of the cp. would be nityam pramuditāh 'always happy'. The clue to such an analysis found in the text of the Up. is as follows.

nityam śilpopajīvīnāh Mai. 7.8 'those who survive continually on the craft'.

h) The ind. para 'beyond /exceeding' is syntactically connected with the words in the following cp.s.

i) paraetā Mai. 4.4 'one going beyond'.

ii) parahkṛṣṇam Chān. 1.6.5 'ultra black'.

j) The ind. saha 'together' is syntactically connected with the words in the following cp.s.

i) gayujā Mun. 3.1.1 'friends'.

ii) sajtātah Jai. 1.49.2 'born together'.

iii) sāyujyem Mai. 4.1 'intimate union'.

The word saha is substituted by sa in the above mentioned cp.s, for which no support is found in the Pāniniian rules which ordain such a substitution.[1]

k) Some peculiar cp.s of this class are given below.

i) sadhvalamkrtau Chān. 8.8.2 'nicely ornamented'.

ii) ahamśreyase Br. 6.1.7 'for self superiority'.

iii) adhahstambena Mai. 7.8 'by low shrub'.

iv) nānārasāh Mai. 6.32 'different tastes'.

v) purākalpe Īve. 6.22 'in the former epoch'.

vi) mithyāmanoramam Mai. 4.2 'falsely delighting'.

vii) antidēvah Jai. 3.33.3 'one who is near to the god'.

viii) kimcakrse Jai. 3.17.4 'to the one who is desirous of doing something'.

In all the cp.s belonging to this class, the first member is generally an ind. When the first member is not an

1. from P. 6.3.78 to P. 6.3.82
ind., it is used adverbially in the analysis of that cp., for example, consider the cp., *nityapramuditāḥ* 'ever happy'. The word, *nitya* has to be used as adverb in the analysis of the cp.

Since all these indeclinables describe the state of the condition of the word which they are syntactically connected to, all these cp.s can be considered as a subclass of *kdh*. However, since such a special provision is not made in the available Pāṇinian rules, these cp.s are treated as examples of *sup samāsa*. 