Lesson 13 - Notes

Compound

A compound is a word that combines two or more words together. Compounds are more common in Pali than in English, but English also uses them. For example: 'green-house', fan-club', 'man-powered', etc. Meiland has hyphenated these words in order to highlight the individual members in the compounds. However, English often does not hyphenate its compounds.

According to Meiland, there are four main types of compounds in Pali:

1. *Tappurisa*
2. *Dvanda*
3. *Kammadhāraya*
4. *bahubbīhi*

Nouns (including participles, adjectives, and pronouns) are very frequently combined in compounds (*samāsa สมาส*)*. In a compound only the last noun is inflected, those prefixed to it being usually in their stern form.

*Indeclinables and prefixes also may be combined with nouns to form compounds. The combination of prefixes with roots is a different matter and is not treated under ''compounds Finite verbs are not compounded with nouns, but participles and other nouns derived from verbs may be.

The compound functions grammatically in a sentence as if it were a single word, but the meaning is often simply the combination of the meanings of the words forming it — just as if they were separate words in a sentence.

The prefixed uninfected member stands for the plural as well as the singular, according to the context. Sometimes, though not often, compound words have special, restricted meanings.

The six types of compounds in Pali corresponding in meaning to the following will be explained in Lessons I3, I5, I6, I9, 25, and 26 respectively.

1. 'grasshopper' (= a particular species of creatures that dwell in the grass),
2. 'fourteen' (= 4 and 10),
3. 'blackbird' (= a particular species of creatures),
4. 'whitewashed' (= having a white wash on it as on a building),
5. 'alongside' (= along the side of), and
6. 'twelvemonth' (a collection of 12 months, a year)

In order to understand Pali sentences containing compounds, a classification of compounds is made according to the relation between their members and between the compounds and other words of the sentences.

Tappurisa Compounds (ตัปปุริสสมาส)

In *tappurisa* compounds, the first member (a noun) is connected to the following member by a case relationship. For example, the word 'fan-club' is a *tappurisa* compound, in which the first member ('fan') is connected to the following member ('club') by the **genitive case**. This is clear if we expand the compound. Thus, a 'fan-club' is a 'club of fans'.

An example of a *tappurisa* compound with a genitive relationship in Pali is *dhammadesanā*. Literally, this means 'dhamma-teaching'. If we expand it, it means: 'a teaching of the dhamma'. If uncompounded, the phrase would read: *dhammassa desanā*.

Notice how the first member (*dhamma*) is written in its stem form and the **second member declines** as normal. As a rule, the **first members of all compounds are written in their stem forms**.

The word *tappurisa* is itself an example of a *tappurisa* compound. It is made up of the pronoun *tad-* and the word *-purisa* (*tad + p-* becomes *tapp-*)** and means 'his man'; that is, the case relationship between the two members is genitive. If uncompounded, the phrase would read: *tassa purisa*.

**This phonetic change is called *sandhi* สนธิ. See especially Warder p. 217, where he gives the example of *ud + pajjati* becoming *uppajjati*

Other examples of *tappurisa* compounds are:

> *guṇa-kathaṃ deseti*
> = He teaches a tale of virtue.

> Here *guṇa-kathaṃ* is the accusative singular of the compound *guṇa-kathā* (literally: 'virtue-tale'). *Guṇa* is in its stem form and *kathaṃ* is the accusative of singular of *kathā*.

> *avijjā-samudayaṃ pajānāti*
> = He understands the arising of ignorance.

> Here *avijjā-samudayaṃ* is a *tappurisa* compound in the accusative case. *Avijjā* (ignorance) is in its feminine stem form; *samudayaṃ* สมุทัย is the accusative of *samudaya* ('arising'). *Pajānāti* means 'he understand' — this verb will be covered in Warder chapter 15.

N.B. When the first member of a compound is a noun in *-an*, a weak stem form in *-a* is used. For example, *rāja-* is used instead of *rājan-*. This is illustrated by the compound *rāja-putto* (= prince, literally: son of a king). For nouns in *-ant*, a weak stem form in *-at* is used, e.g., *bhagavat-*.

The **genitive is the most common case-relationship in *tappurisa* compounds**. Other cases, except the nominative and vocative, are also able to be expressed.

For example:

> *pāda-po* = tree

> The word literally means 'foot-drinker', or something which 'drinks with its feet'.

Here the first member *pāda-* บาท (foot) is related to the second member *-pa* ('drinker') by the instrumental case: 'drinks with its feet' (*pādena*).

kumbha-kāro = pot-maker

Here the case-relationship is accusative because *kumbha-* กุมภ ('pot') is the object of *-kāra* การ ('maker'): someone who 'makes a pot' (= *kumbhaṃ*).

In English, *tappurisa* compounds are also found in other cases. For example, 'toothpick' means 'a pick for teeth' (dative).

The English example "madhouse" illustrates this: in Pali the relation "for the mad" might be expressed by the dative case (purpose), which would be the case in which the prior word would appear if there were no compounding.

In "grasshopper", the relation "in the grass" would be expressed by the locative case (Lesson 16). In Pali any case-relation may occur in a *tappurisa*, that of the genitive being the most frequent as it is the usual case to express a relation between two nouns.

The "genitive" relation may be very general or vague; other cases may express very specific relations, including those to an action (when the second noun is more or less verbal).

brāhmaṇaparisā
= an assembly of priests (priest-assembly)

Rājaputto ราชบุตร
= son of a king (kingson), prince (stems in *an* lose the *n* in compounds)

The last word in a compound, when the compound is a noun, usually retains its original gender.

Participles likewise occur as the final members of *tappurisas*, and it is in these *tappurisas* that the other case relations are most often found, such as the accusative relation when the first member is the patient ("direct object") of the participle.

dhamma-rakkhita
= protected by the dhamma.

Here the case-relationship is instrumental: 'protected by…'

Buddha-bhāsita
= spoken by the Buddha'.

Buddha-bhāsito dhammo kalyāṇo hoti. ไพเราะ - งดงาม
= The teaching that was spoken by the Buddha is fine.'

Here the case-relationship is instrumental: 'spoken by…'

arañña-gata
= entered the forest

Here the case-relationship is accusative: *arañña* is the object of *gata* (literally: 'gone to').

Compounds are very freely formed in Pali (much more freely than in English, except perhaps in some modern styles which many English speakers would regard as jargon). They are not restricted to two members, compounds of three or more members, variously related, being quite common.

> *yakkha-senā-pati*
> = demon-army-lord (the lord of the army of the demons)
> = in other words: the general of the demons*
>
> *Yakkha* does not always mean 'demon'. It can simply refer to a 'spirit', sometimes a friendly spirit.

> *kūtāgārasālā*
> = hall of the house with a gable (*kūṭo*)

Causative Conjugation

A special conjugation of verbs has the meaning to cause someone or something else to do the action of the root, to have something done, and is called the "causative" (*kārita*). In English, causatives are often expressed with the verb 'to have'. For example: 'He had a house built for his parents'; 'The king had the traitor killed.'

Causatives can have two objects. E.g.,

> The king had the assassin kill the traitor.

> Here both 'assassin' and 'traitor' are objects.

Causatives in Pali are formed in exactly the same way as the seventh conjugation, i.e. with the characteristic -*e*- sound.

Thus, *pa-√vis* ('enter', present *pavisati*) becomes *paveseti*: 'he causes to enter', i.e. 'he brings in'. For example:

> *ratanāni gehaṃ pavesesi*
> = He brought jewels into the house.
> literally = He caused jewels to enter the house.

Note that there are two objects here: *ratanāni* and *gehaṃ*.

Often the causative serves to make an intransitive verb transitive. For example, the intransitive verb *√bhū* becomes *bhāveti* in the causative and means: 'He causes to become', i.e. 'He cultivates' or 'He develops'. For example:

> *upekkhaṃ bhāveti*
> = He cultivates equanimity.

It is noteworthy that the Pali word normally translated as 'meditation' in English is the noun *bhāvanā* ภาวนา, which is derived from this causative of *√bhū*. Properly

speaking, *bhāvanā* is therefore 'cultivation' or 'development พัฒนา' (literally, bringing something into being).

Warder uses √*bhū* as his paradigm for the causative:

	Singular	**Plural**
3rd person	*bhāveti* = He develops	*Bhāventi*
2nd person	*bhāvesi*	*bhāvetha*
1st person	*Bhāvemi*	*bhāvema*

Sometimes the suffix **-p-** or **-āp-** is added to make a causative. For example: *hāpeti* is the causative of √*hā*.

The suffixes **-p-** or **-āp-** are also used when a **double causative** is formed. For example, *ropeti* is the causative of √*ruh* ('grow') and means 'plant' (literally: 'cause to grow'). From this a double causative can be formed by adding the suffix -*āp-*; thus the causative of *ropeti* is *ropāpeti* ('cause to plant')

Sometimes the meaning of a causative is not straightforwardly causative, but rather a specialised or emphatic meaning of the root verb. For example the causative of √*hā* ('abandon, leave') is *hāpeti*, meaning 'omit' or 'neglect'.

Warder lists other forms of the causative on p. 82, such as the aorist, present participle, absolutive, etc. These generally follow the seventh conjugation.

Warder:

There is, a distinctive causative suffix (*ā*)*p* which is sometimes added to roots. Roots conjugated in any conjugation for the ordinary present indicative may appear in causative meanings with the stem in *e* or a "fuller" form *aya* (or *pe, āpe, paya, āpaya*).

The meaning may be the straightforward causative one or a more specialised and idiomatic one.

Thus, from *vac* (= to speak), we have the causative *vāceti*, (= he makes speak), "he reads aloud", "he recites", whilst from *vad*, "to say", we have the causative *vādeti* (= he makes say), "he plays (a musical instrument)."

Sometimes it is not easy to decide whether to class a verb as an independent seventh conjugation root or as the causative form of some other verb of perhaps widely divergent meaning. There is a certain amount of disagreement among grammarians over the proper classification (e.g., of *vādeti*).

With (*ā*)*p* we have from *chid chedāpayati* ("he causes to cut"); from (*ṭ*)*ṭhā ṭhapayati*, in which the root vowel (first *a*) is usually shortened (as opposed to most causatives) and which often has the meaning "he leaves aside", "he excepts", instead of the more literal meaning "makes stand", "erects".

Besides the possibility of a "double" formation with (*ā*)*p* alongside a causative form in *e* (which may have double meaning as well as double form), "triple" forms are sometimes made by adding (*a*)*p* twice, thus from *ruh* "grow", we have a causative form (with elision of *h*) *ropeti*, "he plants" (causes to grow), and another causative form *ropāpeti*, meaning "he causes to cause to grow", "he has planted".

As with ordinary verbs, the agent of a causative verb (*hetukattar*) goes in the nominative case. The person or "instrument" through whom the action is performed goes usually in the accusative (the instrumental may be used instead, on account of the sense of "instrument"); thus a causative verb may take one object more than the equivalent ordinary verb: the causative of an intransitive verb may take one object (the verb may be said to "become transitive"), the causative of a transitive verb may take two objects, the causative of a verb which ordinarily takes two accusatives may take three objects.

For example:

"To be" is intransitive and takes no object; "to cause to be" (i.e. to develop, etc., as "to develop **1** the mind") takes one.

"To enter" may take one patient (enter **1** a house); "to cause to enter" may take two objects (cause to enter **1** a man, **2** a house).

"To take", "to lead", etc., may take two objects (take **1** to a village **2** a goat); in theory, "to cause to take" may take three (cause to take **1** (by) a man **2** to a village **3** a goat: *puriso* (agent) **1** *purisaṃ* **2** *gāmaṃ* **3** *ajaṃ nāyeti*, or *puriso purisena gāmaṃ ajaṃ nāyeti* with instrumental). In practice, the extravagance seems to be avoided.

The causative conjugation includes the various tenses and participles, formed from causative stems as from seventh conjugation stems.

Causatives:

stem	causative	meaning
kapp ((VII): *kappeti*, he arranges, he puts in order, he organises)	*kappāpeti*	he causes to be got ready, he has put in order, he has organised
kar	*kāreti*	he causes to work, to make, (of kings) he governs, he rules (causes the kingdom to function)
kar	*kārāpeti*	he causes to make, he has built
chid	*chedāpeti*	he causes to cut
jan	*janeti*	he causes to be born, he produces
(*j*)*jhe*	*jhāpeti*	he causes to burn, he sets fire to
(*ṭ*)*ṭhā*	*ṭhapeti* or *ṭhāpayati*	he causes to stand, he erects, he makes stand up, he causes to remain, he excepts
ni-pat	*nipāteti*	he causes to fall down, he drops, he puts down
pā	*pāyeti*	he causes to drink
bhū	*bhāveti*	he causes to be, he develops

stem	causative	meaning
ā-mant	*āmantāpeti*	he causes to be addressed, he has invited
muc	*muñcāpeti*	he causes to be free, he sets free
(*p*)*paṭi-yat* (to prepare)	*paṭiyadāpeti*	he causes to be prepared (irregular change of *t* > *d*)
yā	*yāpeti*	he causes to go, he keeps going
yuj ((VII): *yojeti*)	*yojāpeti*	he causes to be yoked (carriage)
ā-ruc	*ārocāpeti*	he causes to be announced
ruh	*ropeti*	he causes to grow, he plants
ruh	*ropāpeti*	he causes to cause to grow, he has planted
ā-ruh (climb, mount)	*āropeti*	he causes to mount, he puts on top of, he shows, he shows up, he disproves
(*p*)*pa-vatt*	*pavatteti*	he causes to go, he sets going
ni(*r*)-*vā*	*nibbāpeti*	he causes to be extinct, he extinguishes (e.g. fire)
(*p*)*pa-vid* (*vid* (I): "know", but the primary present system is not used)	*pavedeti*	he makes known
(*p*)*pa-vis*	*paveseti*	he causes to enter, he brings in
(*p*)*pa-*(*v*)*vaj*	*Pabbājeti* บรรพชา	he causes to go forth, he banishes (he has banished)
ni-sīd	*nisīdāpeti*	he causes to sit down
(*s*)*su*	*sāveti*	he causes to hear
pari-sudh (III) (to become pure/clean)	*Parisodheti* ปริสุทธิ / บริสุทธิ์	he causes to become pure

Other tenses of the causative:

Imperative:
>	*kappāpehi*

Aorist:
>	*kārāpesi*
>	*ṭhapesuṃ*
>	*ārocāpesi*
>	*ārocāpesuṃ*
>	*ropāpesi*
>	*āropesuṃ*

Future:
>	*jhapessati*
>	*bhāvessati*

Participles:

Present:
>	*kārento, kārayato* (genitive)
>	*chedāpento, chedāpayato* (genitive)

dāpento
pācento (*pac* = cook, torment)
pācayato (genitive)
yojāpento

Past:

kappita
kārita, kārāpita
bhāvita
pavattita
pavedita (usually in *ita*, as with the seventh conjugation)

Gerund:

kārāpetvā
āmantāpetvā
paṭiyādāpeṭvā
yojāpetvā
āropetvā
pavesetvā

Despite the mechanical appearance of the causative in theory, as a kind of tense of the ordinary verb, in practice, the meaning and usage of causative verbs is highly idiomatic and each one requires careful attention.

Vocabulary

Verbs

Root	Verb	Meaning
ā-kuṭ (VII)	*ākoṭeti*	he strikes
gaves (I)	*gavesati*	he looks for, he searches
(*p*)*pa-ikkh* (I)	*pekkhati*	for he looks on, he watches
bhaj (I)	*bhajati*	he resorts to

Nouns

Noun	Meaning
kammāro กัมมาร	smith น. กรรมาร, ช่างทอง, ช่างเหล็ก. (ป.; ส. กรฺมาร).
(*k*)*khandho* ขันธ์	group, collection, mass น. ตัว, หมู่, กอง, พวก, หมวด, ส่วนหนึ่ง ๆ ของรูปกับนามที่แยกออกเป็น ๕ กอง คือ รูป เวทนา สัญญา สังขาร วิญญาณ ซึ่งเรียกว่า ขันธ์ ๕ หรือ ขันธ์ทั้ง ๕. (ป.; ส. สกนฺธ)
paccatthiko ปัจนึก	Enemy ข้าศึก, ศัตรู. (ป. ปจฺจนีก)
pabbato บรรพต	mountain
pāsādo ปราสาท	~~palace~~, mansion, house
puñjo	heap
bālo พาล	fool
bhedo	division, splitting up
manto มนต์	prayer, hymn

Noun	Meaning
migo มิค -	beast, deer สัตว์ป่ามีกวางอีเก้งเป็นต้น
samudayo สมุทัย	origin, origination
sīho สีห-, สีห์, สีหะ	lion
araññaṃ อรัญ	forest
indriyaṃ อินทรีย์	faculty
khādaniyaṃ	foods, dishes (collective singular)
palālaṃ	straw
bhattaṃ ภัต, ภัต-, ภัตร	meal อาหาร, ข้าว
mūlaṃ มูล ๑, มูล-	root, base, capital (money)
	(๑) [มูน, มูนละ-] น. โคน เช่น รุกขมูล (ป. มูล; ส. มูลฺย).
	(๒) น. ราก, รากเหง้า, เช่น มีโทสะเป็นมูล; เค้า เช่น คดีมีมูล; ต้น เช่น ชั้นมูล (ป. มูล; ส. มูลฺย)
samma (voc.)	(my) dear! (familiar address: only the vocative is used)

Adjectives

Adjective	Meaning
anuttara อนุตร-	unsurpassed, supreme ว. ไม่มีสิ่งใดสูงกว่า, ดีเลิศ, ยิ่ง, วิเศษ เช่น อนุตร สัมมาสัมโพธิญาณ. (ป., ส. อนุตฺตร).
abbhokāsa	open, free, out of doors, open air
ariya อริยะ	excellent, exalted, noble
	(๑) [อะริยะ-] น. ในพระพุทธศาสนา เรียกบุคคลผู้บรรลุธรรมวิเศษ มีโสดาปัตติมรรคเป็น ต้น ว่า พระอริยะ หรือ พระอริยบุคคล.
	(๒) [อะริยะ-] ว. เป็นของพระอริยะ, เป็นชาติอริยะ
	(๓) ว. เจริญ, เด่น, ประเสริฐ.
uttāna	stretched out, lying down
gambhīra	profound
nava นว	new
niṭṭhita	completed, ready
paṇīta พนิต	excellent, delightful, delicious ว. เป็นที่รัก, ที่ชอบพอ. (ส. วนิต).
puratthima บูรพา	east

Past participle

Past Participle	Meaning
vivitta (*vi-vic*)	separated, isolated

Indeclinables

Indeclinable	Meaning
ayoniso	unmethodically, haphazardly, erratically, inconsequentially, unscientifically
uddhaṃ	above, up
kacci	perhaps?, did?, I doubt whether?, I hope?, aren't you? (with *na*)
kathaṃ	how?, why?
tikkhattuṃ	thrice

Indeclinable	Meaning
dāni	now (enclitic: cannot stand at beginning of sentence)
passena	on its side (instrumental of *passo*, side, used adverbially)
yāva	as far as, up to, as much, to what extent