

EXERCISE 12

Passage for reading :—

bhūtapubbaṃ aññataro saṅkhadhamo saṅkhaṃ ādāya
paccantimaṃ janapadaṃ agamāsi. so yen' aññataro gāmo

ten' upasaṅkami. upasaṅkamtivā saṅkhaṃ upalāsivā
saṅkhaṃ nikkhipivā nisīdi. atha kho tesaṃ paccantajānaṃ
manussānaṃ etad ahoṣi : kissa nu kho eso saddo evaṃ rajaniyo
evaṃ kamaṇiyo evaṃ madaniyo ti. sannipativā taṃ saṅ-
khadhamāṃ etad avocum : ambho kissa nu kho eso saddo
evaṃ rajaniyo evaṃ kamaṇiyo evaṃ madaniyo ti. eso kho
bho saṅkho nāma yass' eso saddo evaṃ rajaniyo evaṃ kama-
niyo evaṃ madaniyo ti.

Passage for reading (D II 337,9-23)

Once upon a time, a certain conch-blower¹, having taken a conch, went² to a bordering country. He, towards a certain village, that way approached.³ Having approached, having sounded the conch, having put down the conch, he sat down.⁴ Then (*atha kho*) those bordering⁵ people thought this:⁶ "Of what⁷ is this sound, which is so exciting, so lovely, so intoxicating⁸?" Having assembled, they said this to that conch-blower: "Sir,⁹ of what is this sound, which is so exciting, so lovely, so intoxicating?" "This, Sirs,¹⁰ is called (*nāma*) a conch, of which¹¹ there is¹² this sound, which is so exciting, so lovely, so intoxicating."¹³

¹ This is a compound word: *saṅkhadhamo* = *saṅkha* ('conch') + *dhamo* ('blower'). For most compounds the meaning is immediately obvious. However sometimes it is not and it is then necessary to analyse the compound, see Warder pp.77-78.

² Note how *saṅkhadhamo* is the agent of a series of verbs: first *ādāya* then *agamāsi*, see Warder p.48.

³ I.e., he approached a certain village. *Yena ... tena upasaṅkami*, 'towards ... that way (he) approached', is the normal idiom in Pali for approaching someone or something. Note that, because of the indeclinable *yena*, what would normally be an object in the accusative instead becomes nominative, see Warder p.14.

⁴ The last verb *nisīdi* (aorist third person singular) tells us that the agent is third person singular. The context makes it clear that it is 'he' (i.e., the conchblower).

⁵ According to Warder *paccantajo* is a noun, but I take it to be an adjective, see PED.

⁶ Lit. 'of those bordering people there was this'. This is the usual idiom in Pali to indicate thinking, see Warder p.56.

⁷ Or 'what has', *kissa*, genitive.

⁸ A series of three adjectives following the noun (*saddo*, 'sound') to which they relate. When an adjective follows the noun it relates to one should translate 'which is/which has ...', see Warder p.61.

⁹ *Ambho*, not very respectful.

¹⁰ *Bho*, used for both the singular and the plural.

¹¹ Or 'which has'. The genitive alone, or the genitive + the verb 'to be', can often best be translated with the verb 'have'.

¹² There is no verb in the Pali, so the verb 'to be' must be added.

¹³ Note that this sentence is structured with a relative clause (beginning with *yassa*, 'of which') and a demonstrative clause which is placed first (beginning with *eso*, 'this'). *Eso* is the correlative of *yassa* and thus they agree in number and gender but not in case, see Warder pp.70-72. A slight paraphrasing might bring out the structure better: 'That which has this sound which is so exciting, lovely, and intoxicating (=relative clause, now placed first), that is called a conch (=demonstrative clause)'.

EXERCISE 13

Passage for reading :—

te taṃ saṅkhaṃ uttānaṃ nipātesuṃ : vadehi bho saṅkha, vadehi bho saṅkhā ti. n' eva so saṅkho saddaṃ akāsi. te taṃ saṅkhaṃ passena nipātesuṃ . . . uddhaṃ ṭhapesuṃ . . . daṇḍena ākoṭesuṃ . . . sandhuniṃsu ¹ : vadehi bho saṅkha, vadehi bho saṅkhā ti. n' eva so saṅkho saddaṃ akāsi. atha kho tassa saṅkhadhamassa etad ahoṣi : yāva bālā ime paccantajā manussā. kathaṃ hi nāma ayoniso saṅkhasaddaṃ gavesisanti ti. tesam pekkhamānānaṃ ² saṅkhaṃ gahetvā tikkhatuṃ saṅkhaṃ upalāsitvā saṅkhaṃ ādāya pakkāmi.

Exercise 13

Passage for reading (D II 337,23 - 338,9)

They put down²⁰ that conch stretched out²¹, saying²²: “Speak,²³ Sir Conch! Speak, Sir Conch!” That conch certainly²⁴ did not make a sound. They put down that conch on the side²⁵ ... they made (it) stand up²⁶ ... they struck (it) with a stick ... they shook (it) saying: “Speak, Sir Conch! Speak, Sir Conch!” That conch certainly did not make a sound. Then, that conch-blower²⁷ thought this:²⁸ “To what extent these borderer people are fools.²⁹ For how can¹ they search (so) unwisely² for the conch-sound³?” While they were watching,⁴ he,⁵ having grasped the conch, having sounded the conch thrice, having taken⁶ the conch, went away.

²⁰ *Nipātesuṃ*, aorist causative (see Warder p.81).

²¹ I.e., they laid it down flat.

²² The following sentence ends in *ti* which here marks direct speech, thus ‘saying’.

²³ *Vadehi*, imperative, see Warder p.35.

²⁴ *Eva*, adds emphasis.

²⁵ *Passena*, indeclinable or instrumental of manner, see Warder p.45.

²⁶ *Ṭhapesuṃ*, see Warder p.81.

²⁷ *Saṅkhadhama* = *saṅkha* (‘conch’) + *dhamā* (‘blower’), a genitive tappurisa compound. That is, the case relationship between the two members of the compound, *saṅkha* and *dhamā*, is the genitive, ‘blower of the conch’. The compound as a whole is also genitive, thus the ending ‘-ssa’. See Warder pp.77-78.

²⁸ Or ‘it occurred to him’, lit. ‘of that conch-blower there was this’. The standard Pali idiom used to express thinking, see Warder p.56.

²⁹ Two adjectives and a pronoun preceding the noun that they qualify, i.e. *manussā*, ‘people’. This is an emphatic construction; usually only one adjective precedes the noun (see Warder p.61). Note again the lack of a verb, the verb ‘to be’ must be added.

¹ *Kathaṃ hi nāma*. Goes with the future tense, the meaning being indignation/disapproval, see Warder p.55. The future tense is not suitable for the English translation. (The point of course is to retain the meaning of the Pali, i.e. indignation/disapproval, not the literal tense of the verb.)

² *Ayoniso*, none of Warder’s translations fit the context very well.

³ *Saṅkhasaddaṃ* = *saṅkha* (‘conch’) + *sadda* (‘sound’), a genitive tappurisa compound, ‘sound of the conch’, see Warder pp.77-78.

⁴ Genitive absolute, see Warder p.58. When the genitive absolute is formed with the present participle (here *pekkhamānānaṃ*) the action is usually simultaneous with the action of the main verb of the sentence (here *pakkāmi*, aorist). Thus I translate ‘were watching’ to agree with ‘went away’, both past tense, cf. NCRP XII 4.

⁵ Note that the following four verbs all have the same agent. That the agent is ‘he’ (i.e. the conch-blower) is known from the context and from the final verb *pakkāmi* (third person singular aorist).

⁶ Or ‘taking’, see Warder p.48.

EXERCISE 14

Passage for reading :—

bhūtapubbaṃ aññataro janapado vuṭṭhāsi. atha kho saḥāyako saḥāyakaṃ āmantesi : āyāma samma. yena so janapado ten' upasaṃkamissāma. app eva nāma' ettha kiñ ci dhanam adhigaccheyyāma ti. evam sammā ti kho saḥāyako saḥāyakassa paccassosi. te yena so janapado yen' aññataram gāmapadam ten' upasaṃkamimsu. tatth' addasaṃsu pahūtam sānam chaḍḍitam. disvā saḥāyako saḥāyakaṃ āmantesi : idam kho samma pahūtam sānam chaḍḍitam. tena hi samma tvañ¹ ca sānabhāram bandha, ahañ ca sānabhāram bandhissāmi. ubho sārābhāram ādāya gamissāma ti. evam sammā ti kho saḥāyako saḥāyakassa paṭissutvā sānabhāram bandhi.

¹ 𑀧 palatalized to 𑀢 before c.

Passage for reading (D II 349,25 - 350,7)

Once upon a time a certain country emigrated. Then, a friend addressed a friend: "Let us go,⁹ my dear. We will approach that country.¹⁰ Perhaps¹¹ in this case (*ettha*) we may acquire some¹² wealth." Saying "yes, my dear", the friend consented to the friend. They approached that country (and then)¹³ a certain site of a village¹⁴. There they saw much abandoned¹⁵ hemp. Having seen (it), the friend¹⁶ addressed the friend: "This, my dear, is much abandoned hemp. Now, my dear, you bind¹⁷ a load of hemp¹⁸ and I will bind a load of hemp. We both¹⁹ having taken a load of hemp, will go." Saying "yes, my dear", the friend having consented to the friend, bound²⁰ a load of hemp.

⁹ Imperative or present of immediate future, see Warder p.12.

¹⁰ Lit. 'towards that country that way we will approach', i.e., let us approach that country. Again this is the standard Pali idiom for going somewhere or to someone. Note the indeclinable use of *tena* ('towards') and *yena* ('that way'). The future here expresses decision/determination, see Warder p.55.

¹¹ *App eva nāma*, see DP.

¹² *Kiñ* is here the junction form of *kiṃ* (i.e., the final *m* changes to *ñ* due to the immediately following *c*), see Warder p.217. *Kiñ/kiṃ* is the accusative singular neuter to agree with *dhanam*.

¹³ The Pali literally says: 'They, towards (*yena*) that country, towards (*yena*) a certain village-site, that way (*tena*) approached'. Note the sequence of approaching one location after another and its being expressed by a sequence of *yenas*.

¹⁴ *Gāmapadam* = *gāma* ('village') + *padam* ('site'), genitive tappurisa compound, see Warder pp.77-78.

¹⁵ *Chaḍḍitam*, past participle agreeing with *sānam*, 'hemp'.

¹⁶ *Saḥāyako*, 'friend', is the agent of both verbs, *disvā* and *āmantesi*.

¹⁷ *Bandha*, imperative second person singular, see Warder pp.34-35.

¹⁸ *Sānabhāram* = *sāna* ('hemp') + *bhāram* ('load'), genitive tappurisa compound.

¹⁹ *Ubho*, 'both', is a numeral adjective, here qualifying 'we' (implied by the verb).

²⁰ *Bandhi*, aorist.

EXERCISE 15

Passage for reading :—

te ubho sāṇabhāraṃ ādāya yen' aññataraṃ gāmapadaṃ ten'
upasaṃkamaṃsu. tatth' addasaṃsu pahūtaṃ sāṇasuttaṃ
chaḍḍitaṃ. disvā sahāyako sahāyakaṃ āmantesi : yassa kho
samma atthāya iccheyyāma sāṇaṃ, idaṃ pahūtaṃ sāṇasuttaṃ
chaḍḍitaṃ. tena hi samma tvañ ca sāṇabhāraṃ chaḍḍehi,
ahañ ca sāṇabhāraṃ chaḍḍessāmi. ubho sāṇasuttabhāraṃ
ādāya gamissāmā ti. ayaṃ kho me samma sāṇabhāro durābhato
ca susannaddho ca. alam¹ me ; tvaṃ pajānāhi ti. atha kho so
sahāyako sāṇabhāraṃ chaḍḍetvā sāṇasuttabhāraṃ ādiyi.

Passage for reading¹ (D II 350,8-18)

They both,² having taken a load of hemp, approached a certain site of a village. There they saw much abandoned hemp-thread³. Having seen (it) the friend addressed the friend: "For which purpose,⁴ my dear, we would desire hemp, (for that purpose) here⁵ is much abandoned hemp-thread. Now, my dear, you throw away the load of hemp⁶, and I will throw away the load of hemp⁷. We both, having taken a load of hemp-thread⁸, will go⁹." "This load of hemp, my dear, has been carried with difficulty¹⁰ and has been well-tied-up¹¹ by me¹². It is enough for me,¹³ you understand!" Then that friend,¹⁴ having thrown away the load of hemp, took a load of hemp-thread.

¹ For further explanations to the present passage, see passage for reading exercise 14.

² *Ubho*, 'both', is a plural numeral functioning as an adjective to *te*, 'they'.

³ *Sāṇasuttaṃ* = *sāṇa* ('hemp') + *suttaṃ* ('thread'), another tappurisa compound, probably with ablative internal structure, i.e. 'thread from hemp'.

⁴ Or 'for which sake', *yassa atthāya*, dative of purpose. See Warder p.68.

⁵ *Idaṃ* can be read as an indeclinable, as I do (cf. Warder footnote p.75), or as a pronoun, 'this'.

⁶ I.e., your load of hemp.

⁷ I.e., my load of hemp.

⁸ *Sāṇasuttabhāraṃ*, a tappurisa compound within a tappurisa compound, i.e. 'thread from hemp' within 'a load of hemp-thread', thus 'a load of thread from hemp'.

⁹ *Gacchissāma*, again future of decision/determination, see Warder p.55.

¹⁰ *Durābhato* = *du(r)* + *ābhato*, 'hard-carried'. The prefix *du(r)* has a negative connotation, see Warder p.98.

¹¹ *Susannaddho* = *su* + *sannaddho*. The prefix *su* (the opposite of *du(r)*) has a positive connotation, again see Warder p.98.

¹² *Me* is the agent of the passive sentence. Note that the one *me* here seems to relate to both past participles, i.e. 'has been carried with difficulty by me and has been well-tied-up by me'.

¹³ *Alam me*. *Me* is dative because *alam* takes the dative, see Warder p.68.

¹⁴ I.e., the first friend.

EXERCISE 16

Passages for reading :—

i. te yen' aññataraṃ gāmapadaṃ ten' upasaṃkamaṃsu.
tatth' addasaṃsu pahūtaṃ khomaṃ chaḍḍitaṃ. disvā. pe.
pahūtaṃ khomasuttaṃ chaḍḍitaṃ. disvā. pe. [a whole range of
commodities of increasing value is enumerated] pe. pahūtaṃ
suvaṇṇaṃ chaḍḍitaṃ. disvā sahāyako sahāyakaṃ āmantesi :
yassa kho samma atthāya iccheyyāma sāṇaṃ vā sāṇasuttaṃ
vā . . . sīsaṃ vā sajjhuṃ vā, idaṃ pahūtaṃ suvaṇṇaṃ chaḍḍi-
taṃ. tena hi samma tvañ ca sāṇabhāraṃ chaḍḍehi, ahañ ca
sajjhubhāraṃ chaḍḍessāmi. ubho suvaṇṇabhāraṃ ādāya
gamissāmā ti. ayaṃ kho me samma sāṇabhāro durābhato ca
susannaddho ca. alam me ; tvaṃ pajānāhi ti . . .

Exercise 16

Passage 1¹⁵ (D II 350,19 - 351,21)

They approached a certain site of a village. There they saw much abandoned flax. Having seen (it) etc. much abandoned flax-thread. Having seen (it) etc. etc. much abandoned gold. Having seen (it) the friend addressed the friend: "For which purpose, my dear, we would desire hemp, hemp-thread ... lead, or silver, (for that purpose) here is much abandoned gold. Now, my dear, you throw away the load of hemp, and I will throw away the load of silver. We both, having taken a load of gold, will go." "This load of hemp, my dear, has been carried with difficulty and has been well tied up by me. It is enough for me, you understand! ...

¹⁵ For notes on the present passage, see passage for reading exercise 14 and 15.