

**Notes on a few words from Bollée's  
Glossary to पिंडनिज्जुत्ति and ओहनिज्जुत्ति**

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1. इट्टग PN 461, 466, 472 (इट्टागा).

Commentary : सेवकिका. It means a sweet prepared from macaroni. H. सेवई (सेवकिका is Sanskritization of सेवई), Guj. शेव, सेव 'macaroni' ; Guj. सेवैयो 'a sweet-ball of सेव'. PSM. Ds. give the correct meaning. This has nothing to do with इट्टगा 'brick', CDIAL 1600 referred to by Bollée.

2. इड्डुर 'body of a cart', On. 478 ; OBh. 253 Commentary : गन्ध्याः संबन्धी.

There seems to be difference of opinion about the meaning.

- (1) A big vessel used as cover over cooked food ; a lid.  
(2) Some part (e.g. body) of a cart. (DS.) (PSM. wrongly गाडी).

In Haribhadra's 'Dhūrtākhyāna' occurs सगडस्स ईदरो :

फालाविआ य रण्णा पुट्टे दिट्ठो अ अयगरो विउल्लो ।

सगडस्स ईदरो विव खोडी विव महिअले पडिओ ॥ (२, १९)

'The king got (the crane) cut open. He saw a huge boa in its belly, which fell on the ground like the body of a cart or a big, heavy log of wood'.

इड्डुर and ईदर are scribal variants of the same word. ('Dhūrtākhyāna' ed. by Jinavijaya Muni. SJG. No. 19, 1994.).

3. उक्केर. In मूसग-स्य -उक्केर.

Sk. उत्किरति 'dugs out'. उक्केरयति do. (CDIAL 1723).  
Noun उक्केर, Pk. उक्केर. So मूसग-स्य-उक्केर means 'heap of earth dug out by mice'. Guj. उकेरो 'heap of earth dug out

by white-ants, rats etc.'). Hence it is unnecessary to derive Pk. उक्केर from Sk. उत्कर influenced by उत्केरयति (CDIAL 1710).

4. ओभट्ट. In अणोभट्ट (ON 148) = अप्रार्थित (Com.). ओभासिय ON 615 = प्रार्थित (Com.). PSM. ओभास्=याच् (hence ओभासिय, ओभासण), ओहास् (ओहासिय, ओहासण). DS. ओभट्ट=प्रार्थित. DN I 153 ओहट्ट=हास, Pi. § 155, 564 = \* अपहस्त, अपहसित is different.

Probably the forms should have been आभट्ट, आभासिय etc. Compare आभट्ट, आभास् in 'Vasudevahimṇḍi :- majjhimakharṇḍa' (word index).

5. ओमंथिय. ON 390. Commentary अधोमुखी. In 'Br̥hatkalpa-bhāṣya' also अवाङ्मुखीकृत (Com.). In view of ओमत्थ etc., the source word is most probably \* अवमस्त / अवमस्तित. Compare अवमूर्ध (CDIAL 804), Pk. अवहत्थिय (from अपहस्तित). ओमंथिय is the result of nasalization due to म् and by reinterpretation was connected with मन्थ्.
6. करडुय-भत्त. PN 464 (निशीथभाष्य, ४४४२). Commentary : मृतक-भोजनं मासिकादि. ( मासिकादि. It means 'the ceremonial feast given as a part of the Śrāddha performed a month, six months, a year etc. after the death of a person'). Guj. मासीसो, मासियो 'Śrāddha performed after a month'. DS. has noted करड (=श्राद्धविशेष) (निशीथ-भाष्य, ३४८३); करडयभत्त (=मृतभोज, श्राद्धविशेष) (आवश्यक-चूर्णि, p.335); करडय-भत्त (=मृतभोज), (PN 464); करेडुय-भत्त (=मृतभोज, वणिय-कुले मयकिच्चं) (निचू. ३, पृ. ४२८). मृतभोज would mean primarily 'ceremonial feast given ten days or so after the death of a person.'

Now the word कार्द्वय and its derivatives are known from Prakrit literature and from NIA languages. In the 'ākhyāṇaka-maṇi-kośa-vṛtti' we get कार्द्वय in the sense of मृतभोज : तो भणइ देवदत्ता— 'वेणिय-परंपरागया एसा किं अम्पो किज्जिसइ रिद्धि कार्द्वए तुज्ज ?' ( )

'Thereupon says Devadattā, 'This our wealth, O mother, which has come to us through a tradition of many generations — is it to be used just for your funeral ritual feast ?'

In the index of Deśya words कार्द्वय is duly glossed as मृतभोजन and reference is given in Hindi and Gujarati words (regarding which see further below.)

In the list of short-lived pleasures given in the 'Varṇakasamuccaya' (mostly in Old Gujarati) we find the expression कार्द्वयनउ भाग 'the share of the posthumous ritual feast' (p. 127, l. 22).

Mod. Guj. कार्द्वुं (dialectally काय्दुं ), H. करट 'Śrāddha performed on the eleventh day' derive from the earlier कार्द्व.

If we assume \* करट as OIA. form corresponding to Pk. करड then its Vṛddhi derivative कार्द्व would develop as कार्द्व.

करडुय, करेडुय can be explained as scribal misreadings.

(Ākhyāṇakamanikośa-vṛtti ed. Muni Punyavijaya, 1962. Deśi Śabdakośa ed. I - Muni Dulaharaja, 1988.

Varṇaka-samuccaya Part-I, ed. B. J. Sandesara, 1956.

Gujarāti Bhāṣā-no Laghu Vyutpatti-kośa by H. C. Bhayani, 1994, p. 218.)

7. कवोड. PN. 217, 291. Although derived from Sk. कपोत it is not the result of the change of त to ड similar to the

instances given in Pischel § 218. It is to be explained as Sk. कपोत > Pk. कवोअ, enlarged with the pleonastic suffix ड, it becomes \*कवोअड and hence कवोड.

8. कुम्मरि. OBh 90. The word खट्टिका in the commentary is Pk. खट्टिक, खट्टिअ (PSM.) Guj. खाटकी 'butcher'.
9. कौटलय. OBh 221. PSM and DK have noted कुंटल, कौटल / कौटलय, कुंटलविटल and कौटलवेटल with the sense मन्त्र-तन्त्र का प्रयोग, जादू-येना. Haribhadra has rendered it as कार्मण-वशीकरणादि. Correspondingly Gujarati has कामण-टूमण.
10. गिद्धावरिखि. PN. 471. 'Crawling like a vulture ; sitted on haunches and proceeding by hopping like a vulture. Commentary : गृध्र इव उत्कटकं रिद्धुन् याति. रिद्धु 'to crawl'. CDIAL 10735. उत्कटक in the commentary is to be emended as उत्कुटुक, Pk. उकुडुय . Guj. ऊकडु, CDIAL 1726. I agree with the emendation गिद्धु व्व रिखि for गिद्धावरिखि suggested in PSM.
11. घंघसाला. ON 640. Commentary अनाथमंडप. Haribhadra : वातायनादि-रहिताः अतिरिक्ता वसही कप्पडिग-सेविया य (=modern धर्मशाला ; कप्पडिग 'a wandering begger'. With घंघ = गृह (DN 2, 105) compare Guj. घंघोलियुं 'a small, mean hut ; a toy house'.
12. छब्बग PN. 278 ; ON 560. Commentary वंश-पिटक . Gujarati छाब, छाबडी, छाबडुं .
13. जोवण. In आउज्जोवण (ओघभा ९०). Sk. योजन > Pk. जोअण > जोवण. Pichel is wrong in rejecting Goldschmidt's view

(KZ. 112, note 1) that in Pk. जूव, धोव, रोवइ etc. व is interpolated between उ/ओ and अ to prevent hiatus ( § 230, note 2). That tendency has become stronger in Apabhramśa (Paumacariu I, Introduction, p. 58, § 31).

योक्त्रिज्यंते 'are yoked' is a hybrid form — a cross between Sk. योक्त्र्यन्ते (from the denominative from योक्त्र) and Pk. \* जोत्रिज्जंते (compare Guj. जोतरखुं 'to yoke' from Sk. योक्त्र, Pk. \* जोत्र and other NIA derivatives under CDIAL 10524 योक्त्रयति).

14. झंख् . PN. 286. Shriyan 986. Five occurrences of झंख्/ झख् with आलु/ अलीउ from Old Guj. texts of 12th to 16th cent. I had noted in a Gujarati paper that was later, included in my collection 'Anuśilano', 1965 (pp. 109.110).
15. डगल/ डगलग. PN. 15,37. ON 313. Commentary : पक्वेष्टिका-खण्ड ; DS. लघु-पाषाण. फल का छोटा और विषम गोल टुकड़ा (Niśitha 15,17); अर्थ (Ni.cu.3, p. 482). Guj. डगळुं 'a piece cut out or broken from fruit, wood, wall etc.'
16. डोय. PN. 250. Commentary : बृहद्दारुहस्तः, महाश्चटुकः 'a big wooden laddle'. Guj. डोयो. With दारुहस्त compare Guj. तवेथो, ताविपो ( Sk. ताप-हस्तक). 'large spoon with flat part at one end and long handle used to stir etc. in frying'. चटुक = Guj. चाटवो. CDIAL 4575.
17. पुरोहड. ON 624. Commentary : अग्रद्वार. 'Brahatkālpabhāśya' : wrongly गृहपश्चाद्-भाग, confusing पुरोहड with परोहड. From पुरोहड is derived Old Guj. पोहहडउं (c.1400 A.C.), परोहड (1512). Mod. Guj. परोह, परोहियुं 'early dawn' (= front part of the day). Turner wrongly connects Guj.

परोढ with Sk. प्रभात (CDIAL 8707) or Sk. प्ररोह (CDIAL 8747), and doubtfully connects हड with Pk. घर. परोहड derives from Pk. पडोहर (through metathesis) = गृहपश्चाद्भागः. Pk. पडोहर derives from \*परोहर, through dissimilation : \*परोहर < पर+ओहर < Sk. पर+उपगृह (Bhayani, Laghu-vyutpatti-kos', 1994, p. 135, 227 ; also S'abda-prayogo-ni pagdaṁḍi par, 1995, p. 50).

18. रूय 'cotton' ON 382, 383, 390. The form रूव is due to interpolation of व between रू and अ. रूय is Sanskritized as रूत in the commentaries. From रूय is derived Guj. रू 'cotton' CDIAL 10798. रूत-पटल in the commentary means 'cotton-padding'.