

Notes on Some Words in Oherlies 'Āvaśyaka-Studien Glassar'

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aṅguṭṭhī -

The derivation from sk. *ā-v guṅṭh-* involves phonological difficulties. Des'. 1-6 and Sam Kahā 284.2 have this form, considering the variants and the Pali form one suspects scribal corruption; *Ogumṭṭhī-* only may be genuine.

āla-

alo dinno 'accused falsely' ('Kathākoṣaprakaraṇa', p. 31, l.-4.)

Mod. Guj. *āl* 'false charge'.

āl devū 'to accuse falsely'.

uvvar - 'to be saved, to remain'.

The vowel which is left behind after the loss of intervocalic non-aspirate stops is called *udvṛtta svaraudvṛttā* = saved in the *Prabandhakośa*, p. 50, l. 26.

H. *ubarnā*, Guj. *ūgarvū*.

Ūsemṭiya -

Ūsemṭiyāim is equated with *paribhūyāim* 'insulted, disdained'. This meaning seems to have been originally a secondary meaning. DN. 8. 29 has recorded *simḍhā* in the sense of *nāsikā-nāda* 'whistling through nose, snorting' ! I have shown that the variant reading *Sirṅta* should have been preferred instead of *Simḍhā* in view of the forms we find in several NIA languages. DK. also has recorded *simṭī* which is interpreted 'sound of sneezing' from the *Āvaśyaka-cūrṇi*.*

★ *Studies in Deśya Prakrit*, p. 98. Cf. *sitī* (Guj.) meaning whistle. —Editors

Accordingly, *ūsemiṭṭia*- primarily must have meant 'loud snorting made as a gesture of disdain, insult or disapproval', *ū*- deriving from sk. *ud* -.

Kattaliyā -

Guj. *kātḷī* (written *kātaḷī*) - a piece, consisting of the portion between the two joints in the stalk of sugar-cane, *juvār*, *bājrā* etc.

khada-pūlaya- Guj. *khad no pūlo* - 'a bundle of grass'.

(C DIAL 3769; 8349)

Gaccha :

Original meaning 'a tree'. Like a tree and its branches (*śākhā*), the Jaina *gacchas* have their *śākhās* (C DIAL. 3949)

**gakṣa*.

gaḍḍī : Sk. *gantrī* is a sanskritization like *vaptā* for *bappa*.

gālanaga - Guj. *gaḷnū* (written *gaḷanū*) 'cloth filter to filter water, strainer'. Guj. *gālvū* (written *gālavū*) 'to filter'. (C DIAL. 4143; 4074)

jhāḍa : Previously Pk. *jhāḍa* 'bush, thicket' has been connected with some Munda words. (Turner, 5362). It is more probably of Indo-Aryan origin. From Sk. *jaṭā* - 'root' (C DIAL - 5086), we can have a derivative *jāṭa* - 'a mass of twisted roots', which changed to Pk. *jhāḍa* - (for the change word-initial Sk. *j*- > *jh*- is common in several NIA languages.)

thiggaliyā - Guj. *thīg-ḍū* 'a patch especially put on cloth to mend rent.' (C DIAL - 6096)

dullalia : In GK 892 and *duvviadḍha* in GK 56, both rather mean 'highly fond of', 'addict of, addicted to'. In that changed meaning, both words commonly occur in Prakrit literature.

dhikkā : Guj. *dhīko*; *dhiko* 'hard blow with the fist' - (with initial retroflex, not dental.)

dhijjāiya : Besides the literal sense, the artificial etymological connection with Sk. *dvijatika*- is also implied.

phettā : 'Stroke'. We previously have noted its occurrence from Agastyasimha's *cūrṇi* on the *Dasakāliya-sutta* (Ed. Muni Punyavijaya, Prakrit Text Society Series, no. 17) in the following passage (p. 105, l. 28); *elao simgeṇa phettāe vā āhanejjā* 'or a ram may strike with his horns or deal

a head-stroke'. Compare Guj.; *phēṭ* (t.) *phēṭ mārvi* 'to slap. 'a slap (on the face or back)'; with *mārvū* 'to strike'. (See the *Anusandhan*, 1, p. 13).

billagira - 'bilva-juice'. Des'. 6.148 - *giri* = *bijakośa* - 'seed-vessel' Nis'. Cū. 2, p. 185 *gira*=*bijakośa*, (*Deśikośa*). Svayambhu's *Paūmacariū*, Vol. II, Word-Index गिरोमय Old gloss : on it अजयोदस्य मध्यबीजम्. Possibly गिरि+ओम (=sk. अवम) 'tiny' Guj. *gar* 'pulp of a fruit'.

In his translation of Hēmacandra's *Deśināmamālā* (1974), B. Doshi has equated Deśya *giri* with Guj. *gar*. So *Billa-gira* = 'pulp of the bilva fruit'.

Vajjhā : From Sk. *vadhyā* - 'killing' (PSM., C DIAL 11255) The meaning of *govajjhā* - 'killing of a cow' in its later history has changed somewhat. Guj. *gojhārū* ('guilty of murder or killing; a place (e.g. a well, river, house, etc.) associated with incidents of murder or suicide and hence inauspicious'.) < Pk. **gojjārayam gojjhārayam*, SK.* *govadhyākārakam*.

The meaning of *govadha* - / *gohatyā* - 'killing of cow', considered a great sin, came to be generalized at a later stage. Compare the semantic change in *goyuga* - 'a pair of animals', *gomaya* - 'dung'. With *gavajjhā* compare *thā-vajjasha* in the *Kathākośaparakaraṇa*, p. 32. l.1. (C DIAL 11255).

Vāuliā : *Vāuliā-parisaṇa* - (GK 628).

Com. *vāuliā-śabdaḥ svalpa-khātikayām deśī; svalpa-gartā;* *vāuliā* is not attested elsewhere. It seems to be a corrupt reading. The actual word must have been *vāhaliā*. DN. 7. 39 records *vāhalī* in the sense of *laghu-jala-pravāha*- 'a small stream.' *vahaliyā* occurs thrice in the *Vajjālagga* (105, 259, 261) in the sense of *kṣudra-nadī*. Old Guj. *vāhalā*, Mod. Guj. *vahelo*, Marathi *vāhalī* all mean 'a streamlet.' It is easily explained as a derivative from *vāha* 'stream' with the diminutive suffix *-lā-* (fem. *-liyā-*). (CDIAL 11607) (The other term allied/cognate in meaning, namely *vōkaḷo* needs separate investigation. — Editors.)

Sauḍī : *Sauḍī* means 'the covering sheet, blanket etc. spread over the body from head to foot and pressed under the sides, in the state of lying down.' It has come down to Modern Gujarati as 'sod'. The phrase *sod tāṇi-ne sūvū* means 'to lie down in the above manner'; *sod-mā levū* 'to take somebody (e.g. a baby) under such a cover (close to one's chest or body). During winter there is the practice of first spreading the covering sheet full-

length over the bed-sheet and then getting under the former. In the account of Cellaṇā (No. 12, p. 364), while sleeping, her arm was unconsciously so stretched that it came out of the head to foot covering blanket ('sauḍī'). Feeling numbness she pulled it inside but felt shivering all over her body.

sunaha : -bha- is found (mostly) as a suffix in several animal names in Sanskrit : *ibha*, *kacchabha*, *karabha-*, *kalabha-*, *gardabha-*, *ṭiṭṭibha-*, *ḍuṇḍubha*, *rāsabha-*, *vṛsabha-*, *śarabha-*, *śalabha-*, *sairibha-*. Correspondingly Pk. forms have *ha-* *karaha-*, *kalaha-*, *gaddaha-*; *ḍuṇḍuha-*, *rasaka*, *risaha-*, *saraha-*, *salaha-*, *seriha-*. On this analogy *sunaha-* for *sunaa-*. It is unnecessary to assume a hypothetical *sunakha-*. (As against CDIAL 12528.)

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