

SOME *addenda et corrigenda* TO THE
'GLOSSARY OF SELECTED WORDS OF ERNST LEUMANN'S
Die Āvaśyaka-Erzählungen'

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When my 'GLOSSARY OF SELECTED WORDS OF ERNST LEUMANN'S *Die Āvaśyaka-Erzählungen*' – a kind of appendix to Nalini Balbir's ground-breaking *Āvaśyaka-Studien* (Stuttgart 1993) – was published in 1993, Professor Harivallabh Bhayani was kind enough to send me some notes of his supplying additional information on word meanings and etymologies. When in spring of 1999 I paid him a visit, he informed me that these notes were at my full disposal. I think this volume commemorating Professor Harivallabh Bhayani is the right venue for their publication – as a token of my gratitude and affection towards this incomparable scholar.

Thus, in the following entries, the meanings are those of my glossary and the reference are to Leumann's (= Balbir's) edition. In the next lines (which are indented) Professor Bhayani's remarks are cited without any additions of mine.

āla - 'false promise', Āv 30.10 (*aho mae ālo abhuvagao*)

Cf. *ālo dinno* 'accused falsely', Kathākośaprakaraṇa 31,4, and modern Guj. *āl devū* 'to accuse falsely'.

ūseṅṭiya - 'disdained', Āv 38.3 (*amhe ūseṅṭitāṇim ti paribhūyāim*)

ūseṅṭitāṇim (read *ūseṅṭiyāim* ?) is equated with *paribhuyāim* 'insulted, disdained'. This meaning seems to have been originally a secondary one. Deśināmamālā 8,29 has recorded *simḍhā* in the sense of *nāsika-nāda* 'whistling through the nose, snorting'. In *Studies in Deśya Prakrit*, Ahmedabad

1988, p.98, it is shown that the variant reading *simṭā* should have been preferred instead of *simḍhā* in view of the forms we find in several NIA languages. Accordingly *ūsenṭiā-* must have primarily meant 'loud snorting made as a gesture of disdain, insult or disapproval' (*ū-* deriving from Skt. *ut-*).

kattaliyā- 'piece', Āv 37.24 (*paramaya-candaṇa-kattaliyāhiṃ ... bheriṃ kanthīkarei*)

Cf. Guj. *kātī* (written *kātāī*) 'a piece, consisting of the portion between the two joints in the stalk of sugarcane'.

kha(ḍa)-pūlaya- 'grain and fodder', Āv 33.24 (*teṇa tīse sinṅe kha[ḍa]pūlao baddho*)

Cf. Guj. *khaḍ no pūḷo* 'a bundle of grass' (see CDIAL 3769 and 8349).

gaccha- 'group of monks', Āv 9.1, 20.5*, 43.41

The original meaning of *gaccha-* is 'a tree' (see CDIAL 3949)

gaḍḍī- 'cart', Āv 24.26, 44.1 (*Ābhīrāṇi ghayaṃ gaḍḍīe ghettūna paṭṭaṇaṃ vikkiṇagāṇi gayāni*)

Skt. *gantrī-* – the etymon given in the *glossary* – is only a Sanskritization of *gaḍḍī-* like *vaptā* for *bappā* 'father'.

gālaṇaga- 'sieve', Āv 41.27 (*paripūṇao ghayapuṇṇa-gālaṇagaṃ kiṭṭimaṃ laei*)

Cf. Guj. *gaḷṇū* (written *gaḷaṇū*) 'cloth to filter water'.

thiggaliyā- / *thiggala-* 'piece', Āv 36.3, 37.41 (*añṇeṇa candaṇeṇa ya bherīe thiggalaṃ dinnaṃ*)

Cf. Guj. *thīg-dū* 'a patch, especially one put on cloth to mend rent'.

dullaliya- 'living licentiously', Āv 12.41*

In Hāla 892 it means 'highly fond of, addicted to', and in that changed meaning it commonly occurs in Prakrit literature.

dhikkā- 'push', Āv 12.15 (*khīla-panḥi-dhikkāhiṃ*)

Cf. Guj. *dhīko*, *dhīko* 'hard blow with the fist' (note the initial retroflex).

dhijjāiya- 'brahmin', Āv 43.16, 43.36

Beside the literal sense the artificial etymological connection with Skt. *dvijātika-* 'twice-born' is also implied'.

phetṭā- 'stroke', Āv 34.32 (*paropparam puya-phetṭāhiṃ*)

The word occurs also in Agastyasiṃha's Cūrṇi on the Dasakāliyasutta (ed. by Muni Puṇyavijaya, Prakrit Text Society Series No. 17) in the following passage (p.105 l. 28): *elao siṅgeṇa phetṭāe va āhanejjā* 'a ram may strike with his horn'. Compare Guj. *phēṭ* 'a slap (on the face or the back)', with *mārvū* 'to strike', with *mārvī* 'to slap' (see *Anusamdhān* I p.13).

billagira- 'bilva-juice', Āv 41.43 (*khauram billagira-bhallāyagarasehiṃ littam*)

But Deśīnamamālā 6,148 records *giri* in the meaning *bījakośa*, and Niśīthacūrṇi 2, p.185, has *gira* = *bījakośa* (see also Svayambhū's Paumacariu, Vol. III, p. 311, s.v. *giromaya* 'tiny seed-vessel'). Also Guj. *gar* 'pulp of a fruit' points to the fact that *billagira-* means 'pulp of the bilva fruit'.

sauḍī- 'quilt', Āv 32.39 (*pavesio sauḍī-majjhe hattho*)

sauḍī- means 'the covering sheet, blanket (etc.) spread over the body from head to the feet'. It has come down to modern Guj. as *soḍ* where the phrases *soḍ tāṇī-ne sūvū* and *soḍ-mā levū* mean 'to lie down with the *soḍ* pressed under one's side' and 'to take somebody (e.g. a baby) under such a cover (close to one's body)' respectively. During the winter there is the practice of first spreading the covering sheet full-length over the bed-sheet and then getting under the former. The story of Cellaṇā (Āv II 55,12) has it that while sleeping her arm was unconsciously so stretched that it came out of the

blanket (*sauḍī*). Feeling numbness she pulled it inside, but felt shivering all over her body.

Further corrections (by THOMAS OBERLIES)

añjei 'to anoint', Āv 8.20*

It should have been pointed out that *tattaṃ loha-salāgam jeṇaṃ añjemi acchīṇi* means 'this is a glowing bar of copper with which I anoint my eyes (= with which I blind myself)'. Cf. Rāmāyaṇa 3,45.36 v.1: *akṣiṇī hy añjase sūcyā* (crit. ed. *akṣi sūcyā pramṛjasi*).

ettāhe 'for the moment', Āv 33.44, goes back to *etarhi* as *tāhe* (*tarhi*) 'at that time, then', Āv 9.23, to *tarhi* (see SCHWARZSCHILD, *Collected Articles* p. 49, and NORMAN, *JRAS* 1995, 317). The final *-e* might be due to the influence of *°ahe* (< *°aha-*) 'day' (cf. KATRE in: *A Volume of Eastern and Indian Studies, presented to Professor F. W. Thomas*. Bombay 1939, p. 141).

viddha-: Add to the references given by BALBIR (*op. cit.*) p. 264 n. 105: A. N. UPADHYE, *Līlāvāī* (Singhi Jain Series XXXI), p. 338 who refers to an article of his in *IHQ* 9 (1933).

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