

# Lexicographical Notes on the Taraṅgalolā

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Right at the start of the Taraṅgalolā, its author Nemicandra states he had decided to re-write an older work bearing the name of Taraṅgavaī because “it was composed by Pālittaya using a lot of Deśi words. It had an entertaining [but] also very detailed story. [So] nobody heard<sup>1</sup> of it<sup>2</sup> nor did anybody ask for it nor did anybody narrate it. It was fit only for the educated ones. What should other people do with it? Having ... divested the stanzas composed by Pālittaya of the Deśi words, this abridgement was made for the pleasure of other people so that [the Taraṅgavaī] may not pass into oblivion ....”.

*Pālittaṇṇa raiyā vittharao taha ya deśi-vayaṇṇehiṃ nāmeṇa  
Taraṅgavaī kahā vicittā ya viulā ya (5)*

*katthai kulayāi maṇoramāi aṇṇattha guvila-juyalāiṃ aṇṇattha  
[ca]kkaḷāiṃ duppariallāi iyarāṇaṃ (6)*

*na ya sā koi suṇēi no puṇa pucchei neva ya kahei, viusāṇa  
navara joggā, iyara-jaṇo tīe kiṃ kuṇau (7)*

*tā ucceṭṭaṇaṃ gāhāo Pālittaṇṇa raiyāo deśi-payāiṃ mottuṃ  
saṃkhittayarī kayā esā (8)*

*iyarāṇa hiyaṭṭhāe mā hohī savvahā vi vuccheo evaṃ  
vicintiṭṭaṇaṃ khāmeṭṭaṇaṃ tayaṃ sūriṃ (9)*

Judged by the amount of Deśi words Nemicandra still uses in his Taraṅgalolā despite this announcement, we can imagine how rich the original work must have been with such words. No wonder Pādalipta is credited with the composition of a Deśikośa.<sup>3</sup> Over the next couple of pages quite a number of these, as well as words previously unattested in the literature, are listed, which suffice to give an impression, however faint, of how much our Prakrit dictionary would be enriched by a

systematic evaluation of the Taraṅgalolā.<sup>4</sup> What could not be done here was compare the words with the corresponding ones in the Taraṅgavai section of Bhadreśvara's *Kahāvalī* and of Ajitasāgara's *Taraṅgavatī Kathā*. This task falls now to the new edition of this unique text. Back in 1999, when I paid a visit to Professor H. C. Bhayani in Ahmedabad, we decided to bring out a new edition with explanatory notes and a detailed glossary; this would replace his edition of the Taraṅgalolā, with which he himself was rather unhappy – to put it mildly. Prior to 1999, I had prepared a digital version which was based on one by Ernst Leumann. The next step would have been to compare this edition with the manuscripts Professor Bhayani had at his disposal. The death of the great scholar only one year later brought this common enterprise to an end. It was only this year that I began working on the edition again. This was made possible by the kindness of the director of the L.D. Institute, Professor Jitendra Shah, from whom I obtained copies of the manuscript – actually a hand-written copy of a manuscript<sup>5</sup> – that is kept there. Despite this help, the task is still a very difficult one. And it can only be completed in a truly satisfactory manner if another manuscript (preferably more than only one) can be used. So I would be more than grateful if I could be informed as to whether any such manuscripts are extant in Jain Bhaṇḍārs.<sup>6</sup>

*uppehaḍa-* (cf. Deś I 116 *uppehaḍa-ulhasiā ... ubbhaḍae*, Pāiyalacchi 55 *uppaheḍam uḍḍāmaram ubbhaḍam āḍambarillaṃ ca*, see also Hc II 174) “excellent, superior”, 33 (*lāvaṇṇ'uppehaḍeṇa vayaṇeṇam*) — Samarāicca Kahā 449,18 (*niurumbaṭhi-uppehaḍa-sihar'uccindham ca Rayaṇagiriṃ*)

*karamarī-* (cf. Deś II 15 *karamarī bandī*, Pāiyalacchi 106 *bandīo karamario*) “female slave”, 962, 1017, 1044, 1056 — Mahāpurāṇa 72,21.10, 85,1.16; cf. Pāli *karamara-* “a captive, a prisoner” (see M. Cone, *A Dictionary of Pāli*. Oxford 2001, s.v.)

- kalamka-* (cf. Deś II 8 *mālia-vaṃsesu kamhia-kalamkā*) “arrow”, 1595 (read to *taṃ vayanakalamkaṃ jaṇassa soūṇa tattha satthāho* [LEUMANN’s text has *kalam(baṃ)*])
- kiṇo* (< *kiṃ nu*<sup>7</sup> [cf. Deś II 31 (ct.) *kiṇo kīsa praśne*, Pāialacchi 246 *kīsa kiṇo*, Hc II 216 *kiṇo praśne*]) “why?”, 79, 698 (read with LEUMANN ... *ṭappara-kaṇṇo tahiṃ baḍuo // bhaṇai kiṇo taṃ bhodī* ...)
- koyaṇḍa-* (cf. Pāialacchi 37 *koyaṇḍaṃ gaṇḍivam*) “bow”, 337, 338 — *kodaṇḍa-*, MPC 205
- kolamba-* (cf. Deś II 47 *kolambakollarā piṭhare*) “(pan’), plain, platform”, 943 (... *pallim / giri-kolamba-niviṭṭham*) — Nāyā I 18,18 *corapallī ... visamagirikaḍaga-kolamba-saṃniviṭṭhā*, Vivāgasuya I 3,6 *corapallī ... visamagirikandara-kolamba-saṃniviṭṭhā*, Vasudevahiṇḍi Majjhimakhaṇḍa 43,15 (*giri-kolambe*), 124,10 (id.);<sup>8</sup> Tārāyaṇa 25 (*gajjiya-rāvaṇa-payahara-kolambā*)
- In stanza 89 this word seems to mean something like “pride”, as LEUMANN suggested in his papers<sup>9</sup> (*pura-vara-jaṇa-kolambī tattha purī devaloya-velambī / savva-jaṇa-maṇ’ālabhī Kosambī nāma nāmeṇa* “Kosambi the pride of the best people of [all] towns ...”)<sup>10</sup>
- khaṇḍa-* “playground”, 251 (*sattivaṇṇa-rukkham ... jaṃ khaṇḍaṃ chappaya-gaṇḍaṇaṃ* [BHAYANI has put a question mark after the word])
- khaṇḍaya-* (*khaḍga*[ka]-) “sword”, 1484 (*avakiriya ... nara-ruhira-sonḍayaṃ khaṇḍayaṃ ca tass’ eva pāsammi* [LEUMANN’s text]) — Bhavisatta Kaha 222,5 (*suṇḍīrahaṃ khaṇḍai vasai Lacchi*), Paramātmā Prakāśa Yogasāra I 121 (*ekkahiḍ kema samanti vadha be khaṇḍā paiyāri*)

- khaṇṇuya-* (cf. Deś II *khaṇṇuo kīle*, Hc II 99 *khaṇṇū khāṇū*) “wegde”, 331 (*paehi sama-khaṇṇuya-samāvaḍiya-bagga-visama-nakkhehiṃ*)
- khunṭai* (< *kuṇṭati*) “to mutilate, to pluck off”, 239<sup>11</sup>
- cakkāya-* (< *cakravāka-* [cf. Hc I 8 *kvacit sandhir eva – ... cakkāo*]) “a kind of bird (most probably the ruddy shelduck)”, 298, 388, 564 — PC 94,51, 94,92
- caṅgoḍa-* “casket, box”, 143, 145 — Br̥hatkalpabhāṣya 5116; cf. Pāli *caṅgoṭa(ka)-*, Ja I 65,9, IV 257,8
- cāemi* (cf. Hc IV 86 *śaknoter ete catvāra ādeśāḥ vā bhavanti – cayai*) “to be able”, 875
- cikkaṇa-* (< *cikkaṇa-* [cf. Mbh 14,49.49] “sticky fluid”, 1291 (*ramiyavva-cikkaṇe laggā*) — Dasaveyāliya VI 65, Br̥hatkalpabhāṣya 1825, 6114, 6423
- chaiya-* (< \**chadita-* [sthagita- x channa-]; cf. Hc II 17 *kvacit sthagitaśabde ‘pi – chaiyaṃ*)<sup>12</sup> “covered”, 370, 1559 (BHAYANI’s ed. has *thaiya*)
- ṭappara-* (cf. Deś IV 2 *karālakhaṇṇammi ṭapparao*) “large (of ears)”, 698 (read with LEUMANN ... *ṭappara-kaṇṇo tahiṃ baḍuo*) — Karpūramañjari I 20,40 (*ṭapparakannam*)
- dantaya-* (< *dantaka-* “something like a tooth” [cf. CDIAL 6153: *dantaka* “projection on a rock”]) “bee-hieve”, 252 (*bhūmiyala-puṇṇacandaṃ bhamarāṇaṃ dantayaṃ pecchaṃ*)
- dara-* (Deś V 33 *daram addhe*, Hc II 215 *dara ity avyayam ardharthe īṣadarthe ca*) “half, a little bit”, 305 (*dara-vaṭṭula-suhaya-pakkala-sarīro* [LEUMANN reads °*muhaya-cakkala-sarīro*]) — Br̥hatkalpabhāṣya 5313 = Ohanijjutti 254 (= *ardha*°, ct.s.), Bhavisatta Kaha 7,8, 66,3, 92,3

- dariya-* (cf. Hc I 144 *drptaśabde ... dario* [see also II 96 *dario-sīheṇa*], Pāialacchi 75 *gavviyā dariyā*) “proud”, 1488
- dihara-* (< \*dighara- < dirgha-)<sup>13</sup> “long”, 555 — Sur II 218 (*tā kiṃpi cintiūṇa khaṇantaraṃ dīharaṃ ca nīsasium*)
- dhayaraṭṭha-* (< dhṛtarāṣṭra-) “goose”, 259, 299 — cf. Pāli *dhataratṭha-*, Ja V 340,14\* (*dhataratṭhe ti haṃse*, ct.)
- dhiullaya-* (< *dhiyā-* [< *duhitā*] + suffix °*ulla[a]*-) “puppet, doll”, 115 (*kaṇayamaya-putta-dhiullaehim*) — *dhiulliyā-*, Sam Kahā 737,3, MPC 180, Sukhabodhā (Ed. of Śrī-Ātma-Vallabha-Granthāṅka 12) 66a.9
- nakkha-* (< *nakha-* [cf. Hc II 99 *nakkhā nahā*]) “nail”, 331
- nāḍaijjā-* (< *nāṭakiya-*) “female dancer”, 1543 — ĀvC 473,2 = ĀvH 356,7 (missing from ĀvM)
- niurumba-* (cf. Pāialacchi 19 *saṃdoho niurambo bharo*) “multitude, great amount”, 270 °*paumiṇi-niurumbanibhaṃ*), 345 (*asoya-pupph’ovayāra-niurumbhaṃ* [LEUMANN reads °*niurambaṃ*]) — Samarāicca Kahā 437,1, *niuramba-*, Surasundarīcariya III 91
- nimiya-* (cf. Hc IV 199 *nyasyater etāv ādeśau bhavataḥ – ṇimai ṇumai*, IV 258 *nimiyaṃ sthāpitam*) “cast down, laid down”, 768 (*ūru-nirantara-koppara-karayala-palhattha-nimiya-muhayandā*<sup>14</sup> [JHAVERI °*candā*,<sup>15</sup> LEUMANN °*pamhā*])<sup>16</sup> — Samarāicca Kahā 9,16 (*nimiya-ditṭhī*), Sanatkumāracarita 519,5 (*nimiya-nayaṇa*)
- nimmāya-* (< *nirmāta-*) “well informed, skilful”, 96, 197, 1287, 1288 — Aupapātikasūtra (ed. by E. LEUMANN) 53,29 = Kalpasūtra (ed. by H. JACOBI) 49,30, Surasundarīcariya XII 42

- nīsāmaṇṇa-* (< niḥsāmānya- [cf. Hc II 212]) “extraordinary”, 1500 (read with LEUMANN *taiyā nīsamaṇṇaṃ so puṇṇaṃ aṇuttaraṃ kāsī*) — Kuvalayamālā I 31,25
- nisuḍhai* (cf. Hc IV 158 *bhārākrānte kartari namater ṇisuḍha ity ādeśo bhavati*, Pāīlacchī 194 *pāiyam nisuddham ca*) “to press down [by a load]”, 1312 (*kamma-viheagaṃ nisuḍhiṭṭha*)
- neḍāli-* (< niḍāla- < \*nilāḍa- < \*nalāṭa- < lalāṭa-) <sup>17</sup> “forehead”, 310 (*royaṇa-neḍālio giri-nadīṇaṃ* “the foreheads [= upper sides] of red lotuses of mountain rivers” [Ed. *rāyaṇa-neḍḍālio*]), 734
- paulei* (cf. Deś VI 29 [ct.] *paulai pacati*, Hc IV 90 *pacater solla* <sup>18</sup> *paula ity ādeśau vā bhavataḥ*) “to cook”, 368 (*hayāso ... paulehii piyaṃ me*) — Malayagiri’s ct. on Vyavahārabhāṣya III 93a.14 (*pauleum maṃsam*)
- pauṇa-* (< praguṇa- [cf. Hc I 180]) <sup>19</sup> “straight”, 337 (*pauṇaṃ kuṇai hayāso vaṇahatthi-viṇāsaṇaṃ kaṇḍaṃ*)
- paccala-* (←\*pratyalam [cf. Deś VI 69 *asahaṇa-samatthaesum ca paccalo*, Pāīlacchī 36 ... *samatthā ... paccalā*]) “able”, 1112 (*jibbhā ... dehi tti na paccalā vottum*) — Surasundarīcariya I 14
- pacchayaṇa-* (< \*pathy-adana- [cf. pathy-aśana-]; cf. Deś VI 24 *paccheṇayaṃ ca pāhejjaṃ*) “provisions for the journey”, 1171, 1533 — *patthayaṇa-* (cf. Pāīlacchī 155) Sam Kahā 130,15, Sukhabodhā (Ed. of Śrī-Ātma-Vallabha-Granthāṅka 12) 251,16 (ed. JACOBI, *Ausgew. Erz.* 29,8, has the wrong reading *pacchāyaṇa-* which, however, has been registered by PSM)
- paḍupāraga-* epithet for women’s garments, 1103 (*masiṇa-paḍupāraga-niyaṃsaṇāhi kai-gahiya-ceḍarūvāhiṃ / ... gahavaī-ghariṇīhiṃ ....*)



- mallahaḍi-* (something like a) “drum”, 945 (*mallahaḍi-paḍaha*°)
- muṇḍha(n)-* (< mūrḍhan- [cf. Hc I 26 *muṇḍhā... mūrḍhan*, II 41 *muṇḍhā muddhā*]) “head”, 330 (*āraṇṇaya-puppha-muṇḍha-kaya-mālo*)
- ribhiya-* (< ribhita-) “singing”, 242 (*bhamarā ribhiya-maṇohara-mahura-suha-sarāsarā Aṇaṅgassa*), 1488<sup>22</sup>
- royaṇā-* (< rocanā-) “the flower of a red lotus”, 266, 1469 (see also above s.v. *neḍāli*-)
- leṇḍa-* (cf. CDIAL 11057) “dung of an elephant”, 323 (read with LEUMANN *mukka-ghora-leṇḍo ya*) — ĀvC 400.6 (*muttiyaṃ leṇḍaṃ ca mukkaṃ*), *leṇḍiyā-*, ĀvH 417a.5 = *liṇḍiyā-*, ĀvC 546.1
- lhikkai* (cf. Hc IV 55 *lukkai likkai lhikkai*) “to hide”, 1027
- vaṭṭula-* see *dara-*
- vand(r)a-* (< vṛnda-) “crowd”, *vandra-*, 553, *vanda-*, 938
- vammaha-* (< manmatha- [cf. Hc I 242 *manmathe vammaho*]) “the god of love”, 203 (*vammaha-nandī-tūraṃ*), 219 (*vammaha-sara-pahakareṇa*), 542 (*vammaha-kando*) — PC 6,162 (*vammaha-sara-*)
- vallaa-* (< \*vallaha- < vallabha-) “beloved”, 1300 (*jattha ya piya-vallāṇaṃ dīṇāṇuggaha-rao savva jaṇo / andolesu tuṭṭho baddhesu aṇāvarāhesu* “All people were intent upon helping those of their beloved and dear ones who were down-cast [due to the long winter]. They rejoiced in swings that were [firmly] bound [to trees] and therefore free from [danger of] accident<sup>23</sup>”)
- vallūra-* “dried meat”, 1378, 1379 — ĀvC 531,10 = ĀvH 399.8 = ĀvM 504.9 (ed. *vallareṇaṃ*)
- vasuṇanda-* (cf. Hārāvali 151 *kheṭako vasunandakah*, Triṣāṣṭiśālākāpuruṣacarita I 4,122 *khadgaṃ ... vasunandaiś ca*) “shield”, 1476 — Surasundarīcariya



II 22, Bhavisatta Kaha 86,10, 87,8

- velamba-* (< viḍamba- [cf. Deś VII 75 *viḍambaṇāe a velambo*]) “mockery, derision”, 89 (*purī devaloya-velambī* “the town which [by its beauty] abases [even] the heavenly worlds”)
- vehavva-* (cf. vaidhavya- [cf. Hc I 148]) “widowhood”, 355, 650
- vodrahī-* (cf. Deś VII 80 *voraccha-vodrahā taruṇe*, Hc II 80 *vodrahāyas tu taruṇapuruṣādivācakāḥ*) “young woman”, 1095
- saṇḍī-* (< ṣaṇḍha- [cf. Hc I 30]) “barren”, 239 (read with LEUMANN *vāeṇaṃ paḍiyāo piṇḍīo tassa dharāṇi-saṇḍīo*<sup>24</sup> “its buds, fallen down due to the wind, lay barren on the earth (i.e. unable to bear fruits)”)
- saṃdāṇiya-* (< saṃdānita-) “bound”, 942, 949
- samālāhana-* (< samālabhāna- [see R 4,25.25]) “unguent”, 1161 — *samālabhaṇa-*, Surasundaricariya XVI 14
- sāmiddhi-* (< samṛddhi- [Hc I 44 *sāmiddhī samiddhī*]), “wealth”, 917
- siddha-* (verbal adj. of *sāh*) “spoken”, 629, 725, 1264, 1452
- sudhiya-* (cf. Deś VIII 36 *sudhio sante*) “tired, exhausted”, 1619 — Surasundaricariya X 218
- sūriya-* (cf. Hc IV 106 *bhañjer ete nava ādeśā vā bhavanti* — ... *sūrai* ...) “broken”, 596 (read with LEUMANN *dukkheṇa sūriya-maṇo*) — Kumārapālacarita VI 69
- somāṇa-* (< \*soṽṇa- < sopāṇa-) “staircase, stairs”, 465, 1514
- sonḍaya-* (< ṣauṇḍaka-) “bent on, mad after”, 1484
- solla-* (< śūlya- [cf. Deś VIII 44 *maṃsammi solla-somālā*, Pāialacchi 113 *sullaṃ maṃsam*]) “roasted meat”, 1454 (read with LEUMANN *sollenṇa suraṃ nighoṭṭanto*)

*hayāsa-* (cf. Hc I 209 *hatāśaḥ hayāso*, II 195, IV 383) “cruel, hunter”, 337, 368 — PC 61,74

### Footnotes

- 1 This is a most striking example of the genesis of *e*-verbs. Occurring in the same line as *kahei* (< *kathayati*), *suṇai* and *pucchai* are attracted by it and transferred to the *e*-conjugation.
- 2 Note that *sā* is employed as accusative, at it is in Apabhraṃśa. In Jaina-Māhārāṣṭri such forms are only seldom encountered (e.g. *jā*, PC 12,16).
- 3 This information is provided by Hemacandra in his commentary on Deś I 2.
- 4 I had the privilege of being allowed to consult the unpublished papers of Ernst Leumann, kept in the Institute of Indology of the University of Hamburg. Sincere thanks to Professor Albrecht Wezler and Professor Harunaga Isaacson.
- 5 I suppose that this copy was made from the manuscript housed in the Ḍelāno Bhaṇḍār, Ahmedabad. I sincerely hope that *à la longue* I shall gain access to the original manuscript.
- 6 According to the *Jaina Granthāvali* (p. 267), there is a manuscript in the Bhāvnagar Bhaṇḍār.
- 7 *nu* seems to have been attracted to indeclinables in *-o* like *aho*.
- 8 BHAYANI (in his “Index of important words”, p. 309) gives “valley” as the word’s meaning.
- 9 LEUMANN pointed to *kolambī* “Śiva’s lute” (which, however, is attested only in Galanos’ dictionary) and detected in it a “very daring metaphor”, viz. for “pride”.
- 10 Note the rhyme...*kolambī*...*velambī*...*ālambī* *Kosambī* ...
- 11 The asterisk of CDIAL 3892 (2) is therefore to be cancelled.
- 12 Such crossing of roots is encountered e.g. in *āliddha-*, which is not < *āśliṣṭa-*, as given by the *Comprehensive & Critical Dictionary of the Prakrit Languages*, but < *ādigdha-* x *ālipta-*.
- 13 Note the metathesis (cf. *aṇ’uvāhaṇa-* < *anupānah-* [331], *pulaiya-* < \**polaiya-* < *paloiya-* < *pralokita-* [55, 170], *rahassa-* < *hrasva-* [566]).
- 14 Cf. Sūyagaḍaṅga II 2,16: *karatala-palhattha-muhe*.
- 15 Cf. 1261 (*rāhu-gahio vva cando muha-cando nippabho jāo*).

- 16 Cf. *muhapauma*-, 876, 1208, *muhakamala*-, 648, 831.
- 17 We have here, in one and the same word, a combination of dissimilation ( $n\_l < l\_l$ ), vocalic assimilation ( $nil^\circ < nal^\circ$ ), metathesis ( $niḍāl^\circ < nilāḍ^\circ$ ) and ‘lowering’ of *i* to *e* before the retroflex ḍ (for the latter cf. Pāli *Vāseṭṭhī* < *Vāsiṣṭhī*, *seṭṭhi*- “dregs” < \**ṣiṣṭi*- [see Oberlies, *Pāli. A Grammar of the Language of the Theravāda Tipiṭaka*. Berlin 2001, 60]).
- 18 This surely belongs to *solla*- “roasted meat” (on which see below).
- 19 *pragūṇa*- is almost certainly a Sanskritisation of the Prakrit word *pauṇa*-, whatever the origin of the latter might be.
- 20 BALBIR, *JAOS* 105 (1985) 127 n. 42, however, opines that the word means “roof”, citing Gujarati *paṛāl* (cf. CDIAL 7694/95). But this meaning certainly does not fit the references in the *Taraṅgalolā*.
- 21 In an unpublished note LEUMANN suggested that the word is also to be found in the name of the town *Kūvavadda* (< *Kūva*[*va*]ddaka) “well-village”, PC 33,148.
- 22 Note that  $\sqrt{ribh}$  is basically a Vedic word which dropped out of use in later times.
- 23 *aṇāvarāha*-, missing from the *Comprehensive & Critical Dictionary of the Prakrit Languages*, is Skt. *anaparādha*- (for *anāva*° ~ ~ ~ < *anapa*° ~ ~ ~ see OBERLIES, *Pāli. A Grammar of the Language of the Theravāda Tipiṭaka*. Berlin 2001, 35). Accordingly, it belongs to *aṇavarajjhantā* which is to be found in the immediately preceding stanza.
- 24 The word has *-ḍ-* (and not *-h-*) because it has to rhyme with *piṇḍīo*.

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