Notes on Some Words in Oherlies ‘Āvaśyaka-Studien Glassar’

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āṅguṭṭhi -

The derivation from sk. ā-v guṇṭḥ- 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; Oguṇṭṭhi- only may be genuine.

āla-

alo dīnno ‘accused falsely’ (‘Kathākoṣaprakaraṇa’, p. 31, l.-4.)

Mod. Guj. āḷ ‘false charge’.

āḷ 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 uḍvṛtta svaraudvṛtta = 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 Simṭa 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 Desya Prakrit, p. 98. Cf. siti (Guj.) meaning whistle. —Editors
Accordingly, āsemiṭṭa- primarily must have meant ‘loud snorting made as a gesture of disdain, insult or disapproval’, ū- deriving from sk. ud -.

**Kattaliyā** -

Guj. kāḍli (written kāṭalī) - a piece, consisting of the portion between the two joints in the stalk of sugar-cane, juvār, bājārā 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 (sākhā), the Jaina gacchas have their sākhās (C DIAL. 3949)

sakṣa.

gaddī : Sk. gantri is a sanskritization like vaptā for bappa.

gālaṇaga - Guj. gaḷnū (written gaḷanū) ‘cloth filter to filter water, strainer’. Guj. gāḷvū (written gāḷavū) ‘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 jaṭa - 'a mass of twisted roots', which changed to Pk. jhāḍa - (for the change word-initial Sk. j- > jh- is common in several NIA languages.)

thīggaliyā - Guj. thīg-ḍū ‘a patch especially put on cloth to mend rent.’ (C DIAL - 6096)

dullalia : In GK 892 and duvviaddha 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; dhīko ‘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.

pheṭṭā : ‘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); etao simgeṇa pheṭṭae vā āhanejjā ‘or a ram may strike with his horns or deal
a head-stroke'. Compare Guj., pheṭ (t.) pheṭ mārvī ‘to slap. ‘a slap (on the face or back)'; with mārvī ‘to strike’. (See the Anusandhan, 1, p. 13).


In his translation of Hemacandra’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 - / gohātyā - 'killing of a 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-vajfasha in the Kathākośaprakaraṇa, p. 32. l.1. (C DIAL 11255).

Vāuliā : Vāuliā-parisasaṇa - (GK 628).

Com. vāuliā-śabdaḥ svalpa-khātikayām desī; 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 vāhali in the sense of laghu-jalapravāha- 'a small stream.' vahaliyā occurs thrice in the Vajjālagga (105, 259, 261) in the sense of ksudra-nadī. Old Guj. vāhaliā, Mod. Guj. vahelo, Marathi vāhali all mean ‘a streamlet.’ It is easily explained as a derivative from vāha ‘stream’ with the diminutive suffix -lā- (fem. -līyā-). (CDIAL 11607) (The other term allied/cognate in meaning, namely vokalo needs separate investigation. — Editors.)

Saudī : Saudī 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 ‘soḍ’. The phrase sod tāṇi-ne sūvī 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 Čellanā (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.

sunāha: -bha- is found (mostly) as a suffix in several animal names in Sanskrit: ibha, kacchabha, karabha-, kalabha-, gardabha-, tiṭṭibha-, ṭuṇḍubha, rāsabha-, vṛṣabha-, śarabha-, salabha-, sairibha-. Correspondingly Pk. forms have ha- karaḥa-, kalaha-, gaddaha-; ṭuṇḍuha-, rasaka, risaha-, saraha-, salaha-, seriha-. On this analogy sunāha- for sunaa-. It is unnecessary to assume a hypothetical sunakha-. (As against CDIAL 12528.)

Reference Works:

Anusandhan, A Periodical, Ahmedabad.
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