Pk. ālia- 'tied'

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1. खंभालिअ occurs in the expression एक-खंभालिआ in **Setubandha** 9, 85, meaning 'tyed to one post', with reference to elephants. The context is that of the description of the Suvela mountain. In the mountain forests all the seasons are said to be present simultaneously like several elephants tied at the same post. The commentators have rendered Pk. **ālia** variously as **ānita, alānita, ālīna** or **niyamita** as noted by Handiqui (Notes, p. 112). There is also a textual variant **ṇialiā = nigaḍita.** Goldschmidt has tentatively corrected as **khaṁbhallia** which is recorded in PSM on that basis.

2. Handiqui's observation that **ālia** is a Deśya word is in the right direction. He has drawn attention to two Apabhraṁśa passages from Svayambhū's **Paumacariya** wherein the form **āliyau** occurs with reference to the tying post of an elephant :

आलाण-खंभे जं आलियउ, जं संखल-णियलिलिहिं णियलियउ । (19, 14, 3)

'(The elephant) which was tied to the tying post and was fettered with chains.'

आलाण-खंभे करे आलिउ । (79, 12, 6)

'(The elephant) with his trunk was tied to the tying post.'

In the glossary to the **Paumacariyu,** Part 1, I have connected, now I think wrongly, आलिअय with Sk. आ + ली and translated it as 'Crouched'. But in the glossary to Part 3, I have translated आलिउ correctly as 'tied' and has referred, now I think wrongly, to PSM which has derived आलइय from Sk. आलगित and आलाणिय from आलानित.

In Sk. आलाण is a later form of आदान 'tying, binding' (from the root dā- 'to bind'). A past passive participle आलित would give आलिय in Prakrit. Semantically it is unsatisfactory to connect it with Sk. आ + ली, and phonetically so to connect it with आ + लग्. Besides there is the expression खंभालण occurring in the Jain Canonical text

Paṇhāvāgaraṇāiṁ (1, 3 according to PSM), for which although PSM has given स्तम्भालगन as the source word, the change cannot be accounted for phonetically. आलण is clearly an action noun from a root आल्-, आलिय being its past passive participle. आल्- 'to tie' was possibly formed on the basis of आलाण (< आदान, deriving from आ + दा).

References :

Setubandha, Translated by K. K. Handiqui (Prakrit Text Series, No. xx, 1976).

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