

Notes and Queries.

BY THE

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AGHA.

Childers offers no etymology of the word *agha* in the sense of 'sky,' 'air,' and quotes no texts to establish its usage, but see *Majjhima* p. 500; *Vim.* xvi. 1. *Agha*, I think, points to *Sk. kha*, 'sky,' 'air,' through *a-kha* with inorganic initial 'a.' The Jain *Prākṛit* has *khaḥa*.

ACCASARA.

"*Atisaro accasaro Mittavinda suṇohi me*" (*Jāt.* IV. p. 6).

The Commentary makes *accasara* a synonym of *atisara*, 'regretful,' 'remorseful;' but *accasara* occurs in *Samyutta* in the sense of 'mindful of a fault,' 'sorry.'

"*Tena kho pana samayena dve bhikkhū sampayojesum|| tatr' eko bhikkhu accasarā*" (xl. 3. 4. p. 239).

There is a variant reading, *accayasarā*, which seems to show that *acca* is here not *ati + a*, but a contraction of *accaya*, 'fault.'

AṆḌAKAVĀCA.

Prof. H. Kern thinks that *aṇḍakavāca* is a false reading for *kaṇḍakavāca* (see *Nogle Bemærking om enkelte vanskelige Pāli-Ordi Jātaka-Bogen af V. Fausböll, 1888*), but as *aṇḍakā* occurs as an epithet of *vācā* in *Dham-*

masaṅgaṇi, 1343, we cannot treat it as a corruption of Sansk. kaṇṭaka or kaṇṭhaka, but must accept what we find in our Texts.

ANUPAKHAJJA.

In the "Pāli Text Society's Journal" for 1887, I connected anupakhajja with the root khād, 'to eat.' In Majjhima, No. 25, p. 151, we find a good example of the primary meaning of anupakhajja:—

"Imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojāni bhujjissanti."

ABBHUM.

A certain woman saw a bhikkhu with a bowl made out of a human skull, and she cried out, "Abbhume pisāco vata man ti" (Cull. V. 10. 2; M. N. p. 448).

Buddhaghosa has the following note on abbhume—
"abbhume te utrāsavacanam etaṃ."

The Prakrits have in the same sense as abbhume, the interjections avvo, abbo, ammo.

The Prakrit ammo seems to stand for an original ambho or ambo.

Does abbhume represent ābhume from the interjections ā and bhuk?

The Sansk. adbhuta, Pāli abbhuta, is perhaps an attempt to coin an adjective out of the Prakrit abbhume.

AMHĀ.

In Aṅguttara III. 81. 2, a hypocritical follower of the mendicant order is compared to a she-donkey following a herd of kine and crying out, "I am a cow; I am a cow." The word here used for 'cow' is amhā, from a Sansk. ambhā, 'lowing' (root ambh, 'to resound'). It may, however, represent Sansk. mahā, 'a cow.'

ASSAKA.

"... puriso daḷiddo assako anāḷhiyo" (Majjhima,

No. 66, p. 450). Cf. “. . . ekacco daḷiddo a p p a s s a k o appabhogo” (Aṅguttara III. 99. 7).

A - s s a k a (= Sansk. a s v a k a, ‘not one’s own’) ‘having nothing of one’s own,’ ‘poor,’ ‘destitute.’ A - s a k k a would mean ‘weak,’ ‘powerless.’

ĀḤHIYA.

See extract under ASSAKA.

Ā ḥ i y a = ā ḍ h y a, Sansk. ā ḍ h y a, ‘well-born’; cf. Pāli ā ḥ h a k a = Sansk. ā ḍ h a k a.

ĀRABHATI.

“Pāṇaṃ ārabhati,” ‘to destroy life’ (Majjhima, p. 371).

In Sanskrit ā r a b h a t i (root: rambh or rabh) does not mean ‘to destroy,’ but the noun ā r a m b h a signifies ‘killing,’ ‘injuring,’ as in Pāli. There is no reason why Pāli ā r a b h a t i should not have the sense of ‘to kill,’ arising out of the meaning of ‘to make an attempt upon,’ ‘to attack.’

UDDIYA, UDDIYĀNA.

In the Pāli Text Society’s Journal for 1887 I called attention to the above words, but was unable to offer any satisfactory explanation of them. They occur in Jāt. IV. p. 352.

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale
‘te tattha bandhitvā yāvat’ icchimsu vāṇijā.”

U d d i y ā n a is explained in the Commentary by the hitherto unknown term u d d i y a. This does not in any way help us to get at the meaning or etymology of either of these perplexing terms. Sanskrit has no corresponding forms. The only words like them in meaning are u d i c y a (= u d d i y a) and u d i c i n a (= u d d i y ā n a), ‘northern.’ That this is probably the correct explanation will appear more clearly from the particulars:—

1. K ā s i k a v a t t h a is, we know, Benares cloth, Benares being the capital of the old Kāsi territory. Its

association with *kambala* would seem to show that this article ('a blanket made of goats' hair') was also a north-country product. "Uddiya (or uddiyāna) kambala" might be rendered 'a Nepalese blanket.'

2. Medhātīthi, a native of the Deccan, in a note on *Kuṭapa* (Manu III. 234), says:—"Kutapaḥ . . . udiçyesu kambala iti prasiddhaḥ" (See Burnell's translation of Manu ed. Hopkins, Int. xli. note 2).

3. We here learn that *kambala* was a Northern term, and *Kullūka* explicitly renders *kuṭapa* by *Nepālakambala*, 'a Nepaul blanket.'

From the foregoing remarks the meaning of *uddiya* and *uddiyāna* is tolerably clear, but the phonetic process which connects them with Sanskrit *udīçya* and *udīçīna* is not easily explicable, though the same may be said with respect to many other Pāli terms, *e.g.*, Pāli *ulloka*, 'a woollen blanket,' which corresponds in meaning, but not in form, to Sansk. *rallaka*.

KETU.

Childers has *ketu* only in the sense of 'sign,' 'banner.' It occurs in *Thera Gāthā*, v. 64, p. 10, in the sense of 'honour,' and with the meaning of 'wisdom.'

"Dumavhayāya uppanno jāto paṇḍara-ketunā
Ketuhā ketunā yeva mahāketuṃ padhamsayīti."

He who was born of (the courtesan) *Ambapālī* by King *Bimbisāra*, abandoning (regal) honour, overcame even *Mara* by (his) wisdom.

TĀTĀ.

This term occurs in *Sum.* p. 229, in the phrase "aghassa tātā." The Editor suggests *tāṇā*, but the reading is quite right, for *tātā*, 'remover' = Sk. *trātri*, 'saviour.' Cf. Pāli *tāyati*.

DUBBH, DŪBH.

In *Dhātumañjusa* we find the root *dubh*, 'wishing to injure,' given as belonging to the *bhū* class of verbs, though *dūbhaṭi* never occurs in Pāli texts. What we do find is

dubbhati, which has the meaning here given to it in Jāt. I. p. 267; III. p. 211; Saṃyutta, pp. 85, 225.

Childers has no instances of *dubbhati*, though we find *dūbhī*, 'treacherous,' 'mischievous;' *dūbha*, 'treachery,' 'perfidy' (see Jāt. II. 271; Car. Pit. p. 88, l. 10; Jāt. I. p. 296, and cf. Petavatthu II. 9. 5. 8).

Childers, Fausböll, and Ed. Müller wrongly refer these forms to the root *druh* (= *drugh*), in Pāli *duh*, cf. *duhayaati*, 'to injure,' given by Childers on the authority of Kaccāyana. As derivatives of *druh*, we have in Pāli *pantha-duhana* = *pantha-doha*, Dīgha v. 11; Sum. 296; and *mitta-ddū*, Saṃyutta, xl. l. 8, p. 225; Sutta Nipāta, v. 244, p. 43.

If *dubbhati* is not from *druh*, where are we to look for the source of it? We must bear in mind that Sanskrit *ḍ* in contact with a labial often becomes *ḍ̣*, as Sk. *bhas* = Pāli *bhus* ('to bark,' Sum. p. 317; Jāt. IV. p. 182), Pāli *olubha* comes from *avalambh* or *avalamb*. From the Sansk. *dabh* or *dambh* we get *dabhnoti*, 'to seek to injure,' 'to hurt,' and this would become in Pāli, *dubbhati*.

Dr. Fausböll is perplexed about the length of the vowel in the derivatives *dūbhī*, *dūbha*, &c. It must be long, because it is a compensation for a double consonant; cf. Pāli *kubbāra*, 'pole of a carriage' = Sansk. *kūvara*.

In Sumaṅgala, p. 171, we find *addubha*, where the Burmese reading is *adrubha*; cf. *adūbhāya* (Jāt. I. p. 180; Petavatthu II. 9, l. 8).

In Jāt. I. p. 262, we have *padubbhati*, not in Childers, which seems to stand for *padussati*, 'to sin against' (see Jāt. II. p. 126).

For *dūbhī*, *dūbhī*, see Jāt. I. pp. 320, 412; II. pp. 71, 73; IV. pp. 41, 57; for *dubbhaka*, see Thera Gāthā, v. 214, p. 217.

There is an apparent puzzle in Jāt. III. p. 207, where *dūbhaka* is explained by *maṇipasāda*, 'a gem-palace.' Here *dūbhaka* is from Sk. *dambha*—(1) 'India's thunderbolt' or *vajra*; (2) *maṇi* or 'diamond.'

There is also the root *ḍ u h*, 'to milk,' giving the derivatives *duhana* (*Sutta Nipāta*, v. 309), *ḍ u h a* (*Jāt.* IV. p. 20), *dohī* (*Majjhima*, p. 220), not registered by Childers.

NILLACHITA.

“ So 'haṃ tato cavitvā govāṇijakassa gāvīyā jāto
Vaccho lākhātambo nillacchito dvādase mase ”
(*Therī Gāthā*, v. 440).

“ Sattāhaṃ jātakammaṃ mahākapi yūthapo nillacchesi ” (*Ib.* v. 436).

“ Nillacchesiti purisabhavassa lacchana-bhūtāni bijakāni
nicchā[re]si nihari ” (*Commentary*).

There is a variant reading (v. 440), *nilacchito*, which Dr. Trenckner would refer to *nirasta*, 'torn out,' but there is also the v. l. *nilañchesi*, which points to *nillañchesi*, from Sk. *nir-lacchati* (root *lacch* or *lañch*), 'to deprive of the marks of virility.' *Lacchana* in the Com. answers to Sk. *lañchana*, 'mark,' 'sign.' *Lākhātamba*, 'red and copper-coloured' = 'red and dun.' In Sk. *tambā* = *tāmra*, is a cow = Prakrit, *taṃvā* (*Hala*, p. 196). Compare our English 'black and tan,' as applied to a terrier dog.

NISSANDA.

Childers has *nissanda* only in the sense of 'consequence,' 'result' (see *Jāt.* I. 409; III. 429; IV. 16), but in *Jāt.* I. 425 it has the sense of 'droppings,' 'excrement,' cf. *sarira-nissanda* (*Sum.* p. 202).

PAṄGACĪRA.

This word occurs in the *Brahmajāla Sutta* in reference to some childish and unlawful sports.

The *Commentary* says: “. . . paṅgacīraṃ vuccati paṅga-nāḷikā. Taṃ dhamanti kilānti ” (*Sum.* p. 86).

Paṅgacīra is a small pipe or whistle made of leaves according to *Buddhaghosa*.

Sanskrit gives us no clue to the etymology of *paṅga*;

but Marathi has puṅgī (representing an original paṅgī), 'a pipe.' I take paṅga cīra to stand for cīrapaṅga, 'a pipe made of bark.' Cf. Pāli haṭṭha-kacchapaṅga for kacchapa-haṭṭhaka. See "The Tortoise Salutation," in "Notes and Queries," "Pāli Text Society's Journal" for 1887.

Vaṅkaka, in the same Sutta, 'a mimic ploughing,' seems to be a nasalized form of vakaka from Sanskr. vṛika, Pāli, vaka, 'a plough.'

PAHAMSITVĀ.

This word occurs in Jāt. I. p. 278 as the gerund of prahrīsh ('to gladden,' 'cheer'). In Jāt. II. 102 it is used in the sense of 'to stroke,' 'rub,' and stands for paghamsitvā. Childers takes it to be the desiderative of han (jighāms), but cf. pagharati = paharati (Jāt. III. 26).

PANNALOMA, PALLOMA.

"Lomaṃ pāntenti (v. l. pādenti)," 'they became subdued or calm;' literally 'they caused their hair to fall.' See Cull. I. 6. 1; Majjhima, p. 443; and cf. lomānīhamānti (Sutta-vibhanga I. p. 8).

The Commentary explains lomaṃ pāntenti by pannalomā honti. The term pannaloma occurs also in Cull. VII. 1. 6, and is opposed to haṭṭhaloma or lomahaṭṭha, 'having the hair erect,' in consequence of excitement produced by fear, joy, or wonder; and hence 'troubled, excited.' Here panna = 'fallen.'

In Majjhima, p. 17, Digha III. 1. 23, and Sum. p. 266 we find palloma as opposed to lomahaṃsa. It is a puzzling form, and its etymology is not quite clear.

It is quite possible that by a kind of dissimilation, not uncommon to Pāli, pannaloma might become pallaloma, and then by contraction palloma. Or it may be derived from prārdraloma = pallaloma = palloma. Cf. Pāli alla, 'wet, moist, soft;' and Sk. ādrahastā. It might be connected with Sk.

p a r y a v a m a = p a l l a v a m a = palloma, 'hanging down.' Or we may look for a solution of the difficulty in the Sk. pralinaloma through the Prakrit forms pa-allia-loma = pa-alla-lomā = pallaloma = palloma.

PUMATI.

The verb p u m a t i, 'to blow,' occurs in Jāt. I. p. 171-2, and is also found in the Āyāraṅgasutta, p. 61, under the form p h u m a i. In Marathi we find p h u ṅ k a n e m, 'to blow' (an instrument); cf. Sk. p h u t k r i, 'to blow.' Sanskrit has no such form as p h u m a t i, and we may perhaps be justified in referring it to the onomatopœic root s p u, 'to blow,' as seen in Sk. p h u t, p h ū t, 'interjection imitative of the sound of blowing or puffing.' Cf. Sk. p h u p p h u, 'panting,' 'gasping;' p u p p h u l a, 'flatulency;' p u p p h u s a, p h u p p h u s a, 'the lungs,' which are doubtless connected with Sk. p h u m p h u ā, 'interjection imitative of the sound made by the crackling of fire;' Prakrit p h u p p h u ā, p u p p h u ā, and p h u m p h u ā (see Hala, p. 122).

BONDI.

B o n d i is explained by Childers as 'body' (Petavatthu IV. 3. 32). It occurs in Jāt. I. p. 503, for 'the body of an elephant;' it is used also for 'the body of a crocodile' in Jāt. III. p. 117. The original meaning was probably 'stock,' 'trunk,' from a root b u n d h (= b h u n d h), 'to bind.' Cf. Marāthī b u n d h ā, 'the stock of a tree;' Sk. b a n d h a, 'the body,' from root b a n d h (= b h a n d h). It is probably cognate with English 'body.'

MARUDVĀ.

“Vijja mānāsu marūdvāsu vijjamānesu kārisu
Aññaṃ jiyam karissāma, alam ñeva purāṇiyā ti.”
(Jāt. II. p. 115).

We see plainly that m a r u d v ā must refer to some material out of which *bow-strings* were made. The various Burmese readings are m u d u v ā k e s u, m u d ū s u. The

Commentary has *marucavākesu* for *maruvākesu* and *muduvākesu*, *mudukesu* (Burmese MSS.)

Bow-strings, we know, were made of the fibres of the *mūrvā* creeper. In Pāli the Sanskrit *mūrvā* is usually represented by *mubbā*, but instead of assimilation, we may have the insertion of a vowel (a, i, or u) to separate the conjunct consonants; and so *mūrvā* gives us (1) *mūruvā*, (2) *marūvā*, and (3) *marūdvā*. The Burmese *muduvāka* stands for an original *muru-vāka*. The reading in the Jātaka-book should, I think, be *maruvā* for *mūruvā*.

YĀTHĀVATO.

Yāthāvato (not in Childers) signifies 'truly,' 'exactly,' and represents Sk. *yathāvat* with an inorganic *o*: Cf. Pāli *āpadā* and Sk. *āpad*. (See Therī Gāthā, p. 211, l. 10.)

VASSAKAMMA, VOSSAKAMMA.

Vassa-kamma (Dīgha I. 1. 27; Sum. p. 97), 'causing virility.' Here *vassa* = Sk. *varsha* (from root *ṛsh*). Cf. Sk. *varshadhara*, and Pāli *vassavara*, 'an eunuch.'

In *vossakamma*, 'making a man an eunuch,' *vossa* = *paṇḍaka*, from *vy-ava-sa* (= *vy-assa*), from *arsha*, with *vi-ava* (from the root *ṛsh*).

VICAKKHU.

Vicakkhu (not in Childers) = Sk. *vicaksu*, 'perplexed.' *Yaṃ nunāhaṃ yena samaṇo Gotamo ten' upasaṅkameyyaṃ vicakkhu-kammāya ti* (Saṃyutta IV. 2. 6, 7, pp. 112-3).

VESSANTARA.

In the long list of epithets applied to Buḍḍha in *Majjhima*, No. 57, p. 386, we find *vessantara*,

which seems to correspond in meaning to Sanskrit *vaiçvānara* ('benefiting all men,' an epithet of Agni); and as it is used in connection with *vimāla*, it probably means 'resplendent.'

ON THE TREATMENT OF SOME MIMETIC FORMS
IN PĀLI.

In my Translation of *Jātaka*, 322, III. p. 75 in the "Folk-lore Journal" I have compared *daddabha* in *daddabhaṃ karoti*, 'to make an awful noise,' with Marāthi *dhabadhaba*, 'imitative of the falling of water,' &c. Since then I have come across one or two other imitative words of this kind showing that there must have been in Pāli a form *dhabhadhabha* contracted to (1) *dhabhdhabha*, (2) *daddhabha*, (3) *daddabha*. We may even get from it a verb (denom.), *daddabhāyati*, and a noun, *daddabhāyana*.

In *Majjhima*, p. 128,* we meet with *sarasaraṃ kātum*, 'to make a noise like *sarasara* in beating a skin.' In the ancient and modern Prakrits we find *sarasara* used 'in imitation of the rustling of a snake in motion and of the sound of slipping, gliding, &c.' In Pāli we have *sara-sara* contracted to *sassara* (= *sarsara*), as in *chinnassara*, 'giving out a broken or irregular sound of *sarasara*.' In the same text we find *bhara-bharaṃ kātum*, 'to make the sound *bhara-bhara*,' 'in beating a skin;' and we have in Marāthi *bharabhara*, imitative of certain brisk sounds. This in Pāli becomes *babbhara*, for *bhabhbhara* = *bharbhara*.

* "Api nu so puriso amuṃ bilārabhastam madditam . . . mudukaṃ tūlīniṃ chinna-sassaraṃ chinna-babbharaṃ kaṭṭhena vā kaṭhalena vā sara-saraṃ kareyya bhara-bharaṃ kareyyāti."

PARALLEL PASSAGES.

I.

“Nāratī sahatī dhīraṃ nāratī dhīraṃ sahatī.”

(Aṅg. IV. 28. 3.)

“Nāratīṃ sahaī vīre (v. l. dhīre) vīre no sahatī ratīṃ.”

(Āyāraṅga-sutta * I. 2. 6, p. 12.)

Compare Majjhima Nikāya VI. p. 33 : “Aratisaho assaṃ na ca maṃ aratī sakeyya, uppannaṃ aratīṃ abhibhuyya abhibhuyya vihareyyaṃ ti.”

II.

“Seyyathāpi . . . aṅgārakāsu sādhipāporisā pūr’ aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ ” (Majjhima Nikāya XII. p. 74.) See Saṃyutta Nikāya XII. 63. 16, p. 99, where we have the false Burmese reading vītaccikānaṃ.

III.

“Anamatagge samsarato mahiṃ Jambudīpaṃ upanītaṃ
Kolaṭṭhimattagūlikā mātāpītuṣv eva nappahonti.

Sara tiṇakatṭhaṃ sākāpalāsaṃ upanītaṃ anamataggato
Pītuṣu caturāṅgulikā ghaṭikā pītuṣu eva nappahonti.”

(Therī Gāthā, vv. 498–9, p. 172; see Commentary, p. 214–5.)

“Seyyathāpi bhikkhave puriso ’yaṃ imasmiṃ Jambudīpe
tiṇakatṭha-sākāpalāsaṃ tacchetvā ekajjhaṃ saṃharitvā
caturāṅgulaṃ caturāṅgulaṃ ghaṭikaṃ karitvā nikkhipeyya.

* The following are some Jaina terms that occur in Pāli:—*Khimsai* = Pāli *khumsati*; *Āyāraṅga-sutta*, p. 10); *Vahamti* (Ib. p. 73). The v. l. *bamdhanti* seems to show that *vambhamti* is the true reading, and that it is to be compared with the Pāli *vambheti*, sometimes printed *vamheti*. *Vinittunīya* (Ib. p. 80) = Pāli *viniddhunita*, ‘shaken.’ ‘Ālittena vā pīdhena vā’ (Ib. p. 85) = Pāli “*ārittēna vā piyēna vā*,” ‘with rudder or oar.’

Ayaṃ me mātā tassa me mātu, ayam mātā ti. Apariyā-dinnā ca bhikkhave tassa purisassa mātā mātaro assu atha imasmim Jambudīpe tiṇakatthasākhāpalāsaṃ parikkhayaṃ pariyādanaṃ gaccheya || || ” (Saṃyutta XV. 1. 4).

“ Seyyathāpi bhikkhave puriso imaṃ mahāpathaviṃ kolatthimattam kolatthimattam mattikāgūlikam (v. l. guḷikam) karitvā nikkhippeyya : Ayam kho me pitā tassa me pitu ayam pitā ti. Apariyādinnā . . . tassa purisassa pitu pitaro assu. Athāyam mahāpathavi parikkhayaṃ pariyādānaṃ gaccheya ” (Ibid. xv. 2. 3).

IV.

“ Ayam pajā tantākulajātā . . . muñjapabhajābhutā ” (Saṃyutta XII. 60. 4. See Aṅguttara IV. 199. p. 214; Dīpavaṃsa XII. 32, and note in Preface p. iv. to Aṅguttara pt. II.).

V.

OKILINĪ, OKIRINĪ.

Compare Saṃyutta XIX. 15 with Suttavibhaṅga I. p. 107, and see “ Notes and Queries ” in “ Pāli Text Society’s Journal ” for 1887.

VI.

SAÑJHAMBHARI.

“ Tathā hi pana maṃ bhante bhikkhū samantā vācāya sannitodakena (? sannitodakena) sañjambhariṃ akamsūti ” (Saṃyutta XXI. 9. 4).

“ Atha kho te paribbājaka sarabham paribbājakaṃ samantato vācāya sannitodakena sañjambhariṃ akamsūti ” (Aṅguttara III. 64. 6).

Is the last word but one in the clauses quoted above connected with the root *jrīmbh* (or *jam bh*)? and does *vācāya . . . akamsūti* = ‘ they let out upon (abused) him with a (foul) torrent of words ?

VII.

PALIKHAṆATI.

“Atha puriso . . . mūle chetvā palikhaneyya . . . pavāheyya” (Aṅguttara III. 69. 11).

This passage occurs also in Saṃyutta XII. 55. 4, where the Editor has wrongly adopted the Burmese reading, palimkhaneyya.