

Introduction to Prakrit

॥ पाउअप्पवेसिआ ॥

Lesson 16: How to read a Prakrit poem

सोलसज्झाओ - कव्वविआरो

andrew ollett



अल्लडाअरियो

The first verse of the *Sattasāi*

पसुवइणो रोसारुणपडिमासंकंतगोरिमुहअंदं ।

गहिअग्घपंकअं मिअ संझासलिलंजलिं णमह ॥

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गहिअग्घपंकअं मिअ संझासलिलंजलिं णमह ॥

pasuvaiṇō rōsāruṇapaḍimāsaṅkantagōrimuhaandaṃ ~
gahiagghapaṅkaaṃ mia sañjhāsalilañjaliṃ ṇamaha ~~

The first verse of the *Sattasāi*

पसुवइणो रोसारुण-पडिमासंकंत-गोरिमुहअंदं ।

गहिअग्घ-पंकअं मिअ संज्ञासलिलंजलिं णमह ॥

pasuvaiṇō rōsāruṇa-paḍimāsaṅkanta-gōrimuhaandaṃ ~
gahiaggha-paṅkaaṃ mia sañjhāsalilañjalim ṇamaha ~~

Prakrit gives us a hint for breaking up compound words:

Because single intervocalic consonants are usually weakened, an unweakened stop consonant between vowels is likely to be the first consonant in a word within a compound.

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गहिअग्घ-पंकअं मिअ संज्ञासलिलंजलिं णमह ॥

pasuvaiṇō rōsāruṇa-paḍimāsaṅkanta-gōrimuhaandaṃ ~
gahiaggha-paṅkaaṃ mia sañjhāsalilañjalim ṇamaha ~~

Let's now find the verb.

It's *ṇamaha*, which is a second person plural form (indicative or imperative) from *ṇam*.

The corresponding Sanskrit verb is *nam*.

It means "to bow to," and takes an object in the accusative case.

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गहिअग्घ-पंकअं मिअ संज्ञासलिलंजलिं णमह ॥

pasuvaiṇō rōsāruṇa-paḍimāsaṅkanta-gōrimuhaandaṁ ~
gahiaggha-paṅkaaṁ mia sañjhāsalilañjalim ṇamaha ~~

Let's now find the object.

The words highlighted above end in *ṁ*, which is likely an accusative singular ending.

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गहिअग्घ-पंकअं मिअ संज्ञासलिलंजलिं णमह ॥

pasuvaiṇō rōsāruṇa-paḍimāsaṅkanta-gōrimuhaandaṁ ~
gahiaggha-paṅkaam̐ **mia** sañjhāsalilañjalim̐ ṇamaha ~~

But look at the word *mia*.

This is a form of the particle *via* (which also appears as *vvia* and *viva* and *miva*), which is the Prakrit form of Sanskrit *iva*.

This means that the word that precedes it is the STANDARD of a comparison (the *upamānam*). Accordingly, one of the other words in the accusative has to be the TARGET (the *upamēyam*).

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गहिअग्घ-पंकअं मिअ **संज्ञासलिलंजलिं** णमह ॥

pasuvaiṇō rōsāruṇa-paḍimāsaṅkanta-gōrimuhaandaṃ ~

gahiaggha-paṅkaaṃ mia **sañjhāsalilañjaliṃ** ṇamaha ~~

I'll just tell you that the object of *ṇamaha*, and the TARGET of the comparison, is *sañjhāsalilañjaliṃ*.

You could have also guessed *rōsāruṇapaḍimāsaṅkantagōrimuhaandaṃ*, but you'd eventually have figured out that this is an ADJECTIVE for *sañjhāsalilañjaliṃ*.

संज्ञासलिलंजलिं

संज्ञासलिलंजलिं

sañjhāsalilañjalim

Now we have to do a *pada-vicchēda* of this word.

संज्ञासलिलंजलिं

संज्ञा-सलिल-अंजलिं

sañjhā-salila-añjalim

Now we have to do a *pada-vicchēda* of this word.

 sañjhā-

 salila-

 añjalim

संझासलिलंजलिं

संझा-सलिल-अंजलिं

sañjhā-salila-añjalim

Now we have to do a *pada-vicchēda* of this word.

🌿 **sañjhā-** (tadbhava) sandhyā- (f.) “twilight”

🌿 **salila-** (tatsama) salila- (n.) “water”

🌿 **añjalim** (tatsama) añjali- (f.) “an offering in cupped hands”

संझासलिलंजलिं

संझा-सलिल-अंजलिं

sañjhā-salila-añjalim

What kind of compound is it?



salila-añjalī : an offering of cupped hands *of water* (*tatpuruṣa*)



sañjhā-[salila-añjalī] : [an offering of cupped hands of water] *to the twilight* (*tatpuruṣa*)

रोसारुणपडिमासंकंतगोरिमुहअंदं

रोसारुण-पडिमासंकंत-गोरिमुहअंदं

rōsāruṇa-paḍimāsaṅkanta-gōrimuhaandaṁ

Now we move to the adjective describing this offering.

रोसारुणपडिमासंकंतगोरिमुहअंदं

रोसारुण-पडिमासंकंत-गोरिमुहअंदं

rōsāruṇa-paḍimāsaṅkanta-gōrimuhaandaṁ







Again, we do a *pada-vicchēda*.

रोसारुणपडिमासंकंतगोरिमुहअंदं

रोस-अरुण-पडिमा-संकंत-गोरि-मुहअंदं

rōsa-aruṇa-paḍimā-saṅkanta-gōri-muhaandaṁ

Again, we do a *pada-vicchēda*.

 rōsa-	(tadbhava)	rōṣa- (m.) “anger”
 aruṇa-	(tatsama)	aruṇa- (adj.) “red”
 paḍimā-	(tadbhava)	pratimā- (f.) “image, reflection”
 saṅkanta-	(tadbhava)	saṅkrānta- (adj.) “transferred”
 gōri-	(tadbhava)	gaurī- (f.) “Pārvatī”
 muhaandaṁ	(tadbhava)	mukhacandra- (m.) “face-moon”

रोसारुणपडिमासंकंतगोरिमुहअंदं

रोस-अरुण-पडिमा-संकंत-गोरि-मुहअंदं

rōsa-aruṇa-paḍimā-saṅkanta-gōri-muhaandaṁ

The discrepancy in gender shows us that this is a *bahuvrīhi* compound.

✿ gōri-muhaanda- : the face-moon of *Pārvatī* (*tatpuruṣa*)

✿ saṅkanta-[gōri-muhaanda-] : onto which [the face-moon of *Pārvatī*] is tranferred (*bahuvrīhi*)

रोसारुणपडिमासंकंतगोरिमुहअंदं

रोस-अरुण-पडिमा-संकंत-गोरि-मुहअंदं

rōsa-aruṇa-paḍimā-saṅkanta-gōri-muhaandaṁ

❁ aruṇa-paḍimā- : an image *that is red* (*karmadhāraya*)

❁ rōsa-aruṇa-paḍimā- : an image that is red *with anger* (*tatpuruṣa*)

❁ rōsa-aruṇa-paḍimā-[saṅkanta-gōri-muhaanda-] :

onto which the face-moon of Pārvaṭī is transferred
in the form of an image that is red with anger

रोसारुणपडिमासंकंतगोरिमुहअंदं

रोस-अरुण-पडिमा-संकंत-गोरि-मुहअंदं

rōsa-aruṇa-paḍimā-saṅkanta-gōri-muhaandaṁ

In fact the commentators are, very reasonably, troubled by the relationship between *paḍimā* and *saṅkanta-gōri-muhaandaṁ*. Gaṅgādhara says that it could be read as: “onto which Gaurī’s face-moon, red with anger, has been transferred in the form of a reflection,” or “onto which the reflection of Gaurī’s face-moon, red with anger, has been transferred.”

Oh well. गमकत्वान् न दोषः ।

गहिअग्घपंकअं

गहिअग्घ-पंकअं

gahiaggha-paṅkaam

Let's now look at the **STANDARD** of comparison, marked with *mia*.

गहिअग्घपंकअं

गहिअ-अग्घ-पंकअं

gahia-aggha-paṅkaam

Once again, a *pada-vicchēda*.

गहिअग्घपंकअं

गहिअ-अग्घ-पंकअं

gahia-aggha-paṅkaam

Once again, a *pada-vicchēda*.



gahia-

(tadbhava)

grhīta- (adj.) “grasped”



aggha-

(tadbhava)

arghya- (adj.) “belong to or used at the respectful reception of a guest”



paṅkaam

(tadbhava)


paṅkaja- (n.) “lotus”

गहिअग्घपंकअं

गहिअ-अग्घ-पंकअं

gahia-aggha-paṅkaam

The discrepancy in gender tells us that we have a *bahuvrīhi*.

 **aggha-paṅkaa-** : an *arghya* lotus (*karmadhāraya*)
or a lotus used in *arghya* (*tatpuruṣa*)

[i.e., a lotus present in the water offered to guests at their arrival]

 **gahia-[aggha-paṅkaa-]** : in which an *arghya* lotus has been taken

[i.e., an offering of a handful of water *in which* there appears to be a (red) lotus]

पसुवइणो

पसुवइणो

pasuvaṅṅō

The last element is *pasuvaṅṅō*.

पसुवइणो

पसुवइणो

pasuvaĩṇō

The last element is *pasuvaĩṇō*.

The presence of *gōri* (Gaurī) and *sañjhā* (Sandhyā) suggests Śiva, i.e., *paśupati*.

🌿 pasuvaĩ- (tadbhava) paśupati- (m.) “Śiva”

This is a genitive form, modifying *sañjhāsalilañjalim̐*:
“Śiva’s offering of water to Twilight”

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Do reverence to Śiva's offering of water to Twilight,
which seems to have a red lotus in it,
since the image of Gaurī's face-moon, red with anger,
is reflected in it.

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Bow before Śiva's offering to Twilight,
The water held in his cupped hand.
Reflecting Gaurī's moonlike face,
Now flushed with jealous anger,
It looks more like a crimson lotus.

Khoroche and Ticken

Happy studying!
॥ सहलो होउ सज्ज्ञाओ ॥