

CORRESPONDENCE.

1. AṅGANA.

Professor Bendall having consulted me about the meaning of this word, found in an ethical sense in a passage in the Śikshā-Samuccaya (p. 121 of his edition),¹ it may be advisable to set out, somewhat more fully than one could do in a note, some facts as to the use of the word.

Childers gives as its meaning: (1) "a court, a yard"; (2) "lust, impurity, sin."

These meanings he takes from the Pāli *koṣa*, the Abhidhāna Padīpikā, verses 218, 589; the explanatory or supposed synonymous terms being, for the first meaning, *ajira*, *caccarā* (taken from the Amara Koṣa); and for the second, *mala*, *kilesa*.

The only passages he gives for it from the literature are two from the Mahāvāṅsa (pp. 151, 212) for the meaning "court, yard," and in neither of them does that meaning fit the context.

P. 151 has *phāsuke aṅgaṇe thāne khandāvāraṅ nivesayi*, that is, "He fixed his encampment in a pleasant open spot." P. 212 has *thūpaṅgaṇa*, of the open space, the terrace or square, round a stūpa.

The fact evidently is that Subhūti, in his edition of the Koṣa, took the translation given by Wilson, which all the

¹ The passage is—

ksipram samādhim labhate niraṅgaṇam :

quoted from the Candrapradīpa-sūtra, a work otherwise unknown, but often quoted by Śāntideva.

Sanskrit Dictionaries (including Goldstücker, B. R., Capeller, Macdonell) have also copied, and Childers followed Subhūti. Subhūti must have known the right meaning well enough, for he gives as the Singhalese rendering *midula*, which is correct.

The oldest passage in which the word occurs in the literal sense is Vinaya, 2. 218, where discourteous Bhikshus beat their carpets *paṭivāte p'aygaṇe*, even in that part of the *aygaṇa* which was to windward of the other Bhikshus, and so covered them with dust.

Now what does *aygaṇa* mean here? In the absence of the Commentary, not yet published, we must turn to the Jātaka book, that storehouse of references for all sorts of questions as to Indian words; and very excellent is the help we receive.

Jātaka 1. 33, *ekaygaṇāni ahesuy*, "became visible like so many objects in one open glade or clearing." Compare 2. 357, *manussā vanaṃ chinditvā ekaygaṇaṃ katvā khettāni karissanti*, "Men will cut down the wood, make a single clearing of it, and lay out cultivated fields there."

So in the old story, already illustrated on the Bharhut Tope, the Ārāma-dūsaka Jātaka, of which we have two versions (at 1. 249 foll. and 2. 345 foll.), the blank space in a garden (where nothing grew) is called in the first recension *aygaṇatthāna*, in the second *chiddatthāna*; and *avirūḥa-rukkha* in the second, corresponding to *koci rukkho vā gaccho vā n'atthi* in the first. These passages explain the sense of *aygaṇatthāne nisīditvā* at 2. 243, where the context shows we must have a bare, lonely place where no one can come.

There is nothing about a courtyard in any of these passages, and I think that sense may be said to be excluded in each of them.

But we can see how the mistake arose, for we have *rājygaṇe* at 2. 290, 316—where at 290 the horses are tethered, and at 316 the Bodisat is seated, and seen from a window. Here courtyard would fit, and from some such passages, unknown to me, in Sanskrit books, Wilson's

authorities may have got that meaning. But it can just as well mean "open space" here, as it must in the other passages. And this is confirmed by *rāja nivesanassa ākāsaṅgaṇa* at J. 2. 325, the space (on the roof) of the king's house, where it was open to the sky.

In Ceylon, at the present day, the peasants' huts, built under the palms, have an open space in front of the hut, sometimes covered with grass, sometimes not, always kept clear of shrubs and bushes, and swept clean so that nothing can grow there. It is there that the people sit; it is their parlour, the hut itself being used as bedroom and as a place to keep things in. This open space is the *midula*. This is what is meant in the passage from the Culla Vagga given above, and it exactly corresponds to the *aṅgaṇa-bhūmi* in front of the leaf huts (the *uṭṭaja's*) of the rishis mentioned in the Raghuvamśa, as quoted below.

Ethically the word is used, always with one or other of the prefixes *sa* or *an*, in the sense of having or not having uncultivated, bare spots in the mind—

anaṅgaṇo (of the Arahāt): Dhṛp. 238, 351; Therī-gāthā 368; M. 1. 24; S.N. 517, 662.

sāṅgaṇo: M. 1. 24; S.N. 279.

The commentators explain it as equal to *rāga dosa* and *moha* (following M. 1. 24); but this is an exegetical, not a philological, comment. These are merely instances of the barren spots, where no good thing can grow, or of the weeds that cannot thrive. They are precisely those qualities the absence of which is Nirvāṇa (often = e.g. S. 4. 251, 252, 261, 262, 362), the state of freedom from rank growth, Dhṛp. 344.

We have an exact analogue to the thought transference in *khīla*, waste (not fallow land, as Childers has); *akhīla*, of the Arahāt; *sakhīla*, of the dull, selfish man.

I would venture, therefore, to suggest as a correction of the dictionaries the following entry:—"Aṅgaṇa(n.): (1) a glade, clearing in the jungle; (2) the open space in front of a leaf hut; (3) any bare space—for instance, in a garden, where

no vegetation except grass can grow; (4) ethical, with *an-*, 'with no bare spots in the mind,' cultured, refined, often of the Arahat; with *sa-*, uncultured, dull."

The above probably holds good for Sanskrit as well as Pāli. I only know the passages given in Böhtlingk-Roth. Only one of them helps us in the context—Raghuvamśa 1. 52. Mallinātha there quotes the Amara Kośa, but also paraphrases *angana* (both he and the text, Bombay S.S., spell with a dental *n*) by *usriyā*. This must mean precisely "a clearing, an open space," though the word is not in the dictionaries in this sense.¹

It is a small matter, perhaps; but every fresh proof of Hofrath Bühler's wisdom in urging on Sanskritists the study of the Pāli Texts has its value.

RH. D.

[Since the above was in type Hofrath Bühler has called my attention to the entry in Molesworth's "Marāṭhi Dictionary," p. 6, where the old meaning 'house-yard' is given; but also, as an alternative, 'the cleared and dung-smear'd level in front of the doorway,' and Hofrath Bühler suggests that the word may be derived from $\sqrt{a\tilde{n}j}$, 'to smear.' Hoernle and Grierson, on the other hand, as Professor Bendall points out to me, have retained in their "Bihāri Dictionary," p. 37, the old rendering 'courtyard'; though in each of the four passages they quote the meaning now proposed would fit the context equally well, or better.—RH. D.]

2. HAR PARAUṚĪ.

Gorakhpur, N.W.P.

August 21, 1897.

DEAR PROFESSOR RHYS DAVIDS,—In connection with Mr. Sarat Chandra Mitra's article in the July number of the Journal on the "Har Paraurī" in Behar, it may be of interest to record the following instance which I came across in this district.

On the night of March 25, 1897, at Qasba Rudarpur, Tahsil Hata, district Gorakhpur, a number of women had met together to sing songs for rain. Passing through the

¹ The misprint in B.R. in giving this quotation (*uḷaṭa* for *uḷaja*) is not corrected in the second, smaller, edition.