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Additions to a study on Skt. anta-, antara-etc. (Zie nr. 1189)

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ADDITIONS TO A STUDY ON SKT. °ANTA-, °ANTARA- ETC.

In the 'Bijdragen tot de Taal-, Land- en Volkenkunde', vol. 97, p. 453 ff. I published a study on Skt. *anta-* and *antara-* occurring in a suffixlike function at the end of a considerable number of words, some of which have found their way also to the Indonesian archipelago. As interest in Sanskrit semantics and lexicography is now on the increase it might be useful to publish here some additions which seemed to be worth noticing.

p. 455: for *anti* beside *ante* see also BhāgPur. 9, 8, 19 *bhasmānti* = *bhasmasamīpe*; *bhasmānte* in the same sense: ŚāṅkhBr. 18, 6; cf. Petr. Dict. V, 229.

p. 460: after 1. 13 : see also the comm. Padadipikā on Daśakumāra-carita, ed. G.P.¹⁰, p. 21, 1 *antevāsī* : *ante vasatīti tathā*.

p. 462 f.: *vanānta-* : cf. also Mahābh. 1, 71, 1 *sa vanasyāntam āsādy mahac chūnyam samāsadat // tac cāpy atītya ... jagāmānyan mahad vanam* : here *anta-* probably is "end" (cf. also MārķPur. 70, 9), but 11, 5, 22 *vanadurgānte* seems to mean "in the midst of the place made inaccessible by reason of a forest", or "in the inaccessible midst of the forest". Ibid. 16, 4, 8 it reads *rāmo vanānte pratipālayan mām āste* : here the translation "on the skirts of the forest R. is waiting for me" (Manmatha Nath Dutt) is doubtful, cf. 10 *vanam abhyupetya* and 12 *vane sthitam*. Aśv. Buddhac. 8, 55 *vanāntabhūmim kathinām katham nu tau carāṇau gamiṣyataḥ* ; here Johnston is right in observing : "*vanānta-* 'the jungle' in a general sense, not 'the edge of the forest' ", translating : "shall they (his feet) tread on the hard ground of the jungle ?" In dealing with the adventures of Lakṣmaṇa and Sītā in the forest Kālidāsa (Ragh. 14, 51) uses the form *vanānte* ("im Walde" Walter; "au fond du bois" Renou) : "here *anta-* may mean *uddeśa-* (*vanoddeśe*); the 'forest-region' (*anto 'granidhanoddeśāvasāneṣu / iti padārthamālā*); or it may be used *svarūpe* (*svārthe*), 'the forest itself', as remarked by Mallinātha on Kirāt. 6, 17; *anto 'dhyavasite mṛtyau svarūpe niścaye 'ntike / iti vaijayantī* (M. R.

Kale, The R. of K., Bombay 1924, p. 114); BrahmāPur. 187, 48; in the forests the sounds of various animals are heard : Mbh. 3, 182, 7 *kānanānteṣu*.

p. 464: *vanāntara-*: Aśv. Bc. 8, 23 *vanāntare gāva ivaṣabhojjhitāḥ* "like cows deserted by the herd-bull in the midst of the jungle" (Johnston); Saund. 10, 38 and 39 "forest glades" and "forests" (Johnston). Cf. also Daśak. p. 28, 3 *vanāntaram avāpa* "gelangte ins Waldinnere" (J. J. Meyer, p. 164); p. 39, 7 *vanāntare*, v.l. *vanānte*, the comm. Padadipikā incorrectly: *anyasmin vane*; Harṣa, Nāgan. 5, 13 *pluṣṭopāntavanāntaraḥ* "scorching the (regions of the) adjoining forests" : "it need not be taken here to mean *anyad vanam*" (R. D. Karmarkar, N. of Śrīharṣa², Bombay 1923, p. 179). See also Kāl. Urv. 4, 26 *vanāntaram* : *vanapradeśaḥ* (Charu Deva Shastri, Lahore 1929, Notes, p. 39), and Budhasvāmin, Bṛhatkathāśl. 18, 210 *vanāntagrāma-*. For the Indonesian use of *antara-* see 'Sanskrit in Indonesia', Nagpur 1952, p. 232; 250 f.; 269; 303; 384.

p. 465: Budhasvāmin, Bṛhatkathāśl. 18, 210 uses the phrase *dhāvataḥ gahanāntam* "entering a thicket".

p. 465: a combination not noticed in the former article is *śākhāntara-*: Bāṇa, Kād. ed. P.P.⁷, p. 67, 1 *śākhāntaraiḥ saṃcaramāṇaḥ* "wandering among the boughs" : *śālāntaraiḥ s.* Comm.

p. 466: *arṇavānte* occurring Mbh. 3, 270, 19 could mean "on the (high) sea(s)": *viśīryantīm nāvam ivārṇavānte*. For *samudrānte* "in the midst of the sea, in the sea" see also Pañc. 4, 1, 12 + : *asti s. ramye pulinapradeśe 'smadgrham*.

p. 466: *jalāntara-*: the form *jalānte* occurs Mbh. 15, 32, 6 in an interesting passage : Vyāsa, bathing in the sacred waters of the Ganges, summoned all the deceased warriors; at this a deafening uproar was heard *jalānte* ("from within the water" or: "in the water"); then these kings arose from the water (*salilāt*)"; see also Pañc. 4, 1, 12 + (see the preceding note): G. Bühler, Panchatantra IV and V, Bombay 1868, Notes, p. 2: "in the water". In regional Modern Javanese an aqueduct or artificial conduit for water (made of bamboo) for the purpose of irrigation is called *jalantara* : here *antara-* may be taken to express, in one of its specializations, the sense of "interior". Kāl. Pur. 41, 39 *sāgare salilāntare* "in the midst of the water".

p. 466: attention may be drawn to Ṛtusamhāra 6, 25 *śaileyajālāpari-ṇaddhaśilātālāntān* "(mountains) the surfaces of the rocks of which are swarmed about by multitudes of bees" ("les plateaux caillouteux sont couverts ...". Assier de Pompignan, Paris 1938, p. 79).

p. 466: beside *tīrānta-* we also encounter *tatānteṣu* "on the shores": Śambhu, in the Rājendrakarṇapūra 67 (Subhāṣitāvali 2627).

p. 467: for the Pāli *ekamantaṃ* see e.g. Saṃyuttanikāya 23, 11 *ekamantaṃ nisinno* "zur Seite sitzend". The Pāli adverbial *ekamante* which also occurs in Buddhist Hybrid Sanskrit (see F. Edgerton, B.H.S. Dict., Yale 1953, p. 153) means "at one side". For *ekānte* see e.g. also BrahmāPur. 188, 28.

p. 468: for *janānte* "in foreign parts" see also Daśak. p. 246, 7 where the commentary Bhūṣaṇā explains: *janapadamadhye*; the text, *rājan, atra te janānte ciraṃ sthitam* was translated by Meyer (p. 326): "König, ich bin hier in deinem Lande lange geblieben".

p. 469: the Petrograd Dict. V, 748 gives *grāmāntarāṭavī* "Wald im Bereich eines Dorfes". Manu 4, 116 let him not study *śmaśānānte grāmānte* : °*saṃīpe* Kullūka, "in the neighbourhood of a burial ground or of a village".

p. 470: for *ratānta-* in the sense of "the end of the sport" see Aśv. Buddhac. 5, 56; *ratyantare* "in the course of the ..." Ṛtus. 6, 7.

p. 471: one might add here : Manu 7, 224 *gatvā kakṣāntaram* : *tasmāt pradeśāt kakṣāntaram vivikṭaprakoṣṭhāvakaśam anyad gatvā* (cf. 223 *antarveśmani*), but compare also Kāl. Kum. 7, 70 *kakṣ(y)āntarāny adripater viveśa* "und schritt zum Hofraum im Palast des Berg-herrn" (Walter) : *k. gehaprakoṣṭhāntarāni* (Mallinātha). The combination has apparently assumed a single specialized meaning, an "inner *kakṣa-* (i.e. secluded portion of a building, a private room in general)", cf. especially Budhasv. Bṛhatkathāśl. 18, 230 *tasmān mām āgatam śrutvā dauvārikaparaṃparā / antaḥkakṣāntarasthāya mātulāya nyavedayat* "je me fis annoncer et la nouvelle, transmise de portier en portier, en fut donnée à mon oncle qui se tenait dans ses appartements privés" (Lacôte). Bāṇa, Harṣac. ed. Führer 1909, 5, p. 216, 4 makes mention of a *trṭīyam kakṣyāntaram* : in the Rāmāyaṇa 2, 20, 11 f. it is the third *kakṣyā* which was reserved for the queen and her confidential attendants. See also the Amarakoṣa 3, 4, 14, 68 (quoted in the Petr. Dict. 2, 11) *kakṣāntare 'pi śuddhānto nṛpasyāsarvagocare*.

p. 471: for *śuddhānta-* = *antaḥpura-* see also Mallinātha on Kāl. Ragh. 6, 45.

p. 471: here the form *śayyānte* may be quoted : Pañc. 3, 143 +. The longer form *śayyāntare* for "in bed" is quoted by Monier-Williams from the Kāmāndakīya-nītisāra. Cf. also Ṛtus. 4, 14 *śayyāntareṣu lulitākulakeśapāsā nidrām prayānti* (v.l. *srastāmsadeśa°*).

p. 471: for *tvam pādānte lūhasi* see Amaru 38, where Arjuna-

varmadeva remarks: *tvam uraṣṭhalaikadhāraṇīyaḥ pādasamīpe lu-thasi, na tu pādayoḥ*.

p. 471: in this connection cf. also the phrase *anyat sthānāntaram* Pañc. NS. pr. p. 19, 7, cf. however l. 17 and Hitop. 1, 101 +.

p. 472: for *keśānta-* see also Jaim. GS. 1, 7 which in describing the *sīmantonmayana* rite says that after having parted the hair of the young woman one should adorn her *dakṣiṇaṃ keśāntam* with garlands and after that also the left one: here *keśānta-* must refer to the two tufts of hair at each side of the head. Cf. also Kāl. Śāk. 6, 14 + *śithi-labandhanodvāntakusumena keśāntena* "with a braid of hair from which the flowers have dropped down on account of the slackening of the knot", or rather simply: "with hair ..."; Bāṇa, Harṣac. 5, p. 218 Führer *nibīḍadukūlapaṭṭanipīḍitakeśāntakathyamānakasṭavedanānubandham mūrdhānaṃ dhārayantam*: "his hair was bound tight with silk cloth ..."; Kāl. Megh. 8 *udgrhītālakāntāḥ ... pathikavanitāḥ* "the wives of men travelling abroad holding up their tufts of hair, or locks" rather than "the points of their tresses": "relevant leurs boucles, pour mieux voir" (Assier de Pompignan). This word may be considered a poetical imitation of *keśānta-*. Āśval. GS. 1, 7, 5 has: *romānte hastam sāṅguṣṭham ubhayakāmaḥ*: if one desires to have a son one should grasp the thumb (which as is well known often represents the male organ), if one desires a daughter, the fingers (which when bent and closed represent the female organ), if one desires sons and daughters, the hand with the thumb *romānte*, which must mean: "on the hairy side (of the hand)" ("in hair vicinity"; Ch. R. Lanman, A Sanskrit reader, p. 232).

p. 472, n. 2: Cf. also Mān. GS. 1, 21, 4 *keśānte* ("in the right side of his hair" (M.) Dresden, Mānavagrhyasūtra, Thesis Utrecht 1941, p. 89): Āśv. GS. 1, 17, 8 *keśapakṣe*.

p. 472: *śikhānta-* Agni Pur. 303, 14.

p. 472: we might add *stanānta-* Ṛtus. 5, 15 *nakhapadaracitāgrān ... stanāntān* (v.l. *stanāgrān*) "... leurs seins, par places couverts d'égratignures". Bāṇa, Harṣac. 5, p. 211, 2 has *ākarnāntākṛṣṭakārmukanir-gata-* "arrows discharged from a bow which was bent up to the ear": as the usual expression is *ākarnam* "up to the ear" or "from the ear", in connection with arrows reaching to or being discharged from the ear in drawing a bow, there seems to be no need to translate: "up to the end of the ear"; cf. also *ākarnāmūlam* "up to the ear" Rām. 4, 9, 106 (= 11, 91) with a v.l. *ākarnapūrnam*. The compound *śīrṣānta-*, however, means "head (of a bed)": Kathās. 3, 22 -e "under (his)

pillow"; 93, 99; 42, 65 the abl. "from the head of the bed"; here "neighbourhood of the head" (Petr. Dict.; Mon. Will.) or, rather, "region ..." is probable, but cf. Dutch *hoofdeinde*, Engl. *foot-end*.

p. 473: for *sīmānta-* now see also T. Burrow, *The Sanskrit Language*, London 1955, p. 153, who subjoins the remark: "it is not unlikely that some other apparent compounds of this type, e.g. *karmānta-* "work, business (Pāli *kammanta-*), which only occur in the latter form (i.e. with *ā*), are corruptions of this type". In my opinion the matter is somewhat more complicated, see the discussion of *karmānta-* Bijdr. T.L.V. p. 473 ff. See also *Jātakamāla* ed. Kern, 5, 17 + (p. 25, 6) *saṃyakpravṛttavivīdhavipulakarmāntasya*; Kautīlya 12, 31, 18 *dhātusamutthitaṃ tajjātakarmānteṣu prayojayet* "das aus den Erzen (Gewonnene) bringe er in den Bearbeitungswerkstätten für das betr. Erzeugnis zur Verwendung" (J. J. Meyer, *Buch vom Welt- und Staatsleben*, p. 119); 25 *lohādhyakṣas tāmra . . . kamsatālalodhrakarmāntān kārayet* "der Aufseher für die unedeln Metalle soll Verarbeitungswerkstätten für Kupfer . . . , Messing, Zymbelmetall und Eisen betreiben"; similarly, 35 *maṇi . . . karmāntān*.

p. 475: Mbh. 18, 5, 31. Vaiśampāyana having finished telling, at the great snake sacrifice, the epic story to Janamejaya, the reciter says: *etac chrutvā . . . sa rājā janamejayaḥ / . . . yajñakarmāntareṣu atha* "hearing this . . . in the intervals of the sacrificial rites . . . "; cf. however Nilakaṇṭha's commentary: *evam pāṇḍavānām kathāṃ samāpya janamejayasya yajñe vaiśampāyana etām kathāṃ uktavān iti*, the intervals belonging to the great sacrificial session.

p. 475: *kathāntare*: cf. also BrahmāPur. 170, 50 *maivam brūyāḥ kathāntare*. — Mbh. 5, 176, 39 *kathānte* probably means "in the course of the conversation", although "at the end of (that talking which can be passed over in silence)" would also be possible; in fact, the difference is insignificant, the words, like the English equivalents being a more or less fixed and traditional phrase; Rām. 1, 39, 1 *viśvāmītravacaḥ śrutvā kathānte raghunandanah / uvāca*; *yajñopakramakathānta ity arthaḥ* Comm. Mbh. 5, 125, 18 *tasmin vākyāntare* is a variant of *kathāntare*, not "at the end of that speech" (Manmatha Nath Dutt).

p. 476 ff.: for *svapnānta-* cf. also Śaṅkara, commenting upon Ch.Up. 6, 8, 1 (see p. 478) interprets *svapnānta-* as the central portion of the dream vision: *svapnāntam svapnamadhyam susuptam*. Radhakrishnan, *The principal Upaniṣads* (London 1953), p. 456 translating: "the true nature of sleep" is, in my opinion, incorrect in adding: "literally the end of the dream". In connection with the simile contained in Brh.

ār. Up. 4, 3, 18 (p. 477 f.) attention might also be drawn to AthV. 13, 2, 13 *ubhāv antau samarṣasi vatsaḥ sammātarāv iva* "thou (the sun is addressed) meetest with both borders, as a calf to two joint mothers". For *svapnāntare* (p. 480) see also Vi.Pur. 2, 13, 10 *nānyaj jagāda ... kimcit svapnāntare 'pi ca*.

p. 481: here *niśānta-* might be added: Daśak. p. 9, 9 *niśāntavātalab-dhasamjña-* "the end of the night" (Comm.); 27, 6 less certain: *atīte niśānte gaurīpatiḥ svapnasamnihito ... mām avocat*.

p. 482: for the meaning of *drṣtānta-* the definition given by the commentary on Mammaṭa is of interest, Kāvyaapr. 10, 14, 1 *eteṣāṃ sādharmaṇadharmaḍḍinām drṣṭo 'nto niścayo yatra sa drṣtāntaḥ* "(in poetics) an 'exemplification' is so called because therein is perceived (*drṣṭa-*) the *anta-*, i.e. *niścaya-* "ascertainment, definite recognition" of all these, i.e. ...".

p. 482: an interesting combination is *viṣayāntaram* which expresses the idea of "objective reality, all that is objective (collectively)": see Rāmānuja, Gitābh. 3, 43.

p. 482: *kṛtānta-* see also Mbh. 16, 1, 25 "destiny" (of the world).

p. 484: add *diṣṭānta-* Mbh. 1, 49, 17 *diṣṭāntam āpannaḥ* for "he died" (cf. "he met his fate"): *diṣṭam dharmādharmau taylor antam avasānam videhakaivālyam ity arthaḥ* Nīl.; 1, 58, 28 *jagāma kāle ... diṣṭāntam : d. mokṣam* Nīl.

p. 485: for *-anta-* in the sense of "region, country, ground" cf. also Harṣa, Nāgān. 3, 7 sandal juice cools the *kuṭṭimāntān* "the paved ground", *kuṭṭima-* meaning "an inlaid or paved floor, pavement, ground paved with mosaic"; or is *kuṭṭamānta-* a by-form of *kuṭṭima-*?

p. 485: for *jayanta-* etc. now see also J. Wackernagel-A. Debrunner, Altindische Grammatik II, 2, Göttingen 1954, p. 210 f.

p. 486: °*antara-* : for a tautological use of final *antara-* see Kāl. Pur. 40, 80 *anyad varāntaram* "another wish".

p. 486: here *divasānta-* may be added which Mṛcchak. 2, 12 occurs in a stanza describing the capability of enduring various hardships (a gambler ought to be able, if need be, to remain suspended head downwards for the whole day) : *yaḥ divasāntam ānataśīrā nāste samullambitaḥ* "who cannot remain suspended with the head hanging down, the whole day, or: till the close of the day" : both translations may be possible.

p. 486: Kāl. Pur. 42, 13 *saptaviṃśativarṣāntair* "after 27 years" : here *varṣānta-* obviously stands for *varṣa-*. In Pāli *majjhantika*, i.e. *majjha* "middle" + *anta-* + *-ika-* means "midday, noon"; the word

occurs also in Buddhist Hybrid Sanskrit : "as if semi- M. Indic for Skt. *madhyānta-* + *-ika-*" (Edgerton, o.c., p. 417).

p. 486: in Pāli *mūlantare* occurs in the sense of "at the root of a tree" : Jāt. I, p. 419, 12.

p. 487, top: Gobh. GS. 4, 6, 16 *tāmisrāntareṣu* "an den Tagen, die auf die dunkeln Monatshälften fallen" (Knauer).

p. 487: Māghu, śiśup. 2, 100 = Ind. Spr. 4485 *kāryānta-* „Ziel" (Boehlingk) : *kāryasyāntam pāram* Mallinātha.

p. 487: *kasmiṃścid kārāṇāntare*, BrahmāPur. 176, 54; Rām. 3, 48, 4 *kārāṇāntare* : *nimittaviśeṣe* Comm.

p. 487: add *purā janmāntare* Kathās. 3, 32 "in a former birth (existence)"; *jananāntara-* Kāl. Śak. 5, 2 "(a) past live(s)" ("he remembers the associations of past lives") : *anyajanma* Rāghavabhaṭṭa. We might add here : *bhavāntare* BrahmāPur. 165, 24 "another (a later) existence" : *yat purā vihitam karma ... phalam ... prāpyate 'pi bh.*; see also Ind. Spr. 3207; the word can of course also refer to a former existence, see the comm. on Kāty. ŚS. 38, 24.

p. 487: Ratnāvalī 4, 0 + it reads *īdisam avatthantaram pāvidā* "it is reduced to such a plight" ("... dans une telle disgrâce" Lehot) : although the original sense of °antara- is still clear, the longer word is practically speaking identical with a simple *avasthā* "state, condition, situation", which occurs 4, 19 +.

p. 487: for *deśāntara-* cf. also BrahmāPur. 170, 18 *deśād deśāntaram yātau*; Daśak. p. 4, 8 : *anyo deśaḥ* Comm. For the compound see also Pāṇini 2, 1, 72 and commentaries. — In the Old-Javanese Ādip., p. 207 the phrase *daśa deśāntara* is used instead of the usual Sanskrit expression *diśo daśa* "to all ten regions, in all directions", one manuscript having *daśa deśa*, which is read in the text on p. 26. See also Ādip. 217, 4 Su.

p. 488: *diganta-* also occurs Kāl. Ragh. 6, 9 "sounds spreading all round in the quarters of heaven" (*parito digantān*). BrahmāPur. 179, 41 it reads *digantaram nabho bhūmir vāyur vāpi vibhāvasuḥ*; 185, 13 *jvālavyāptadigantarāḥ*. One might subjoin here the Pāli *ākāsanta*, according to Rhys Davids-Stede, Pali-Engl. Dict. I, p. 94 "the end of the sky", "the sky, the air" : Jāt. VI, p. 89.

p. 488: add : Pāli *pabbatantare* "in the hill-region", Jāt. II, 397, 7; 405, 12 translated by "in a mountain side".

p. 490: Rhys Davids-Stede, Pali-Engl. Dict. I, p. 52: *aparanta* = *aparam*, with *anta-* in same function as in cpds *vananta-*: "further away, westward, future". On p. 46, *subanta-* to which they refer, an

explication is given which does not appear to be the right one : “(anta-) often pleonastically, to be explained as a ‘pars pro toto’ figure, like *kammanta* “the end of the work, i.e. the whole work (cf. Engl. *sea-side*, *country-side*); *vananta* “the border of the wood = the woods” (explained by *vana* ...)”.

p. 492: for *dvīpāntara*- see also the Prākṛt form *dībantara* “island” *Setubandha* 2, 32. The commentary *Padadīpikā* on Daṇḍin’s *Daśak.* 4, 10 explains *pārāvāratarāṇam akarot* by *bhāṇḍasya dvīpāntare nayanam dvīpāntarād nayanam ityādi ca*.

p. 493: for Old-Jav. *nusāntara* see also *Calon Arang*, 10 (Bijdr. T.L.V. 82, p. 136) which after having enumerated the overseas possessions of the Javanese empire states that these are the tributary *nusāntara*; as these territories include also Palembang, Malaka, Singapore etc. etc. the term is used in an extended meaning. In the same chapter the word is used, once again, as opposed to Java : p. 136. — Cf. also Tantu Pangg. p. 58 P. where *Yawaḍīpāntara*, followed by *Yawaḍīpa*, is either a ‘contamination’ (‘blending’) or a ‘learned by-form’ of *Yawaḍīpa* (see Pigeaud, p. 130, n. 4); a third possibility — a dvandva combination : “Yava and the insular empire” — does not, in this text which deals with Java alone, seem to be deserving of consideration.

p. 496: the Old-Jav. *samantara*- “shortly after, meanwhile”, however, derives from Skt. *samanantara*- “immediately following” : see also ‘Sanskrit in Indonesia’, p. 73; 237. — In Javanese and Sundanese poetical works the curious word *megantara* is used for a “grey horse”.

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