TWO RĀJASTHĀNĪ WORDS

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It is proposed to interpret here two Rājasthānī words *Nāṇo* and *Siraka*, which are so often used in every day dealings throughout the region of Mārwar (ie. Jodhpur Division).

I. *Siraka* (ie. quilt, cover, rug).

It appears to have been derived from the Sanskrit word *śītarakṣaka* (= which protects from cold) through various stages such as *śīta-rakkhaka* > *śīa-rakkhaka* etc., to be preserved finally in the existing shape (ie. *siraka*). It is interesting to find that a solitary Niya-Kharoṣṭhī document¹ from Chinese Turkestan refers to an object which has been read as *yirka* or *śirka* in the sense of 'some textile material'. E. J. Rapson (*ibid.*, III, p. 308) thought that "if the form *śirka* can be justified, A. Stein has ingeniously suggested that it may represent the Chinese word from which Greek *serikon* and our silk are derived". Dr. T. Burrow² had of course doubted such an interpretation. In this context it is very helpful to compare the Central Asian word *śirka* with *siraka* of the Rājasthānī language as cited above. This can also go a long way in throwing some light on the use of Indian textile terms even in the distant regions of Central Asia.

The details of the aforesaid Niya Kharoṣṭhī documents from Central Asia too corroborate the truth of this statement³. It now

¹ *Kharoṣṭhī Inscriptions discovered by Sir A. Stein in Chinese Turkestan*, Oxford, Volumes I-II-III in one, document no. 697.

² *The Language of the Kharoṣṭhī Documents from Chinese Turkestan*, 1937, Cambridge, p. 113.

³ Consult my paper on 'A Study of Textiles and Garments as depicted in the Kharoṣṭhī Documents from Chinese Turkestan published in *The Bhāratiya Vidyā*, Bombay, XIV, pp. 75—94 for more Indian words and their use in Central Asia in everyday dealings.

appears to be much more plausible to discard the reading *yirka* because *Śirka* suits the context better in the light of the Rājasthānī *siraka*.

II. *Nāṇo* (= money, coin).

The well known Mārwārī proverb '*nagada*¹ *nāṇo vīṇḍa*² *paraṇije*³ *kāṇo*' means that "an one-eyed man can also be married provided he has got some money at his disposal". The use of the word *nāṇo* here seems to be very interesting indeed. Not only that, the residents of Western India (Gujrāt and Saurāṣṭra) and Mahārāṣṭra too refer to this term frequently and that too in the same context. In fact *Nāṇo* is a survival of the Sanskrit word *nāṇaka* which has been cited in the *Mṛicchakaṭika*⁴ and the *Yājñavalkya Smṛiti*⁵ in the sense of 'a coin'. The Jaina literature too is replete with different variants such as *nāṇaka*, *ṇāṇa* etc.⁷. Some of the Indian scholars opine that *nāṇaka* perhaps denoted the copper currency of the Kuṣāṇa rulers in India⁸; whereas Dr. H. C. Raychaudhuri⁹ even suggests that "the Elamite goddess *Nana* possibly gave her name to the famous *nāṇaka* coins". It is really a happy feature that some of the modern Indian languages¹⁰ have preserved the coin term *nāṇaka* to this day in some form or other.

¹ Hindī *nakada* i.e. cash.

² Bride-groom.

³ Derived from Skt. *pari ni* = to marry.

⁴ Hindī *kāṇā* = one-eyed.

⁵ Act I. Scene 1, verse 23.

⁶ *Vyavahārādhyāya*, verse 241; cf. Monier Williams, *A Sanskrit English Dictionary*, 1899, Oxford, p. 534 second column also.

⁷ i. e. *nāṇaṇi ca māśako* in the *Aṅgavijjā*, *Puṇṇāmapāṭala*, chapter 9, verse 186. For details consult my paper in the *Sammelana Patrikā*, Hindī, Allahabad, XLI (3), pp. 21—3.

⁸ Cf. *Journal of the Numismatic Society of India*, Bombay, XII, p. 198; *ibid.*, XIV, pp. 105—6.

⁹ *Political History of Ancient India*, 5th edition, Calcutta, p. 475, f. n. 4.

¹⁰ It is equally interesting to note the similar use of the ancient coin-word *dramma* (derived from Greek *drachm*) in the well known Pañjābī proverb:— "*dram-mān di bori terā bāpa phare*" i. e. "Your father may have a gunny-bag, full of the *dramma* coins". Modern Indian words as *dāma* (= price, market value), *damāfi* . . . etc., too owe their origin to Greek *drachma* through Skt. *dramma*.