Chapter 4

ETYMOLOGIES OF YĀSKA

4.1 Introduction

In the present study, the third chapter discusses the linguistic observations and speculations of Yāska. The methodology of Yāska while explaining the words from Nighantu has been analysed in connection with linguistic tools. For this purpose the chapter division of Nighantu has been taken for consideration.

4.2 Arrangements of words

First three chapters of the Nighantu namely Naighantuka kāṇḍa deal with synonyms of Vedic words such as prthivi,
hiṇaṇyam, antarikṣam. Fourth chapter of Nighaṇṭu namely Naigama kāṇḍa deals with homonyms and obscure words in grammatical structure, accent system and other linguistic and semantic modifications. Fifth chapter namely Daivata kāṇḍa deals with Vedic gods.

Naighaṇṭuka kāṇḍa of Nirukta also mainly discusses the synonyms which are enlisted in the Nighaṇṭu. Synonyms are explained by Yāska with their semantic speculations and possibilities. Some linguistic modifications like metathesis, prothesis and assimilation are discussed. Further a detailed analysis of simile with its subdivisions like luptopamā, rupopamā are also given. While examining with the modern linguistic tools, semantic applications like transference of meaning, pejorative tendency of meaning etc. may be also traced out in these etymologies. More over some historical approaches on exegesis are also explained here. According to Onomatopoeic theory of origin of language, some observations on word
etymology are also illustrated by Yāska in the discussion of synonyms.

In the *Naigama kāṇḍa* of *Nirukta* Yāska discusses each and every word from *Nighaṅṭu*. The homonyms of the *Nighaṅṭu* are explained with all possible and available meanings. Words of grammatical peculiarities are discussed with their structural analysis. Accentual conditions in connection with meaning possibilities are also observed. In certain cases semantic modifications are discussed in a detailed manner. Some words are obscure in their division as noun, verb, preposition and particle. In such cases Yāska explains their position such as noun or verb. Hence the methodology of Yāska in the discussion of the words from *Naigama kāṇḍa* slightly deviates from that of *Naighaṅṭuka kāṇḍa*.

The above mentioned methodologies of Yāska in the explanation of Vedic words are remarkable information for the real understanding of the Vedic hymns. According to modern linguistic approaches, Yāska’s methodology on word analysis
deserves an interdisciplinary observation. Yāśka noticed the above mentioned linguistic phenomena with an insight of modern methodology and approaches synchronically.

4.3 Three categories of words of the Nirukta

In the present study the etymologies of Yāśka with their methodologies are discussed with modern linguistic tools and aspects.

According to a methodological analysis, etymologies of Yāśka may be divided into three -

1. Vedic words from Nighaṇṭu
2. Words from Vedic quotations
3. Other words.

The Nirukta discusses these three types of words in its detailed analysis. While discussing the synonyms, as mentioned above, semantic possibilities of a word in connection with Vedic passages are illustrated. While discussing these Vedic passages, contextual analysis of words and their etymologies are illustrated by Yāśka.
Hence the words from Vedic hymns and quotations are possible in *Nirukta*. Further discussions on these Vedic passages paved the way for an observation on similar words and some discourses on popular usages. According to this method, Yāśka explains the other words like *kṣīram*, *uśīram*, *latā* and so on.

### 4.4 The *Naighaṇṭuka kāṇḍa*

In the *Nighaṇṭu* the synonyms of *prthivī* has enlisted as follows -

- *gauḥ*, *gmā*, *jmā*, *kṣmā*, *kṣā*,...
- *gotretyekavimsatīḥ*
- *prthivināmadheyāni* (*Nighaṇṭu* I.1).

Here Yāśka explains -

- *gauriti prthivyā nāmadheyam.*
- *yaddūram gata bhavati,*
- *yaccāsyāṃ bhūtāni gacchanti.*
- *gātervaukāro nāmakaraṇaḥ* (*Nirukta* II.5).
4.4.1 The word gauḥ

Yāska elaborately discusses the word gauḥ. How the word was used in the meaning ‘earth’; that is a question for an etymologist. Yāska explains this with an analysis of root or stem and gives two roots for consideration; gam and gāṇi. gam illustrates two derivations and gāṇi explains one derivation. If it is from gāṇi it accepts a syllable au for the purpose of naming (gātervaukāro nāmakaraṇaḥ). Here, the principles of etymology exposed by Yāska had applied indirectly. In the first chapter of Nirukta, Yāska mentions three types of words (pratyakṣaparokṣātiparokṣavṛtttayaḥ) and for the explanation of these words there are five types of etymological applications are substantiated by Durga. They are -

varṇāgamo varṇaviparyayaśca
dvau cāparau varṇavikāranāśau.
dhātostardarthaṁtiśayena yogā-
ttaducyate pancavidham niruktam. (Nirukta I.1).
Among these, the above mentioned category of word derivation may subsume in the *varṇāgama* (paragogue- which means adding of a sound at the end) application. Here *gāṇi* has a syllable *au* for the purpose of naming. This application of a syllable is the *āgama* process according to etymological and grammatical rules.

Yāska applies this type of etymology in many other places. For e. g: - the word *kṣiram* may be derived from two roots - *kṣar* (to flow) and *ghas* (to consume). The derivation from *ghas* had a suffix *ira* for naming; just as in *uṣīram*. This method of application is in accordance with etymologists. The word *uṣīram* has been mentioned by the great lexicographer Amarasimha in his *Amarakośa*. Here the root *vaś kāntau* is employed with *samprasāraṇa* and gets the form *uṣīram*.

According to Siddheshwar Varma, the word *gauḥ, kṣiram* and the like are particularly denotative of the verbal origin of nouns. He refers to the anticipatory Indo European similar
According to Yāska, the explanation of the word gauh is far-extending to its analysis of various meanings like ‘an animal’, ‘bow-string’, ‘the sun’, ‘the ray of the sun’(ṣuṣumnaḥ) and ‘all the rays’. All these meanings are applied in various hymns and Yāska gives quotations from Vedic hymns in detail. Moreover, the word gauh is employed in its derivative sense; i.e. there are Vedic passages where primary forms of gauh (gobhiḥ, gavi etc.) are used in a derivative sense. For instance, the Vedic passage -

\[\text{gobhiḥ śrīṇīta matsaram (Rgveda IX.46.4)}\]

used in the sense ‘with milk’. The word gobhiḥ means payobhiḥ (with milk) in this hymn. Similarly the word gauh is used in the sense of cow-skin in another hymn -

\[\text{amśum duhantodhyāsate gavi (Rgveda X.94.9)}\]

These derivative senses of gauh are extended to the meanings like phlegm, skin, tendon in various hymns. The word gauh is enlisted in the synonyms of prthīni by Kaśyapa; but it is used in a divergent application of meanings in its primary and
derivative sense. All these possible expansions of meaning are noted by Yāska. This method of approach on Vedic treatises of Yāska more or less shows a synchronic tendency according to modern linguistics. Modern language studies are interested and concentrated in the synchronic approach on language variations. Even though all the rules of methodology in modern linguistics are not applicable to Yāska’s treatment, some modus operandi of it may be found out in the *Nirukta*. Here the striking factor in Yāska’s illustration is that, he never provides any quotation of the word *gauḥ* in the sense *prthivī*. He simply derives the word *gauḥ* from two roots and gives all the synonyms from the same root. Sometimes there may not be any scope for an elaborate discussion for the word *gauḥ*, which may have the meaning *prthivī* in Vedic hymns. That is why Yāska discusses and refers to its various synonyms like sun, ray and animal. Further, *gauḥ* is used its various senses like *payah* (milk), *carma* (skin), *śleśmā* (phlegm), *snāyu* (tendon) in its primary formation. This observation of Yāska about the Vedic
passages explores the practical nature of Sanskrit language. According to Nirukta, Vedic hymns and words are not easy to understand for the later generations; that means at the age of Yāśka such words possess an archaic sense. The explanations and quotations of Nirukta, however denies its archaic nature and reveals its contemporaneity in language studies.

4.4.2 nirrtih

Concluding the discussion of the word gauḥ Yāśka illustrates the synonym of prthivi, i.e. nirrtih. The word nirrtih is so called from giving enjoyment -

_nirṛtirnirmanāt_ (Nirukta II.7).

The word nirrtih may be confused with the meaning of calamity. Yāśka’s quotation from Vedic passage has these two meanings. Further, according to Parivrājakaś (ascetics) it means calamity and to etymologists it refers to the phenomenon of rain.

_(bahuprajāḥ kṛcchramāpadyata iti parivrājakaḥ, varṣakarmeti nairuktāḥ)_ (Nirukta II.8).

These two meanings are explained in the same hymn -
Ya īm cakāra... niṛṛtimāviveśa (Rgveda 1.16.43).

Yāska derives this word from two roots, if the meaning is earth, it derives from root *ram* and the meaning calamity derives from root *ṛcch*. Durga elucidates the word *niṛṛtiḥ* in the meaning 'calamity'. This process of transference of meaning has been categorized by philologist as 'pejorative tendency'. Siddheshwar Varma subsumed this word into the division of obscure etymologies. The famous lexicon *Amarakośa* and *Rabhasa* illustrate the meaning of *niṛṛtiḥ* as *nirgataḥ ṛtih* that means 'Hell'—*syādalakṣmiṣṭu naiṛṛti* (*Amarakośa* 1983, p-207).

The interesting fact here is that Yāska gives two types of interpretations for the Vedic passage quoted by him and accepted by both ascetics and etymologists. These two meanings are altogether different. Ascetics interpret the hymn as 'people having many children fall into calamity'; Durga gives an adjective for it 'indigenous people'.

This interpretation of ascetics provides the social relevance and historical fact that 'indigenous people' having many children...
are always falling into calamity. They are always living in sufferings.

4.4.3 The words samudra and naka

Coming to the next groups of synonyms of Nighantu, like hiranya, antariksa and so on, Yaska concedes with the style of interpretation as mentioned in gauh for prthivi. Significance for explaining the synonyms with all possible meanings paved the way for giving the entire structure of the word. Sometimes he simply derives the word (probably it may be the prominent word in the group) itself. For instance, the word samudraḥ comes in the group of antariksa. It may be confused with terrestrial ocean (tatra samudra ityetat pārthivena samudreṇa sandihyate), and derives it from root dru accompanied with sam+ud. Yaska explains its various etymologies such as -

samudravantyasmadāpaḥ,

samabhidravantyenamāpaḥ,

sammodante asmin bhūtani,

samudako bhavati (Nirukta II.10).
‘From it waters flow up, or waters flow towards it, beings take delight in it, or it is a great reservoir of water’.

The fourth group of words from Nighaṇṭu is common for ‘sky and sun’. sādhāraṇānyuttarāṇi ṣaṭ (Nirukta II.13). Yāska interprets all the six words of the group with reference to the meaning ādityah (‘sun’).

Yāska discusses each of these six words in the meaning of ‘sky and sun’. The word nāka had an interesting derivation. According to the meaning sun, he derives it from ‘bearer of the fluids, bearer of lights or leader of luminaries’. According to sky, he defines it in a double negative, that is the word kam means ‘happiness’ and the opposite of its negative is nākam (na vidyate akam asminniti).

Varma made an interesting comment on this word- ‘in the former sense, the word has been traced root ni. Literally ‘that which carries vapours or that which carries light’. But no positive evidence in favor of this etymology is available. In the sense of heaven, (na+a+ka) ‘the negation of unhappiness’. The play of
literary fancy seems to be the basis of this derivation. The real origin of the word is obscure. (Varma, 1953, p.36).

This observation on the word nāka depends upon the methodological treatment of grammar and phonetics. According to Yāska’s principles, there is no need of serious attention on grammar; that means

‘misappropriate importance should not be attached to grammatical form for the rules of grammar are not universal like laws of nature, and have many exceptions’. (Lakshman Sarup, 1998, p.57).

So the derivation of nāka is in accordance with the second principle explained by Yāska in the second chapter of Nirukta. ‘If the accent and grammatical form are not regular and are not accompanied with radical modification, one should always take his stand on the meaning of the word and endeavor to derive it from some similarity of a single letter or syllable’ (Nirukta II.1).

According to modern linguistics this literary fancy leads to more relevant discussions. Yāska gives quotations for the word nāka in the sense of heaven from Brāhmaṇa texts -
na vā amum lokam jagmuṣe kiṃca nākam
punyakṛto hyeva tatra gacchanti (Nirukta II.14).

This double negative sense stresses on its semantical application. The meaning emphasizes that there should not even a single unhappy feature, and the virtuous people only go there.

4.4.4 apatya

The word apatya is of great emphasis. It is derived from the root pat or tan (Nirukta III.1). It is so called because ‘it spreads father or offspring, one does not fall (into hell)’ -

apatatam bhavati nānena patatiti vā (Nirukta III.1).

Here two roots are applied- tan and pat. For the derivation from the tan Varma gives an interesting remark; that is- ‘offspring is traced to apa+tan ‘Stretching forth’, referring to the extension of family by progeny’. (Varma, 1953, p.115).

According to Indo Aryan philological observation the derivation is erroneous. Possibly the word is only a suffixed extension of ap, like nitya of ni. If apatya - may be taken as a formation
from the prefix *apa* directly with the suffix *tya*, it should mean ‘the state of being beyond, beyondness’, suggesting the further extension of a family line. (Varma, 1953, p.115).

### 4.4.5 *taḍit* and *mahān*

The word *taḍit* has been derived from the root *tāḍ*. This word has been derived according to Śakapūṇi. The explanation is as follows-

\[
\text{vidyut taḍit bhavatīti śākapūṇih. sā hyavatādayati,}
\]
\[
dūrācca dṛśyate (Nirukta III.11).
\]

The etymology of *taḍit* is illustrating the lightning nature of it and the illumination of it is explained through the etymology.

The word *mahān* has been derived from -

\[
mānena anyān jahātīti śākapūṇih.
\]
\[
mamhanīyo bhavatīti vā (Nirukta III.13).
\]

That means ‘he repudiates others through pride’ says Śakapūṇi.
Yāska illustrates the similes with great emphasis. He gives derivation for simile (upamā) and explains its variety. According to Gārgya the simile is as follows-

\[ \text{yadatattatsadṛśamiti gārgyāḥ} \ (\text{Nirukta III.13}). \]

That means ‘when an object bears (some) resemblance to another which is otherwise dissimilar, it is denoted by a simile’. With reference to this, their function is to compare an inferior quality, or an unknown object, with a higher quality, or a very well known object. Further, (there is also the comparison of) the higher with the inferior. Yāska explains this as follows-

\[ \text{jyāyasā vā guṇena prakhyātatamena vā} \]
\[ \text{kanīyāmsam vā’prakhyātam vopamimīte}. \]
\[ \text{athāpi kanīyāsā jyāyāmsam.} \ (\text{Nirukta III.14}). \]

‘With reference to this, their function is to compare an inferior quality, or an unknown object, with a higher quality, or a very well known object. Further, (there is also the comparison of) the higher with the inferior’.
This concept on the simile may be considered as an early observation on literary criticism. Yāska quotes various examples from Vedic passages for all these types of similes. The two types of similes are exemplified with two Vedic passages respectively. Here the word *taskara* has been derived with an interesting derivation.

\[
\text{taskarastatkaroti yatpāpakamiti nairuktāḥ.}
\]

\[
\text{tanotervā syā' santatakarmā bhavatyahoratrakarmā vā}
\]

(*Nirukta. III.14*).

‘A thief is so called because he does that which is sinful. This observation is in accordance with etymologists. Or the word may be derived from the root *tan vistāre* which means to spread. Because his activities are manifold, or he is active both during the day as well as night’.

Durga subsumed this etymology in the three types of *niruktis*, categorized as *pratyākṣakriyā*, *parokṣakriyā* and *atiparokṣakriyā*. Here the root *kṛṇi* may be defined as *pratyākṣakriyā* and *tan* may be *atiparokṣakriyā*. 172
4.5 The Naigama kāṇḍa

From the fourth chapter of Nirukta, Yāska explains each and every word from Nighaṇṭu by providing three conditions of etymology. They are -

1. atha yānyekārthānyekāsabdāni tānyato’nukramisyāmaḥ.
2. anavagatasamskarāṃśca nigamān.
3. tadaikapadikamityācakṣate. (Nirukta IV.1).

‘That is now therefore we shall take homonyms in their respective order and such (Vedic) words whose grammatical forms are obscure; and they call (i.e. the list of homonyms) ‘aikapadikam’, i.e. composed of single words’.

Here Yāska’s treatment on Nighaṇṭu is in a detailed manner. According to him, most of the words in this category are obscure in their grammatical form. So for getting more clarity in meaning, they should be treated in detail. He gives quotations for most of the words from this category and explains the contextual words of Vedic passages.

In this occasion, while explaining the word śitāma,
Durga illustrates various types of words which are obscure in grammatical structure, morphological and semantical analysis.

They are categorized as ten -

1. padajātyanavagatam,
2. abhidheyānavagatam,
3. svarānavagatam,
4. samskārānavagatam,
5. guṇānavagatam,
6. vibhāgānavagatam,
7. kramānavagatam,
8. vikṣepānavagatam,
9. adhyāhārānavagatam, and
10. vyavadhānānavagatam.

Further the abhidheya category should explained and they are -

dhatūpasargāvayavā guṇasatvam hi dhātujam.
bahvekadhātujam vāpi padam nirvācyā lakṣaṇam.

(Nirukta IV.4).

The division of words according to Durga’s observation is
an interesting area of linguistic studies. The observations based on Durga's approaches accepted in the present study for the linguistic analysis on Yāska's etymologies. Hence a detailed study on the ten categories mentioned by Durga are to be explained.

4.5.1 *padajātyanavagatam*

That means, the category of word is not obvious where it is a noun, verb, preposition or particle. For instance, *tva* is confused with noun or preposition. Yāska quotes the characteristic feature of the word with Vedic quotation, its meaning and its etymological derivation.

The word *nūcid* is also of obscure nature. Yāska says-

\[nūciditi nipātaḥ purāṇanavayornūceti ca\]

(*Nirukta* IV.18).

Yāska has mentioned the word *nūcid* in the first chapter of the *Nirukta*. In the fourth chapter, the illustration of the word *nūcid* is to explain the homonymous nature of the word. That is *nūcid* is used both in the sense new and old. For example-
The word *nūcid* means ‘as in the days of yore’. The word *nūca* is also used in the sense of modern and ancient. For example—

*nūca purā ca sadanam rayiṇām* (*Rgveda* I.7.4.7).

*nūca* means modern. ‘The modern and ancient place of treasures’ is the meaning of Vedic passage.

### 4.5.2 abhidheyanavagatam

The next category of word division according to Durga is *abhidheyanavagatam*. That means word meaning is obscure or not specified. For example, the meaning of the word *sitāma* is not clear. Yāska at first illustrates the Vedic passage which contains the word and then he presents his own view. Then he tries to exemplify the word meaning with various observations of different scholars like *yonih sitāmeti śakapūnīḥ* and so on.

There are a number of words, which are not clear in meaning. The word *jahā* is an example. Yāska says—

*jahā jaghāṇetyarthah* (*Nirukta* IV.1).
The root origin of the word may be confused with two roots- han and jaghāt. The meaning of the word explained with the root origin. Hence Yāska says- jahā means 'I have killed'.

The word damūnāḥ may be considered as another example. It is described as follows- damūnāḥ damamanāḥ (Nirukta IV.5). The root origin is not obvious and it may be subsumed in the category of parokṣavṛtti. Durga says that- damūnā is obscure; it may be verified with damamanā. Yāska illustrated the different possible meanings of the word damūna and then quotes the Vedic passage. According to Yāska damūna is derived as -

damūnā dāntamanā vā, api vā dama

iti grñhanāma tanmanāḥ syāt (Nirukta IV.5).

The word meaning of damūnā is fire. It may be derived from two roots. They are dam and dānt. The etymological interpretation of the word is -

‘one who is inclined towards kindness or one who is inclined to charity or one who is inclined to self control or else the word dama is a synonym of home then one who is devoted to home’.
All these observations are explaining the power of fire. With the etymological meanings of the word *damūnā* Yāska quotes the Vedic passage. Here Yāska quotes a complete hymn from the *Rgveda*. There are several instances where Yāska quotes only some pieces of Vedic passages and explains the word meaning. The Vedic passage which includes the word *damūnā* is -

*justo damūnā atithirduroṇa*

*imam no yajñamupayāhi vidvān* (*Rgveda* III.8.18).

This passage addresses the god Agni. The word meaning of *damūnā* is explained as *-akrūramanāḥ*. That is inclined with kindness.

The word *mūṣah* is not clear in meaning. Yāska explains the meaning of the word *mūṣa* with etymology and Vedic quotation. The word *mūṣa* means *mūṣika* mouse -

*mūṣo mūṣikā ityarthāḥ* (*Nirukta*. IV.5).

The word is derived from the root *muṣ* to steal (*mūṣikāḥ punarmuṣṇāteḥ*). *mūṣa* is also derived from the same root *muṣ* to steal.
The word kākudam is of great emphasis. It is obscure in meaning. While explaining the word kākuda Yāska discusses some phonetic features in connection with word pronunciation.

Yāska explains the word kākudam as follows-

kākudam tālvityācakṣate,

jihvā kokuvā sāsmindhiyate. (Nirukta V.26).

Here the word tālu is the meaning of kākuda. Palate is called kākuda. The etymology of the word kākudam is explained with its function. This category of etymology which illustrates the inner sense or meaning of obscure words is very much informative about the Vedic vocabulary. Yāska illustrates the word meaning with its possible etymological observation, which connects the word with its function or action. The etymology of kākudam is-

jihvā kokuvā sāsmindhiyate. That means the tongue is placed under it. jihvā or kokuvā means tongue. Then Yāska goes on the word meaning of kokuvā and jihvā. How the word kokuvā gets the meaning jihvā? That is-

kokuyamānā varṇānnudatītī vā (Nirukta V.26).
Being noisy, it utters sounds or it may be derived from -
kokuyatervā syācchabdaakarmaṇaḥ. That means to make a sound.

This observation of Yāska on the word kokuvā is exposes the idea of palate with its function. Palatal sounds are always produced with the help of tongue. More over Durga categorizes the etymology of the word kākudam in the five types of etymology. kākudam gets the form from the word kokuvā through the method of varṇavyāpatti. Yāska illustrates the words jihvā and tālu.

jihvā johuvā, tālu taratestīṅnatamamaṅgam, latatervā
syāt viparītat yathātalam, latetyaviparyayah

(Nirukta V.26)

That means ‘tongue is so called because it calls out again and again. Palate is derived from the root ṭṛ ‘to cross’: it is the highest part in the mouth or from lat (meaning to be long) by metathesis like talam (surface); the word latā ( creeper) is derived from the same root with out metathesis’.

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The word ṭālu is derived from two roots—.tarateḥ, latateḥ. That is ṭr to cross and lat to be long. The clear mentioning of metathesis in the etymology of ṭālu has been given by Yāska. Moreover the word latā is derived from the same root without metathesis. This explanation of ṭālu is obviously states the functions of etymological derivations which are comparable even with the modern philological terms. Yāska goes a further step on the derivation of the word latā. That is it may be derived with same root without metathesis.

4.5.3 svarānavagatam

The next category of the word analysis according to Durga is as follows-

‘vane na vāyo nyadhāyi cākan’ (Nirukta VI.29) iti yathā.

The accentual usage of the word is confused. Hence the meaning is also confused and changed. Yāska illustrates this type of words with their accentual explanation. This is also a really interesting matter in modern linguistics. According to the philological
approaches on languages, there are various types of languages in the world. Indo European family of languages exhibits the characteristic feature of accentual changes in meaning. Vedic Sanskrit was accented and the meaning of Vedic hymns are based in it. It is a renowned factor from the very ancient age. Yāska also took the task of awareness of meaning of Vedic words with accent system which help to reveal the meaning of Vedic texts. Hence the awareness of accent system is an important factor in the *Nirukta* of Yāska.

While explaining the word *cākan* (*Nirukta* VI.29) Yāska quotes the above mentioned example of the accentual awareness of the word *vāyah*. Yāska quotes the opinion of Śākalya who took a deviation from the observation of Yāska. Śākalya’s opinion explains the accent of the verb *nyadhaiḥ* as *udātta*. And Śākalya splits the word *vāyah* into two- *vā* and *ye*. This division is not appropriate according to Yāska. He says- *vāyah* is a single word which gets the meaning ‘of birds’. Hence the accent and the meaning is also changed.
In the fourth chapter of *Nirukta*, while explaining the word *ṛdhak*, Yāska illustrates the meanings of *udātta* and *anudātta*. He says-

\[ \text{asyā iti asyeti codāttam prathamādesenudāttamanvādeśe.} \]
\[ \text{tīvrārthataramudāttam alpiyō’rthataramanudāttam} \]

(*Nirukta* IV.25).

The two words *asyāḥ* and *asya* have the acute accent when referring to a primary and grave when referring to a secondary, object. The more emphatic meaning has the acute accent, the less, the grave. While using the acute accent the word gets the more stressed meaning.

In the fifth chapter, Yāska mentions the accent systems of prepositions and nouns. The word *samam* is explained with its accent -

\[ \text{samamiti parigrahārthīyam sarvanāma anudāttam} \]

(*Nirukta* V.22).

‘The word *samam* is an unaccented pronoun and has the sense of comprehensive’.
Here Yāska provides a discussion on the word *samam* and its accent usage with Vedic quotation. In the Vedic passage -

\[ mā naḥ samasya dūḍhyāḥ paridveśaso amhatih... \]

(*Rgveda* VII.75.9)

The word *samam* has been used as inflected. Three quotations are mentioned by Yāska which illustrating its inflexion in the nominative, ablative, and locative. According to Yāska *samam* is a pronoun and he uses the word *nāma* for a pronoun also. Durga comments that - *anudāttapraṅtayo hi nipātah. udāttapraṅtīni nāmāni.* Hence the word *samam* is inflected and may be considered as a noun.

4.5.4 *samskārānaṅavagatam*

The fourth category is named as *samskārānaṅavagatam*. For instance the word *īrmāntāsah* is not obvious in word formation. How the word formed and what is the meaning of the word is not so clear. Yāśka explains the word formation and its derivational meaning according to etymological rules and regulations. Yāśka
gives the derivational meaning of the word \textit{iṛmāntāsah} as follows -

\begin{quote}
\textit{iṛmāntāḥ samīritāntāḥ (susamīritāntāḥ) prthvantā vā}
\end{quote}

(Nirukta-IV.13).

The word meaning of it may be explained as follows - ‘with well formed haunches, with protruding (well protruding) or broad haunches’. The root \textit{iṛ prerane} has been used. The word \textit{iṛmāntāsa} is mentioned in the \textit{Nighṛtu} and it is obscure in its grammatical formation. It is explained with its root origin, word formation and its meaning. This category of word may be subsumed in the roots which are mentioned by Durga as \textit{atiparokṣavṛtti}.

The word \textit{andha} is also obscure in grammatical structure. Yāska explains the word as follows -

\begin{quote}
\textit{andha ittyannanāma, ādhyāyanīyam bhavati}
\end{quote}

(Nirukta V.1).

The word \textit{andha} is a homonym. It is used in two meanings ‘food and darkness’. While in the meaning of darkness the etymology is as follows -
Here Yāska illustrates the grammatical explanation (ādhyāyanīyam bhavati) and various meanings of the word andha with examples from Vedic passages.

4.5.5 guṇānavagatam

The fifth category is named as guṇānavagatam. For instance, the word karūlatī is obscure in its grammatical formation such as guṇa samskāra. Yāska explains the word as follows-

karaṭatī kṛttadatī. api vā devam kaṇcitkṛttadantam
dṛṣṭvavamavakṣyat (Nirukta VI.30).

The word karūlatī is not clear in its guṇasam-skāra and it has been explained with its root origin and meaning. That is, having gaps in the teeth, or else, having seen some god with gaps in his teeth, the seer made this remark. Yāska explains the word meaning of karūlatī with some Vedic passage; various
observations on the word *karūlati* are given. According to some, the adjective goes to Bhaga and some says that it is Puṣā. And there is a *Brāhmaṇa* passage which mentions the Puṣā as having gaps in the teeth (*Nirukta* VI.30).

There is another word which may be subsumed in this category. The word *krivīdati* is also explained and according to Yāska, *krivīdati* means -

*krivīdati vikartanadanti* (*Nirukta* VI.30).

That means having sharp teeth. This is also obscure.

4.5.6 *vibhāgānavagatam*

The next category is named as *vibhāgānavagatam*. That means the splitting of word is obscure. Some quotations of Yāska exhibit different opinions on the splitting of Vedic words. This is a remarkable information about the Vedic words. According to the traditional approaches on Vedas, the rendition of splitting of words are unchangeable. And they are preserved by the scholars without any interpolation. But in the *Nirukta*, Yāska
quotes different opinions of scholars in the division of Vedic words. Sometimes this phenomenon may be found out only in the Nirukta of Yāska.

The word mehanā has been explained by Yāska with its meaning and then he quotes the observation of Gārgya on the splitting of the word mehanā. Gārgya splits the word as follows- yanma iha nāsti. According to Śākalya it is mehanā. So the different opinions of Gārgya and Śākalya are considerable in the possibilities of meaning. This is also an important factor about the concept of meaning and consideration of meaning discussions on Vedic passages during the time of Yāska.

4.5.7 kramāṇavagatam

The next category is named as kramāṇavagatam. In Vedic hymns, the words are scattered without any order. There may be some prepositions which are noted in the passages deviating from verbs or nouns. For the proper understanding of the order of word arrangement, Yāska’s explanations are valuable. For
instance, in the Vedic passage quoted by Yāśka in the second chapter (*Nirukta* II.25)-

*rāmadhvam me vacase somyāya*

ṛtāvarīrupamuhūrtamevaiḥ (*Rgveda* III.2.12)

The preposition *upa* and the verb *rāmadhvam* are placed separately. Yāśka’s commentary on the passage joins these two. *uparamadhvam me vacase somyāya*. which helps to understand the exact position of the preposition and verb in order to understand the meaning also.

Vedic language is used in this style of sentence and word arrangement. The prepositions and suffixes are deviating from nouns and verbs and the arrangement of words is not in the consideration of meaning. This is also explained in *Nirukta*.

4.5.8 *vikṣeṇpāṇavagatam*

The next category is named as *vikṣeṇpāṇavagatam*. In the Vedic passage-
dyāvā naḥ prthiviḥ imam sidhramadya divisprśam

(Rgveda II.8.10) (Nirukta IX.39)

the words dyāvā and prthiviḥ are to be considered as one word. so the explanation of the hymn is dyāvāprthiviḥ na imām. Hence the divided words should be combined as mentioned above.

4.5.9 adhyāhārānavagatam

The ninth category is named as adhyāhārānavagatam. The word adhyāhāra means supplementation of words or meaning. Yāska explains some words or hymns with the supplication of explanatory passages or words. For instance dānamanaso no manusyaṁ is explained as mentioned above.

4.5.10 vyavadhānānavagatam

The last one is named as vyavadhānānavagatam. The word vyavadhāna means breaking. The breaking of the various hymns or words are explained by Yāska with its meaning analysis. It may be explained as in the case of vāyuśca niyutvān.
All these categories of word analysis are described in the linguistic speculations of the *Nirukta*. More over, these are much helpful to understand *Nirukta* with its linguistic possibilities and observations to a great extent.

### 4.6 The *Daivata kāṇḍa*

The *Daivata kāṇḍa* starts from the seventh chapter of the *Nirukta*. As the first chapter of the *Nirukta* may be considered as an introduction to the science of etymology, seventh chapter introduces the deities of Vedic passages. Hence the seventh chapter is an introduction to the *Daivata kāṇḍa*.

Here Yāska examines the Vedic passages with their references to various gods. According to Yāska there are three types of passages -

\[
pratyaksakṛtāh, parokṣakṛtāh, ādhyātmikyaśca.
\]

(*Nirukta* VII.1).

Directly addressed, indirectly addressed and self invocations. The directly addressed passages are composed in the second
person and are joint with the word ‘thou’ as the pronoun. Indirectly addressed passages are composed in all the cases of nouns but the verb of the third person (only). The self are invocations compositions in the first person and joint with ‘I’ as the pronoun.

More over Yāska illustrate various types of Vedic passages which explains praise, benediction, asseverations, imprecations, apprehension and so on. All these passages are explained by Yāska with Vedic quotations.

_Nairuktas_ and _Yājñikas_ (etymologists and ritualists) had difference of opinion about the deity of those stanzas whose deity is not specifically mentioned. That is, else where than sacrifice, how the deity may be determined. Here Yāska provides two interpretations - i.e. according to _Yājñikas_ and _Nairuktas_ those passages belong to Prajāpati and Nārāśamsa respectively (_Nirukta_ VII.4). These observations of ritualists and etymologists are illustrated in the ninth chapter of
Nirukta which are headed by Kāthakya (ritualist) and Śākapūṇi (etymologist) (Nirukta IX.6).

Nairuktas believe that there are only three deities -

\begin{align*}
& \text{agniḥ pṛthivīsthāno, vāyurvendro vā antarikṣasthānaḥ,} \\
& \text{sūryo dyusthānaḥ. (Nirukta VII. 5)}
\end{align*}

According to their supereminence or on account of the diversity of their functioning, each of them receives many appellations. The various appellations of the deity were explained by Yāska with an example. That is -

\begin{align*}
& \text{yathā hotādhvaryurbrahmogātā ityapi ekasya sataḥ.} \\
& \text{(Nirukta VII.5).}
\end{align*}

‘As a priest, although he is one, is called the sacrificer, the director of the sacrifice, the possessor of the sacred lore and the chanter’.

But according to Yājñikas, they may be different for their prayers are of distinct nature. Here Yāska accepts the view of Nairuktas with a number of arguments and examples such as, \text{tatra sthānaikatvam, sambhogaikatvam copekṣitvam,}
tatraitannararāṣṭramiva, and so on (Nirukta VII.5). That means ‘With regard to it, the community of jurisdiction and enjoyment should be noted, there everything is like the kingdom of man also’.

In this occasion the opinions of ritualists are strictly opposed by Yāska and the different observations on ritualists and etymologists are illustrated with Vedic quotations.

In the seventh chapter, Yāska illustrates the god Agni and the two words jātavedāḥ and vaiśvānaraḥ. The remarkable observation on the word jātaveda quoted by Yāska is -

\[ \text{yattajjātāḥ pasūnavindatet \ tajjātavedaso jātavedastvam} \]
\[ \text{tasmāt sarvānṛtūnpaśavognimabhisarpanti iti ca} \]

(Nirukta VII.19).

That means ‘as soon as he was born he found the cattle, that is the characteristic of jātavedas. Therefore in all seasons cattle move towards Agni’.

This explanation of Yāska about the term jātavedāḥ is similar to that of the illustrations of Brāhmaṇa texts. Yāska
explains various terms and words with a legend or story which are comparable to the style of *Brāhmaṇas*. This shows that *Brāhmaṇas* more or less influenced in the exegesis of Yāska’s *Nirukta*.

There are different opinions about the name *vaiśvānara* according to *Nairuktas* and *Pūrve Yājñikas*. According to *Nairuktas* the word belongs to ‘atmospheric fire’ *(tatko vaiśvānarāḥ ? madhyama ityācāryāḥ)* (*Nirukta* VII.22). According to *Pūrve Yājñikas* the word belongs to ‘the sun’ *(athāsāvāditya iti pūrve yājñikaḥ)* (*Nirukta* VII.23). This view of Yāska exhibits the different traditions on the exegesis of Vedic deities. On account of these observations the etymologies of *Daivata kāṇḍa* are valuable in the linguistic study. Some observations of various disciplines like *Yājñikas*, *Nairuktas* and so on are examined in the second chapter of the present study. The etymologies of Yāska more over, substantiate the divergent areas of semantical approaches in language studies. The exegetical methodology of Yāska provided with some possibilities
of lexicographical features. Through the etymological analysis Yāska shaped out the various branches of linguistic studies like semantics, lexicography, hermeneutics and so on.