Certain points of a conspicuous nature and general importance, which have come into view from the discussion in the preceding chapters, may be briefly restated here by way of summing up. The first chapter, which deals with the origin of language, is an attempt to throw some light from Yāska's outlook on the same irrespective of various linguistic aspects. There are copious references to the fact that not only the germs but also some forms of theories on the origin of language in the samhitās, the Brāhmaṇas, the Niruktas, the Prātiśākhyaś and the extensive grammatical works. Yāska has taken various materials from these sources in his treatment. He has treated the language as the best medium of communication and it has taken its present form through various means of evolution. He has also presented some speculations on the origin of language most of which are followed by later linguists. According to some, language is eternal and therefore no origin of language can be traced. Yāska has admitted the eternity of word, yet he has engaged in searching the origin of language for, keeping the idea in mind that from which sources it is revealed as a spoken word. We have found various linguistic
speculations on the origin of language in the Nirukta. These are (i) divine origin of speech, (ii) result of evolution, (iii) spontaneous expression of mental feelings etc. Yāśka has also explained the various stages of speech through which it is revealed as a spoken word i.e. vaikhari. He has also engaged in the discussion of various theories on the origin of language relating to sound and sense. Though most of these theories are treated as MaxMüller's creation in modern linguistics yet MaxMüller admits himself the contribution of Yāśka in this field. Yāśka has shown that onomatopoeic and interjectional sounds take a very important role in the origin of language relating to sound and sense. We are not unanimous with the view of L. Sarup that Yāśka 'discards the so-called bow-wow theory' (cf. Sarup, p. 66). To establish Yāśka as a supporter of onomatopoeic origin of speech we have explained some vocables from the Nirukta of which some are purely onomatopoeic and some are related with the natural sound. He has noted that most of the names of the birds are onomatopoeic but his theory is not limited to the names of birds, it extends to other things as well. That is why we have so many words in the Nirukta which are formed by the mere imitative sounds of nature. We have also tried here to explain these words by comparing with some of the I.E. languages. We have also presented some other literary evidences of onomatopoeia. The germ of the root theory lies in the onomatopoeia. Yāśka has also noted that the words which are spontaneously ejaculated from our heart through various vocal organs to express horror, pleasure, surprise, abhorrence,
and various types of outcries and exclamations, take an important role as origin of speech. We have noted here a new aspect that some words spontaneously ejaculated from our vocal organs and used to denote quick are of same interjectional nature. We have coined these words under one head and it is named by us as su theory. Then we have treated Yāska as the adherent of the root theory which takes an important part in the investigation on the origin of language. Yāska has tried heart and soul to establish the view of sākaṭāyana on the same i.e. 'all words are derived from some verbal roots'. He has also given a faint idea on the importance of invoking as an essential factor of speech. He has presented a number of theories on the origin of language, and searched the same in the various linguistic phenomena.

In the second chapter we have studied on the phonological basis of the etymologies in the Nirukta. We have discussed mainly on the phonetic change of the words from their origin and studied how far the etymologies of Yāska are acceptable from modern linguistic outlook on the same. It is noted that Yāska was conscious of various phonetic tendencies like analogy, prothesis, anaptyxis, ablaut, metathesis, apocope, syncope, haplology, aphe\sion, synthesis, aspiration, de-aspiration, voicing, devoicing, etc. We have categorised these principally under four heads as (i) varṇāgama, (ii) varṇaviparyaya, (iii) varṇavikāra, and (iv) varṇanāśa. Though the work by S. Varma on the etymologies of Yāska deserves a high sounding
knowledge on modern linguistic for its systematic and exhaustive approach yet some of these explanations on the etymology requires further investigation. We should remember that mere indexing and classifying of the linguistic material from an oldest Indian treatise on etymology, philology and semantics like Nirukta of Yāska, is not sufficient to meet the requirements of a linguistic study.

We have discussed here the Vedic words alphabetically by an exhaustive, systematic and critical analysis of the different categories of phonetic tendencies adopted by Yāska. Yāska has mentioned a few of the phonetic tendencies at the outset of the second chapter of the Nirukta but his etymologies bear some modern phonetical peculiarities besides these. He has tried to analyse a word even from the similarity of a sound or letter from its root irrespective of meaning. We cannot blame Yāska for his various etymologies as these help us to know the true history of a word. Even in the Rgveda we find various etymologies of a word. It may be said that the etymological system is developed in the Nirukta. Yāska was conscious of comparative philology. It is clear from his explanation of a word irrespective of the use of the same in different countries e.g. prācyā, udīcyā etc. We have mentioned here sometimes the forms of same vocable in different I.E. languages for linguistic interest. Yāska was conscious about the suffixes though he has mentioned it in a few cases. In this chapter we have also
tried to present the suitable suffixes in the formation of the vocables. It may be said that Yāska's contribution on the concept of the phonetic change of vocables has placed him as a modern linguist.

The third chapter which deals with the semantics in the Nirukta is an attempt to treat Yāska's work on the same from modern linguistic outlook. The main task of the Nirukta is to explain most of the rare and obscure vedic words by way of pointing out various possible etymologies. Yāska has stressed on the meaning of the word than the grammatical modifications. It is noted that same word or origin of a word indicates many objects, the result of which is the change of meaning. This problem is first noted in the Nirukta of Yāska, as it is the oldest Indian treatise on semantics. Yāska has noted that when a word is uttered it passes through the ear of the hearer and on accepting by the mind awakens its own sense. So the meaning is existed in the intellect. He has mentioned it in the etymology of the word artha. He has stressed on the etymological meaning of a word to know the true nature of the same, still he has admitted the superiority of conventional meaning. He has noted that the exact meaning of an expression is determined by the contextual factors like context, lexicon, usage, āptavākya (i.e. vedic literatures), analogy, vākyāgesa etc. He has investigated that the true history of meaning-change is concealed in the three power of words—denotation, connotation
and suggestion. From this aspect of semantics, words are divided in three categories—vaugika, yogarūḍha and rūḍha.

Of these yogarūḍha words denote the law of specialisation. He has also noted that the faded metaphors denote the law of generalisation. Change of meaning is possible due to various reasons. We have made an attempt to explain the reasons behind this meaning-change under three principal categories—(i) expansion of meaning, (ii) contraction of meaning, and (iii) transference of meaning. Of these transference of meaning is treated also from its elevated and pejorated nature. Yāska has clearly noted that the expansion of meaning is possible due to main three reasons: (i) the association of ideas by analogy, (ii) contact and (iii) faded metaphor. He has also given the ideas in treating the words as contraction of meaning and transference of meaning. He has also given a faint indication about the elevation of meaning and the pejoration of meaning. His treatment on the term asvā indicates his sound knowledge on etymology, philology and semantics. In this chapter we have presented an exhaustive, systematic and critical study of various semantical aspects as adopted by Yāska in the vocabulary of the Nirukta. His treatment on the semantics is based on scientific basis. Above all, it influences the later linguists on the same.
The fourth chapter is an attempt to present the philosophy of Yāska on different analytical aspects of language. Yāska has tried to explain the vedic words from the perspective of various linguistic aspects like noun, verb, preposition, particle, general definition, special definition, synonym, homonym, understandable grammatical form, obscure form, meaning and etymology. He has also discussed on the eternity of words, the infallibility of vedic words, the impermanence of human knowledge etc. We have treated these analytical aspects of language under four principal categories as (i) analysis of language in the light of sphotavāda, (ii) analysis of word and meaning from various outlooks specially treating on its aesthetic nature, (iii) analysis of sentence and meaning, and (iv) analysis of language from the viewpoint of figures of speech. We have also given a brief note on Yāska as an etymologist. He has given various natures of speech unconsciously during his explanation on the synonymous words of speech as recorded in the Nighaṇṭu I.11. Of these some are conspicuous e.g. aksaram denotes the eternity of speech, aditi denotes the unanalysed state of speech, kasā denotes the revelation power of speech etc.

Like mīmāṃsakas Yāska also supports the doctrine of ubiquity and permanency of words. It is clear from his work when he says 'vyāptimattvāt tu śabdasya' (Nir. I.2). This is
the earliest reference of the sphota theory. From his theory of sphota it is noted that the eternal word-symbol is different from letters, revealable by letters and indicative of meaning. Among the various kinds of sphota, akhanda padasphota and akhanda vakyasphota are clearly mentioned in the Nirukta. According to Yāska every Vedic word has a suitable meaning to denote some sense. The essence of a word lies in its denotative or expressive power. It is difficult to trace the view of Yāska on the query whether word refers to universal, individual or form. We have left this for further investigation. Yāska has also discussed on the fourfold classification of words as vaugika, rūdha, yogarūdha and vaugikarūdha which are treated as the contribution of Naiyāyikas. To determine the appropriate meaning of a word he has stressed on the contextual factors. He has treated the words also from aesthetic outlook. He admits the three-fold power of words i.e. abhidhā, laksanā and vyañjanā, and their respective meanings which are followed by later rhetoricians. His work is the earliest in this field. He has also discussed on the sentence and its meaning. He opines that the meaning of a sentence is same even the change of the position of the words. We have a faint indication of anvitābhidhānavāda in his work. He has analysed the sentence into different parts of speech and showed their meanings in the respective field.
He has also made an analytical study of the language from the viewpoint of figures of speech. His discussion on simile is conspicuous. He was also conscious of ślesa. As an etymologist he is successful in establishing the view of Śākaṭāyana i.e. all words are derived from some verbal roots. Above all, Nirukta is the pearls of linguistic thoughts. Later grammarians, philosophers, rhetoricians have followed this work of Yāska in respective fields.

We have tried to establish Yāska as a profound scholar in the field of linguistics. We are not always unanimous with the views of the critics of Nirukta. Still this is not to suggest that the Nirukta is absolutely free from defects.