Yāska's Nirukta is a great landmark in the history of linguistic studies in India. It is a monumental work on etymology. As 'sound etymologies are based upon precise phonetic laws', 1 we make an attempt to investigate how far Yaska was successful in the field of etymology from the standpoint of modern phonological studies. Properly speaking, in this chapter an endeavour will be made to ascertain the phonological basis of the etymologies in the Nirukta. From a careful study of the Nirukta it will also be clear that these etymologies bear ample interesting phonological peculiarities and even now these carry significant values in the field of linguistic studies in India.

A living language is always changing. In every aspect of language this change becomes evident when we study thoroughly the various stages of that language. In the case of Sanskrit

1 Cf. Taraporewala, p. 159.
also it cannot be denied. It is well-known to all that there is a marked difference between the Vedic and classical stages of Sanskrit. Again the language of the Rgveda is not in every respect similar to the language of the Upanisads and even in the classical stage of Sanskrit this peculiarity is to be noticed. In between epic Sanskrit and modern Sanskrit a subtle difference is quite obvious. It may not be, however, possible to pinpoint this difference if we consider a short period but it is to be discerned when a long gap is taken into consideration. This difference however occurs not in a particular direction but in different aspects of the language. In other words, this difference appears through some changes in various aspects of the language. These changes can be classified chiefly under two heads—(i) phonetic, and (ii) semantic. Yāska is fully aware of the changes and therefore he has dealt with these changes in details in his Nirukta.

The languages that have originated from the same parent tongue show some phonetic tendencies which cause phonetic variations of one language from another. Again in a particular language phonetic changes are to be found out when it passes from one stage to another. Even in a particular stage phonetic changes occur in the formation of words. These changes are naturally morphological. To analyse a word from a certain root or stem grammarians and the etymologists have noted some phonetic changes. They have not however engaged themselves to ascertain the causes that are responsible for these changes. Some
eminent modern linguists like Sayce and Max Muller have
surmised three principal causes for the phonetic changes. 2
These are (i) the principle of economy, (ii) the principle
of emphasis for clearness, and (iii) the principle of analogy.
Of these the principle of economy is of vital importance in
as much as it aims at the case in the process of pronunciation
of words. Though Yāska is not emphatic on this issue, he is
not perhaps totally silent about the causes behind the phonetic
change. He seems to give recognition at least to the principle
of analogy. 3 This change is psychological. According to him
it is a very important principle for etymology as well. So he
says that in the case of 'the meaning being irrelevant, and
the explanatory radical modification being non-existent, one
should always examine them with regard to their meaning, by the
analogy of some course of action and if there be no such analogy
one should explain the word from the analogy of vowel (aksara)
and consonant (varna). 4

Thus he explains the word sītāma from the root s/yāj,
the word jathara from another word jagadhara and the word
agni from still another word aknopana. In the case of sītama,

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2 cf. AISL. p. 184.

3 Analogy influences not only phonology but also the other
fascinating branches of linguistics—morphology, syntax and

4 Cf. 'avidyamāne sāmānyepi aksaravarna sāmānyānirbṛtyāt
- Nir.II.1
'ai' becomes 'i' (weak grade), in jathara 'dh' becomes 'th' and in the case of agni 'k' becomes 'q'. These changes are obviously due to analogy. In this regard it is remarkable that the analogical change does not touch the pronunciation of a language as a whole, as phonetic change does; it chiefly affects formation of words, inflexion, syntax and meaning of words or group of words.\textsuperscript{5}

Various phonetic changes are treated as confusional. These are also psychological. These are actually the result of syntactic contamination. These causes a great part in the change of meaning. Among the sub-varieties under this confusional category, folk etymology,\textsuperscript{6} metanalysis, homophone, homonym, onomatopoeic word and sentence word, etc. are remarkable in the Nirukta.

Some phonetic changes can be explained as acoustic sound change. It is mainly due to defective audio organs. The change of sibilant \textit{s, s, s} to guttural \textit{k, kh} etc. in the Vedic literature and also in the later literature specially in the Nirukta is an example of acoustic change. This is a remarkable

\textsuperscript{5} Cf. Gune, p. 70.

\textsuperscript{6} Cf. 'In every language there are folk etymologies and Yāṣkā has evidently incorporated many of the etymologies in his work, some from Brāhmaṇas, some from tradition, some from folklore and some out of his own fanciful creation. In comparison with the other folk etymologies, Yāṣkā's folk etymologies bears a notable feature of phonetical laxity (very looseness) and sometimes of wild nature'--SV, p. 27.
peculiarity of the North-Indian languages and this peculiarity can be traced back to the period of Sukla-Yajurveda (also cf. Skt. bhāṣā > bhākhā, again bhāka in Maithili, etc.; animis (Skt.) animik (Beng.), diś > dik (Skt.) etc.).

The most interesting category of phonetic changes is the conditional sound change. Under conditional sound changes modern linguists include some familiar phonetic tendencies which are known as vowel gradation & ablaut, sandhi, prothesis, epenthesis, anaptyxis, metathesis, assimilation, dissimilation, haplology, syncope, compensatory change, aphaeresis, rhotacism etc. Indian grammarians and etymologists too have accepted conditional sound changes and according to them the different types of conditional sound changes are (1) varnāgama, (2) varnaviparyaya, (3) varnavikāra, and (4) varnanāsa.

A familiar kārika is to be mentioned in this regard -

bhavet varnāgamaddhamsah simho varnaviparyayāt
gūdhotmā varnavikrter varnanāsāt prṣodaram.

These varieties are also known to Patanjali. He has, however, given to them different names. According to him the names are (1) varnopajana, (2) varnavyatyaya, (3) varnavikāra, and (4) varnāpāya.

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7 Cf. Vṛtti of Bhaṭṭoji Dīkṣit - under pā.6.3.109.

8 Cf. MBh under vārtika 15 on the Māheśvara rule 'hayavarat' as in AISL., p. 183.
But the etymologists do not converge fully with the grammarians. Their approach is more clear and distinct. When they classify 'nirukta' into five main varieties they use almost the same terms. The oft-quoted kārīkā in this regard is -

'vāṃśagamo varnaviparyayasca dvau cāparau varnavikāranāsau dhātostadarthātisayena yogastaducyate pāncavidham niruktam.'

The first four terms here in the kārīkā are concerned with phonology and the last refers to semantics. Yāska also has accepted the four chief varieties as varnopajana, varnaviparyaya, varnavyāpatti and varnalopa and he has brought under them a multitude of sub-varieties namely 'dhāṭvādi sesah', ādilopa, antalopa, upadhālopa, upadhāvikāra, varnalopa, dvivarnalopa, ādīviparyaya, ādīvantaviparyaya, antavyāpatti, varnopajana, samprasāraṇa etc. While explaining the principles of etymology, Yāska has mentioned all these changes and has given examples for them in the first two sections of the second chapter of his Nirukta. He has followed not only the above changes in his etymologies but also some modern aspects of phonetic change in the etymologies which are not clearly mentioned in the Nirukta.

9 Cf. Bhartriharīkārīkā as quoted by Durgā; also cf. Satyavrata Sāmāśrami - 'Niruktālocanam'.

10 Cf. 'dhāṭvādi eva sisyete' - Nir. II.1. Perhaps it is the elision of ti (i.e. last vowel with following consonant in any expression) in grammar.
The phonetic tendencies belonging to *varnāviparyayā* category are *ādiviparyayā, ādyantaviparyayā* (metathesis) and *antavyāpatti*. To *varnavikāra* category belong such phonetic tendencies as are *upadhāvikāra, samprāśarāṇa* etc. Again, *ādilopa* (aphesis or aphaeresis), *antalopa* (apocope), *dhatvādi sēsa, upadhālopa* etc. may be classified under *varnalopa* category.

There are also some other phonetic tendencies which are known to Yāska although they are not categorically named by him. In modern linguistic term they are anaptyxis, catathesis, metathesis, uumlaut, synthesis, aspiration, apocope, syncope, aphesis, haplogy etc.

Of these, prothesis, anaptyxis, catathesis, epenthesis, consonant prothesis, and glide y or v, may be brought under the category of *varnāgama* or *varnopajana* i.e. the addition of phonemes. *Ādiviparyayā, ādyantaviparyayā* (metathesis) and *antavyāpatti* may be classed under *varnāviparyayā* i.e. the addition of phonemes.

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11 Yāska has used the various terms as 'viparīta' (cf. Nir. II.14; IV.10; IX.11 etc.), 'ādyantaviparyayā' (cf. Nir. II.1), and 'ādyantaviparīta' (cf. Nir. X.10) for Metathesis.

12 Cf. Glide 'y' in *agriyā* (Nir. VI.16), & Glide 'y' in *vāyu* (cf eteriti sthulāsthitāh, anarthako vakāraḥ - Nir. X.1)

13 Cf. Nir. II.2; IV.7; IV.20 etc.

14 By *antavyāpatti* (cf. Nir. II.1) i.e. the change of the final part Yāska has shown various categories of phonetic changes e.g. gutturalisation, palatalisation, voicing, devoicing, aspiration, deaspiration, spirantisation, assimilation etc., which are not clearly mentioned in his Nirukta.
transposition of phonemes. A large number of phonetic tendencies may be made to belong to the category of varṇavikāra i.e. the substitution of phonemes. These tendencies are sandhi or synthesis, umlaut vowel harmony, assimilation, dissimilation, compensatory change, voicing, devoicing, aspiration, deaspiration, spirantisation, assimilation, rhotacism, nasalisation, spontaneous nasalisation, denasalisation, cerebralisation, spontaneous cerebralisation, palatalisation, glottalisation, contraction, expansion, change in semivowels (samprasāraṇa), gemination (e.g. āryya), ablaut etc.

Varnanāśa or the omission of phonemes includes the phonetic tendencies namely, aphesis or aphaeresis, syncope, apocope, haplology, and also the elision of consonants in various positions.

Here is an exhaustive, systematic and critical analysis of the different categories of phonetic tendencies adopted by Yāska. Since Yāska's main objective is to give a plausible etymology of each of the crude Vedic vocables, he shows the

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15 Sandhi brings a harmony in both vowel and consonant sounds. In the modern linguistics sandhi or synthesis is used to avoid the hiatus and it follows the principles of assimilation. Cf. AISL., pp. 178-179.

16 Cf. ūti<avy 'to protect', kunāru<kvan 'to sound', mṛdu<mrad 'to soft' etc. - Nir. II.2.

17 Yāska has admitted it in the etymology of the vocable 'Kakṣa'. Cf. khyātervānarthako 'bhyāsah kimāsmin khyānamitī - Nir. II.2.
phonetic changes by way of given etymologies. Vedic words arranged alphabetically are being taken into consideration to show the phonetic changes according to the principles discussed above.

\[ \text{amśa (Nir.XII.36)} \] - Yāska says 'amśa' is explained by the term 'amśu'.^18 It has been etymologised as \( \text{समस्तमात्रो bhavati, anनाया सम bhavatītī va} \).^19

So the analytical structure of the word amśa is \( \sqrt{\text{sam}} \) (= am) \( +√{\text{as}} \) (= s) + a. Here we find the elision of initial letter of both the roots. This is due to the phonetic tendency 'aphesis' or 'aphaeresis'.^20

Or, if we take the term \( \text{sam} \) as noun instead of verbal form the structure is \( √{\text{as}} \) 'to pervade' + \( \text{sam} \) (happy) + a \( > \) as + am. This change is due to haplology (elision of ś). Then it becomes amśa through metathesis. Here the nasal infix m is from \( \text{sam} \) 'happy'.^21

Or it may be traced from the root \( √{\text{an}} \) 'to live' + \( \text{sam} \) 'happiness' + a. Then it becomes amśa by elision of final letter. This is due to apocope. It means that which becomes pleasant for all living beings.

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^18 Cf. op.cit. XII.36 - 'म्सौम्सुना vyākhyātaḥ'.
^19 Ibid. II.5.
^20 Ibid. II.1 Cf. 'adilopa'
^21 Cf. Pā.5.2.69.
āṃśu (Nir.II.5; V.11; X.33) - In the Nir.II.5 Yāska gives the etymology of the word 'āṃśu śām astamātro bhavatyanāya śām bhavatiti va' to mean the Soma plant. The analytical structure of the word is like āṃśa (which is discussed before), only difference is the suffix 'u'. Here the first etymology (śām + ā/ās + u) indicates that it gives happiness just after handling for the extraction of soma juice. And the second etymology (ān + śām) indicates that it becomes a happy means for all living beings.

From phonetic viewpoint it is an example of aphesis, haplology, metathesis and apocope from its various etymologies.

āṃsatra (Nir. V.25) - In the Nighaṭṭu V.2, it is compiled as an obscure word. Yāska has rendered and etymologised as āṃsatram āṃhasastaram dhanur va kavacam vā'. The analytical structure of the vocable is āṃhas 'crime' (cf. Ngh.IV.3 - āṃhura) + √ṭra 'to protect'. It is an example of syncope (elision of h). S. Varma considers the etymology is absurd as it is apparently derived from āṃsa + √ṭra to mean 'protecting the shoulder'.

āṃhati (Nir.IV.25) - In the Nirukta we have found this vocable in two Vedic passages. It is explained by Yāska in the context of the explanation of a Vedic passage (RV I.94.2) as 'āṃhatiścāṃhascāṃhusca hanternirūdhopadhād viparītāt'. The analytical structure of the word is √han 'to kill' + ati (Un.502). It becomes 'ānh + ati' by placing the penultimate 'ān' in the initial. Then we have the form 'āṃhati'. This (hanati > āṃhati).
phonetic change is due to metathesis. It may be compared with Indo-European prototype *angh 'to tighten', anghus - 'narrow'. Lat. angustus 'narrow', Goth. aggures 'narrowness'.

amhas (Nir. IV.25) - Same as amhati, only the suffix is different. The analytical structure is √ham 'to kill' + agun (un.652).

amhu (Nir. IV.25) - Same as amhati, only the suffix is different. The structure is √han + u (un.7).

amhura (Nir.VI.27) - It is rendered by Yāska as 'amhasvān' (existed with crime). Here the matvarthīya suffix 'ra' is used instead of 'māna'. In the Rgveda X.5.6 it is used to denote 'difficult pathway'. From phonetical aspect it is also a case of metathesis and placement of penultimate in the initial.

amhurana (Nir.VI.27) - same as amhura.

akūpāra (Nir. IV.18) - This vocable has been explained by Yāska as 'akūparana' (abundant). He has given various etymologies irrespective of various meanings. In the sense of 'tortoise' it is etymologised as 'na kūparacchatītī'. The analytical structure is a + kūp + √r > kupa + ara > akūpāra. so phonetically it is due to guna and synthesis or sandhi. The etymology indicates that it does not go to the well.

22 Cf. SV p. 20, 72.
akra (Nir. VI.17) - Yāska says 'akra ākramanāt'. The analytical structure is a +/kram 'to attack'. Then it becomes akra by shortening of the preposition and the elision of the final letter of the root. Phonetically it is a case of apocope. S. Varma considers the etymology obscure.

aksa (Nir. IX.7) - In the sense of 'dice', the vocable has been explained by Yāska as aksā aśnuvata etāniti vābhyaśnuvata ebhirīti vā. Etymologically it is traced to aś 'to pervade' or 'to obtain' + sa (un. 345). Then it becomes akṣa. Here we find that palatal Ś becomes guttural k when it is combined with the sibilant (i.e. Ś+s>k+s) and the final dental sibilant becomes cerebral. It is very interesting to note that this acoustic sound change from Ś to k is a common feature in I.E. languages (cf. */aśram>vrksā (Skt.); bhāsā (Skt.)> bhākhā bhākā (Maithili), etc.). This phonetic change (aś>ak) is treated by Yāska as antavyāpatīti (change in the final part of the root). The vocable may be compared with I.E. * oqu 'to see' and the word literally means 'possessing eyes' referring to the eye-like signs on the dice; GK. ēsse 'eyes'.

akṣa (Nir. XIII.12) - In the sense of 'axle' it has been explained as 'akṣa yānasvānjanāt'. Occasionally the axle is oiled. Etymologically it is traced to aṇj 'to oil' + sa>a (cf. 'aniditam... Pā.6.2.121) + sa. Phonetically it is treated
by Yāśka as 'upadhaśopā'. Then it becomes ak + sa. This change i.e. $j \rightarrow k$ is due to antavyāpatti. It may be compared with I.E. aks 'axle', Lat. axis 'axle', Gk. ἁξον 'wagon'. S. Varma considers the etymology particularly dominated by the theory of the verbal origin of nouns.

aksāh (Nir. V.3) - Yāśka has explained it by presenting some etymologist's view -- 'aśno ITER ITY EVAM EKE'. Etymologically it is $aś̄ $ to pervade', 'to reach' + luṇ (sigmatic aorist) 1st person singular. He has also etymologised it from other etymologists' view from the root $kṣi$ 'to dwell' and also from the root $kṣara$ 'to move'. S. Varma considers the etymology entirely acceptable to comparative philology.24 Yāśka has traced it from $aś$ or $kṣa\bar{a}$ or $kṣi$, but we consider that with the connection of 'soma' it is better to trace the vocable from the $kṣa\bar{a}$. Here the phonetic change is apocope.

aksara (Nir.XI.41; XIII.12) - It has been rendered as udakam. In the Nighantu I.12 it is recorded as a synonym of water. In this sense it is derived as $a + kṣa\bar{a}$ 'to flow' literally 'that which flows'. In the explanation of the term 'sahasrāksara' (Nir. XI.40) Yāśka rendered it as bahūdakā. This phonetic change from $ākṣara$ to aksara is due to the 'shortening of the preposition' which is mentioned by Yāśka as nirhrasitopasarga.

23 Cf. SV., p. 85.

24 Cf. SV, p. 39.
It may be mentioned in this regard the concept of root theory lies in the Rgvedic passage 'tatah ksaratyaksaram' etc.\textsuperscript{25} which is recorded in the Nirukta XI.41. Here the use of the root \(\sqrt{ksar}\) before the vocable 'aksara' i.e. the juxtaposition of phonetically almost similar noun and verbal form indicates the conception of 'root theory' of Vedic seer.

The vocable is clearly explained to denote letter in the appendix section of the Nirukta XIII.12. \textit{Yāska} says, \textit{aksara\ naksarati; na kṣāyate vā; aksayam bhavati; vāco' kṣa iti vā'}. \textsuperscript{26}

Now the phonetic peculiarities that we have from the etymologies are -

(i) \(\text{na } + \sqrt{ksar}\) 'to flow' or 'to change' a ksara i.e. changeless.\textsuperscript{26} Actually \textit{aksara} is imperishable. We have not any phonetic change of the root here.

(ii) \(\text{na } + \sqrt{ksi}\) 'to decay' + \textit{ra} a \textit{ksara}. Here the phonological change of \(i > a\) is due to the vowel harmony or \textit{svarasamgati}. This 'i' is influenced by previous and final 'a'. The sense of imperishable is also remains in this etymology.\textsuperscript{27}

\textsuperscript{25} Cf. \textit{RV} 1.164.42

\textsuperscript{26} cf. 'na anyathābhāvamāpadyate' - \textit{Durgā} on the same.

\textsuperscript{27} cf. 'na kadācidapi āmulato vinasīyati' - \textit{Durgā} under the same passage.
(iii) vāk +/ksi 'to dwell' + ra (primary suffix, act as an agent). From this structure it becomes aksara which is phonologically known as 'contraction'. Practically we feel that sound is the abode of speech in the form of letter etc. 28

(iv) aksa + ra > aksara. No phonetic change is found here. The etymology is acceptable from the practical experience that the letter (aksara) serves as an axle of speech.

aksi (Nir. I.9) - Yāska has traced it to the root/caks 'to express' or 'to see'. 29 The analytical structure of the vocable is/caks + i >aksi. This phonetic change of caksi to aksi is due to aphesis. But according to the grammarians it is from/as 'to pervade' with the unādi suffix 'ksi' (un. 436). It may be compared with the I.E. prototype * ou 'to see', Gk ὃσσε 'both the eyes'.

Yāska has recorded however another etymology of the vocable by supporting the etymologist 'Āgrayaṇa'. He says 'anaktetyāgrāyanah' (Nir.I.9). The analytical structure of the vocable is/aṅi 'to express' + kṣi (un. 435). Then it becomes ak + kṣi. This change of aṅi to ak is due to 'antavyāpatti' and ak + kṣi > aksi is for haplology. 30

28 cf. 'nādo hi varnalaksanāyā vāco nivāsaḥ' - Durgā under the same passage.

29 cf. aksi casteh - Nir. 1.9; also cf. 'caksiḥ vyaktāyām vāci; ayam darśanepl' - Si.Kau. Pt. III.

30 cf. Pa. 7.1.77.
To support this etymology Yāska has also recorded a Brāhmaṇa passage. The vocable is compared with I.E. *ogu 'to see' Lat. Oculus 'the eye', Eng. ocular 'of the eye or sight; oculist 'eye-specialist (cf. 'locula' - a medicine for eye).

aghya (Nir. XI.16) - It has been explained by Yāska as adityo'guhaniyah. The analytical structure of the word is a/the 'to conceal' + ya. It means literally 'not to be concealed and therefore bright'. Vārtikakāra accepts gohya - a gerundive (-ya) form optionally besides guhya. S. Varma considers the etymology of a conspicuous category of entirely acceptable to comparative philology.

Phonetically we have a clear indication of guna in this etymology.

agnayi (Nir. IX.33; XII.46) - It has been explained as 'agnēh patnī'. The analytical structure of the vocable is agni + nip (cf. 'vrsākapyaagni kusitakusidanāmudāttah - Pā. 4.1.37) > agn ai (i > ai, ādēśā substitution) + i > agnayi. Phonetically it is due to vṛddhi. S. Varma takes the etymology entirely acceptable to comparative philology.

31 cf. samsi-duhi-guhibhyo veti vaktavyam' - vārtika under Pā. 3.1.109.


33 Cf. sv. p. 39.
Yaska offers five etymologies of the term which indicates his craze for etymology. He says, "agnih kasmāt. agraṇīr bhavati, agraṃ yajñesu prāṇiyate, āngam nayati sannamamānāh. aknopana bhavāti sthauḷāsthīvīr na knopayati na snehayati. tribhya ākhyātebhyo jāyata iti sākapūnīḥ; itādaktād dagdhād vā nītāt, sa khalveterakāramādattē gakāram anakter vā dahster vā nī parah".

Of these first three are useless effort to support the root theory where he has conceived root even in suffix. The analytical structures are (i) agra + /nī 'to lead', (ii) agra + /nī 'to bring' and (iii) āṅga + /nī 'to reduce'. Phonologically these changes are due to apocope (elision of i of the root /nī).

The analytical structure of the fourth etymology is na + /knuyī 'to moist' + kin > a knī. This is due to apocope. Then it becomes āgni due to the analogy.

The phonological base of the fifth etymology is contraction. The structure is /i (a) + /āj or /dah (g) + /nī (=nī)

(for /aj > ag cf. Pā. 8.2.30 and for /dah > dhak > dhag cf. Pā.

34. This etymology denotes that he who reduces everything into subjection. Cf. ātmasātkarotītyarthah - pūrgā under the same.

35. It is an etymological root. Cf. 'knuyī sabde, unde ca' - Dhā. Pā.
8.2.31) i.e. *ayana + añjana or *dahana + nī > *ajni or *ahanī > *agni. This is due to contraction. S. Varma has treated it as a condensed word.

agraṃ (Nir. VI.3) - It has been explained as *āgatam bhavati. The analytical structure of the vocable is *ātv/gam 'to go' + ram. Then it becomes a (shortening of the preposition) + q (*dātvādī sēṣa) + ra > agra. Perhaps it has been traced to I.E. * agro 'paint'. S. Varma takes the etymology loose with disregard of consonants (r). The Upādikāras derives it from √āṅg 'to go' with the suffix ran (up.186) > ag 'āṅgernalopāśca' + ra > agra. 36

agriyā (Nir. VI.16) - Yāska has explained this obscure word from various outlook. He says, 'agriyā agragamaneneti vā'gragananeneti vā agrasampadina iti vā, api vāgram ityetad anarthakam upabhādhamādādīta'.

The analytical structure of the word is

(1) agra +√gam 'to go' > agra +√yā 'to go' (use of synonymous root) + ka (cf. 'geheh kah Pā.3.1.144) > agriya. This is due to apocope. Agriyā is a form of instrumental singular.

(ii) agra +√gr 'to eat' > agra + q (elision of root) > agra + i (anaptyxis; cf. 'chandasi ca'; Pā.5.1.67).

(iii) agra + gha (a suffix used in the sense 'to perform')
agra + iya (cf. phadhakhachaghām pratyayādīnām - Pa. 7.1.2).

(iv) agra + iya (meaningless particle). Here is a faint indication of glide 'y' (y-śruti). In the Padacandrika it is explained from modern outlook.

agra (Nir. VI.11) - Yāska has explained this vocable as 'agam hanternirhrasitopasarga ṣahantīti'. The analytical structure of the word is a + han 'to kill' + da. Then it becomes agha (cf. Pa. 7.4.37). Here we find the shortening of the preposition initially. Then 'h' becomes voiced aspirate gh and the final letter is elided. This phonetic change for elision is due to apocope. 'Agha' means that which destroys the good. It is very interesting to note the use of this vocable as an adjective in I.E. and Avesta. Cf. I.E. * agh 'Perverse', Āv. aga 'bad'. In this regard it may be mentioned that the word 'aga' is generally used in colloquial Bengali to denote 'bad'.

Yāska has also suggested an etymology for the obscure type of this vocable. He traces it from ṣahas or ṣad 'to eat'.

37 Among the secondary suffixes 'iya' carries the sense of accomplishing or possessing, in cases where the particular vocable has not survived upto the time of Yāska- Cf. MP, p. 332.
38 Cf. agrameva agriyāḥ - Durgā under the same.
39 Cf. op.cit., vol. II, p. 377 - 'agre kāle jātah. 'agṛād yat' Pa. 4.4.116 ityanuvartamāṃ 'ghacchau ca' - Pa.4.4.117 iti ghac - agriyāḥ.
(cf. pulvagha mrga - Nir.XII.3).

**aghnya** (Nir.II.43) - It is etymologised as 'aghnya'hantavya bhavati, aghanitī vā.' The analytical structure of the vocable is (i) a+han 'to strike' + yat (uṇa-552) > aghnya. The phonetic change of h>gh is due to the voiced aspiration. I.E. structure of the word is *n 'not' (a) + * guhen 'to strike' (han). Proto-Indo European (PIE) sonant nasal n becomes a in Sanskrit. Phonologically it is a gradual change.

(ii) The second etymology is very interesting for here we have the psychological reflection of thoughts of that age. This etymology is phonologically known to us as folk etymology which is a confusional change. The analytical structure is agha +han 'to destroy' + yat (uṇa-551) > agha +ghan + ya. This change of h>gh is due to voiced aspiration. Then 'gh' is elided in synthesis. This elision is due to the haplology.

This etymology indicates that the sanctity of the cow is firmly established at that time. 40

**ahkās** (Nir.II.28) - It is explained as 'ahko'ñcateh' - to denote 'a bend in a road.' 41 The analytical structure of the word is añc 'to move in a crooked way' + asun (uṇ 655)


41 cf. 'ākā Vākā Path' (Beng.)
This change of $c>k$ in the final part of the root is treated by Yāska as *antavyāpatti*, but from modern outlook it is due to gutturalisation. Skandāsvāmi says *āṅkoṭcateh kautīyārthasyeti nairuktāḥ*, but S. Varma and Mantrini Prasad have used the root in the sense 'to bend'. Perhaps they are influenced by the I.E. root *āṅ* 'to bend' cf. Gk. *ankon* 'elbow'. S. Varma takes the etymology as entirely acceptable to comparative philology and shows a relation between I.E. and I.Ar in the phonetic changes that the I.E. velar $k$ has become the palatal $c$ in I.Ar. before I.E. palatal vowels i.e. $\text{ñ}/ahk$ has become $\text{ñ}/āṅ$. It indicates the affinity between gutturals and palatals.

*āṅkuśā* (Nir. V.28) - This apparent-rooted vocable is explained by Yāska as a synonym of an obscure word *smi*. He says *āṅkuśoṭcater ākucito bhavatītī va.* The analytical structure of the word is (i) $\text{ñ}/āṅc$ 'to move' + *us* (up. 4.107) $\rightarrow$ *āṅkuśā*. This change is due to gutturalisation. (ii) $\ddot{a}$ + $\text{/kuc 'to be crooked'} \rightarrow$ *āṅkuśā*. This ($c>s$) is due to assibilaton.

S. Varma remains silent in explaining the later etymology.

42 Cf. 'cōkūh' - Pa.8.2.30.
43 cf SV, p. 17; MP; p. 17.
44 Cf. SV, p. 13.
āṅga (Nir.IV.3) - In the sense of limb it is etymologised as āṅgamaṅganad āṅcanadva. The analytical structure of the word is (i) /āgī 'to move' + ā > āṅga. This addition of phoneme (ii) is due to prothesis. S. Varma has treated it as obscure etymology. But we have not found any obscurity in this etymology. (ii) /āṅc (to move' + ā > āṅka. It is due to gutturalisation. Then it becomes āṅga due to voicing.

āṅga (V.17) - It is etymologised in the sense of a particle used to mean 'quick'. Though it is an indeclinable yet to support the root-theory Yāska has etymologised it as 'āṅga iti kṣipraṇāma, āṅcitamevāṅkitam bhavati'. The phonological aspect is same as the second etymology of the previous āṅga (limb). Still S. Varma has treated the etymology as obscure nature by following MW, and has opined that in the sense of a particle signifying impatience may possibly be based on some onomatopoeic sound.

āṅgārā (Nir.III.17) - It is etymologised as āṅgārāh ankanāh'. It is derived from /aṅ 'to mark'. This change

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45 Cf. Yāska does not explain what he means by āṅgana. Durgā considers it to be a verb of movement, but his interpretation 'reached by time' or 'leaving in course of time' is obscure'. - SV, p. 123. We think, it is a misinterpretation. Durgā intends to show the current meaning that limb is moved by body (cf. āṅhitam hi tat kāyena bhavati' - Durgā, p. 299).

46 Cf. SV, p. 242.
of $k > g$ is due to voicing.

S. Varma\(^{47}\) has showed here a more advanced linguistic outlook by comparing the vocable with its I.E. branches as I.E. * ong 'coal'. Lith. anglis 'coal'. But we deem that it is better to trace it from $\sqrt{\text{aŋc}}$ 'to go' as the word indicates 'burning coal' so the relation with the fire is apparent.

ahgiras (Nir. III.17) - It has been traced from angāra 'burning coal' (angāresu ahgirāh). The analytical structure of the word is $\sqrt{\text{ag}}i + āran (\text{'mandaravadāraḥ'}$ - uṣ 3.134) $\rightarrow$ angāra > ahgiras. This change is due to anaptyxis.\(^{48}\)

It may be compared with I.E. * angiros 'messenger'.

Gk. angellos 'messenger'. Though the original pre-Aryan meaning of the word was messenger, yet the reason behind this is a popular legend which is phonetically called folk etymology.

ahguli (Nir. III.8) - Yāska has given seven alternative etymologies of this vocable which indicate that he is not sure of the etymologies or he gives the etymologies finding the various performance of the thing. He says, 'ahgulayah kasmāt? agragālinyo bhavantī vā, agragālinyo bhavantī vā, agragālinyo

\(^{47}\) Cf. SV, p. 72.

bhave

The analytical structure of the word is (i) agra + gam 'to go' + uri (un 4.2) > agra = a + amg (metathesis) + uri >

(i) agra + gal 'to drip' + i (literally, the water drips from the forepart of the finger, aṅguli). This etymology is very loose with disregard of elision and primitive nature of augmentation of nasal sound. Phonetically this change is due to haplography (elision of g) and anaptyxis (addition of u).

(iii) agra + kr 'to do' > aṅguri > aṅguli. This etymology is very loose with disregard of vowel and consonants. It is very imaginative nature if we admit the part of the vocable guri is from kr. Phonetically it is a case of voicing (kr > g) and lakāri-bhavana.

(iv) agra + sr 'to move' + i. It is also very loose. Yāska intends to explain it as agra > aṅq + u (anaptyxis) + ri (aphesis) > aṅguri > aṅguli.

These four etymologies of the vocable are generally very loose. 49

(v) aṅk 'to mark' + uri (un 4.2) > aṅguri > aṅguli. This change of k > g is due to voicing.

49 Cf. sv, p. 20.
(vi) \(\text{\textasciitilde an\textapprox} \) 'to decorate' + \textit{uri} (un 4.2) > \textit{anguri} > \textit{anguli}.

It is phonetically sound.\(^{50}\) The relation between gutturals and palatals is conspicuous in I.E. and I.Ar.

(vii) (\textit{abhi}) + \(\text{\textasciitilde an\textapprox} \) 'to bend' + \textit{uri} (un 4.2) > \textit{ang} + \textit{uri} > \textit{anguli}. It is entirely acceptable from linguistic aspect.

In I.E. * \textit{ank} and * \textit{ang} both indicate 'to bend' (cf. Eng. ankle).

But V.K. Rajavade's view on the same is absurd for his useless effort in connecting the term \textit{anguli} with Lat. \textit{unguis} 'the nail of finger or toe'.\(^{51}\)

\textit{accha} (Nir.V.28) - Yāska has explained this vocable as adverbial prefix (\textit{gati})\(^{52}\) or indeclinable used to denote 'towards' (\textit{abhi}). He says, '\textit{acchābher aptumiti śakapūni}'.

According to Śākapūṇi \textit{acchā} is used to denote 'to obtain'. It is used as governing accusative and sometimes locative. It is recorded in the Nighantu as an obscure word. But as adjective it is derived from \textit{\textasciitilde chad} 'to cover'. From that outlook its analytical structure is \(a + \textit{\textasciitilde chad} > \textit{acha}\) (apocope) > \textit{accha} (prothesis). It may be compared with Bengali \textit{acchā} 'good'. Śākatāyana admits it as preposition and in Bṛhaddevatā \textit{acha} is used as an indeclinable.\(^{53}\)

\(^{50}\) Cf. SV, p. 233.

\(^{51}\) Cf. \textit{op. cit.}, p. 450.

\(^{52}\) Cf. Pa. 1.4.69.

\(^{53}\) \textit{op. cit.} II.95.
aja (Nir.IV.25) - It has been explained by Yāśka as a part of the word 'ajāsva' of a Rgvedic verse 'asya...ajāsva' (RV I.138.4), an attribute of pūsan. He says, 'ajā ajanah'. The analytical structure of the word is, √aj 'to go' (I.E. *ag) + ac >aja. Hence ajāsva means 'one with the dynamic horses' or 'one whose horses are dynamic.' It is entirely acceptable to comparative philology. But this vocable is wrongly explained by S. Varma. He traces it as an obscure word. According to him 'ajana' means 'having no birth' and he has explained ajāsva by saying, 'Does it mean that the horses of pūsan were never born?' We never expect from him such an absurd remark.

Silence of Durgācārya in this aspect has made S. Varma rather vocal about the innovation in the significance of the word viz. 'having no birth' but it seems to put Varma besmear his intellectual recognition as a philologist.

aja-ekapāt (Nir. XII.29) - It is explained to denote the setting sun as 'aja ekapadajanah ekah pādāh, ekena pādena pātīti vā, ekena pādena pivatīti vā, ekosya pāda iti vā. To support his etymology he has also recorded an Atharva Vedic verse 'ekam pādam notkhidati' (op.cit. XI.4.21).

The analytical structure of the vocable is -

(i) aja<√aj 'to go + eka+pāda> aja-ekapāt. This change is due to apocope and devoicing (j>t).

(ii) aja + eka +√pā 'to protect' + kvip >aja eka pāt (prothesis).

54 cf. aja ajanah gatisvabhāvakah asvah yasya - AT p. 565, also cf Pā 4.2.39.
(iii) aja + eka + pa 'to drink' + kvip > ajaekapāt (prothesis).
(iv) aja + eka + pāda > aja ekapat. This etymology is phonetically treated as folk etymology based on a confusional idea about the sun's movement.

ajīgah (Nir. VI. 8) - Yāska has explained this obscure Vedic vocable as 'ajīgah...agārīh, jīgarttirgiratikarmā vā grnātikarmā vā grhnātikarmā vā. The analytical structure of the vocable is śgr 'to swallow', or to 'praise' or 'to take' + aorist (luh) 2nd person singular a (śluhlaṁśkaśāvadātāh - pā + gar + is (sigmatic is aorist) + sip (itāśca lope, rātsasya - Pā. 8.2.24. iti salopah, repāsa visarjanīyah' - cf. Devarāja under the same) > agār + īh > agārīh. This change is due to vṛddhi. Ajīga is also formed in same way.

The form is obtained from two bases and at the time of Yāska it is not used in a particular sense. It is better to trace it from the etymological root śgr 'to swallow' or 'to praise' or 'to take' + aorist 2nd per. sing. The obscurity lies in its morphological essence in tracing the vocable as an instance of non-sigmatic reduplicated aorist. It indicates the knowledge of Yāska on the 'laws of sound reduplication'.

S. Varma considers the etymology entirely acceptable to comparative philology by recording the relation of the vocable

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55 Cf. Sv. p. 100.
with other I.E. forms. I.E. *ǵhera 'to swallow'. Lith. gerti (to drink'. Lat. voro 'I eat'. 56

**ajma** (Nir.IV.13) - Yāska has rendered this obsolete Vedic vocable as 'ajma ajanim ājim' instead of etymologising it. Here the root is apparent. The formation of the word is āvaj 'to go', 'to drive' or 'to lead' + man (um 1.137).

Phonetically this pratyaksavṛtti word is very sound. S. Varma considers the etymology entirely acceptable to comparative philology. 57 The relation between I.E. guttural and OIA palatal is conspicuous in this regard. I.E. *ag-men* 'to drive', Lat. agmen 'a train' MW has rendered it as 'career', 'march' etc. 58 (cf. Sg. oymos)

**anu** (Nir.VI.22) - Yāska has explained this vocable as an opposite form of 'stula'. He says 'anuranu sthāvīyāmsam upasargo luptanāmakarana yathā sampratī. The analytical structure is anu (preposition) + u >anu. Here the suffix is elided. Phonetically this change of n>r is due to cerebralisation but Yāska remains silent about it. It indicates that he has not the sound knowledge of cerebralisation. Grammatically anu is derived as āvān 'to sound' + u ('anasca' - um 1.8). 56

56 Cf. SV p.15, 39; also cf. MP, p. 284.

57 Cf. SV, p. 39.

58 Cf. MW, p. 10.
but in the sense of paddy -'u' (dhānye nit un.1.9). S. Varma considers the etymology primitive, owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts. 59 He has stressed on the origin of ṇ as a mixed product of l+ṇ and that the vocable goes back to I.E. al+nu 'to crush'. Gk. alu 'I grind'. 60 He has also found a faint indication of Prakritism. 61 The later etymologist Sakatāyana, the founder of the root theory has traced the vocable from y/ən 'to sound'. This root is obtained only in the Dhatupātha and obsolete in later classical Sanskrit. 62 MW has traced it from y/ən 'to sound' + us and rendered as minute; an atom of time, the 54,675,000th part of a muhurta (of 49 minutes).

The phonological aspect of the vocable is very conspicuous. It reminds us the Fortunatov's law of cerebralisation which is 'in the group l + dental, in Sanskrit 'l' disappeared and the dental is changed to retroflex'. 64

atithi (Nir.IV.5) - Yāska has recorded two etymologies of the vocable - 'atithirabhyatito grhān bhavati, abhyeti tithisū parakulānīti va paragrhaṇī티 va. The

59 Cf. SV. p. 72.
60 Cf. Ibid., p. 20.
61 Ibid., p. 9.
62 Ibid., p. 7.
63 cf. MW, p. 11.
64 cf. AISL, p. 142, also cf. I.E. * pelnos, Skt. panas 'wage', Lat. pelnas 'earning'.
analytical structure of the word is (i) \( \sqrt{at} \), 'to go constantly' + \( l \text{thi} \) (up. 442). This etymology denotes 'a guest', literally, 'one who goes to homes of others'. It may be compared with various I.E. variants. I.E. * at 'to go', Ved. \( \text{ātnārah} \), Eng. itinerant, Lat. \( \text{annus} \) 'year' from I.E. * \( \text{atnos} \). Grammarians have treated it as prothesis. 66

(ii) \( \text{(abhi)}\sqrt{i + t\text{thi} > a} + t\text{thi} > \text{atithi} \). Phonetically it is being the relic of a nominal form. S. Varma considers it as an absurd etymology. 67 In this etymology the vocable denotes the fire. Moreover, Yāśka trace the vocable as an attribute of the fire as the vocable exists in the explaining Rgvedic verse for \text{agni} (RV V.4.5).

Yāśka takes the vocable as a non-bahuṣṭhī compound in his two etymologies. But in later literature we have found the vocable as a bahuṣṭhī compound in the negative sense because of metanalysis, the result of folk etymology (cf. 't\text{thi} \text{vīsēsam anapeksya bhōjanārtham grham pratyakasmād yah samāgātah sa atithīḥ}). It is explained in various sanskrit works. 68 MW 69 has traced it from \( \sqrt{at} \) 'to go constantly' or

65 cf. Sv., p. 61.
66 cf. 'prṣodarādīnī yathopadistam' - Pa. 6.3.109, also cf. Pa. 4.4.104. & Pa. 5.4.26.
68 Cf. acirasthiratvād anityasthitirasya' - Padacandrika, Vol. II, p. 519; also cf. 'anityam hi sthito yasmāt tasmādatithir. ucyate' - Manu. 3.102.
Phonetically it is sound. S. Varma considers the etymology entirely acceptable to comparative philology.

**atrai** (Nir. III.17) - Yāska has recorded two etymologies of the vocable which are called folk etymology in linguistics, based on current legend. He says, 'atraiva tritiyamrochatetety-ucustasmad atrir na trayah. The analytical structure of the vocable is (i) atra + tri>atri. This change is due to haplogly. It literally means 'seek the third in this very place.'

(ii) na + tri>atri (a negative compound) MW traces the vocable from ad 'to eat', to devour', and renders it as 'a devourer'.

**atharyu** (Nir. V.10) - Yāska has explained this obscure and obsolete vedic vocable as 'atanavantam'. The formation is /at 'to go constantly' (I.E. * at 'to go') + r + yu (vat) > atharyu. This phonetic change of t>th is due to spontaneous aspiration. Devaraja explains this vocable as /at 'to go'. + yue (yanimaniyaj damphyah) or gamanavantam 'wandering. S. Varma considers the etymology obscure doubting the possibl-

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70 Cf. Pa 2.4.65.
71 Cf MW, p. 17.
72 cf. Patanjā > phadim (Beng), also cf. atharyu = finger /at; Ngh. atharyuh = finger< /at. (Ngh.II.5), ratharyati 'to go' Ngh.II.14.
lity of correspondence of t and th in I.Ar. Moreover he puts on a question on the nature of atha in Vishvabandhu's derivation of the vocable as atha + ra + yak.

_atharvan_ (Nir.XI.18) - It is explained as 'atharvāno' thanavantasa tharvatis carati karma, tat pratisedhah'. The analytical structure of the vocable is na + ətharv 'to go' (an etymological root, absent in the dhatupātha) + lyut > atharvana. Literally, 'those who are immovably firm'. In Bengali atharva means motionless, but in skt. it is different. S. Varma considers the nature of the etymology primitive, owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic text.  

He has also investigated the relation of the vocable with I.E. * at 'fire', Lat. Āter 'black', also cf. Persian ātas, ātar 'fire'. So atharvan means a fire priest and athanavanta means 'with fire'. So athanavan ātananvan, goes back to I.E. * at fire. M. Prasad has found the obscurity in the vocable 'athana'. Though Durgācārya also follows this reading yet M. Prasad suggests for amendment of the text as; atharvāno' tharvantah and so on. Whatever it may be Yāska's etymology on this vocable gives us a clear idea of metanalysis.

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74 Cf. SV, p. 72.
75 Ibid., p. 22.
76 Cf. MP, p. 267; fn. 4.
Aditi (Nir. IV. 22) - Yāska has explained this obscure vocable as 'aditiradina devamātā. The analytical structure of the word is na+ɗ/ɗi in 'to decay + ktin ('kṛtyalyuto bahulam' - Pa.3.3.113)>a+d̐i (shortening of the root) + ti > aditi 'not decaying, imperishable'. It is a paroksa-vṛtti word. S. Varma considers the etymology obscure. He traces it from u/du 'to bind', 'to cut', and renders it as 'unbound, unimpaired'. We consider the explanation of S. Varma is inconsistent. Though grammatically it is correct yet it cannot bear the proper meaning. We may remind the rule of etymology, 'one should always examine a vocable with regard to its meaning.'

Durgācārya considers the etymology bears two views: (i) etymologists and (ii) historians. The etymologists call 'aditi' as adina 'imperishable' while the school of historians consider it as 'the mother of gods'. But this interpretation does not tally with Yāska's stylistics, as Yāska explicitly mentions the regarding authorities when he explains a vocable.

In the Nighaṇṭu the vocable is recorded in various senses - earth (I.1), speech (I.11), cow (II.11), imperishable (IV.1) and atmospheric deity (V.5). In every place the sense of the root œ/ɗi 'to decay' is existed.

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77 cf 'arthanityah pariksetah...na samśkāram adriyeta' - Nir. II.1.
According to Pāṇini 'aditi' is the mother of adityas. S. Varma considers the ground for the etymology is obscure. We think that the etymology is phonologically an instance of folk etymology, based on legend (devamātā). At present it is treated as a metanalysis (na+aditi>aditi).

adbhuta (Nir. 1.6)- It is rendered by Yāska as abhūta. He says, 'adbhutam...abhūtam, idam api tarad adbhutam abhūtamiva.' The formation is a + bhu 'to be' + kta > a+d (prothesis) + bhu (shortening of the root) + ta adbhuta. But the grammarians have derived it in a different way – at (indeclinable in the sense of sudden, probably a contraction of ati) t/bhū 'to exist' + dutac (un. 679) > ad ('jhalām jas jhasī' - Pa. a463) + bh (apocope) + uta > adbhuta. S. Varma refers to I.E. * dhebha 'to deceive' to support his philological attempt on the meaning of the vocable adbhuta = not accessible to deception and he considers the etymology loose with disregard to consonant 'd'.

We cannot accept the view of Varma. Yāska actually wants to say adbhuta and abhūta as synonymous term. By adbhuta he

78 Cf. Pa 4.1.85.
79 Cf. SV, p. 31; p. 123, fn. 1.
81 Cf. SV, p. 111.
means the supernatural (cf. 'sonitavarsādi' - Durga) and abhūta means that has not happened. The first etymology abhūta (Vedic. abhuta) bears a simple eventuality, but the another refers to an extraordinary eventuality. From phonological outlook we consider here an indication of the glide 'd' (abhūta > abhuta) which reminds us the same Vedic peculiarity as in sunara > sundara.

admasat (Nir.IV.16) - Yāska has given the etymological translation of the obscure Vedic vocable as 'admasad admānnam bhavaty admasādīnīti vādmasānīnīti vā.' The analytical structure of the vocable is (i) adma (= anna 'food') + √ sad 'to sit' or/√sāday 'to obtain' + √ sad 'to eat' + manin 'ādman' (un. 548) + √ sad 'to sit' or/√sāday 'to obtain' + kvip. Then it becomes admasat as a determinative compound (upapada tatpurusa). 82 Phonologically admasad > admasat is due to devoicing. (ii) adma + √ san 'to distribute' + kvip > adma + sa (apocope) + t (prothesis) > admasat. Here after the elision of n of the root √ san prothesis is followed 83 (cf 'hrasvasya piti kitī tuk' - Pa. 6.17). Admasādin is a root noun with primary suffix in. 84 S. Varma considers the etymology probably acceptable to comparative philology by recording the

82 cf 'adma annam, tat, prati kartavyataya sidati' - Durga under the same.
83 Cf. Devarāja on the word admasat (Ngh.IV.1). 84 Cf. MP, p. 329.

\textit{adya} (Nir.I.6) - This indeclinable is explained as '\textit{adya asmin dyavi}' to support the view of Sākātāyana that 'all words are derived from some verbal roots'. The analytical structure of the vocable is 'a' (asmin-locative singular of \textit{idam} this) + √\textit{dyu}'to shine' or to light + ī (loc. sing.) > a + dyavi > \textit{adya} (to-day) This change is due to 'dhātvadīsesā'. It may be treated also as a condensed word or contraction. Panini has mentioned this vocable in his aphorism 5.3.22 in the sense of to-day 'asminnahani'. S. Varma considers the etymology entirely acceptable to comparative philology. Here 'a' of \textit{asmin} is compared to I.E. pronominal stem e 'this or that' and √\textit{dyu} is compared to I.E. * diu, dei 'to shine'. The 'dyu' in 'adya' is a weak grade of OIA \textit{dyaus}, Lat. \textit{dies} 'day'.

By etymologising the vocable in locative case Yaska has practically given an idea of \textit{kālādhikarana}. This derivation offers Yaska a position of modern philologist.

\textit{adri} (Nir.IV.4) - It is explained as 'ad\textit{rin} ad\textit{rnātyetena, api va atteh syāt}'. The analytical structure is (i) ā +√\textit{dr } 'to split' + rīm > a (shortening of preposition, \textit{nirhrasitopasa-}
\textit{sarga} + d (apocope) + ri > \textit{adri} ('thunderbolt'). (ii)√\textit{ad } 'to

\textit{85 cf.} DPS, p. 20.

\textit{86 cf.} 'ad\textit{riva}jra ucyate' - Durgā under the same.
eat + krin > adri. It is used to denote a grinding stone used for soma pestling. He has also recorded a Brāhmaṇic passage in support of it ('te somaḍa iti ha viṣṭāyate). But in the Nighantu I.10, it is recorded as a synonym of cloud. 

This denotation of cloud is now acquired by a poetical figure of speech which is the result of folk etymology.

**adruhā (Nir. IX, 37)** - Yāska has only rendered it as 'adrogḥāvye iti va'. The use of 'va' here is doubtful. The formation is na tā/druh 'to malice', literally, 'free from malice'. Phonetically it is a result of metanalysis. Grammatically it is a root formation being substituted by a potential participle. The notable peculiarity of this obsolete vedic vocable is lack of guna while the current form is adroha.

**adharā (Nir. II, 11)** - Yāska has given the etymological translation of the vocable as 'adharah, adho'rah.' The analytical structure of the vocable is adhas +/r 'to go' > adhas + ara (guna) > adharā, literally, going downwards. Pāṇini has also used the vocable as an adjective denoting 'lower, inferior' (cf. Pa 2.2.1; 5.3.34; 5.3.39 etc.). S. Varma relates it with I.E. * ndh + the suffix ero, Goth. undar, Eng. under.

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87 For derivation see Devarāja, p. 48.
88 cf. MW, p. 19.
89 Cf. MP, p. 18.
90 Cf. SV p. 72.
adhas (Nir.II.11) - Yāśka has given the etymological rendering of this indeclinable as 'adhan, na dḥavatītyurṣvagatī, pratisiddha'. The analytical structure of the vocable is nan + dḥav 'to run' + asun (literally, not running upwards) > a + dh + as > adhas. This elision of the final part of the root is phonetically treated by Yāśka as dhātvadī sesa. Panini has also used the vocable as a morpheme substitute for adhara before the suffix (cf. 'pūrvādhārāvaranāmasi puradhavasaṃsāra' - Pa. 5.3.39). S. Varma considers the etymology primitive. It may be compared with I.E. ndhos 'under', Lat. inferne 'down', Eng. inferno 'nether-world'. Here is an indication of metanalysis in the etymology.

adhorāma (Nir. XII.13) - Yāśka has given the etymological translation of the obscure and obsolete vedic vocable from modern linguistic outlook as adhastādramodhastāt kṛnah. The formation is adhas + rāma > adha + u (hasica - Pa.6.1/14) + rāma adho-rāma. Here a + u becomes o (guna) in the synthesis (sandhi).

adhrigu (Nir.V.11) - Yāśka has given four etymologies of the vocable. Of these in the sense of agni the etymology bears some linguistic importance (cf. 'agnirapy adhriiturucvate, adhrta gamana - Yāśka.) In this sense it is formed as nan + √dhṛ 'to resist' + √gam > a + dhri (zero grade of vowel gradation or a weakened form of dhṛ) + ga (apocope) + u > adhrigu.
Agni is so called as its movement is irresistible. Cf. I.E. * geu 'to speed'.

*adhvara* (Nir. I.8) - It has been explained by Yāska to denote sacrifice as 'dhvaratir āhū́kaṁ āhū́katpratisedhah'. The formation of the vocable is naṁ +/dhvr 'to injure' + gha (cf. 'pumṣi samjñāyāṁ ghaḥ prāyena' - Pa. 3.3.118)> a + dhvār (guna) + a > adhvara. It means that 'in which there is no injury'. This naṁ-bahuviṁhi compound form is the result of 'metanalysis' according to Yāska.

We may present here some interesting explanations of the root /dhvṛ/. It is an etymological (Vedic) root. In the Dātupātha the root bears the meaning 'to go crookedly' (cf. dhvṛ hūṛcane - bhāvyādi 939). The root is now obsolete in etymological sense, but the vocable denotes even now the same sense 'sacrifice'. So Yāska has applied here his rule 'athaśi naigamebhyaḥ bhāṣikā etc. (Nir.II.2) i.e. 'the derivation of classical vocables from Vedic roots'. In the Nighantu II.19 'dhvarati, dhūrvati' etc. are recorded to denote the synonymous action to kill (badhakarmanah). But in I.E. * ndh means 'to go' (cf. Pāli - andhati 'he goes'). Padacandrika explains it as 'the absence of crooked movement' and again that 'which gives its own path'.

91 cf. dhvṛ hūṛcane, dhvaranti kautilyam kurvanti, dhvartḥaḥ kuṭilah, ac (Pa.3.1.134) avidya-mañā dhvara atra, adhvarah, adhvanām svamārāma rāti dadāti vā adhvarah (Pa.3.2.3) op. cit.
adhvaryu (Nir. i. 8) - It is explained as 'aunvaryyur
adhvaram yunakty adhvarasya neta, adhvaram kāmayata iti vā,
api vādhiyāne yurupabandhah'. The analytical structure of
the vocable is (i) adhvara /yuj 'to join', 'to institute'
+ du (by the vaiṭṭika under Pa. 3.2.180) > adhvarayu. This
change is due to the phonological peculiarity dhātvādi sēṣa
as treated by Yāska.

(ii) adhvara /yā (instead of /ni) + ku (un. 1.38)
> adhārayu (apocope).

(iii) adhvara + kyac (supa atmanah kyac - Pa. 3.1.8) + u
('kyacchandasi' - Pa. 3.2.170) > adhvar ( 'kavyadhvaraprtanasyarci
lopah' - Pa. 7.4.39) + y + u > adhvaryu. The etymological
explanation of the word is made here in usual grammatical
manner.92 This etymology indicates that Yāska was aware of
the denominative verb (nāmadhātu). Here adhvara means one
who is desirous of sacrifice.

(iv) adhvara + yu (a suffix or a nominal affix is compared
to Pāṇinian aphorism 'tadadhite tadveda' - Pa. 4.2.59). Actually
he intends to use the suffix yu in the sense of study. L.
Sarup traces it from /adhi 'to study' + yu which is formattically
impossible disregards of the consonant 'f'.93

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93Cf. IAN, p. 271.
In each etymology the elision of the final part is remarkable.

anarvan (Nir.IV.27; VI.23) - Yāska has given the etymological rendering of the obscure and obsolete Vedic vocable as 'anarvā apratyrto'nyasmin'. Now we present here the analytical structure of the vocable by following Devarāja:

\[ \sqrt{r} 'to go' + van ( 'anyedhypo'pi dṛśyante' \rightarrow Pā.3.2.75) > arvan; \]

\[ nā + arvan (non-existence of śatrvadbhāva by the rule 'arvanastrasāvanañāh' \rightarrow Pā.6.4.127) > anarvan. \] Phonetically here we find the awareness of Yāska about the phenomenon of vowel-gradation 'ablaut' in the form of \( \sqrt{r} \rightarrow \sqrt{ar} \).

anarsārati (Nir.VI.23) - Yāska has given the etymological rendering of the obscure and obsolete vedic vocable as 'anarsārātim anasālīladānam'. The analytical structure of the word is āṣṛi 'edged', or 'sharp' + \( \sqrt{r} \) 'to give' + ktin > ārsārāti 'impure gift'. nān ārsārāti (non-bahuuvṛīhi compound) > anarsārati. Phonetically we find here the metathesis in the form ārṣa < āṣṛi. This etymology is based on metanalysis.

anavabravah (Nir.VI.29) - Yāska has given the etymological translation of the obscure and obsolete vedic vocable as 'anavabravah anavaksiptavacananah'. The analytical structure of the vocable is āva + \( \sqrt{br̥} \) 'to speak' + ap (rddorap - Pā.3.3.57) > avabrava ( 'guna', prohibition of vācādesa by the rule

\[ 94 \text{Cf. SV, p. 10.} \]
'chandsyubhayathā' - Pa.3.4.117). Then nāḥ avabrava > anavabrava (nāḥ baahuvihi compound). Here brava means vacanam. This is the only literal evidence of use where v/brā is followed by the preposition 'ava'.

anavāya (Nir.VI.11) - Yāska has given the etymological translation of the obscure and obsolete vedic vocable as anavāyam anavayam yadanye na vyavayeṣu advesasa iti vā. The formation is nāḥ-ava +/1 'to go' + a > anavāya. This change is due to vrddhi.

S. Varma's contradictory explanation has confused us. Once he treat; it as 'probably acceptable to comparative philology (p. 61) and in another place he treat; it as loose with disregard of both vowels and consonants. Perhaps S. Varma has taken it as an etymology instead of etymological translation.

anas (Nir.XI.47) - Yāska has given various meanings and etymologies of the vocable. He says, 'ano vāyuranitēh, api :... vopamārthe syādanasa iva sakaṭādiva, anah sākatam, ahaddhamas-mimsāvaram, aniterrvā syājjīvanakarmanah, upajivanty enat megho'pyana etasmādeva.' The analytical structure of the vocable is (i) anas (wind)</\ an 'to breath' + asun (cf. dasāpadi unādivṛtti-9.59). It is formed in grammatical way. I.E. * an 'to breath', Lat. anima 'life'. 95

95 Cf. SV, p. 40.
(ii) anas (cart) - अनस (cart) - अनु + नाह 'to tie' + असुन > अनस (shortening of preposition, निरह्रसितोपासर्ग) + न (धातव्य शेष) + अस > अनस. It indicates the iron axle of cart. S. Varma's view is not acceptable on the disregard of vowel and consonant. 96

(iii) In the sense of cart it is also from अन 'to breathe' + असुन > अनस.

(iv) anas (cloud) अन 'to breathe' + असुन.

anumati (Nir. XI.29) - This apparent rooted (प्रत्यासावष्ट्टि) vocable is explained as अनुमातिर अनुमानानात. The formation is अनु + अन 'to think' or 'to favour' + क्तिन > अनुमाति. This change is due to apocope.

anūstup (Nir. VII.12) - Yaska has given the etymology of the vocable without rendering. He says, अनुस्तुब अनुस्तोभानात. To support his etymology he quotes a Brāhmaṇic passage, 'गायत्रीमेवत्र त्रिपदम् चतुर्थेन पदेनाः शोभाति'. The analytical structure of the vocable is अनु + अश्तुब 'to praise' + क्विप > अनुस्तुप. This change is due to devoicing which is treated as अन्तव्यपत्ति in the Nirukta. In the Nighantu 3.14 शोभति (अश्तुब) is used to praise. It is intelligible up to the time of Yaska. But in the post-Vedic literature it is obsolete, even it is absent in the धातुपाठ. So अश्तुब is an etymological root. (cf. अस्तु > स्तुति and अश्तुब > शोभा -

96 Cf SV, p. 10.
Yāska was conscious of the sandhi rule, by which a dental plosive becomes a cerebral plosive (st > st - cf. stūnā stuh' - Pa. 8.4.41). S. Varma opines that the verb ī/stubh is the bh extension of I.E. ī/steu - 'to praise'. But we think that this ī/steu is perhaps of common nature with Skt. ī/stu (stuh stutau') Skt. stauti, Av. staoiti. (cf. Skt. stobha, Ger. Loben indicates Grimm's law bh > b).

anusamāntavītvat (Nir.II.28) - Yāska has given an enigmatic explanation of this obscure vocable. He says, 'anusamāntavītvat-
tanoteh pūrvvayā prakṛtyā nigamah. Inspite of various interpretations by different scholars every student of the Nirukta feels difficulty in searching the reality of this enigmatic explanation.

Durgācārya explains tavītvat as a primary stem of the root ī/tan while Skanda-Mahēśvara's commentary deems it from ī/tu 'to increase'. Most of the scholars consider it as a form of intensive participle (vaṃluganta). MW derives sāntavītvat from sām ī/tu in intensive participle and renders as 'one who has great power to effect or accomplish.

Mehendale97, from his long discussion cannot arrive at one final solution. He gives two suggestions one of which is probably acceptable to comparative philology. It is from ī/tu

analytical structure is (ii) anu *vap 'to sow' + ka > anūpa.

Yāska was aware of the phonetical phenomenon of vowel-gradation 'ablaut in the form of samprasārana (v > u). (iii) anu +āp 'to reach' + kvip > anu + āp 'water' + ac > anūpa. But Yāska's phonetical outlook is wrong as he seeks here glide-v (prothesis) by referring an instance of prāk > pracīna.

It may be compared with I.E. * anō 'over there' and * āp 'water'. Old prus. ape 'river'. We don't know why S.Varma has treated the etymology as primitive and erroneous.

According to the Paninian grammatical system anūpa (marsh) is derived as anu +āp 'to reach' + kvip > anu + āp 'water' + ac (Pā. 3.4.74) > anu + āp ('ūdanordeśe' - Pā.6.3.98) + a > anūpa. Pāñini refers to the fact in his aphorism 6.3.97 that āp (water) becomes āp after dvi, antar and the upasargas ends with the vowel a while āp after anu (cf. Pā. 6.3.98).

anta (Nir.IV.25) - Yāska has given the etymology of this vocable to support the root theory. He says, 'anto'tateḥ'. The formation is at 'to go constantly' + a > an (prothesis) t + a > anta which denotes 'the end always keeps it distance with initial and middle at that which wanders away'. We consider the


100 Cf. Sv, P. 115; 157.

101 Cf. MP, p. 115, fn. 1.
vocable is perhaps from $\sqrt{\text{an}} + \text{kta} > \text{anta} 'death' and by expansion of meaning its current denotation is end. But I.E. * \text{anta} = against, opposite; Gk. \text{anta} - 'opposite'.

\text{antariksa} (Nīr.II.10) - It is explained as 'antarā ksāntam bhavaty antareme iti vā, śāríresvantaraksayamiti vā'.

The analytical structure of the vocable is (i) \text{antar} + ksā/kṣā 'to dwell' (tudādi class) > \text{antar} + iks (metathesis) + a > \text{antariksa} (intermediate space between heaven and earth).

(ii) ksā 'earth' + \text{antar} 'end' > \text{antar} ksā (metathesis) > \text{antar} + i (anaptyxis) + ksā > \text{antariksa} 'the end of the earth. (iii) \text{antar} + aksāv/kṣā 'to destroy' bhūvādi class. It is also a case of metathesis \text{antar} + iks (metathesis) + a > \text{antariksa}. Of five elements (earth, water, fire, air and sky) sky is lying imperishable among bodies.

S. Varma considers the etymology obscure for it leads to the disregard of vowel 'i'. He assumes 'this i is a relic of an old locative termination (\text{At}) to \text{antar}, while ks may be an irregular relic of kseti 'dwell'. I.E. * kthei 'to settle'. PadacandrikaVol. I (p. 94) derives it as \text{antar} + iks 'to see' + gha (Pā 3.3.121) = \text{antariksa} and \text{antariksa} is supported by prṣodarādi (Pā 6.3.109).

102 Cf. sv, p. 124.
antika (Nir.III.9) - Yāska has given an absurd etymology of this vocable. He says - 'antikam kasmādānītam bhavati.' The formation is ā + √nī 'to bring', 'to go into' + ika > ā (shortening of the preposition) + n (apocope) t (prothesis) + ika > antika. Padacandrikā has recorded antika as a synonym of near and explained as 'anta' syāsti antikah, anta + than (ata inithanau - Pa. 5.2.115) > anta ika (thasyekah) > antika. But I.E. *anti 'towards, against.

andhas (Nir.V.1) - It is explained by Yāska as 'andha ityannām ādhyānīyam bhavati. The formation is - andhas (food cf. Ngh.II.7) < ā + √dhāi 'to think' + asun. Then it becomes a (shortening of the preposition) + n (nut, prothesis) + dh (apocope) + as > andhas (cf. Gk. ἄνθρως). 103

He also says, 'tamāpyandha ucayate, nāsmin dhyānām bhavati, na darsānam, andhantama ityachibhāsante avamapītaro 'ndha etasmādeva'. The analytical structure is nāh + √dhāi 'to see' + asun > a + n (prothesis) + dh (apocope) + as > andhas 'darkness'. He also presents another etymology to denote blindāman. The formation is nāh + √dhāi 'to see' + a > andha (same as previous analysis, only difference is it ends with the vowel ā. In the Padacandrikā it is derived from √andh

103 Cf. It is from √ad 'to eat' in the Padacandrikā, Vol.II, p. 712. Devarāja has presented two views—the etymologists and the grammarians on the vocable - Cf. Dev. under Ngh.IV.2.
'to blind' or to lost one sight'. Whatever it may be Yāska's etymology on this vocable is phonologically sound.

**anna (Nir.III.9)** - It is explained as 'annam kasmād ānātām bhūtebhvo'ttervā'. The analytical structure is (i) ā + /nam + a > ā (shortening of the preposition) + n (prothesis) + n (dhatvādi āesa) + a > anna. This etymology cannot properly explain the modification of nam to 'nna'. This etymology perhaps indicates the ceremony of putting rice in a child's mouth for the first time. Or, it indicates that every food is bent in our mouth. (ii) √ad 'to eat' + kta (cf Pā. 3.2.102) > anna ('radabhyaṃ nigsthāto nah' - Pā. 8.2.42). This change in the final part of the root is due to nasalisation. In the Nighaṇṭu it is recorded to denote water. In this sense it is traced to √an 'to live'.

**anyā (Nir.I.6)** - Yāska has given only the etymological translation of the vocable as 'anyo nāneyah'. The analytical structure is nāh + ā + /nī 'to bring' + yat > ā (elision of preposition ā) + n (apocope) + va > anya. So the etymological sense is 'not to be brought'. But in the sense of another it may be traced as na (not) + nye (as it were) not as it were i.e. another.

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105 cf. SV, p. 4, 118.
106 cf. Padacandrikā, Vol. II, p. 712. also cf. ibid., vol. VII, p. 113. Here anna means 'which is eaten' and the derivation is √ad 'to eat' + kta > anna (cf 'ananna...' Pā.3.2.68 and 'aññāṇṇaḥ Pā.4.4.85). Also cf. Devarāja under Ngh.I.12.
107 Cf. SV, p. 85, fn. 3.
ap (Nir.IX.26) - Yāska has given only one etymology of the vocable which indicates that he was confirmed about it. He says, 'āpa āpnoteh'. The analytical structure of the vocable ap is √ap 'to reach' (svādi class) + kvip (un.2.58) ⇒ ap (shortening of initial vowel).108

In this regard S. Varma's treatment is not acceptable. He treats this derivation as indefinite due to ignorance of parallel phenomena in other languages led to the manufacture of many fictitious verbs, which have absolutely no existence in Vedic literature (p. 22). Again he takes the etymology dominated by the theory of the verbal origin of nouns (p. 85).

We think Yāska traces it from √ap 'to reach' (svādi class) that is why he says āpnoteh if he wishes to trace it from √ap 'to obtain' it would be 'āpyateh' (curadi class) instead of āpnoteh. But most of the commentators of the Nirukta explained it as √ap 'to obtain'.109

So the etymology of ap from √ap 'to reach' is linguistically sound. Cf. I.E. *āp 'water', 'river', old prus. ape river, Lith. 'upe' water.


109 Cf. L. Sarup, p. 148; SV, p. 22 √āp, lit. 'that which is obtained; AT, p. 1043; āpyate prāpyate sarvatra √āp 'to obtain' or 'to pervade'.
apatya (Nir. III.1) - Yāska has recorded two etymologies of the vocable one of which is natural outlook and the another is a folk etymology based on a legend. He says, apatyam kasmād apatātaṃ bhavati, nānena pātīti vā. The analytical structures of the vocable are (i) apa ('off, away' etc.) + /tan 'to spread' + yak (āghnyādayaśca - un.551) > apa + t (dhatvādi sēsa) + ya > apatyā, 'off spring'. (ii) naḥ +/pat 'to fall' + yak > apatyā, literally, by which one cannot fall'. It is based on folk etymology.

S. Varma assumes the word is only a suffixial extension of apa like nitya of ni. He opines that in Indo-Aryan a philological correspondence of /tan + adjectival (suffix) ya = tya would be erroneous (p. 115).

apivāta (Nir.X.7) - Yāska has given the etymological translation of this obsolete vedic vocable as 'āptavacana'. MW derives apivāt < api +/vat (a vedic root) 'to understand' and he explains svapivāta in the same manner to mean understanding well (said of Rudra). Someboby derives the vocable from /van 'to sound'.

In Bengali and Hindi the vocable vāt is used to mean 'speech or word'. Dr. Sukumar Sen explains it as tadbhava word from vārtā.

111 Cf. MW, 1281.
We consider that the vocable is actually svapivāta (revealed truth) in the Rgvedic verse VII.46.3 and Yāska has explained it as 'svāptavacana'. The vocable is a sambodhana pada and that is why accentless (cf. āmantritasya ca - Pa.8.1.19). so svapivāta is traced as svāpa (sleeping, MW.1283) < svap + vāta and denotes a soliloquers, or svāpi means a god friend or comrade (MW.1283) and svāpivāta means a honey-tongued person (which may be an attribute of Rudra). Phonetically here we find the lengthening of the vowel a.

apīcya (Nir.IV.25) - This obsolete vedic vocable is etymologically rendered as 'apīcyam apacitam apagatam apihitam antarhitam vā. The analytical structure of the vocable is (i) apa + ci 'to exist' + ya > apa + ic (metathesis) + ya > apīcya (lengthening) 'disunited'. (ii) apa + añc 'to go' (Yāska has sometimes explained a vocable by a synonymous root) + ya. (iii) apa + dhā and (iv) antar + dhā. Of these last two are merely paraphrases. Devarāja has followed first and second etymologies.113

apnas (Nir.III.11) - This obsolete vedic vocable is explained by Yāska following the Nighantu as 'apna iti rūpanāma, āpnotīti satah. The analytical structure is, āp 'to reach' + asun ('āpah karmākhyāyam', hrasvo nut ca vā,' - un. 647) > ap (shortening of the initial vowel of the root) + n (prothesis) +

113 cf. apa - ci + ya 'aghnyādītvāt tilopah' and api + añc + kvin (rtvik. etc.( Pā. 3.2.59) + yat ('bhāve chandasi ca' - Pā. 4.4.110) > api + c (acah - Pā. 6.4.138; elision of a) > api ('cau' - Pā.6.3.138, lengthened) + cya > apicyam - op.cit.
as > apaśag.

We are astonished at the explanation of L. Sarup and M. Prasad on the etymology. Both are wrongly trace it from \( \sqrt{\text{āp}} \) 'to obtain'.\(^{114}\) It is clearly expressed by Yāska that the root is \( \sqrt{\text{āp}} \) 'to reach' (svādi class), if it is \( \sqrt{\text{āp}} \) 'to obtain' then it would be \( \text{āpyateḥ} \) (cūrādi class)

apratiskuta (Nir.VI.16) - This obscure and obsolete vedic vocable is etymologically rendered as 'apratiskuto' pratiskrto'pratiskhalito vā'. The analytical structure of the vocable is (i) naṇ + prati +/kr + kta > a prati + s (prothesis) + ku (a faint indication of prakritism) + ta > apratiskuta, 'one who is not opposed by other. (ii) a prati χ/skhal 'to move' + kta > a prati + sk (de-aspiration - kh > k apocope) + ta > apratis (cerebralisation) + u (prothesis) + ta > apratiskuta. Lit. 'one who is not detached (in a battle).'

apvā (Nir.VI.12) - This obscure and obsolete vedic vocable is etymologised as 'apvā yadenayā viddho'pavīyate, vyādhir vā, bhayam vā'. The analytical structure is apa +/vi (perhaps it is an obsolete vedic root of divādi class. Otherwise it is impossible to trace the form ṭīyate) + ṭāp > ap (shortening of the preposition) + v (apocope) + ā > apvā

\(^{114}\) Cf. L. Sarup, p. 45 and MP, p. 21.
'disease or fear'. Durga traces it from /veñ tantusantāne (p. 536) and in the appendix section he explains apavīyate from apa + vi + īyate = mriyate, apacestate prānaih = prānacestābhirvijuyate (p. 199). The known form apavyayati reminds us the unnecessary expenditure for disease which is fearful to us. A Thakur traces it from /vi 'to go'. S. Varma assumes I.E. uēi 'to go' is connected with /vi 'to go'. Somebody connects it with I.E. * ap > āp 'criminal', 'damage', which is far-fetched.

apsaras (Nir.V.13) - Yāska has given four etymologies of the vocable which are called folk etymology based on traditional belief. He says, 'apsara apsārinī, api vā apsa iti rūpanāma, tadrā bhavati rūpavati, tadanayā attamiti vā, tadasyai dattamiti va. The analytical structure of the vocable is (i) ap 'water' + /sr 'to move' + asi (० 676) > ap + sar (guna) + as > apsaras. (ii) apsas 'beauty' + ra (possessive suffix) + āp > apsa (apocope) + rā > apsarā. (iii) apsa + /rā 'to take' and (iv) apsa + rā 'to give'. The last two etymologies are phonologically disregarded. 115

apsa (Nir.V.13) - Yāska has recorded three etymologies of this obsolete vedic vocable following the meaning of the Nighantu (111.7) which are linguistically called folk etymology based on traditional belief. He says, 'apsa iti rūpanāmapatsater-.

115 Cf. Sv, p. 238; also cf. L. Sarup, p. 81, fn. 2, 3, 4, 5 and 6.
The analytical structure of the vocable is

(1) naṁ + /psā 'to devour (ādādi class) + asun > a + ps (apocope) + as > apsas. To support his view he has recorded a part of vedic verse 'yadapsa' etc. (Vāj. Sam 20.17). (ii) √ ap 'to reach' + sa (un. 342) > ap (shortening of the initial part of the root) + sa > apsa. 116 In this regard he has also recorded a part of vedic verse 'apsonama' (Vāj. Sam. 14.4). (iii) It is a contraction form of 'darsanāya spastam' > da + spa > aspa (aphesis) > apsa (metathesis). Linguistically it is called a sentence word.

**Abja** (Nir. X. 44) - Yāska has given the etymological translation of the vocable as 'abjam apsujam'. From his rendering the analytical structure of the vocable is apparent - ap (< apsu, loc. pl. of ap, elision of endings) + /jan 'to grow' + da > ap + ja > apja. This change is due to apocope. Then it becomes abja in synthesis due to voicing (cf Pā. 8. 2. 39). This etymology is phonetically sound and entirely acceptable to comparative philology. In the Rgveda it is recorded as abja. 117

The morphological peculiarity of this vocable is explained from Pāṇinian grammatical system as ap + /jan + vit (janasanakhana kramagamo vit' - Pā. 3. 2. 67) > apjā (vidvanoranunāsikasyā t' - Pā. 6. 4. 41) > abjā (jhalām jasōnte - Pā. 8. 2. 39).

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116 Cf. Devarāja, under Ngh. III. 7 (p. 262).
117 Cf. MP, p. 162.
abhidhetana (Nir.VI.27) - This obscure and obsolete vedic vocable is etymologically rendered as 'abhidhāvata'.

The analytical structure of the vocable is abhi + dhāv 'to run' + tanap (in 'imperative and per. plural. by the rule 'taptanaptanathanāśca - Pa. 7.1.45') > abhi dhe (vowel harmony) tana > abhidhetana. MW renders it as 'to cover, protect' as an aorist potential 2nd per. plural form.

But we have not obtained any clear explanation of dhāv>dhe. This morphological peculiarity deems further investigation.

abhipitva (Nir.III.15) - This obsolete vedic vocable is etymologically rendered as abhīprāptim. The formation is abhi + saap 'to obtain' + tva > abhi + p (aphesis) + a (prothesis)

cf. ardadhātukasyedvalādeh Pa. 7.1.35) + tva > abhipitva means 'obtainment of necessities'.

S. Varma considers the etymology obscure but we consider the etymology is sound with Yāskian phonetic basis. Yāska himself admits the aphesis (adilopah - Nir.II.1). MW's treatment is also unsatisfactory. He treats it as abhi-/pat 'to go > abhi pit va (cf p. 65).

abhisāṅcarenā (Nir.1.6) - It is etymologically rendered as abhisāṅcāri. The formation is abhi-sam + car 'to move.'
(bṛṣyādi class) + enya (gerundive suffix, it is attached to the root which remains unchanged except when it ends in a vowel.) > abhisāṇcarenya. The palatalisation of n > ñ is due to synthesis (cf. stoh scunāscuh, Pa.344). M. Prasad opines that this suffix 'enya' was obsolete by the time of Yaska (p. 375). S. Varma left the closer study of the abhi of abhisāṇcarenya to future researchers.

We consider the complexity of S. Varma on the accent of abhisāṇcarenya is mainly for his overlooking the accent as recorded in the text of Nirukta by L. Sarup and Poona edition with Durgā's commentary etc. We have found there the vocable is accented as अभिसांकरेयम्. Varma said, 'the accent of अभिसांकरेयम् is incorrect (p. 159). But from which source he has quoted it? This bi-prefixial gerundive has been separated in the text (cf. Ṛdante dvypasargge yatra pūrveṇa vigrahāḥ, anarthakah karmaprabacaniyo vyudho va wigrhyate - 'Atharva prāti.' as quoted by S. Varma, p. 159). We deem that here is no complexity in treating the accent of the vocable (cf. 'upasargasābhivarrjam' - Phīt.Śū.81; also cf. Rk.Prāti.3.17 and 3.24).

abhīke (Nir.III.20). It is etymologically rendered as 'abhyakte'. The formation is abhi + anic 'to go' + kvin > abhi + ac (aniditām hala upadhāyā kiñiti - Pā.6.3.26) > abhīc

121 Cf. VGS, p. 187.
('ačah' - Pa. 6.4.138 - aphesis) + a > abhī ('cau' - Pa. 6.3.138, lengthening) + ka > abhūke. This change is due to gutturalisation.

According to S. Varma the vocalic relationship of i+a = 1 (e.g. abhi + a/auc > abhīka was a contraction by elision of PIA (Pre-Indo-Aryan) a (neutral ?) and compensatory lengthening of the proceeding i (p. 14). He has also treated this etymology as probably acceptable to comparative philology, by showing the relation of /ac with *ṛka 'sight'.

In the sense of battle it is explained by Devarāja as abhi - /a/ 'to go' + ṭka (alīkādayaśca - un. 4.25) > abhīka (elision of root). In the sense of near he has advised to follow Yāśka.

abhikṣaṇa (Nir.II.25) - It is etymologically rendered as abhikṣanām abhikṣanam bhavati. The analytical structure is abhi + ksana (ṛ/ksan 'to injure') > abhī (lengthening of the preposition, the opposite of nīhrasitopasarga) + ksna (syncope) > abhikṣanam lit 'facing for a moment only'. In the Padacandrika it is recorded as a kālavacāka avyaya and traced from /ksau, 'to sharpen'.

122 op. cit., p. 222.

We are astonished at S. Varma's explanation. He treats it as an obscure etymology due to the nature of corruption in 'abhīksana < abhi + iksana'. But we have not found any indication of iksana in Yāska's etymology.

abhīśu (Nir. III. 9) - Yāska has given the etymological explanation of this chiefly vedic vocable as 'abhīsavo'bhyā- śnuvate karmāṇi'. The analytical structure of the vocable is abhi + as 'to reach' + u (un 1.7) > abhi + s (aphesis) + u > abhī (compensatory lengthening of the preceding vowel of a preposition followed by an aphesis) + ṣu > abhīśu. S. Varma explains the vocalic relationship of the phenomenon i+a (neutral 2) and compensatory lengthening of the preceding i (p. 14) Still he treats the etymology loose with disregard of a vowel.

Devarāja traces it from as 'to reach' or is 'to control' (aisvarye).

abhyyarddha-yajvan (Nir. VI. 6) - This obscure and obsolete vedic vocable is etymologically rendered as abhyyarddhayajva, abhyyarddhayan yajati'. The analytical structure of the vocable is abhi + rādī 'to prosper' in causative + ac (paccādyac') + yaj 'to give' + vanip ('suyajohr vanip' - Pa. 3.2.103) > abhyyarddhayajvan. In nominative singular it is abhyyarddhayajva (cf. sarvanāmasthāne cāsambuddhau - Pa. 6.4.8 and halīyābhvo ... 

124 op. cit., p. 27.
etc. Pa. 6.1.68). We have obtained here the phonetic phenomenon guna in /ṛdh > ardha. S. Varma considers the etymology obscure even showing the relation of ardhaka (prosperous) with I.E. * al 'to grow' (p. 125).

*amati* (Nir. VI.12) - This obscure and obsolete Vedic vocable is etymologically rendered as 'amatiramanāmavī mātir ātma-mayī. The formation is ama 'soul' + mati > amati. This change is due to haplology. Devarāja treats it as amatati or amāmati (p. 357). Visvaśaṃdhu explains it as an extension of ama 'power' + ati (un) > amati (cf. VVP 378 as quoted by S. Varma, p. 31).

*amatram* (Nir. VI.1) - It is etymologised in the sense of vessel as amā aminnadanti'. The analytical structure of the vocable is amā 'innumerable, measureless' + am 'to eat' + ra > am (apocope) + at (devoicing which is treated by Yāska as antavyāpatti) + ra > amatra, lit. 'that in which innumerable people eat'... In the Padacandrika it is traced as am 'to distribute' + atran (up 385), which is different from Yāska. 125

*amatrah* (Nir. VI. 23) - This obscure and obsolete Vedic adjective is etymologically rendered as 'amatro'mātro mahān bhavati abhyamito vā'. The analytical structure of the vocable is (i) am/mā (to measure' + atran > am (apocope) + atra > amatra, lit. measureless (cf. I.E. * omā 'strength').

125 Cf. PC; Vol. II, p. 692.
(ii) a√mi 'to kill' + atran > a m (apocope) + atran > amatra lit. 'invulnerable' (cf. Devarāja, p. 366).

amavān (Nir.VI.12) - Yāska has given only the etymological rendering of this obscure and obsolete homonymous vedic vocable as amavān amātyavān-abhyamanavān svavān vā. The analytical structure of the vocable from various rendering is (i) ama 'companion' + vat lit. having companion (like ministers), (ii) ama power or terror (cf. Nir.X.21, amam bhayam vā valam vā) + vat lit. having terror or power cf. I.E. omē 'strength' (iii) ama 'soul + vat > amavat 'independent'. So it can be derived from grammatical way (cf. Devarāja, p. 356).

amā (Nir.V.1) - It is etymologically rendered as 'amā anirmitam bhavati. The formation is a +√mā 'to measure' + kvip (lit. which is measureless) > amā. Phonetically it is sound (cf. Padacandrikā Vol. III, p. 343, fn. 1387 - na māti mā mane, kvip (Pā 3.2.76), also cf. Devarāja, p. 254). Still S.Varma treats this etymology as obscure due to the improper implication with I.E. * meī 'arrow'.

amina (Nir.VI.16) - This obscure and obsolete vedic vocable is etymologically rendered as 'amina'mitamātro mahān bhavati abhyamito vā.' So 'amita' is known form. The analytical structure is (i) a√mā + kta > a mi (antavyāpatti, cf. Pā. 7.4.40) + ta> amina 'measureless'. (ii) (abhi) a√mi 'to kill

126 Cf. SV, p. 31.
+ nak (un 3.2) > amīna (prothesis-ṃ). It is a pañ-bahuvrīhi compound. Phonetically this vocable is treated as metanalysis. S. Varma suggests to trace it from ama 'force' and relates it to I.E. *omṇ 'energetic'.

amīna (Nir.VI.12) - This chiefly vedic obscure vocable is rendered as abhyamana. The analytical structure is, 'to afflict' + van (un.152) + tāp > amva > amīna. This change is due to anaptyxis. The etymology denotes something having power or terror. Cf. Eng. amoeba 'unicellular animal', Gk. amoibe - 'change'. Devarāja derives it as ama 'disease' + ṭv ('amerItva' - without showing any source) + tāp (p. 356) also cf. un.152.

amūra (Nir.VI.8) - This obscure and obsolete vedic vocable is etymologically rendered as amūdha. The formation is nañ + √muh 'to become stupefied' + kta > a + mu (lengthening of the initial vowel) dha (cerebralisation and haplology) > amudha > amūra. Possibly it was a dialectal variation of amudha.127 Perhaps it indicates that the cerebral sounds were not so current in the early vedic period. But in Yāska's time the cerebral sounds are dominated on language that is why Yāska explains amūra by amūdha (also cf. Nir.XI.2). Devarāja's explanation is very conspicuous in this regard.128

127 Cf. SV, p. 125.
amrta (Nir.II.20) - It is etymologically rendered as 'amrte amaranadhāmanau'. The analytical structure is nan + √mr 'to die + tan ('tanirmānhyām kicca' - un.368) + a mr (lack of guṇa) + ta (prothesis) > amrta 'immortality' (cf. Devarāja p. 17, 104; also cf. Pādacandrika Vol. I, p. 65 - 'na mriyate anena itiamrtem' - nectar, ibid., p. 177; also cf. Pā. vol.II p. 574, 658; Vol. III, p. 214). The vocable is semantically more important than its phonetical structure. S. Varma has not explained it.

ambuda (Nir.III.10) - It is explained with the help of a homonymous root as 'ambudo megho bhavati, aranam ambu taddo'mbudha; ambumad bhātiti vā ambumad bhavatītī vā'. Yāska here actually denotes the moving cloud by ambuda. The analytical structure is √am 'to go' (instead of √ä 'to go') + b (prothesis) + u (un 1.7) > ambu 'the moving water' (aranam), ambu + √dā 'to give' + da > ambuda (apocope), 'the giver of water. (ii) ambu + √bha 'to reveal' > ambu + √dya 'to reveal' (homonymous root) + da > ambu + d (dhātvedi sesa) + a > ambuda 'revealed like water. (iii) ambumat > ambuvat > ambut + √bha > ambut + √as 'to be' + da > ambuta (apocope) > ambuda. This change is due to voicing. Devarāja derives it as√avi 'to sound' + u > a n (prothesis) v+u > amvu > ambu. He also traces it from √r + u (un 1.26) > ar b (prothesis, cf. Pā. 3.3.1).u > ambu. It is too far-fetched (cf. p. 19). According to L. Sarup the passage is an interpolation (p. 234). In the
Padacandra's the word 'ambu' is traced from */av* 'to fall down' (Vol. I, p. 276). In the Nighantu the root */av* has been recorded to denote 'to go'. Whatever it may be, it is very difficult to explain the outlook of Yāska regarding this vocable. We leave, therefore, the closer study of this vocable to future researchers.

**amyak** (Nir. VI. 15) - This obscure and obsolete vedic vocable is etymologically rendered as amāktā iti vā abhyaktā iti vā. The analytical structure is (i) mām + */ānc* 'to move' + kvip > a mā (prothesis and apocope) + ak (syncope and gutturalisation) ami (vowel harmony) + ak > amyak (synthesis) (cf. Devarāja, p. 360). (ii) abhi + */ānc* 'to move' + kvip > abhi + ak > abhyak > amyak (varṇavyatayaya) also cf. sanyak. MW traces it from */myaks* 'to be fixed or situated (p. 837) but in the Nighantu myaksā means 'to move' (II.14). S. Varma relates it with I.E. * meik* 'to mix' (p. 126) but this relationship based on phonetical similarity cannot solve the problem of obscurity in meaning. We may relate it with Māl. amok 'violent excitement'. Padakāra does not separate it (cf. SV, p. 159).

Yāska's etymology is confusional due to metanalysis. A fanciful explanation may give as */am* 'to afflict', > ami, 'disease.' Then ami + */ānc* + kvip > ami + ak > amyak 'towards the disease.'
**ayasah** (Nir.II.7) - This obscure vedic vocable is rendered as **ayanah**. The problem arises in its morphological aspect. A Thakur has formed it as √ay 'to go' + a>aya > ayasah (in Nom. pl.). But it is perhaps from √a 'to go' + asun >e (guna) + a>ayasah.

**ayam** (Nir.III.16) - Yāska has disclosed the nature of **idam** by etymologising it as ayameta'ro'muṣnāt. It indicates that the thing which is denoted by idam is much near than the thing denoted by adas. **Ayam** bears the etymological sense √a+√a/i 'to go', which is phonologically sound. The vocable is grammatically formed as **idam** in Nom. sing. 'su> id > ayam' (by the rules idamo mah' - Pa. 7.2.108 and ido'y pumsi - Pa. 7.2.111). The etymology reminds us the well-known Kārikā -

<idamastu sannikrṣṭam samipataravartti caitado rūpaṃ adasastu viprakrṣṭam tadī parokṣe vijāniyāt.>

A Thakur (p. 423) has wrongly explained it. He has traced the word 'idam' from √in with the help of upādi suffix kam (un 596). But according to upādikāra **idam** is derived as √idi 'paramaiśvare' + kam (un. 596).

**ara** (Nir.IV.27) - It is etymologically rendered as 'arah pratyrṭa nabhau'. The formation is (√prati)√r 'to move' 'to arrange' + ap (rdoRAP-Pā 3.3.57)> ara 'the spoke of a wheel'. This change is due to the vowel-gradation 'guna'.


cf. I.E. * ar 'to arrange'. In this regard we should remember that most of the roots indicate 'movement' but there are diversity in their nature.

**arana** (Nir.III.2) - This obsolete vedic vocable is etymologically rendered as 'arano'pārno bhavati'. The analytical structure is apa /r 'to go' + asun > (elision of the preposition, but the sense is existed) ar (guna) + n (prothesis) + asun (udake nut ca' - un.636) > arnas. Then it becomes arana due to anaptyxis. S. Varma and M. Prasad both have traced it as a (apa) + rana (< /r) which is the result of metanalysis. S. Varma considers the etymology possibly acceptable to comparative philology and he relates the root /r with I.E. * er 'to be set in motion'.

**arani** (Nir.IV.10) - It is etymologically rendered as arani pratyṛta ene aṅnih. samaranaḥ jāyata iti vā' (pratyṛta is compared to the etymology of ara in Nir. IV.27). The etymological explanation is (i) /r 'to go' + ani (artisr etc.' un.259) > arani (lit. fire is being contained in the firesticks). This change is due to guna. (ii) (sam) /r + ani > arani (guna) -lit. fire is produced after the union of the kindling sticks. But it is used in dual in the Nirukta (also cf. Nir.VIII.15 ubhe = arani). It indicates that for kindling fire two sticks or two materials are always required.
S. Varma treats the etymology as possibly acceptable to comparative philology by relating it with I.E. postulate *al 'to burn', Lat. altare, 'altar' (p. 67). But it is better to relate it with Latin arderē 'to burn'.

* aranyā (Nir.IX.29) - Yāska has given two etymological explanations of the vocable as 'aranyam apārnam grāmād aramanam bhavātīta va. The analytical structure is (i)(apa) \( \sqrt{\text{ṛ}} 'to go' + anya (arternica - un. 382) > ar (gupa) + anya > aranyā lit. 'distant from village' (which is its common feature) (ii) naṅ + √ram 'to please' + yat (aghnṛādayaśca - un. 551) > a + ran (dentalisation, which is treated as antavyapatṛi by Yāska) + va > aranyā - lit. 'not pleasant'. This phonetic change is due to metanalysis which is confusional (also cf. Devaraya, p. 383). In these etymologies the nature of a forest is revealed. S. Varma considers the etymology primitive and he has suggested to use the real vedic root \( \sqrt{\text{r}} \) ran 'to be pleasant' which is phonologically sound (cf.p.73).

* aranyānī (Nir.IX.29) - It is treated as aranyasya patnī. The formation is aranyā + √/pā 'to protect' + nī (cf. indrayaruna' etc. Pa.4.1.19) > aranyā + (elision of root) + anuk (by the vārtika 'himāranyā...etc.' under Pa 4.1.19) + i > aranyānī 'the protector of forest, a deity' (cf. Dev. p.383). Yāska was conscious of the feminine suffix.
arāti (Nir.III.11; XI.2) - It is etymologically rendered in two places of the Nirukta with different meanings. Yāska says, 'arātavyādana karmano vā, adānaprajñā vā (Nir.III.11) and arātiḥ...āmitrān adānān iti vā (Nir. XI.2). The etymological explanation is (i) nān + vṛā 'to give' (Yāska has explained it with the help of homonymous root) + kiin (striyām kiin - Pa 3.3.94) arāti, lit. 'one whose acts are not generous' or, 'one whose intentions are not bountiful'. This change is due to metanalysis. Morphologically the recorded vocable arātayah is a nominative plural form of arāti (a feminine gender cf. mati). cf. I.E. * rē (i) 'to give'. (ii) It has been only rendered by āmitra or adāna, and bears the same analytical structure. Here the recorded vocable arātiḥ is an accusative plural form (cf. ari).

ari (Nir.V.7) - Yāska has given the meaning and etymology of the vocable as 'arihāmitra rochatēh. Iśvaro pyariretasmādeva. The analytical structure is (i) r/ē 'to go' + i (acaīh - un.578) > ari 'not a friend'. But here is an indication of metanalysis. Cf. rochatē 'to go' in Ngh.II.14; also cf. PC, Vol.II, p. 548. (ii) r/ē 'to go' + i > ari 'Lord'. Perhaps this r/ē is related with rochatē 'to serve' (Ngh.III.5).

MW derives ari 'enemy' from r/ē 'to give' (cf. arāti) and ari 'Lord' from r/ē 'to go' (p. 87).

We consider that here rochatēh is a form of the root r/roch 'to be infatuated' (tudādi class). The formation is
\[\sqrt{rcch} + i > r \text{ (apocope)} + i > arI. \text{ Cf. ally - friend (Eng.),} \]

Hitt. ara - friend etc.

\textit{aruna (Nir.V.21)} - It is etymologically rendered as \textit{arocanah}. The analytical structure is \(\bar{a} + \sqrt{ruc} \text{'to shine'} + ana > \bar{a} \text{ (shortening of the preposition)} + ru \text{ (apocope)} + \text{na} \) (cf. MP, p. 179) \(\rightarrow\) \textit{aruna} lit. shining. In the \textit{Padacandrika} it is derived as \(\sqrt{r} \text{'to go'} + \text{unan} \text{(arteśca -un.340).} \)

S. Varma treats it as a misleading etymology from phonological aspect due to ignorance of the fact that OIA \(r\) often went back to an original I.E. \(\bar{r}\) (p. 20). He relates it with I.E. \(\ast\text{elu} \text{'yellow'.} \) But we think that it is very difficult to trace the actual I.E. postulate. Therefore, Yāska cannot be blamed. Moreover, his etymology bears a sound phonetic basis.

\textit{arusī (Nir.XII.7)} - It is etymologised as \textit{arocanāt}. The formation is \(\bar{a} + \sqrt{ruc} \text{'to shine'} + dusac > \bar{a} \text{ (shortening of the preposition, nirhrasitopasāga)} + \bar{r} \text{(dātvādi şesa)} + \text{usa} \rightarrow \text{arusī} \text{'shining'.} \)

Devarāja has explained it from three outlooks - (i) following \(\text{uṇādikāra} - \sqrt{r} \text{'to go'} + \text{usan} \text{(un 4.74),} \) (ii) following Yāska - \(\bar{a} + \sqrt{ruc} + \text{dusac,} \) (iii) \textit{arusa} + \text{his} > \textit{arusī} (p. 43).

In the \textit{Nighantu} the root \(\sqrt{ruc} \text{(rocate)} \) has been recorded to denote 'to burn' (Ngh.I.16).
S. Varma treats it as primitive etymology (p. 73). But we consider that the etymology is phonetically sound. The change of \( \text{c} \to \text{s} \) in the vocable is due to assibilation.

\( \text{arka} \) (Nir.V.4, VI.23) - Yāska has explained this homonymous vocable from various outlook. The etymological explanation is (i) \( \text{yadenem} \ arc \text{arti} \to \text{ark} \) 'to worship' + \( \text{ka} \) (un 320)\( \to \) arka (\( \text{cokuh} \) - Pā.8.2.30) 'a deity'. This change is due to gutturalisation. (ii) \( \text{yadenena} \ arc \text{anti} \to \text{ark} \) (karanavācya)\( \to \) arka 'a hymn'. Perhaps these two etymologies are based on the Rgvedic Verse I.10.1 - 'gāyanti tva gāyatrīnāh, arcanti arkam arkinah etc. (cf. Nir.XI.9 arc 'to praise').

(iii) \( \text{arc} \) 'to live or satisfy' + \( \text{ka} \)\( \to \) arka 'food' (arcati bhūtāni). (iv) \( \text{samvṛttah} \ katukimnā \to \text{ark} \) 'to exit' + \( \text{ka} \) (katukimnā)\( \to \) vr (apocope) + \( \text{ka} \to \) ḫ (aphesis) + \( \text{ka} \to \) arka (guna) 'a tree), calatropis Gigantea (ākanda in Bengali). In the Padacandrika, it is also traced from\( \text{arc} \) 'to worship' (cf. Vol. I, p. 126).

The etymology is phonetically sound. S. Varma relates it with I.E. postulate *\( \text{erk} \) 'to sound clearly', Arm. \( \text{erg} \) 'song' (p. 40).

\( \text{artha} \) (Nir.1.8) - Yāska has explained this important vocable of linguistics as 'artho'rtaranasthō vā'. By analysis we have here two parts of which first is purely etymology
and the second is etymological rendering. The analytical structure is \((i)\sqrt{r} \text{ 'to go' } + \text{ than (un 161)} > \text{ ar (guna) } + \text{ tha } > \text{ artha, lit. 'gone to'}.\) It is observed by Yāśka that artha (meaning) is gone to śabda (word). (ii)\(\sqrt{s}\) 'to go' (araṇa) +\(\sqrt{sthā} \text{ 'to stay' } + \text{ kvip } > \text{ ar (guna) } + \text{ tha (aphesis)} > \text{ artha } 'staying after utterance'. In the Padacandrika it is traced from\(\sqrt{artha} \text{ 'to pray' } + \text{ gha}χ > \text{ artha (cf. Vol. II, p. 753)}\).

S. Varma has explained it in the sense of wealth (p. 40) and by relating it with I.E. *ar 'to be set in motion' he treats the former etymology as entirely acceptable to comparative philology.

It is explained by various scholars but nobody can taste its real essence. It is more important from semantical outlook than its phonetic aspect (cf. chap. III on the vocable artha).

ardha (Nir. III. 20) - Yāśka has given three etymologies of the vocable as ardham harater viparitāt, dhārayater vā syāt, uddhṛtam bhavati, rdhnoter vā syādrddhatamo vibhāgah'. The etymological explanation is - (i)\(\sqrt{hr} \text{ 'to take away' } + \text{ ap (ˈrdorap - Pā.3.3.57) } > \text{ har (guna) } + \text{ a } > \text{ arh (metathesis, which is indicated by Yāśka as viparitāt), + a } > \text{ ardha (cerebralisation) } > \text{ ardha (dentalisation) } > \text{ arddha (Gemination) cf. Lat. ordo, Germ. ort 'place', skt. parardha etc.}
(ii) \( \sqrt{dhr} \) 'to hold' + \( \text{ap} \rightarrow \sqrt{dhar} \) (guna) + \( \text{a} \rightarrow \text{ardh} \) (metathesis) + \( \text{a} \rightarrow \text{ardha} \). But why it is in causative sense? S. Varma (p. 73) relates it with I.E. * \( \text{er} \) 'to separate' with \( \text{d} \) extension.

Lith. \( \text{ardyti} \) 'to split'. Actually this etymology denotes the meaning 'part'. (iii) \( \sqrt{rdh} \) 'to increase' + \( \text{ap} \rightarrow \text{ardha} \). This change is due to \( \text{guna} \). In the Padacandrika (Vol. I, p. 109) it is derived from \( \sqrt{rdh} \) with the suffix \( \text{gha} \) by \( \text{halaśca} \) (Pā. 3.3.121), but how could be prohibited the \( \text{vṛddhi} \) (lengthening by the Paninian rule 'acoñiti' ato upadhayāḥ', etc.)

It is not clear to us why S. Varma considers the etymology absurd (p. 118) and obscure (p. 126) assuming the lurking of folk etymology.

\( \text{arbuda} \) (Nir. III.10) - Yāska relates it with \( \text{ambuda} \). The formation is \( \sqrt{r} \) 'to go' + \( \text{ar} + \text{b} \) (prothesis) + \( \text{u} \) (up.1.7) + \( \text{arbu} + \sqrt{\text{da}} + \text{da} \rightarrow \text{arbuda} \). Bhanu derives it from \( \sqrt{\text{arv}} \) 'to injure' + \( \text{udac} \) and Bhoja treats it as \( \text{arti} + \text{udan} \) (cf. PC, Vol. III, p. 481, fn. 1756).

\( \text{arbhaka} \) (Nir. III.20; IV.15) - It is etymologically rendered as 'arbham avahrtam bhavati'. The formation is \( \text{ava} - \sqrt{hr} \) 'to bring down' + \( \text{ka} \) (lit. that which is brought, easily) \( \text{e} \) (ava) - \( \sqrt{bhr} \) (aspiration cf. \( \text{hrgrahorbhāśhandasi} \) under Pā. 3.1.84) + \( \text{ka} \rightarrow \text{a} + \text{bhar} \) (guna) + \( \text{ka} \rightarrow \text{arbhaka} \) (metathesis).

Also cf. Dev. p. 312. S. Varma relates it with I.E. * \( \text{orbo} \) 'orphaned'.
aryaman (Nir.XI.23, II.13, VI.31) - It is etymologised as arin nivacchati. The etymological explanation is arin 'enemy' (cf. Nir.V.7) +√yam 'to control + an> arin + am (aphesis) + an> aryaman (synthesis cf. iko yanaci - Pā. 1). Unādikāra derives it as aryam +√man 'to measure' + kan (un. 1.157).129

ārva (Nir.X.31) - It is etymologically rendered as 'ārnavā'. It is explained with the help of homonymous root √ir 'to go', 'to agitate' (adādi class) (cf. Ngh.II.14, irte 'to go') instead of √ir 'to go'. Actually Irana is used here to denote 'subservient' of something (here the deity, dadhikāra). The formation is √ir 'to move' + vanip (ātomaninkvanibvanipasca Pā 3.2.74), anyebhyopi ādṛśyate - Pā. 3.2.75) > ar (guna) + van >arvan. In nominative singular, the form is arva. S. Varma relates this √ir with I.E. *er 'to be set in motion' (p. 115) (also cf. Dev. p. 120; and PC, Vol. II, p. 584).

alātma (Nir.VI.2) - This obscure and obsolete vedic vocable is rendered as alamātardana. The etymological explanation is alam (indeclinable, used to mean sufficient) + a (preposition, used to mean towards) +√trd 'to pierce' (trdir himśanādarayoh- rudhādi class) + kna (un. 686)> ala (apocope) a + tr (apocope) + na >alātma (gunaḥāva) lit. which is

sufficient for piercing towards something.

Here we find that how Yāska has supported the view that all words are derived from some verbal roots. Once he has discussed it by taking part as an oppositionist that 'substantives should be named according to the regular and correct grammatical form of a verb, so that their meanings may be indubitable', e.g. trnam as tardanam (cf. 'athāpi ya esām nyāyavat kāramaṃikah samśāro yathā cāpi pratīarthāni syustathainānyācaśkiran...tardanam iti trnam—Nir.1.13). That is why he has explained trna as tardanā (Nir.VI.2). But S. Varma said 'the relation of trna (Nir.1.13) to trā can hardly be accepted (p. 32). Devarāja’s explanation in this regard is notable.

He derives it as alā + /trā 'to injure' + na (vīna ...etc. un 3.13, but we have not found this in Siddhānta Kaumudi) alā (nipātana) + tr (apocope) na > alātrna. Uṇāḍikārā derives it as /trā 'to injure' + kna (un.686). It is not analysed in the Paḍapāṭha. It is an antodātta word.

avata (Nir.V.26; X.13) - It is etymologically rendered as avātito māhān bhavati (Nir v.26). The analytical structure is ava +/at 'to go' + kta > ava + at + ta > ava ata (haplology) > avata (śakandhādisu paraśūpaṃ vācyam - vārtika under Pā 6.1.94). S. Varma finds here the philological deformity. Devarāja derives it as ava +/at + ac (p. 293) and in the Paḍacandrika it is derived as avala + atan- un.4.81 (cf. PC, Vol. I, p. 256).
In the later literature it is used as *avata* due to spontaneous cerebralisation.

*avani* (Nir.III.9) - It is explained in plural form as *avanti karmāni*. The formation is */av* 'to go' (in the Dhātu-pātha, */av* is used in various senses - cf. Sīkau. Pt.III, p.157) + *ani* (un.259) > *avani* - lit. 'they are going to actions' (cf. Dev. p.8). M. Prasad derives it as */av* 'to love' + *ni* (p.156). Upādikāra derives it as */av* 'to protect' + *ani* (un.259) cf. Lat. *aveo* also cf. PC vol. II, p. 4.

S. Varma has blamed Yāska by saying the poverty of imagination.

*avasa* (Nir.I.17) - It is explained in the context of showing the importance of etymology in word-analysis. Yāska traces it as a noun form as in the Rgvedic verse - 'avasāya padvate rudra mṛda etc.' (X.169.1). He has etymologised it as *avater gatvārthasyāso nāmakaranāh* (tasmāṇṇāvagrhnanti). The analytical structure is */av* 'to go' + *asa* (suffix) > *avasa* lit. 'a food which has feet for going'. Phonetically it is sound. But this word analysis causes some complexity in accent-अन्तर. Here *sa* is udātta but how? Is there any similarity between *asa* and *asun* suffix?

*avasāya* (Nir.1.17) - Yāska has explained it as a verb separating it with *ava*. He says 'avasāyāsvāniti syatirupaarsto vimocane (tasmād avagrhnanti). The analytical structure is - *ava* + */go* 'to finish' + *lyap* > *avasāya*, lit. 'having released'.

as \textit{ava} + \textit{sa} means 'to release'. S. Varma traces the vocable from \textit{sa} 'to release' (p. 61). But actually the root is \textit{so} 'to finish' (divādi class - antakarmāṇi, form -\textit{svati} etc.). In the Dhātupāṭha we have not found the root \textit{sa} 'to release'. Phonetically this \textit{so} > \textit{sa} is due to vowel harmony. Here \textit{avasāya} is not the form of fourth case-endings.

\textit{avāra} (Nir.II.24) - It is etymologically rendered as \textit{avaram}. The formation is \textit{ava} \textit{r} + \textit{ghan} (Pa.3.3.19) > \textit{avāra}. This phonetic change is due to \textit{vrddhi} (cf PC, Vol. I, p. 280).

\textit{avirā} (Nir.VI.31) - It is etymologically rendered with the help of homonymous root as \textit{avalām}. The formation is \textit{nā} + \textit{vir} 'to display heroism' or 'to overpower' (cf Nir.I.7) + \textit{ac} + \textit{tāp} \textit{avāra}. This is due to metanalysis.

\textit{asmacakra} (Nir. V.26) - It is etymologically rendered as \textit{āsanacakram} asanacakramiti \textit{va}. So the vocable is derived either from \textit{as} 'to pervade' or from \textit{as} 'to throw'. The formation is \textit{as} + \textit{man} or \textit{as} + \textit{man} > \textit{asman} (palatalisation).

\textit{asmāsyā} (Nir.X.13) - This compounded vocable is etymologically rendered as \textit{āsanavantam} \textit{āsvandavantam}. The formation is \textit{as} 'to pervade' + \textit{man} > \textit{asma} and \textit{a} + \textit{syand} 'to flow' > \textit{asya}. This change is due to apocope.
āśīla (Nir. VI.23) - It is etymologically rendered as āśrīmad viṣamam. The analytical structure is āśrī 'unpleasant' + ra (in the sense of matup) > āśrīra > āśīla. This change is due to lakāri bhavan. The etymology is the result of metanalysis (cf. PC, vol. I, p. 208).

āśva (Nir. II.27) - This is a very conspicuous vocable in which Yāska's sound knowledge on etymology, philology and semantics is reflected (also cf. Chap III on the same).

He says on the etymology of the vocable as 'āśvah kasmād, āśvate adhvānam, mahāsano bhavatīti vā. He has given this etymology during the explanation of the synonyms of horse as recorded in the Nighaṇṭu I.14. So it is a purely etymology. The formation is /āś 'to pervade' 'to occupy' or /āś 'to eat' + kvan (un 149) > āśva. This is due to prothesis (v). Phonetically it is sound (cf. PC, vol. II, p. 583).

āśvinau (Nir. XII.1) - It is etymologised as āśvinau yadvyaśhuvāte sarvam rasenānyo jyotiśānyah, āśvair āśvināvitya-urnavābhah'. The analytical structure is (i) /āś 'to pervade' + in > āśvin (Glide v). This is always in dual form i.e. āśvinau. (ii) āśva₁³₀ + in (astyarthe) > āśvin. This is due to apocope. In nominative dual āśvinau.

The etymology, given by Aurvāvābha is an instance of folk etymology based on a lost legend.

130 The root /āś is existed in various etymologies e.g. prṣni, dis, aśṭan, āśva etc.
In the Rgveda we find various etymologies of the same vocable e.g. \( \text{asvina svasv\(\) (RV 7.68.1), asvebhirasvina (RV 8.5.7) and asrantavasvina (RV 8.5.71) etc.} \)

\( \text{asvini (Nir.XII.46) - Yaska has explained it as asvinoh patni' (the wife of A\(\text{s}v\)ins). The A\(\text{s}v\)ins are always dual but their wife is one, that is why it is used in singular form. It is explained from sound phonological outlook. The accent and grammatical form of this vocable is regular.} \)

\( \text{astan (Nir.III.10) - Yaska has etymologised this number from} /\text{as' to pervade}' (cf. astavasnoteh). The formation is /\text{as' to pervade' + kanin (un 155)} > \text{as' + t (prothesis) + an > astan} (spontaneous cerebralisation) lit. the number which having pervaded seven, reaches (the next number) cf. SV, p. 86. \)

This etymology helps us to know the linguistic palaeontology. In most of the Indo-European languages the form is almost same. The forms are I.E. *okto, Skt. asta, astau (always plural), Āv. a\(\text{st}\)a, Phārṣi - h\(\text{ast}\)a, Arme. ut, Gk. okto, Lat. octo, Airish. Ocht, Goth. a\(\text{ht}\)au, Ger. acht, Eng. eight, Lith. asztuni, Slav. osmj, Hindi. ā\(\text{th}\), Beng. ā\(\text{t}\).

\( \text{asakram (Nir.VI.29) - This obscure and obsolete vedic vocable is etymologically rendered as asamkramanin. The} \)

\[ \text{131 Cf. Sanskrit and European Languages - Bhawani Shankar Trivedi, p. 175; also cf. MW, p. 116.} \]
analytical structure is $nān + sam + /kram $to move$ + vit$.
(jana-sana-khana-krama-gamo vit - Pā. 3.2.67. It is applicable
in the Veda even to prepositional form) $a + sa (Pā 6.3.4) +
krā (apocope and lengthening - cf. 'vidvano...' Pā. 6.4.41)
> asakrā (also cf. Dev. p. 369). It is phonologically sound.

asaścanti (Nir. V.2) - This obscure and obsolete vedic
vocable is etymologically rendered as asajyamāne iti vā,
avyudasyantyāviti vā. With the help of homonymous root the
analytical structure is $nān + /sac 'to attach' + satr nīp
> asasc (prothesis-Vedic) + anti > asascanti (cf. Dev., p. 332).
It is phonologically sound. In the Nīgh. II.14, asascati =
gacchati but in Dhatupātha /sac 'to attach'.

asāmi (Nir. VI.23) - This obscure and obsolete vedic
vocable is etymologically rendered as asāmi sānipratisiddham,
sāmi syateh'. The analytical structure is sāmi- /so 'to finish
+ mi (prothesis). Then it becomes asāmi due to metanalysis.

asikni (Nir. IX.26) - This chiefly vedic vocable is
etymologically rendered as asiknyasūktā'sitā. The analytical
structure is /si 'to bind' + kta > sita 'white'; nān + sita
+ tāp > asitā 'dark' > asikni (the vedic feminine form. cf. asita-
palitayoh pratisedhah' - Vārtika under Pā. 4.1.39 and 'knana ityake
vārtika under the same). Yāska also renders it as asuklām. From
that term asikni is formed as āsuklā > āsuki > āsikni > asikni.
This change is due to dentalisation.
asitā (Nir.IX.26) - This familiar form of asikñī is explained as sitamiti varmanāma tatpratīsedho’ sitam. The formation is /si + kta > sita, nañ + sita > asita. This is due to metanalysis.

asinvatī (Nir.VI.4) - This obscure and obsolete vedic vocable is etymologically rendered as asamkhādantau. It is explained with the help of synonymous action. The formation is /si 'to bind' but here it is used in the sense 'to eat well' as the roots are used in various senses, so /si 'to eat well' + tāt satr + ṇīp (ugitaśca (Pa.4.1.6) > si + nu (prothesis) + at + ṇīp > sinvatī; nañ + sinvatī > asinvatī, (cf. Dev. p. 351), lit. 'she who is eating without chewing well'. It is a form of Nom.dual.

S.Varma has recorded various acceptable points to drive away the obscure nature of the vocable (p. 242). One of them is sound from phonetical outlook which is traced from /sīnv 'to use' - ā. Mādhaviya Dhatuvṛtti. He also relates it with I.E. * sā, sā 'to satisfy'.

Yāśka’s etymology on this vocable is based on metanalysis.

asu (Nir.III.8; X.34) - In the sense of life it is etymolised as 'astah sarīre bhavatī' (III.8), and in the sense of wisdom 'asyatyanarthān, astāgāsyāmarthah' -(Nir.X.34). The formation is same in both cases as /as 'to throw' + u (uṇ 1.10) > asu. It is phonetically sound.
asunīti (Nir.X.39) - Yāska has explained this vocable to denote an atmospheric vedic god as asunītirasaṁnayati'. The analytical structure is asu + ni 'to bring' + ktin (krtvālyuto bahulam' - Pā.3.3.113) > asunīti (cf. Dev.,p. 391) lit. 'that which brings life'. Phonetically the vocable is sound.

asura(Nir.III.8, x.34) - It is etymologised from various outlooks as 'asurā asuratāṁ sthānesvastā sthānebhya iti vāpi vā'asurīti prāṇanāmāstah sarīre bhavati tena tadvatāh.' The analytical structure is (i) naṁ - su +/ram 'to please' > asura This is due to apocope. It means 'not very please in a place' or restless. (ii) /as 'to throw' + uran (un.42) > asura (prothesis) lit. 'thrown out of their positions'. Both these etymologies are treated as folk etymology based on a legend as the Asuras, when uprooted from their places, became unhappy. (iii) asu 'life' + ra (possessive suffix) > asura 'full of life'. cf. Avesta- ahura 'lord'.

Again it is derived as the opposite of sura (god), taking the source from Brāhmaṇa literature as 'asorasurānasṛjata, tadasurānasuratvan' (cf. TaiBr.2.2.9.5; 2.2.9.8; 2.3.8.2 etc.). So the formation is (iv) a - su + ṇasi (ablative singular) > asoh > asura lit. born out of evil place'. This is due to metanalysis.

132 Cf. sura (Nir.III.8) which is the result of confusional sound change due to metanalysis of the word asura as a+sura.
In Nir.X.34 it also gives us some ideas of the nature of the vocable as (v) *asu* 'wisdom' or 'life + ra (possessive suffix)>asura, and (vi) *vasu* (water' or 'wealth' + ra > asura. This phonetic change is due to aphesis (also cf. asuratva).

*asuratva* (Nir.X.34) - It is etymologised as asuratvam ādiluptam. The formation is vasu 'water' + ra + tvā > asuratva. This change is due to aphesis (ādilopah). Still S.Varma considers the etymology loose (also cf. asu and asura).

*asūrte* (Nir.VI.15) - This obscure and obsolete vedic vocable is etymologically rendered as 'asusamśritāh'. The analytical structure is asu 'breath' + ā/īr 'to move' + kta > asūrta. This is due to aphesis (elision of 'ī') and lengthening of the previous vowel. Then it becomes asūrte in locative singular (ṅī) - cf. Dev. p. 359, also cf. sūrte.

*asad* (Nir.III.16) - Yāska has disclosed the real nature of the vocable 'adas' by giving the etymology as 'asavastātaro-smāt'. The analytical structure is /as 'to throw' + kta > asta > atas (metathesis)> adas (voicing). His outlook is acceptable as we know 'that' is thrown at a distance from this (adasastu viprakṛṣṭam). From grammatical outlook asad is formed as adas + su >asad ('adasa au sulopaśca' - Pā.7.2.107) (also cf. DPS, p. 19). S. Varma relates it with I.E. *e-sā-u, a combination of three different pronouns.
askrdhoyu (Nir.VI.3) - This obscure and obsolete vedic vocable is explained as 'askrdhvayuh'. The analytical structure is nañ-kṛdhu (व/क्र + ku - उ.1.23) + āyuh > askrdhoyuh. This phonetic change is due to prothesis (s) and vowel harmony. But Devarāja derives it as a व/क्र + धā (in causative) + uṣi (नित्वात युगागमाः, धकारास्य धोभावः) - op.cit., p. 350.

S. Varma considers the etymology loose with disregard of vowels (p. 105).

asmayu (Nir.VI.21) - It is etymologically rendered as 'asmān kāmāyamānāh'. The formation is asmād + yu > asmayu. Yāska was conscious about the formation of some adjectives by adding the suffix 'yu' (cf I.E. *ju). There are numerous example of this suffix used to denote 'desirous of' e.g. idamyu, rtāyu, vasuyu, śravasyu, adhvaryu etc. in the Nirukta (cf. MP, p. 333, fn. 3).

ahan (Nir.II.20) - It is etymologised as upāharanti asmin karmānī. The formation is ā + व/हर 'to accomplish' + kanin >ā (shortening of the preposition) + h + an >ahan. This is due to apocope. Uṇādikāra derives it from व/हā 'to leave' (नa jahāti kālam, nañi jahāte' - उ.157). Also cf. PC, vol.I, p. 137; AT, p. 295; DPS, p. 79, Bālamanorāmā under Sīkau. Aphorism. No. 156, etc.

ahi (Nir.II.17; X.43) - It is etymologised as ahirayanād evyantartikāse ayamāpitāro 'hi retasmād eva, nirhrasitopasarga āhantītī'.

The analytical structure is (i) √i 'to go' + in (un 577) > ay (guna and ayādēśa) + i > ahi. This is due to antavyapatti. Another ahi 'snake' is also the same. (ii) ñ + ahān 'to attack' + in > a (shortening of the preposition) + h (dhātvādi sēṣa) + i > ahi. Unādikāra also supports the Yāskian process regarding the etymology of the same. He also tries to support the view that all words are derived from some verbal roots (cf. Un.577, Si. Kau.Pt. IV, p. 276, also cf. PC, vol. I, p. 261).

S. Varma's explanation is not acceptable in this regard. He considers the etymology absurd by tracing it to √i + ñ + ahān (cf. p. 118). But it is not Yāska's opinion to hotchpotch the roots in such way.

ahigopā (Nir.II.17) - It is etymologically rendered as 'ahinā guptāh'. The analytical structure is ahi + √gup 'to protect' a > ahigopa (guna); ahigopa + tāp > ahigopā (waters hidden by the cloud, also cf. ahi).

ahravāna (Nir.V.15) - This obscure and obsolete vedic vocable is etymologically rendered as ahrītavāna (an apparent-rooted word). The formation is a + √hṛi 'to be bashful' (lajjāvām juhotvādi) + √yā 'to go' + lyut > ahravāna. This change (i > a) is due to vowel harmony.

S. Varma considers the etymology obscure for the impossibility of guna in ahravāna (p. 126). But we consider that here hra is a substitute form of hṛi and guna is unnecessary (cf. Dev., p. 340).
āksāna (Nir.III.10) - This obscure and obsolete Vedic verbal form is etymologically rendered as āśnūvāna. The analytical structure is /as 'to pervade' + sānac > as + s (prothesis, cf. sibbahulam leti - Pā.3.4.34 + ana > ās sāna (lengthening of penultimate cf 'sibbahulam nidvaktavyah') > āssāna (vrascādityāt) > āk (gutturalisation) + sāna (cerebralisation - cf. ādesāpratvayayoh - Pā.8.3.59) > āksāna. This change of spirant to guttural is a very common feature in I.E. languages.

In the Nighantu the vocable is recorded as a synonym of action 'to pervade'. In the Dhatupātha both the bases /aks and /as are used to denote the same action 'to pervade'. In Yāska's time the base /aks is obscure to denote pervade and /as is a popular form. That is why he has taken the help of the base /as in explaining the vocable 'āksāna'. Still S.Varma treats the etymology obscure and M. Prasad has found the existence of ā in āksāna.

āgas (Nir.XI.24) - It is treated as āhpūrvād gameh. The analytical structure is ā + /gam 'to go' + asun > āgas. This change is due to apocope. But the grammarians have traced it from /in 'to go' with the help of unadi suffix asun (un 651). But their outlook is far-fetched as they put here a substitute āg in the place of /in (cf. PC, vol.II, p. 566).

S.Varma considers the etymology particularly dominated by the verbal origin of nouns and based on fictitious verb due to ignorance of parallel phenomenon in other languages (cf. p. 22, 86).
Yāska's etymology on the vocable is of confusional origin due to metanalysis. We consider that it is better to trace the vocable from āgha 'sin' and āgha → āgas is possible through deaspiration. It is from the I.E. postulate *agos 'guilt' and related with Gk. ágos, 'guilt'.

āghṛṇī (Nir.V.9) - This obscure and obsolete vedic vocable is etymologically rendered as 'āgatahrṇīh'. The analytical structure of the vocable is ā +/gṛ̥m 'to go' + hrṇi (ℎ/ṛ) > āg (apocope) + hrṇi. Then it becomes the aspirated form in synthesis - āghṛṇī. It is a very common phonetic tendency.

Skandasvāmī prefers the reading āgatahrṇīh as he supports the term ēhrṇī instead of hrṇi.

āṅgūṣa (Nir.V.11) - This obscure vedic vocable is etymologically rendered as āghosah. The analytical structure is ān +/ghus 'to proclaim aloud' + ān > āṅgūṣa. This is due to deaspiration and lengthening of the following vowel. Here the vocable retains almost its basal form. Devarāja's explanation in this regard is not satisfactory. He has derived it as ān +/ghus + ghan presenting the irregular nasalisation by 'ā no'nunāsikas-chandasi (Pā.6.1.126). This rule is only applicable when an is followed by a vowel, but the same is impossible here.
We consider the etymology is phonetically sound, as de-aspiration is a very common phonetic phenomena.

\textit{ācārya} (Nir. I.4) - It is etymologised as \textit{ācārya ācāram grāhavaty-ācinoty-arthān ācinoti buddhimiti vā}. This etymology helps us to know the true history of the vocable. The formation is (i) \textit{ācāra (ā +v/car + ghañ) + yat (tatra sādhuh - Pa.4.4.98)} or \textit{ā +v/car + nyat >ācārya} (according to the grammarians) lit. one who gives the traditional precepts, (ii) \textit{ā+\textit{ci} 'to arrange' lit. one who properly arranges the objects and (iii) \textit{ā +\textit{ci} 'to develop' lit. one who enriches the intellect of a pupil. Of these first etymology is phonetically sound based on the familiar phonetic tendency \textit{vrddhi}.}

S:Varma considers the etymology primitive (p. 71,241) but his arguments are not strong.

In this regard it may be mentioned that the germ of the first etymology lies in Manusmṛtī 2.140 as -

\textit{"upaniyāḥ tu yah sīsyam vedamādhyāpayed dvijah sāngam ca sarahasyam ca tamaśācāryam pracāksate."}

The second and third etymologies are more clearly followed in the Padacandrika as - \textit{‘mantra vedah tasya 'panayana pūrvkam granthato’rthatasa vyākhvyātā pratipādayitā ācaryate jñānotkarsāva sevyate iti} (Vol. II, p.494).

\textit{āji} (Nir.IX.23) - It is etymologically rendered as \textit{ājerājavanasyājavanasyeti vā}. The analytical structure is
(i) \(\tilde{\alpha} + N/\tilde{\iota}\) 'to conquer' + \(\tilde{\iota}\) > \(\tilde{\alpha}i\), and (ii) \(\tilde{\alpha} + N/\tilde{\mu}\) 'to go swiftly' (cf javati 'movement' - Ngh.II.14) + \(\tilde{\iota}\) > \(\tilde{\alpha}i\). Both cases this change is due to apocope.

But if we take the vocable \(\tilde{\alpha}javana\) is the result of \(\tilde{\alpha}ju\) (compel to work without payment or unpaid labour), it presents an idea on the social aspect of compelling work of soldiers at the time of Yāska.

Devarāja derives it as \(N/\alpha j\) 'to go' + \(in\) (un 4.127) > \(\tilde{\alpha}i\) (vrāḍhi) (also cf. PC. Vol. II, p. 642).

Pāṇini has recorded it as a final member of a compound form Padaji. Perhaps his intention is \(\tilde{\alpha}ji\)\(<N/\alpha j\) 'to go' (cf. Padātika < \(N/\alpha t\) 'to go'). MW (p. 133) derives it from \(N/\alpha j\) 'to go' in the sense of combat and from \(\tilde{\alpha} + N/\tilde{\iota}\) 'to win' in the sense of conquer.

S. Varma finds the violent disregard of vocalic quality when it is from \(N/\mu j\) instead of \(N/\tilde{\iota}\) (cf p. 23).

Yāska's etymology on the vocable is of confusional origin based on metanalysis. It is better to trace the vocable from \(N/\alpha j\) 'to go' (cf. I.E. * \(\tilde{\alpha}g\) 'to drive', Mid.Irish ag 'battle').

\(\tilde{\alpha}ni\) (Nir.VI.32) - It is etymologised as araṇāt. The formation is \(\tilde{\alpha}r\) 'to go' + \(n\) > ar + \(n\) > alni (lakārībhavān) > \(\tilde{\alpha}ni\). This change is due to apocope and compensatory lengthening of the initial vowel. Here the cerebralisation
is due to the existence of n in its primary stage after r.
(cf. Fortunator's Law, also cf. I.E. * ol + ni > elel 'to bend'
Gk. olene 'elbow'. In the Padacandrika it is trace from /an

ānda (Nir. VI.32) - It is etymologically rendered as
āndavānī iva vṛdayati. The analytical structure of the vocable
is āni (ə/əm) + vṛd 'to make firm' + a ąn (apocope) + d
(apheresis) + a＞ānda. Perhaps it is the result of contraction.
According to S.Varma here the 'd' is actually a suffix but read
as a part of verb (p. 94). It is better to trace its origin
from Austroic languages. The cerebral sounds are perhaps the
result of non-Aryan influence (cf. Santali - ęd or ęd - cf.
SL, p. 22).

ātman (Nir. III.15) - It is etymologised as 'ātmatater-
vāptervāpi vāptā iva syād yāvad vyāptibhūta iti'. The
analytical structure of the vocable is (i) /at 'to go constantly'
+ manin (un 592)＞ātman (vṛddhi) (cf. PC Vol. I, p. 167);
(ii) /āp 'to pervade' + manin (un 584)＞ātman. This is due to
antavyāpatti. As the soul is all-pervading so everything is
pervaded by soul. It is semantically sound but phonetically
unsound as p＞t is impossible in OIA. Perhaps here is a faint
indication of prakritism - Skt. ātmā, Pkt. appā.133 Skt.

āptajana is from ātmā through ātpā (only the change of final letter). In Girnar Inscription this ātpā becomes appā.

This vocable is almost analogous from phonetical outlook in various I.E. languages - Old Ger. ātum, Angl. sax, edhm; Mod.Ger. Athem, odem; Gk. ăytmen, thumos etc. The phonemes a, t and m are in most cases (cf. MW, p. 135).

ādaghna (Nir. 1.9). This obsolete vedic vocable is etymologically rendered as āsyadaghna. The formation is āsya (*sas) + daghnac (use to denote measurement cf Pā.5.2.37) >ādaghna. This is due to aopcope or it may be a contracted form.

In classical skt. literature daghna is used as a suffix to denote measurement. But in the Vedic literature 'daghna' is also used as a noun form to denote measurement or an adjective.

āditeya (Nir.II.13, VII.29) - It is etymologically rendered as aditeh putram. The formation is aditi + dhak (in the sense of her son Pā.4.1.120) adit (Yrddhi cf. 'kiti ca' Pā.4.120) 'lopo vyor balih' - Pā.4.120) + eva (Pā. 7.1.2) > āditeya. So Yāska was conscious about the nature of the secondary suffix dhak. Perhaps here is the germ of the apatya suffix of the latter grammarians like Pāṇini etc.

āditya (Nir.II.13, XII.35) - It is etymologised as 'ādityah' kasmād - ādatte rasān-ādatte bhāsam, jyotisām ādīpto bhāseti vāditeh putra iti vā. The analytical structure of the vocable is
(i) $\ddot{a} + \sqrt{\ddot{a}}$ 'to take' + $t$ (prothesis) + yak (un. 4.108) > āditya. This is due to vowel harmony. It means that which takes the fluids. (ii) $\ddot{a} + \sqrt{\ddot{a}}$ 'to take' + $t$ (prothesis) + yak (un 4.108) > āditya (vowel harmony), lit. that which takes away the light of other luminaries. (iii) $\ddot{a} + \sqrt{\ddot{a}}$ 'to brighten' + $t$ (prothesis) + yak (un 4.108) > āditya. This is due to apocope and shortening of the initial vowel of the root. It means that which is brightened with light. (iv) aditi + nya (cf. 'dity-adity-āditya patyuttara Padānāh - Pā 4.1.85) > āditya. This change is due to vrddhi (cf. PC, vol. I, p. 15).

Of these etymologies first three are based on unādi suffix (i.e. unādyanta) while the fourth is based on secondary suffix (i.e. taddhitānta). In I.E. ya is used as an independent suffix. It is also a conspicuous feature that vrddhied derivatives appear abundantly from the earliest period (cf. SL, p. 186). In the Nirukta āditya is used as āditya. This change is due to syncope (elision of e here).

āduri (Nir.VI.31) - It is etymologised as ādaranāt. The formation is $\ddot{a} + \sqrt{\ddot{a}} 'to respect' + 1$ (primary suffix) > ādari. This is due to guna. Then it becomes āduri due to vowel harmony.

ādhavah (Nir. VI.29) - This obscure and obsolete vedic vocable is etymologised as ādhavanāt. The analytical structure is $\ddot{a} + \sqrt{\ddot{a}} 'to agitate' 'to stir' + ac (pacādyac) > ādho (guna)
+ a > ād̄hava. This is due to substitution of ay in the place of 'o'. But Devarāja seeks here a sense of 'ni' which causes the Vṛddhi. He renders the vocable ād̄hava as ād̄havakāh (cf. dhuñ kampane (svā.Pa) pacādyac antarpita nyartho’tra dhuñ ād̄havakāh kampayatyaarthah - Dev., p. 370). But the question is if it is a case of vṛddhi then why not ād̄hava?

S. Varma considers the etymology entirely acceptable to comparative philology showing the relation with I.E. * dheu 'to blow', Arm. dew-im 'I am shaking'.

ād̄hīta (Nir. 1.6) - It is etymologically rendered as adhyātam, abhipretam. The analytical structure is ā + dhya 'to think' + kta > ād̄hīta. This is due to vowel harmony.

ād̄hra (Nir.XII.14) - This obsolete vedic vocable is etymologically rendered as 'ādhyālu daridrah'. The analytical structure is ādhyā + ra (in the sense of ālu suffix which denote to be desirous) > ād̄hra. This is due to dentalisation.

MW (p. 139) traces it from dhrāi or ā /āhri with a question mark(?) and also relates it with rādh 'to be rich'. Perhaps it is better to trace it from rādh and the vocable bears the sense 'one who wishes to become rich'.

ānusak (Nir.VI.14) - This obscure vedic vocable is etymologically rendered as anusaktam bhavati. The analytical structure is anu + sañj 'to cling' or 'to be attached' + kvip > anusaj (syncope - cf. aniditām hala upadhāyā ākāti - Pa. 6.3.26
and elision of suffix) > ā_nusag (lengthening of the initial vowel, a Vedic peculiarity and gutturalisation - c.f. cōkun, Pa. 9.2.30) > āṇusak. This is due to devoicing (c.f. Dev. p. 359).

S. Varma considers the etymology entirely acceptable to comparative philology showing the relation with I.E. *seg 'to be attached', lith. segti-id (c.f. SV, p. 41). Still the question on obscurity of this vocable lies as it is recorded in the Nighantu IV.3 as an obscure word. The obscurity of the vocable lies perhaps in the formation of lengthening of the initial vowel. We may say that here is the presence of the preposition 'a' in initial and the formation is ā+anusak > āṇusak.

āpanīphañan (Nir.II.28) - This obsolete Vedic verbal form is explained as 'phanatescarkarīta vṛttam'. The analytical structure of the vocable is ā + aphan 'to go swiftly' + satr in intensive or frequentative (carkārtavṛttā) > aphan phan (reduplicated) + at > āphanīphanan (anaptyxis) > āpanīphanan (de-aspiration cf. abhyāse carca - Pa. 8.4.54). So it is a Vedic form in present participle of intensive of aphanə(gatau) 'to go' (c.f. MW, p. 44). The classical form is āpanīphanan. The vocable is sound from both morphological and phonetical aspect. We link that the root aphan is onomatopoeic. The vocable is also mentioned in Pāṇini's aphorism (c.f. Pā 7.4.65), but DPS has recorded it as āphanīphanan (c.f. p. 95).
āpāṇa (Nir.III.10) - This obscure and obsolete Vedic vocable is etymologically rendered as āpnuvāṇa (the familiar form). The formation is \( \sqrt{\text{āp}} \) 'to pervade' + sānac > āpāṇa (This is due to the elision of augment and vikarana). In the Nighaṇṭu II.18 it is recorded to denote 'pervading'.

āpāntamanyu (Nir.V.12) - It is etymologically rendered as āpātitananyu. The analytical structure is \( \sqrt{\text{āp}} + /\text{pā} \) 'to drink' + \( \sqrt{\text{n}} \) (prothesis) + \( \sqrt{\text{kta}} + /\text{man} + yu \) > āpāntamanyu. It is phonetically sound.

āpya (Nir.VI.14) - It is etymologised as āpnoteh. Yāska has used it as substantive and though he has not mentioned the suffix, yet from its structure it indicates that it is a krānta form ends with \( /\text{ya} \) suffix. The formation is \( /\text{āp} \) 'to obtain' + \( /\text{ya} \) (in the sense of able) > āpya. It is phonetically sound. It is also an instance of thematic use where adjective and noun of adjectival origin terminating in the 'i' suffix āpya > āpi 'friend', Gk epios 'friendly', 'kind' (cf. SL, p. 184).

In the Padacandrika it is derived as āpya 'water' + syaṁ (cf. 'tasyedam' - Pā 4.3.120 and Bhattojī on Pā: 4.3.144; also cf. Pā 4.1.76 > āpya (cf PC, Vol. I, p. 277):

āpytyāḥ (Nir.XI.20) - It is etymologised as āpnoteh. The formation is \( /\text{āp} \) 'to obtain' + \( t \) (prothesis) + yak ('aghnyādayaśca' - un 4.108) (cf. Dev. p. 395). Here the prothesis (t) is
irregular as generally we see this t is after a short vowel (cf hrasvasya piti kitī tuk- Pā. 6:7).

In the explanation of a Rgvedic verse (X.120.6) Yāska renders the vocable as āptyam āptavyam, which is formed with primary suffix ya (gerundive - cf MP p. 376). Here the suffix ya is an alternative of tavya. So it is better to admit the vocable as a kṛdanta word.

āpṛī (Nir.VIII.4) - This vedic vocable is etymologised as āpnoteḥ prīṣṭervā. The analytical structure of the vocable is (i)  āp 'to obtain' + rak (prothesis - cf. un.170) + Ṇis > āpṛī, (ii) ā +  Ṇprī 'to satisfy', 'to conciliate', 'to propitiate', 'to please' + da + Ṇis > āpṛī. This is due to apocope.

This vocable is feminine in nature as we have found here the plural form 'āpriyāh' like ārī etc.

An attempt is made to explain the vocable from more scientific outlook. Gods are obtainable and conciliable. Hence āpṛī may be traced from the combination of both the roots āp 'to obtain' and āprī 'to please' with the help of haplology i.e. āp + āprī + da + Ṇis > āp (haplology) ri (elision of uṇādi suffix) > āpṛī.

āmināna (Nir.II.20) - It is etymologically rendered as āmināṇe āminvāne anyonyasyādhyātmam kurvāne. It is a present participle form. The formation is ā ṇmi 'to fix in the earth'
(Svā. Pa) nu (vīkarāṇa) + śānac > āmināna (grammatical form is regular).

āyu (Nir. IX.3, X. 41, XI. 49) - It is etymologically rendered as 'āyuḥ vāyurayanah (Nir. IX.3), āyor ayanasya manusyasya, jyotisā vodakasya vā (X. 41, XI. 49). The analytical structure of the vocable is (i) vāyu > āyu. This is due to aphesis. Actually this v is meaningless that is why vāyu is etymologised from √ā 'to go' (cf. eteriti sthauāsthivi, anarthako vārkāh - Nir. X. 1). Then āyu denotes 'vital air' which is changed in later literature as 'span of life'. (ii) √ā 'to go' + un (un 1.2) > āyu (cf. Dev., p. 153). Phonologically it is a lengthened or vṛddhied form of the radical element following the rules of ablaut or apophony. T. Burrow treats it as strong form (cf. SL., p. 184, also cf. ibid., p. 178, 179, 183). He also finds the phonological peculiarity of weak form of vas > us in āyus (ibid., p. 160).

āyudha (Nir. X. 6) - It is etymologised as āyodhanāt. The formation is a + yūdh 'to attack' or 'to fight' (samprahāre) + ka (primary suffix, cf. vārtika under Pa. 3. 3. 58) > āyudha (cf. Dev., also cf. PC, Vol. II, p. 619). It is a form of normal grade of apophony.

ārita (Nir. V. 15). This obscure and obsolete vedic vocable is etymologically rendered as pratyrtah stomān. Durgā- cārya explains it as a (=prati) rita (rita < ā 'to go'). We
have presented here the analytical structure to draw out
the phonetical peculiarities following Devarāja (cf. p. 340-
341) as -NH+ 'to go' + YAN (cf vārtika under Pā 3.1.22) + Y
(zero grade i.e. elision of suffix by 'yan'ci ca' Pā 2.4.74)
>RR (reduplicated cf sanyoh, Pā 6.1.9) + kta > ararta (strong
grade of apophony) > arr (elision of a, cf. rugrikau ca luki -
Pā 7.4.91) + l (anaptyxis) ta > a (apocope cf. 'rori' - Pā.
8.3.14) rita > ārita (lengthened cf. dhralope pūrvasya dīrgho'nah-
Pā 6.3.111). The formation is really complicated and hence the
vocable is obscure. S. Varma considers the etymology possibly
acceptable to comparative philology (p. 68) showing the relation
with I.E. * ar 'to arrange', Gk. ararisko 'I set together'.

ārijikīya (Nir.IX.26) - It is etymologised as rīkaprabhava
vā rjugāmīni vā. The analytical structure of the vocable is
rīka + chan > rīka + iva (a secondary suffix used in the sense
tatprabhavah 'born thereof', cf. 'tatra bhavah - Pā 4.3.53)
ārīk (apocope - cf. vasyeti ca' Pā 4.4.45) iva + tāp > ārīkiya .
lit. 'that rises in Rīka'. Here we find the vocalic change in
the stem for secondary suffix is lengthening of the initial
vowel.134 The feminine word denotes the river of the land
ārīka.135

134 Cf. Some Primary and Secondary Suffixes known to Yāska -
Sarocha Bhate (SPS), p. 126, 128 fn. 15.

S. Varma considers the etymology obscure (p. 127) without showing any strong argument. We believe that the etymology is entirely acceptable and here is no obscurity as it is formed by natural grammatical process.

ārtň (Nir. IX.39) - Yāska has given three etymologies of the vocable which indicates that he was not sure of it. He says 'ārtň arttanyau vā, aranyau vā, ārisanyau vā'. The analytical structure of the vocable is (i) rā/rt 'to go or 'to meet' (etymological root) + ni (un 4.51 cf Dev. p. 385, but Uṇādikāra has formed it with ani - un. 259) > ārtňi (lengthened grade of apophony) + nū (cf. krdikarādaktinah - vārtika under Pā. 4.1.45) > ārtni. (ii) rā/rt 'to go' + ni > ārtňi (lengthened and prothesis), (iii) a + nū 'to injure' + ni > āṛṣni (lengthened) > ārtň (varṇavāpatti).

This vedic ārtň has taken some change in later classical skt. literature. It has become atani 'tip of Bow' due to cerebralisation. Perhaps it is of Prakrit origin.

S. Varma investigates here I.E. origin * elei, lei 'to bend', Gk olenē elbow, p. 74) and he considers the etymology loose with disregard of consonant s of nū (also cf MP 181).

ārṇya (Nir. VI.26) - It is etymologically rendered as īśvaraputraḥ. The analytical structure of the vocable is ārṇya 'Lord' + vaḥ (in the sense tasya putraḥ cf. Pā 4.1.105) > ārṇya (apocope cf. yasyeti ca Pā. 6.4.140 and lengthening of the initial
vowel due to the elision of ů in the suffix yan). So Yāska was conscious of this secondary suffix 'ya'.

In the Padacandrika it is derived as \( \sqrt{f} \) 'to go' + nyat (Pā 3.1.124) > ārya (cf PC vol. II, p. 488).

S. Varma considers the etymology possibly acceptable to comparative philology showing the I.E. postulate *arīo 'Lord, master' (cf. p. 235-36).

ārētisena (Nir.II.11) - This adjective and patronymic of Devāpi (cf. WNS, Vol. I, p. 66) is etymologically rendered as rātisena 'his son' by sivādibhyo'n - Pā 4.1.112. The vocable rātisena is included in the ganapātha under sīvādigana - see Si.Kau. Vol. IV, p. 653) > ārētisena. This is due to vrddhi. (ii) isita (\( \sqrt{y} \) is 'to send') + sena > rātisena. This is due to prothesis.

āvaha (Nir.V.26) - It is etymologised as āvahanāt. The formation is ā + \( \sqrt{y} \)ah 'to carry' + a > āvaha. So it is explained from purely grammatical outlook. Phonetically it is sound.

āvīṣṭya (Nir.VIII.15) - This obsolete vedic vocable is etymologised as āvīrāvedanāt-tattyah. The analytical structure of the vocable according to Yāska is ā + \( \sqrt{y} \)id 'to manifest'.


disan (un) +/tan 'to extent' + dyas > avistya. This is due to apocope.

But we know that avis is actually an indeclinable prefix which denotes manifestly (cf Gk ex, Lat. ex). In Yä ska's etymology we have a confusional phonetic and semantic change due to metanalysis. S.Varma relates this avis with I.E.

postulate au (with lengthened vowel) 'to hear', Lat. audio - 'I hear'. The vocable avistyah is a compound form of avisah (prakāsaya) tyah (vistarkah). So avisah tyah and avistyah do not show any difference in their import but the difference lies in the accentuation.

āsāyat (Nir.II.16) - This verbal form of present participle is etymologised as āseteh. The formation is ā +/sā 'to lie' + sātr (present participle) > āsāyat. This is due to strong grade of apophony.

āsa (Nir.VI.1) - To denote 'quarters' (disah) it is etymologised as āsadānāt. The formation is ā +/sad 'to be situated' + dāp > āsa (dhatvādi śesa) > āsā (palatalisation). Again to denote intermediate quarters it is etymologised as abhyasānāt. The formation is ā (in the sense of abhi) +/as 'to pervade' + ac (Pā 4.1.4) + tāp > āsā. This is due to aph is (cf. Dev. p. 32, also cf. PC, Vol. I, p. 96). In the Ngh.IV.3 it is an obscure word and Ngh I.6 it means quarter. Both the cases are recorded as initially accented (ādyadātta) vocable. In Vedic literature when it is finally accented (antodātta),
denotes hope, desire etc. The obscurity lies in the morphological aspect of adyudāta āśā which means quarter (cf. SV, p. 4, 62, 119; also cf. MP, p. 202).

āśir (Nir. VI. 8) - Yāska has given only the etymology of this obscure and obsolete Vedic vocable showing the difference with a homophone vocable. He says, āśirāśrrayanād vāsrapanād vā, atheyamitarāśirāśāste. The analytical structure of the vocable is (i) ā + śr 'to cook with mixing' + kirac (un 52) > āśir. This is due to vowel harmony. (ii) ā + srā 'to cook' (S. Varma has traced it from śrap cf p. 58) + kirac > āśir (cf. vārtika under 'anvebhya'pi ċravate - Pā 3.2.17; also cf. Dev 354). This is due to dūtvādī sēsa. Uṇādikāra derives it as śr as 'to eat' + Kirac (un 52) (also cf PC, Vol. I, p. 80).

S. Varma considers the etymology partly acceptable to comparative philology. He also shows the relation between the I.E. palatalised velar consonant k with OIA ā e.g. *kera, 'to mix' Gk. Kerannum 'I mix' (cf. SV, p. 58).

Yāska again shows the difference in etymology of a homophonous vocable which denotes a separate meaning. It is formed as ā + śas 'to instruct' + kvin > āsis (cf śāsa idaṇhaloh - Pā. 6.4.34). This is due to vowel harmony. The OIA 'ā' was originally the I.E. schwa vowel ā, which was a weakened form of ā, e.g. I.E. *kās 'to instruct', Arm. sastem, 'I scold' (cf. SV, p. 11, 41).
Asususani (Nir. VI.1) - This obscure and homonymous Vedic vocable is etymologised from three aspects - (i) āsu iti ca āsu iti ca kṣipranāmanī bhavatah, kṣaniruttaraḥ kṣanoteh.

The formation is āsu + ā + kṣan 'to injure' + ani (un 260) → āsususani. This is due to apocope. In the Nighantu II.15 āsu and ā is recorded as a synonym of quick. Here lies the germ of the āu theory (cf chap. I of this thesis). Upādikāra derives it as ān + āsus 'to absorb' in desiderative san + ani (un.260). (ii) āsu suscā kṣanōtti vā, sanottī vā. The formation is ā + ā + kṣan 'to light' + kṣan 'to injure' + ani or āsu + ā + kṣan 'to divide' + ani > āsususani. This is due to apocope. (iii) ā ityākāra upasarga purastāt, cikīṛśitajā uttaraḥ, āsu socayisuriti. The formation is ā + sususani āy a desiderative (cikīṛśitajā) of ā + see + sususani. This is due to metanalysis.

Asasrānāsah (Nir.X.3) - This Vedic kṛdanta vocable is etymologically rendered, as āsasrvāmsah. The analytical structure is ā + kānac (perfect participle) + āsas (Nom. plural) > āsasrānāsah. This is formed according to the grammatical system. It is phonetically sound.

S. Varma considers the etymology entirely acceptable to comparative philology and shows the relation with I.E. ser 'to stream' (cf. SV, p. 41, also cf. MP, 372).
āsya (Nir. 1.9) - It is etymologised as 'āsyam asyateh āsyandata enad annamiti vā.' The analytical structure of the vocable is (i) √as 'to throw' (divādi class) + nyat (primary suffix) > āsya. This is due to vṛddhi or lengthened grade of apophony. (ii) ā + √syand 'to flow' da (un) > āsya. This is due to apocope.

Of these, first etymology is morphologically sound.

S. Varma compares with I.E. * ous, >us 'mouth', Lat. os 'mouth' (p. 86).

āhāna (Nir.V.2) - This obscure and obsolete vedic vocable is etymologically rendered as āhamsīva bhāsamāneya-sabhyabhasanād āhanā iva bhavati etasmādāhanah syāt. The analytical structure is ā + √han 'to strike' + asun > āhanas > āhanā. This is phonetically sound. Cf. I.E. * guhen 'to strike', Gk. theino 'I strike'.

āhanas (Nir.IV.15) - This obscure and obsolete vedic vocable is etymologically rendered as 'āhananavantah'. The formation is ā + √han 'to strike' + asun > āhanas (adjective form). But every commentator mentions that āhanasah means vañcanavantah in addition to āhananavantah (cf. SV p. 41, 127, 163; MP p. 34; MN p. 162; AT. p. 513; also cf. Durgā and Skanda under the same). We consider that vañcanavantah is the rendering of vihāyasah.

āhāva (Nir.V.26) - It is etymologised as āhvānād. The formation is ā + √hve 'to invoke', 'to invite', 'to call near'.

+ ap (Pā.3.3.74) > āhua (samprasāraṇa and apocope) > āhava (anaptyxis) > āhava. 136 This is due to vrddhi. (In the vyākaraṇa Kaumudi (p. 458) it is derived as ā+hve + ghaṃ > āhava 'jālāsāva' - 'bog').

This vocable is explained in the ordinary manner of grammar as the accent and the grammatical formation of this vocable is regular and it is explained by an explanatory radical element (cf. Nir.II.1).

āhuti (Nir.IX.43) - It is etymologically rendered as āhvāṇa. The formation is ā+hve 'to invoke' + ktic > āhuti. This is due to samprasāraṇa (cf. vacisvapiyajādīnām kiti - Pā 6.1.15; also cf. Si Kau.Pt. III, p. 246). It is also phonetically related with Gk. form -xóµ 'pointing out' (cf. SL p. 169).

Perhaps this āhuti is formed as ā+vah 'to carry' + kti > āhavti (metathesis) > āhuti (samprasāraṇa). As the vocable bears this idea in the Kāth.śaṁ 19.13; Tai.Br.3.6.13, Śu.Yaju. 28.6 - 'devī ūrjāhuti iṣam ūrjam anyāvakaṣat...etc.' (cf. Nir. IX.43).

idamyu (Nir.VI.31) - This obscure and obsolete vedic vocable is etymologically rendered as 'idam kāmayamānaḥ, athāpi tadwadarthe bhāsyate'.

It is formed as idam + yu (a secondary suffix used to denote possession in Pāṇinian grammar - cf. Pā.5.2.123, 138, 139; also cf. SPS, p. 127). S. Varma relates it with I.E. suffix *iu. Actually Yāska's intention is to denote possession. It is phonologically sound.

It is interesting to note that though 'idamyu' is recorded in the Nighanta as an obscure vedic vocable yet Yāska has not given any vedic verse containing this vocable. No commentator of this part has presented the vedic source (cf. Dev., p. 371, AT.809, etc; only M. Prasad has mentioned this as Rgvedic vocable without mentioning any number, p. 333).

idhma (Nir.VIII.4) - This vedic vocable is etymologised as samindhanāt. The formation is /inh 'to kindle' or 'to set on fire' + mak (un.142) > idhma. This is due to syncope.

However, S. Bhaté considers the vocable is formed with a primary suffix ma used to denote the possessive sense 'karmāni' (cf. SPS, p. 124). M. Prasad also considers it as a krdanta form by relating ma as an equivalent to ana (p. 324). T. Burrow treats it as a noun or thematic vocable of adjectival origin (cf. SL, p. 175). S. Varma considers the etymology entirely acceptable to comparative philology relating it with I.E. base
*√idh 'to burn' (p. 41). It may be compared to Zend. aesma, Hib. adhrmad (cf. MW, p. 167).

We consider that this ma in idhma is actually an unādi suffix as in Pānini grammar we have only one use of ma as primary suffix in 'ksayo mah' Pā.8.2.53, where it is actually used instead of ta.

ina (Nir.III.11) - Yāska has given only the etymological rendering of this rarely used vocable as 'ina ityetat sanita aisvaryeneti vā, sanitam anenaśvaryamiti vā. The analytical structure is i<(aisvarya, i<ai, weak grade) + ṇ (<√san, 'to possess'), - aphesis) + da>ina. Phonologically it is not sound. It is better to treat it as a contraction. But grammarians derive it as √/in 'to go' + nak (un 282). Devarāja traces it as (sam) + √i ('to divide'- sambhajana) + nak. MW traces it from √/inv 'to be energetic' (p. 165). S. Varma considers the etymology absurd (p. 115) for √san 'to possess' ina is impossible. He treats it from √i 'to force up'. But in Dhātupātha we have not found this root to denote such.

indu (Nir.X.41) - It is etymologised as indherunattervā. The analytical structure of the vocable is (i) √/ināh 'to kindle' + u (un 1.7) > indu. This phonetic change (dh>ṭ) is due to deaspiration. (ii) √/und 'to moisten' + u (undericcādeh - un.12) > indu. This initially change (ādiviparyaya) is due to vowel harmony.
Still S. Varma treats both of these etymologies are phonologically unsound (cf, p. 30).

**Indra** (Nir.X.8) - Yāska has given 14 derivations of this familiar vocable to denote an atmospheric deity. It indicates that he has a craze for etymology and he was not sure about his etymologies. Most of these etymologies are phonologically unsound. We shall now discuss here how far these etymologies are acceptable from modern linguistic outlook by showing the analytical structures:

(i) **indra** irām drnātīti vā - irā (< /in ) + dāra (< /dr  'to divide ) > indāra > indra (syncope);

(ii) **irām** dadātīti va - irā +/dā 'to give' > irāda > indra (metathesis and prothesis);

(iii) **irām** dadhātīti vā - irā +/dhā 'to bestow' > irādhāra > indra (de-aspiration);

(iv) **irām** dārayata iti vā - irādāra > indra (prothesis and syncope);

(v) **irām** dhārayata iti vā - irā +/āhr 'to hold' > irādhāra > indra (de-aspiration).

These five etymologies are phonetically based on contraction. Perhaps here irā retains only the root /in in Indra as irā is /in + ra (un.186). Here suffix is elided. It requires further investigation due to disregard of consonant i.e. irā > in or it is perhaps the change of r to n for the
proximity of the place of articulation e.g. Hindi vāra 'flood', Beng. vāna.

(vi) indave dravētīti vā - indu (soma) + √/dru 'to run' > in (haplology) + dr (apocope) + a > indra.

(vii) indau ramata iti vā - indu + √/ram 'to delight' + da > indra. This is due to dhātvaṃdi śesa.

(viii) indhe bhūtani iti vā - √/indh 'to kindle' + ran (un.186) > indra. This is due to deaspiration. Yāska also quotes a Brāhmaṇic passage to support his view - 'tad yad enam prānaḥ samaindham tadindratvamiti vijnāyate'. But the quotation is untraced.

(ix) idam karanād ityāgyayanah - idam + √/kr + a > idamkara > indra. This is due to contraction.

(x) idam darsanādityaupamanyavah - idam + √/dr̥ 'to see' > idamdr̥ (guna and apocope) > indadara (metathesis) > indra (haplology).

(xi) indatervaisvarya karmanah - √/ind 'to be powerful' + ran (un.186) > indra (I.E. *xronos, *n>r - man, cf. SV, p. 74). Padacandrika hasitatingly suggests the suffix rak (cf. PC, vol. I, p. 56), but there is no possibility of rak as indra is an ādyūdatta word due to the elision of n of the suffix ran (un.186) /'cf. ēnitvādirnityam. Pā.6.1.197/. It is entirely acceptable. But Durgācārya has traced it from two roots √/ind +√/dru or √/ind +√/dari (p. 831).

(xii) indaṭchatrūnām dārayitā - indan√/ind 'to be powerful' + dāra > indra (haplology).
(xiii) \((\text{indaṅchatrūnām}) \text{ drāvayitā} > \text{indan} + \text{drāva} > \text{indra}\) (haplology).

(xiv) \((\text{indaṅchatrūnām}) \text{ ādarayitā vā yajvānām} - \text{indan} + \text{ā dāra} > \text{indan dāra} (\text{elision of prefix}) > \text{indra} (\text{haplology}).

\(-\text{for derivation see Dev., p. 387}_.\)

Of these No. VII and XI are phonetically sound. Actually all the etymologies are based on contraction.

\text{indrasātru} (Nir.II.16) - This compound form is etymologised as \text{indro'sya śamayitā vā śātayitā vā tasmād indrasātruh}. The analytical structure is (i) \text{indra} + \text{v/sād or v/sātay} (in causative) 'to destroy' + \text{krun} (un 543) > \text{indrasātru}. This is due to devoicing (cf. PC, Vol. II, p. 547). (ii) \text{indra} + \text{v/sām} 'to quell' + \text{krun} > \text{indrasā} (apocope) + \text{t (prothesis)} + \text{ru} > \text{indra- sātru} (phonetically unsound). \(-\text{also cf. chap III on the same}_\).

\text{indrānī} (Nir.XI.37; XII.46) - It is etymologically rendered as 'indrasya patnī'. The formation is \text{indra} + \text{ān} (prothesis- cf. 'indra-varuna-bhava-śarva-rudra-ṛdha-himāranya yaya yavana mātulācāryānām anuk - Pā.4.1.49) + \text{ā} > \text{indrānī}. So Yāska was conscious of the feminine suffix and all the grammatical peculiarities regarding this formation.

\text{ībha(Nir.VI.12)} - It is etymologically rendered as \text{ībhena irābhṛtā ganena gatabhayena hastineti vā}. The analytical structure is (1) \text{irā} + \text{v/bhr} 'to maintain' + \text{ā} > \text{ībha}. This is
due to apocope. (ii) √i 'to pass' + √bhi 'to fear' + a > ibha. This is also due to apocope.

Phonologically here we find only the contraction by taking single letters.

According to unādikāra it is derived as √in 'to go' + bhan (un. 433) > ibha (lack of guna).

T. Burrow finds the non-Aryan influence in this vocable (cf. SL, p. 375). It requires further investigation in non-Aryan languages to trace its real origin.

imathā (Nir.III.16) - Yāska has explained this vedic vocable by showing the use of the secondary suffix which is used to denote comparison. It is etymologically rendered as ima iva. The formation is ima + tha (Yāska was conscious of this secondary suffix used to denote a manner of being) > imathā. It is explained by natural grammatical process.

In this regard, S. Bhaté's apprehension is baseless whether it is a suffix or a particle.137 Yāska has clearly discussed it as a comparison suffix (rupopamā). This suffix occurs occasionally in OIA yet its I.E. base is not investigated (cf. SV, p. 41).

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137 Cf. "We cannot be sure whether Y. takes tha as a suffix or a particle. He has listed it among the particles denoting upamā. N. III.16; atha nipatāh, tha iti ca. Since Pāṇini lists the suffix vat in the taddhita section, we may take tha also as a secondary suffix which presupposes "stem-suffix analysis" - SPS, p. 126."
Panini might have borrowed this secondary suffix thā from Yāska's Nirukta. Both of them are conscious about the Rgvedic verse 'tam pratnathā pūrvathā visvathemathā etc. (RV 5.44.1). Yāska has mentioned it after 'thā iti ca' and explained as pratna iva pūrva iva visva ivema iveti (cf. 'pratnapūrvaśvemāt thāl chandasi' — Pā.5.3.111; Bhattoji Dīkṣita has explained this thā — ivārthe, cf. Sīkau. on the same).

irina (Nir.IX.8) — It is etymologically rendered as nirṛṇam māterapatram bhavati, aparata asmād-ōsadhya iti vā. The analytical structure is (i) nir + ṛṇa > i (aphesis and haplology) ṛṇa (vowel harmony) > irīna. (ii) (apa-) i + ṛ 'to go' + ṛnā (un.209) > irīṇa (vowel harmony) (cf Un.209).

M. Prasad explains it from various authentic sources none of which is strong (cf. p. 117). Also cf. Durgā on the same; SV p. 105; VINS, vol. I, p. 80, etc.

It is better to investigate its origin in the non-Āryan influences.

ītā (Nir.XI.48) — It is explained by īla. The formation is īrā 'to praise' + ā + ṭāp > īlā. This is due to shortening of the initial vowel and the lakārībhavan is due to the natural rule of celebralisation. (cf. 'ajmadhyastha dākārasya lakāram bahvrcā jaguh...etc.' — Sāyaṇa on RV 1.1.1.)
ili bisā (Nir.VI.19) - It is etymologically rendered as 'ili bisasya ilābilasāvasya. It is a compound form itāyāh bilesu sayanam yasya. Phonologically this structure is called contraction or sentence word by taking almost a single letter from the words. Yāska has evidently incorporated here the folk etymology based on traditional belief as 'the demons lies in the cave'.

isi re na (Nir.IV.7) - This obscure and obsolete vedic vocable is etymologised as 'is a nena vaisanena vārsanena vā. The analytical structure of the vocable is (i) \( \sqrt{\text{is}} \) 'to go' + kirac (un 51) > isira (shortening of the initial vowel) > isirena (in instrumental singular); (ii) \( \sqrt{\text{is}} \) 'to wish' + kirac (un 51) > isira > isirena (in instrumental singular). (iii) \( \sqrt{\text{ra}} \) 'to see' + kirac > is (\( \sqrt{\text{r}} > \sqrt{\text{i}} \) - vowel harmony) ira > isira > isirena (in instrumental singular).

sometimes the vedic words are recorded in the Nighantu with the case-endings (vibhakti). Yāska has given the etymology with retaining the vibhakti.

Grammarians derive the word as \( \sqrt{\text{is}} \) 'to wish' + kirac (un 51) > isira (kitvāt gunābhāvah). It is phonetically sound and finds its source from I.E. * eis 'to move violently' Gk. ieros from simple \( \sqrt{\text{r}} \) stem (cf. SL, p. 149).
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Isīka\(^{138}\) (Nir. IX.8) \(\sqrt{I}s\) 'to go' + ikan (un.461) > Isīka. This is due to shortening of initial vowel.

Isu (Nir. IX.18) \(\sqrt{I}s\) 'to go' or 'to kill' + u (un.13) > Isu. This is due to the weak grade of the root (cf. SL, p. 150).

Isudhi (Nir. IX.13) - Isu + dhā 'to hold' + ki (cf. Pā.3.3. 93 and PC, Vol. II, p. 626) > Isudhi (apocope).

Ismina (Nir. IV.16) - (i)\(\sqrt{I}s\) 'to go' + mak (un 142) + in (Pā.5.2.115) > Ismina (weak grade of the root). (ii)\(\sqrt{Re}\) 'to wish' + mak + in > Ismina (grammatical process); (iii)\(\sqrt{Re}\) 'to see' + mak + in > Ismina (vowel harmony).

Ikse (Nir. VI.6) \(\sqrt{I}s\) 'to prosper', 'to rule' (gutturalisation of sibilant).

Irma (Nir. V.25) \(\sqrt{I}r\) 'to move' + mak (un.142). It is phonetically sound. This \(\sqrt{I}r\) becomes ar in Iranian and some I.E. languages (cf. skt. Īrma : old. Pruss. Īro. I.E. * ar; ĀV. arama; Lat armus; Eng. arm - 'id'; cf. SL, p. 87).

Īrmaṇātaśa (Nir. IV.13) - Īrmaṇa is a bahuvrihi compound (cf. Īrma). The vocable is a vedic form of Nom. singular.

Ila (Nir. VIII.7) - (i)\(\sqrt{I}d\) to praise + ā > Ila (lakārībhavan) (ii)\(\sqrt{Indh}\) 'to kindle' + ā > I (syncope) ā (de-aspiration) + ā > Ida (cerebralisation) > Īda (lengthening of the initial vowel) > Īla (lakārībhavan).

\(^{138}\) From here we have followed a brief method in treating the vocables. We have mentioned only the chief phonological peculiarities.
ukthya (Nir. XI.31) - \( /\text{v}ac + \text{thak} \) (\( \text{un} \ 164 \)) > uktha
(samprasārama) + yat (Pā 5.1.63 and Pā 5.1.67) > uktha (apocope).

uksan (Nir.XII.9) - \( /\text{uk}s \) 'to grow' or 'to wet' + kan
(\( \text{un} \ 155 \)) > uksan. It is phonetically called normal grade

uccais (Nir.IV.24) - u + /\text{ci} 'to gather' + da>uc (palatalisation + c (apocope) + a > ucca. I.E. * ud 'up' + the
suffix k (cf. SV, p. 86).

uttara (Nir.II.11) - ut + /\text{dha} + kta + tara > uttara. This
is due to the elision of root. S. Varma treats it as haplology
(p. 17).

uttana (Nir. IV.21) < uttatana or ūrdhhatatana. This is
due to contraction.

utsa (Nir.X.9) - (i) ut + sr 'to move' + sa (\( \text{un} \ 348 \)).
This is due to gūna and apocope. (ii) ut + /\text{sad} 'to rise' + sa > utsa (apocope), (iii) ut + /\text{syand} 'to flow' + sa > utsa
(apocope), (iv) \( /\text{und} 'to wet' + sa > utsa \) (syncope and devoicing) cf. GK udos (cf. SL, p. 163); also cf. PC Vol. II, p. 63.

udaka (Nir.II.24) - /\text{und} 'to wet' + kvun (\( \text{un} \ 197 \))
> udaka (syncope). I.E. * ud 'to wet' (cf. SV p. 42), Gk. hudor
(cf. SL, p. 208, 221); also cf. PC, vol. I.275.

udanyu (Nir. XI.15) - udak + yu (Pā 7.4.34, secondary
suffix to denote 'tat kāmavat' 'desires that' - cf. SPS,
udrīna (Nir.X.13) - udra (udaka) + in (secondary suffix used to denote tadasyāsti 'it is his') → udrin (apocope) I.E.
* ud 'to wet' (Gk. hudor, (cf. SL, p. 118, 147, 204, 206). It is interesting to note that the thematic vowel a or the suffix ra produces agent nouns. Skt. udra 'otter' (cf. SL, p. 121).
Eng. √wet + er (i.e. who wets) > weter > water; Ger. wasser.

udvat (Nir.X.20) - ut + √av 'to go' + satr (at) → udvat.
This is due to aphesis (elision of a) and voicing (t > d).

upaprk (Nir.VI.17) - upa + √prc 'to join' + kvip > upaprk (antavyāpatti, gutturalisation).

upara (Nir.II.21) - upa + √ram + da → upara (Eng. 'upper').
This is due to apocope.

upalapraksini (Nir.VI.5) - (i) upala + pra + √ksi 'to crush' + nini (Pā 3.2.73), (ii) upala + pra + √ksip 'to throw' + nini > upalapraksini (apocope).

upas (Nir.VI.6) - upa + √sthā 'to remain' (dhatvādi āsa).

upāka (Nir.VIII.11) - upa + √aṅc 'to go' (instead of √kram) + ghañ > upāka (lengthened and gutturalisation).

ubha (Nir.IV.4) - √ubh 'to fill with' + a > ubha (phonetically sound). S. Varma traces it from √vabh - 'to interweave' (p. 86) cf. I.E. *mbho, Gk. ampho, Lat. ambo. O.Sla. oba, Lith. abhu, Skt. Ubha, Āv. uba, Goth. bai, Ger. beide.

urala (Nir.V.21) — ularya + na (a secondary suffix used to denote 'possessing') > urnal (haplology) > urana (shortening of the initial vowel) > urana (anaplyxis).

uralathi (Nir.V.21) — uranamathi > ura (I.E. ur, uer 'sheep' + /math 'to kill' + ic > uranamathi (a compound form, phonetically it is due to contraction).

urvasi (Nir. V.13) — (i) uru + as 'to pervade' + a + nip > urvasi (synthesis), (ii) uru + va 'to desire' + a + nip > urvasi (aphesis - y).

urvi (Nir.II.26) — (i) √urni + ku (un 31) + ni (Pā. 4.1.44) > ur (shortening of the initial vowel and apocope) + u + i > urvi (synthesis). (ii) √vr 'to cover + ku + ni > urvi (samprasārana).

ulūkhala (Nir.IX.20) — urukara > ulūkhala. This is due to lengthening, aspiration and lakāribhavan. It is a post-Vedic vocable of Dravidian origin. Tā. ulakkai 'pestle', Mā. ulakka ī, Kā. olake — id, Te. rōkali 'a large wooden pestle' (cf. SL, p. 361, 385). But in skt. it is wooden mortar (lower portion).

ulva (Nir.VI.35) — √vr 'to cover + van (un 535) > var + va (guna) > urva (samprasārana) > ulva (lakāribhavan). cf.
Russ. lambi 'circle' (cf. MW, p.219, SV, p. 75).

usīj (Nir.VI.10) - */vas 'to desire' + iji (un.229)

usas (Nir.II.18) - */ucch 'to shine' (ucchī vivāse) + asi
(un 673) > usas. This is due to assibilation. I.E. *us 'to shine'. ĀV. usaiti 'he shines' (cf. SV, p. 14, 42, 58, 116).

usriyā (Nir.IV.19) - ud + */sru 'to flow' + da >usra
(apocope) + gha > usriyā (Pā 6.3.109).

ūti (Nir.V.3) - */av 'to protect' + ktiṇ (Pā 3.3.94)
>ūti. This is due to aphesis and compensatory lengthening
of the samprasārana vowel (also cf. Nir.II.2).

ūdhas (Nir.VI.19) - (i) ut + */han + asun >ūdhas (voicing). (ii) ut + */nah + asun >udhas. This is due to metathesis
and voicing I.E. āuḥ 'udder', Gk. outhor, Lat. über;
udder; Gael. uth.

ūru (Nir.VIII.10) - */vr 'to choose' + u >var(guna) + u
>ūru (compensatory lengthening of the samprasārana vowel).
cf. ĀV. vouru, Gk. eurus.

ūṛj (Nir.III.8) - */urj 'to invigorate' + kviṇ >ūṛj
(phonetically sound). Cf. I.E. āṛg 'to swell with energy',
Av. varəzana. 'effectiveness'. Lat. urge-o; Gk orgao etc.

ūrnā (Nir.V.21) - (i) √vr 'to cover' + nā >ūrnā (samprasāraṇa); (ii) √urna 'to cover' + ūa (un. 725) (apocope). Here the primary suffix ā produce a compound suffix na (cf. SL, p.191).

It is phonetically sound and almost same in various I.E. languages -- Skt. ūr >Av. ar, Skt. urana, Āv. varana, Gk. erlon, Lat. vellus, Lith. vilna, Goth. vulla, Russ. Volna, Ger. Wolle, Eng., wool, santali-ū 'hair'.

ūrdara (Nir.III.20) - (i) ut +√dr + ap (Pā.3.3.37) >uddara >ūrdara (dissimilation), (ii) urj +√dr + ap >ūrdara (apocope).

ūrmi (Nir. v.23) -√urnu 'to cover' + mi (un 484) >ūrmi (apocope). cf. Āv. varāmi 'wave'. Anglo-sax. wielm.

ṛtvij (Nir.III.19) - rtu +√yaj + kvip >ṛtvij (samprasāraṇa). It is an apt example of Yāska's sound knowledge on the weak grade of apophony.

ṛbīsa (Nir.VI.35) -√r + bhās >ṛbīsa. It is due to de-aspiration.

ṛsi (Nir.II.11) -√drs 'to see' + in (un 557) >ṛśi (apheesis) >ṛsi (cerebralisation).

eka (Nir.III.10) -√i + kan (un.323) >eka (guna).

enās (Nir.XI.25) -√i + asun >enās (guna and prothesis).
okas (Nir. III.3) = √uc 'to congregate' + asun (un. 628)  
> okas (guna and gutturalisation).

ojas (Nir. VI. 8) = (i) √oį 'to be strong' + asun (phonetically sound),  
(ii) √ubį 'to bend' + asun > oje (phonetically unsound).

oman (Nir. VI. 4) = √av 'to favour' + man > au + man  
(samprasāraṇa) > oman (guna). It is an instance of ablaut in  
the form of vocalic correspondence. So the Skt. ō was origina-  
ally a diphthong.

ausija (Nir. VI. 10) = usija + an > ausija (vṛddhi).

kaksa (Nir. II. 2) = (i) √gāh + sa > kaksa (devoicing).  
(ii) √kas 'to rub' + sa > kaksa (gutturalisation of sibilant).  
I.E. * goksā, Lat. coxa - hip.

kaccha (Nir. IV. 18) = ka 'water' + √chad 'to cover'  
(apocope and prothesis).

kacchapa (Nir. IV. 18) = kaccha (mouth) + √pā 'to protect'  
+ ḍā (apocope).

kanyā (Nir. IV. 15) = (i) √kam 'to wish' + yak + tāp (anta-  
vyāpatti), (ii) √kan 'to shine' + yak + tāp (phonetically  
sound).

kabandha (Nir. X. 4) = kavana + √dhā (apocope)

karna (Nir. I. 9) = √kṛt + nan (apocope and guna). Cf.  
NIA. kān 'ear' MIA kanna < OIA karna, Āv. karana.
karma (Nir. III.1) < */kr/ 'to do' + manin (un. 584) (guna).

kala (Nir. XI.12) - */kr/ (to scatter) + > karā > kala (lakārībhavan).

kavaca (Nir. V.25) < ka (slight) + */ānc/ 'to bend' (syncope and glide-yn).

kavi (Nir. XII.13) < */ku/ 'to go' (cf. Ngh. II.14) + in (guna and synthesis).

kasā (Nir. IX.19) < */kās/ 'to reveal' (shortening of the initial vowel).

kāru (Nir. VI.6) < */kr/ 'to praise' + un (un. 1) (vrddhi).

kāla (Nir. II.25) < */kal/ 'to drive' (vrddhi).

kubja (Nir. VIII.12) - (i) */kuj/ 'to be crooked' + a > kubja (prothesis-b), (ii) */ubj/ 'to press down' + a > kubja (prothesis-k).

kunāru (Nir. VI.1) - (i) */kvan/ 'to sound' + āru > kunāru (samprasārana).

kuhu (Nir. XI.32) - (i) */guh/ 'to cover' + u > kuhu (devoicing). (ii) kva + */hu/ 'to invoke' (samprasārana).

kūla (Nir. VI.1) - */ruj/ 'to break' + ka > luk + ka > lūka > kūla (metathesis).

kṛṣna (Nir. II.20) - */kṛ/ + nak (un. 284) > kṛṣna (phonetically sound).

kosa (Nir. V.26) < */kus/ 'to scratch' + a (guna and palatalisation).
krimi (Nir. VI.12) \( \sqrt[kram]{ substr } 'to creep' + \iota (vowel harmony)

ksā (Nir.II.6) \( \sqrt[ksā]{ substr } 'to dwell' + dāp (apocope).

kha (Nir.III.13) \( \sqrt[khan]{ substr } + dā (apocope).

khala (Nir.III.10) = (i) \( \sqrt[khal]{ substr } 'to collect' + a (phonologically sound), (ii) \( \sqrt[skhal]{ substr } 'to stumble' + a (aphesis).

garbha (Nir.X.23) = (i) \( \sqrt[grbh]{ substr } 'to praise' + a > garbha (guna), (ii) \( \sqrt[gr]{ substr } 'to swallow' + a > garbha (guna and prothesis).

gāyatri (Nir.VII.12) - tri + \( \sqrt[tri]{ gam } > tri gāya > gāyatri (metathesis).

gṛha (Nir.III.13) \( \sqrt[gṛha]{ substr } 'to receive' (samprasāraṇa).

gnā (Nir.X.47) - \( \sqrt[gam]{ substr } + na + tāp > gnā (dhatvādi śēṣā).

gharma (Nir.VI.32) - \( \sqrt[hr]{ substr } 'to take away' + mak > harma > gharma (aspiration). I.E. * guhām 'hot'.

gṛtā (Nir.VII.24) \( \sqrt[gṛt]{ substr } 'to sprinkle' + kta (phonetically sound).

ghosā (Nir. IX.9) \( \sqrt[ghus]{ substr } 'to sound' (guna).

cakra (Nir.IV.27) - \( \sqrt[cak]{ substr } 'to move' + rak (un 170) (phonetically sound), (ii) \( \sqrt[car]{ substr } 'to move' + ka > cakra (metathesis).

candra (Nir XI.5) \( \sqrt[cand]{ substr } 'to shine' + rak (un 170). It is phonetically sound.
cāru (Nir.XI.5) \( \langle /\text{ruc} \rangle \) 'to shine' + \( \tilde{a} > cāru \) (metathesis). (cf rucerviparītasya)

\textit{citta} (Nir.1.6) \( \langle /\text{cit} \rangle \) 'to think' (phonetically sound).

I.E. * \textit{Quit} 'to watch'.

\textit{Chandas} (Nir.VII.12) \( \langle /\text{chad} \rangle \) (to cover' + \textit{asun} (prothesis-

\textit{jaghana} (Nir.IX.20), \( \langle /\text{han} \rangle \) 'to strike' (aspiration).

\textit{jathara} (Nir.IV.7) < \textit{jaghadhara} (analogy).

\textit{jarā} (Nir.X.8) \( \langle /\text{j} \rangle \) 'to praise' (\textit{guna}).

\textit{jāla} (Nir.VI.27) \( \langle j/\text{ala} + \text{an} (\text{vṛddhi}) \).

\textit{jñātī} (Nir.IV.21) \( \langle /\text{j} \rangle \) 'to know' + \textit{ktin} (phonetically sound).

\textit{tādit} (Nir.III.10) \( \langle /\text{t} \rangle \) 'to strike' + \textit{iti} (un.98)

(photonically sound).

\textit{tata} (Nir.VI.6) \( \langle /\text{tan} \rangle \) 'to spread' (apocope).

\textit{tamas} (Nir.II.16) \( \langle /\text{tan} \rangle \) 'to spread' + \textit{asun} (antavyāpatti)

cf. I.E. * \textit{temos} 'darkness', Lith. tamsa - id.

\textit{tala} (Nir.V.26) \( \langle /\text{lat} \rangle \) 'to hang' (metathesis).

\textit{taskara} (Nir.III.14) \( \langle /\text{takara} \rangle \) (spirantisation \( t > s \)).

\textit{tālu} (Nir.V.26) \( \langle /\text{lat} \rangle \) 'to hang' (metathesis).

\textit{tigma} (Nir.X.6) \( \langle /\text{tij} \rangle \) 'to be sharpen' + \textit{mak} (un.143)

(gutturalisation).
tura (Nir.XII.14) < (i) /tr/ 'to cross' (vowel harmony),
(ii) /tvar/ 'to hasten' (samprasārana).

tur̥i (Nir.VII.27) < /tvar/ 'to be quick' (samprasārana).

toka (Nir.X.7) < /tud/ 'to push' + kan (guna and apocope).

tri (Nir.III.10) < /tr/ 'to cross' + dri (un 744) - This is
due to apocope. cf. Ger. drei, Eng. three.

tristup (Nir.VII.12) < /tri/ + /stubh/ 'to praise' (devoicing).

damā (Nir.I.20) /dam/ 'to bite' (phonetically sound).
cf. I.E. *denk 'to bite', Āv. daca 'gadfly', Gk. dakno 'I bite',
Beng. dās.

danda (Nir.II.2) < / dam + da (un.111) - antavyāpatti.

But I.E. prototype is *del + ndo 'to split'.

dadhikrā (Nir.II.27) < /dadh/ + /kram/ 'to move' + vit.
(apocope). It is formed according to grammatical process.

damūnā (Nir.IV.4) < damamanā (haplology and anaptyxis - u).

dasān (Nir.III.10) < /das/ 'to be exhausted' (palatalisation).

dasyu (Nir. VII.23) < /das/ 'to decrease' + yuc (un 300)
(phonetically sound).

dāru (Nir.IV.15) < /dr/ 'to split' + ūnu (un.3). This is
due to vrddhi.

dāsa (Nir.II.17) < /das/ 'to finish' (vrddhi).

divya (Nir.IV.13) < /div + ya (phonetically sound). cf.
Eng. divine.
dis (Nir.II.15) < \(\sqrt{\text{dis}}\) 'to show' (I.E. * dik 'to show').

It is phonetically sound.

dirgha (Nir.II.16) < \(\sqrt{\text{dragh}}\) (vowel harmony) cf. I.E. * delagho 'long', Æv. daregh - 'long'.

durona (Nir.IV.5) < /dur + /av 'to satisfy' + na. This is due to samprasaṇa.


dūta (Nir.V.1) - (i) \(\sqrt{\text{jū}}\) 'to speed' + kta > jūta > dūta (dentalisation, (ii) \(\sqrt{\text{drū}}\) 'to move' + kta > druta > dūta (syncope and compensatory lengthening of the vowel).

dyu (Nir.1.6) - \(\sqrt{\text{dyut}}\) 'to shine' + ṣun (un.707) > dyu (apocope). cf. I.E. * diū, dei 'to shine', Gk. déelos 'visible'.

dyumna (Nir.V.5) < \(\sqrt{\text{dyut}}\) 'to shine' + mna (apocope).

dvāra (Nir.VIII.9) < (i) \(\sqrt{\text{jū}}\) 'to press forward (contamination, and dentalisation), (ii) \(\sqrt{\text{vr}}\) 'to exclude' (prothesis-\(\text{q}\), cf. Nir.II.2). Also cf. Eng. door, Old. Sax. dor, Goth. daur, Gk. thura, Ger. Tur etc.

dvītā (Nir.V.3) < dvidhā (devoicing and deaspiration).

dhanue (Nir.IX.16) < \(\sqrt{\text{dhanv}}\) 'to go' + usi (un.274) (apocope)

dharman (Nir. IX.25) < \(\sqrt{\text{dhr}}\) 'to hold' + manin (guna).

dhātu (Nir.1.20) < \(\sqrt{\text{dhā}}\) 'to put' + tun (phonetically sound). cf. I.E. * dhe 'to put'.
dhur (Nir.III.9) < \text{\sqrt{d}hur} 'to injure' (apocope).

nakta (Nir.VIII.10) < na + \text{\sqrt{ani}} 'to express' + kta (gutturalisation and syncope). cf. Zend. nakhtru, Gk. nux, Lat. nox, Lith. naktis; Slav. nosti, Goth. nahts; Angl.Sax. niht, Eng. night, Ger. Nacht etc.

nakta (Nir.VIII.10) < na + \text{\sqrt{ani}} 'to express' + kta (gutturalisation and syncope). cf. Zend. nakhtru, Gk. nux, Lat. nox, Lith. naktis; Slav. nosti, Goth. nahts; Angl.Sax. niht, Eng. night, Ger. Nacht etc.

nabhas (Nir.II.14) < bhanas (< \sqrt{ban} 'to shine'). This is due to metathesis.

nara (Nir. V.1) < \text{\sqrt{n}rt} (apocope and guna).

nabh (Nir.IV.21) < \text{\sqrt{nah}} (aspiration h>bh).

nipata (Nir. I.4) < ni + \text{\sqrt{pat}} 'to fall' (I.E. * pet. 'to fall') - vrddhi.

nisada (Nir.III.8) < ni + \text{\sqrt{sad}} (vrddhi and cerebralisation).

nicinavara (Nir.X.4) < nicina + dvara (aphesis and here is also a faint indication of prakritism in v>b).

pankti (Nir.VII.12) < \sqrt{pa\text{\textbar{nc}}} 'to spread' + ti (gutturalisation). It is found that palatal (c) changed into a guttural(k) before a voiceless dental.

parjanya (Nir.X.10) - \text{\sqrt{trj}} 'to be satisfied' + janya > prajanya (metathesis - 'vparitasya') > parjanya (guna and palatalisation) > parjanya (haplology).

pavi (Nir.XII.30) < \sqrt{p}u 'to purify' (guna, synthesis).

pasu (Nir.III.16) < \sqrt{pasj} ('\text{\sqrt{drge}} 'to see') + ku (un 27). It is phonetically sound.
pāka (Nir.III.12) < /pəc 'to cook' (gutturalisation).

pāthas (Nir.VI.7) < (i) /pət 'to fall' (aspiration), (ii) /pəd (to step') (devoicing), (iii) /pənth 'to go' (syncope) followed by vṛddhi.

pāsā (Nir.IV.2) < /pəs 'to tie' (vṛddhi).

putra (Nir.II.11) - put + /trəi 'to rescue' + də > put tra (apocope) > putra (haplology).

pūru (Nir.VII.23) < /pur 'to welcome' + ku (un.23) (vowel harmony).

pratanājya (Nir.IX.24) < prtanā + /jə 'to conquer' (apocope).

prṣṭha (Nir.IV.3) < /sprə 'to touch' + thak (aphesis and cerebralisation).

prathama (Nir.II.22) < pratama (aspiration) cf. I.E. * prota 'foremost', Āv. fratama 'foremost'.

bakura (Nir.VI.25) < bhāskara (deaspiration).

barhanā (Nir.VI.18) < /brə 'to be strong' (guna).

bala (Nir.III.9) - /brə 'to nourish' + a > bhara (guna) > bhala (lakāribhavan) > bala (deaspiration).

bāhu (Nir.III.8) < /bəd 'to strike' (voiced spirantisation)

bilma (Nir.I.20) < bhilma (deaspiration).

bhaga (Nir. 1.7) < /bəj 'to be enjoyed' (gutturalisation) cf. I.E. * bhag 'to divide'.
bhadra (Nir.XI.19)< (i) \( \sqrt{bhand} \) 'to be good' + rak (syncope) (ii) \( \sqrt{bhaj} \) (to serve) + rak (dentalisation, also cf. Nir. IV.10).

bhram (Nir.VI.20)< \( \sqrt{bhram} \) 'to wander' (samprasarana).

magha (Nir. I.7)< \( \sqrt{mamh} \) 'to give' + ka (sympnce and aspiration) cf. I.E. * \( mgh \) 'rich, much'.

manda (Nir.IX.5)< \( \sqrt{mam} \) 'to rejoice' (prothesis and spontaneous cerebralisation).

mandūka (Nir.IX.5)< \( \sqrt{mad} \) 'to rejoice' + ukan (prothesis and spontaneous cerebralisation).

matsara (Nir.II.5)< \( \sqrt{mad} \) 'to intoxicate' + sara (devoicing).

madhu (Nir.IV.8)< \( \sqrt{mad} \) 'to intoxicate' (aspiration, cf. antavyāpatti, Nir.II.2). But in Nir.X.31 it is etymologised as 'dhamaterviparitasya'. The analytical structure is \( \sqrt{dham} \) 'to go' + u- \( \sqrt{madhu} \) (metathesis) 'water'.

manusya (Nir.III.7) - \( \sqrt{man} \) 'to think' + \( \sqrt{siv} \) 'to weave' + da > manusya (prothesis and apocope) cf. Eng. man, Ger. Mann etc.

mandū (Nir. IV.12) - \( \sqrt{mad} \) 'to exhilarate' + u (prothesis). In Nominative dual the form is mandū.

marut (Nir.XI.13)< (i) \( \sqrt{mā} \) 'to measure' + \( \sqrt{rū} \) 'to roar' + kvip (shortening of vowel and prothesis), (ii) \( \sqrt{mā} + \sqrt{ruc} \) 'to bright' + kvip (dentalisation).
marya (Nir.III.15) $\sqrt{\text{mr}}$ 'to die' (guna).

muksija (Nir.V.19) $\sqrt{\text{muc}}$ 'to be let loose' $\sqrt{\text{si}}$ 'to tie' $\sqrt{\text{tan}}$ 'to spread' (contraction of gutturalisation, cerebralisation, palatalisation and apocope).

mudgala (Nir.IX.24) (i) mudgara (lakārībhan), (ii) mudgagila (haplology).

mūrdhan (Nir.VII.27) mūrta $\sqrt{\text{dhā}}$ 'to hold' + kathan (un 157) (apocope).

mrga (Nir.I.20) $\sqrt{\text{mrj}}$ 'to go about' + gha (gutturalisation).

megha (Nir.II.21) $\sqrt{\text{mih}}$ 'to wet' (guna and antavyāpatti - cf. Nir.II.2).

medas (Nir.IV.3) $\sqrt{\text{mid}}$ 'to be greasy' (guna).

mesa (Nir.III.16) $\sqrt{\text{mis}}$ 'to see' (guna).

mehanā (Nir.IV.4) me + iha + na (contraction).

yoktra (Nir.III.9) $\sqrt{\text{yuj}}$ 'to join' + stran (guna and gutturalisation).

yoni (Nir.II.8) $\sqrt{\text{yu}}$ 'to mix' (guna).

yosā (Nir.III.15) $\sqrt{\text{yu}}$ 'to mix' (guna).

rajas (Nir.IV.19) $\sqrt{\text{raṇj}}$ 'to glow' + asun (un.656).

This is due to syncope.

rambha (Nir.III.20) $\sqrt{\text{raṇ}}$ 'to catch hold' (prothesis).
rayi (Nir.IV.17) < √ra 'to give + dayi (apocope).

rat (Nir.XII.46) < √rāj 'to shine' (cerebralisation).

rājan (Nir.II.3) < √rāj 'to rule' + kanin (un.154). It is phonetically sound. cf. I.E. * reg 'to direct', Lat. rex 'a king'.

rāmā (Nir.XII.13) < √ram 'to enjoy' (vrddhi).

risādasa (Nir.VI.14) < √ris 'to envy' + ḍṛ 'to split' + asun (apocope).

rudra (Nir.X.5) < (i) √ru 'to bellow' + rak (prothesis),
(ii) √ru (to bellow) + √drū 'to go' + da (apocope), (iii) √rud 'to weep' + rak (phonetically sound).

rusāt (Nir.II.20, VI.13) < √ruc 'to shine' + ati (un.241). This is due to spirantisation.

rūpa (Nir.II.3) < √ruc ('to shine' (antavyāpatti). But it is phonetically unsound as the correspondence of p and c in Indo-Aryan is impossible.

reknas (Nir.III.2) < √ric 'to leave' + ṅ(prothesis-un.638) + asun (un.625). This is due to guṇa and gutturalisation.

rodasi (Nir.VI.1) < rodhasi (deaspiration).

rodhas (Nir.VI.1) < √rudh 'to restrain' + asun (guṇa).

lakṣmi (Nir.IV.10) < √laks 'to be think' + m (prothesis, cf 'lakṣmermut ca' - un.440) + l (phonetically sound). Other etymologies are phonetically unsound.

lāṅgala (Nir.VI.26) < √laṅg 'to be attached' + kala (un.106). This is due to vrddhi.
loman (Nir.III.5) < _slice 'to cut' + manin (un.590). This
is due to guna.

losta (Nir.VI.1) -  _slice 'to break' + tan (un 366) > rojtan
(guna) > loj tan (lakāribhavan) > lostan > losta (cerebralisation)
(cf AT p. 695).

vaksas (Nir.IV.16) < _slice 'to carry' + asun (un.628). This
is due to antavyāpatti and prothesis (s).

vajra (Nir.III.11) < _slice 'to reject' + ran (un.186). This
is due to guna and syncope.

vanij (Nir.II.17) < panyanik (haplology and acoustic
sound change of p y through b).

vayā (Nir.1.4) < _slice 'to go' + ac (Pā 3.1.134), (guna).

vāra (Nir. 1.7) < _slice 'to choose' (I.E. ut 'to select')
+ ap (guna).

varuna (Nir.X.3) < _slice 'to cover' (guna).

varna (Nir.II.3) < _slice 'to cover' (I.E. * ur 'to shut').
This is due to guna.

varsā (Nir.IV.27) < _slice 'to shower' (guna).

vāc (Nir.II.23) < _slice 'to speak' + kvip (un.215). It is
a lengthened grade of apophony.

vāta (Nir.X.34) < _slice 'to blow' + t (prothesis) + a. It
is phonetically sound.

vāyu (Nir.X.1) - (i) _slice 'to blow' + un (un 1.1) > vāyu
(glide- y cf. 'Āsto yuकिनक्र्तोह' Pā 7.3.3); (ii) _slice 'to move!'
+ un > vāyu (vṛddhi); (iii) yā 'to go' + un > āyu > vāyu (glide-v).

vi (Nir.II.6) < yā 'to go' + di (apocope). I.E. uī 'bird', Lat. avis -iđ.

vikāta (Nir. VI.30) < vi + /kut 'to be crooked' + a (metathesis - 'kutater vā syād viparītasya'). But we consider it is due to vowel harmony.

vidhava (Nir.III.15) < (i) yā + /dhā (shortening of vowel) (ii) yā + /dhūṇ 'to shake' (apocope), (iii) yā + /dhāv 'to run' (apocope), (iv) yā + dhava (folk etymology).

vindhe (Nir.VI.18) < yānd 'to lack in' (aspiration).

vistap (Nir.II.14) < yās 'to penetrate' + tap (spontaneous cerebralisation).

visnu (Nir.XII.18) < yās 'to enter' (spontaneous cerebralisation).

vrksa (Nir.II.6) < (i) yāśa 'to cut' (samprasārana and antavyāpatti), (ii) yārt 'to surround' + /ksā 'to remain' (apocope).

vrata (Nir.II.13) < yār 'to cover' (guna and metathesis).

śatāsa (Nir.X.29) < śā + /san + vīt (apocope and compensatory lengthening of the vowel).

śāriṣa (Nir.II.11) < yār 'to kill' + ōra (un.470).
śarman (Nir.IX.19) < /śṛ 'to afford shelter' + manin (guna).

śālmālī (Nir.XII.8) - /śṛ 'to envy + mali (vat) > śārmalī (guna) > śālmālī (lakārībhavan).

śīrṣa (Nir.IV.13) /śī 'to lie' + asun (un 633). It is due to prothesis.

śē̄ṉa (Nir.III.2) < /sia 'to remain' + asun (un.628).

śmāṣānā (Nir.III.5) < śmāṣayana (contraction or sentence word).

śmāṣāru (Nir.III.5) < śman + /śṛi + du (apocope).

śraddhā (Nir.IX.30) < śrīt + /dha 'to put in heart' (voicing).

śloka (Nir.IX.9) < /śru 'to hear' + okas (guna and lakārībhavan).

śvēṭyā (Nir.II.20) < /svīt 'to be bright' + yāk (un 550) + tāp (guna).

śaṅkha (Nir.IX.43) < sahaṅkha (contraction).

śatya (Nir.III.13) < (i) sat /as 'to be' cf. Nir.1.13) + /tāy to spread (haplology) (ii) sat + yat (in the sense tatprabhava). It is phonetically sound.

śamudra (Nir.II.10) < (i) samut + /dru + /da (apocope) (ii) sam + /mud + rak (haplology), (iii) sam + udak + ra (apocope), (iv) sam + /und + rak (syncope).

śaraṇyū (Nir.XII.9) /śṛ 'to move' (guna).
Saramā (Nir.XI.24) < √sṛ 'to go' (guna).

sādhu (Nir.VI.33) < √sādh 'to accomplish' (phonetically sound).

simha (Nir.III.18) √hims 'to injure' + ka (un 740) (himsa vā syād viparītasya). This is due to metathesis. Other etymologies are phonetically unsound. (Cf. 'simho varṇaviparyayāt' - Bhattoji Dīkṣita under Pā. 6.3.109).

sukha 'Nir.III.13) < suhita kha (contraction).

suci (Nir.XI.31) < √śiv 'to sew' + cat (un 533) + nīp. This is due to samprasāraṇa, syncope and compensatory lengthening of the samprasāraṇa vowel.

soma (Nir.XI.2) < √su 'to press' + man (guna).

stotr (Nir.III.19) < √stu 'to praise' + tr (guna).

stoma (Nir.VII.12) < √stu 'to praise' + man (guna).

stī (Nir.III.20) < √stai 'to be shy' + drat (un 605) + nīp (apocope).

svar (Nir.II.14) < √su √ṛ 'to go' (guna and synthesis).

hamsa (Nir.IV.13) < √han 'to go' + sa (un 342) (prothesis - cf. bhavet varṇagamāddhamsañ - Bhattoji Dīkṣita under Pā. 6.3.109).

haras (Nir.IV.19) < √hr 'to take away' + asun (un 656) (guna).

hasta (Nir.1.7) < √han 'to strike' + tan. This is due to antavyāpatti. Cf. I.E. * ghasto 'hand', Āv. Zāsta -id,
From the above discussion on the phonological basis of Yāska's etymologies, it can be safely concluded that these etymologies have sound phonetic basis even in the field of modern linguistics. Various phonetic tendencies that he has mentioned at the outset of the second chapter of his Nirukta, tried to follow the same in the etymologies in his work. He has mentioned a few of the phonetic tendencies but his etymologies bear some modern approaches. Though in his time etymology meant the derivation of difficult words, yet his etymologies help us to know the true history of the vocables. He has tried to analyse a word even from the similarity of a sound or letter from its root. He was conscious that grammatical aphorisms are not universal like the law of nature and based on various exceptions: and hence it is better to analyse the words from the phonological peculiarities like apesis, metathesis etc. The source of these etymologies are no doubt our Vedic literature where we find the concept of analysing word from its root. That is why to support an etymology Yāska sometimes
ments the view of Vedic literatures. Yāska searches not only the root of a word from the phonetical outlook in his etymologies, but also the similarity of meaning. We cannot blame Yāska for his various etymologies of a vocable as these help us to know the true nature of a vocable. Even in the Rgveda we find various etymologies of the vocables (cf. aśvinau in this chapter).

Yāska was conscious of comparative philology as he has mentioned the difference of noun-form and verb-form of the same in different countries e.g. śavati 'to go', in Kamboja and 'śava' means 'deadbody' among Aryans. This attempt of Yāska helps us to give a comparative outlook to analyse a vocable. In this chapter we have mentioned sometimes the forms of the same vocable in various I.E. languages for linguistic interest.

Though Yāska's method of giving etymologies are not uniform yet his approach of relating the meaning of the root to the meaning of the vocable is praiseworthy. Yāska was conscious about the suffix also though he has mentioned it in a few cases. Generally the concept of suffix is implied in the derivation. This has to be understood by us. In this chapter we have also tried to present the suitable suffixes in the formations of the vocables. From the discussion
of this chapter it is clear that it is an attempt to present the modern outlook of phonetic changes implied in the various etymologies of the Nirukta.

Above all Yāska's approach on the concept of phonetic changes of the vocables is not less than a modern linguist.