CHAPTER III

SEMANTICS IN THE NIRUKTA

The main task of the Nirukta of Yāska is to explain most of the rare and obscure Vedic words by way of pointing out various possible etymologies. In such etymological explanations he has stressed on the meaning of the word (cf. arthānitya parīkṣetaḥ - Nir.II.1) than grammatical modifications. The aim of etymology is to understand the real significance of a word. It is not a subject of antiquarian interest but is of great importance to the study of meaning.

Word is an indicator of thing or ideas. We can obtain the original meaning of a word by analysing it. In course of time the area is known by materialistic and idealistic world with the enrichment of knowledge. Naturally the same word or origin of a word indicates many objects, the result of which is the change of meaning. Semantics or the science of meaning deals with this special linguistic query. This problem is noted first in Yāska's Nirukta as it is the oldest Indian treatise on semantics.
The term semantics as a noun is a modern word, based on the Gk. adjective *semantikos* which denotes 'significant'. It is also called semasiology (semasia = meaning, logos = science) i.e. the science of meaning. It actually means the science of the development of the meaning of the word.

In ancient time language was divided by the Neo-grammarians into two sectors: (i) psychological sector, and (ii) phonetic sector. Phonetic sector is absolutely physiological and phonetic laws or changes are mechanical. In this respect each class of phonemes is also semantic.

So the acceptable definition of semantics is the study of the relation between the linguistic feature and the mental process in the act of speaking. Moreover every semantic change can be classified under the heads called the rhetorical figure or figures of speech. Now-a-days the area of semantics is vast and it also deals with the various philosophical outlook of meaning. We shall discuss this aspect in a separate chapter entitled 'The Linguistic Philosophy of Yāska'. In the present chapter we have discussed on the application of various aspects in the change of meaning of the Vedic vocables as we have found in the Nirukta of Yāska.

Word obviously carry meaning. It is noted that in course of time sometimes it adopts a meaning somewhere different or quite opposite to the meaning of the remote past in different usages. Perhaps keeping his view on the above, Yāska gives the etymology of the word *artha* as 'artho'.
"arteḥ, aranastho vā" (cf. Nir.1.18). Primarily it intends to express that when a word is uttered it passes (arteḥ<ṛ) through the ear of the hearer and on accepting by the mind awakens its own sense. It is regularly present in the perceptive faculty of the hearer (indriya nityam vacanam - Nir.1.1). So the meaning is existed in the intellect (aranastha). Thus the uttered words perish yet their original ideas have a permanent shape in the mind.

Secondarily the first etymology i.e. the word is traced from the root ṛ indicates that the meaning of word is moving i.e. changes in course of time.

The eternal relation of word and meaning is, the former is signifier and the latter is signified. Yaśaka has given a clear idea about this in the Nirukta 1.17-20. He has also shown how the names are given of various objects. His main view is that the name of an object is to be determined by its actions.

1 We have explained the rendering 'aranastha' as avagamanastha and by analogy it can be explained as buddhistha.

2 Cf. AT, p. 165.

3 Some of these nomenclatures are (i) āśīh (well-wishing) e.g. kitava (Nir.V.22), (ii) onomatopoeia, e.g. kāka (Nir.III.18), (iii) diversity of object, e.g. kaccha< khacchada (Nir.IV.18), (iv) kārmanāmika samskāra - e.g. vavririti rūpa nāma vrnotiti sataḥ (Nir.II.9), where after meaning he shows the formation.
That is why he has stressed on the etymological meaning. Still he has admitted the superiority of conventional meaning (śamvijñāta).

The exact meaning of an expression is determined by the contextual factors (samsarga etc.). There are various methods for learning the relation between the word and objects. Of these Yāska has stressed on etymology, context, kosa or lexicon, vṛddhayavahāra or the usage of words by older etymologists etc., āptavākya or the direct statement of a trustworthy authority (vedic literatures), upamāna or analogy and vākyasēsa or the rest of the passage in the context etc.

Here we present an indication of these ideas from the Nirukta. Etymology helps us to know the true history of a word. That is why Yāska has given the etymologies of even the rare and obscure vedic vocables. Context (prakarana) takes a very important role to determine the intended meaning of a word. That is why Yāska opines that one should not explain the vocable without context (cf. 'naikapadāni nirbrūyat - Nir.II.3). We can have an idea about the collection of the vedic words which are arranged in the Nighantu (kosa) according to their meanings existed in that age. It is found more clearly in

4 According to the mīmāṃsakas it is samākhyā. But they have stressed on the śruti or direct statement.

the Nirukta that many words denote the same meaning (synonyms, chap. I-III) and one word is used in the sense of many meanings (Homonyms, chap IV-VI). Yāska also opines that if the meanings of the vocables are uniform their etymologies are uniform and if their meanings are multiform their etymologies are multiform⁶ (Nir.II.7). He has often mentioned the view of older etymologists on the usage of words. To support the usage of a vocable he has often quoted the vedic literatures. Upamāna or analogy takes an important part in meaning change. Yāska has given a light on this regard during the explanation of the vocables 'adhorāma, krkavāku etc.⁷ He has mentioned here the term 'sāmānaya' to denote analogy. He has also showed how upamāna takes an important part in meaning change (cf. asvamiva jātavedasam - Nir.VII.20 - both denotes the sense of pervading). He has shown how the rest of the passage in the context helps in meaning change (cf. 'bhuranyantam janā anu tvam varuṇa

⁶L. Sarup criticises this view. He says, 'words of different origin often come to acquire the same meaning and words of the same origin different meanings.' Cf. Sarup, p. 26.

⁷Cf. adhorāmah sāvitra iti pasūsamānānaye vijnāyate, kaśmāt sāmānayād-ityadhaśtattadvelavām tamo bhavatyetasmāt sāmānayāt, adhaśtadrām'ōbhastākṛṣṇah, kaśmātsāmānādyātiti, aṅgim citvā na rāmāmupeyāt, rāmā ramanāyopeyate na dharmāya, kṛṣṇajātiyaitasmāt sāmānayāt. And again, 'krkavākuh sāvitrah - iti pasūsamānānaye vijnāyate. kaśmātsāmānādyātiti, kālānuvādam parītya - Nir.XII.13.
pasāyasi; tatte vayam stumah iti vākyāsāyam - Nir.XII.22).

But true mystery of meaning change is concealed in the three powers of word denotation, connotation and suggestion. Keeping their view in this respect the etymologists have divided the words in three categories—yaugika, yogarūdha and rūdha. The concept of the nature of these types of words is very important. When a word expresses its etymological sense, it is called yaugika or derivative; e.g. pācaka. When the meaning of a word is determined by the whole word, coincides the etymological meaning and the conventional meaning and refers to the same object it is called yogarūdha or derivative conventional e.g. paṅkaja. This type of words are the law of specialisation. When a word bears a meaning which is not directly connected with its derivation is called rūdha or conventional e.g. aśva. This type of words are also the law of specialisation or contraction of meaning. But generally these denote the transference of meaning. We should remember that the conventional meaning is stronger than etymological meaning (yogād rūdhir baliyasi sīghra-vr̥ttitvāt).\(^8\) In this regard it may be mentioned that laksanā takes an important part in meaning change. It is very interesting to compare the derivative—conventional (yogarūdha) words with the faded metaphors (nirūdha laksanās). The former denotes the contrac-

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\(^8\)Cf. Raja, p. 61.
tion of meaning and the latter denotes the expansion of meaning. Most of the etymological words bear the contraction of meaning.

So the change of meaning is possible due to various reasons. We have not followed any definite rule for change of meaning but after the change has completed we have made an attempt to explain the reason behind this change under three principal categories. These are (i) expansion of meaning or the law of generalisation, (ii) contraction of meaning or the law of specialisation, and (iii) transference of meaning.

We have also tried sometimes to treat them under elevation of meaning and pejoration or deterioration of meaning.

Yāska has generally followed three aspect of meaning change to treat the words under law of generalisation or the expansion of meaning. These are (i) the association of ideas by analogy and (ii) by contact, and (iii) nirūdha-laksanā (cf. payah is used to denote milk and water - Nir. II.5). He has given a clear idea on the law of specialisation or the contraction of meaning. To establish his view that the names are determined by its actions he has shown first the view

9 Ibid., pp. 62, 262, etc.
10 Cf. To denote the analogy Yāska has used the term sāmānya and to denote the association by contact he has mentioned the term 'ayamapitara', e.g. while deriving kaksyā as kaksam sevate... tatsāmānyān manusvakaksaḥ bāhumūla sāmānyād 'asvasya (Nīr. II.2), the expansion of meaning is clear. Also cf. Gune, p. 82. His quotation is wrong.
of a critic as 'every being who performs a particular action should be called by the same name and one who pervades the road is called asva (cf. **yah kaśca tatkarma kuryāt sarvam tat sattvam tathācaksārān, yah kaścādhvānam ashuvitāsvah sa vacaniyah syāt** - Nir.1.12). His rejoinder regarding this indicates the law of specialisation or the contraction of meaning. He opines that who perform a particular action, all do not get the same name' (cf. **pasyāmah samānakarmanām nāmadhyeyapratilambham ekāsām naikesām** - Nir.1.15). It is the oldest source of this theory. 

By transference of meaning we mean the aspect that for association of ideas it often happens that a secondary sense attaches itself to a word and gradually that secondary sense comes to be itself regarded as primary. This idea is followed in most of the conventional words (**samvijñāta**) in the Nirukta.

Yāska has given a faint indication about the elevation of meaning (e.g. **ārya** - Nir.VI.26) and the pejoration of meaning (e.g. **andhas** - Nir.V.1; **asura** - Nir.III.8 etc.).

Now we present an exhaustive, systematic and critical study of various semantical aspects as adopted by Yāska in

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11 Cf. Gune, p. 76.

12 Cf. Taraporewala, p. 88.
the vocables of the Nirukta. He has given the denotation of the vocable before etymologising a vocable. He has mentioned the meaning where it is something different from etymological sense otherwise he has given only the etymology where it bears the etymological sense. Vedic words arranged alphabetically are being taken into consideration to show the various aspects of meaning changes according to the principles discussed above.

**amsá (Nir.XII.36)** - Yāska has not given any separate meaning of the vocable yet we can surmise it with the help of context that the vocable is used to denote the sun as it is explained in the context of celestial deities. He has also recorded a Ṛgvedic Verse (II.27.1) where *amsá* is mentioned as one of the ādityas, a group of celestial deities. Though its etymological explanation indicates the ray of the sun that which gives pleasure to all living being as soon as it reach to them but the current denotation of the vocable is 'part'. It is due to the transference of meaning for association of ideas of the whole with the part. And now 'part' expresses a primary sense. Perhaps at the outset of vedic age *amsá* is used to denote the whole sun while in later literature it is used to denote 'a part' from the sense of the ray of the sun. It is also notable that the word *amsá* is not existed in the sense of 'a part' by the time of Yāska.
amsū (Nir.II.5; V.11; X.33) - This vocable signifies three different objects in the Nirukta. We have not found this term in the Nighantu. But Yāska explains it during the explanation of Vedic words. According to L. Sarup amsū is used to mean 'soma plant' in Nir.II.5, 'ray' in Nir.V.11 and stalk in X.33. But in Nir. V.11 it actually denotes the moon.

In Nir. II,5 it is used to mean the soma plant during the explanation of a Rgvedic verse amsūm duhanto adhyāsate gavi etc.(X.94.9). In Nir.V.11 he quotes the vocable from Maitrāyāṇī Samhitā in the sense of moon (cf. yathā devā amsūm āpyāyayanti - op.cit. II.2.7). In the respective context we know that the sun-rays enriched the moon. In Nir.X.33 it is used to mean the stalk of the soma plant during the explanation of a Rgvedic passage (X.149.5). Here the use of somasyevaṃsūm indicates that stalk is the important part of the soma plant.

But the current denotation of the vocable is now restricted to denote 'ray' (cf. amsūmān = the Sun). This is due to the contraction of meaning.

amsatra (Nir.V.25) - Yāska has rendered this term as to mean a bow or the armour protecting from evil. It is a yogarūḍha word. Here the etymological meaning and the conventional meaning coincides and refers to the same object.
In Yāska's time it is used to mean a bow or armour protecting the evils. But the current use of the term is very rare and it is used to mean the armour to protect the shoulder bearing the idea of *amsa* 'a shoulder'. This change is due to the contraction of meaning.

*amhati* (Nir.IV.25) - Yāska has etymologised it to denote distress or crime. It bears the etymological meaning. In I.E. the almost similar vocable is *anghus*, 'narrow'. The current use of the term is very rare and it denotes the result of action. This is due to the transference of meaning.

*akūpāra* (Nir.IV.18) - Yāska has explained it as a homonymous term used to denote various meanings—abundant, the sun, the ocean and the tortoise. M. Prasad opines that it seems to be lost to Yāska's time. But the question arises if it is obsolete then how Yāska renders it in various senses. In later literature it is restricted to denote 'ocean'. This change is due to contraction of meaning.

*aktu* (Nir.V.28) - This purely vedic vocable is rendered to denote night. In the vedic literature it is also used to mean 'tinged'. From dark tinge it becomes night. This is due to transference of meaning.

*aksā* (Nir.IX.7) - It is etymologised by Yāska in the sense of dice. He has also mentioned a Rgvedic verse (X.34.1)
where we find the praise of dice. But in Nir.XIII.12 it is explained to denote axle. The current denotation of the vocable is central organ. Due to the occasional expansion and contraction of meaning it is difficult to relate the current denotation with the primitive meaning. This is due to the transference of meaning.

**aksara (Nir.XI.41; XIII.12)** - In Nir.XI.41 it is rendered as *udakam* (water). In the Ngh.I.12 it is recorded as a synonym of water. But in the Ngh.I.11 it is recorded as a synonym of speech. Yāska has used this vocable in the sense of vowel (Nir.II.1). Again he has etymologised it in the sense of letter (Nir.XIII.12). It serves as an axle of speech. The current denotation of the vocable is letter, but sometimes it denotes 'imperishable' in suggestive sense. However, the primary meaning of the vocable is letter. This is due to the contraction of meaning.

**aksi (Nir.I.9)** - From the vedic period it is used to denote eye. It also bears the etymological sense. Really the eyes are more expressive than other parts of the body by its brightness. It is now conventionalized to denote eye. So we have not found any change of this vocable.

**agohya (Nir.XI.16)** - Yāska has rendered the term as 'Ṛdītya' (the sun). Its etymological sense is 'that which is not to be concealed and therefore bright. The use of this
vocable in later literature is very rare. It is restricted
to denote the sun in the Nirukta. It is a yogarūḍha word and
this change is due to the contraction of meaning.

agnāyī (Nir.IX.33, XII.46) - It is treated by Yāska as
the wife of Agni. The meaning of this vocable is conventional
and bears the same etymological sense from the very beginning
of literary evidence.

agni (Nir.VII.14) - From the very primitive source of
literary evidence this vocable is used to denote fire (cf.
Lat. ignis, Lith. ugnis, slav. oni, -id). Yāska has given
various etymological senses of this vocable. These are
(1) He who leads to the front, (ii) he who is brought to the
forefront in a sacrifice, (iii) he who reduces everything into
subjection, (iv) who is not able to moist, (v) who moves, shines
and leads. But it is now conventionalised to denote fire.
This change is due to the contraction of meaning.

agram (Nir.VI.3) - The etymological sense of this vocable
in the Nirukta is that which comes nearest. But it is now
conventionalised to denote front. It is a rudha word and the
change is due to transference of meaning.

agha (Nir.VI.11) - Its etymological sense is that which
destroyed good. But it is now conventionalised to denote sin
(evil deed). It is a yogarūḍha word and this change is due to
the contraction of meaning.

**aghäsamsa (Nir.VI.11)** - It bears almost the etymological sense. It means evil-intentioned or wicked. It is a yaugika word. It is a sixth tatpurusa compound.

**aghnyā (Nir.II.43)** - In the Nighantu it is recorded as an atmospheric speech. From the etymology of Yāska we can surmise that the vocable was also intelligible to denote cow in his time. Practically the atmospheric speech and the cow is 'not to be killed'. The vocable is now restricted to denote cow. This is due to the contraction of meaning.

**aṅkas (Nir.II.28)** - It is used to denote 'a bend in a road' in the Nirukta. In Yāska's time yāṅc is used to denote 'to move in a crooked way' but the current denotation is general movement. This is due to expansion of meaning. But in Bengali it is still used to denote 'a bend in a road' with slight phonetical change (cf ᾶkāvākā).

**aṅkuśa (Nir.V.28)** - From the etymology of the vocable we have two meanings of it - (i) hook or sickle, and (ii) whip (generally used to control the elephant). The current denotation of the vocable is whip. It is a yogarūdhā word and this change is due to the contraction of meaning. It is very interesting to note that in Bengali the vocable also bears the sense of hook with slight phonetic change (cf. ᾶkāi).
ānga (Nir.IV.3) - Yāska has used the term to denote limb that which moves by body. It is also used as a particle to mean quick in the Nirukta.V.17. But in later literature it is used to denote limb. It is now also used as a faded metaphor to denote 'part'. This change is due to the expansion of meaning.

āṅgāra (Nir.III.17) - Its etymological sense is that it leaves its mark on whatever it touches. It is a yogarūḍha word. The meaning of the word is still now used to mean 'burning coal'. It is always connected with fire. This change is due to the contraction of meaning.

āṅguli (Nir.III.8) - Yāska has given various etymological senses of the vocable, as that which go foremost, or drip foremost, or act foremost, or mark, or bend, or decorate. He has used the term in plural. The vocable is now conventionalised to denote finger. This is due to the contraction of meaning.

accha (Nir.V.28) - In the vedic literature it is used as an indeclinable to denote 'to obtain'. But the current denotation of the vocable is transparent. It is now conventionalised in this sense. This is due to the transference of meaning.

aja (Nir.IV.25) - In the vedic literature it is used to denote instigator. Yāska has explained this vocable as the first part of a compound (ibc) to denote 'mover', 'dynamic'. 
But in later literature it is used to mean 'a he-goat'. It is now also used as a faded metaphor to denote the Supreme Being, 'Brahma' who is treated as not-born. This change is due to the expansion of meaning.

**ajma** (Nir.IV.13) - Instead of tracing the etymology Yāska has scrupulously rendered this vedic vocable by synonymous words as 'path' (ajanim) and 'battle' (ājim). It indicates that the vocable has no chance of being current and intelligible by his time. The vocable is recorded in the Nighaṇṭu twice in the sense of battle (Ngh.II.17) and home (Ngh.III.4). This change of ideas from Nighaṇṭu to Nirukta is due to the expansion of meaning as it is metaphorically used in the Nirukta to mean 'path'. There is no doubt in the obsoleteness of the vocable as we have not found the use of the same in later literature.

**anu** (Nir.VI.22) - It is explained by Yāska as an opposite form of sthūla (abundant). He was conscious about the antonym. Still now the vocable bears the same idea. But it is now metaphorically used to denote minute, atomic etc. This is due to the expansion of meaning.

**atithi** (Nir.IV.5) - In the vedic literature it is used in various senses—fire, itinerant, guest, etc. But the vocable is now restricted to denote guest only. This is due to the contraction of meaning.
atyā (Nir. IV.13) - It is obsolete in later literature. The etymological sense of the vocable is constant moving, but it is restricted to denote as an attribute of horse. This is due to the contraction of meaning.

ātri (Nir. III.17) - Yāska has given the etymological meaning of this proper name based on current legend as 'one who has found third in this very place' or 'not three'. These may precise the idea of the individuals so named but the vocable is restricted to denote a particular sage. This is due to contraction of meaning. MW renders it as 'a devourer' tracing the vocable from the root vrdd 'to devour'.

atharyu (Nir. V.10) - Yāska has given the etymological sense of this obsolete vedic vocable as 'wandering'. But it is restricted as an epithet of Agni in the vedic literature. From that outlook this change is due to the contraction of meaning.

atharvan (Nir. XI.18) - Atharvāṇah are a group of atmospheric deities. The etymological sense of the vocable is 'those who are immovably firm'. In classical Sanskrit the vocable is absent to denote the above meaning. In Bengali 'atharva' means 'motionless'.

aditi (Nir. IV.22) - Yāska has given two etymological senses of the vocable: (1) imperishable and (ii) the mother of gods. 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). But the current denotation of the vocable is the mother of gods, an atmospheric deity. This change is due to the contraction of meaning. According to Panini aditi is the mother of Adityas (cf. Pā.4.1.85). From metaphysical outlook Skandavāmi treats aditi as nature.

adbhuta (Nir. 1.6) - The etymological sense of the vocable is 'that has not happened'. But it is now restricted to denote 'supernatural'. This is due to the transference of meaning. M. Prasad considers the vocable survives upto the time of Yāska, but undergoes a semantic change.13

admasat (Nir.IV.16) - The etymological sense of this vedic vocable is that one who seated with others at a meal or companion at a dinner table. The meaning of the vocable was current and intelligible in the period of Yāska.14 Durgācārya explained it as the housewife who prepares meals (grhādhikāre annāsādhikā stri). L. Sarup renders it as mother. There is a similar form 'admara' was survived in the period of Panini used to mean gluttonous (Pā 3.2.160, also cf. PC, vol. III, p. 19).

Irrespective of later explanations it is due to the contraction of meaning as it denotes the housewife who distributes meals.

13 Cf MP, p. 113.

14 Cf. MP, p. 200.
**adri (Nir.IV.4)** - Yāska has given two etymological senses of this vocable: (i) not to be split, and (ii) eater. In the Nighaṇṭu it is recorded as a synonym of cloud (I.10). The Brahmanical literatures treat it as a grinding-stone used for soma-pestling, which is metaphorically called 'the eater of soma'. In the Nirukta, Yāska has explained it in various senses e.g. as an adjective of mountain it means unsplit (Nir.IX.9). He also renders it as thunderbolt (Nir.IV.4; V.4) and mountain (Nir.III.5). Out of three senses thunderbolt and mountain are available by the time of Yāska. Pāṇini has taken this vocable as a morpheme used as a substitute for final vowel (Cf. Pāṇi.92). But the vocable is now conventionalised to denote mountain.

**adhara (Nir.II.11)** - The etymological sense of this vocable is that which going downwards'. But now the vocable is restricted to denote 'a lip'. This is due to the transference of meaning.

**adhas (Nir.II.11)** - The etymological sense of this vocable is that which is not running upwards'. The primitive sense of the vocable is inferno (cf. PC, vol. II, p. 254). But the current denotation is 'below'. This is due to the expansion of meaning or the law of generalisation.

**adhorāma (Nir. XII.13)** - Yāska has explained it from sacrificial outlook. It was current in Yāska's time and restricted to denote a goat with black complexion in the lower part
dedicated to Savitr (god). Generally the term rāmā is used to denote 'pleasant'. But here it changed into darkness due to analogy. The rāmā, a lovely maiden, signifies dark or black as she belongs to the dark race. This is due to the pejoration of meaning. In this regard it may be mentioned that the famous epical characters Rāma and Kṛṣṇa are depicted as dark complexion.

adhrigu (Nir. V.11) - This obsolete vedic vocable is explained as a homonymous term in the Nirukta. It literally means irresistible. Yāśka has given four renderings of the vocable (i) a stanza, (ii) an injunction, (iii) Agni and (iv) Indra. But it is better to treat the vocable as an attribute of Agni and Indra. Macdonell & Keith treat it as a man, a protege of Asvin and Indra (Cf. VINS, Vol. I, p. 21).

adhvara (Nir. 1.8) - The etymological sense of the vocable is that in which there is no injury. In the Nighaṇṭu it is recorded as a synonym of space (I.3) and sacrifice (III.17). But in the Nirukta it is used to mean sacrifice everywhere. In later literature it is used to denote sacrifice (cf. PC, vol. II, p. 499). This is due to the contraction of meaning.

15 Cf. A synonym of yajña (Nir.1.8), rendering of the vocable in the same sense (VI.13; VIII.6, 18; X.19), and retaining the same sense (VI.22, X.36).
adhyāryu (Nir.1.8) - The etymological sense is that who institutes an sacrifice i.e. any officiating priest. But the denotation of the vocable is the fire priest of Yajurveda. This is due to the contraction of meaning.

anarvan (Nir.IV.27, VI.23) - The etymological sense of this vocable is 'not dependent on anything else' i.e. irresistible. Yāska has given only etymological rendering which is sufficient to understand the meaning of the word.16 Durgā renders it as self-dependent (svapradhāna). In the RV 1.164.2 it is used to mean an attribute of time-circle. Pāṇini has used this vocable to denote irresistible (cf. Pā.6.4.127). The vocable bears almost the etymological sense.

anarśarāti (Nir.VI.23) - This vocable is obsolete even at the time of Yāska as he gives only etymological rendering apart from its etymology. It is obsolete in post-vedic literature. Asrī means sharp or edged, which may hurt the body. Hence the vocable denotes a person one whose gifts do not hurt. L. Sarup's rendering of this vocable is not appropriate.17 However, the vocable bears the etymological sense.

16 Cf. '(Here) only the etymological rendering is offered and this is deemed sufficient to give the meaning of the vocable ...in the case of anarvan the etymological elucidation apratyṛta is enough to translate the word and give its sense' - MP, p.173 fn 1.

17 cf. anarśarāti = 'impure gift' - IAN, p. 5.
anasa (Nir.XI.47) - Yāska has given various meanings of the vocable. The primary meaning of the vocable is wind which bears almost etymological sense. In the Ṛgvedic verse 'aṃśa anasah etc. (IV.30.10) it is used to denote 'the wind' but Yāska shows also other meanings which are current in his time. All these are metaphorically used as a means of living. This due to the expansion of meaning. The meaning is elevated to denote cart due to euphemism.

In this regard it may be discussed that in Nir.II.27 Yāska retains the vocable without etymologising the same during the explanation of RV III.33.10. It indicates the vocable is current and intelligible to denote cart in his period. But in Nir.XI.47 he has given various meanings during the explanation of the Ṛgvedic verse (IV.30.10). It is noticeable that in Nir.II.27 he has not mentioned 'taduparistad vyāhāsyâyāmā' which is the common style of his work. It probably indicates different authorship of the Nirukta.

anumati (Nir.XI.29) - In the Nighantu it is compiled as an atmospheric deity. According to the etymologists the vocable denotes a wife of God and the ritualists explained it as the earlier day of full moon i.e. full moon with caturdaśī (cf. AitBr.VII.10). The current denotation of the vocable is permission or approbation which bears the etymological sense 'approving'. This change is due to the transference of meaning.
anustupa (Nir. VII.12) - Yāśka has not given any separate meaning of the vocable. It indicates that the vocable was current and intelligible in his time. It bears almost the etymological sense, 'praising after'. From the context of metre it is clear that it denotes a metre consisting of four padas of eight syllables. Actually, it follows with its praise the Gāyatrī, which consists of three padas (cf. MW, p. 40). Even in classical Sanskrit it denotes the four padas of eight syllables.

anūpa (Nir. II.22) - Yāśka has treated it as an attribute of cloud, wind and the sun to denote 'gracious' or 'favourite' during the explanation of a Ṛgvedic verse 'devānāṁ māne'...etc. (X.27.23). He also relates it with the etymological sense that as they favoured the earth by their own works (cf. anūpā anuvapanti lokān svena svena karmanā- Nir. II.22). He was also conscious of non-vedic anūpa which denotes a watery place. In this period both these meanings are intelligible. This is due to the expansion of meaning. Pāṇini has used this vocable to denote a country situated near the water (cf Pā.6.3.98, also cf. PC, vol. II, p. 13).

The current denotation of the vocable is marsh, watery place. This change is due to the transference of meaning as owing to the association of ideas 'gracious, favourite' etc. with cloud it happens that a secondary sense attaches itself

to watery and this secondary sense gradually comes to be itself regarded as primary.

**antariksa (Nir.II.10)** - The etymological sense of this vocable is intermediate space between heaven and earth i.e. atmosphere. In the Nighantu I.3, it is recorded also as a synonym of the same. Yāska has also etymologised it in the sense of body-sky. Of five elements (earth, water, fire, wind and sky) sky lies imperishable among bodies. In Yāska’s time the vocable was intelligible in both senses. But the current denotation of the vocable is atmosphere (cf. PC, vol. I, p. 94). This change is due to the contraction of meaning.

**antika (Nir.III.9)** - The etymological sense of this vocable is that which is brought towards something. The vocable is now restricted to denote 'near' bearing the etymological sense.

**andhas (Nir. V.1)** - This homonymous vocable is recorded in the Nighantu II.7 as a synonym of food. To denote food Yāska has given its etymological sense as 'it is to be sought'. He has mentioned in this regard other denotations of this vocable which are current and intelligible in his time. These are (i) darkness, and (ii) blind man. This is due to the expansion of meaning. He has also mentioned the vedic passages to support these meanings. In the sense of food it is no longer used in the later classical sanskrit literature.
**anna** (Nir.III.9) - Yāska has given two etymological senses of this vocable to denote food—(i) which is bent in our mouth, and (ii) which is eaten. In the Nighaṇṭu I.12 it is recorded also as a synonym of water. But the current denotation of the vocable is 'boiled rice' (cf. PC, vol. II, p. 712) which is restricted from its primitive sense food. This is due to the contraction of meaning. Pāṇini has used it to denote food (cf. Pā 6.2.161).

**ap** (Nir.IX.26) - This vocable is recorded in the Nighaṇṭu as a synonym of water (I.12) and work (II.1). Yāska has explained it in the sense of water. MW renders it in various senses—water, air, the intermediate region, etc. But the vocable is now conventionalised to denote water. This is due to the contraction of meaning.

**apatyā** (Nir.III.1) - Yāska has given two etymological senses of this vocable—(i) offspring (as it spreads farther), and (ii) son (with it one does not fall which is based on legend, cf. Manusmṛti, IX.138). Pāṇini has used it to denote descendant beginning with the grandson, constituting 'gotra' (cf. Pā. 4.1.92). In the Padacandrika it is recorded as a synonym of child. But the current denotation of the vocable is son. This is due to the transference of meaning.

**apnas** (Nir.III.11) - In the Nighaṇṭu it is recorded to denote action (II.1), offspring (II.2) and shape (III.7). But at the time of Yāska the vocable is current and intelligible to denote shape. This is due to the contraction of meaning. M. Prasad treats it as 'not current and intelligible' by the time of Yāska (cf. p. 20).
apvā (Nir. VI.12) - Yāska has given two meanings of this obsolete Vedic vocable—(i) disease, and (ii) fear. It is treated as a deity of disease and fear in the Vedic literature metaphorically. This is due to the expansion of meaning.

apsaras (Nir. V.13) - Yāska has given two etymological senses of the vocable (i) who moves in the water, and (ii) possessing beauty. Both these help us to know the true nature of a nymph. But this vocable is metaphorically used to denote a girl who possesses the beauty like a nymph. This is due to the expansion of meaning.

apsas (Nir. V.13) - In the Nighantu (III.7), it is recorded as a synonym of beauty. Yāska has mentioned it with various etymological senses that it is not to be devoured, but to be gazed at, or to be made pervasive. This vocable is obsolete to denote beauty in later literature. In Yāska's time it is conventionalised to denote beauty which is restricted from its etymological sense. This is due to the contraction of meaning. MW renders it as 'the hidden part of the body, the secret charms (of a wife) etc. (p. 59).

abja (Nir. X.44) - Yāska has given only the etymological rendering of this Vedic vocable as 'apsujam' (born in water). In the Rgvedic verse abjam etc. (VII.34.16) it is used as an attribute of the deity ahi. Here it bears the etymological sense.
abhīke (Nir.III.20) - In the Nighaṇṭu it has been recorded twice as a synonym of battle (II.17) and as a synonym of near (III.29). But Yāska remains silent on the synonym of battle. He has explained it only in the sense of 'near'. Pāṇini has used it to denote lustful, libidinous etc. (Cf. Pā 5.2.74, also cf. DPS, p. 50; also cf. PC, vol. III, p. 22). This change is due to transference of meaning.

abhīksna (Nir.II.25) - The etymological sense of the vocable is 'facing for a moment only'. In the Nirukta it is used to denote a synonym of moment. Pāṇini has used the term abhīksnya to denote 'continued repetition' (cf. Pā 3.2.81; 3.4.22; 8.1.27, etc.). In the Padacandrikā it is recorded to denote 'frequently'. MW renders it as constant, perpetual, etc. (p. 74). Owing to the association of ideas this change is for the transference of meaning.

abhīṣu (Nir.III.9) - In the Nighaṇṭu it is recorded in various senses as a synonym of ray (I.5), arm (II.4) and finger (II.5). So it is a homonymous word. Yāska has etymologised it to denote finger and he has retained the vocable in Nir.IX.16 to denote bridle or ray yet the denotation is almost same as it is metaphorically spoken. In later lexicons also it is recorded to denote ray (cf. PC, vol.III, p. 317). This change is due to the contraction of meaning.
amati (Nir.VI.12) - This vedic vocable is recorded in the Nighantu (III.7) as a synonym of form (रूप). It is also recorded there as an obscure word (IV.3). Yāska has explained it as an obscure word. The etymological sense of this vocable is not created self-shining lustre (cf. MP, p. 24) i.e. self-effulgence. It is also related with the 'form' (cf. Ngh.III.7). So this obsolete vedic vocable bears almost the etymological sense. As an attribute of savitr the meaning 'self-effulgence' is appropriate. In this regard L. Sarup's rendering is not acceptable. Once he renders it as 'made at home' or one's own intellect (p. 98) and another 'independent judgement' (cf. IAN, p. 5).

amatra (Nir.V.1) - Yāska has rendered it as 'पात्रम' (vessel). The etymological sense is that in which innumerable people eat. This vocable bears the same idea in later literature. Pāṇini has used it to denote 'a large drinking vessel' (cf. Pā 4.1.42, 4.2.14, cf. DPS, p. 53; also cf. PC, vol.II, p. 692). In Viśvakoṣa amatra means bhājanam (cf. vol. I, p.478). In colloquial Bengali amirti is used to denote water-vessel.

amatra (Nir.VI.23) - The etymological sense of this vedic adjective is measureless or great, and non-violent. It is obsolete in later literature. L.Sarup renders it as vessel (cf. IAN, p. 5). But it is not the meaning of the noun form.
amā (Nir.V.1) - The etymological sense of the vocable is that which is measureless. In the Nighaṇṭu it is recorded as a synonym of house (III.4). Yāska has used it also to denote house (cf. Nir.XI.46). Pāṇini has used it to denote 'together' as an indeclinable (cf. Pa.3.1.122). As a first part of the compound form in amāvāsyā, it also denotes 'together'. This is due to transference of meaning.

amūra (Nir.VI.18) - The etymological sense of this vocable is 'not perplexed'. But it is used in the vedic literature to denote wise. This is due to the contraction of meaning.

amṛta (Nir.II.20) - Yāska has rendered it as 'immortal nature'. In the vedic period it was current in various senses. In the Nighaṇṭu it is recorded as a synonym of gold (I.2) and as a synonym of water (I.12). Yāska has also used it to denote water (Nir.XII.8). Pāṇini has used it to mean 'not dead' or 'immortal' or 'imperishable' (cf. Pā 6.2.116 - also cf. DPS, p. 55). But the current denotation of the vocable is 'ambrosia'. This change is due to transference of meaning and at the same time it is also a case of elevation of meaning.

ambuda (Nir.III.10) - Yāska has explained it to denote cloud. The etymological sense is 'giver of cloud'. The term ambu is recorded as a synonym of water in the Nighaṇṭu(I.12). So the vocable is sound from semantical aspect. Still now the vocable bears the same sense.
ara (Nir.IV.27) - The etymological sense of the vocable is the spoke of a wheel. But the current denotation of the vocable is quick (cf. PC, vol.I, p. 85). This is due to the transference of meaning. S. Varma considers the etymology semantically unacceptable due to 'the root य which meant 'to arrange' and not to go was the correct origin semantically, because spokes are fitted in a wheel.

aranā (Nir.V.10) - The etymological sense of this vocable is 'that where fire is being contained'. Practically the nature of fire is here tāṭsthya as it is being contained in the kindling sticks. Unādikāra also has treated it as the source of fire (cf. Sīkau. Pt. IV, p. 206). MW renders it as 'being fitted into', the piece of wood used for kindling fire by attrition (p. 86). Metaphorically it means a mother. It denotes the lower part of the kindling sticks and hence it is feminine. The vocable bears still now the same ideas.

aranya (Nir.IX.29) - Yāska has given two etymological senses of the vocable: (i) distant from village, and (ii) not pleasant. But now it is restricted to denote forest. This is due to contraction of meaning. MW renders it as 'a distant land' (p. 86). Pāṇini has used it to denote wilderness, desert, forest etc. (cf. Pā 4.1.49, cf. DPS, p. 58, also cf. PC, vol. II, p. 68).

aranyānī (Nir.IX.29) - In the Nirukta it is treated as a wife of forest, a sylvan deity, protector of forest. The grammarians have used it it denote 'a large forest' (mahada-
raṇyam arañāṇi). And it is the current denotation of the vocable. It is due to the transference of meaning.

arātī (Nir.III.11; XI.2) - Yāska has given two etymological senses of the vocable as (i) one whose intentions are not bountiful, and (ii) not friend. Of these first sense is restricted in the Vedic period. The current denotation of the vocable is enemy which is opposite of friend. Here negation (a) is used to denote opposite sense. This is due to the contraction of meaning. It may be treated as the pejoration of meaning.

ari (Nir.V.7) - Yāska has given two meanings of this vocable (i) enemy and (ii) Lord. In the Nighaṇṭu though we have not found this vocable as a synonym of lord yet we have obtained there an almost similar term aryah (Ngh.II.22)(also cf. SL, p. 40). However the current denotation of the vocable is enemy. In the sense of lord it is confined to the Rgveda alone. This is due to pejoration of meaning. It is also a case of transference of meaning.

arūna (Nir.V.21) - Yāska has rendered it as shining (ārocanā). In his time it was used as an epithet of all luminaries. That is why referring to moon he has given this etymological sense. M. Prasad's view regarding this vocable is not appropriate. 19 MW renders it as reddish brown(p.88).

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19 Cf. 'By the time of Yāska probably the etymology of the word was not known and hence he gave it' - op.cit., p. 179.
In the Padacandrika it is recorded in various senses—
(i) The Sun (cf. Vol. I, p. 127, vol. III, p. 195), (ii) the charioteer of the Sun (vol. I, p. 129) and (iii) light-red colour (vol. II, p. 186). The current denotation of the vocable is dark-red colour; purple. Actually this colour is inexpressible, it is the colour of dawn (rising sun). This change of meaning is due to contraction of meaning.

arusī (Nir.XII.7) - In the Nighaṇṭu it is recorded as a synonym of dawn (I.8). Yāska has treated it as shining. The current denotation of the vocable is reddish. This change is treated as transference of meaning owing to the association of ideas—dawn, shining and reddish.

arka (Nir.V.4, VI.23) - In the Nighaṇṭu it is recorded as a synonym of food (II.7) and thunderbolt (II.20). The vocable is obsolete in the sense of thunderbolt in the time of Yāska. But he has given various meanings of this vocable—
(i) a god, (ii) a vedic stanza, (iii) food and (iv) a tree (Calotropis gigantea). In the Rgvedic verse 'arcanti arkam arkinah (I.10.1) it is treated as an epithet of Indra. Devarāja has treated it to denote thunderbolt (p. 237) and hymn (p. 334). Panini has used this vocable to denote Sun (cf. Pā. 6.3.84; also cf. PC, vol. I, p. 126; MW, p. 89). The current denotation of the vocable is the Sun. This homonymous vocable has its origin in polysemy, owing to the progress of civilization,
it not only forms a new meaning but also adds a fresh meaning to old ones. Here we find the current denotation 'the Sun' is formed with regard to the old meaning 'a deity'.

This homonymous vocable is used only to denote 'the Sun' in later literature relating with deity. Others are confined in the vedic literature. This is due to the contraction of meaning.

**Arthā (Nir.I.18)** - It is explained by various scholars but nobody can taste its real essence. It is more important from semantic outlook than its phonetic aspect.

Durgācārya takes it in the sense of wealth but Yāska has given the etymologies of the vocable in the context of praising the verbal cognition (cf. sthānur ayam bhārahārah kilābhūd adhītya vedam na vijānāti yo'rtham etc. - cf. Nir.I.18). So here the denotation of the vocable is meaning or verbal cognition. From the commentary ascribed to Skanda-Maheśvara we have obtained that the vocable primarily denotes the meaning and secondarily 'wealth'. Sköld explains it in the sense of 'aim', 'purpose' which is attested in the later literature e.g. kimartham? (for which purpose?). In the Padacandrikā it is recorded as a

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21 Cf. op. cit., p. 198; also cf. DPS, p. 59.
synonym of wealth (cf. Vol. II, p. 753). The primary meaning of the vocable is meaning but due to unconscious inclusion of secondary meaning it is metaphorically used also to denote money, purpose etc. This is due to the expansion of meaning.

ardha (Nir.III.20) - Yāśka has given two etymological senses of the vocable—(1) part and (ii) the half (one of the equal parts). The current denotation of the vocable is 'half' (cf. PC, Vol. I, p. 109). This is due to transference of meaning for the unconscious inclusion of a secondary sense.

arbuda (Nir.III.10) - Yāśka has related it with ambuda as the cloud becomes a large mass during its raining so like is the number arbuda. (cf. 'sa (ambuda) yathā mahān bahurbhavati vāsams tadivārbudam' - Nir III.10). Here the vocable actually denotes the number $10^{10}$ (10 billions) as he explains it in the context of number. He says 'ayutaṁ niyutaṁ prayutaṁ tattad abhyastam. By abhyastam he perhaps denotes $10 \times 10$, but every scholar explains it as 10. Practically we find that one niyuta = one hundred ayuta.

The vocable is also recorded in the Nirukta to denote a shape of the foetus in the second half of the first month (cf. dvisaptarātrārdarbudah - Nir.XIV.6). In the Padacandrika it is recorded to denote a stage of foetus and a number '10 crores' (cf arbudo māmsapuruse daśakotisū na striyāṁ - PC, vol.III, p.418).
Macdonell and Keith explain it as grāvastuta priest (cf. VINS, Vol. I, p. 37) which is no longer intelligible in Skt. literature. The current denotation of the vocable is 10 billions \(10^{10}\). Other meanings cloud and a stage of foetus are obsolete. This is due to the contraction of meaning.

**arbhaka** (Nir.III.20; IV.15) - Yāśka has treated it as a synonym of small following the Nighaṇṭu (III.29). He has also used it to denote 'not big' (avrddha). In classical Sanskrit literature it survives in the sense of a boy, child (cf. Raghuvamsām, etc.; also cf. MW, p. 93). This is a case of transference of meaning due to the association of ideas.

**aryaman** (Nir.XI.23; II.13, VI.31) - Yāśka has rendered it as 'the Sun'. It is also praised with the Sun'. It is also praised with the sun (cf. Nir.II.13). Actually it is an epithet of Aditya. It controls the darkness (ari) by light (Nir. XI.23). It is remarkable that aryamā is not recorded in the Nighaṇṭu (even in the daivatakāṇḍa). MW renders it as 'a bosom friend' (p. 93). By 'aryamna panthāh' Weber indicates the milky way (cf. VINS, Vol. I, p. 37). In the later literature it is used to denote the Sun (cf. Śisupāla-vadha, II.39 as in MW, p. 93). Aryamā is a separate entity in cosmology and metaphorically used to denote the Sun. This is due to the expansion of meaning.
arvan (Nir.X.31) - In the Nighantu it is recorded as a synonym of horse (I.14) and as an atmospheric deity (V.4). Yāska has explained this vocable as existed in a Rgvedic verse (IV.38.10), praising the atmospheric deity dadhikrā. The vocable is used here as an epithet of the deity and denotes 'running'. Durgācārya renders it as sender of water. Pāṇini has used it as an adjective to denote running, quick and as a masculine 'a horse' (cf. DPS, p. 62). The vocable is now conventionalized to denote horse (cf. PC, vol. II, p. 584). This is due to contraction of meaning.

alātrna (Nir.VI.2) - The etymological sense of this Vedic vocable is that which is sufficient for piercing towards something. In the Rgvedic verse (III.30.10) it is used as an attribute of cloud (bala). MW renders it as 'not granting anything following Bohtlingk and Roth by lā = rā (cf. p. 94). S. Varma admits that real difficulty here is semantic (p. 160). M. Prasad treats it as a synonym of cloud (p. 27).

However, we consider that we should determine here the intended meaning of the vocable from context. In the RV III.30.8, the vocable 'kunāru' is used to denote 'the thundering cloud'. It is enough to pierce towards us by current. So the intended meaning of the vocable is 'sufficient for piercing towards something'. This attribute is used to denote the cloud of such type in later literary works.22 This is due to the contraction

\[ \text{22 Cf. Visvakoṣa, Vol. I, p. 580.} \]
of meaning.

**avata (Nir.V.26; X.13)** - The etymological sense of this vocable is that which goes down very deep. In the Nighantu (III.23) it is recorded as a synonym of well. In Nir.V.26 by the part of sentence 'mahan bhavati' depth of a well is revealed. So it is a cognitive sentence (arthapralaksaka vakya). But in Nir.X.13, it is used metaphorically as an attribute of cloud. This is due to the expansion of meaning. In later literature the almost homophonal term avata is used to denote well (cf. PC, vol. I, p. 256).

**avani (Nir.III.9)** - Yaska has explained it as finger during the elucidation of a Rgvedic verse consists of synonymous words of finger. But he has not explained it in the sense of the earth and river. In the sense of river and finger it is obsolete outside the Rgveda. M. Prasad's explanation is not appropriate regarding the vocable as he says 'the sense finger is traceable only in the Nighantu' (cf. p. 156). Perhaps he looks over the Rgvedic verse (dasavanibhyo etc. (X.94.7). One thing is conspicuous that the vocable is used in the Nighantu in plural form to denote finger (II.5) and river (I.13), while in the sense of earth it is singular form (I.1). In the sense of earth the vocable is still now existing (cf. PC, vol. II, p. 4). This is due to the contraction of meaning.
avāra (Nir. VI. 31) - Yāska has given the etymological meaning of the vocable as 'powerless'. But in later literature it is conventionalized to denote 'one who has neither husband nor son i.e. forlorn'. (also cf. MW, p. 110; PC, vol. II, p. 346). This change is treated as the transference of meaning owing to the association of ideas.

āṃcakra (Nir. V. 26) - This compound form is confined in the Rgveda. But separately this vocable (i.e. āṣma and cakra) is used several times in classical Sanskrit literature. In the Nighantu (I. 10) āṣma is recorded as a synonym of cloud. The etymological sense of this vocable is that which furnished with a disk of stone, but in RV X. 101. 7 it is used metaphorically as an attribute of battle. This is due to the expansion of meaning.

āṃsāya (Nir. X. 13) - The etymological sense of the vocable is the pervading and flowing stream of water. Everybody explains it as a compound word. But finding the accent we think, it is actually a combination of two vocables, combined in the Samhitāpātha. Both vocables are used here as attribute of cloud (Cf. Ngh. I. 10). It is metaphorically used to denote cloud. This is due to the expansion of meaning.

āśīka (Nir. VI. 23) - Yāska has rendered it as sinful (pāpakam). But its current denotation is indecent speech, unpleasant. This is treated as transference of meaning owing to the association of ideas.
asvā\textsuperscript{23}(Nir.I.12, 13; II.27; VII.20; IX.1) – The etymological meaning of the vocable is 'pervading', but it is now conventionalised to denote a horse. This is due to the contraction of meaning (cf. Nir.I.12; 13). Again Yāska has treated it as an epithet of jātavedas during the elucidation of a Rgvedic verse (X.188.1). He has explained the part of the stanza 'jātavedasamaśvam' as '...asnvānam, apī vampārthe syādasāvamiva jātavedasam' (Nir.VII.20). Here asva is used metaphorically as an attribute of jātavedas due to the expansion of meaning. Here the conventional meaning is possible if we admit the ēuptopama (iva). It is due to analogy.

This vocable which is conventionalised in Yāska's time to denote horse, enlightened us with a very fascinating branch of linguistics, treated as linguistic palaeontology or urgeschichte. It may be compared to have an idea of the prehistoric antiquity of I.E. cf. I.E. *ekuo 'horse', Skt. asvā-id, Avesta-aspa -id, Lat. equus-id, Gk. ekgus-id.

asvājanī (Nir.IX.19) – Yāska has treated it to denote a whip which is conventionalized in his time. In the Nighaṇṭu, it is enlisted as a terrestrial deity. The etymological sense is horse-instigator but it denotes a whip. This is due to the contraction of meaning.

\textsuperscript{23}It is a conspicuous vocable in which Yāska's sound knowledge on etymology, philology and semantics is reflected.
**asvinau (Nir.XII.1)** - Yāska has given two etymological senses of the vocable: (i) they are pervading everything, one with moisture, the other with light, (ii) they have horses. To find out the true nature of the vocable he has recorded four meanings intelligible in his time; of which first three are etymologists' and rest is of historians'. These are (i) heaven and earth, (ii) day and night, (iii) the sun and the moon, and (iv) two virtuous kings. In the Nighaṇṭu it is recorded as a celestial deity. Even now we cannot realise anything more than this. This is due to the contraction of meaning.

Yāska also traces them as one is called the sqn of night and the other is of dawn\(^{24}\) (Nir.XII.2). They are worshipped as Castor and Pollux in Greece and Rome. The better meaning is perhaps day and night. The actual nature of this deity is still now in illusion.

**asikni (Nir.IX.26)** - The etymological meaning of the vocable is non-bright, non-white. It is explained by Yāska as a name of the river Candrabhāgā following the context of RV X.75.5. In the Nighaṇṭu it is recorded as a synonym of night (I.7). In the Padacandrika it is recorded as to denote a girl attending in the woman's apartments ('vol. II p. 351; also cf. MW, p. 120). However, the etymological sense 'non-bright' or 'non-white' is later used metaphorically to dark

\(^{24}\) Cf. Vedic Mythology, pp. 49-54; also cf. Hinduder devadevi (Beng.), pp. 390-430.
or black. This is due to the expansion of meaning.

**asu** (Nir.III.8; X.34; XI.18) - Yāska has given two meanings of the vocable—(i) life (cf **asuriti** prānanāma, Nir.III.8 and **asum** prānam, Nir.XI.18), and (iii) wisdom (cf. **asuriti** prajñānāma, Nir.X.34).

In the sense of wisdom the vocable is restricted to the Nighaṇṭu only. But Yāska relates these two ideas in a single string. That is why he has recorded this during the explanation of the term asuratvam as prajñāvatvam vā anavattvam vā (Nir.X.34). The current denotation of the vocable is life (cf PC, vol. II, p. 653). It is regarded as primary owing to the association of ideas. This is due to the transference of meaning.

**asunīti** (Nir.X.39) - The etymological sense of this vocable is that which brings life. Semantically it creates some problems. There are various opinions about the identity of this deity. **Asunīti**, spirit life, is personified in Rgvedic verses (X.59.5 & 6) as being besought to prolong life and grant strength and nourishment (cf. Vedic Mythology, p. 120). MW has treated it as a female deity (p. 121).

However, we consider that **asunīti** is perhaps an epithet of **Yama**. Though it is based on etymological meaning yet its conventionalised meaning should be investigated.

25 Cf. AT, p. 1154.
asura (Nir.III.8; X.34) - Yāska has given various etymological senses of this vocable as plural form which bear several semantic features. These are (i) 'they delight in evil places', (ii) 'thrown out of their positions', (iii) full of life, (iv) born out of evil place, (v) possessed of wisdom, and (vi) possessing wealth or water.26

In the first and second senses we have the pejoration of meaning as the vocable denotes 'the demons who are hostile to gods'. The third, fifth and sixth senses are due to the elevation of the meaning as these denote full of life, wisdom and wealth like gods. The fourth sense is due to the pejoration of meaning based on a legend. But the current denotation of the vocable is 'demon' (cf. PC, vol. I, p. 22), no longer relates with the primitive sense 'full of life' or god (cf. varuna is praised as asura - RV. I.24.14; AV I.10.1). This may be treated as transference of meaning owing to the unconscious inclusion of a secondary sense.

ahi (Nir.II.17; X.43) - Yāska has explained this vocable in the sense of cloud and serpent. Though the vocable is recorded in the Nighaṇṭu as to mean cloud (I.10), water (I.12) and atmospheric deity (V.4), yet these senses are no longer intelligible in the later literature. In the sense of cloud

26Durgā renders vasu as water. Perhaps he has in mind the list of Nighaṇṭu I.10 where asura is recorded as a synonym of water. But it is restricted in the Nighaṇṭu only.
and water it is used metaphorically and restricted in the Samhitās only (cf. MP, p. 136). The current denotation of the vocable is serpent (cf. PC, vol. I, p. 261; also cf. DPS, p. 79). It may be treated as the transference of meaning owing to the association of idea that cloud is the serpent of the sky (cf. MW, p. 125).

āgas (Nir.XI.24) - The etymological sense is that which is obtained. Yāska has rendered it as crime (aparādha) and also showed the synonymous terms enas, kilvisa etc., to denote sin. It is restricted from its etymological sense. This is due to the contraction of meaning.

In this regard it is very interesting to note that the synonyms of sin are not recorded in the Nighaṇṭu.

āṅgūsa (Nir.V.11) - The etymological sense of this vedic vocable is that which is to be chanted aloud. But it is restricted to denote hymn (stoma) only. This is due to contraction of meaning.

ācārya (Nir.I.4) - Yāska has given various etymological senses of this vocable as (1) one who imparts traditional precepts (ā-cāra); (2) one who systematically arranges the various objects of knowledge, (3) one who systematically develops

\[ \text{27 cf. upaniya tu yah sisyam vedamadhyapayed dvijah} \\
\text{sāngam ca sarahasyam ca tamācāryam pracaksate} \]

- Manusmṛti II.140.
the intellectual faculty. The current denotation of the vocable is generally preceptor whether he has above qualities or not. Now it also denotes the degree of a traditional Sanskrit scholar which is equivalent to M.A. This is due to the expansion of meaning.

āji (Nir.IX.23) - Yāśka has given two etymological sens of the vocable which is the true nature of a battle - (i) that where everybody wishes to win, (ii) where the person goes towards enemy. The vocable is used in the Nirukta to denote the fighting causes by the foot-soldier. In the Nighaṇṭu it is recorded as a synonym of battle (cf. Ngh.II.17). In the Padacandrika it is recorded to denote plane land and battle, following 'Medini' (cf. op.cit., vol. III, p. 182). The current denotation of the vocable is combat which is restricted from its etymological sense. This is due to the contraction of meaning.

āni (Nir. VI.32) - In the period of Yāśka it is used to denote the wooden pin of the axle of a cart. We can surmise it from his etymology. The current denotation of the vocable is the part of the axle of the front part of the chariot which is inserted into the navel of the wheel. It may be wooden or any metal like iron etc. Sāyāṇa has used it to mean the lynch pin (cf. VINS, vol. I, p. 56). This is due to the expansion of meaning as it is not restricted now to denote the wooden pin. L.Sarup renders it as 'testicles' (p. 111).
ānda (Nir. VI.32) - The etymological sense is that which is firm as lynch-pin. We know that ānda is very popularly used to denote egg or testicle (cf. Pā.5.2.111). MW feels the vitality of the testicles as he relates the testicles with vr̥̄ma 'to move'. However the vocable is now restricted to denote 'the testicles'. This is due to the contraction of meaning.

ātman (Nir. III.15) - The etymological sense of this vocable is that which goes constantly or that which pervades. It is the true nature of the soul. Pāṇini has used it to denote the soul, principle of life and sensation (cf. Pā.5.1.19, also cf. DPS, p. 87). The current denotation of the vocable in various senses is explained in the Padacandrikā as follows:

ātmā kalevare yatne svabhāve paramātmanī citte vr̥ttau ca buddhau ca paravyavartane'pi ca.

It also shows various uses of the vocable as the last part of a compound as mahātmā (in the sense of yatna), duṣṭātmā (nature), paramātmā (the Supreme Being, 'ātmaivedam sarvamidam nānāsti kiñcana' - ibid), kṛśātmā (body), kṣetrajñātmā (intelligent), etc. (cf. PC, vol. III, p.238)

This vocable is also regarded as a doublet in the field of semantics. It means 'heart' and 'own' (cf. Bāmlabhāśā, p.291). so the vocable is not restricted now in its etymological sense. This is due to the expansion of meaning.
In this regard it may be compared with Gk. *thumos*, 'soul'. In Sanskrit the same original term is *dhūma*, 'smoke'. Here is a relation between the two languages in meaning change. We know everything is incomprehensible through smoke. It indicates the incomprehensible nature of the soul. Again in Gk. *atmos* means smoke or vapour (cf. Eng. 'atmosphere').

The etymological sense of movement gives an indication of metaphysical outlook. The root *āt* denotes the eternity and motion of the supreme soul. 'Individual soul' (*jīvātmā*) is identical with spiritual spirit (*paramātmā*)—indicates the movement or motion in *jīvātmā* (cf. AT, p. 1130). Perhaps the epithet *aja* is attributed to soul to denote motion (*gamana-śīlatva*).

*Ādīteya* (Nir.VII.29). The etymological sense of this vocable is the son of *āditi*. It is also used as an epithet of the sun, which is the real meaning. But its mythological interpretation is the son of *āditi*. This is due to the transference of meaning.

*Āditya* (Nir.II.13) - Yāska has given various etymological senses of this vocable: (i) one who takes the fluids, (ii) who takes the light of the luminaries, (iii) who blazes with lustre, and (iv) who is the son of *āditi* (cf. AT, p. 91; also cf. Dāt, p. 126). In the *Padacandrikā* it is recorded to denote a set of celestial deities where we
have found the twelve parts of the Sun.²⁸

The current denotation of the vocable is 'the Sun' (the supreme solar energy). This is due to the contraction of meaning as it is restricted from the ideas of deities in general. Here we have an idea of the whole for the part, as āditeva is called every parts of the sun.

āduri (Nir.VI.31) - The etymological sense of this vocable is respectable (cf. Durgā). The current denotation of the vocable is lovable. This is due to the transference of meaning. L.Sarup follows Sāyāna (cf. RV.IV.30.24) and renders as 'destroyer of enemies', which is not appropriate. MW renders it as attentive (p. 138). A noticeable factor is that, the term ādure is used in Bengali as an adjective to denote lovable.

ādhra (Nir.XII.14) - The etymological sense of this obsolete vedic vocable is desirous of wealth i.e. poor. In OIA it is used to denote mean, lowly etc., cf. Āv. ādra (cf. SL, p. 39). MW renders it as 'poor', destitute, indigent, weak, etc. (p. 134). Now this vedic ādhra is used as ādhyā in classical literatures. It means that one who is wishing to become rich. The suffix ālu is used to denote 'be desirous'.

²⁸Cf āditya dvādasā proktā samudāyesu hi pravṛttāh śabdā avayavesvapi varṣante' iti nyāyāt' - PC, vol. I, p. 17.
and thereby ādhyālu means desirous of wealth (cf. Skt. r̥dh, Eng. rich). This is due to the transference of meaning.

ānusak (Nir.VI.14) - The etymological sense of the vocable is 'a series of succession which clings one to the other' (ānusagiti nāmānupūrvasya-ṇusaktam bhavati - Nir.VI.14). We have not found any obscurity here though it is recorded in the Nighaṇṭu IV.3 as an obscure word. The analytical structure of the vocable is ā+anusak. In Skt. literature the very common synonymous vocable is anusakta. MW explains it as indeclinable and renders it as 'in continuous order, uninterruptedly' etc. (p. 141). However semantically this vocable keeps the etymological sense. So it is a vaugika word.

āpāntamanyu (Nir.V.12) - The etymological sense of this vocable is 'that one whose anger is roused'. It is a form of tatpurusa compound and it denotes a separate meaning out of both the members of the compound. The vocable denotes the sense of 'giving zeal or courage when drunk' (soma juice). But it may be used to denote various senses as the part 'manyu' is used in various senses like blazing, anger and killing etc. (cf. manyu manyater dīptikarmanah, krodhakarmano vadhakarmano vā - Nir.X.29).

Here (Nir.V.12) it is used as an epithet of Indra or Soma. The vocable is obsolete so we have not found any change of meaning here. Moreover, this homonymous form indicates that if it is used as an attribute of soma, it denotes the radiance or.
blazing after drinking' and as an epithet of Indra it means 'the anger which is infused when drunk'. Here lies the obscurity.

āpya (Nir.VI.14) - The etymological sense of the vocable is 'obtainable'. The OIE term *'api' was current in the veda to denote friend but it is obsolete in classical sanskrit to denote the same (cf. SL, p. 39). Sāyaṇa explains it in the sense of 'friendship' (cf. āpirbandhuh, tasya bhāvaḥ āpyam - op.cit). In the Padacandrikā it is recorded to mean 'pertaining to water' (cf. Vol. I, p.277). But in vedic literature it is restricted to denote friendship which is obtainable. This is due to the transference of meaning. MW renders it in various senses--obtainable, watery and name of a plant (cf. op.cit., p. 142, 144).

āpri (Nir.VIII.4) - The etymological sense of the vocable is obtainable and conciliable. Though āpri is used in vedic literature as an attribute of a god or a hymn or a verse yet Yāska's intention is to denote a verse only. This is clear from his quotation from a Brāhmaṇic passage - 'āprībhīrāprīnātītī ca brāhmanam' (AitBr.VI.4).

Gods are obtainable and conciliable. They are called āpri as they are related with āpri verse or āpri hymn. However, this homonymous vocable is restricted from its etymological sense. This is due to the contraction of meaning.


āyu\(^2^9\) (Nir.IX.3; X.41; XI.49) - Yāska has given various meanings of the vocable—'man, star, water and air none of which is intelligible in later literature. In the Nighanta it is recorded as a synonym of man in plural form (Ngh.II.3) and as a synonym of food in singular form (Ngh.II.7). Pāṇinī has used this vocable to denote vital power (Pā.8.3.83) and āyuṣa means longevity (Pā.5.4.77); (also cf. DPS, p. 98). In the Padacandrīkā it is recorded to denote 'the span of life' (cf. PC, vol. II, p. 654). According to MW as an adjective āyu denotes the sense moveable (वि + un). As a masculine noun form āyuṣ 'वि + us ) means man and as a neutral noun form it means the span of life (cf. op.cit., p. 146-147). In the Nirukta Yāska has not presented any veda·verse where āyu indicates man. But he has recorded a lot of veda·verses where āyu (with the verb pra+वि 'to increase') denotes the span of life (cf pra na āyumsi tārī (RV. VIII.48.7) in Nir.IV.7; pra na āyumsi tārisat (RV.X.186.1) in Nir.X.35; pra na āyumsi tārisah (TaiSam III.3.11) in Nir.XI.30 etc). It indicates that the veda·people wish for long life which is reflected in the veda·verses. In the sense of man it is restricted only in the Rgveda. However, the vocable is now conventionalized to denote the span of life. This is due to the contraction of meaning.

\(^2^9\)This vocable bears a sound linguistic speculation from both the morphological and semantical outlook. We don't know why S. Varma considers the etymology as obscure.
āyudha (Nir.X.6) - The etymological sense of the vocable is that which kills. In the Nighaṅtu (I.12) it is recorded as a synonym of water and in the Nirukta it denotes only weapon in general. It may be said that in vedic age there were some weapons made of water forming through hydrogen. But the vocable is now conventionalised to denote weapon (cf. PC, vol.II, p. 619). This is due to the transference of meaning.

ārjikīyā (Nir.IX.26) - The etymological sense of the vocable is that which rises in rjīka or that which flows in a straight line. In the Nirukta it is treated as the river vipāś or vipāt (the beas). Again Yāska has given the information that this ārjikīyā river was formerly named as uruṇjirā (Nir.IX.26). Perhaps it rises from the ārjīka (a north-western place) and then it goes straight towards the sea (perhaps the Arabian Sea). During its movement it was mixed with the river śatadrū (cf. Nir.II.24) and then with the river sindhu. It indicates the linguistic palaeontology. So this river is named from the place rjīka and also from the action of the river.

ārtṇī (Nir.IX.39) - In the Nighaṅtu (V.3), it is recorded as a terrestrial deity in dual form. In the Nirukta it is explained as both the ends of the bow to which the bow-string was attached (also cf. VINS, Vol. I, p. 64). In classical Sanskrit it becomes atani to denote the tip of bow. The etymological sense of the vocable is that which keeps from
injury. But it is conventionalized to denote the end of a bow. This is due to the contraction of meaning.

Ārya (Nir.VI.26) - The etymological sense of the vocable is the son of lord. In the Nighantu II.22 aryah is recorded as a synonym of Lord. If this vocable (ārya) is accented in initial (अर्यः) it denotes vaisya (a caste) and if it is accented finally (अर्यः) it denotes Lord, master. It may be compared with the term ari which is treated by Yāska as to denote (1) 'lord', and (ii) enemy (Nir.V.7).

L. Sarup reads it as ārya. However, this ārya or ārya denotes various senses like master, lord, noble, Aryan etc. (cf. Ir. aibre = noble, chief - cf. SL, p. 15) of these meanings first two i.e. master and lord was current upto the time of Yāska. In the Padacandrika it is recorded to denote the upper class like brāhmaṇa (vol. II, p. 488); the nomadic tribes (ibid) and respectable or honourable person (vol. I, p. 227).

Once the vocable had denoted the nomadic tribes who were vagabond for living or a member of the upper class (cf. VINS, vol. I, p. 64) but Yāska has explained it as the son of God (cf. 'sūnyantu viśve amṛtasya putrāḥ' - RV X.13.1). So here we have the elevation of meaning. The current denotation of the

vocabulary is 'Aryan'. This is due to the contraction of meaning.

\textit{arṣīsena} (Nir.II.11) - The etymological sense of the vocabulary is 'the force armed with spear' (\textit{rāṣīsena}) and \textit{isitasena} means one who sends his army against enemy for victory. The vocabulary is retained entirely its etymological sense, though it is a patronymic of Devāpi, a Kaurava King.

\textit{āvaha} (Nir.V.26) - The etymological sense of the vocabulary is that which conveys. It is very difficult to find out the intention of Yāṣka about this vocabulary as it is no longer used in the Vedic literature. But the homophonous term \textit{āhāva} is used in the Vedic literature to denote the water-container. Perhaps Yāṣka's intention is to present an analogical term in both sound and meaning.

In Pāṇinian grammar it is used both in verbal form and in noun form. As verbal form \textit{āvaha} (2nd per. sing. imperative) means 'lead towards'. In noun form it denotes weather, producing or atmosphere and used in genitive pl. \textit{(Pā.8.2.91)-āvahānām} (cf. DPS, p. 101).

However, the current denotation of the vocabulary is weather which is restricted from its etymological sense. This is due to the contraction of meaning.

\textit{āśā} (Nir.VI.1) - Yāṣka has given two meanings of the vocabulary - (i) the quarter (\textit{diśa}) and the intermediate quarter
(upadīśa). He has explained this vocable which is recorded in the Nighantu (IV.3) as an obscure and homonymous word. It is also recorded in the Ngh.I.6 as a synonym of quarter. In both cases it is treated as initially accented (ādyudāṭta). In the Vedic literature when āśā is finally accented (antodāṭta) it denotes 'hope', desire etc. In the Padacandrikā it is recorded as a synonym of quarter or space (vol. I, p. 96) and to denote hope (vol. III, p. 315). However, the vocable is now conventionalized to denote hope. This is due to the transference of meaning. Owing to the association of ideas here we find the secondary sense attaches itself to the vocable and naturally this secondary sense 'hope' is regarded here as primary (cf. AISL, p. 299).

āśir (Nir.VI.8) - Yāska has treated it as a homonymous vocable. In the vedic literature it is used to denote admixture. There are generally three admixtures used in sacrificial purposes—'gavāśir', mixed with milk, dadhyāśira 'mixed with curds', and yavāśira, 'mixed with grain' (cf. VINS, vol. I, p.67). Yāska has recorded two Rgvedic verses (VII.69.6 & III.53.14) where it exists to denote milk only (cf. Nir.VI.8; VI.32). Durgācārya renders it as curds. This sense of admixture of milk or curd is no longer intelligible in later literature. The term is also current and intelligible to denote 'benediction' in the time of Yāska. In the Padacandrikā it is recorded as a synonym of demon (Vol. I, p.80) In the Uṇādiprakaraṇa (I.52) it is used to
denote fire and demon (āśīro vahniṇākṣasayoh). When the vocable
denotes the demon it is treated as pejoration of meaning and
when it denotes the benediction it is due to the elevation of
meaning. So the vocable is now used in various senses. This
is due to the expansion of meaning.

āśusūksanī (Nir.VI.1) - The etymological sense of this
vocable is that which quickly injures or procures with its
flames. In this compounded vocable is used to denote the fire.
But in later literary works like Kādambarī, Bālarāmāyana, etc.
it is used to denote the air (cf. MW, p. 158).31 It is also used
to denote the sacrificer (vajamāna). This is due to the expansion
of meaning.

āsyā (Nir.1.9) - The etymological sense of the vocable
is that in which something is thrown or towards which food
flows. It is now conventionalized to denote mouth. This is
due to the contraction of meaning.

āhāna (Nir.V.2) - In the Nirukta it is explained as a
woman who strikes with lascivious word (cf. VINS, vol. I, p. 74;
MW, p. 162; MP, p. 34). In the Padacandrīkā the nearest
vocable āhatam is recorded to denote a false word (cf. vol. I,
p. 210). However in Sanskrit literature it is used to denote

31 cf. 'āśusūksanīr agnīr vātasca' - Sīkau Vol. IV, p. 207.
an unchaste woman. This is due to the transference of meaning.

āhāva (Nir.V.26) - The etymological sense of the vocable is that which is invoked. From Yāska's treatment it is clear that the vocable was current in his time to denote a tub used for lifting water from a well. Practically when we lift water from a well with a tub we invoke it. In Sanskrit literature it bears the same sense everywhere. Still S. Varma considers the meaning as obscure nature. He opines that 'it is not clear what Yāska meant by this word, which does not occur in the Samhitās.' But we have a lot of Rgvedic references where the vocable denotes a tub for lifting water, specially connected with a well (cf. RV I.34.8; VI.72; X.101.5; X.101.7; X.112.6; also cf VINS, vol. I, p. 74).

Pāṇini has also used it to denote 'a trough near a well for watering cattle' (cf. nipānam āhāvah - Pā.3.3.74, also cf. Sīkau. Pt.IV, p. 329); also cf. PC, vol. I, p. 303). MW records it as purely vedic vocable to denote 'a particular invocation by which the Hotar addresses the Adhvaryu' (p. 163). However, the current denotation i.e. 'a trough near a well for lifting water' is restricted from its etymological sense. This is due to the contraction of meaning.

āhuti (Nir.IX.43) - Yāska has given only the etymological rendering of the vocable as āhvāna (invoking). But the current denotation of the vocable is oblation. This is due to the
the transference of meaning. Here the secondary sense is regarded as primary. We think that the vocable actually bears the sense of carry\textsuperscript{32} (\textit{yāh}) from its Vedic source.

\textit{idamyu} (Nir.VI.31) - Yāska has given various senses of this \textit{taddhita}ta word. He treats the suffix \textit{-yu} as to denote desiring, which is obsolete in later literature. So \textit{idamyu} means desiring of this (cf. MW.165). He also treats this suffix \textit{-yu} as a possessive suffix. It is supported by Pāṇini also (cf. Pā.5.2.123, 138, 139). Here we find the sense of desiring is changed into possession. This is due to the transference of meaning.

\textit{idhma} (Nir.VIII.4) - The etymological sense of this vocable is 'a fuel which kindled efficiently'. In the Nighantu it is recorded as a terrestrial deity. The vocable is now conventionalised to denote the sacrificial fuel, which is restricted from its etymological sense. This is due to the contraction of meaning.

\textit{ina} (Nir.III.11) - Yāska has given two etymological senses of this vocable as (i) one who is endowed with prosperity, or (ii) one who endows others with prosperity. In the Nighantu (II.22) it is recorded to denote lord (cf, MP, p. 35). In later literature it is used to denote king, husband, sun etc.

\textsuperscript{32}cf. \textit{dēvī} \textit{ūrjāhuti} \textit{isamūrjamanā} \textit{vaksat} etc. - Kāth.Sam. XIX.13 as in Nir.IX.43.
(cf. PC, vol. III, p. 239). This is due to the expansion of meaning.

indu (Nir. X. 41) - The etymological sense of the vocable is that which kindles or moistens. In the Nighantu it is recorded as a synonym of water (I.12), and sacrifice (III.17). It is also recorded as an atmospheric deity (V.4). Yāska has explained it only to denote the moon (an atmospheric deity). S. Varma has alleged against Yāska for abstaining from mentioning the meaning during the explanation of a Rgvedic verse I. 129.6. But it is not acceptable because Yāska has explained it in the context of the moon (an atmospheric deity). However, the vocable is now conventionalised to denote the moon (cf. PC, vol. I, p. 107). This is due to the contraction of meaning.

Indra (Nir. X. 8) - In the Nirukta it is explained as an atmospheric deity (cf. Ngh. V. 4). It is also used in the sense of best (Nir. XI. 38). In the later literature it is used as an adjective to denote the chief, best, excellent etc. (cf. MW. 166). It conveys double meanings (ślesa). When it is used as a second member of a compound it denotes the excellency of the first member e.g. narendra. So Indra is now generalised to denote the best or chief. This is due to the expansion of meaning. It may be mentioned here that in Avesta Indra means an evil spirit (cf. SL, p. 5). This is due to the pejoration of meaning (cf. Indara in Mitanni language - SL, p. 28).
Indrasatu (Nir.II.16) - Yaska has explained this bahuvrihi compound-form by showing the component parts in their respective order. We know that the process of etymology of a compound form is first the meaning of the compound form and then of elucidation of the component parts in their respective order. He has explained it to denote the demon vrtra as recorded in the Rgvedic verse I.32.10.

The semantic feature of a compound is manifested when the combination carries a special meaning, not denoted by either or by both of the members or parts (cf. AISL, p. 220). In this example the meanings of both the members are subordinated to the meaning of an external word—'one whose enemy is Indra' (MW, p. 167) i.e. the demon vrtra (cf. SL, p. 215). This is due to the contraction of meaning. In the Bhagavata Purana (VI.9.11), it is recorded to denote both the meanings 'one whose enemy is Indra' and 'Indra's enemy'. In the Padacandrikā it is recorded as a synonym of enemy (Vol. II, p. 549).

It may be mentioned in this regard that how the meaning is changed due to the change of accent. It is not possible to trace the accent and formation of a vocable without the knowledge of meaning (cf. Nir.I.17). From Yaska's explanation of the vocable we can trace it as an ādyudatta accent (इन्द्रसत्). He explains it as a vocable formed with bahuvrihi compound, that is why the accent is ādyudatta (cf. bahuvrihau prakṛtyā).
pūrvapadā (Pā 6.2.1) and it denotes 'one whose enemy is Indra'. If it denotes 'Indra's enemy' then it is accented as antodātta (Pā 6.1.223). It is also interesting to note that a story regarding the misuse of accent is very familiar in ancient literature (cf. svāhendra-śatrurbardhaśva - Mbh. p. 2).

indrāṇī (Nir.XI.37) - The etymological sense of the vocable is the wife of Indra. It bears the same sense from the very beginning of the literary evidence. It is sometimes used to denote as an attribute of a lady who is the owner of supremacy. This is due to the expansion of meaning.

ibha (Nir.VI.12) - Yāska has given two etymological senses of the vocable as (i) parasite people, i.e. family, servant etc. which are fostered, and (ii) an elephant whose fear is gone (cf. MW, p. 167). Here lies the germ of the double meanings (ālesa). However, in later literature it is restricted to denote only the elephant (cf. PC, vol. II, p. 573, also cf. VINS, vol. I, p. 79). This is due to the contraction of meaning.

irina (Nir.IX.8) - Yāska has given three etymological senses of the vocable (i) which is free from debt, (ii) which is distant, and (iii) from which herbs have been removed. In the vedic age it is used to denote a dice board (cf. RV.
but in later literature it denotes a barren land (cf. Amarakośa - nāntavarga -211; also cf. PC, vol. III, p. 201). Jñādikāra has used it to denote a blank space (cf. Sikau. Pt.IV, p. 195). MW renders it as a rivulet, a dice board, a desert or a barren land (p. 168). The current denotation of the vocable is barren land. This is due to transference of meaning.

**Itā (Nir.XI.48)** - In the Nighaṇṭu it is recorded as a synonym of the earth (Ngh.I.1) and food (Ngh.II.7). It also meant speech and cow in ancient literature. But in the Nirukta it is created as an atmospheric speech i.e. rambling sound of the cloud which creates the desired rain. So it is praiseworthy. This is due to the elevation of meaning. It is also used in current literature as the last part of a compound to denote heart, e.g. mahilā. This is due to the transference of meaning.

**Ilībisa (Nir.VI.19)** - The etymological sense of the vocable is that who lays in the holes of the earth. It is a compound form (ilāyāḥ bileṣu sāyanam yasya). The meanings of these members of the compound are 'food' (Ngh.II.7) or 'earth' (Ngh.I.1), 'outlets' and 'to lay' respectively. But here the members of the compound are subordinated to the member of an external word 'cloud' (cf. Durgācārya on the same), who rests having closed the outlets of water which causes food to grow (cf. Sarup, p. 103, fn. 10). In ancient literatures ilībisa
is treated as a demon (also cf. *ibilis* means a devil in Koraña). Sāyana treats it as *vṛtra*. The cloud is used here metaphorically as demon. It is a faded metaphor. This is due to the expansion of meaning.

**isireṇa** (Nir.IV.7) - The vocable is used in the vedic literature to denote energetic, vigorous, strong etc. It is obsolete in classical Sanskrit (cf. SL, p. 39) to denote the same. In the Nirukta it is explained as a faded metaphor and an attribute of mind. It denotes energetic mind. MW renders it as refreshing, active etc. (p. 169). In *unāḍiprakar-ana* of SL it is recorded in the sense of fire (cf. *isiro'gnih* - un.51). This is due to the expansion of meaning.

**utsa**³³ (Nir.X.9) - Pri.- cloud, well, fountain or spring.

Cur. - source (transference of meaning).

**udanyu** (Nir.XI.15) - Pri.- desirous of water.

Cur. - thirsty (transference of meaning).

**upakakṣa** (Nir.I.9) - Pri.- upto the armpit.

Cur. - the hair under the armpit (Pejoration of meaning).

³³ From here we have followed a brief method to trace the change of meaning of some notable vocables by showing first the primitive sense (Pri,) and then the current denotation (Cur.) of the vocable. We have mentioned only the principal categories of meaning change in bracket.
upara (Nir.II.21) Pri.- cloud (cf. Ngh.I.10), mountain.
Cur.- upper part (transference of meaning owing to the
association of ideas). MW renders it as 'situated below'.
It is not clear.

urja (Nir.IX.43, XI.29) - Pri.- food, juice.
Cur.- strength or energy\(^{34}\) (transference of meaning).

ulūkhala (Nir.IX.20) - Pri.- that which produces strength.
Cur.- mortar (contraction of meaning).

ulva (Nir.VI.35) - Pri.- accumulated.
Cur.- enveloping of embryo (contraction of meaning).

ūtī (Nir.V.3) - Pri.- protection
Cur.- help, enjoyment (expansion of meaning).

ūdhas (Nir.VI.19) - Pri.- night (metaphorical sense in
Ngh.I.7), udder.
Cur.- udder (contraction of meaning).

rksa (Nir.III.20) - Pri.- star
Cur.- Bear, the seven star, the great bear etc. (expansion
of meaning). This *vedic* vocable is surviving in later
literature.

ṛjunīti (Nir.VI.21) - The parts of this compound are
intelligible in classical Sanskrit but the whole compound is
restricted in Vedic literature. The etymological sense is
'right leading', but it is used as an epithet of varuna (contrac-
tion of meaning).

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\(^{34}\)Cf. In Hindi, it means energy.
ṛta (Nir.II.25) - Pri.- water, sacrifice and truth.
Cur.- mental truth (contraction of meaning).

ōjaṇ (Nir.VI.8) - Pri.- water (cf. Ngh.I.12), strength (Ngh.II.9).
Cur.- strength (contraction of meaning).

odana (Nir.VI.34) - Pri.- cloud (Ngh.I.10). Yāska has given the etymological sense as the giver of water (udakadāna).
Cur.- boiled rice which is prepared with the help of water (transference of meaning).

kaksya (Nir.III.9, II.2, VI.28) - Pri.- finger, girdle, zone, girth etc.
Cur.- armpit (transference of meaning).

kaṇinaka (Nir.IV.15) - Pri.- 'little girl'.
Cur.- the little finger (transference of meaning).

kaṇabandha (Nir.X.11) - Pri.- cloud.
Cur.- a headless body (transference of meaning).

kaṟu (Nir.VI.6.II.27) - Pri.- singer (cf SL, p.40).
Cur.- artisan (transference of meaning).

Kaśṭha (Nir.II.15, IX.24) - Pri.- quarter (Ngh.I.6), intermediate quarter, water, sun, the border line of a battle (Nir.IX.24), the goal in a race course etc.
Cur.- the goal (contraction of meaning).

Kuta (Nir.V.24) - Pri.- action
Cur.- a hut (transference of meaning).
**kulisā (Nir.VI.17)** - The etymological sense is that which shutters the banks. It is conventionalized to denote the thunderbolt (contraction of meaning).

**kṛtti (Nir.V.22)** - Pri. - home (Ngh.III.4), glory, food, rag, a cotton garment etc.
Cur. - a hide (skin) (Transference of meaning).

**kṛtu (Nir.XII.7)** - Pri. - action, wisdom, knowledge, ray, sign, etc.
Cur. - the dragon's tail, ninth planet in astronomy; banner (rarely used) (contraction of meaning).

**kratu (Nir.X.10; II.28)** - Pri. - action, wisdom or insight.
Cur. - sacrifice (action) (contraction of meaning).

**kravyāda (Nir.VI.11)** Pri. - eater of the raw flesh.
Cur. - fire (transference of meaning, elevation of meaning).

**ksiti (Nir.IV.24)** - Pri. - people, earth.
Cur. - earth (contraction of meaning).

**ksumpa (Nir.V.16)** - Pri. - mushroom (In the Nighaṇṭu II.14, it is recorded as a verb form to denote movement).

**khala (Nir.III.10)** - Pri. - battle
Cur. - a rogue\(^{35}\) (transference of meaning).

**garta (Nir.III.5)** - Pri. - home (Ngh.III.4), a post in

\(^{35}\) cf. SL, p. 383.
the assembly room (sabhāsthānu), collection of crematoriums (śmaśānasāncaya), chariot.

Cur. - a hole or pit (transference of meaning).

gir (Nir.I.10) - Pri. - eulogy, song etc.
Cur. - human speech cf. girvānavānī (expansion of meaning).

gharma (Nir.VI.32, XI.42, XI.43) - Pri. - domestic fire, hearth, heat.
Cur. - sweat (transference of meaning).

camasa (Nir.XI.12,XIII.38) - Pri. - eating vessel
Cur. - a ladle or spoon (contraction of meaning).

cit (Nir.V.5) - Pri. - animal, thought
Cur. - thought, a particle (transference of meaning).

citra (Nir.IV.4) - Pri. - variegated
Cur. - picture (transference of meaning).

jagat (Nir.IX.13, V.3, XII.16) - Pri. - moving (cf. jaṅganti - Ngh.II.14), people (Ngh.II.3).
Cur. - world (contraction of meaning).

talit (Nir.II.11) - Pri. - vicinity, weapon (cf. Ngh. II.19).
Cur. - electricity (transference of meaning).

dānava (Nir.X.9) - Pri. - donner.
Cur. - demon (pejoration of meaning, transference of meaning).

divisti (Nir.VI.22) - Pri. - sacred rite which leads to heaven.
Cur. - sacrifice, seeking after heaven (expansion of meaning).
durita (Nir.VI.12) - Pri. - that which leads to misery.
Cur. - sin (transference of meaning).

dūta (Nir.V.1) - Pri. - runner.
Cur. - messenger (transference of meaning).

devāci (Nir.VI.8) - Pri. 'turned towards the gods'.
Cur. - fire (transference of meaning).

dyu (Nir.I.6) - Pri. - day, heaven, lustre etc.
Cur. - heaven (contraction of meaning).

dyumna (Nir.V.5) - Pri. - glory, food, wealth
Cur. - glory (contraction of meaning)

drapsa (Nir.V.14) - Pri. - semen
Cur. - a drop (transference of meaning).

draviṇa (Nir.II.9; II.10) - Pri. - Power, wealth etc.
Cur. - wealth (contraction of meaning).

dronāhāva (Nir.V.26) - Pri. - wooden vessel (trough).
Cur. - chariot (transference of meaning).

dhanvan (Nir.V.5) - Pri. - atmosphere (cf. Ngh.I.3)
Cur. - a desert or waste land (transference of meaning).
It is quite opposite from its primitive sense.

dhāman (Nir.IX.28) - Pri. - place, name, birth etc.
(according to Yāska).
Cur. - place (contraction of meaning).

dhī (Nir.XI.26) - Pri. - action (Ngh.II.1), knowledge, intuition (Nir.VIII.6; XI.27) etc.
Cur. - intuition (contraction of meaning).

dhiti (Nir.X.41) - Pri. - action, knowledge, intuition, thought.
**dhur** (Nir.III.9) - Pri. - finger (Ngh.II.5), soma pressing stone, pole etc.
Cur. - pole of the carriage or cart (contraction of meaning).

**dhvānta** (Nir.IV.3) - Pri. - obscured, wrapped (adj.).
Cur. - darkness (noun), gloom (contraction of meaning).

**nāda** (Nir.V.2) - Pri. - a roarer, seer, praiser (Ngh.III.16).
Cur. - river (transference of meaning).

**nirṛti** (Nir.II.7) - Pri. - earth (Ngh.I.1). Cur. - destruction, calamity, evil (cf. PC, vol. I, p. 268). This is due to the pejoration of meaning.

**Parāśāra** (Nir.VI.30) Pri. - destroyer.
Cur. - name of a seer; Indra (contraction of meaning).

**parūsa** (Nir.II.6) - Pri. - brilliant, knotty (cf. ŚL, p.40).
Cur. - rough, hard, dirty etc. (Pejoration of meaning).

**palīti** (Nir.IV.26) - Pri. benevolent, grey.
Cur. aged, white (cf. Palitakesā) (transference of meaning).

**pavītra** (Nir.V.6) - Pri. a hymn, ray, water, deities—agni, vāyu, soma, sūrya and Indra, kuśā grass.
Cur. - purified (transference of meaning).

**pāka** (Nir.III.12) - Pri. - that which is still to be ripened, praiseworthy (Ngh.III.8), raw, matured, cooked, experienced, etc.
Cur. - cooked (contraction of meaning).

**pāthas** (Nir. VI.7, VIII.17) - Pri. - atmosphere, water, food.
Cur. - diet (pathya)\(^{36}\). (Contraction of meaning).

\(^{36}\) Cf. Pātheya, MP, p. 147, fn. 1.
**pādu** (Nir.IV.15, V.20) - Pri. - movement, foot. It is obsolete in later literature to denote the same. Yāska has explained this term in the context of drupada as dārupada (wooden footed). Perhaps it is pāduka in later literature.

**pināka** (Nir.III.21) - Pri. - staff (one destroys with it).
Cur. - bow (transference of meaning).

**purīṣa** (Nir.II.22) - The etymological sense of the vocable is filling. But the current denotation is excrement. This is due to the pejoration of meaning.

**puskara** (Nir.V.14) - Pri. - atmosphere or space (Ngh.I.3).
Cur. - water, lotus (expansion of meaning).

**prāṇi** (Nir.II.24) - Pri. sky, sun (Ngh.I.4).
Cur. - earth, the starry sky and some typical plants (expansion of meaning).

**petvā** (Nir.XII.2) - Pri. - ram, cloud. The later meanings are cloud, nectar, ghee etc. (expansion of meaning).

**prācī** (Nir.XI.11) - Pri. - extended
Cur. - eastern direction (transference of meaning).

**budhna** (Nir.X.44) - Pri. atmosphere. It is used to denote body and root (cf. PC, vol. II, p. 81) in later literature (transference of meaning).

**brahma** (Nir.I.8, XII.34) - In the Vedic literature it is used as a homonymous vocable to denote a prayer, work (oblation), food (Ngh.II.7), wealth (Ngh.II.10), cosmic soul, legend 37(Nir. IV.6), vastness etc. It is now conventionalized to denote the

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Supreme Being. This is due to the contraction of meaning.

**bhakti** (Nir.VII.8; VII.11, VIII.22) - Pri.- share (mere apportionment - L.Sarup), honouring invitation (*ehrende einladung*)\(^{38}\), secondary sense etc.

Cur.- devotion (transference of meaning).

**bhadra** (Nir.IV.10, XI.19, XII.17) - Pri.- auspicious, worthy etc.

Cur.- gentle (transference of meaning).

**bhūrnī** (Nir.VI.24) - Pri.- wandering animal.

Cur.- earth, desert etc. (transference of meaning).

**makha** (Nir.III.20) - Pri.- vigorous, wind (*maruts*), sacrifice (Ngh.III.17).

Cur.- sacrifice (contraction of meaning).

**manīṣā** (Nir.II.25, IX.10) - Pri.- praise, intellect (cf. *manīṣā* - 'intelligent', Ngh.III.15), respect etc.

Cur. wisdom (transference of meaning).

**mānḍra** (Nir.XI.28) - Pri. delighting speech (cf. Ngh.I.11).

Cur.- pleasant, low, deep (expansion of meaning).

**manyu** (Nir.X.29) Pri.- anger (Ngh.II.13), light, killing, etc.

Cur.- anger (contraction of meaning).

**māyā** (Nir.I.20, XII.17) - Pri.- wisdom, intellect (Ngh. III.9).

Cur.- illusion (pejoration of meaning).

**yoktra** (Nir.III.9) - Pri. finger (Ngh.II.5).

Cur. an instrument of fastening a rope i.e. halter (transference of meaning).

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\(^{38}\) Cf. Roth, p. 116, also cf. Sarup, p. 130, fn. 12.
yojana (Nir.III 9) - Pri. finger (Ngh.II.5)
Cur. - a measure of distance, 8 kroṣas (transference of meaning).

rajas (Nir. IV.19, X.44, XII.7) - Pri. - the luminary, water, region, blood, day etc.
Cur. - blood (menstrual discharge), the second of the three qualities (in Phil), dust, impurity (expansion of meaning).

vaksas (Nir.IV.16) - Pri. upraised by lustre, the Sun, chest.
Cur. - chest (contraction of meaning).

varāha (Nir.V.4) - Pri. cloud (Ngh.I.10), epithet of angiras, atmospheric deity.
Cur. - a boar (pejoration of meaning).

vartika (Nir.V.21) - Pri. dawn 39 , lamp.
Cur. - lamp, quail (expansion of meaning).

vahni 40 (Nir.VIII.3) - Pri. carrier, the draught animal, a son (Nir.III.6), a groom (Nir.III.4) etc.
Cur. - fire (contraction of meaning).

vāma (Nir.IV.26, VI.22, VI.31, XI.46) - Pri. - worth loving, lovely, dear, pleasant etc.
Cur. - left. In English, of the terms right and left, latter (left) is blamed. In our society also the left is blamed. This is due to the pejoration of meaning.

vārva (Nir.V.1) - Pri. treasure
Cur. worth choosing, wealth (expansion of meaning).

vāla (Nir.I.20, XI.31) - Pri. a day of astronomical conjunction, hair.
Cur. - hair (contraction of meaning).

39 Cf. Skandasvāmī on the same. Also cf. AT, p. 663, fn.3.
40 Cf. SL, p. 40.
vāsi (Nir.IV.16, IV.19) - Pri. speech (Ngh.I.11).
Cur. - a sharp knife (transference of meaning).

vāsara (Nir.IV.7) - Pri. shining, day (Ngh.I.9)
Cur. - day (contraction of meaning).

vīyute (Nir.IV.25) - Pri. separated.
Later sense is heaven and earth (transference of meaning).

virūpa (Nir.III.17, XI.17) - Pri. of multiform
Cur. averse or unkind (transference of meaning).

vis (Nir.VI.31) - Pri. man (Ngh.II.3), a state in
aryan culture.
Cur. - a class of man (vaisya) (contraction of meaning).

visa (Nir.XII.26) - Pri. water (Ngh.I.12).
Cur. poison (pejoration of meaning).

vihāyas (Nir.IV.15) - Pri. great (Ngh.III.3), pervading,
infatuating, vigorous (RV).
Cur. - sky (contraction of meaning).

virudh (Nir.VI.3) - Pri. herb, the plant which annually
perishes.
Cur. - creeper (expansion of meaning).

vṛnda (Nir.VI.34) - Pri. arrow or bow
Cur. - multitude, a bunch (transference of meaning).

vaitasa (Nir.III.21) - Pri. male organ (Ngh.III.29).
Cur. - made of reed (transference of meaning).

vrata (Nir.II.13, XI.23, XII.32) - Pri. action (Ngh.II.1),
vow of abstinence, food.
Cur. - ritual action (contraction of meaning).
*samyu* (Nir.IV.21) - Pri. desirous of happiness.
Cur. - fortunate (transference of meaning).

*sacī* (Nir.XII.27) - Pri. work (Ngh.II.1), speech (Ngh.I.11), wisdom (Ngh.III.9).
Cur. wife of Indra (contraction of meaning).

*sāmbara* (Nir. VII.23) - Pri. cloud (Ngh.I.10), water (Ngh.I.12), strength (Ngh.II.9), name of an asura.
Cur. - a kind of deer (transference of meaning).

*sārman* (Nir.IX.19, IX.32, XII.45), home (Ngh.II.4), happiness (Ngh.III.6).
Cur. - happiness, a class designation of Brāhmaṇas (expansion of meaning).

*sālmali* (Nir. XII.8) - Pri. free from impurities.

*sipivista* (Nir.V.8) - Pri. Visnu
Cur. - Siva (transference of meaning).

*sirimbitha* (Nir.VI.3) - Pri. scattered in the atmosphere.
Cur. - cloud (contraction of meaning).

*sīśna* (Nir.IV.19) - Pri. thread, tail, male organ.
Cur. - male organ (contraction of meaning).

*sīra* (Nir.IV.14) - Pri. lying along, pervading, fire.
Cur. - a large snake (Boa) (Pejoration of meaning).

*sucamāna* (Nir.X.41) - Pri. - shining.
Cur. - distressed (pejoration of meaning).

*subhra* (Nir.IX.39, XII.43) - Pri. one who adorns.
Cur. - white (transference of meaning).

*sesas* (Nir.III.2) - Pri. offspring (Ngh.II.2).
Cur. - remainder or residue (transference of meaning).
śmaśā (Nir.V.12) - Pri. - that pervades the body.
Cur. - ditch or river (transference of meaning).

śravana (Nir.XI.33) - Pri. wealth, glory
Cur. - the ear or the act of hearing (transference of meaning).

samvid (Nir.XI.34) - Pri. obtainment, conversation.
Cur. - consciousness (transference of meaning).

saṅkā (Nir.IX.14) - Pri. battle (Ngh.II.17)
Cur. - army (transference of meaning).

samadāh (Nir.IX.17, IX.20) Pri. - a kind of destructive battle with arrows (Ngh.II.17), eating together.
Cur. - intoxicated (transference of meaning). This is due to 'metanalysis' of the vocable.

samudra (Nir.II.10) Pri. atmosphere (Ngh.I.3), the cloud which moistens (Nir.X.32, XI.41), the sun (Ngh.V.6; Nir.XII.31).
Cur. - ocean (contraction of meaning).

sukimsūka (Nir.XII.8) - Pri. shining beautifully.
Cur. - chariot of the Sūrya (contraction of meaning).

sukha (Nir.III.13) - Pri. - good (Ngh.III.6).
Cur. - happiness (transference of meaning).

sūri (Nir.X.27, XII.3) - Pri. inciter, promoter, singer, etc.
Cur. - poet, scholar (expansion of meaning).

sṛni (Nir.V.28) - Pri. sickle.
Cur. - elephant goad, whip (transference of meaning).

sṛṣa (Nir.VI.17) - Pri. slippery
Cur. - ghee or oil, moon, honey etc. (expansion of meaning).
sthirapīta (Nir.I.8, I.20) - The etymological sense is fully drunk. But it is explained in the Nirukta to denote various senses—steadfast, strong, having good knowledge of the vedic lore etc. This is due to the expansion of meaning.

svāra (Nir.II.14) - Pri.- atmosphere, the Sun (Ngh.I.4). Cur.- heaven (contraction of meaning).

svāhā (Nir.VIII.20) - Pri.- good speech (Ngh.I.11). Cur.- a sacrificial term (transference of meaning).

haras (Nir.IV.19) - Pri.- a flame (Ngh.I.17), anger (II.13), light, water, world, blood, day etc. Cur.- bearer, destroyer (contraction of meaning).

hari (Nir.IV.19) - Pri.- people (Ngh.II.3 in plural), Soma, ray, monkey, a horse of Indra (Ngh.I.15). Cur.- Lord Visnu (contraction of meaning).

heti (Nir.VI.3, IX.15) - Pri.- wound caused by stroke (Nir.IX.15), thunderbolt (Ngh.II.20), weapon (Nir.VI.3). Cur.- weapon (cf. hātiyār in Beng. Hindi, etc.) (contraction of meaning).

hotra (Nir.II.11) - Pri.- speech (Ngh.I.11), sacrifice (Ngh.III.17), the function of the hotṛ priest. Cur.- a burnt offering (expansion of meaning).

Conclusion

From the discussion made in this chapter, it may be concluded that Yāśka's treatment on the semantics is based on scientific basis. Though the Nighantu gives us an idea of
various senses of words by arranging them in several group according to their meanings yet a concrete idea of semantical change first we have from the Nirukta of Yāska. He has not given any separate name of these types of changes but his explanations on the same helps us to treat them as separate entities. He was conscious of various semantical aspects which are treated in modern linguistics e.g. law of generalisation, law of specialisation, analogy etc. His treatment helps us to know the true meaning of avedic word (cf. idamantarena mantresvartapratyayo na vidyate' - Nir.I.15). Above all, his treatment on semantics influences the later linguists on the same.