THE NIGRAJYU
AND
THE NITRUKTA
A. SARUH
TEXT & TRANSLATION
THE NIGHANTU
AND
THE NIRUKTA
THE OLDEST INDIAN TREATISE
ON ETYMOLOGY, PHILOLOGY, AND SEMENTICS

CRITICALLY EDITED FROM ORIGINAL MANUSCRIPTS AND
TRANSLATED FOR THE FIRST TIME INTO ENGLISH, WITH
INTRODUCTION, EXEGETICAL AND CRITICAL NOTES,
THREE INDEXES AND EIGHT APPENDICES

BY

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TEXT
( Pages 1 to 298 )

INTRODUCTION, ENGLISH TRANSLATION AND NOTES
( Pages 1 to 260 )

MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA
THE NIGHANṬU
AND
THE NIRUKTA
THE OLDEST INDIAN TREATISE
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SANSKRIT TEXT, WITH AN APPENDIX SHOWING THE
RELATION OF THE NIRUKTA WITH OTHER
SANSKRIT WORKS.

MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA
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शतिक्षर्ष्यिनिगृहणरिस्तितजनतामनयः
नीतिनितिभाषारीलीपिसम्पन्नकुम्भनमयः ।
देवगिरीशिक्षा लोकद्रव्यशीलितमहम् ।
पश्चात् "गवनर"वर्तमा्ङ्गुलमहम् ।
ग्रन्थ उपायनमस्त्वर्य दोषक्रियामवहेलिनः ।
गुणगृहास्वरस्य "सदा विलियम मन्त्रवृह देलिनः" ॥ १ ॥
उपर्युक्त ।

मैं खुद के रूप में नहीं उसे समझता। इसे किसी संदर्भ में याद करना है।

लेकिन इसे समझने और साहित्य द्वारा विकसित करने के लिए जरूरी है।
PREFACE.

On my return home to India, a systematic and exhaustive search for the hitherto unutilised mss. of the Nirukta was made. I myself undertook an extensive tour in Rajputana, Baroda, Tihr-Garhwal and Cashmere and examined the state collections of sanskrit mss. I also visited Benares, Patna, Madras, Madura, and Tanjore. I wrote to scholars, and librarians in charge of sanskrit mss. throughout the country. I was therefore able to secure the use of several mss. hitherto not utilised for the constitution of the text. These mss. are as follows:—

Bk.¹ This ms. belongs to the state Library, Bikaner. The loan was secured for the University of the Panjab through the courtesy of Maharaja S’ri Sir Bhairon Singhji, K. C. I. E., Vice-President, Council, Bikaner.

Contents. The Nirukta of Yāska in the shorter recension containing the two parts i.e. the pūrvārdha and the uttarārdha in iii leaves. It is a badly preserved ms. and full of mistakes.


Date: on f. iii. (sic.) श्री सारदामरणोस्तु || संवत् बाणासिसंसेकुस्मागे । असितपक्षे । अष्टमां विध्वजों धि लिखिता पदने पुरे i.e. 1735 Vik.=1679 A.D.

The colophon ends thus: (sic.) महाराजाधिराजश्च अभीभारुपरं धर । अजूनसिन्द्रसतापो यावथायो दिवाकरः प्रवक्षरं गणनया प्रथमान्येवदिदितेः अनुदं सहस्त्रे हे द्वात: पंञनिर्मिते: मौ0 २५००.

BK.² Contents: the Sīkṣā Caturājaya written without a break. The ms. is injured in many places. Nighantu is given from f. 9 r. to f. 18r.


No. of lines: 8. Characters: Devanāgari. Date: on f. 18 r: sic: शुभं भवतः || मौ0 १७५ संवत् १६७५ वारं मार्गशीपे वरि १० गुप्ततेः श्री पदनवगे लिखिते । महाराजाधिराज श्री अनुदंसिन्द्रजी दिव्यराज्येः || शिवमहसु ||

R.¹ A ms. written on paper in Devanāgari character.
obtained through the courtesy of the Curator, Central Library, Baroda. The contents are the 1st half of the *Nirukta*. It is full of mistakes and belongs to the longer recension.

Size: 8½” × 3½”. Number of leaves: 69.
Number of lines: 9.

Date: sic. शेषके [16] ॥ ६९ ॥ हेमन्तबीनामसंबंधरे आशामाय कुञ्जपेक्षे पहला तिथिः ॥ मंदवाले सिद्धे-परसंस्कारी कुञ्जतीरे समासः [2] देखकपाठयो: कुञ्जसमस्तः ॥

Scribe: sic. यथेवेष्युपामानकुञ्जकाश्यप × रामां ॥ शेषसिपिपः ॥ यादाँ पुखं देखा तादीश विदितं मच्छा ॥ यत्रि कुञ्जसमस्ते वा नम दोषो न विचारे ॥ गजाननावर्तेन समस्तः ॥ कुञ्जवाराहे प्रसन्नः ॥ रामः ॥

Peculiarities: The colophon at the end of the 1st chapter runs thus: ॥ इति नेवेश्य प्रथमोध्यायः ॥; at the end of the 3rd chapter thus: sic. ॥ इति नेवेश्ये ॥ पूर्णपंड्ये ॥ तृतीयोध्यायः समास नि ॥ ॥ शेषके [16] ॥ ६९ ॥ हेमन्तबीनामसंबंधरे आपादशुद्धार्थवा तिथिः संक्तपेक्षी समासः ॥; at the end of the 4th chapter thus: ॥ इति नेवेश्ये पूर्णपंड्ये चतुर्थोध्यायः समासों भवति वा ॥ Evidently ayam refers to the 4th chapter and not to the *Nirukta* as the 5th chapter is immediately continued. But the use of vā does not seem to be correct in this case.

Sandhi and spelling: The *visarga* is retained but at the same time euphonically combined i.e. a double process is introduced, e.g. f. 1v: व्याख्यात्वः-लामसं…….समासातःको etc. The *avagraha* is not marked, e.g. f. 2r. जायलेखिता f. 1v. आपादशुद्धार्थि etc. The dental nasal is avoided in conjunction, being reduced to *anuvāra*, e.g. f. 1v. शामानावर्तेन उच्च्यते =नामश्रेणी

F. 2r. अयानिरिगि: f. 6v. निपपेनिसः:

=यात्रिकः =परशेचः

R^2. A neat, well-written, well-preserved and complete ms. of the *Nirukta* in Devanāgarī characters.

Size: 8½” × 4½”. Number of leaves: 69 + 77 + 1 blank=147.
Number of lines: 9.

No date is given. The name of the scribe is not known. The ms. looks about 200 years old. It belongs to the longer recension and does not give any new variants.

R^3. It contains the 2nd half of the *Nirukta*, written on paper in Devanāgarī characters.
Size: $8\frac{1}{2}'' \times 3\frac{1}{2}''$. Number of leaves: 83+i blank. Number of lines: 9.

Date: sic. 1 ॐ | दके | १९७५ | श्रीकृष्णसंसंवत्सरे माधवदासियो इहू गुलाबन समाहं.

The owner seems to be one Rāmakṛṣṇa. He is saluted like a god which is rather unusual: श्री | रामकृष्णसंसंवत्सरे माधवदासियो इहू गुलाबन समाहं.

Or the word Mālīka does not refer to the owner of the ms. but to God, who is the master of all.

The ms. belongs to the longer recension. It represents a very late stage of textual expansion. The colophon at the end runs thus: द्वितीय नेत्रेके उत्तरपूर्ण अहमोद्भावः।

R4. A fragment of the 1st half of the Nirukta, written in Devanāgarī characters on paper. It looks old. It is illegible in many places. Ink is bleached by age. It belongs to the shorter recension.

Size: $9\frac{1}{2}'' \times 3\frac{1}{2}''$. Number of lines: 7. Number of leaves: 61.

Eight leaves are supplied in a different handwriting.

Kn. A palm leaf ms. written in old Canarese characters, presented to the Panjab University Library, Lahore. It belongs to the shorter recension and sometimes gives important readings.

Size: $11\frac{1}{2}'' \times 1\frac{1}{2}''$. Number of leaves: 94+i blank. Number of lines: 7.

No date is given, but as it is written in old Canarese characters, it must be at least 300 years old, and might be older.

R6. The text of the Nirukta is made up by 2 different mss. The 1st half is given in 60+i blank leaves.

Size: $9\frac{1}{2}'' \times 3\frac{1}{2}''$. Number of lines: 9. Date is not given. The name of the scribe is also unknown. The colophon ends thus:—sic. द्वितीय नेत्रेके पूर्णपूर्ण परस्परावयः। शुभं भवतु। भास्कर्यिकितं कीर्तिः वदयितं गुरुः। केनेन लिखितं यथं वेषेन प्रतिपालनं। गणपति। प्रसन्न। विश्वेषरापरणमस्तु। The ms. belongs to the longer recension.

The 2nd half is given in 1+65 leaves.

Size: $9'' \times 3\frac{1}{2}''$. Number of lines: 9.

Date: दके १९८१ प्रमाधीनामसंवत्सरे कार्तिकेशुद्दशाम्भायां सियं सौम्बासरे तदनि पुस्तक समाहं।
Colophon ends thus: (sic.) भगवान परासरसन्निधिः | यथेष
खिलित गच्छेद कतने परिपालवेदः || तेताहस्ते जगत्सरसंसरसेकिष्ठववजजनातः || शूरवेद्स्ते न द्वारवेदः 
एवं वद्वदु पुस्करं || यादां पुस्करं द्वारात् तास्ति खिलित मया। | यदि शुद्धमशुद्धां वा सम दौर्यो न 
विद्यते || ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ श्री कृष्णपरमात्मने नमः || श्री गोबिन्दपरमात्मने नमः ||

The text belongs to the longer recension, both the pariśiṣṭas being given in full.

R.  An incomplete ms. of the 1st half of the Nirukta. The 1st leaf is missing. It looks old and has preserved the old spelling. The text belongs to the shorter recension. In many parts it is illegible.

Size: 9" × 4". Number of leaves: 78.
The text is given up to the 34th section of the 6th chapter. The last leaf is missing.

R.  A fragment of an old ms. gives the text of the Nirukta in the shorter recension from the words अयाये येति साध्विकवृत्त देवकाणात... of the 4th section of the 5th chapter up to: शास्त्रिय बहन्द: प्रदित्ता प्रथमेवा of the 9th section of the 8th chapter. The 7th ch. begins thus: (sic.) श्रु शा शामा यास्तृकाणायः = ॥ नमः॥


R.  A ms., the contents of which are the 2nd half of the Nirukta.
Size: 9" × 4". Number of leaves: 62.

Date: sic. शु शु शु शु महा संवत् १५५१ वर्ष वैष्णवविद्य १२ गुरुसूत्तनागरकालाय शास्त्रीयाः नागापतनाय अन्नेयाः श्राश्रीणो पठनाय खिलितमिः ॥ ॥ ॥ ॥ शुः अवभु ॥

The Paris'śiṣṭas are given together as one chapter, being bodily separated from the 12th ch. of the Nirukta.

Spelling is old. The paper is very much worn. There is no ground to suspect the date. The external appearance, the state of the paper, which unmistakably bears the stamp of old age, and
the internal evidence of old spelling support the above mentioned date. It belongs to the shorter recension. The following case of accidental omission is to be noted.

F. 29r. 1. 6 from top:

आ उक्षिकः शब्दसा पंचह्वस्य: सूक्षं हि ज्योतिषापूर्वकं !
सहजद्व: शब्दसा वाज्यवाओ गुणकु सस्थो समिश्री वचारं !

अन्तऽन्ति दुर्योक्षिकः शब्दसा बलेनाप: सूक्षं हि ज्योतिषा पंच मनुष्यजातासिः...सूक्षं हि ज्योतिषा.

The eye of the scribe wandered from the 1st line to the similar words in the 3rd line with the result that the intervening passage अपशतान...बलेनाप: was omitted.

D. A ms. brought for me by my friend P. Bhagavaddatta. B. A. It is a neatly written, well preserved ms., and belongs to the longer recension.

Size: 6½" x 2½". Number of leaves: 112+128+i+21=261. There are 3 parts. The 1st two parts contain the 1st and the 2nd half of the Nirukta respectively. The contents of the last 21 leaves are the Nighantu. Number of lines: 7. Characters: Devanāgarī. Material: paper.

Date on f. 112r. (sic.) शके ১৬৪৬। कोषीसंबंधसे भागुपदार्थ ১২

ताहिने समास ।

Scribe:—(sic.) जामकुड़कर हृत्युपनसा यथेश्वरेण दिनिते।

Date on f. 128r. (=240): (sic.) शके ১৬৪৬। कोषीनामसंबंधसे मार्गशीर्ष्य कुण्य
< भूमि ताहिने हुद्य पुस्तकं संपूर्णस्य ।

Scribe: जामकुड़कर हृत्युपनसा कुण्यभाषासम्बंधप्रेरणा दिनिते। Colophon ends with the usual statement: यद्यं पुस्तकं हुद् etc.

Date on f. 21r (261r): (sic.) शके ১৬৫৫। हुमोनामसंबंधसे आधिक-लक्षणाद्विमं समास ।

Scribe: जामकुड़कर हृत्युपनसा 'हुमोनामसंबंधप्रेरणार्थ' दिनिते।

There is a good ms. of the Nirukta in the library of H. H. the Mahārājā of Alwar. All my efforts to secure a loan of this ms. were fruitless, as the authorities refused to lend the ms. to the Panjab University on any terms. Even a copy of the ms. could not be obtained. But H. H. the Mahārājā was kind enough to let me see the ms. On examining a few test passages, I found that no new variants were forthcoming. Its collation was therefore unnecessary.
Besides, six mss. of the Raghunātha Temple Library, Jammu were collated by Principal Raghubhar Dayal M. A.; M. O. L. of the S. D. College, as far as the 12th section of the 1st chapter of the Nirukta. He was good enough to place the result of this collation at my disposal. On carefully examining the critical notes supplied by Principal Raghubhar Dayal, I did not find any new variants. I did not therefore feel justified in collating the mss. afresh.

The evidence supplied by the Indian mss. further supports the conclusion, deduced from the collation of European mss.

The evidence of the European mss. was discussed at length in my Introduction to the Nirukta, published by the Oxford University Press in 1920. The Introduction was sold out within a few years of its publication and is now out of print. New readers of the Nirukta will require information with regard to the principles of the constitution of the text. For their benefit, the relevant part of the Introduction is reproduced.

The Relationship of the Mss.: two recensions.

The manuscripts fall into two groups, and for the sake of convenience and brevity, may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A. D. 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble as some of the scribes remark—neither of them transmits the text of the Nirukta in an uninterpolated state. Both recensions add the paris'īṣṭa—which can be proved to be an interpolation by independent testimony—as an integral part of the text, and cannot, therefore, be the faithful representatives of the archetype. Moreover, both have besides the paris'īṣṭa, an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor, and written in a style quite different from that of Yāśka. For instance, there can hardly be any doubt as to the interpolated character of ix. 2, which is given as a constituent part of the text by the manuscripts of both recensions. Further, the commentary on the Vedic stanza in xi. 7 is meaningless and written in a different style. The Vedic stanza, being quite easy, requires no explanation.
Yāska generally does not comment on easy Vedic stanzas, simply remarking: \textit{iti sā nigāda-vaśāhyātā}, i. e. ‘this stanza is explained by the mere reading’. In all such cases, this note of Yāska comes after easy Vedic stanzas only. It would thus be intelligible, if it had followed immediately the Vedic stanzas in xi. 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi. 8. This is contrary to Yāska’s method. It is clear that the words: \textit{iti sā nigāda-vaśāhyātā} were originally placed immediately after the Vedic stanzas in xi. 7. The intervening passage is an interpolation, and rather a clumsy one, for it can be easily detected. This is further proved by the fact that Durga, who repeats every word of Yāska in his commentary, ignores them. How these additions gradually found their way into the text is illustrated by the following example. There is an easy quotation in xii. 2, and Yāska, as usual, simply adds: \textit{iti sā nigāda-vaśāhyātā}. Some interpolators have endeavoured to add after these words a short remark. Thus some manuscripts here subjoin the following remark: 

\begin{center}
\textit{वसातिमि स चरणो वसातिमि शात्मो वसवेतो....ुरात्त्वः} \\
\end{center}

Further, each recension contains passages, which, being superfluous, are omitted by the other, or are amplified versions of those in the other. For example, B adds, between vii. 19 and 20, one entire section, which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xiv. 33 with slight alterations.

Again, in B the commentary on the Vedic stanza quoted in v. 27, reads as follows: \textit{मुद्रेच्छवं कल्याण्ण्यानो बस्य तव देव सस सिंधवः माणायवायु-क्षर्मिनिः काकुदः सूर्यः सुपिरामिनेनयः निगमो भवति} ।

A’s version of this is greatly amplified:

\begin{center}
\textit{मुद्रेच्छवं कल्याण्णेवः कुमारीवेद्यं त भवति वर्ण वस्य ते सस सिंधवः सिन्हवः चव- गणावयः ते सस स्वतंतं तातं ते काकुदमुनुर्मिनिः । सूर्यः माणाय-वायुमिः स्वतं सुपिरामिः यथा । बीरिंदं तेतिकिन्तुमिक्रिष्ठे मेवमात्र पूर्व नयंतेद्यस्मिनेनयासीर्वलीपिंभांति वा । तदेत्रत- स्वायुद्वृत्तांस्यमिः निगमो भवति} ।
\end{center}

Further, A contains a long passage in 6. 5: \textit{इन्द्रः कर्पीण्यमङ्च...}

स्याख्यातः omitted by B.

‘Omissio ex homoeoteleuto’ in Sanskrit Manuscripts.

It is clear, therefore, that both the recensions cannot faithfully

\footnotesize{1 Cf. N. x, 18. 24; xi. 3, 45; xii. 31.}
represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the *Nirukta*. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as *omissio ex homoeoteleneto* is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines: ‘The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian Hymnology, above all for the Student of Adam of St. Victor's hymns’,¹ the eye of the copyist wandered from the student of the first to the same word in the second line and the words ‘of the Christian...for the’ were left out. The same thing happened to the scribe of ms. C 3. In copying the sentence: स्मृति यानसुज्जनत तद्युराणां शुरवथृ। असोरु- रासुजज्ञनत तद्युराणामसुरवथमिति बिज्ञायते his eye wandered from the word असुज्जनत in the first line to the same word in the second line, with the result that the words स्मृति यानां शुरवथृ were left out.

Again, in copying N. vi. 22: स्पृहं राध: शताधं कुर्सखः विविधिष्ठु | RV. VIII. 4. 19. स्पृहं: समाधितमाध्रो महान्वति। the eye of the scribe wandered from the स्पृहं of the first line to the similar word स्पृहं in the second line, consequently the intervening words राध: शताधं... विविधिष्ठु were omitted in ms. C 3.

Further in N. ii. 26: देवोनयस्तविता सुपाणि: कह्यङ्गणाणि। पाणि: पणाते: पृण्यक्षमेण: पृण्य पाणि देवायनपुज्यस्य तः कथं वचं प्रसन्ते याम उर्दः। देवोनयस्तविता सुपाणि: is the first *pāda* of the second hemistich of the stanza of RV. III. 33. 6. Unconsciously the scribe remembered the second *pāda* तथं वचं प्रसन्ते याम उर्दः: and wrote it down immediately after finishing the first *pāda* with the result that the intervening words कह्यङ्गपाणि। पाणि: पणाते...पृण्यस्यति are missing in ms. C 4. It cannot therefore be concluded that the shorter recension is always the best, for sometimes omissions are accidental.

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¹ Clark, *Descent of Manuscripts*, p. 1.
Dittography in Sanskrit Manuscripts.

On the other hand, there is also the phenomenon called dittography, i.e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by The Globe on July 9, 1915.

The Echo de paris publishes a message from Cettinje announcing the message form Cettinje announcing the appointment as Governor of Scutari of Bojo Petrovitch. The part of the second line is a verbatim repetition of a part of the first line.

In N. ii. 28, ut ga vajii kṣiprāni tūrṇyaṁ śrīvāyaṁ bhadro āpi....κुं द्रष्टिका:..............

कृत्यम्र साष्टीतित्र श्रायस्यादम् | κुं वाजी क्षिप्रानि तृणयति श्रीवायां बह्दः द्रष्टि:.... the eye of the scribe wandered by chance after κुं to the Vedic stanza, and he mechanically copies the whole of the first line except ut ga in ms. C 5.

Again, in N. vi. 8, the scribe of the ms. Mi. repeats गुहातिकम्भ वा.

Further there are some passages whose omission by B is absolutely unjustifiable. Yāska explains every word occurring in the fourth chapter of the Nighaṇṭu. The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan. Examples of such omissions are the following. Yāska explains निष्रूण: (Ngh. 4. 3. 12.) in N. vi. 3, but the passage: निष्रूण निष्रूणयतिरिण: is omitted by B. Again, Yāska explains क्रोण्य (Ngh. 4. 3. 28) in N. vi. 6 as क्रोण्य क्रयक्ष्य, which is omitted by B. This omission makes the following Vedic quotation meaningless.

Further, in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage: यवविश दुर्क्रेणाधिनी निवन्तो (N. vi. 26) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

1 Clark, op. cit., p. 6.
Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus not one of them has preserved the old spelleing, while most of the B mss. retain this peculiarity, i.e.

of writing ए as ई as वांच for व ए
" ए " ई " बेद्य " बेद्य
" ओ " ॠ " श्रया " श्रयो
" ह for ध " बोहार " बोदार:

Again, some of the A MSS. divide the paris'ista into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the paris'ista into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N. vi. 5, and an amplified version of B's comment in N. v. 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāska's own method of giving etymological explanation. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāska. A contains a considerable number of such additions, while B has only two.

The following are a few samples:

N. ii. 6. A reads: छृको बश्नात्। छृवा शां तिष्ठतीति वा। छ्शा श्वयतेनिव-सकरणः। नियतामीमयव……
B reads: छृको बश्नात्। नियतामीमयव……

The two derivations are omitted.

N. ii. 10. A reads: हिरण्यं कस्थात्……हितरमणं भवतीति वा हृदयरमणं भवतीति वा।
B reads: हिरण्यं कस्थात्……हितरमणं भवतीति वा।

N. ii. 13. A reads: चूष्मादितेत्यसदिते: दुनसेवम्।
B reads: चूष्मादितेत्यसेवम्।
N. ii. 20. A reads: आमिनाने आमिन्याने अन्योन्ययाथायां कुवांगेः।
B reads: आमिनाने अन्योन्ययाथायां कुवांगेः।

N. ii. 22. A reads: प्रथम इति सुध्यनाम प्रतसो भवति। कृत्वमन्तरित्रिः।
B reads: प्रथम इति सुध्यनाम प्रतसो भवति। कृत्वमन्तरित्रिः।

N. iii. 8. A reads: अमागामिन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति
B reads: अमागामिन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति वाग्मागाद्विन्यो भवन्तीति

N. iii. 10. A reads: अखण्डित:। केष्ठेन खण्डयते: तत्तदिखिन्तकवचयोः...
B reads: अखण्डितः। तत्तदिखिन्तकवचयोः...

N. iii. 15. A reads: को वा शयने विपशेषेव देवरसश। देवर: कस्यात् द्वितीयो वर उच्यते। विपश्या विधातुका भवति।
B reads: को वा शयने विपशेषेव देवरसश। विपश्या विधातुका भवति।

In this particular case it is obvious that the passage देवर: कस्यात्, &c., is an interpolation, for as the words stand in the first line, Yāska would naturally give the etymological explanation of विधाया first and then of देवर, not vice versa. As a matter of fact he does so; after explaining विधाया he says: देवरो दीप्ततिकमा।
This would have been absurd if the reading of A represents the original.

N. iii. 16. A reads: वायुमणि इति दुष्पला हृदेति। दुष्पलो दुष्पलीको भवति दुष्पलीको वा।। 16।।
B reads: वायुमणि इति दुष्पला हृदेति।। 16।।

N. iii. 19. A reads: निर्णयात्तत्तिहिं...ऽद्। निर्णयः कस्यात्। निर्णयः भवति।
B reads: निर्णयात्तत्तिहिं...ऽद्।

N. iv. 2. A reads: मयाद्वा...स्वात्। मयाद्वा मयेषादीयते। मयावद्यायाद्विनो-विभागः।
B reads: मयाद्वा...स्वात्। मयावद्यायाद्विनोबिभागः।

N. iv. 10. A reads: रक्षीतीहादाय। रक्षणादाय। रक्षणादाय। रक्षणादाय।
B reads: रक्षीतीहादाय। रक्षणादाय। रक्षणादाय।

B reads: ईमोंसता: समीरितान्ता: पृथ्वत्तावा।
N. iv. 15. A reads: कन्या कमनीया भवति। केभ्यं नेतस्येति वा कम्येनानीयतैः हृतिः वा। कन्तेः।
B reads: कन्या कमनीया भवति। केभ्यं नेतस्येति वा। कन्तेः।

N. iv. 19. A reads: उदर्कं हरः उच्चते। लोका हरार्स्यथ्यत्ते। अघुहानी हरसी उच्चते।
B reads: उदर्कं हरः उच्चते। लोका हरार्स्यथ्यत्ते।

N. v. 3. A reads: पानेविरति वा स्पाणेविरति वा स्पर्शाविरति वा।
B reads: पानेविरति वा स्पाणेविरति वा।

N. v. 12. A reads: तृप्प्यहारी स्वप्प्यहारी स्वप्प्यहारी।
B reads: तृप्प्यहारी।

N. v. 26. A reads: जिद्धा कोकुया। कोकुयमणां वर्णाहुद्वतिति वा। कोकुयतेः व्यासशठ्ठकर्मेण।
B reads: जिद्धा कोकुया। कोकुयमणां वर्णाहुद्वतिति वा।

N. vi. 8. A reads: विगतर्गितिकर्मक्षमा वा गृहातिकार्मक्षमा वा ग्रहातिकार्मक्षमा वा।
B reads: विगतर्गितिकर्मक्षमा वा गृहातिकार्मक्षमा वा।

N. vi. 16. A reads: अभवत सर्वंध्रगन्यतेनेति वामार्गश्रेणेति वामार्गसंपादिन हृतिः वा।
B reads: अभवत सर्वंध्रगन्यतेनेति वामार्गसंपादिन हृतिः वा।

N. vi. 33. A reads: श्रीयेते विष्ट। विद्वन्तरितिकम्भ। विरं बीरिटेन व्याथ्यातम।
B reads: श्रीयेते विष्ट। विरं बीरिटेन व्याथ्यातम।

N. vi. 32. A reads: दुष्टैर्हृष्वदतिविष्टि भिन्द्रो वा भिन्द्रो वा भयद्रो वा...
B reads: दुष्टैर्हृष्वदतिविष्टि भिन्द्रो वा भयद्रो वा...

N. vi. 33. A reads: क्रूर्दैर्अर्द्धपलिनी गमनपालिनी शनिर्पलिनी दूरपलिनी वा समस्यदनबंधिनी गमनवन्धिनी शनिर्बंधिनी दूरबंधिनी वा।
B reads: क्रूर्दैर्अर्द्धपलिनी गमनपालिनी वा समस्यदनबंधिनी गमन-वन्धिनी वा।

Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B.

Fortunately, as has been said above, Durga repeats every word of the Niruktas in his commentary, so that the text of the Nirukta in toto can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the Nirukta and supplies valuable information about the condition of the text in its author's time. Durga does not recognize the paris'ista as an integral part of the Nirukta, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the Nirukta as current before the addition of the paris'ista.
Further, it derives great value from the fact that Durga displays critical judgment in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N. i. 2, he reads अञ्गपत्र but gives युगपत्र as a variant, adding: युगपत्रस्वयम्युगपत्रस्वयम्युगपत्रस्वयम्युगपत्रादि ब्याहारां पाठी व्याख्यारूपः।

Again, in N. i. 12, he reads संविज्ञादति but gives संविज्ञानादि as a variant, adding: अथवा संविज्ञादति तत्त्व संविज्ञादति तत्त्वेऽथेष्वावपि एव पाठी।

Again, in N. iii. 15, he remarks: अष्टि इ युग्म निष्णुदस्त्वस्य दुर्मदालो न बुरायास्मिन्नेंवति गतार्थाति मन्यमाना: केविन्त्र निगमं नार्थिदे। अपरे युग: समास्त्वादुफळोऽयम्ज्ञाति मन्यमाना व्यासेष निगमसमवीरे:।

Again, in N. iii. 21, he reads अविनाशित न अविनाश्य as a variant, adding: अन्वे व्याख्याति अविनाशान्ति तेषामव्याख्यासंवै नाम।

Again, in N. iv. 19, he reads युस्य: but gives अस्तु as a variant, adding: अस्तुवैपि स्तुर्धवेष्य पाठ:। अस्तुवैपि प्रमाद्यमः।

Again, in N. vi. 2, he remarks: मिरें गा इवत्र केशरिपहुँचबध्य पुता इत्य व्याख्याते।

Again, in N. vi. 4, he reads अवनायाज्ञाम न अवनायाज्ञाम, and अजनायाज्ञाम as variants.

Again, in N. vi. 6, he reads श्रीन्यायत्व न श्रीन्यायत्व as a variant, adding: श्रीन्यायत्वेवस्यके मन्यन्ते:। तत्त्वनारुपवास्य। श्रीन्यायत्वेऽहि भाव्यकारो निराडः।

Again, in N. vi. 21, he remarks: केविन्ति प्रशाप्तकम्यं। भाव्यकारक इर्वेन गतार्थात्त्वस्य मन्यमानो भाव्यकारो निगमं नार्थिदे। केविन्त्रेतां श्रेष्ठमिथिे। दृश्यो विश्ववेदंस्य...

Again, on N. vi. 33, he remarks: भाव्यन्तः न सम्धिग्न्यः श्रवश्यः। तत्त्व सम्धिग्न्यः। श्रवश्यः।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the Nirukta, as it existed in his time.

Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods.

(1) D, i. e. the commentary of Durga, written before the addition of the paris'isthas and embodying the whole text of the Nirukta, represents the earliest period, i. e. about the thirteenth century A. D.
(2) B, i. e. the manuscripts of the shorter recension, represents a period later than D,—when the paris'ıṣṭas were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.

(3) A, i. e. the manuscripts of the longer recension, represents a still later period when the paris'ıṣṭas had been divided into chapters and the old orthography had gone out of use.

A collation of these three different recensions indicates that three distinct stages of interpolations in the Nirukta can be clearly traced. For example, let us take a passage in N. i. 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A.

N. i. 4. D reads: आचार्यसुधीरदुर्देश: पृष्ठाधिकृतत: । दृष्टिदिशितुपपतमान: । कुसामायशिदहरेलवकुसित: । तु हृदयो......

B reads: आचार्यसुधीरदुर्देश: पृष्ठाधिकृतत: पृष्ठायास: । आचार्य आचार्य माहः । दृष्टिदिशितुपपतमान: । कुसामायशिदहरेलवकुसित: । कुसमाय: कुदेकु सीदिन्त: । तु हृदयो......

A reads: आचार्यसुधीरदुर्देश: पृष्ठाधिकृतत: पृष्ठायास: । आचार्य: कलात: । आचार्य: आचार्य माहः । दृष्टिदिशितुपपतमान: । कुसामायशिदहरेलवकुसित: । कुसमाय: कुदेकु सीदिन्त: । तु हृदयो......

Another example for these three stages is supplied by N. ix. 2, as follows:

D reads: अशो व्यास्यात: । तस्येषा भवित: ।

B reads: अशो व्यास्यात: । तस्येषा भवित: ।

A reads: अशो वोङ्गा हुःस वोङ्गा । हुःसमिति वद्याणाम: । कल्याण: पृथ्यं सुहितं भवित: ।

Another example for these three stages is supplied by N. ix. 2, as follows:

D reads: अशो व्यास्यात: । तस्येषा भवित: ।

B reads: अशो व्यास्यात: । तस्येषा भवित: ।

A reads: अशो वोङ्गा हुःस वोङ्गा । हुःसमिति वद्याणाम: । कल्याण: पृथ्यं सुहितं भवित: ।

Another example for these three stages is supplied by N. ix. 2, as follows:
It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples.

N. i. 4. D reads: कुल्मापरिश्रीबाहुरेलवकुलसिते। नु हृथ्यो...
B reads: कुल्मापरिश्रीबाहुरेलबकुलसिते। कुल्मापा: कुल्लेवु सीदनति। नु हृथ्यो...

D reads: चयाः: शास्या चेति:। शास्या: शास्या:।
B reads: चयाः: शास्या चेतेऽवतात्मना सरदिति। शास्या: चास्याः: चाकोतेवाः।

N. i. 7. D reads: ब्रह्मदेवस से वेदने। ब्रह्मदिति महतो नामिनयः।
B reads: ब्रह्मदेवस से वेदने। भयो महते। ब्रह्मदिति महतो नामिनयः।

N. ii. 22. D reads: ब्रह्मनिम्युद्भुद्यनाम शब्दक्रियानों अंशस्तेवाः। 22।
B reads: ब्रह्मनिम्युद्भुद्यनाम...शब्दक्रियानों अंशस्तेवाः। पुरीय: धुण्डाते।

N. ii. 26. D reads: तत्त वचं प्रस्तवे याम उर्वः।

B reads: तत्त वचं प्रस्तवे याम उर्वः।

N. iii. 18. D reads: सिंहः: सहनाठ। संपूर्वेश वा हन्ते: संहाय हस्तीति वा।
B reads: सिंहः: सहनाठ। हिसेवां सादृ विपरीतत्व। संपूर्वेश वा हन्ते: संहाय हस्तीति वा।

N. v. 4. D reads: वर्य अतुखः भविति। वर्य इवव: शासवः।
B reads: वर्य अतुखः भविति। ब्रजनिति कर्माणि। वर्य इवव: शासवः।

N. v. 23. D reads: उदुव्या गों अवघायत: समस्तावः।

B reads: उदुव्या गों अवघायत: समस्तावः।

MS. C 1 agrees with B except that the last line वनमतामस्वः क समे is omitted.

N. vi. 3. D reads: उदुव्य रश्व: सहस्रमिन्द्र।

B रश्व सम्वर्यः। प्रतिः श्रीघ्राम्यः।
B reads: उच्चर रक्ष: सहमुल्लमिन्त्।
मूलं मोचनाद्रा मोषणाद्रा मोहनाद्रा।
ब्रुक्ष मध्यस्। प्रति श्रणीद्धमस्।

N. vi. 8. D reads: देवो देवान्त्रिक्रमया कुपा कर्पित्या।
B reads: देवो देवान्त्रिक्रमया कुपा। कुपा कमुतेव्री कल्पतेव्री।

N. vi. 24. D reads: गद्धा धम्मनयो सत्ति।
A reads: गद्धा धम्मनयो सत्ति। गडनमाझुः धीयते।
B omits it altogether.

N. vi. 28. D reads: अन्या किल...कश्वेव पुर्कं धिङ्जे बुखस्व।
B reads: अन्या किल...कश्वेव पुर्कं धिङ्जे बुखस्व। धिङ्जे वत्तिनीगुति श्रेयस्व।

Parallel instance of Servius, commentator of Virgil.

Thus the stages of interpolation at different periods can be traced. The principle of the ‘best manuscript’ is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska. I have, however, distinguished the evidence of Durga’s commentary from that of the manuscripts of the Nirukta, although Durga’s commentary is very important for supplying such valuable evidence for the history of the text of the Nirukta, it cannot, strictly speaking, be called a manuscript of the Nirukta. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplification; the three stages of interpolations being pointed out by Thilo in his edition. I think the text of the Nirukta reproduced from Durga represents the archetype as closely as it is possible to restore.
it with the help of the present materials. I have collated thirty-seven manuscripts myself, and in addition have taken into account the evidence of fourteen manuscripts collated by Roth, eight by the editor of the *Nirukta* in Bib. Ind., and six by Principal Raghunath Dayal as stated above. Thus, directly and indirectly, the evidence of sixty-five manuscripts is available for this edition. I doubt if any useful, hitherto unutilised ms. of the *Nirukta* will now be forthcoming. The text may, therefore, be regarded as more or less settled.

The present text is in the main identical with the text, which I constituted at Oxford, and which served as the basis of my English translation. But as a result of the collation of Indian mss., this text is somewhat further developed than that used for the translation. There are certain variations in detail, see for example, line 3 on page 35. Thus the present text differs from the basis of my translation although the difference is not considerable. This may serve to show the existence of the difference until such time as I may be able to publish a revised edition of the translation based on the final text.

The text is followed by Appendix I. Parallel passages from the *Samhitās*, the *Brāhmaṇas*, the *Prātiśākhyaśas*, the *Bṛhaddevatā*, the *Āśādhyāyī*, the *Mahābhāṣya*, the *Arthasaśṭra* of Kauṭalya and other works of Vedic and Classical Sanskrit are compared with the text of the *Nirukta*. The Appendix I will be useful for the history of the *Nirukta*. One could see at a glance the extent to which Yāska is indebted to his predecessors and the influence, exercised by him, on his successors. It will also be useful in enabling one to estimate the originality of Yāska’s contribution.

It was formerly proposed to add Appendix II, containing the hitherto unknown and unpublished commentary of Mahes'vara on the *Nirukta*. But as the text of the *Nirukta* is already very much delayed and the addition of Appendix II would require considerable time, the publication of the commentary is being withheld for the present.

**Commentators of Yāska.**

Although, from an early period, Yāska’s work has been recognized as one of the most important *vedāṅgas* by the orthodox
tradition of literary India, he, unlike Pāṇini, has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary, he has been acknowledged to be the pre-eminent authority on etymology. Hence, at first sight, it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yāska's work itself is a commentary and not an independent treatise, hence it did not stand in need of much elucidation. Secondly, it is written in classical Sanskrit prose, and, notwithstanding its somewhat archaic and terse style, is easily intelligible to the reader as compared, for instance, with the aphorisms of Pāṇini; consequently there was not much demand for further comment. Yet four commentators, at least, are known to have elucidated Yāska's work.

(1) Ugra is mentioned as a commentator on the Nirukta by Aufrecht in his Catalogus Catalogorum.¹ But no other information, about his personality, the character of his work, and the time when he lived, is available. No reference is made to him by any of the other writers in the same field.

A ms. in the Library of the Asiatic Society of Bengal is entitled 'Ugra's commentary on the Nirukta'. It is, however, not Ugra's but Durga's commentary. In writing the name of Durga, the letter D was accidentally omitted by the scribe, i. e. Bhagvad-durga was written Bhagvad-ura. This Urga became Ugra by metathesis. The cataloguer never looked at the commentary. He did not even read other colophons, otherwise he would not have committed such a blunder. This misspelt name of Durga appears as Ugra. I suppose it was this ms., which served as the source of Aufrechts' information.

(2) Another commentator is Skandasvāmin, mentioned by Devarājajayajvan in his commentary on the Nighantu:—सकंदस्वामीं च तत्र एव निरस्त्रमुज्जगम। तत्र तु...अमीके कृत्याधि च धर्मशास्त्रशास्त्र साधयात्मक विद्याकोणी बहुविद्यात्मकः प्रकरणं एव निरस्त्रम। सकंदस्वामिन च व्यास्ततानिः।... नैगम-

¹ Vol. i, p. 297.
It is clear that Devaraja was well acquainted with the commentary of Skandasvāmin on the *Nirukta*, and utilised the same in writing his own commentary on the *Nighanṭu*. No ms. of Skanda’s commentary on the *Nirukta* has yet come to light. He is anterior to Devaraja.

**Date of Devaraja.**

(a) Devaraja quotes Bhoja frequently, see pp. 20, 21, 29, 35, 37, 43, 55, 69, 77, 93, 117, 130, 145, 166, 173, 175, 181, 182, 183, 184, 187, 193, 197, 198 etc. of the first volume of the Bib.Ind. edition of the *Nirukta*. Devaraja is therefore later than Bhoja.

(b) Devaraja quotes the *Daiva*, a work on grammar by Deva:—(sic.) This occurs in the *Daiva* as follows:— This quotation is almost identical. The difference may be attributed to the faulty reading of the mss. But even accepting the identity of the passage, the quotation does not lead to any definite result for the date of Deva is still subject to controversy.

(c) Devaraja twice quotes a passage from a *Dhātuvṛtti*. The quotation is the following:—(sic.) The same quotation occurs a second time as follows:—(sic.) The only extant *Dhātuvṛtti* is that of Śāyanacārya and the passage is not found therein. Nor is it likely to occur in Śāyana’s *Dhātuvṛtti* because Devaraja is anterior to Śāyana as the latter quotes the former, the quotation being the following:— in *Śāyaṇa’s Dkāta*—

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2. See, op. cit. p. 43. commentary on Śṛṇa Nigh. I. 7.
3. Trivandrum Sanskrit Series No. 1. p. 95.
Devaraja's comment on the word Ngh. II. 11. is the following:—उवस्येन युगोद्वरादिके न्यायेन ग्नित:।
अर्थः: पूर्वविन्यः। Sāmas'rami's edition of the commentary of Devaraja is capable of improvements. Max Muller's ms. of Devaraja's commentary reads उच्च for उच्च of Sāmas'rami. It is clear however that Sāyaṇācārya is posterior to Devaraja, who therefore could not have quoted from the Dhātuvṛtti of the former.

The above mentioned quotation of the Dhātuvṛtti also occurs in the Puruṣakāra, a commentary on the Daiva by Kṛṣṇalīlāśuka-muni, as follows:—क्रियः शास्त्राय। क्षण प्रेषेण। भीमसेनेन कथाविष्करितोपश्चयं बहुरुपेतिरदेशनमिदःहरणवेन धातुवर्षी पञ्चते। This comment is written on verse 136 of the Daiva, quoted by Devaraja. It is therefore very probable that Devaraja's quotation of the Dhātuvṛtti is borrowed from the Puruṣakāra. Devaraja will therefore be later than the author of the Puruṣakāra. The lower limit of the Puruṣakāra can be easily fixed for Hemacandra is quoted three times:—

(1) हेमचन्द्रसु वातावरिति पतिक्वा मुखस्तेनपरियिन्ति इति चोष्ठमेवेक्षाणं इस्पत्यां।
(2) क्षीणात्तिति हेमचन्द्रः।
(3) उर्दवारुपेक्षिग्नवृत्त धारायति सिद्धान्तिति हेमचन्द्रः।

The upper limit of the Puruṣakāra can also be fixed with certainty for it is quoted by Sāyaṇācārya in his Dhātuvṛtti:—

(1) “पुरुषकारस्य गुरुपदर्शनाय गुरुपदर्शनाय लोकोत्तरो न पक्ष्यते।”
(2) लाज लज्जा भस्ते स्वस्ती पाण्डुः नेशनां पक्षः समाप्तिः पुरुषकारः।
(3) इति किं एव गतोऽष्ट्रः पक्षान् पक्षः समाप्तिः पुरुषकारः।”

The second quotation is found in the published text as follows:—लाज लज्जा भस्ते स्वस्ती पाण्डुः। लाज लज्जा भस्ते स्वस्ती पाण्डुः।...

1. Sāyaṇā's commentary on RV. I. 62. 3. Also, see, Max Muller's 2nd edition, IV. CXXXIII.
3. Trivandrum Sanskrit Series No. I. p. 95.
7. Quoted by Gaṇapatis'āstrī in op. cit. p. III.
(d) Devaraja quotes the Padamañjari in his commentary on the word एतवर्गी—(sic). एतवर्गी शास्त्रोऽसे वर्तते। तथा । विशाखापाठी मन्थद्राण्डोरिल्लाय पदमकृत। “विशाखापाठी एतवर्गी शास्त्रोऽसे मन्थद्राण्डोरिल्लाय पदमकृत।” तेन यथा कथविस्ताराद्वाराद्वारा, अनुसाराद्वारा शुद्धमत्ति: किष्कट इति।

Haradatta, the author of the Padamañjari is also mentioned. Haradatta was the son of Padmakumāra, a younger brother of Agnikumāra, and a pupil of Aparājita. The Padamañjari is a commentary on the well-known Kāśīkā and later than the Mahābhaṭṭayāpradīpa of kaiyyaṭa, who is mentioned by the author of the Sarvadarsanasamgraha. The Padamañjari is assigned to c. 1100 A. D. by Prof. Belvalkar in his Systems of Sanskrit Grammar. Devaraja therefore must be later than the 11th century A. D.

(e) Devaraja also quotes Bharataśvamin:—छन्दोगानां सामकल्ये पति भवेन्द्र । व्यवेश्यानिदिष्टपणेन: बेकुःरा इति भरतस्वामिभावयस्।

In his introductory remarks, Devaraja mentions a Bharataśvamin as a commentator of the Veda. The quotation shows that Bharataśvamin belonged to the Šāmaveda and must have therefore written a commentary on that Veda. A ms. of the commentary of Bharataśvamin on the Šāmaveda is mentioned by Burnell in his Sanskrit mss. in the Palace at Tanjore. The commentary of Bharat was written in the reign of king Rāma of the Hosala dynasty. King Rāma reigned at Devagiri from 1272,3—1310 A. D. The commentary is therefore to be assigned to the end of the 13th century. Devaraja is therefore later than the 13th century. But as he is quoted by Sāyaṇācārya, he is earlier than the middle of the 14th century A. D. He may therefore be assigned to the beginning of the 14th century.

Devaraja also quotes one Durga. This Durga however is not the commentator of Yāska but a commentator of the Kātantrasūtrapātha, the standard work of the Kātantra School of grammar. This Durga is quoted by Hemacandra and is assigned to the 8th century A. D.

6. The Nirukta, Bib. Ind. ed. p. i. 112.
(3) But the most important of all these commentators is Durga. He seems to be later than Devarājayajvan who is familiar with the then extant commentaries on the Vedas, the Nighaṇṭu, and the Nirukta, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to, or a contemporary of, Devarāja. The latter made an exhaustive study of the commentaries on the Nighaṇṭu and the Nirukta and could not have ignored the very important work of the former. Durga would also be later than Skandasvāmin. Durga’s commentary is published, and has superseded the works of his predecessors. His work is important for two reasons: (1) he is a later commentator, and therefore represents a fuller development of the traditional interpretation of the Nirukta; (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

Date of Durga.

It has already been pointed out that in all probability Durga is posterior to, or a contemporary of, Devarājayajvan, and therefore later than the beginning of the 14th century A.D. However, Durga’s upper limit can be determined almost with certainty. A manuscript of his commentary in the Bodleian Library is dated 1387 A.D. The date is genuine and is accepted as such by Professor A. B. Keith. The manuscript was copied at Bhṛguksētra in the reign of Mahārāṇā—Durgasimhavijaya. Thus he could not be later than 1387 A.D. It is not definitely known as to which particular site was represented by Bhṛguksētra but probably it is to be identified with the present Broach. As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communications, the migration of the ms. of his commentary to Bhṛguksētra

1. MS. Wilson 475.
presupposes the lapse of half a century at least in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhriguṣṭhra. It will not be far from the truth, therefore, to place Durga about the beginning of the fourteenth century A. D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devarajajayajvan, he does not give the slightest information about himself or the general state of the Nirukta during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon on f. 132 v. at the end of the eleventh chapter of the Nirukta, which runs as follows: कृत्यार्थां विवश्यथूः जम्बूसागराः अमलिबन्धितो आयार्थमस्माणदुपुष्पितः हतो भोकेवस्थाप्यवल चतुर्ष्मः पावः: समाहः। This shows that the full name of the commentator was Durgasimha.

The fact that he lived in a hermitage and was addressed as bhagavat indicates that he was an ascetic and belonged to some particular order of Sannyāsā. Further, he was a descendant of the family of the Vasiṣṭhas. He does not explain the stanza RV. III. 53. 23, quoted by Yāska to illustrate the meaning of the word lodham, because the stanza implies hostility to Vasiṣṭha. He says: वर्माप्राम्य सप्र शत्रुः। सा वसिष्ठेचिपिणी क्रृष्ट। अई च कारणो वालितः। अततः न निषेधीसि। ‘The stanza, in which this word (lodham) occurs is hostile to Vasiṣṭha. And I am a descendant of Vasiṣṭha, belonging to the Kapiṣṭhala branch, hence I do not explain the stanza.’

Sāyana has the following note on it: पुरा लढ़ुविशामत्तिकिक्वः सुदा नाम रजप्रेमितात्। स च केनविषारणवसिष्ठेचिपिणी। यविमान्यस्तुति विश्वस्य रूपार्थेमामिक्ष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टिष्टि
Durga’s commentary is important for it repeats every word of Yāska, thus the text of the \textit{Nirukta in toto} could be reproduced from Durga’s work alone. As none of the manuscripts collated by me is older than the fifteenth century, Durga supplies therefore evidence of a very valuable character for the textual criticism of the \textit{Nirukta}. The number of variants attributed by Durga to his predecessors and his frequent remarks that the text is corrupt and that the right reading is to be discovered,—all such cases I have pointed out in my notes,—indicate that there has been no unbroken tradition with regard to the handing down of the text of the \textit{Nirukta}.

Further there seems to have been some sort of a revival of the study of the \textit{Nirukta} in the neighbourhood of Jammu in Durga’s time, for it seems difficult to imagine that in an isolated place like Jammu, Durga sat down to write his commentary simply for the love of writing a commentary. It is more reasonable to suppose that Durga accomplished this task in order to meet the demand for a good text, elucidation of obscure passages, and amplification of Yāska’s arguments, a demand which a revival of the study of the \textit{Nirukta} had called forth. The examination of the manuscript of Durga’s commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th–12th chapters, numbered as 12–17 by Durga consecutively from the five chapters of the \textit{Nighanta}, are as follows:

\begin{itemize}
  \item[(1)] At the end of the 7th chap. on f. 50 r. \textit{हाद्वशोभया:} \textit{॥}
  \item[(2)] 8th chap. on f. 70 v. \textit{इति निर्दर्शीतश्रयो…ध्याय:} \textit{॥}
  \item[(3)] 9th chap. on f. 86 v. \textit{ञञञञञञञञञञञञञञञञञञञञञञञ�性} \textit{समास:} \textit{॥}
  \item[(4)] 10th chap. on f. 112v. \textit{इव} \textit{पंचशशोभयः समास:} \textit{॥}
  \item[(5)] 11th chap. on f. 132v. \textit{ञञञञञञञञञञ�性 निर्दर्शीतश्रयो जम्भुसः}
\end{itemize}

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself,
while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an ācāryā and addresses him as bhagavat. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a pāda of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found; the colophon there, on f. 150 r., being "सद्रश्य संपूर्ण: पाद: " This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained himself from adding the name of Durga in the colophon at the end of the 12th chapter. MS. Mill 142, dated A.D. 1839, and described in the Catalogues of Sanskrit Manuscripts in the Bodleian Library by Keiton, also preserves the final inscription at the end of the 11th chapter, while on f. 123 v., at the end of the 12th chapter it simply says "सद्रश्य संपूर्ण: पाद: " It is also to be noticed that in this manuscript as well, the word adhyāya only is used in the earlier colophons while pāda makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connection, i.e. the manuscripts have the following s'lokā at the end of the 12th chapter.

कथसिखाए यथा कामी करोंयंगविचालितम्।
वीरसमक्ष तथा कर्त्तौद्यं भूमारणक्रियाम्॥

As Durga is shown to be a hermit, to ascribe these verses to him will be highly inappropriate.

_Durga and the paris'īṣṭa._

Both the published editions of Durga’s commentary regard the commentary on the portions of the 13th chapter as an integral part of Durga’s work. But the ms. Wilson 475, dated 1387 A.D., and ms. Mill 142, dated 1839 A.D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary

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is completed at the end of the 12th chapter and the ms. Mill 142, expressly says that the work is finished. Moreover, the 13th chapter was not added to the Nirukta by Durga's time, as is proved by his remark in the introductory part of his commentary:

अर्थः तत्स्था द्वादशाध्यायी आच्यविलयः
तस्येद्भास्तिवा भाष्यम्
समाध्यायः समाधानः

'And this (the Nirukta) is its (the Nighantu's) amplified commentary consisting of twelve chapters whose first sentence is "a list has been handed down by tradition".' Hence the commentary on the 13th chapter was written at a later period and attributed to Durga by some disciple or follower of his.

(4) Barbarasvāmin is mentioned as an old commentator of the Nirukta by Mahes'vara. Aufrecht is not aware of his existence. All the mss. of Mahes'vara's commentary, discovered up till now, have the reading Barbara, but I doubt the genuineness of this reading. I think Barbarasvāmin stands for Skandasvāmin. There is however a Varavara mentioned as a commentator of Gitā. This information is contained in the following passage:— श्रीमथादिवासोपरिवारसुतुलश्रीकवरसुनिविस्तिता भगवद्वीतात्माभ्यासा। This commentary was entitled Bālabodhini as well as Gitārthasamgrahadipikā. The author Varavara was a pupil of S'ailanātha, a follower of Rāmānuja, and lived in A. D. 1370. See the S'āstramuktāvalī series, no. 25.; Kanchi edition, 1906.

(5) Another commentator is Mahes'vara, a ms. of whose commentary I discovered at the Government Library of Sanskrit MSS. at Madras. A complete Palm leaf ms. of Mahes'vara's commentary, written in Malyalam characters exists in the Lalchand Library, attached to the D. A. V. College, Lahore. The Baroda Central Library too contains a fragment of the commentary. This fragment comes up to the end of the 1st chapter of the Nirukta only. I have collated all the three mss. for my forthcoming edition of the commentary.

Mahes'vara is unknown to Aufrecht, as his name is not mentioned as a commentator of the Nirukta in the Catalogus Catalogorum. He, however, appears to be later than Durga. An examination of Mahes'vara's commentary shows that the explanation
is much more amplified than that of Durga. It represents a still later stage of development in the traditional interpretation of the text. The internal evidence indicates a date posterior to that of Durga. Besides, Durga is mentioned by name. The passage is the following:

Mahes'vara is certainly later than the 13th century A.D. The following two stanzas occur in the Baroda ms:

These two stanzas are not found in the Madras and the Lahore mss. They seem to be spurious. Had they been genuine, Mahes'vara could not be assigned to a period earlier than the 15th century A.D. On other grounds too, Mahes'vara could hardly have lived before the 15th or the 16th century. He calls Durga a Pūrvoṭikādāra, i.e. an ancient commentator. He could hardly have called Durga 'an ancient', had he not been separated from the latter by several centuries. To call Tennyson an ancient poet, at present, would be atrocious although Shakespeare may be so described. The idea that a person is ancient is generally associated with the lapse of a few centuries. It will not, in my opinion, be far from truth to assign Mahes'vara to the 16th century A.D.

Acknowledgment of help.

It is my most pleasant duty to thank my former teacher, Mr. A. C. Woolner M. A. (Oxon.); C. I. E., Principal of the Oriental College, Lahore; University Professor of Sanskrit; Dean of University Instruction etc. etc. for many valuable suggestions. He has been kind enough to include the present volume in the Panjab University Oriental Series. I have also to thank my friend P. Bhagavad Datta B. A. Superintendent of the Research Department of the D. A. V. College, Lahore, for drawing my attention to the Bālakṛiḍā, the commentary of Vis'varūpācārya, who attributes a hitherto untraced quotation of the Nirukta

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(p. 61. line 18.) to the Sruti of the Bhāllavis and for partly correcting the proofs of several chapters. My thanks are also due to the Manager of the Nirnaya-sāgara Press, Bombay.

When I undertook the present task, I had no idea of the labour involved in it. Nor will the general reader have any adequate notion of the time and labour spent in producing the present volume. The word to word collation of thirty seven mss. can be appreciated by such persons only as have done some critical editing themselves. Apart from mechanical labour, it will not be generally realised how much hard thinking is often necessary for the proper punctuation of the text. Several sentences are unintelligible simply for want of proper punctuation. A judicious employment of a comma or a full stop removes the difficulty and makes the sense quite clear. To put a comma or full stop may look like a trivial matter in itself. But it is not so. It often means very hard thinking. Division of several knotty sentences, e.g. lines 1-2 on p. 28 has cost me hours of concentrated thought. But I do not grudge the time and labour. I would do it over again, if necessary. And my ample reward will be to know that the present edition has made the study of the Nirukta easier even to a small extent.

The result of ten year's constant work is embodied in this edition. It is yet far from perfect. No one is more conscious of its defects than myself. It is capable of further improvements. All genuine criticism will, therefore, be most welcome. But there are undoubtedly critics, whose vocation is to find faults only. They must live and be true to their nature, as the poet says:

अतिरिक्तवृत्ति कालवन्ति पित्तु विवेकाति दूषणांश्च ।
अतिसुन्दरेशचिस्मृष्टि वशं न वेदावशं हि मक्षिकालिकरः ॥

Oriental College,
Lahore.
12-11-1926.

Lakshman Sarup.
<p>|| प्रथमोऽध्यायः || पृष्ठम् || द्वितीयोऽध्यायः || पृष्ठम् ||
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| ४ सांपारणामालि | २ | २० वज्जनावासानामालि | १४ |
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<td>२४ जैमिनीविषयसंहितानिः</td>
<td>२८०</td>
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अथ निघण्टुः।

अथ प्रथमोऽवायः। [हुः प्रथमोऽवायः]

गौ: | गमा | ज्ञा | ख्रमा | क्ष्रमा | स्थ्रमा | श्रणी | नित्यः |

अवति: | उष्णे | प्रवेणे | भूमि | रिग: | अदिति: | इर्थे | निद्रेति: |

सू: | सूस्मे | पुष्क्रे | गात्रे | गोत्रितः प्रथिष्ठाय: [गोत्रितः प्रथिष्ठाय: प्रथिष्ठा प्रेमस्थिताय:]

अन्तःस्वात: लोखम् | लोकस्म: कर्म: | दिनस्त: | पेशे: | इर्थे: |

लोकम् | कर्मस्म: | कार्यस्म: | अमर्गस्म: | सुर्यस्म: | दिनस्त: | जातस्त: स्तिति दिनस्त: [जातस्त: स्तिति दिनस्त: हिर्यनामायि।]

अन्तःस्वात: वन्यस्म: मुही: | मुहे: | अन्तःस्वात: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

वन्यस्म: मुही: | मुहे: | अन्तःस्वात: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |

अमर्गस्म: | अप्यस्म: | मुही: | मुहे: | अन्तःस्वात: |
1. नाकः । ।
2. मत्स्य-साधारणानि, X; [ नम्-साधारणानि ] । Y.
3. खेदयः BK 2.
4. किरणः W 1.
5. द्रिपतः ।
6. नासिरीपा । W 3.
7. मुखः X; मुखः BK 2.
8. लामः ।
9. सुपणः C 2. सुपणः-रुद्द्रमाणं: X; [ सुपणः-नामानि ] । Y.
10. उष्णामककुमः BK 2.
11. हरित-दिशामुखः X [ हरित-...नामानि ] । Y.
12. खेण । W 3.
13. अक्षः BK 2.
14. रसः X; See (Roth's edition, p. 6) note under (7.1), and also under (7.2).
15. अविकलः X.
16. तनहतती पयङ्कती M 2, M 3, W 1, W 2, W 3; X, BK 2.
17. अणाः X, BK 2.
18. Long vowels i.e. हः, ऋ and आ are shortened in मोक्षः । शोकः । ऋः । and हिसा in the Ms. X.
19. वस्त्रेति रात्रः X; [वस्त्रेति-...नामानि ] Y.
20. वस्त्रेति etc. X. Roth attributes वस्त्री to Devarāja; it is not found in his commentary, published in Bib. Ind. The editor says in a note, that he found this reading in two of his Mss.
21. अर्जुनी । M 2.
22. सूचातितरित्युपसः X; [ सूचाति-...नामानि ] Y.
| 1. वासा: | BK 2. |
| 2. धौ: | क, Dev. दु; is also given by Devarāja as a different reading; जोन्न BK 2. |
| 4. बिष्वा BK 2. |
| 5. वायविधि: | X; वायविधि: BK 2. |
| 6. बहु: | M 3; हृ: BK 2. |
| 7. वहिसान: क; पर्यावर: M 2, BK 2, M 3, W 2, W 3; पर्यावर: W 1. |
| 8. अतुरा च. |
| 9. रोहिण: M 2. |
| 10. अभभू X; BK 2. |
| 11. वशाहु: M 3, M 4, C 1, C 2, C 3, C 4, S, W 1, W 2. |
| 12. विस्त: च; विस्त: BK 2. |
| 13. अववस्थ X. |

| 14. पुष्पिण्ड: M 2; विपुष्पिण्ड: is also given by Devarāja, as another reading; जोन्न BK 2. |
| 15. कोश:...मेघनामः X; [कोश...मेघनामः] Y. |
| 16. इङ्क: BK 2. |
| 17. तीर्थि: M 2, M 3, W 1, W 2, W 3; नान्दि: ग. च; BK 2; नान्दि. ‘क. श्च. ज’ |
| 18. नेतिक: M 2, M 3, W 1, W 2, W 3; ग: BK 2. |
| 19. नेतिक: M 2, M 3, W 1, W 2, W 3; ग: BK 2. |
| 20. गाधु: M 2, M 3, W 1, W 2, W 3; ग: BK 2. |
1. Roth gives $\text{a}$ as the reading of Devaraja, but it is not found in the published text of his commentary in Bib. Ind.

2. नाना: Dev. नाना is also given by Devaraja as a different reading.

3. बुध: M 2, M 3, W 1, W 2, W 3;

4. गाँव: M 2, M 3, W 1, W 2, BK 2, M 2, M 3; ग़ा: गाँव: W 3.

5. रस: M 2, M 3, W 1, W 2; BK 2, रस: W 3.

6. बुधनामिका: X; बुधनामिका: नामिका]

7. श्री: BK 2, M 2, M 3, W 1, W 2, W 3; ग़ा: श्री: च: श्री: ग़ा:.


9. मूष म 2.

10. धर्मसू म 2, M 3, W 1, W 3; BK 2, धर्म सू W 2.

11. जन्म म 2, M 3, W 1, W 3; BK 2; जन्म W 2.

12. युध: M 2, M 3, W 1, W 2, W 3; BK 2;


14. अरविन्दानं BK 2.

15. जानित: M 2, M 3, W 1, W 2, W 3; BK 2, Devaraja gives आशित as another reading.


17. मेव: BK 2.

18. वह: is omitted by M 2, M 3, W 1, W 2, W 3; BK 2.


is given by Devaraja, as another reading of man, on the authority of BK, M, M, W, W, BK, M, M, W, W, W, BK, M, M, W, W.

is given by Devaraja, as another reading of man.
1. नग ह्यित नदिनाम् X; [नग...नामानि] Y.
2. नदिनाम BK 2.
3. हेव: BK 2.
4. पूजां: Dev.
5. माः/चाह: ग; Devarāja gives माः/चाह as a different reading; and माः/चाह as a reading of Mādhava. माः/चाह: M 2, M 3, BK 2; माः/चाह: Roth.
7. स्मृताः: X.
8. धार्मिकाः M 2, M 3, W 1, W 2, W 3, BK 2.
9. अध्या...अध्यानाम् X; [अध्या...नामानि] Y.
10. उपस: Dev. and Skanda Svāmi and क.
11. Omitted by X.
12. म्याशयते M 2, M 3, W 1, W 2, W 3, BK 2; म्याशयते ‘ग’; म्याशयति is given by Devarāja as a different reading.
13. धोति, उपोति; Deva. and क. छान्हते is given as a variant for धोति by Devarāja.
14. एकादश is omitted by X.
[अवतनामानि।]

रुपम् । कुलमलिकिन्निसु । जुड्डानुभवन्त । मुख्यानुभवत । अर्थः । ।

योगिः । तर्प । तेजः । हरः । हृदिः । श्राद्धाणि श्राद्धाणीति चक्तः ।

[श्राद्धाणीत्येकादश चक्त: तामध्येयानि]। १७।।

इति निघण्डी प्रथमोऽध्यायः।

[गौरङ्गमामवर्षः खः खेद्य आता: स्वादी विभावरी वसीरप्रि: श्रृङ्गोक्षन्यां चन्योक्षो इन्द्रस्य आजते जमदिति सतदश] M 1, M 4, C 1, C 2, C 3, C 4, S, W 4,

--------

अथ द्वितीयोऽध्यायः।

अर्थः । अर्थः । द्वारः । "अर्थः । अर्थः । विद्वती । व्रतम् । कर्त्तरम् ।

कृत्यमुः । श्रव्यः । कलः । कर्त्तराणि । कर्त्तर । कर्त्तर । कर्त्तर ।

चक्तः । कर्त्तराः । कलः । कलः । कलः । धीः । श्राणि । श्राणि । श्राणि ।

शर्कः । शिल्पमिति कर्मणि: । [शिल्पमिति पद्याणि: कर्मनामानि]। १।।

त्रुः । तोक्तम् । बनवेरः । तर्पः । युः । सुः । नमः । ग्रामः ।

अर्थम् । युः । सुः । नमः । ग्रामः । अर्थम् । ग्रामः । अर्थम् । ग्रामः ।

वीजसंम्पद्यपालः [वीजसंम्पद्यपाल नामानि]। २।।

1. पयः च।
2. श्रिणि: श्रृः। हृदिः ग; हृदिः: श्रृः। श्रीणि: वीजसंम्पद्यपालः [वीजसंम्पद्यपाल नामानि] Y.
3. श्राद्धाणि: वीजसंम्पद्यपालः [वीजसंम्पद्यपाल नामानि] Y.
4. श्राद्धाणि: च।
5. ब्रेमः M 2, M 3, W 1, W 2, W 3; म, व; BK 2.
6. विद्वती: च।
7. कर्त्तराः M 2, M 3, W 1, W 2, W 3, BK 2; it is placed after कल: by Devarāja.
8. श्राणि M 2, M 3, W 1, W 2, W 3, BK 2; श्राणि: च।
9. कर्त्तर M 2, M 3, W 1, W 2, W 3; ग.
10. चक्तः: is given by Devarāja, as a different reading. He attributes the reading चक्तः to Madhava अस्य स्थाने चक्तः शिल्पमिति साध्विचे रक्षति:।
12. शिल्पमिति कर्मणि: X; शिल्पमिति पद्याणि: कर्मनामानि] Y.
13. तनवे BK 2, M 2, M 3, W 1, W 2, W 3.
14. जलः BK 2.
15. वीजसंम्पद्यपालः M 2, M 3, W 1, W 2, W 3; ख.
16. वीजसंम्पद्यपालः X; वीजसंम्पद्यपालः [वीजसंम्पद्यपाल नामानि] Y.
भूमुखा। मरे। क्षेत्र। मात्र। क्षेत्र। मात्र। क्षेत्र। एक्षेत्र। हरे। सर। मत। ब्राह्मेण। तुगैः। दुःख। अपूर्व। अन्न। पूर्व। जनग। तृष्ण। पद। जन। विन्युन्त। प्रवत। मतुप्रणामं [ ग्रत्न। इति पञ्चविनेशतिर्मुच्चितानमातिः ] \( \text{II} \text{I} \text{I} \) ।

आयुरी। चर्वाना। असरी। अपदानां। विन्द्रूप। गर्भस्ती। कर्शी। बङ्ग। वृंदन। विषयसी। श्रवणी। शरिरे। इति वाहो: [ भरिते। इति द्वादश वाहुनायनं ] \( \text{II} \) \( \text{II} \) \( \)।

अयुर्व। अपन्य। विषय। विषय। श्रवण। दीर्घ। अयुर्व। विषय। श्रवण। दीर्घ। ज्ञान। सन्नय। शोकन्य। शोठनात्म। गृह। शान्त। अभिमुख। दौड़िया। तथा इत्युक्तिनामः [ गर्भस्ती। इति द्वादश वाहुनायनं ] \( \) \( \) \( \)।

विन्य। देहस्व। वेन्त। वेन्त। इति। वाच्यात्ति। बांधव।

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1. मुखुया। मरे। मम: [ M2, M3, W1, W2, W3, BK2, ]
2. धान्त: is omitted by M2, M3, W1, W2 and W3.
3. नुक: M2, M3, W1; W2, W3 as BK2.
4. आयुर्व: M1; अरव: गः.
5. एतानां...मुक्यायां...X: [ एतानां... नामातिः ] Y.
6. बाङ्ग M2, M3, W1; M1, W4.
7. शृंगारं: M3.
8. विषयसी: is given by Devaraja, as another reading—विषयसी। प्रवत: मतुप्रणामं [ ग्रत्न। इति द्वादश वाहुनायनं ] \( \) \( \).
9. भरिते: वाङ्गो: X; [ भरिते। नामातिः ] Y.
10. विषयसी: is added after अपद: by M5.
11. विन्य। विषय। देह: [ विन्य। देह: ]
12. विन्य: BK2, M2, M3, W1, W2, W3.
14. अयुर्व: is given by Devaraja, as another reading—अयुर्व। इति वाङ्गो वाङ्गो इति.
15. गः नाम: X: [ गर्भस्ती... तामाति ] Y.
16. गर्भस्ती: is omitted by M2, M3, W1, W2, W3.
17. गः नाम: and सुह्वस्क: are given by Devaraja, as different readings.
19. वेन्त: is given by Devaraja, as another reading.
20. शृंगारं: is given by Devaraja, as another reading.
21. विन्य: R and जः.
तवार्थी: श्रुपमः: श्रुणपमः: दर्शः: चिडः: च्योलमः: शूपमः: सहः: यहः:

1. धार्यति इ add after हर्वति by ख.
2. अर्हके. ख; is omitted by M 2,
M 3, W 1, W 2, W 3.
3. द्वारः म 2, M 3, W 1, W 2, W 3,
BK 2.
4. द्वारः म 2, M 3, W 1, W 2, W 3,
BK 2.
5. Omitted by M 2, M 3, W 1, W 2,
W 3.
6. पांजः: is add after बांजः: by M 2,
M 3, W 1, W 2, W 3, BK 2.
7. प्रयः: is given by Devarāja, as
another reading, on the authority
of Skanda Svāmī; अर्हः: is omitted
by M 2, M 3, W 1, W 2, W 3,
BK 2.
8. Devarāja reads वचः and gives
सुभः: as another reading; सुभः:
M 2, M 3, W 1, W 2, W 3;
BK 2.
9. सीनमः ग.
10. चुगः म 2, M 3, W 1, W 2, W 3;
BK 2; धुमनः ग.
11. धारः म 2, M 3, BK 2.
12. अर्हः: is omitted by Devarāja and
क. वचः: is add after अर्हः: in
BK 2.
13. शरः: ख.
14. नेस म 2, M 3, BK 2.
15. द्वारः: म 2.
16. कीछाया.....क्र्यः X; [वचः.....
नामाचितः] Y.
17. द्वारः: is omitted by M 2, M 3,
W 1, W 2, W 3.
18. तवार्थी BK 2.
20. द्वारः म 2, M 3, BK 2.
21. द्वारः: Devarāja. पांजः: is given by
him as another reading on the
authority of Skanda Svāmī.
22. तुः: X, BK 2.
23. शामः: BK 2.
24. बृहः W 1, W 2, W 3.
2. 12.

1. विद्य: X, BK 2.
2. सम्यम: BK 2.
3. प्रणाम्य: घ. क., and Devarāja.
4. शाम्बरमिति बलस्य X; [शाम्बर......नामाणि] Y.
5. मीमांसक: क.
6. वृजव्यः is added after गयः by M 2, M 3, W 1, W 2, W 3; ग.
7. वृजव्यः बुजव्यः इदियम्यः BK 2.
8. It is placed after गयः by X, BK 2.
10. बन्धुः W 1, W 2, BK 2, W 3, M 2, M 3.
11. विचारः M 2, M 3, W 1, W 2, W 3, BK 2; Devarāja does not accept

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12. अध्य:—अः संक्ष्यः वास्मिना दृष्टं ज्ञनामिति व्यास्तवासवत केवलचित् कोंदेयः इद्यममानि विचारमिति न पद्नायमिति.
13. अधिदितः: क.
14. शाक्रीरिति गवायः X, [शाक्रीरिति....नामाणि] Y.
15. हृदियः Dev.
16. is omitted by M 3.
17. is omitted by X.
18. हृदियः: Dev. Skanda Svāmi reads हृदिः; which is doubted by Devarāja.
20. व्यधिः...ोः X. [व्यधिः....नामाणि] Y.
वर्तते अर्थते लोटेते लोटेते स्वन्ते कसाँति सर्पिति स्नाति संस्ते अर्थते शोतति प्रायसति वेनांति सार्थि स्रुूणाति शर्यति कार्यति पेल्यति कण्ठिति पिथिति बिखिति सिसाति प्रायति उग्यते चर्चते कर्ते गयंते नयंते बोर्दिति नक्षति सक्षति म्यक्षति सचिति आच्छादिति तुल्यापिति चर्यति अर्थति गाति इच्छाति सर्वति तस्यर्थति रहिति वर्तति अर्थति भजति रेर्ति लेर्ति शिष्यति धमाति मिनाराइति प्रज्ञाति क्षनोति खवर्यति सिसाति रिषिद्वि ठोसिद्वि ठोसिद्वि रीयति रेर्ति देशर्यति देशर्यति देशर्यति धर्मविभाग्याति अर्थविभाग्याति आर्थिति द्वीयति तक्षति दीर्घति इच्छाति शर्यति हर्याति अर्धति मद्दति सर्वति नस्ति हर्याति हर्याति ईश्वरे जयति धार्यति गाति आ नवीनाग्याति जन्विति जन्विति जसदि गम्यति प्रवति धार्यति अर्थति वहि रूपविपि जेहि ति क्षमाति श्रुताति प्रसाति चार्यति इच्छाति द्रातिति द्रूपविपि प्रज्ञाति जयति धर्यति शर्यति अनिति पवति हर्याति लेर्ति अंगनि अजगरि निर्लक्षणि पत्ति हर्याति द्रातिति द्रूपविपि देशिति हस्तनावद एति जगदावल अनुधुरिति द्राविदशास्त्रेण गतिकारणः || १५ ||

11. शीयते कां और देवराजा। शीयते is given as a variant by Dev.
12. इंद्रयिति म ।...
13. जगायि ग च, C. D. F.
14. रथयिति is placed after as well as before जेहि by M ।
15. जायि ग च, C. D. F.
16. देवराजा gives जायि as another reading, on the authority of Skanda Svami.
17. हस्तित् देव। हस्तित् is also given by देवराजा as another reading.
18. जगायि रोथ.
19. अर्थु: देव।
See. 14 according to the shorter recension is as follows:

चावते | अयते | लोटे | लोटे | खन्दति | कसति | सप्ति | समति | सथति | ससति | श्रोति | धचसति | वेनति | मार्थि | श्रुण्यति | सचति | कालचति | पञचति | कष्टति | पिसति | विसति | पिसति | प्रवते | मुतते | चयते | कचते | गचते | अचते | धोदति | सक्षि | इय-क्षि | मियक्षि | सचति | अचति | क्रमचति | तुरीयति | त्वरति | अति | पतति | चचति | सतति | रंहति | अमति | थनति | रजति | उजति | ख्ययति | ख्ययोति | कण्यति | सिसाति | वेपिषि | भोपिषि | रिषाति | रणाति | इयति | रीयते | नेदति | नस्यति | दधयति | दश्यति | उष्णते | धनति | अर्घति | अल्घति | दीयते | तकति | दीयते | इयति | कणि | संसाति | सिसाति | धवति | धावति | हेम्यति | हयति | इते | अयति | खात्रति | गनित | गननगनित | जगनित | जगाति | जगति | गमति | मिति | धरति | ध्रयति | ध्वयति | वल्गुयति | अथ्यति | ईहते | जे हति | वदति | राति | रुल्हति | एजति | वश्यति | पःकेति | ध्व-केति | श्रुप्यति | फ्साति | वाति | याति | जायति | पत्यति | पवते | हनि | सेधति | अगनि | अजननि | अगनीगनिति | गाति | जियाति | हनवति | रजति | द्रवति | हुम्यति | वेति | हयन्ता | जंगायात् | अय-पुरि गतिसमाणः: || १४ ||

1. वतति W 2; सबिति W 1.
2. रिपाति W 1.
3. वेयापिषि। योति। Roth & Bhad.
4. कणाति W 1, W 3, M 2, M 3, BK 2, Roth & Bhad.
5. रिषाति BK 2.
6. दुधति is omitted by M 2.
7. अयति M 2; अविरिषि BK 2.
8. अविरिषि W 2.
9. सबिति Bhad.
10. हुम्यति Bhad.
11. जयति BK 2.
12. जेहैति Roth & Bhad.
13. झसकिति BK 2.
14. झसकिति BK 2.
15. आश्रीगनिति W 2.
16. दूवति Roth & Bhad.
17. हैन्यति W 3. हैन्यतात् Roth & Bhad.
18. जंगायात् M 2.
1. जिरा: ख.
2. श्रवणा: M 2, M 3, W 1, W 2, W 3,
     ग; BK 2; श्रवणासा: ख; श्रवणासा: च.
3. तुज्यक BK 2.
4. तोयस म 2, M 3, W 1, W 2, W 3,
     ग, BK 2.
5. तुयुध ख. ग.
7. आशु: M 2, M 3, W 1, W 2, W 3,
     ग; ख.
8. दातुविक म 2, दातुविक न 3, BK 2,
     दातुविक W 1, W 2; प्रातुविक W 3.
9. तुज्ञानास: M 2, M 3 W 1, W 2,
     W 3, BK 2.
10. तुज्ञाति: M 2, M 3, W 1, W 2,
     W 3, BK 2. तुज्ञान: 'S'iva.
11. सार्धेव का M 2, M 3, W 1, W 2,
     W 3.
12. बुलात M 2, M 3, W 1, W 2, W 3,
     BK 2.
13. बात...क्रियास X; [बात...नामाति] Y.
14. तत्तित्र ब. ग. च.
15. आशा X, BK 2.
16. तुज्ञा: च.
17. अरवः: च.
18. उपम...कथा X; [उपम...नामाति] Y.
19. विवाहः is omitted by M 2, M 3,
     वनस्य: विवाहः BK 2.
20. नैसर्गिक: X; BK 2.
21. दुस्कुः.
22. is omitted by M 2, M 3, W 1,
     W 2, W 3, BK 2.
23. समस्ते M 1, Roth.
24. संस्कृत ए and Devarāja.
25. समस्ते, M 2, M 3, W 1, W 2, W 3,
     BK 2.
26. is omitted by M 2, M 3, W 1,
     W 2, W 3, BK 2.
27. यथाने is added before श्रवसाति by
     M 2, M 3, W 1, W 2, W 3, BK 2.
खेजः। पौंखें। महाधनेन। वाजेः। अथवे। सर्वः। संपत्। संवते इति संग्राममयः
[संवते इति पद्मवारिशतस्मानामानि] ॥ १७ ॥

िर्गति। नैक्षति। अशशुरः। आनंदः। अतः। आपनः। अशतः।
नरः। आद्वः। अष्ट्र हि इति [दशः] व्यासिकर्मणः ॥ १८ ॥

दुष्कोति। अथवति। भवति। भृजः। बृजः। वृजः। अतः। आर्यः। अतः।
स्नाति। शासिति। त्वाद् यति। स्नाति। सङ्क्षिप्त्वति। त्रूतः। त्रूतः।
स्नाति। स्नाति। त्वाद् यति। स्नाति। त्रूतः। त्रूतः।
आखाण्डः। बृजः। बृजः। बृजः। बृजः। बृजः। बृजः।
निवेदितः। निवेदितः। मित्रः। मित्रः। ॥३॥ मित्रः। धमतः। वि करमःः
[धमतः श्रविन्दुकरमः] ॥ १९ ॥

दिखुः। जेति। नमः। प्रवः। सूकः। वर्धः। वर्धः।
धरः। कुलः। कुलः। कुलः। तिछः। तिछः। तिछः।
सारः। सर्दः। सर्दः। सर्दः। सर्दः।
पौर्णिमिरिति बच्चः [परशुरितस्यदायः वजनामानि] ॥ २० ॥

1. अगमः। सममः। समी। सकः।
संस्कारः। M 2, M 3, W 1, W 2, W 3, BK 2.

2. संस्कारः अमालः X; [संस्कारः नामानि] y.

3. नकः। M 2, M 3, W 1, W 2, W 3, g, BK 2.

4. आनः। M 2, M 3, W 1, W 2, W 3, BK 2.

5. आनः comes before अशतः in M 2,
M 3, W 1, W 2, W 3, BK 2.

6. is omitted by X.

7. अशतः is added after अशतः by
M 2, M 3, W 1, W 2, W 3, BK 2.

8. कः X, BK 2.

9. आयतः. X.

10. नमः। M 3, W 1, W 2, W 3, g; BK 2; नकः म 2.

11. अद्भः। सद्भः। वेद्भः। वायतः। M 2,
M 3, W 1, W 2, W 3, BK 2

12. श्रविन्दुकर। मित्रः। M 2, M 3, W 1,
W 2, W 3, BK 2.

13. त्रिगः (त्रिगः M 2) त्रिगः। नि
संवतः। M 2, M 3, W 2, W 3, BK 2.

14. omitted by M 2, M 3, W 1, W 2,
W 3, BK 2.

15. त्रिगः is added after मित्रः by
M 2, M 3, W 1, W 2, W 3, BK 2.

16. धमतः। करमः: X; [धमतः
करमः] y.

17. दिखुः BK 2.

18. वर्धः। कुलः। कुलः। वर्धः। अशः।
कुकः। तिछः। कुलः। हुजः। तिगः।
कः। M 2, M 3, W 1, W 2,
W 3, BK 2.

19. हुजः Devaraja.

20. तिगः Dev.

21. नेति BK 2.

22. भरुः भरुः X; [भरुः नामानि] y.
Y adds the following:

अपस्तुकःक्ष्मः आयान्यायो वधयन्यं आवद्यवेशो भवनम् रूपो रूपः बदन्ते सि तथौदिन्यं नन्दित्रि दवविद्रथविते राष्ट्रिति द्वारिचति: ||

इति निध्यन्ति द्वितीयोऽध्यायः समासः ||

अथ तृतीयोऽध्यायः

उक्ति तुवि पुरु भूरि शर्वदि विश्रुः परिविश्रुः व्यानाविश्रुः।
श्रवणुः सहस्रमुः सुभूलमुः कःविद्विदिति वहोः [कःविद्विदिति द्रादः वधु-\nनामादि || १ ||

कःविद्विदिति हक्सः निद्वष्टः मायुः मूतिः कःतुः भुटकः।
उस्मुः अर्थः भूहुः अंपकमिति हक्सः [अल्प इत्येका द्रादः हस-\nनामादि || २ ||

1. क्रियात्मकः 2; BK 2.
2. omitted by X.
3. प्रतिः is given as a Variant by Dev.
4. इन इन...वर्ष X; [इन इन...नामा-\nमि || २ ||
5. विश्वरुः and परिविश्रुः are not ex-\nplained by Devaraja.
6. परोगणस रोथ.
7. व्यानायकवतमुः BK 2.
8. सरिन्ते BK 2.
9. कःविद्विदिति वहोः X; [कःविद्विदि...नामादि || २ ||
10. रङ्ग BK 2; कहवः च.
11. तुष्म: is added after निध्यन्ति: by BK 2, M 2; M 3, W 3 गः and त्रिप्रम: by W 1, W 2.
12. कःतुः M 2, M 3, W 1, W 2, W 3; कःतुः BK 2.
15. अंपकमिति हक्सः X; [अल्प...\nनामादि || २ ||
गच्छः। कुटुंबः। गोर्गो। दुर्योगः। नीळमुखः। दुर्योगः। स्त्राराणिः। अजफः। देवेः। कुटिलः। योनिः। सुङ्घः। शरणाः। वर्णसरः। कुटिलः। कुटिलः। ब्रजोपोतः। कुणार्कः। कुणार्कः। स्त्राराणिः। देवेः। परिचरणकामनः।

1. मधः: X, BK 2.
2. क्रथः: BK 2.
3. उक्तः: X; BK 2.
5. वचनकं: BK 2.
7. कुकुहस्तिना X; BK 2.
8. शरसः: BK 2.
9. श्रवः BK 2, X.
10. विषतः: BK 2.
11. अनुतः: BK 2; X.
12. बहिष्ठः: BK 2; X.
13. बहिष्ठितः महतः: X:[बहिष्ठितः...भामि]
15. नीळं M 2, M 3, W 1, W 2, W 3, BK 2.
16. अस्वः M 2, M 3, W 1, W 2, W 3; is added after अस्वः in BK 2.
17. नीळमुखः is omitted by M 2, M 3, BK 2, W 1, W 2, W 3.
19. दार्शः X, BK 2.
20. वर्षः X; BK 2.
21. अज्ञेति युहायाः X:[अज्ञेति...नामाणि] y.
22. द्रवधति M 2, M 3, W 1, W 2, W 3, BK 2.
23. शब्दः M 2, M 3, W 1, W 2, W 3, BK 2.
24. दश is omitted by X.
1. म् 2, म 3, व 1, व 2, व 3; 
   नामें क. and Devarāja.
2. शेषबगुप्ता ए, बक 2.
3. स्प्रूणा कमू ए, बक 2.
4. सुधिन्द्रा बक 2.
5. शं बक 2, ए.
6. सुग्रीव इसमें है म 2, म 3, व 1, व 2, व 3; बक 2.
7. श्रावण म 2, म 3, व 1, व 2, व 3, बक 2.
8. कदिति सुख ए; [कमिति...नामानि] ए.
9. अप्यु: है जो म 2, म 3, व 1, व 2, व 3, बक 2.
10. पैपु म 1, म 4, र 1, र 2, र 3, र 4, 
     स, व 4; बक: म 2, म 3, व 1, व 2, व 3; बक 2.
11. इसमें है ए; बक 2.
According to the other recension the list of words from onward is the following:

<table>
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<th>Page</th>
<th>[ अर्थितकरणः ]</th>
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<tbody>
<tr>
<td>18</td>
<td>तद्वृत्  भाषा । अङ्गरा । वर्त्तु । फैलस्मि । स्वयम्भु  [ कर्तमिति प्रद क्षणनार्गि ।] | १० |</td>
</tr>
<tr>
<td></td>
<td>विशेष्यंि । वाकनंि । अर्धम् । चािष । वि  वि । विचारपणि।</td>
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<tr>
<td></td>
<td>विशेषणमि । अर्थाचार्यतिः [ अधिकृ । पशुतिकरणः।] | १२ |</td>
</tr>
<tr>
<td>11</td>
<td>हिन्दीयुि । तुकम् । तुकम् । आहिकम् । आक्रिम् । नारि: । मारि: । नकरि: । मारि: । अहकस्मितायमः शाणि [ आकृतिति वन्यचराणि पदािनि सर्वपदसमासानात् ] | १२ |</td>
</tr>
<tr>
<td>12</td>
<td>इति । इति । अनि: ि । चुतिकिर्दिसमानात् । आयुिा हिियाणिः । वृक्षाः ि ति । \u0915\u0939\u0928 याः । जर आ भर्गम् । के ये भूतोभि व्ययः । तेर्दुः: । तद्वृत्: । तर्द्वृत्तुपिमाः।] | १४ |</td>
</tr>
<tr>
<td>13</td>
<td>अनि: । गायिति । रेिंिि । लोिंिि । नृर्धििि । भूषििि । बैिंिि । | १४ |</td>
</tr>
<tr>
<td>14</td>
<td>हैंििे । नारि: । पूिाििे । रहिििे । धमििे । कुिाििे । कृिाििे । नरि: । \u0928\u0939 माणि: । रुक्षिििे । रुक्षिििे । शङ्कििे । शौििे । शौििे । नारि: । \u0928\u0939ििे । पूिाििे । गरििे । सरििे । पूिाििे । यहिििे । चाज़िििे । पूिाििे । \u0928\u0939ििे । मन्यिे । मन्यिे । रसििे । खरििे । बेनििे । मन्यिे । जल्पिििे । चुतिकिर्दि \u0902\u0939ितिकरणः।] | १४ |</td>
</tr>
</tbody>
</table>

1. इति । अङ्गरा । X; BK 2.
2. कर्तमिति: । सवनक्ष_X; [कर्तमिति:............ना- \\u0938मानि] Y.
3. विशेष्यिः । वन्ति । बाह्यम्यि । M 2, M 3, W 1, W 2, W 3; BK 2.
4. is omitted by X.
5. सुकम् । तुकम् । X; BK 2.
8. आहिकस्मितायमः शाणि । [आहिकस्मिति:......समासानात्] Y.
9. तद्वृत्: M 3.
10. तद्वृति: BK 2.
13. रहिति । धमििे । नारि: । पूिाििे । कुिाििे । X; BK 2.
14. पूितायविति X; BK 2.
15. पूिाििे । M 2, M 3, W 1, W 2, W 3; Roth.
16. कुिाििे । पूितायविति X; BK 2.
17. मन्यिे । मन्यिे । रसििे । खरििे । बेनििे । मन्यिे । जल्पिििे । चुतिकिर्दि \\u0902\u0939ितिकरणः।] \| १४ \|  |
18. जर्मि: Deva.
19. विशेष्यः न. C. D. F.
20. मन्यिे । M 1, C 4, 8, W 4.
(भन्दै भण्डित। भणयाते। खापित। पिपृःश्रा:। महस्यति। वाजयति। पूजयति। खापित। मदरि। रसति। वेनति। कल्पते। जल्यति। मच्छयते। वन्दनै। इश्वरभिक्षरणः। || १४ || ) M 2, M 3 W 1, W 2, W 3.

विर्षः। विर्षः। गृहः। धीरः। वेनः। धैर्यः। काँघः। कृष्णः। नवेदा:। कृषिः। युनीपः। मन्थाता। विशालः। विघः। मुनाशिदः। विपुषितः। विपुषितः। उपक्षिपः। उपक्षिपः। कौसः। कौसः। अंद्वायः। मुतः। मृत्यः। मेधाविन द्रष्टि। मेधाविनामः। [वाचत द्रष्टि चतुर्भिद्धितमेघादेविनामः] || १५ ||

रेभः। जरिता। कारः। नेदः। देवः। कीरिः। गोः। सूरिः। नादः। छन्दः। स्तुपः। खः। कुण्युरिति त्रयोदश स्तोत्रात्मानि। (रेभः। जरिता। कारः। कीरिः। तासः। सूरिः। खः। नादः। छन्दः। स्तुपः। गोः। कुण्युरिति स्तोत्रामः) || १६ ||

युः। वेनः। आध्वरः। मेधः। विद्यः। नायेः। सर्वनामः। होत्रा। इष्टः। देवताता। मुखः। विप्रणः। इन्द्रः। मुजयपितः। वेंभेस द्रष्टि यद्वः। [धर्म द्रष्टि पश्चादश यज्ञनामानि] || १७ ||

1. पण्दायते Roth.
2. पिपुःश्रा: BK 2.
3. मेधः X; BK 2.
4. सूरिः BK 2.
5. कृषिः M 2, M 3, W 1, W 2, W 3, BK 2.
6. मुजयपितः Bib. Ind.
7. विघः is omitted by M 2, M 3, W 1, W 2, W 3, विशालः and विघः omitted by BK 2.
8. विपुषितः X, BK 2.
10. अर्कायः BK 2.
11. मृत्यः BK 2.
12. मेधाविन…..नामः X.
13. [वार्तत……नामाति] Y.
14. नादः M 1.
15. तासः ग. C. D. F.
16. Words within brackets are the text of the shorter recension.
17. मेधः X; M 2, M 3, W 1, W 2, W 3, BK 2.
18. नायेः M 2, M 3, W 1, W 2, W 3. नारायणः ग. Y.
भारताः | कुरवः | वाघरः | वृक्षबहियः | युतसुचः | मुरुतः | सेवाधः | देवयाव इत्युत्सिनाम् | देवयाव इत्यादित्विज्ञानामि | १८।

ईंघः | यामिः | मन्मेघः | दुःखः | शािः | पुर्विः | भिमिशिः | मन्मेघः | मन्मेघः | मायात इति [ समस्या ] यासाकामणि: | १९।

दार्वत | दारार्वत | दारार्वत | राति | राति | पुण्यक्षि | पृणार्वत | विरार्वत | दुःखार्वत | महतृ इति [ देशा ] दाराकामणि: | २०।

पारि सेवः | परवाचः | अवथ्यः | आशिश इति [ चेलारः ] अङ्गेयणाकामणि: | २१।

क्षिपः | कार्तः | करः | वुः | कारः | खारः | अर्वतः | किंचि: | सरः | उल्लः | अर्वश्वदतः | कांपोरारातः | क्रमः | केवङ्ग इति क्रमः [ केवङ्ग 
इति चतुर्दश कुप्यामानि ] | २२।

1. भारताः: क. and Devarāja.
2. सेवाधः: is placed after वृक्षबहियः by M 2, M 3, W 1, W 2, W 3, BK 2.
3. देवयाव...जाम् X: [देवयाव ...... नामां] Y.
4. दुःखम् M 1; शािम् M 2, M 3, W 1, W 3; दुःखम् W 2.
5. पुर्विः M 1.
6. रिरिफिः | भिमिशिः | रिरिफिः | भिमिशिः | BK 2.
7. युतिः M 2, M 3, W 1, W 2, W 3; BK 2.
8. सप्तदशा omitted by X.
9. पृणार्वतः M 2, M 3, W 1, W 2, W 3; BK 2.
10. कुरसुचः is added after एणातिः by M 2, M 3, W 1, W 2, W 3, BK 2.
11. तुनातिः is omitted by M 2, M 3, W 1, W 2, BK 2, W 3.
12. वुः is omitted by X.
13. परिवार: ख.
14. चतुरः: omitted by X.
15. वर्ग: M 2, M 3, W 2, W 3; वर्ग: W 1; वर्ग: BK 2. कार: is placed after वर्ग: by M 2, M 3, W 1, W 2, W 3, BK 2.
16. कार: M 2; कार: W 3.
18. किंचि M 2; किंचि M 3, W 1, W 2, W 3; क्रम: is placed after किंचि in M 3, W 1, W 2, W 3, after क्रमः.
19. अर्वश्वदतः; किंचि M 3.
20. कांपोरारातः: M 2, M 3, W 1, W 2, W 3.
21. केवङ्ग...क्रमः X; [ केवङ्ग ...... नामां] Y.
I for i ftwrf I RS: I ftd I ft? kr: i qg: i
I ps*3p?: I 3T9W: I 1$

[ उत्तराणि नामानि.]

अके | पुराके | पुराचे: | आरे | पारावत इति दूरस् [ पारावत इति पञ्च दूरनामानि ] II २६ II

नवम्स | नृत्तम् | नवयम् | तु | ईदानीमिति नवस् [ ईदानीमिति पञ्चेत्र नवनामानि ] II २८ II

पिले | अभीके | दश्म | अर्कम् | तिर: | सत: | तः | नेमः |
ँखः | स्वभिः | उपाधिका | उद्देशस् | तरस्म | तिनाकू | मेना | या: | औष: | वैतस: | अया | एना | सिरः |
सच्चे | स्थे सतो | रेजेते इति दिशः: [ रेजेते इति पञ्चेत्रित्विश उत्तराणि नामानि ] II २९ II

1. त्रिपु: M 2, M 3, W 1, W 2, W 3, BK 2.
3. तुक्तसंस्कृतं नामानि: [ तुक्तसंस्कृतं नामानि ] Y.
4. सस्त: BK 2.
5. पद: is omitted by X.
6. परावत...दूरस्: [ परावत...नामानि ] Y.
7. अहाचेति....पुराणस् X; [ अहाचेति....नामानि ] Y.
8. ईदानीमिति नवस् X; [ ईदानी....नामानि ] Y.
9. अक्षा BK 2.
10. बीमि: BK 2.
11. सिपक्षि M 2, M 3, W 1, W 2, W 3, BK 2.
12. लेनो गः.
13. रेजेते: दिशः: X; [ रेजेते...नामानि ] Y.
M 1, M 4, C 1, C 2, C 3, C 3, S, W 4 added the following summary:—

उष्णेद्रहमहुःगयः इमवंति शिम्भाति निर्णिगसेमा केनेवेद निक्षेपिक्ष-मिदिकाचेवति विषो रेवो गद्वो भरता ईमेह दाति परि सव लयिति ह्रस्व-पुर्बिनिमको प्रत्यास्वृष्टि सव्रान्वित्वे क्ष्ये विग्रहः।

अथ चतुर्थोऽध्यायः।

होः मन्य। शिताम्। मेहनाः। देश्मनाः। सूर्यः। इमियिरेण।

कुशतन्। अनारे। तिरंद। शिरेण। मध्या। युन्दू। ईम्मिनतसः। कार्यमानः।

लेषुयु। शीरसः। विख्रेषे। उद्वे। उर्मिनः। नंस्यन्ते। नन्दप्राणः। आहसनः।

1. लघुः, M 2, M 3, W 1, W 2, W 3.
2. रोचसी is added after रोचसी by M 2, M 3, W 1, W 2, W 3, BK 2.
3. नामसी is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.
4. अप्पाई। नवप्पा। ब्रह्मी। पाप्पाई। M 2, M 3, W 1, W 2, W 3; BK 2.
5. तद्वा। $\text{\textsc{d}}$ तद्वा। दूर्वे अन्ते। अपारे etc. M 2, M 3, W 1, W 2, W 3.
6. दूरे। अन्ते। M 3; दूरे। BK 2.
7. अन्ते....$\text{\textsc{d}}$ अन्ते। X [अपारे....]
8. $\text{\textsc{d}}$ अन्ते। Y.
4. 2. चतुर्दशरमातिः पदानि.

अवसत्। द्विषम्। गाहः। परितंक्षणा। सुविते। दृष्टे। नृभित्। नृचः।

dानन्। अधुरपारक। तिरीते। सुदेखः। सुमायुक्तः। अयायुचः। चयेदनः।

रजः। हरः। धुःरे। व्यन्त। कार्यः। पारिः। निर्देशः। जामिः।

पिता। मां। अविति। वालि। नसुहः। नरः। मन्नदीन्तः। गौः।

गाधः। तुस्वः। चर्चः। सुविधः। अश्चः। अशः।

अैसेिति हिमिति: पदानि।]

11. शास्त्रम्। गाहिः। दृष्ट। वाज्ञानः। वाक्यः। अर्थः। अर्थ-द्रवत्नी। वनुप्रयति। तुैष्ट्यति। मन्नदीन्तः। आहः। नदः। सोभः अक्षः।

धामः। छहै। हासमाने। पापः। सस्मः। हिता। बा।। वरः।

सर्वरेणि। गगः। अर्कः। पापः। वैकः। धनः। सिमः। द्रुवः।

सचा। चितः। अ।। वनुमः। पवित्रमः। तजः। खशः। सिमिनित्रः।

विषम्। आधुः। पुष्यज्ञः। अहुद्धुः। कामः। अधिचः। आङ्कः।

आयामत्मनः। इमुः। उच्छः। वनुमः। वाज्ञास्तमः। वाज्ञान्धः।

देहमः। गहितेति। कौऽम्बः। तांगसः। अधेयाः। इमुः। अरितः।

सैन्द्री। निमेयः। तूणिभः। श्रमः। निचमुः। पारिः। पूहः। वृकः।

जापाकः। कृतः। अधः। समः। कृतः। गरः। केरः।

तुस्वाकः। अश्चः। कृपः। गीरः। अच्छः। परः। हृदः। सिमः।

प्रायः। प्रायः गृहः। [ गृहिति चतुर्दशरमातिः पदानि ]।

12. तुैष is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.
13. सुडळक: BK 2.
14. च्याधवः a variant given by yāska.
15. कामः BK 2.
16. जासि W 1.
17. एपिरिः BK 2.
18. अश्चः W 3.
19. अर्कः; [अर्केति...पदानि] Y.
20. तैष: is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.
21. तैष:; [तैषेति...पदानि] Y.
22. अहः; [अहेति...पदानि] Y.
23. ताहः; [ताहेति...पदानि] Y.
24. बशः M 3.
25. सितमः; [सितमेति...पदानि] Y.
| 1. आशाभस्य विषाण: | W 1. |
| 2. विचय: | W 1. |
| 3. भाक्षमस्य: | W 1. |
| 4. प्रकर्षित: | W 1. |
| 5. आत्म: | W 1. |
| 6. देवो दवाच्या कुपा: ख. ग. च. |
| 7. अस्म: BK 2, M 2, M 3, W 2, W 3; अस: W 1. |
| 8. अचरे Dev; अधा BK 2. |
| 9. सिरेण्या: Y & Sama. |
| 10. जान्ताती: M 2, W 2; जान्त: M 3. |
| 11. अतिनिष्क: BK 2. |
| 12. The third section comes to an end after शादेवदान: in M 2, M 3, W 1, W 2, W 3. |
| 14. omitted by C 3 & S. |
| 15. सिरं BK 2. जवाह: BK 2. |
| 16. विषाण: BK 2. |
| 17. अतिनिष्क: BK 2. |
| 18. अतिनिष्क: is omitted by M 2, M 3, W 1, W 2, W 3, BK 2. |
I at I

in

frf

M 1, M 4, C 1, C 2, C 3, C 4, S, W 4 add the following summary.

Jaha sasimashyaśvamahīṣīṇī
data

I

I

data

Atha

Artha:

Artha:

M 1, M 4, C 1, C 2, C 3, C 4, S, W 4

1. असरधर्मपति is added before असरधार्म पदानि by M 2; असरधार्म बक 2.
2. गिरिविभिक्षा is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.
3. तित्विद्विति BK 2.
4. क्रिययस्तवस्तः च; [क्रिययस्तः सदानि] Y. क्रिययस्तवस्तः बक 2.
5. नारायणकर्तव्यः च राधः, श्रीभद्रा, श्रीरत्न; Sama.
6. M 2, M 3, W 1, W 2, W 3 have II 4 instead of II 3 II.
M1, M2, M3, M4, C1, C2, C3, C4, S, W1, W2, W3, W4, W5, W6, W7, W8, W9. Add the following summary.

2. [ ] is omitted by X, BK 2.
3. [ ] is added after by X.
4. [ ] is added after by X.
5. [ ] is added after by X.
6. [ ] is added after by X.
7. [ ] is added after by X.
8. [ ] is added after by X.
9. [ ] is added after by X.
10. [ ] is added after by X.
1. The word समाख्याय: means 'a list,' or 'a traditional list'; cf. VPR. viii. i:

2. Durga explains the term in the following way:

3. Roth adopted the variant समाख्याय on the principle lectio difficileior potior est. This reading was adopted on the evidence of a single Ms. unsupported by any other. Roth was rather hasty in doing so and later on he rectified this mistake. All the Mss. that I have collated and Durga read समाख्याय.

4. नियमानुसार निर्म. BK 1.

5. ध्वनि BK 1.

6. cf. RPR. 12. 5: 699:

7. cf. also ARN 10: 28. p. 72: वर्ण-संपातिः पदस्य। तबाहिनि ध्वनि नामाख्यातोसस्य निपातिपातिकानि.

8. VPR. 8. 52: तबाहिनि नामाख्यातोऽसस्य निपातिपातिकानि.

9. APR; i. 1: चतुर्वृक्ष पदार्थार्थानि नामाख्यातोसस्य निपातिपातिकानि युगी प्रतिज्ञम् ।

10. cf. also PMbh. i. 1. 1: 3: चवारि पदार्थ-तामि। नामाख्यातोसस्य निपातिपातिकानि.

11. SDS. p. 140: नन्त नामाख्यातोदैन पदविविप्रतिकानि: कथ चातुर्विविप्रतिकानि मित्र समेव प्रकारात्मकः प्रसिद्धवियहि। तदुत्त प्रक्षिपेके। द्विभ केष्ठित उर्व निः चतुर्वृक्ष पदार्थार्थानि अणुवृत्तिः बायेर्यः प्रकृतिप्रतिविचारिवति ॥
The following stanza is cited by the commentator on the APR. In the beginning of the 4th ch. J. A. O. S. Vol. 7. p. 591:

The following stanza is cited by the commentator on the APR. In the beginning of the 4th ch. J. A. O. S. Vol. 7. p. 591:
परमाविकारा सहबन्तूति वापर्याणिः। जायन्ते शति पूर्णवाक्याधिमाचार्यः। नापरभावमाचेंद्रः न प्रतिदेशाति। अस्तीत्यनिन्यमः सत्यवाचार्याराशिमुः। विपरीतमां इत्यामिक्ष्यानन्तरविद्वानां तत्वादु विकाराम्। वर्ध्ये इति स्वाजामुश्चयः। सांख्याबिकाराः वार्षिकाम्। वर्ध्ये विज्ञेयेति वा। वर्ध्ये शारीरिके वा। अप्रकृतियत इत्यावेव व्याख्यः। प्रतिप्रतिमोऽस्मात्
विनवधति स्तो ब्रह्माण्याधिमाचार्यः। न पूर्णवाक्याच्यां न प्रतिदेशाति॥ २॥

आतोऽन्ये साधारणे विकारा सहबन्तूति ह साहः। ते यधाचनः
मभयूद्धितः॥

न निर्वेदः उपसर्गः अर्थानिराधिरिति शाक्तायः। नामावधायस्तु कर्मः
परं प्रसन्नायोजितां भवस्ति। उद्वाचः पदार्थे सहबन्तूति गणिति। तदृ च एव पदार्थः
प्राहुरिः ते नामावधायोऽधिरितकरणां॥

तथा इति पार्थे। प्र परा इत्येव त्वारामोऽस्माः। अभि इत्यासिद्धमुः। इति
इत्येव त्वारामोऽस्माः। अभि इति सु इत्यासिद्धमुः। निरु दुः इत्येवः। त्वारामोऽस्माः। न अव इति विनवधितः। उदूः इत्येवः। त्वारामोऽस्माः। समु इत्येवमां
विष अव इत्येवः। त्वारामोऽस्माः। अभि इति इति साधारणाट्वामुः। अभि इति
The sentence is omitted by Durga.

Here ends the 5th sec. of the 1st pada in BK.

Omitted in BK, C 4, C 5, Kn, M 3, M i, R 4, R 6, W 1, W 2, W 3. and Durga.

The whole sentence from BK is omitted by Durga.

The sentence is omitted by Durga.
21. RV. VIII. 62. 11. The * of अर्न is elided after संप्रभुपथे by the Mss. of the longer recension. The first * of ित is accented in the Mss. but as I have separated it from the Vedic quotation, I leave it unaccented.


23. RV. X. 16. 11.

24. of BD. i. 56: प्रामाणमित्र हस्तांत etc.

25. RV. X. 119. 9.

26. TS. I. 7. 7: 2; KS. 13. 14. Hero ends the 3rd Section of the 2nd pada in BK.

27. विनिमहार्थिविनिमहार्थिनी: M i, C 2, C 3, C 6, BK.

28. दत्तम is omitted by Roth.

29. तु: M 2, M 3, W 1, W 2, C 4, C 5, BK.
न नूनमति नो खः कस्तहेऽद यद्वहृतम ।
अन्यस्य चित्रमभि सेवुरेययाभावामि विनवसयति ॥

न नूनमस्य यथतमस्य। नो एव यथतमम्। अयासिनव चवि। चुत्तव्या सायंमस्य। चोलण इति सतानः। अ उपासाञ्ज्ञायः काठः। हो हीनः। काठः। कस्तहेऽद यद्वहृतम्। कस्तहेऽद यद्वहृतम्। इदम्पदेशस्तनमृतकिवः। अन्यस्य चित्तम्। अभिसंचरवेययामसंचारि। अन्यो नानेतः। चित्त चेतते। उतारंहि विनवसयति।

[ अयासायां च विनवसयति ] आयातमसिनेतम ।

अथापि पद्धूःणः ॥ ६ ॥

1. R.V. IV. 51. 1.
3. Tho passage अगस्यस्यःचके is quoted by SRV. I. 170. 1 p. i. 739; of BD. iv. 48-50.
4. Here ends the 4th sec. of the 2nd pada. BK. of BD. IV. 50-51.
5. R.V. I. 170. 1.
6. उपासाञ्ज्ञायः BK.
7. धृतमभि वा. BK.
8. अयासायां च विनवसयति is omitted by BK, C 4, C 5, Kp, M 3, M i, R 4, R 6, W 1, W 2, W 3, and Durga.
9. Here ends the 5th sec. of the 2nd pada. BK.
२. ७.

नूनं सा ते प्रति वरं जारि तृषीत्रेदिन्द्र्य दर्शिण्यमुयोर्नाः।
शिबं स्तोऽभ्यो भवति धुमिगंगानो वृहद्वेद्य विद्वेद्य सुवीरं:॥

सा ते प्रतिर्देशं वरं जारिने। वरो वागित्ययो भवति। जरिना गरिता।
दर्शिण्या मयोहनी मयूरनी। मयोहिति भनत्मयाययम्। महत्त्वेद्यकंस्य:।
दर्शिण्या दृष्टे: सम्पर्यङ्गकंस्यः। अथै वा दर्शिण्यागमननान्। दिशुमिप्रत्यः।
विस्मयार्वश्चातिंश्चिभण्यैः हलन:। दृश्य्यमसागपिकंस्यः। द्राश्यात्तथा स्यादु
शालकंस्यः। हस्ते हलन:। प्राज्ञःैने। दृश्य स्तोऽभ्यः: कामानौ। मासालिष्ट्रीणी:।
मासानागमिहाय वा:। भगो नोकङ्कु:। वृहद्वेद्य स्ये वेदने। भगो भज्जे:।
वृहद्वितिः महतो नामयाययम्। परिव्रृद्धोः भवति। बीरवत्त: कल्यणेवीराः। वोरो वीरस्य
रमिन्त्या। बेतेरो स्याद्विकंस्य:। बीरवत्तोः।

सीमिति परिभाषायिण्यो वा पद्मपूर्णयो वा।

प्र सीमात्रिद्वियो अस्त्रवरुङ्गोः।

प्रसुमितिः वा प्रसुमनः सर्वं श्रविः।

विसौमुक्त: सुषुष्योऽवेन अवंः। इति च।

व्यवृणोत्सर्वं आदिभिः। सुग्रु आदित्यारङ्गम:। सुरोपचारः।

अथ वा सीमान्युक्तस्यमयूक्तस्यमादुत्त पंनिकंस्यमम्। सीप्ति: सीमान:।
सीमस्थानोऽर्ज्जुनालः। सीमा पर्यायः। विरुपश्चिति देशाविति।

ि य इति विनिमाखार्थयम्। सर्वनामानुद्यतमः। अर्हनन्त्वेतेकः॥ ७॥

1. RV. II. 11. 21
cf. SRV. VIII. 10. 21. p. iii. 290:
उर्फः च यास्केन। अयपाप पद्मपूरण:।
नूनं सा ते प्रति वरं जारिणे etc.

2. प्रतिर्देशं C 5.

3. cf. PMbh. VI. 1. 1. p. 16: महति-दोनकमाः। cf. SRV. 1. 57. 1. p. i.
284: महति दोनकमाः।

4. प्रति BK.

5. cf. SRV. VI. 30. 2. p. ii: 770:
उर्फः यास्केन। हस्ते हते:। प्राज्ञः हनने।
cf. also SRV. IX. 79. 4. p. iii.
729:
हस्ते हस्तेरिति निर्दकमः।

6. भगो भज्जते: is omitted by Durga.

7. परिव्रृद्ध C 2, C 6, M 1, M 4, R 1, R 2, R 5, S 6, M 3, W 3.

8. वीरो वा BK.

9. The passage बीरो...वर is quoted by
SRV. X. 10. 2. p. IV. 21. cf. also
II. 11. 21. p. ii. 32:

बीरो... चैवंति निर्दकमसुस्पेधयम्।

10. RV. II. 28. 4.

11. AV. 4. 1. 1; 5. 6. 1; SV. 1. 321;
VS. 13. 3.

12. सुरोचना: G.

13. सीमामलो BK.

14. विशीर्यति W 1, M, C 4, BK.

15. cf. SRV. I. 113. 5. p. i. 498:
यद्राह य इति...सर्वनामानुद्यतमः।

16. Here ends the 6th soc. of the
2nd pada in BK.
The passage is quoted. 

\[1. \text{RV. X. 71. 11.}
2. \text{cf. SRV. X. 71. 11. p. IV. 223:}
3. \text{cf. KB. 23. 2; cf. AB. 5. 7. 3.}
4. \text{The passage is quoted by SRV. I. 162. 5. p. i. 685.}
5. \text{Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3 and S.}
6. \text{cf. BD. ii. 114.}
7. \text{RV. X. 71. 5; cf. N. 1. 20.}
8. \text{RV. X. 71. 4; cf. N. 1. 19.}
9. \text{Prakrit Kn.}
10. \text{RV. X. 71. 7.}
11. \text{The quotation is untraced.}
1. Asvatthama Kn.
2. The Mss. of the longer and the shorter recension except Kn. read the passage as follows: I have adopted the variant on the authority of a single Ms. because it makes the text intelligible. The printed editions read हृदयः।
3. The Pratikas only give this quotation in full. Ms. Kn. cites the pratikas only but gives this quotation in full.
5. Quoted by SRV. I. 9. 2. p. 64; cf. also I. 50. 1; 123. 11; pp. 248, 561; cf. RP. 12. 9: 708; BD. ii. 90-91.
7. RV. VIII. 92. 21; IX. 61. 14.
8. RV. I. 50. 4; AV. 20. 45. 1; SV. 1. 183; 2. 949.
10. RV. VIII. 92. 21; IX. 61. 14.
11. RV. I. 50. 4; AV. 20. 45. 1; SV. 1. 183; 2. 949.
12. E. W. v. 10. 

The text is primarily in Sanskrit, with occasional English interpolations. It discusses a passage from the Mahabharata, and references various manuscripts and editions. The goal is to clarify the text by adopting a variant from a single manuscript for its intelligibility.
With regard to the punctuation at this place see my English Translation of the Nirukta note on pp. 212, 213.

Gune proposes to add a c. use of after श्यातास्. But see my note Translation of the Nirukta pp. 212, 213.

Durga gives ग्निष्ठािनि as a variant.
अवलोकित्वें दिया, त्रिदेशिके किवारे वेदेभयं: पदेनराधिनीसंस्कार शाकाहार्यः।
पते: कायमतं तथा कायारात्रि चान्तकरणम् ते: शुद्धं तथा सकारात्रि च।
अथापि सत्यसूरीं भाष हिन्दू:। अपरत्स्थायतान्त्यूर्वेस्व प्रेतेशो: नोपप्रयत दीति।
तदेततोपपयते॥ १२॥
यथो हि न् वा यतन्तु तद्यथ अवस्थान्तारो सम्यं अविद्विदेशिके किवारे-श्री-निन्ति यथायथां सर्व अविदेशिके निवयं सतवृद्धिपाल्यम् यथा महति।
यथो पतन्द्र येकथ तच्छ कृवातु सर्व तद्यथा सत्यसूरीं श्रीतिः पदार्थम्: समानकर्म्रणं नामिन्यप्रतित्विलिमके पैके कस्यो यथा तस्या परिवारको जीवनं भूलमित्र दीति।
पतेनैवेद्य: प्रात्युक्त।
यथो पतन्द्र यथा चापि प्रतीतार्थिनी स्यूसीहत्न्यायायावशाश्रीरिति सत्यप्राप्योग्यां: इत्यदेशिकेत्तता यथा वस्तिस्तिर्मूला जाक्ष आर्यश्रो जागरणो दुःखोत्तीति।
यथो पतज्ञब्योद्भविते श्रीवासिते महाश्रीति भवति हि निप्रेत्विद्वारे-श्रीवारे योगपीति:। प्रधानायायायात्त्वां। क प्रधानायायायात्त्वां क्षिप्तार्थेति। अय वै दशस्तेन धूम:। अव्यवहार चेतन्येत्यि:। अथावेच सर्व तथा एक्षारप्रत्याश्वास्ते।
यथो पतन्द्रेद्येः पदेनराधिनीसंस्कारेऽरके योजनेकिवयेत्ये संस्कार स तेन गंधः। सैपामुरुपानां न शाखसानां [ दीति ]।
यथो पतन्द्रप्रसादन्त्य भावान्वेशिष्य प्रेतेशो: नोपप्रयत दीति पदार्थम्: पूवायुत्पत्तां सतानामप्रसादान्वेशात्मके श्रीतिः पैके कस्यो यथा विवाहः क्षेत्रचूढ़क " दीति। विच्छ शरणह्या भेदाभासाः॥ १३॥
अथीतस्मरणेऽसाथं मोचियमकगयो: न विचिते। अथर्मस्वियतिः स नायन्तं स्वर- संस्कारेऽरके: तत्तति विचार्यों न्यायरण्य कार्त्तिकूः। सवर्त्साधरकं च।
यथि शरणमस्विमकगयात्मकं भवत्तीति कौस्त:। अन्तर्याप हि मन्त्र:।
तदेतेनैपेश्चित्तिम्।

1. कृमिक म 1, C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Kn.
2. साहित्यमित्र KN.
3. सत्यपुलाम M 1, C 5, KN.
4. जाता M 1, M 3, Mi, W 1, W 2, C 2, C 3, C 4, C 6; जाती: M 2.
5. अदारो C 2, C 3, C 6, M 1, M 2, W 2.
6. मनातु W 2.
7. लेख: M 3.
8. गाढ़े: C 4, C 5, M 3, Mi, W 2.
9. न शाखागाहो is omitted by C 2, Kn.
11. लम्बचुदक C 5; लम्बचुदक C 4, Mi.
12. प्रतीयतो: C 4.
13. विचार्यों: Kn.
14. Quoted by SRV. p. i. 21.
1. VS. 1. 22; TS. i. 1. 8. 1; VI. 2. 7. 3; KS. 1. 8; 31. 7; Ms. i. 1. 9.
2. cf. VS. 2. 15; श्रोहासः.
3. TS. i. 2. 1. 1; 3. 5. 1; VI. 3. 3. 2; KS. ii. 1; Ms. i. 2. 1; iii. 9. 3; cf. VS. 4. 1; 5. 42; d. 15; ओष्ठे ग्रामकः; cf. S'B. iii. 1. 2. 7.
4. VS. 4. 1; 5. 42; 6. 15; TS. i. 2. 1. 1; 3. 5. 1; VI. 3. 3. 2; KS. ii. 1; Ms. i. 2. 1; iii. 9. 3; cf. S'B. iii. 1. 2. 7; 6. 4. 10; 8. 2. 12.
5. cf. TS. i. 8. 6. 1.
6. VS. 16. 54; Ms. ii. 9. 9.
7. RV. X: 133. 2; AV. 20. 95. 3; SV. 2. 1192.

8. RV. X. 103. 1; AV. 19. 13. 2; SV. 2. 1199; VS. 17. 33.
9. TS. VI. 3. 7. 1; Ms. 1. 4. 11; TB. III. 3. 7. 1; S'B. ii. 5. 2. 9.
10. RV. I. 80. 10.
11. See N. 4. 23.
12. Occurs once only in RV. I. 169. 3.
13. Occurs once only in RV. V. 44. 8.
14. Occurs once only in RV. VI. 12. 4.
15. Occurs once only in RV. VIII. 77. 4.

All the 4 words are written, in the Mss. I have collated, without the accent. But as they are the words of the Rigveda, I have restored the accent.
The quotation is found without brackets.  

GB. II. 2, 6; cf. AB. 1. 4, 9, 1. 13; 16; 17 etc. The quotation in AB is found without brackets. 

2. RV. X. 85, 42; AV. 14. 1, 22. 
3. cf. Manu Y. 39, 44: 

Also omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3. 
7. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
The whole passage: अथापि यज्ञ दैवतन बहवः प्रदेशा भवति। तदेतेनोपेक्षितत्वम्, ते चेद्र ब्रूयुदिश्वासा अत्र से इति।

हृतं न लब्ध शरसा देवता वायुं गृहस्यं। इति।

वायुदेवं चेद्रदिवं चोदिते मने।

अथापि यज्ञ मथ्यो तिरिपेटं सहसरं। इति।

तथा तिरिपेटं मने। तिरिपेटो जवल्लितं। तिरिपेटो जवल्लितं दीपिनाम् भवति।

अथापि ब्राह्मणांसा भवति। अज्जातनिन्द्रा च।। १७।।

स्वाभूतत्व भारहुः: किंशुवर्दीपियम् चेद्रं नै विज्ञाति योक्ष्य।

योक्ष्यं हस्यवत् मुद्दत्स्वते नाक्षेत्रेति शताविन्दव प्रकाशी।

यद्र गृहीतमविवारं निग्रदेवेन्यां सर्वत्रेति।

अन्नम्बिवेव छुपेक्षे न तज्जवल्लितं कहिंचितः॥

1. RV. I. 104. 1. See Sayana's commentary on the same.
2. RV. I. 104. 1. See Sayana's commentary on the same.
3. RV. X. 165. 1. AV. 6. 27. 1.
4. RV. X. 164. 1. AV. 20. 96. 23.
5. Panini. i. 4. 109; cf. PMbh. i. 4. 4. p. i. 354.
6. RP. 2. 1: 105.
7. यज्ञः C 5.
8. cf. BD. ii. 39, 109 B, 110 B.
9. cf. BD. ii. 39, 109 B, 110 B.
10. RV. VI. 4. 7; VS. 33. 13.
11. RV. X. 84. 2; AV. 4. 31. 2; cf. N. 1. 4.
12. अथापि Kn.
13. दीपिनाम C 4, M 3, Mi.
16. cf. PMbh. i. 1. 1. p. i. 2:

यद्रीतमविवारं निग्रदेवेन्यां शाब्धे॥

अन्नम्बिवेव छुपेक्षे न तज्जवल्लितं कहिंचितः॥

of. Sayana's comm. on the Mantra Brāhmaṇa:

The whole passage: अथापि यज्ञमथ्यो

प्रदेशा च।। १७॥

is quoted by SRV. p. i. 15.
उत तबः पश्यन्ति ददर्शी वाचूत तदः गृहन्निहितनामाः।
उतो तसं तन्मेविं विं संसे जावेवे पल्ले उजळती सुवासः॥

अध्येकः पश्यन्ति पद्धति वाचूः। अधिन गृहन्निहितनामाः।
इत्यविद्वामाहार्दः। अध्येकस्य तन्मेविं विसम्भ इति
स्वात्मानं विब्रुगुते। ब्राह्मणं प्रकाशांमथस्याः।
अनया वाचा। उपमोऽवमथ वाचा। जावेव पल्ले
कामयमाना सुवासः। [ककुकालेशु सुवासः। कल्याणवासः।
कामयमाः।]। ककुकालेशु यथा स पनं पद्धति
स गृहन्निहिति। इत्यविद्वामाहाः। तद्योऽऽाः भूयः स
निवर्णनाथ॥।

उत तब सुखे सिथरपीतमाघुःनेन हिन्दुनसिः वाजिनेपु।
अध्येन्वा चरति मायःवै वाचे शृधवाः अलक्ष्मुपपाः॥।

अध्येकः वाक्स्येऽः। सिथरपीतमाघुः। रसमांर्ता विपीताध्यमः।
देवसत्तेऽयः। रामपीरे स्वान इति वा। विषालाध्यमः।
यथा नामुविरतति वाखोयः। वल्लखविपि। 
अध्येकः चेप चरति मायः। वाकृप्रतिरूपः।
नासे वाकादुः। वाजोहायः। देवसत्तेः।
नेपु यो वाचे शुतवाः। वाकृप्रतिरूपः।
अलक्ष्माः अगुणा। वामहतात्ति
च। किंत्रिप्रपणपल। या अध्य वाचे
पुष्कलमाहः। याहेवेते। पुष्कल। देवधामः वा।

साक्षात्तथमाङ्गः कष्यो वभूः। तेषवरेयोसाक्षात्तथमाङ्गः उपवेशेऽः

1. cf. SRV. II. 39. 1; V. 43. 1; pp. ii. 117, 587; गृहन्निहितति यस्यः।।
2. RV. X. 71. 4; cf. N. 1. 8.
3. cf. SRV. X. 71. 4. p. IV. 221:
   अध्येकः....वाचमिनिहि निनिकस्त्र
   वैष्णवः।।
4. शृधवाः C 4, C 5.
5. cf. PM bh. i. 1. p. i. 4.
6. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3 and Durga.
7. Sāyaṇa reads अर्थ्यस्य प्रसंसा See
   SRV, p. i. 16.
8. Quoted by SRV. p. i. 17.
9. RV. X. 71. 5; cf. N. 1. 8.
10. cf. SRV. X. 71. 5. p. IV. 221:
   अध्येकः....सन्निहितति निनिकस्त्र
   संपर्यः।।
11. याहेवेते C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
12. The whole passage साक्षात्तथेः
   वेदार्थार्थः च is quoted by Helaraja
   in his commentary on the Vākyapadīya of Bhartṛhari; Ben. S. S.
प्राय कहते हैं: समाक्षरणों धातवः। धातुद्वारतः। पत्रावन्तथय सतचय नाम-धेवानिः। पत्रीतमथर्यातामसिंद्रियामधामम्। नेष्ठुकासिंद्र देवतानामः। प्राथान्येनेव-सिंति। तदृ यद्यदेवधेत मन्द्रे नित्यति नैष्ठुकधेत तत्र।

अर्थं न लगे वारतकदृधः।

अभासित च वा वाल्कवन्तम्। बाला दंशावारणार्थ समक्षति। दंशे दिवंदे।

मूगो न भीमं: कुचरों गिरिष्ठि।

मूग हव महाम: कुचरो गिरिष्ठि। मूगो मार्गरितकयर्मं: भीमो विज्ञवसाते।

भीमोप्यवेदन्तसादेव। कुचर इति चर्चितसं कृतितमेतु। अथ चेदू देवतामिश्रृणम्।

कार्यं न चर्चितति। गिरिष्ठि गिरिष्ठय्यि। मिर्यं: पर्वत। सम्मद्रीिणं: भवति। पर्ववानः

पर्वत:। पयु पूलं: पूणाते: श्रीमुः ताय। अर्थमायपरि:। देवानसिंदुमिश्रृणति। तदृ

नष्ठाति प्रतितसादवतः। मांहस्वयि। मेघोधिपि गिरिरेतसहायः

तदृ यानि नामाय प्रायान्यस्तयतीनां देवानां। तदृ देवसित्याचकसाते। तदुप-

रियां: व्यायामसायि। नेष्ठुकानिनि नैगमानानिनः।

होति प्रथमोवधायः।

1. संप्राहुस्थेदासानु Helarāja, op. cit.
2. चेद्यानासादायािनु Helarāja, op. cit.
3. Harivrāṣabha in his commentary on the Vākyapadīya of Bhartrhari Ben. S. S. Nos. 11, 19, 24. (1887) p. 3. remarks: अपथः: साध्वास्रत-रियाणो...बिभम् समामन्ति...वेदब्रदा-जानि विभाम:।
4. र्देवते C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
5. cf. BD. i. 18, 19:
6. सािवायासायचुष्यांश्य तानि नैपातिकानि हु॥
7. RV. I. 27. 1; SV. I. 17; 2. 884.
8. RV. I. 154. 2; X. 180. 2.
9. Quoted. by SRV. I. 145. 5. p. i. 645.
10. Quoted by SRV. I. 55. 1. p. i. 278.
11. cf. BD. i. 33: अपि कृतितानायम।
12. See N. 7-12.
[समाध्रायस्वत्त्रचतुर्द्वितीयां निपातां वायुर्वा नूनं नूनं सा त्र कर्षी-न्त्वोपक्षेणपत्रो निश्च्चितं हस्यविशेषति मान्यवै. यो वच्च से हि न्यायापीदा संबंधान्तो-प्रथापिन्द स्थाेरयुगुत तथे पद्यकुटित तथ शब्देण विशार्दः।]

॥ दृश्य निम्भे पूर्वेपर्यं प्रथमोपधायः समाधः॥

Small figure on this page represents the corresponding section of the first chapter of the *Nirukta*.
**Ath Srimathdayyayam:**

Ath nirnayam. Tad yadyo padayu svarasamskari samthi pradhanikiten vibakarena

Chintiyo Plataa tatha taati nirmukhyata. Athnabhitwate pradhanikiken vibakare rashmisat.

Parikshet. Kelecchiyo Budhchitamsayan. Abhidhyane Samaanayam padurum jeevanam yajnita


Vyuvarn vimukti sambadet.

Pratimukham kishita athawari eva shiyeate. Athapakke nubhuttayo nityadaidhoryo


Sikrita. Tarvamika.

Athaparyaptimukhambhavita 1 2


Tad yatra Svaradanta rthern yajna parthum bhavita tadu prakrityaa sambhyata pradhibhavita.

Tat siddhantamupapadhyamanayam abhidhyapayitavayete. Tathaapakke spratvinaayo


1. Sunam: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Durga; Roth's and S'ivadatta's edition.


3. cf. SRV. I. 1. 1. p. i. 25.

4. Quoted in the Mathara Vrtti on the Sankhyakari XXII. ed. by Sahityaawarya. Benares 1922, p. 37 :

Aptakarpapamjamjyasa hi Yuvata. N Samskaramadiyeti. Sriti Natekkfucki-

Pramatayava. It should be noted that the intervening sentence

Nrreru nirmukhaa is omitted and

the Nirukta is raised to the
dignity of a S'rut.

5. Vipanyayo C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; M 3, M1.

6. cf. PMbh. VI. 1. 1. p. iii. 17;


8. cf. BD. ii. 116.

9. cf. PMbh. i. 1. 2. p. i. 31;


cf. also Vol. ii. p. -87. Krtaleprastv-

Vipanyaya II untha. Sth. 1. 17. Au-

अथापि माधवेश्वराया धातव्यो नेमित्वा छुटो भाप्यते। दमूनः। कैलाशाधि
शिष्यति। अथापि नेमित्वो माधवेश्वरायां भापिता:। उघमः। वृत्तमिति।

अथापि प्रज्ञपि गौरवेश्वरायम भाप्यते। विश्वामित्वाय एकेष प्रज्ञाताधि
गायत्रिकर्मि कंवोके शेष भाप्यते। कंगोजः: कंवोके शेष। कंवरः: कंवरः
मात्रितु भाप्यते। विकारमस्याय्ये भाप्यते। शाब इति। द्वारितिवनाथेऽ प्राच्येषु
द्रात्मुद्रीच्यूँ। एवमेक-पुरानिनिर्दृश्यात्।

अथ तद्धितसमासेवेचयेश्वराया वानेकनवशु च पूर्वे पृथियधर्मपत्र्य विविध्
यताः। द्वारणाः: पुरुषः। [ए पुरुषः।]। द्वारणमप्रवृत्तिः वा। द्वारणेन संपर्यत्
इति वा। द्वारणो द्वारायं वणिवतिकर्मणः। अनुसूरी द्वारायं मणिसिद्धिभाप्यते।
दसानितिभौण्यवः। द्वारणस्याक्यिन्द्रियी वर्मायामुः।

कब्याराजस्वत्वाणि। कास्त्रेऽसि। कः इत्य नामकरणः। श्याते-
वार्तन्नर्थकोशवासः। किमिसिनः। श्यानितिः। कन्तेऽवरः। तत्सामान्यानन्तरयक्षः।
वाहुः। उसामायात्वभ्यवः। ॥

रङ्ग: पुरुषो राजपुर्वः। राजा राजतः। पुरुषः। वुरी वायः। पुरी श्रयः। पूर्ववते-
वाः। पूर्ववत्तिरस्तिपुर्ववत्समिस्मितः।

वसायः। नार्युज्यमिति किंशुद्र वसायाणियेऽ न वसायसत्व के। के।
पूजा। दुःख तत्तथो तिविद्विभूक्ष्टर्वेदं पूर्वं पुर्वेण पवित्रस्मितः। ॥

इत्यापि निगमो भवति।

विद्विभूक्ष्टवधः। बीति चक्रदर्शति इति अथवाति भाप्यते। दुताविति गतिकर्यः।
कद्वाराति द्वारितिकर्यः। दक्षिण-स्वतीकर्यः।

कल्याणेऽहुः। कल्याणप्रणेयेऽहुः। कल्याणी कामस्य सविदति। वणों
वृणोतः। रूपं रोचते:। एवं तद्धितसमासाश्चर्यात्।

1. cf. PMbh. i. 1. p. i. 9; चावति-
गृंधकर्मि कब्योके शेष भापितो भवति।

2. कंबलः...भवति is quoted by कारसेवानिय सन्थित in his commentary on the

3. cf. PMbh. i. 1. p. i. 9; विकार
प्रभावयो मात्रायं शव इति...वर्तितियाधि
नाथो प्रायेषु द्रात्मुद्रीच्यूँ।

4. चानेको। C 1, C 2, C 3, C 6, M 1,
M 2, R 1, R 2, R 5, S; C 4, C 5,
Mi, W 1, W 2; Roth's edition.

5. Omitted by BK, C 4, C 5, Kn,
M 3, Mi, R 4, R 6, W 1, W 2,
W 3; and Durga.

6. cf. BD. ii. 106.

7. द्रात्मुद्री। C 1, C 2, C 3, C 6, M 1,
M 2, R 1, R 2, R 5, S.

8. दृष्टेऽ। C 1, C 2, C 3, C 6, M 1,
M 2, R 1, R 2, R 5, S.

9. cf. SRV. i. 126. 4. p. i. 571:
कारसेवानियि वर्तितियाधि।

10. दुर्वाघः। W 2.

11. किंचित्। C 2, C 3, C 4, C 5, C 6,
M 3, Mi, W 1, W 2.

12. T.A. 10. 10. 3: Mu. 10. 4.


1. cf. Manu II. 114; Su. III.; Vas. II. 8; Viṣṇu XXIX. 9.
2. Āntāyavāc. C 5.
3. cf. Manu II. 144; Vas. II. 10; Viṣṇu. XXX. 47; Āp. I. 1. 14.
4. cf. Manu II. 115; Vas. II. 9; Viṣṇu XXIX. 10.
5. All the 4 verses are found in SU. B. 3. (Burnell. pp. 29–32). Quoted by SRV. p. i. 22.

6. cf. SRV. I. 158. 2. p. i. 672: तथा च निरुक्तगौरिति...नामकरणः। cf. S'B. VI. 1. 2. 34. Weber's ed. p. 505: इसे के लोक गौरिति फि च गच्छितिमलशीकानुः गच्छिति।
7. RV. IX. 46. 4.
8. RV. X. 94. 9.
9. Quoted by SRV. IX. 89. 6; 97. 14; pp. iii. 759, 780.
२. ६. ] ४७. नैषान्तिककाण्डम् [ गौः

गोसिः सर्वं दृश्य स्मृत्यं।

dतित रथस्तुतो। अथापि स्राव च रथस्क्ष्मा च।

गोसिः सर्वं पतितं प्रशूतं।

dतितमुपस्तुतो।

dयापि गौर्याते। गद्यम चेतृ ताल्यितम। अथ चेतृ। गद्यम गमयतिष्ठ

निति ॥ ५ ॥

वृषेष्वरः नियता मीमयद्व गौस्ततो चयः प्र पतानुपुरसः।

वृषेष्वरः साध्विनिष्परिच्छुर्जिपु। वृषेष्वरः वज्रयनात् [वृषेष्वरः तिर्यकतीति च। त्रशक्यते।

सिवासकर्मणं।] नियता मीमयद्व गौः शाश्वतः करोति। मीमयतिः शाश्वकद्व। ततो ययः प्रपटतिः।

पुरुषाननार्यः। विरिति शाशुनिनाम। वैतेर्गितकर्मणं। अथापीषुनामेऽह

भवेतेतसावेच।

आदित्योपिः गौर्याते।

उतादः पंढे गाँवः।

पञ्चविति भास्त्वतावृपमन्यतः। अथाप्यसेऽको रसिमशंध्रमसं प्रति दीयते

तदेदेनोपेयक्षितच्छयः। आदित्योपस्य दीर्यस्स्विति।

सुवृष्णः सुर्येनमश्यन्द्रयः कर्तुष्णः।

इत्यपि निगमो भवतिः। सोपिः गौर्याते।

अत्राहू गोरमन्वतं।

दत्तरः वृषेष्वरः व्यायामः। सर्वं पिर रथ्यं गच्छ उच्चन्ते ॥ ६ ॥

1. RV. VI. 47. 26; AV. 6. 125. 1; cf. N. 9. 12.
2. RV. VI. 73. 11; VS. 29. 48; cf. N. 9. 12.
3. RV. X. 27. 22.
4. Omitted by BK, C 4, C 5, Kn, M3, Mi, R 4, R 6, W 1, W 2, W 3.
5. Quoted by SRV. VI. 75. 11. p. ii. 890.
6. cf. BD. ii. 111.
7. RV. VI. 56. 3.
8. VS. 18. 40; S'B. IX. 4. 1. 9; cf. सुवृष्ण�: etc. TS. 111. 4. 7. 1.
9. RV. I. 84. 15; AV. 20. 41. 3; SV. 1. 147; 2. 265; cf. N. 4. 25.
The passage: अथाप्यसेऽको...गोर-मन्वतिः is quoted by SRV. I. 84. 15; p. i. 379.
10. N. 4. 25.
तत वां वास्तुःनयुक्तसि गम्भिरे यत्र गायो शूरिण्यगा अयासः।
अर्चार्हत तद्दृश्यगायसं व्रजः: परसं पुदमव भांति शूरिः॥

tan ti va = vaastutnayuktasi gamhira ye tatr gayo shurinyyaga ayasa: ||

cite citation 1 RV. I. 154. 6.

2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

3. vaatuka BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

4. arancar vahinami drshyagayasam vrag: parispar pudrava matsarita shurir: ||

cite citation 2 RV. I. 164. 32; AV. 9. 10. 10.

5. Quoted by SRV. I. 160. 2. p. 674.

6. ajanamirti C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

7. SRV. I. 164. 29. p. 1. 709; sa chaasva s shiraka laksyaya madreva tatam preetyamam mashramam prasatalambhivdave.

8. RV. I. 164. 29; AV. 9. 10. 7.
2. 19. तैयानुक्रान्तम्: [देवाधीतिहासः]

अन्य स श्रद्धामेते येन गांगमिश्रितता समाप्ति। मातृश स्वन्तः कारोति। मायुमेवाधिकारितम् वा। वायोगमा मायुमिखा। चावनं संवेदृधिक्षिता। सा चविचित्र: [कर्मविविधोऽन्तः3] निकरोऽरतिः मयौः। विंतुद्वंत्वी प्रयृत्युते विश्रयः। चविचित्रति रुपान्यां। वृणोत्ति सत:। वर्णेन प्रवक्ताः पुष्कर्षीयेन नन्दुरज्ञते।

5 हिरण्यामायुक्तगति गंगाद्वारा। हिरण्य कसा:। हिरण्य आयुक्तमेवाधिक्षिता। वा। हिरण्यं जनापदनीति वा। हिरण्यं संवेदृधिति वा [हिरण्यमण्डलं संवेदीर्यविति वा]। हिरण्येऽयेन व्याकरण्युक्तमण्डलं।

अन्तिकरणामायुक्तगति पौड़ा। अन्तिकरणामायुक्तगति पौड़ा। अन्तर्करणामायुक्तगति पौड़ा। अन्तर्गत्करणामायुक्तगति पौड़ा।

तत्र समुद्र इत्येकं पारिधिनेन समुद्रं संदिधाते। समुद्रं कसान्त। समुद्रद्रव्यसाधारण। सममिड्रव्यसाधारण:। समवेदृधिक्षितमान। समुद्रको भवति। समुद्रको भवति।

तत्तैथित्तहसमाधानायः। देवाधिक्षितिप्रेमान: शतरुष्कृतो कार्यत्यो आत्तरो वास्तुतु:। स शतरु शतरुगतिमयं चेते। देवाधिक्षितपत्र: महत्तवपुः। तत्त: शतरु राज्ये ग्राह्य वर्षाकालो देवो न वस्तुः। तमुयमान्यत:। अयमस्वर्त्य्य स्वर्त्य:। वेष्ट्या तमुयमान्यत:। तस्मात् देवां न वस्तुः। स शतरुवेयापि शिष्यशिष्य दाब्रेण।

तमुयाः । देवाधिपि:। नुरोहितक्षेत्रस्थिति। वायुआयाति च वावेयां। तस्येऽयेन वर्धकामसः। कम्भूः। तत्सम्या भवति।

अधिप्रेमो होममृत्विनिः निवेदनासाधकविशुद्धमिती चिन्हिकान।

स उत्सर्गसाध्यं समुद्रमो दिब्यं अत्सज्ज्वनिः ओऽमि॥

आधिप्रेमण आधिप्रेमणस्य चुः। इपितनेनस्यति च। सेनाः सेवकरः। समानगः

1. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
2. Quoted by SRV. III. 54. 11. p. ii. 309; cf. also VI. 72. 3. p. ii. 582.
3. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
4. The whole passage: हिरण्य कसान्... प्रेमान्यं: is quoted by SRV. I. 22. 5. p. i. 115.
5. पौड़ा C 5, Mi.
6. अन्तिर्क्षितमम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2; W 3.
7. The passage समुद्र: कसासि...समुद्र: चेति सि वा। is quoted by SRV I. 30, 18. p. i. 156; cf. also I. 160. 4, VI. 72. 3; pp. i. 675; ii. 884.
8. cf. BD. VII. 155.
9. कालीया C 5.
10. cf. BD. VII. 166; VIII. 1.
11. cf. BD. VIII. 2.
12. cf. BD. VIII. 4-5.
14. RV. X. 98. 5.
15. cf. SRV. X. 98. 5. p. IV.-325.
तिराः। पुत्रः पुत्र वायते । निरपराः । पुत्रकरे नि नसायत हिति थी। होक्रसुपिनिन्द्रसु। ओपरेशिनाणे। स्मोमान्त्रंडोस्त्रयं।

तदृशमान्यमवयान। यथा तत्समस्यमपि। [ न अध्ययनेष्वरः ] तद्गणेत्रायमित्वम।

हिति विद्ययते। देवापिदेवानामलथा सुन्तया ज प्रदानम च देवसुमारिद्वेयाना। कल्याणी मानि चितज्ञयांधेयावाणः। न उत्तरसाधयथ समुद्रम। उत्तर उदयनरोभवति। अन्यरोतिरोधः। अन्यो न भावतीन्यस्वेश्विति। प्रतिपिडः । तम्येकत्र भूयसे निर्यौक्तय || ॥

वेदवामि। शत्तनवे पुरोहितो दशाय व्रुतः कुप्युधश्रैष्टित ||

देवश्रुणे गृह्वभित्र ग्राणो श्रुतपतििचायकया अवमीत्र || ॥

शत्तनां शाश्वकृतरोपि वा । दशस्मः नन्वा अभिरूचितया । पुरोहितः पुर दशस्मः दशयति। होराय व्रुतः कुप्यासनोपाचयात्तु ।

वेदश्रूणे दशेः ग्राणं अग्राणम् ग्राणो ग्राणिरहस्यस्तः। वृहपतिघाटायीतिः । सोद्दस्ते वाचमयज्ञतृ। वृहद्रुवयशाय्यमः || ॥

साधारणायुणारणी यह दिवशादिक्षय सुन्तयाः । याणि नवश् प्राप्तान्ये दिवशादिक्षय:।

शाश्वकृतरोपि वा । दशाय व्रुतः कुप्युधश्रैष्टित ||

वेदश्रूणे दशेः ग्राणं अग्राणम् ग्राणो ग्राणिरहस्यस्तः। शाश्वकृतरोपि वा । दशाय व्रुतः कुप्युधश्रैष्टित ||

मूर्यमादित्ययोः ॥

[ अदिते पुत्रम् ]। देवानामसमपि देवानाध्यायक्षयब्रद्वः सङ्क्तयो भवति।

तदू तथैवत्मक्रमः व्रुत्वयायेमणो दक्षस्य साक्ष्यायते।

अधापि सिद्धार्थयोः।

1. cf. SRV. I. 68. 10; 40. 2; 125. 3. pp. i. 329, 212, 563. cf. Manu. IX. 138.
2. Quoted by SRV. IX. 96. 6. p. iii. 770.
3. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. TA. ii. 9. The words within the brackets are not omitted in TA.
5. Quoted by SRV. I. 70. 6. p. i. 333.
6. RV. X. 98. 7.
8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
9. cf. BD. VIII. 8 B.
10. See N. 12. 8-22.
11. RV. X. 88. 11; cf. N. 7. 29.
2. 14.  |  52. नेपण्डुककाण्डम् | [नमः]

आदिल्य दानुषस्पतिः

दानपति | अथापि सितसैयकस्

प्र संभृत मतिं अभु प्रवर्श्युन्यम् आदिल्य शिशृंगिति वितेन

इयः निगमो भवति | अथापि वरणसैयकस्

अर्थं बुय्यामिदिवः वृत्ते तत्

वर्तसिद्धि कर्मनाम | निद्राृत्कमः वायुयत्वति सतः | इदमपैतिररत्नमेंतसादेव वृष्णोतचित्त सतः | असरसम् वर्तमात्रस्ये | यद्राण्यादृश्यन्ति शतिरमम् || 12 ||

स्वादिक्यो भवति | सु अरानि | सु इरानि | ज्ञुतो रसायन | ज्ञुतो भास्व | योतिपाम् | ज्ञुतो भास्वति वा | एतेन चौविश्वायता | यूक्षीरामिदिक्यो भवति | प्राप्तितां एवं वर्ण हृदि मैलहः | संस्करण रसायन | संस्करण भास्व योतिपाम् | संस्करण भास्वति वा | अथ चः | संस्करण योतिजसिंहिः | पुष्पयुक्तः

नाट्य आदिल्यो भवति [नेता रसायनां] नेता भासाम् | योतिपां प्रणयः | अथ चः | कम्पित सुखनाम् | तप्तार्थिनिः प्रतितिपयंति

त वा अरुपं लोकं जमये व कि न नाकतभः

न वा अरुपं लोकं जमये व किन्न सानुमृतम् | पुष्पयुक्तं रावण तत्र गच्छनिति

मूर्तिनाथीक्यो माक्षिति | गमरणिति रसायन | गच्छ्यात्मन्तरितिः | अथ चः | यत्युन्धित्वा अधिकूर्वं गता भवति | यथास्य योतिपिणि गच्छनिति | विशेषार्थित्वादीन्दुम् भविनि | आविष्कर्यो रसायन | आविष्कर्यो भास्व योतिपाम् | आविष्कर्यो भास्वति वा | अथ चः | आविष्कर्यो योतिजसिंहिः | पुष्पयुक्तः

नमः आदिल्यो भवति [नेता रसायनां] नेता भासाम् | योतिपां प्रणयः | अथ चः | वन एवं श्याम्रियतिः

1. RV. I. 136. 3; II. 41. 6; SV. 2, 262.
2. RV. III. 59. 2.
3. RV. I. 24. 15; VS. 12. 12.
4. दृश्यादृश्यं सतः: Durga and Bib. Ind.
5. वैद्यनिदिकमः वायुयत्वति सतः: Durga and Bib. Ind.
6. Cf. SRV. I. 112. 5; 148. 1; VII. 10. 2. pp. i. 488; 650; iii. 25.
7. Cf. SRV. IX. 83. 3. p. iii. 734.
8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
9. The quotation is untraced. Cf. SRV. I. 125. 5. p. i. 569.
10. गति: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; and Roth, edition.
11. विद्व्या: C 3; विद्व्या: W 1.
अतिष्ठतीनामविशेषणानां काठानां मध्ये निहितं शरीरसः।

कृत्रिमनीयं विंचर्यापि दीर्घं तम अर्शयुदिन्द्रशुःः।

अतिष्ठतीनामविशेषणानास्मात्स्थाप्याः काठानां मध्ये निहितं शरीरं मेध:। शरीरं स्थापते:। शराशापेऽ। कृत्रिम निर्णयं किंचर्यात विजन्यान्यां श्रद्धत:। दीर्घं द्राघिते:। तस्मात्नोते:। आशयन्द्रशीते:। जिन्दिन्द्रशीता:। अन्य च ज्योतिषय सिद्धांशकारस्यो वर्धकस्य ज्ञाते।

तद्वियमाणेन युद्धवाणीं भविष्टं। अहिवृत्य खलु मच्छवाणीं ग्राहणावाह:। विदुध्रा शारीरसः भोतांश्च निवार्याश्चाक। तस्माद हेतु वस्मन्नत्र आप:। तदविभ-वादिविश्वमेधति॥ १६॥
The text seems to be corrupt. I propose to read उपा: for राहिला; this will make the line intelligible.

1. RV. I. 32. 11.
2. Cf. BD. V. 166.
3. तत्ति C 4, Mi, W 1, W 2.
4. Cf. TS. 11. 4. 12. 2. स इमांहो-कानृयोगोत्तरं यदिमांहोकान्योगोत्तरं तद्धुरडव दुरूपवम्.
5. All the three quotations are un-traced. The passage: दुरपिवी विज्ञाप्तये त्रिपी in quoted by SRV. I. 32. 11. p. i. 170; Cf. also I. 124. 10. p. i. 566.
7. प्रमर्ययति……हरणिः is quoted by SRV. III. 34. 4. p. ii. 249.
8. Cf. BD. iii. 9.
9. योद्धना C 3, C 5.
11. Cf. BD. iii. 8. Dawn is a kaal i.e. 16th portion of night.
12. RV. I. 113. 1; SV. 2. 1099.
13. The text seems to be corrupt. I propose to read उपा: for राहिला; this will make the line intelligible.
14. इद्दे अनेंदु……न्यायम् is quoted SRV. I. 113. 1. p. i. 496.
समान्तमां । अनुचर और चर्वा । चर्वा आमिनाने ।

सदाभाग्य समुपपुर्ण । वर्णनां । गोविन्दे विद्यालयकारणम् । स्रुवमयस वर्तमान । साहाय्यात् । गस्तगाट । सदाभाग्यात् । वन्यश्वासते । अद्वितीय व्रणों क्रृष्ण नरणायणाय: क्रृष्णवर्ण्याय नामादित्याय:। कृष्णाः क्षणां:। निश्चलों वर्णों:। अथवा संस्कृतित । समान्तमां । समान्तमां अरुण । अरुणिष्ठो अरुणाः। अरुणी। [अनुभवया-विवि]। इत्यत्त्वात्रभिषंपराय दाच वर्णाः चर्वा । तें पव दाचो । दौनातु। अरुण वा दाचा चर्वात्स्वा । संह चर्वा दौलत सयाद। आमिनाने।[अनुभवया।। अन्योन्यसाध्याद्रम कुर्वण ।

अहं नामुच्युनिवाणनि ज्ञाता । अहं: कसाल । उपाहरणकस्यनल कर्माणि। तत्संध्य निर्पादो सबिते वैष्णवगीयायमुचि।॥ २०॥

अहं वृक्षा नगरस्वरूपं न वि रत्ना त्राणको वैयामिना।

बैशाखो जालमाना न राजावानिरुद्यानिग्रहितमानिन।॥

अहं दौस राजन नु:। नरकुच चार्जुनमु । निवन्तीते रजनी वैयामिनिविद्यायाप्रदेशसमितिः। वैश्वासरो जालमान इव। 

उत्क्रमितत:। सवं मां ज्योतिलालो राजा। आहार- 

प्रभास्यो निधिता।

तेजनामानानुसारप्राणित्वता । मेघ: कसाल। महादीति सत:। आ। उपर। उपर इवतावाय साधारानात्मकेन प्रवत्नमानसी।।

उपर उपरो मेघो महादेव। भविति। उपरमतेष्यिन- 

प्रभागमित। उपरता अप दित्वा वा तेपापणां भविति।॥ २।॥

बैशाखो मानेद्वृत्रम अंतित्राक्षनां उद्धयनन।

वर्णतायनिति प्रकाशो अंतित्राक्षनां उद्धयनन। 

प्रत्यैतस्फि प्रवृत्तीमन्नुषा हृ ब्रह्म महत: पुरापर्म॥

1. RV. I. 113. 2.
2. Cf. SRV. VI. 64. 1. p. ii. 865.
4. Cf. SRV. I. 35. 2; 123. 2. pp. i. 186, 557.
5. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
7. The passage स्वाहला...कृष्णे is quoted by SRV. I. 113. 2. p. i. 497.
8. RV. VI. 9. 1.
10. मेघपत्तिं 4, W 1.
11. RV. X. 27. 23.


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cf.

SRV.

27.

IV.

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C

5,

M

3,

Mi,

W

1,

W

2.

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cf.

SRV.

I.

li>3,

2.

p.

557;

j

VI.

72.

1.

p.

ii.

8*3.

V.

Omitted

by

BK,

C

1,

C

5,

Kn,

M3,

Mi,

R

6,

R

2,

W

1,

W

2,

W3.

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cf.

SRV.

III.

22.

4.

p.

ii.

194;

omitted

along

with

pur"yatra

by

Durga.


7. See N. 11. 25-27.

8. paravataram* M 1.

9. RV. VI. 61. 2.

10. sR^ru;o G.

11. Quoted by SRV. I. 128. 3. p. i. 580; Cf. also II. 23. 7. p. ii. 65.

12. ssmu;na:miti M 1, M 2, W 3; is omitted along with va by C 3; ssmu;na

93.

va

durga.


14. Omitted by BK, C 4, C 5, Kn,

M 3, Mi, R 4, R 6, W 1, W 2,

W3.

15. BK, C 4, C 5, Kn,

M 3, Mi, R 4, R 6, W 1, W 2,

W3.

16. tAshak<

17. tShrih<

C 3,
२. २६.] ५६. नैयायकाण्डम्। [ विश्वामित्रेतिहासः

विश्वामित्र: सत्यसिद्धः सत्य संस्कृतम्। सर्वं संस्कृतम्। सुधा: कल्याणेऽधाने। पैजान: पिजजनयः पुजः। पिजजन: पुजः स्थानीयजयो वा। अस्मिः कायपकतिः। स वितम् गुरुविवाहारयाः। सम्प्रदायायो। अनुसूचिते। स विश्वामित्रो तर्कस्फुर्ताच। गायत्र भवनेति। अधि चिनति। अधि बहुतः। तदृश यत्र छिन्दपरिधातृत्व: यावप्रस्तावः। अधीतदृष्टान्तः। ॥ २५ ॥

रघुचे में वचने मोम्याय कतारीपर्यं मुहूर्द्वेषः।

प्र सिन्धुमच्छा ब्रह्मवी मनोपिवोष्युद्वेषः कुशिकश्च सूतः।

उपरमध्ये में वचने मोम्याय सोमसप्ताविने। कतारीपर्यं या। कतिम्यु-रक्खाम। प्रश्नोऽभवति। मुहूर्द्वेषेण सिरीचनावेषेण। महूर्द्वेष छिन्दः। कन्तु परिगतेन कर्मः। महूर्द्वेष्ठः वा। कालः। यावदभिर्भवेन वेतति। अभिभावकमक्षणं सम्बन्धः। क्षणः। क्षणोऽभवति। कालः। कालः: कालपन्याकिरकर्मः। प्रासायदास्माच्छु। ब्रह्मवी महत्या मनोपिवो भवति। स्थुत्या प्रश्या सावधानाय। कुशिकश्च सूतः। कुशिको राजा वानूवः। कोशावते: शस्त्रकर्मः। क्रंशते: स्वायत्कादायति कर्मः। साहुः विचोः। शक्तिताःरथारथातिमिति वा। तदः अर्थः। ॥ २५ ॥

इत्येक्षो अन्यो अर्द्ध भवाहारवाहनवृङ्ग परिधि नदीनाम।

देवोन्यात्सिद्धिता सुप्राणितस्स्य वृं तिस्वे याम उर्वः। ॥

इत्येक्षो अस्मां अर्द्ध भवाहारवाहनवृङ्ग परिधि नदीनाम।

देवोन्यात्सिद्धिता सुप्राणितस्स्य वृं तिस्वे याम उर्वः। ॥

1. Cf. SRV. I. 63, 8. p. i. 313.
4. RV. III. 33, 5.
5. Cf. SRV. I. 2, 8. p. i. 3.
6. प्रस्त्राणुं C 3.
7. कत्युत: is omitted by C 5.
8. सूत C 6, M 1, M 2.
10. RV. III. 33, 6.
11. वाहः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. पण्यथेन C 4, M 3.
13. cf. SRV. I. 22, 5; III. 54, 11. pp. i. 115; ii. 309.
14. The passage कल्याणाविन्नम्...पुनर्यिनिति is omitted by C 4.
15. cf. SRV. III. 33, 6. p. ii. 244.
16. उद्यथ BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
17. उद्यथ...कीण्वावः: is omitted by Durga.
The following passage is added after क्रुड्युक्तः by C 5: वाजी क्षिप्रिणि दृष्टप्रणति श्रीवायर्य श्रुध्दा अपि कृष्य आसारिः।
क्रूड्युक्तः दृष्टिका अन्तः स्त्रीलिखितत्थ्यामङ्कङ्गुः यान्नाक्षरं।
अपि स वाजी केवलिकाः। क्षेषणम् दूर्ज्ञमङ्कुः द्विकाः। श्रीव्यायां ब्रह्मः।
धीवा तिरित्वाः। गृहाण्यते || श्रीव्यायां अपि कृष्य आसारिति व्याख्यातमः।
क्रूड्युक्तः कर्मः वा प्रश्नां वा || अतुसंत्वितवतः। तनते: पूर्णया प्रकृत्वा
निगमः। पथमङ्कुः पद्धा कुटन्तः भन्ते:। पद्धते:। पद्धते:। पद्धते:।
अकृङ्कुः। आपनीफळदिति फणितेत्तैवर्तकः।

dhrotrāṇya-vīrōṇyā-vāṣṭhāna-yātābhāṣṭhāne sahā-charyānaṇaṁ।

व्यञ्जनकमयं उत्तरे धातवं पक्षाव
तावमेयोत्तराणि ज्ञठतो नामैदियानि यामि। ॥ २८ ॥

इति दितीयोऽध्वः।

1. RV. III. 33. 10.
2. cf. SRV. III. 33. 10. p. ii. 246.
3. cf. BD. ii. 56.
4. RV. IV. 40. 4.
5. cf. SRV. IV. 40. 4. p. ii. 458.
6. The following passage is added after क्रूड्युक्तः by C 5: वाजी क्षिप्रिणि दृष्टप्रणति श्रीवायर्य श्रुध्दा अपि कृष्य आसारिः।
7. cf. SRV. I. 123. 8. p. i. 560.
अङ्ग निर्विच्छन्नमोक्ष रक्षेन विद्या ह व अंधात्मा।

निर्विच्छन्नमोक्ष में चक्रायं सं शिरं।

हिरण्यामान्यां किम्बि यथेऽनि?

वासु श्री देवं देवं श्रीमान्ताने श्रीमान्तानी नि देवं।

सन्निश्चित क्रम देवानां माते वृज्ञामानीयं।

शृण्मिबि र्मच्छ्वं म इन्द्रो असानाते।

कारणां यथाविश्वासवतः।

॥ इति नित्येऽपि द्वितीयोपम्यः समासः॥

Small figure on this page represents the corresponding section of the second chapter of the *Nirukta*. 
II. अथ तृतीयोऽध्यायः ||

कर्मनामान्युत्तरणि पद्धतिःति:। कमी कसातु। किर्त्य इति रति:।

अपत्यामान्युत्तरणि पद्धतिः। अपद्यं कन्या:। अर्पितं भवित। नानेन
पतिःति:। तदृ यथा जनायतु:। र्ष्टी। एवमध्यि र्वचा उद्वाहिरिष्याम्। || १ ||

परिपूर्णं द्वारपण्यं रेत्त्वं नित्यसत्यं रायः। पतिः स्याम।

न श्रव्ये अशे अन्यासतृम्स्त्वन्यान्यस्त भो पद्यो वि दुष्कः। ||

परिपूर्णं हि नोपसत्त्वस्य। अर्णस्य रेत्त्वं। अर्णोदपणां भवित। रेत्त्व
इति धन्यानाम। रिच्चि प्रयत। नित्यसत्याम्य। पतिः स्याम। विच्छिन्ने च र्नस्तं।

न श्रव्ये अशे अन्यासतृम्स्त्वन्यान्यस्त मान:। पद्यो विदुष्कः।

तत्स्योऽच्च भव्यसे निशेषःनायः || २ ||

न हि ग्रह्माचारणः। सुश्रुशोऽवद्यदायोः। मन्नसाप मन्नवा उः।

अधं सिद्धोः। पुरुरित्स पुस्ता:। नो वायस्य:।

न हि महात्वः अर्णः। सुश्रुशोऽन्नम्बर्यिः। अन्योदयः। मन्नसापः। मन्नवः।

समायया [पुजः] इति। अध अ: अक्ष:। पुरुरित तद्देव यथे आयते। भवित। अक्ष इति
निवासास्मातः। गद्द:। वाजी खेजनः। अपिष्कारां:। सप्ताहः। नवज्जातः।

एतेऽक दुहसुधियाचय उद्वाहरस्ति। पुङ्गस्याच इत्यतेकः || ३ ||

1. of Manu. IX. 138; Viṣṇu, XV. 44.
2. of Manu. IX. 32, 35-41. The diametrically opposite view is
given IX. 48-54. cf. also Vas. XVII. 6-9; 63-64; Ap. Dh. II. 13. 6-7; Ga. Dh. XVIII. 9-14.
3. RV. VII. 4. 7.
5. of SRV. VII. 4. 7. p. iii. 14.
11. अभेदः Durga and S'ivadatta's ed-
tion. cf. BD. IV. 110-111.
The quotation is untraced. cf. Mr. 4. 6. 4; 4. 7. 9: यस्याः रङगिति न द्राहमयं समालयनं द्वायाद्व। संयोगयादाद।

Durga gives the quotation in the following manner: यस्याः परास्यिनि न द्राहमयं तस्यात्म खियात यस्याः परास्यिनि न द्वाहसंमुद्र।

Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

cf. AV. 1. 17. 1.
अभावपूर्ण द्रव्योपयोगार्थं संस्तनकर्मं पिपुलद्रान्तं इत्यतः। इस्त्रालुक्याय अनीवेहि आपसिकः। तस्योत्सर्य भूयसेति निर्मिचनाय || ४ ||
अभावाद्युपत् पुंसं एत्तति प्रतींची गत्तिश्रविति सन्नये धर्मानामः।
जायेत् परले उत्तरी सुवासा उगा हृदेल्य नि सन्तिते अष्टः। ||
अभावाद्युपत् पुंसं: पिनुनेनविकाली संस्तनकर्मं पिपुलद्रान्तं नै पतिमः। गर्भार्थोपहिरो भवति।
सं तत्र यातुना यापतिका साहित्यति। तां तत्रात्मकायं भवति।
सा रिष्यबंधते इम्मानसंबंधयोऽसि गर्तं उच्यते।
गुरुः: अप्रूपः भवति। इम्मानां इम्मायममः। इम्म शरीरमः।
शरीरं श्राणाति। श्राणातावी। इम्मु होम। ईम्म ध्रिंतं भवति।
इवो दुनातेव। तीवरतेव।

नेत्रपर्यवेक्षकुत्यं युज्वरसाभिप्रेयं वेततः: सालभायको रगमानः।

इवपि निगरो महति।
रयोऽथ गतं उच्चयते। ग्रांताति: स्थूलित्कर्मं:। इत्यतं यानमः।

आ रैवविल वहण भिंत्र गर्तेवः।

इवपि निगरो महति।

जायेत् पत्ये कामसमाना सुवासा इतुकालेपुरूर्वं हुसनेव दस्तान्विभुजुते

रुपाणीति। चतुस्त उपमा:। नानाश्रियूपचब्बत तोडः बाण तद भैवति।

इस्त्रालुक्याय उप्ययाम्प्रतिपेधेः: प्रत्यक्षः। पिनुनुमु नुमु:। पिता वचं

इतिप्रात्याया रेतः: देवेक प्रार्ज्ज्यति। संविधायसामान संस्कृतं महसेति।

अथैतं जाम्य रिष्यप्रतिपेधं उदाहरसीति। ज्येष्ठ पुरिकायों इह्येवो || ५ ||

2. RV. I. 124. 7.
3. Omitted by C 2, C 5, C 6, M 1, M 2, M 3, W 3.
4. वायुणाय. BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
5. दानिलाय. SRV.
7. तबायसार्पिन्त C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
8. cf. SRV. I. 124. 7. p. i. 565.
10. The quotation in untraced.
12. RV. V. 62. 8.
13. उत्ता is omitted by C 5.
14. The quotation is untraced.
16. cf. BD. IV. 111: रिष्यवसु तुहिवाति

17. cf. Manu. IX. 134.
न जामये तान्वो रित्वथमारूह चुकार गर्भी सानितृसिधान्तमृ।
यद्वी मात्रो जनयत्व विहिलमयं करती सुक्रुकालीनयु झुन्धनृ।

न जामये भगिचे। जासिरचे या जनयत्व जामपत्मृ। जमतेवये स्वार्थः
कसां। निगमनमाया भवति। तान्वे आत्मजः पुञः। रित्वथ प्रारिचतः प्रादानः।
चाकरात्रान्तर्गतिहीरानीमृ। सानितृसिधात्राह्या। यद्वी मात्रो जनयत्व।
वाह्य पुरुषमृ। अवांदे च सतिमृ। अन्यतः सान्तानकता भवति पुमान्त्रायादः।
अयत्वरो विद्विधीता जासिः प्रदीयते परसे ॥ ६ ॥

मनुष्यानामान्तसिधाणिः पश्चाविन्दति।

मनुष्या: कसां। मत्वा कामणी सीव्यनि। मनस्यमानेन सुण।। मनस्यति:
पुनर्मनस्तीभावे। मनोरपयथमृ। मनुषयो या।

ततः पश्चान्या हद्येतः निगमा भवति ॥ ७ ॥

तद्वध वाचः प्रथमम मंसीय मेनाशुरो अभि देवा असाम।

ऊर्जैर उत यज्ञियाः: पश्चान्या मर्म होमें जुपवुक्तमृ।

तद्वधाचः परम मंसीय मेनाशुरानसिधापेक्ष्यम देवा।। अकुस्ता अकुस्ताः।
स्थानेर्थसता:। स्थानस्य इति वा। अयि वा युरिति प्राणानाम। अस्तः शारीरी
भवति। तेन तद्वधः।

सोदेनानुवतत तत्व दुराण्य दुरामृ। असोदेनानुवतत तद्वधांनामसुरामृ।

इति विषिष्टयते।

ऊर्जैर उत यज्ञियाः। अभावाव यज्ञियाः। ऊरित्यनाम। ऊर्जयतीति

1. RV. III. 31. 2. cf. BD. i. 57,
   where it is quoted as an example of denial.
2. अनिविन म 3; अनिनमो C 4, C 5,
   जङ, W 1, W 2.
3. असाम C 5. cf. A B. 7. 3. 1.
4. तान्वा M 3, Mi.
5. cf. BD. ii. 113.
6. चादु ह C 1, C 3, M 1, M 2. R. cf.
7. अनिविन सर्व. loc. cit.
8. cf. SRV. III. 31. 2; I. 123. 5;
   pp. ii. 227; i. 558. cf. अयि हि कन्या
   प्रस्तीय पुरा S'ak. IV.
9. अकुस्ता C 5;
10. होरारवेश C 3, M 3.
11. RV. X. 53. 4.
13. Cf. TB. ii. 3. 8. 2. 4. तेनाशुद्धाशुरान
   मधुन तद्वधारणानामसुरामृ।
14. वरसासा C 5.
पत्तार्श्च जनययत निश्चः

पश्चानीनयाः विशा। पश्च पुक्का संख्या। हृद्वन्युक्तकेष्बविशिष्या।

धार्माकान्तरराणि ब्राह्मण। वाहु: कसात। प्रवाहत आयां कर्मणि।

अहुलिकान्तराणि द्वाबिंदति। अहुल्य: कसात। अग्रामसिन्यो भवन्ति
वा। अग्रामसिन्यों भवन्ति वा। अग्राकारिण्यों भवन्ति वा। [ अग्रसारिण्यों
भवन्ति वा ] अहुल्या भवन्ति वा। अहुल्या भवन्ति वा। अष्टमेय्यान्वित
स्थु:। तासाध्य: भवति। इ ॥

दशांविनिभ्यो दशक्षेप्यभ्यो दशस्योक्तभ्यो दशियोजनेभ्यो:।

दशोपरिभ्यो अचेताजरेभ्यो दश धुरो दश युक्ता वह्रहः। इ॥

अवननो द्वृत्तत्वो भवन्ति। 'अवन्ति कर्मणि' कक्ष्या: प्रकाशयति कर्मणि।

योक्ताणि योजनान्ति व्याख्यातमुः। अभिशयो भुवनेति कर्मणिः। दशापुरो दश
युक्ता वह्रहः। ध्रुविपुस्तियो धृपतित्व:। इत्यम्पीति धृपतित्वः।

विहिन्ति वह्रेः। धार्यते। इ॥

कन्तिकर्मणि उत्तरे धातवोधार्यः।

अहुलिकान्तरराणि वार्तातिः। अष्टमेय्या अनातं शूलभ्य:। अचेतोः।

अतिकर्मणि उत्तरे धातवो शूल ॥

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1. Cf. BD. VII. 68; cf. AB. III. 31. 5.
2. Cf. BD. VII. 69—72; SRV. I. 89. 10; VIII. 32. 22; pp. i. 899; iii. 290.
3. Omitted by Durga. निपाहतिः is added by C 1.
4. RV. VIII. 63. 7.
5. पश्चानीनया C 1, M 3.
7. अनुष्ना BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
8. वायुः भद्रारुपः. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, S, R. 5. Roth.
9. RV. X. 94. 7.
12. विहिन्ति C 3.
13. वहे C 5.
बलनामानुयतन्त्रारण्याविविधतिः। वर्ष कसातः। वर्षं भरे भवति। निभनेः।
धननामानुयतन्त्रारण्याविविधतिरेः। धनं कसातः। चिन्तातीति सतः।
गोनामानुयतन्त्राणि नवः।
कृत्यतिकम्यानं उत्तरे धातवो दुः।
बौधनामानुयतन्त्रायेकदाः।
गतिकम्यानं उत्तरे धातवो ज्ञानवद्वेदम्।
शिष्णुनामानुयतन्त्राणि पद्मविविधति। श्रियं कसातः। संक्षिप्तो निबध्य।
अन्तिकानामानुयतन्त्रायेकदाः। अन्तिकं कसातः। आनीतं भवति।
संयोगानामानुयतन्त्राणि प्रदुःखवारिष्टतः। संमाम्; कसातः। गंगमनाण्या।

cगंगरणाण्या। संगती आरामविविधति वा।

तत्र खल्ल स्वेतस्य निगमसंपवति ॥ ९ ॥
अभी दुः देशनिमोहानि असि निश्चितम्री दा किमं यथः करति।
खले न पर्याप्तति हनिम भूरि कि मा निन्दनिति श्रवोधनिन्द्राः॥
असिमिवायांस्यमक्षेत्रं। असि निपहमां। सप्लानसमिवासि। तौ कि
मा श्रयः। कृत्वन्ति। एक इतः संस्था। तौ कृत्यतरा संस्था। अभस्तीतिमता संस्था।
चत्वारस्थिततामता संस्था। अभिवशोते। नव न वननिया। नावाता वा। दृष्टा वस्ता।
दशायो वा। विद्यातिभिर्निवेदः। शरं दंशादशः। सहसं सहसन्तु। अमरुं अमूर्वं निद्रेणे तत्तद्भवतम्।

अभिवेदे मैयो भवति। अरणमस्य। तवः। [अभिवेदे] अभिमानातीति वा।
अभिमानमहत्वत्वति वा। स यथा महासवहद्विति वर्षस्तिदिवेभूतः। खेले न पर्याप्तति
हनिम भूरि। खल्ल इति संस्कारननम। खल्लेवा।
स्वल्तेवा। अयमपीतरः खल्ल पत्सनादेव। समास्क्रोऽभवति। कि मा निन्दनिति
श्रावेऽनिन्द्रा। य हर्दू न विचुः। इह्रो हाहमसिः। अनिन्द्रा इतर इति वा।

1. द्वाराविवात सत्सम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
2. निःशङ्का C 6, M 1; निःशङ्का C 3; निःशङ्का: C 4.
3. RV. X. 48. 7; cf. BD. I. 49.
5. नावाता C 6.
6. दिशायो C 3.
7. Omitted by C 5.
8. निःसुतं: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
9. अभिवेदुं C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
11. खल्लेवा रोथ.
12. निःसुतं: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 6, S.
ध्यासितकर्माणि उत्तरे धातवो दश। तत्र है नामनी आक्राणि आश्रुवानः।
आपान आमुवानः।
धधकर्माणि उत्तरे धातवादयानिःकृत्। तत्र वियात इत्येदृश् वियात्यति इति या। वियात्यति या।
आश्रुवानः महैसे।
आश्रुवानम्। [खिंदें खिंदयेः]
तत्तदिव्यनितकवचयोः संख्यकर्मः। तात्तदिव्यनितिः सतः।: 10
तयाः वयं सुधृंधो व्रहणस्यते स्पाहि वस्य मुनिध्रा दंशीमहि।
या नो दूरे तात्तिनो या अरात्योगिः सन्ति जुम्भया ता अदूराः।
तयाः वयं सुधृंधविषय व्रहणस्यते स्पाहिण्यानि वस्युनि मुनिध्रेष्या आद्वीमहि।
यात्रा नो दूरे तात्तिनो याज्ञानिनेखि। अरात्योगिव्रहणकर्माणि वा। अदूराम्बा वा।
जम्भय ता अनमसः। अम् इति रूपनामः। आयामातिः सतः।
विख्रूताविवनस्तिः शाक्यपूणिः। सा हृवतात्यति। दूराच ददयते। अपि
तिख्रूताविन्यासमेवायामिष्टं स्यात्।
दूरे चितस्नाचनिवंदिष्टविनिः रोचिः।
दूरे।5पिस समानित इत्य संदययत्स इति।
वञ्जनानामनुष्यस्तरणप्रकरणम्। वञ्जः क्षतात्। वेंज्ञातिः सतः। तब कुल्स
इत्येतुत्तमु ददयते। कपिः कुस्सो महविः। कतरी सतोमानामितीपमांियः। असत्वः
धधकर्मेऽव भविः।: ततः इत्यः।// गुण्य जानिनेति।
पंध्रयकर्माणि उत्तरे धातवादयात्तवः।
ईतिधातवानुष्यस्तरणाणि चावारि। ततेन इत्येतुत्त मनिः पंध्रयेनिः वा। मनिः
तमनेऽपििवयिनिः सतः।: 11
वया। सुपूणा। असुरतस्म भागमन्मेऄपिः विद्याधिः सर्निः।
ध्नो विख्रूत्य वृवनस्य गोपः। स मा धीरः पाकमत्रा विवेरेः।

1. RV. VIII. 17. 12; AV. 20. 5. 6.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, Durga.
3. तत्तदिव्यनितकवचयोः संख्यकर्मः।
4. तात्तदिव्यनितिः सतः।
5. RV. II. 23. 9.
6. Cf. SRV. II. 23. 9, p. 56.
7. RV. I. 94. 7.
9. व्रहणिः कुल्स C 4, C 5, M 3, Mi, W 1.
10. अत: C 1, C 6, M 1, M 2.
11. Cf. SRV. I. 11. 7, p. i. 78.
12. RV. I 164. 21; cf. AV. 9. 9. 22.
यत्र [ सुप्रभा: ] सुप्रभात आद्याकर्मम्; अभुतस्य भागमुद्रकस्य। अनिस्पन्तो वेदेनामिन्द्रस्वरतिति वा। अभिमयन्तिति वा। ईश्वरः संवर्यं भूतानां गोपाभितादिति:। स मा धीर: पाकम्प्रा विवेकशाति। धीरो धीमानु। पाक: पक्ष्यो भवति।

विषयक्रम आदिदिरः।

द्वारकस्य प्राप्तिकारण: भवति। द्वारकस्य तमः।

अथाध्यायम्। यत्र [ सुप्रभा: ] सुप्रभात आद्याकर्मम्; अभुतस्य भागम्य श्रानस्य। अनिस्पन्तो वेदेनामिन्द्रस्वरतिति वा। अभिमयन्तिति वा। ईश्वरः संवर्यं गोपाभितादिति:। स मा धीर: पाकम्प्रा विवेकशाति। धीरो धीमानु। पाक: पक्ष्यो भवति। विषयक्रम आन्तं। द्वारकांगतिमात्रेः॥ १२॥

वहनामान्य्युत्तराणी आद्नादा। वहन: कसात्। प्रभवातिति सतः॥

हस्तान्यामान्य्युत्तराणायकाः। इतिव इस्ते:।

महानामान्य्युत्तराणी प्रश्नविशेषति:। महान कसात्। मानेनामान्य्युत्तराणी धारक्यूँ।। मन्त्रीनियो भवतिति वा। त्तद वयक्तिश्च विवेकश्च इत्यते चैव वहनेयो साध्वायसात्।

गृहामान्य्युत्तराणी गृहान्तिशैति:। गृहाः कसात्। गृहान्तिति सताम्।

परिचरणक्रमेन उसरे धात्वो दु:।

सुप्रभात मान्य्युत्तराणी बिशेषति:। सुप्रभात मान्य्युत्तराणी पोडः। रूपं रोचते:।

प्रश्नामान्य्युत्तराणी दु:।

प्रश्नामान्य्युत्तराणायक्यदः।

सत्यामान्य्युत्तराणी पंड्र:। सत्यं कसात्। सत्यं तायते। सत्यम्प्रव भवतीति वा।

अथा उत्तराणी पद्धानि पद्यतिक्रमाणि [ उसरे ] धात्ववायतिभूततिति च।

नामान्यमात्राः।

नवोत्तराणी पद्धानि सन्ध्यस्वमासानासान:।

1. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. The quotation is untraced.
5. अनिस्पन्त सुप्रभा: भागमुद्रकस्य। अनिस्पन्तो वेदेनामिन्द्रस्वरतिति वा। अभिमयन्तिति वा। ईश्वरः संवर्यं भूतानां गोपाभितादिति:। स मा धीर: पाकम्प्रा विवेकशाति। धीरो धीमानु। पाक: पक्ष्यो भवति। विषयक्रम आदिदिरः।

6. भ्रमन्याम ३.
7. मान्त्रीनियो ३.
9. प्रश्नाम और।
10. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
11. Cf. Skt. X. 50. 5. p. iv. 152: तत्थापि हिंको नुक्किचार्दौनि नवोत्तराणी पद्धानि सन्ध्यस्वमासानासान:।
अथ निपात: पुरस्तादेव व्याह्याता: यथेष्टित कमीपमा।
यथाः वालो यथा वने यथा समुद्र एण्जित।
आर्जनिती अथायो यथा।
आत्माम यथ्यथा नद्यति पुरा जीवऽग्रन्नमि यथा।
आत्मातेतेऽयो अथवाः। अपि वात इव स्यात। यावद्व व्यासिंभृत इति।
अथिनेन ये आर्जेत शुकमवऽवसः।

1. RV. X. 4. 6.
3. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
4. यहत: क्रोति पापकसिति Durga.
5. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
6. RV. X. 40. 2.
7. विष्वानात्रेति S'ivadatta's ed.
8. प्रत्यक्षिता: S'ivadatta's ed.

9. सुहः. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. and Roth's edition.
11. RV. V. 78. 8.
12. RV. I. 50. 3; AV. 13. 2. 18; 20. 47. 19; VS. 8. 40.
13. RV. X. 97. 11; VS. 12. 85.
14. RV. X. 78. 2. According to Durga some Mss. do not read the quotation thinking that na is already explained: दुर्मद्रासो न शुरायाम् see N. 1. 4.
1. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
2. RV. I. 41. 9.
3. विद्वृत् is omitted by Kn, and Sayana.
4. Cf. SRV. I. 41. 9. p. i. 217: चतुर्भिद्वादिभिषेकादि विद्वृत्त।
5. Fragment of RV. X. 11. 6; AV. 18. 1. 23.
6. Cf. PMbh. जत्रवतीति जारः। जीर्ष्यति तैत्तिरः। vol. II. p. 147.
7. जार C 4, M 3.
8. RV. VI. 55. 5.
9. पुष्पेश्वरेऽति W 2; oment C 4, M 3.
10. RV. VIII. 2. 40.
11. Cf. S'f. VI. 2. 1. 4: चन्द्रायणात् च।
12. RV. II. 35. 10.
13. चर्य ।
14. RV. V. 44. 1; VS. 7. 12.
15. ग्रह।
1. The quotation is untraced. Mss. of the longer recension do not accent the passage.

2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

3. RV. I. 45. 3.


5. Cf. SRV. I. 44. 6. p. i. 225.


7. Cf. AB. iii. 34: शेषारा आसांने दिवसहेतने.

Cf. SRV. I. 1. 6; 127. 2; X. 62. 5; 67. 2. pp. i. 27, 574; IV. 166, 206.

8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.


10. भृजासाह: W 1.

11. Cf. SRV. I. 45. 3. p. i. 229.

12. धिश्वत्रोऽपि...विशिष्टिध्यम is omitted by PMbh. हिले: सिंह.
Roth's and S'ivadatta's edition.

Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

Cf. SRV. I, 126. 3, p. i. 571.

Cf. SRV. I, 104. 1, p. i. 457.

RV. VIII. 4. 3; SV. 1. 252; 2. 1071.

RV. X. 133. 1; AV. 20. 53. 2; SV. 2. 1151.

Cf. SRV. I, 31, 6. p. i. 160.

Cf. BD. IV. 3.

RV. I, 126, 7; cf. BD, IV. 3.

1. अप्रासंख्य is given as a variant by Durga.
2. Cf. SRV. VI. 75. 9; VII. 104. 21.
3. RV. V. 75. 7.
4. RV. VII. 104. 21; AV. 8. 4. 21.
5. Cf. SRV. L 72. 4; 147. 2; V. 61. 8; VI. 33. 5. pp. i. 340, 648; ii. 639, 777.
7. RV. I. 147. 2; VS. 12. 42.
8. Cf. Ms. ii. 9:

देवाश्र वा भस्मालास्पर्शन ने से देवा आश्चर्यमेंदु: |

10. Cf. SRV. I. 166. 11. p. i. 728.
11. Cf. Tait. B. I. 5. 2. 5, 6: अछु श लोके नक्ते तथाक्षराणां नक्त्रव्यं। देवगृहा वै नक्त्राणि । यथा वा इमालि प्रबंध्यायैक्षराणि तासि नक्त- राणि।
12. Quotation is untraced. Cf. Tait. Br. II. 7, 18. 3. देवगृहा वै नक्त्राणि।
14. RV. I. 24. 10.
15. RV. IV. 7. 3.
1. RV. IV. 19. 9. It is omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
2. RV. VIII. 102. 21; VS. 11. 24.
3. RV. VIII. 45. 20.
5. Vs. 29. 1.
6. RV. VIII. 45. 20.
7. Cf. SRV. VIII. 45. 20. p. iii. 432.
8. KS. 9. 7; cf. VS. 3. 61.; S'B. 2. 6. 2. 7; TS. 1. 8. 6. 2.
10. VS. 29. 1.
11. RV. VIII. 45. 20.
12. RS. 1. 260.
13. Vs. 1. 260.
14. MS. 1. 9. 4: 134. 8; KS. 9. 9.
15. Cf. SRV. IX. 113. 4; X. 95. 4. pp. iii. 829; IV. 310.

IV. 34. 7; V. 43. 6. pp. i. 260, 679; ii. 445, 558.

10. is omitted in the passage quoted by SRV. I. 15. 3. 62. 7. pp. i. 93, 308; cf. also I. 51. 13. p. i. 260. Cf. PMbh. S'dfftrwfo: &o... &o:... &o:... &o:... &o:... &o:...

12. Quoted by SRV. I. 15. 3. p. i. 93.
13. RV. V. 31. 2.
14. MS. 1. 9. 4: 134. 8; KS. 9. 9.
15. Cf. SRV. IX. 113. 4; X. 95. 4. pp. iii. 829; IV. 310.
2. 24.

1. RV. X. 85. 37; cf. AV. 14. 2. 38.
2. RV. X. 95. 5.
4. RV. VII. 16. 1; SV. 1. 45; 2. 99; VS. 15. 32.
5. RV. X. 85. 27; cf. AV. 14. 1. 21.
6. लिपि BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
7. Cf. SRV. I. 18. 2; 38. 8. pp. i. 104, 205.
8. RV. I. 18. 2; VS. 3. 29.
9. RV. I. 1, 9; VS. 3. 24.
10. Cf. SRV. VIII. 5. 2. p. iii. 255.
12. विनाशि C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; & Roth.
Cf. SRV. VIII. 1. 1. p. iii. 6; cf. also I. 35. 1; 89. 6.
13. Cf. SRV. I. 31. 3; 87. 3; II. 12. 1; pp. i. 159, 390; ii. 32.
14. RV. II. 12. 1; AV. 20. 34. 1.
15. RV. VI. 66. 9.
[ कर्मनामानि परिपूर्णं न हि प्रभाय शास्त्रिद्विज्ञाते एव न जाम्येय मनुष्यनामानि
tवै दशाबिनिमयोः अभिबं त्वया वें यत्रं सुपण्यं वहनामानि तनुवाणेषु कुहास्विच्छूर्तेऽ
बिचित्रंस्यमेववर्त्यं सुलोपमान्यं चतुर्यं किं यो रस्म: कैः तनवा द्वारिष्णाति: ॥ ]

॥ इति निर्देशे पूर्वस्य तुलीयोङ्ग्याय: समास: ॥

1. RV. I. 185. 1.
2. Cf. SRV, I. 185. 1. p. i. 772.
3. Small figure within brackets represents the corresponding section of the third chapter of the Nirukta.
॥ अथ चतुर्थोऽध्याय:॥

एकादशमेवेकादिमति स्वतं अथ यथीकारार्थेयक्रमानि ताम्यतोऽनु
कसिपायेम: | अयावतसंस्कारार्थ स्वामनां | तदरूपादिमतिकरायणे सत्त

जहा ज्ञाते यथािः ॥ १ ॥

को न ग्रंथेऽर्मितः समा समाधमसीतः ॥

जहा को असारङ्गेऽः ॥

मया इति मनुष्यानम: | मया इति मनुष्यानं वा स्वातः ॥ [ मयात्मा मयुरार्द्धियाते ]
मयात्मा मयात्मिनोऽनेवाभागः | मेघेतिनारकोशाक्षरः | अयापंकं ज्ञान कमः जातः ॥
कोऽसारङ्गः पलायने ॥

निधा पादय भन्ति यति धीयते ॥ पादय पादसस्यहः | पादयः पादयते ॥
विप्रास्यानां ॥ २ ॥

वर्षः सुपुष्पण: उप सेद्दुरिष्टे प्रियेंधर्मा अर्न्यः नार्यामानः ॥
अर्न्य ध्वानमुण्डिदु पूर्व चृत्रुडुसुमग्ध्याः सार्विधियें वुद्धाम् ॥

वयो भैरवद्वस्तम् ॥ [ सुपुष्पणः ] सुपुष्पव आदिविश्रयं उपसेद्दुरिष्टेऽयाव-
मानसः | अपोण्याधारचत् चःतु: ॥ चःसु: व्याते वा ॥ पूर्वः पूर्व देहीति वा ॥
हुःससानः पाराशिरिव वुद्धाम् ॥

परिति: ऋणित: शितामतः: ॥

पाथे पर्यामप्रभोव भवति ॥ पर्यः: स्वृढ़ाते: ॥ संस्पृष्टा प्रस्वदेशाम् ॥ पृष्ठ: स्वृढ़ाते: ॥
संस्पृष्टमेंः ॥ अजम्मतनां ॥ अब्बा: ॥ ऋणिः: ऋणितेगतिचतुर्कस्मेण ॥ ऋणिः-

1. यावन्येकाः M 3.
2. RV. VIII. 45. 37.
3. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3;
4. Quoted by SRV. VIII. 45. 37. p. iii. 435. cf. BD. ii. 109,
5. RV. X. 73. 11; SV. i. 319.?
6. याज्ञाना: C 3.
7. Cf. SRV. I. 164. 14. p. i. 701,
11. ऋयते: C 5.
would have used the words, as he usually does; इत्यादि निम्नतम संपत्ति instead of इत्यादि है विज्ञाप्ते which are generally used with स्रामणम् quotations.

12. Omitted by Durga.

13. सन्तति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

14. Cf. SRV. I. 123. 3; VI. 71. 4. pp. i. 558, ii. 883.

15. Cf. SRV. I. 60. 4; IV. 11. 5; pp. i. 295: ii. 381.

16. RV. V. 4. 5; AV. 7. 73. 9.

17. पराधारणीति वा परक्षुलानीति वा M 1.

18. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
II

Bra

1

srfrirr4t

[223x379]

fir^srf

\[
\text{is added, after व by Durga & S'ivadatta.}
\]

\text{1. Cf. SRV. III. 25. 5. p. ii. 200.}

\text{2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.}

\text{3. Durga cites the following passage: तवं गार्गराशुराशुद्धमतत्त्वं तत् पुरोजितायात्। द्रवीं ततो हितः। दृष्टी तत्वोऽस्मि।}

\text{4. Cf. SRV. I. 105. 8. p. i. 464.}

\text{5. Cf. SRV. I. 105. 8; X. 32. 2; of. BD. VII. 34.}

\text{6. Cf. SRV. I. 112. 17. p. i. 492.}
1. RV. III. 47. 1; VS. 7. 38.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
3. is added after by C 3.
4. Quoted by SRV. III. 47. 1. p. ii.
5. Quoted by SRV. X. 71. 2. p. iv.
6. RV. X. 71. 2.
10. Bhāṣaṇīṁ is added after by C 1.
12. Ṛṣṭrāṇake BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
13. Cf. PMbh. i. 1. 1. p. i. 4.
15. RV. I. 115. 4; AV. 20. 123. 1; VS. 33. 37.
17. Bhāṣaṇīṁ M 2.
कायमानः

बैतरमहरावस्थान्ति सर्वसात्। अपि योपमार्थ स्यात्। राजीव वासस्तुनुभ इति।
तथापि निगमो भवति।

पुनः सर्वव्यवहितं सर्वसात्। समनालितं ॥ ११ ॥

इन्द्रं न सं हि दृश्ये स्रजमूनो अविभुया।
मन्द्रौ समानवर्तकाः ॥

इन्द्रं हि संद/IPते संग्रहतमादिव्युष्यपशुण गणेन। मन्द्रौ मदिर्श्यं। युवां स्थः।
अपि वा मन्द्रौ तेनेति स्यात्। समानवर्तकेऽणेतैः स्यायात्मम॥ १२ ॥

इमान्तः सिद्धिक्रिमयास्तः संगरूणास्तो दिव्यासो अत्यः।
हुँसा इव श्रेणिःश्रो यथते यदाश्चिपुदिव्यांमष्ठिः।

इमान्तः: समर्थितानः। [सुभाषितानः] पुरावात् वा। सिद्धिक्रिमयास्तः
संगरूणास्तः: शरीरस्मस्तः: वा। अपि वा शिर आदिलो भवति।
यदुपाते सर्वाणि मूलाति। मध्ये: चैनां तिकाति। इन्द्रपीत। दत्सादेव।
समानवर्तकेऽत्तिदिन्न्याणि भवति। संगरूणालः [दिव्यासो अत्यः।] श्रुः श्यापूगणक्षिममः।
दिव्य दिविजा। अत्यः अत्यः। इङ्गा इव श्रेणिःश्रो यथते।
हुँसा हि दिनेश्वर्यः
दिव्यांमष्ठिः। सिद्धिक्रिमयामुः।

आप्तानिसत्तुसतिरथस्य। आदिश्रव्यः निरत्ते इति।

कार्या च वृग्नां वसोऽनाः। इवपि निगमा भवति ॥ १३ ॥

कार्यानां जुना लं यमातुर्जगतां।

न तथैः अर्जे ग्रुप्पृयाः निर्विन्तिः यदृः सन्निहारवः॥

कायमानमाथ्यायामः: कायमानं इति वा। चनानि। तथं यमातुरपोलमगम उपवासां
स्यात्। न तथैः अर्जे प्रमुखः निवर्तेन्मुः। यदृः यत्ति सत्गाः सधिः जयांमाः॥

1. बालसम् SRV. I. 115. 4. p. i. 511.
2. RV. II. 38. 4.
3. RV. I. 6. 7; AV. 20. 40. 1; 70. 3; SV. 2. 200.
4. Cf. SRV. I. 6. 7. p. i. 52; cf. BD. ii. 141.
5. RV. I. 163. 10; VS. 29. 21.
7. अधानुदाश्च तिः is added often अतना: by C 1.
10. यदृः: SRV. I. 163. 10. p. i. 694.
12. RV. I. 163. 2; VS. 29. 13.
LOKṣA NAVIHITA PASU MANVAYANA:

DURGAṂBAḤṆI NAVIHITA PASU MANVAYANA:

ŚEṢEṆ PANVAKŔSHAŚČITTAMU. PANVAKRITIṢIMU. ANUṢĀŚAṆIṢITI VAI. AṆUṢĀŚAṆIṢITI VAI. 14 II.

[ANNOTATION]

[1] RV. III. 53. 23; cf. BD. IV. 117-120. Durga Remarks: यस्यन् निगमे पूष गन्ध्रु: सा बलिदान्विषणि रक्तस्त। अहि च कारिष्को वासिष्ठ। अतः न विरूःषीमिति।

[2] RV. III. 9. 8; VIII. 43. 31; 102. 11.


[7] Cf. BD. IV. 44.


[12] Cf. BD. IV. 144.


वे ते मद्रा आहनोऽविज्ञास्तलेखिनः चोद्य दलने मध्यमः।
वे ते मद्रा आहनवत वंचनवैत्तलेखिनः चोद्य दलनाय मध्यमः।

उपैं अदर्शी श्रुत्वयोऽ स वसोऽ नोथा इत्वाविरङ्क नियाणी।
अहम्सस्व संस्तोऽ व्याधिनं शास्त्रमाता तुऽद्युपरीणामः।

उपार्दशिः श्रुत्युः। श्रुत्युः दियोऽ भवति। शोधनातृ। तदैव वसोऽ भार्यायुः। देशमणिनादुः एण्यादेव। अन्ये दुः वाये। शकुनिरयि श्रुत्युः स्वते। शोधनादेव। उदव्यने भवति। आर्ये द्विपि श्रुत्युः उद्यने। शोधनादेव। नेथा ऋतिः संविनं भवति। नवनं द्वार्ति। स यथा सन्त्व्या काममा वित्तुत्त एवमुंग प्रच्छायाविचुः। अवस्म्वः। अवार्त्तं भवति। अप्रसारिनीति वा। अप्रसारिनीति वा। सस्तोऽ वोधिनं। शास्त्रमाता तुऽद्युपरीणामः। [ स्यन्तोऽ वोधिनं। ] शाश्वतिकतमाता तुऽद्युपरीणामः।

ते वास्तिमान दृष्टिः।

ईपणिन इति वोधिन इति वर्षण्यन्य इति वा। वास्तिम बाढ़म। वाहक इति सत्या।

श्रावात्मवयोऽ शर्ति मेघानुः द्राहः नुणवाः जुः।
अभिवहनेनस्तुतिमसिशवर्णप्रवृत्तं स्तुतिः मनय्यते। देब्री लेख दश्यते।

परितक्रम्येयुपरिश्रृं व्याख्यायायमः। १६।
Durga explains the 4th pada only & remarks: श्रुतिप्रदेशः

1. Ts. i. 2. 10.2; Ks. 2. 8.
2. Ks. 19. 3; Tb. 111. 5. 13. 1; N. 9. 43; cf. Vs. 28. 16.
3. Rv. I. 84. 7; Av. 20. 63. 4; Sv. 1. 389; 2. 691.
4. Rv. VI. 6. 5.
5. Rv. III. 34. 1; Av. 20. 11. 1.
6. अर्च C 1, C 2, C 3, M 1, R 1, R 2, R 3, S.
7. Quotation is untreced, Durga explains the 4th pada only & remarks: श्रुतिप्रदेशः.
8. द्वार्मण C 1.
10. Rv. VI. 30. 3.
11. रघुवर्मण C 4, M 3, W 2.
13. Rv. V. 39. 2; Sv. 2. 523.
15. Cf. PbMbh. Vol. II. p. 98. कच्छेन निवित्त कच्छेश; ।
16. स्वच्छः C 1.
17. Rv. V. 2. 9.
गण्यति द्रुतः रक्षसो विनिष्कारय । रक्षो रक्षितव्यम्मारूः । रहस्य अरणोत्ति

क्या । राजी नक्षत्र इति वा ।

अर्थः सुतुरः सुतुकेमिरिथ्यः ।
सुतुकि: सुतुकेमिरिथ्य वा । सुप्रजः: सुप्रजोमिरिथ्य वा ।
सुप्रजो मिरिते वि श्रेयन्ताः ।
सुप्रजो मिरिते ॥ १२ ॥

देवा नो यथा सदुमिर्थ्ये अस्वयम्यथा रक्षिताः दिवेदिवे ।
देवा नो यथा चतुर्वर्णाय स्तुः । अस्रायोगथमाचन्तः । रक्षितरङ्गः । अह-
न्यहनि ।

च्यवन ऋषिभवति । च्यवियता लोकानास्मृ । च्यविभविष्यस्य निगमा
विवर्तित।

युवे च्यवनं सन्यं यथा रथं पुनर्लवानं चरणाय तत्कशुः ।
युवे च्यवनम् । सन्यं पुराणम् । यथा रथं पुनर्लवानं चरणाय तत्कशुः ।
युवा प्रयोगि कर्मणि । तक्षति: करोतिकर्माः ।

रजो रजते । व्यस्ती रज उच्चते । उदरं रज उच्चते । लोका रजान्युच्छते ।
असुगहनी रजसी उच्चते ।

[ रजासी विवा वि चरणि तान्वेचः । इवपि निगमो भवति।]
संदेहाद्वारा विषयस्य ज्ञानोत्तर सिद्धांत भाषा पर हिंदी नहीं है।
स उद्धृतां यो विषयस्य ज्ञानोत्तरमयस्य। मा सिद्धांत अधिकारन्याः। सिद्ध अधिकरणे:। अपि युक्तत न:। सल्या वा यथा बैं। १९।

2. एवं उद्धार्यः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
3. RV. X. 87. 25; SV. 1. 95.
4. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. The line प्रयत्ने... अमृतित कि striked out in C 1.
5. RV. V. 19. 2.
6. RV. VI. 1. 4.
7. RV. III. 41. 3; AV. 20. 23. 3.
8. RV. I. 153. 4; AV. 7. 73. 5.
11. The quotation is untraced.
13. Cf. SRV. I. 134. 2. p. i. 605: क्षणा: कुद्राः इतिय वास्त:।
14. RV. X. 101. 10.
15. साधितिरित C 4, C 5, M 3, Mi, W 2.
16. RV. VII. 21. 5.
18. Cf. SRV. I. 2. 8; VII. 22. 5. pp. i. 33; iii. 50.
हा धार ता गट्टानुजः युगान्ति यत्र जामयः कृप्यवन्याति.

उपे भ्रमरः युगभारः गाढुमयस्मिच्छलि सृजः पांति मेंः पांति मेंः।

आगसिष्णति ताम्युलराणि युगान्ति। यत्र जामयः करिष्णवन्यविजाति राणि।
जाम्यित्तेनक्षत्रम्। वातिलक्रमः वा। समानजातियस्य वोपजनः। उपेन्द्रिरे युगभारः
बाहुम्। अन्यस्मिच्छलि सृजः पांति मान्यति व्याव्यातमः। २०।

धौमें पिता जनिता नाभिरत्र बन्धुः माता गुर्ज्जिम महीणः।
उत्तानयोः स्वरूपः योगिनः नाट्ट्रा पिता दुहुःगेश्मेवाधारः।

धौमें पिता पाता वा पाद्धिष्ठता वा जनिता। नाभिरत्र बन्धुः माता
गुर्ज्जिम महीणः। बन्धुः संबन्धनात्। नाम्सि: संबन्धनात्।

नाम्या सारः गभो जायणः।

इत्यादीः। करिष्णस्वादेख शातिनु सनामं इत्याचक्षते। सवन्ध्व इति च। शाति:
संबन्धनात्। उत्तानयोः स्वरूपः योगिनः। उत्तान उत्तानः। ऊध्वेतानाः। तत्र
पिता दुहुःगेश्मेव धाराति परस्यः गुर्ज्जिमः।

[ शंयः खलंः। ]

अथाः नः शं योगियोः दधाति।

रपयो रिमसिति पापनामी भवति। शमनः च रोगाणि योः च भयानेम्।
अथापि शंयवः हेस्पतय उच्चयते॥

वच्छृयोऽधीः महेशगुरुः गायुः युज्यारः गायुः युज्यारः।

इत्याधि निगमोऽभवति। गमनः याहः गमनं याहपतः। २१।
अदितिर्दीनाः देवमाता॥ २२॥
अदितिर्दीनाः अदितिर्दीनाः स पिता स पुत्रः॥
विष्णु देवा अदिती: पश्च जना अदितिज्वातितिज्वातितिनिलम्॥

dhi
नान्यदिनानीति वा।

यस्मादेः भूमिः।

परिर इति तित्पदस्त्रोभ्यस्त:॥ २२॥

उत्त सैन्यं वेद्मण्डिनं न ताधुमं क्रोणिनि क्षितयों भरं।

नौचायमानं जसुलिं न श्रेयं अवश्यचं पञ्चमचं गृहम्॥

अपि सैन्यं वेदमणिंविवः वेदमणिधिनम्। वर्ष्य वस्ते।

tातुरिति सातोऽम। संस्कृतसिंहा पापण्यसिंहा वैद्यका।

तत्स्यते भोव स्मृति। अनुक्रोणिनि क्षितयः।
संग्रामेणु । सर्रू इति संग्राममा न । भनवे ॥

हर्षवे ॥ नीचायमानं नीचायमानमू।

नीचायनिविविन्तं स्थलसिंहा। उधृतिक्षितं स्थलसिंहा।

जातियव श्येनमू। श्येन: शर्म्रीयं

गध्यति। अवश्यचं पञ्चमचं। गृहम् अवश्यचं पञ्चमि गृहम्।

शरसां च यूथं

च। धनं च यूथं चेति वा। यूथं योले। वर्ष्य स्थयंसिंहा।

हर्षां एन जस्ते स्वाघी। गृहालिः।

मन्द्री मन्द्रेत: स्तुतिकर्मणिः।

प्र मुन्द्राने पितुमह्येनि दुःखेः। प्राचैन मन्द्रिने पितुमहच।

गौड्याव्यातः॥ २५॥

अवाहो गोरम्भत्न नाम ताधूम्पर्चमिः।

हर्षां चुन्न्यमसि गृहे।१५॥

1. Cf. BD. ii. 46.
2. RV. I. 89. 10; AV. 7. 6. 1; VS. 25. 23.
3. Cf. SRV. I. 89. 10. p. i. 399.
4. RV. I. 143. 4.
5. RV. IV. 38. 5.
6. Quoted by SRV. IV. 38 5. p. ii. 454.
7. लाभु: M 3.
8. भारत C 5.
10. निखित Mi.
11. उचित M 3; उचित C 3.
12. RV. X. 45. 1; VS. 12. 18.
13. Quoted by SRV. I. 101. 1. p. i. 446.
14. RV. I. 101. 1; SV. 1. 380.
15. See N. 2. 5.
16. RV. I. 84. 15; AV. 20. 41. 3; SV. 1. 147; 2. 265.
8. 25. नेमाकाण्डतः।

अत्र है गोः समम्सतादिवर्णस्य स्वं नाम। अधीच्यमपचिंते। अपगतम्। अपिहितम्। अन्तर्हिते वा। अमुन्त च नामसर्वसं गुहे।

गातु नीत्यातः।

[ गातुं क्रणवसुपासो जनायं। इत्यष निगमो भवति। ]

द्विषयः कर्माणि। इत्ययतिन्त पणानि।

कुलसम् सत्यनुहासं दुस्मिष्यं। इत्यष निगमो भवति।

स तूतात् नैनमुशोलंहिति।

स तुतात् नैनमहतीर्ष्णोति। अंतर्निग्राह्याभास्तु हुनेत्। निन्दोपतान्।

विष्रीतात्।

वृसपते चर्यस्ये इतिपापासम्।

वृसपते यथातयत्ये द्वत्पीयम्। पीयंतिहिसाक्षरम्। बियुने याधाप्रुक्तियो।

विन्येनानात्।

समान्या बियुने दूरधीते॥

समानं संमानमानायं भवति। मात्रा मानात्। दूरं लोक्यायत्म। अन्तर्निग्राते।

ऋत्थगिति पृथ्विमायक्य प्रवचनं भवति। अधान्युपस्त्वतं द्वितिये।

ऋत्थग्नादि ऋच्चुपाताशिर्मिति॥

1. Omitted by C 3.
2. अपचित्स् is Omitted by C 3; is preceded by अपगतम् in C 1, C 6, M 1, M 2.
3. अचिन्तितस् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. See N. 4. 21.
5. RV. IV. 51. 1.
7. RV. X. 138. 1.
8. RV. I. 94. 2.
9. चाहूँ: is omitted by C 5.
10. RV. I. 190. 5.
11. Quoted by SRV. I. 190. 5. p. i. 788.
12. पीयुः: C 1, C 2, C 3, C 5, C 7, Mi, W 2, W 3.
13. समानात् C 5, M 3, Mi, W 2; बियुनात् C 4.
14. RV. III. 54. 7.
15. See N. 3. 19.
16. Quoted by SRV. IX. 64. 30. p. iii. 683.
17. VS. 8. 20.
88. नंगमकाण्डम्।

अस्य एषु पु णं उपर्यायं मूलोहेष्मामो रथिवाः अनाधिकः।

[ अवस्यनामजाधि । ]

अस्ये न सातय उपमय। अर्थामोहेष्मानं धर्मं। परिवाः। रातिरिथ्यल:।

अध्यात्मचारम्।

दीर्घीरूपस्य य: पतिरीवारति शरदः शतम्।

दीर्घैरूपस्य य: पतिरीवारति शरदः शतम्। शरदूः तत्कायमो पद्यथियो भविष्यति। द्विवधा आप इति वा।

अस्येऽस्य इवतेन व्यायामम्॥ २५॥

अस्य वामस्तु परितस्य होतुलस्य अत्तातं मध्यमो अस्यथः।

तृतीयो अत्तातं धुतवद्यो असात्रीपथम् विनिर्भाप्ति सुपुष्प्रम्॥

अस्य वामस्य वननियस्य। परितस्य पालित:। होतुलात्वनस्य। तस्य भाता मध्यमोऽस्स्पष्यन:। भाता भारतेतहदिनकणः। हते भागः भर्त्यो भविष्यति वा।

तृतीयो भाता धुतवद्यो असात्रीपथमस्ति:। तत्रापस्य सर्वस्य गतारं वा पालितारं वा।

विनिर्भाप्ति सतपुष्पं संतम्पुष्पं सर्ववदेषु पालिति वा। सम युता संख्या।

समादिवयरसम् इति वचनित॥ २६॥

1. चाल्य इति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
2. अनुच्छेदः C 3.
3. Quoted by SRV. VII. 34. 4. p. iii. 78.
4. RV. I. 138. 4.
5. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. Quoted by SRV. I. 138. 4. p. i. 618.
7. भाष्या C 5.
8. RV. X. 85. 39; AV. 14. 2. 2.
9. शारदेन्द्रयः M 3.
10. अस्या ओपचयो M 3.
11. RV. I. 164. 1.; AV. 9. 9. 1.
14. Durga remarks: समासप्रीतिदिव: पुदु इत्येवमैतिहासिका सम्यन्ते। भाषणोऽधिति च। तित्तिप्रहयिकः समास हन्द्रथस्ततम् इति हि विशयते। अभिव नस्मात्स्याका अत्त रहस्य: पुद्वास्तेनातो सतपुष्पः।
सम युज्ञित हनुमंतकल्याणों अथवा वहति समस्तामा।
विनाभि नुक्कुम्राधमन्यः चरेमा विधा भवनाधि तस्मैः।

सन्ता युज्ञित गङ्गमा। कमाकामकक्षारिणाः। कवः चक्षुस्याः। कडात्वैः। कामाधि-वैः। के ग्नातथागति सतताकार्याविद्याः। समात्मस्य रत्नवृत्तिः सताननामितमयिन्। समामुप्यः स्तुतवीति तत्। रसपरानामांसाखाश्च। असिस्तानामाः। स्वर- 

[''']

संवाद: संवादसंदर्भमेव। वृत्ता: संवादमेव। ग्राममो वर्गः हेमतं इति। संवादः संवादसंदर्भमेव। चैभूता असिस्तानामाः। वर्षा वर्षितव्यु 

पञ्जयः। हेमन्तो हिमवानः। हिमम पुनरहन्तः। हिमनथवः। असिस्तानामवर्माणीमाः। अन्यन्यप्रयासः समासारितं। संवादां सर्वाणि मूर्तायम्यसिद्धिनन्दनः। तं संवादसः 

सर्वांतानिम्: स्नेति।

पञ्चारी उक्तेः प्रिन्तनस्याः।

इति वर्णनेतः।

पञ्चारी: संवादसर्वसः।

इति च व्रात्मकम्। हेमतदीविदिरियः: समासेन।

पञ्चारी च आहुरतत्मः।

इति पञ्चारीः। अर्थः प्रयृत्ता नामेः। पदम पुनः सहनेः।

हृदायां नध्व नजरायणः।

हृदायः प्रथमकक्षारिणेः।

इति मासानामाः। मासां मानानाः। पदितः मध्यतो विश्रतिः।

संवादांकु लिता न शुद्धवो अपिता: प्रिन्तेः चढ़ावुँचासः।

पदितः है वेषं ब्राह्मण न दानानि संवससर्वयाहृतः।

इति च व्रात्मकम्: चरेन।

1. RV. I. 164. 2; AV. 9. 9. 2; 13.
2. 3. 8.
3. Quoted by SRV. I. 161. 2. p. I.
4. 697.
6. Cf. GB. I. 5. 5.
7. संवादसः C 3.
8. अन्यसिनु is omitted by C 3.
9. मामााईमीति M 3.
10. RV. I. 164. 13; AV. 9. 9. 11.
11. कुःत्वा: C 4, M 3, W 2.
12. Cf. AB. i. 1. 14: हृदायां मासां: संवादां कुःत्तिनियः: समासेन नायायांसः: 

Cf. S' B. i. 7. 2. 8; XII. 3.
13. 2. 1; Tapl. B, XVIII. 2. 11; 4. 11. 12
14. द्वितीयवसमासेन BK, C 4, C 5, Kn, M 3, Mi. R 1, R 6, W 1, W 2, W 3.
15. RV. I. 164. 12; AV. 9. 9. 12.
16. RV. I. 164. 11; AV. 9. 9. 3.
17. RV. I. 164. 48; AV. 10. 8. 4.
19. i. 718.
20. चढ़ावम्: M 3.
21. RV. I. 164. 48; AV. 10. 8. 4.
22. Cf. GB. I. 5. 5.
23. दौभिक च है वेषं ब्राह्मण पद्धित संवससर्वयाहृतः। Cf. AB. II. 17. 2: दौभिक च है वेषं ब्राह्मण पद्धित संवससर्वयाहृतः। Cf. S'B. XII. 3. 2. 3.
24. दौभिक च है वेषं ब्राह्मण पद्धित संवससर्वयाहृतः। Cf. K.B. iii. 2.
2. Cf. GB. I. 5. 5; AB. II. 17. 4; S'B. XII. 3. 2. 4; AA. III. 2. 1.
3. Small figure within brackets represents the corresponding section of the fourth chapter of the Nirukta.
अथ पश्चमोऽध्यायः

सक्षिमचिन्द्रपरो नदीनाम्। सचि संस्कारं मेधम्।
वाहवह वां हत्वानां लोमों दूतोऽहुँबरार।

बोहतमो द्वारानां स्वोमो दूतो तुवचमियो। नरा मनः पवम नृत्यति कैमेशु। दूतो जवलेवर। द्रव्यत्वे। वार्ततेव।

[दूतोऽहुँप्रतिमित मल्ल्यानाम्। इत्यपि निगमो भवति।]
वावशानो वर्ण्यवर्ग। वाद्यतेव।

सुम स्वसुर्प्रसीतविवशानं। इत्यपि निगमो भवति।
वार्य हृणोते। अथापि वर्तमाम।

तद्विध दृष्टं मद्यं वरिङ्ग गोपालयाम्।

tadhih  dritamadhyam  varinag  gopaylanaam.

तस्तित दृष्टं मद्यमेतो वरिङ्ग गोपायतवयम्। गोपायतारो यूर्यं स्न्य।

अन्वय इत्यथाध्यायम। आध्यानीयं भवति।

आर्यान्ति: सिक्ष्यता मद्यमन्यः।

आर्यान्तातात्मात्मादेवमन्यम्। असस्त्र वाट्रम्। अमा असिन्नेवति। अमा मुनरविनिंदत भवति। पावं पावान्।

तमोद्वचन उच्यते। नासिन्द्यां संवति। न दृष्टमां। अन्नसनं इत्यमिस्माते।

अथमपीतरोजन्न्यं पतस्तादेव।

1. RV. X, 139. 6.
2. RV. VIII. 26. 16.
3. Quoted by SRV. I. 149. 2. p. i. 652.
4. RV. X. 4. 2.
5. RV. X. 4. 2.
7. RV. X. 5. 5.
10. समस्यां: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
92. नेगमकाण्डः

पर्यद्धुष्प्राच्य च चेतुदर्षः। इत्यपि निगमो भवति ॥ १ ॥

अध्यक्षति भूरिधरो यथयथे भवति।

असर्वमाने दृश्यता। आद्युद्ध्यङ्गाविनिता त्वा। ब्रह्मार्ये उत्क्रिया।

बनुष्यतिद्विनितकम्या। अनवयनसंस्कारो भवति।

चंद्रधाम बनुष्यन्तर। इत्यपि निगमो भवति।

दृश्यमष्टम्यमति यो च बनुष्यति तथं जगेम् पुर्त्तातु दृश्यः।

दृश्यमष्टम्यमममितिसंस्कारो तत्त्वेऽगं तं जगेम् च पुर्त्तातु। दृश्यं दृश्यिन्यं पारिप्रेयम्। पापं पारियोपयानम्। पारियोनात्रवो भवति। पापित्यन्वयो स्वान।

तर्प्प्तिद्वितनितकम्या।

इति युज्य तर्प्प्तेऽवृत्तम्। इत्यपि निगमो भवति।

मन्दना मन्त्रे। स्तुतिकरणम्।

पुरुषियो मन्त्रे धारामिव। कविः। इत्यपि निगमो भवति।

अन्वेषः मददनो याहि तूम्हें।

अन्येन मददनो गच्छ निगमम्। आद्यसीव भामामायेनस्म्र्यभाषणादाहनम्।

अन्येन मददनो गच्छ निगमम्। आद्यसीव भामामायेनस्म्र्यभाषणादाहनम्। इति भवति। पापित्यन्वयो स्वान।

कविद्वित्रो भवति। नद्ये। स्तुतिकरणम्।

नुदस्या मा स्थतः काम आगमेन।

नुदस्या मा स्थतः काम आगमेन। संज्ञा जननस्य प्रक्षारिण्यः। इत्यपेय्युष्या विलिकिते वेदयन्ते ॥ २ ॥

1. RV. I. 164. 16; AV. 9. 9. 15.
2. RV. VI. 70. 2.
3. Quoted by SRV. VI. 70. 2. p. ii. 880.
4. Quoted by SRV. I. 73. 9; 121. 10. pp. i. 347, 547.
5. RV. I. 132. 1; VIII. 40. 7.
6. RV. VII. 82. 1.
7. पापित्यन्वयो स्वान is omitted by Durga.
8. RV. VII. 48. 2.
9. RV. III. 3. 4.
10. RV. IX. 86. 41.
11. RV. X. 10. 8; AV. 18. 1. 9.
12. शास्त्रम् C 3.
13. शास्त्रम् C 5, M 3.
14. RV. I. 179. 4; Cf. BD. i. 53: विलाप: स्वाध्याय यास। Macdonell translates नदस्य as 'as of the reed'.
15. Quoted by SRV. I. 179. 4. p. i. 758.
न यथा धार्मिकत्रियिन न धन्व नान्तरिमेदन्त्र नार्द्रयः समग्रं अधिः।
अथोत्तरितेत्यते।

अनुपूर्वा गोमान्गोमिरशायः समग्रं दुग्धामिरशायः।
लोकपाष्टः सिंहः प्रत्यक्षमेवतः।

क्षयतिनिगमः पूवः क्षयतिनिगम उत्तरं इत्यके। अथौगौ गोमान्गोमिरशायः
क्षयतिनिगमः समग्रं दुग्धामिरशायं क्षयति। तथेष्विषयतिनिगमा इति शाक्यपूणिः।

व्यवसितति श्रिमनानः। आद्यं अतस्य भवति।
सं पूर्विवियः स्या जगत्वच्चातः स्मिरित्योज्यातेवंदेऽ।
सं पूर्विवियः स्या जगत्व जगत्यं च यत्यातः स्मिरित्योज्यातेवंदेऽ।
उपलब्धिः।

आ त्यां र्थते यथोत्थिः। इत्यपि निगमो भवति।
हस्तमाने इत्यपिनियां व्याख्यान्यामः।

वृमकः पुष्पिक्षां समिद्धिमूः।
पानेरितं वा। स्पाश्चालितं वा। [स्पर्शिनेरितं वा।]
समं न पपमविन्ध्यचरंत्तमूः।
स्मामेतत्तथा सिंक्ष्योज्यतिनियतियुर्ध्रविनम्। तदिववीदः ज्ञात्वस्माननमू।

धिब्धा च सत्त्वं स्वयं च श्रीमूः।

हैथर्मूः सत्त्वं मध्यमं च स्यानम् उच्चमन्त्रे। दशूः। सुखर्म्।।

1. RV. X. 89. 6.
2. RV. IX. 107. 9; SV. 2. 348.
3. RV. X. 28. 4; Omitted by Durga.
4. RV. X. 88. 4.
5. Quoted by SRV. X. 88. 4. p. IV. 279.
6. RV. VIII. 63. 1; SV 1. 354; 2. 1121.
7. See N. 9. 39.
9. Omitted by Bk, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
10. RV. X. 79. 3.
11. स्मामं BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. Cf. SRV. VIII. 72. 4. p. iii 509:
13. RV. III. 17. 5.
14. द्विति C 3, M 3.
15. Quoted by SRV. III. 17. 5. p. ii. 184.
The quotation is untraced. It is inserted after further-down by C 1, C 2, C 3, C 6, M 1, M 1, M 2, R 1, R 2, R 3, S; Cf. SRV. I. 61. 7. p. i. 299.

1. RV. VIII. 2.6.
2. The quotation is untraced. It is inserted after further-down by C 1, C 2, C 3, C 6, M 1, M 1, M 2, R 1, R 2, R 3, S; Cf. SRV. I. 61. 7. p. i. 299.
3. RV. I. 88. 5.
4. RV. I. 3. 8.
5. Cf. SRV. I. 3. 9; VIII. 88. 1; pp. i. 39; iii. 543.
7. Quoted by SRV. I. 148. 4. p. i. 651.
8. RV. IX. 110. 5; SV. 2. 857.
V. 5.

95. नैगमकाण्डम्।

अर्को देवो भवति। यदेनस्मर्यति। अर्को सम्भो भवति। यद्वेनार्थचति।
अर्नमं भवति। अर्धचति भूतानि। अर्को दृशो भवति। संदृशां कदुकिंशा॥ ६॥

गार्यन्ति त्वा गार्यन्तिर्भिन्नस्मृतकर्मिणि॥

ग्रहाणस्तवा शतकन्त उड़ाशिंभव चेमिरे॥

उत्त पुष्या रथानागमिनि सिन्दुर्लोलसः॥

तं मुखः कुरुपविना श्वेद्यः।

इत्यपि निगमो भवतः। चक्षो व्याख्यात्मः॥

धन्वान्तरिक्षम्। धन्वान्त्यसंदर्नः।

तिरो धन्वान्ति रोचते॥१६ | इत्यपि निगमो भवति।

सिनमसं भवति। सिनाति भूतानि।

चेने सा सिनं भरूँः। सिनिध्यः। | इत्यपि निगमो भवति।

इत्यामुख्येश्येतन्य व्याख्यात्मः॥

सचा संहेत्यथः।

वसुमिः: सचा श्रववा। वशुमिः: सह मंधवी।

1. अर्हन्तकृति C 4, C 5, M 3.
2. Quoted by SRV. I. 10. 1. p. i. 68.
3. RV. I. 10. 1; SV. I. 342; 2. 694.
4. ब्राह्मण: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S, & Roth.
5. Quoted by SRV. I. 10. 1. p. i. 68.
6. Cf. SRV. I. 138. 3; V. 62. 2; also I. 88. 2. pp. i. 620; ii. 642; i. 393.
7. RV. V. 52. 9.
8. व्यस्यु: C 4, C 5, M 3, Mi, W 1.
9. According to Durga, the quotation is from Some Brāhmaṇa, the passage in full being. देवा है इत्रसः

समै नामविन्यः। तं मुखः कुरुपविना व्यस्युः। साधनपनस समतपस्याय सान्त्यसा परमः। इत्यतिसिहद्रि च ब्राह्मणे ोतो,

10. See N. 4. 16.
11. Quoted by SRV. I. 95. 10. p. i. 431.
12. RV. X. 187. 2; AV. 6. 34. 3.
15. See. N. 3. 16.
16. Quoted by SRV. I. 7. 2; 34. 11; pp. i. 55, 185.
17. Fragment of RV. II. 31. 1; VIII. 35. 1.
18. सूत्री M 3.
1. See N. 1. 4.
2. VS. 4. 19; 12. 53.
3. See N. 1. 4.
5. This is the text of C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 3, S, and Roth.
6. Quoted by SRV. I. 37. 4. p. i. 200.
7. RV. VII. 25. 3.
8. Quoted by SRV. VII. 25. 3. p. iii. 57.
9. SV. 2. 652.
10. Fragment of VS. 7. 1. Read together with what follows in square brackets it is: RV. IX. 86. 34. Sivalatta gives 2 quotations, one from VS. 7. 1, the other form RV. IX. 86. 34. and reads: तुम्हि निगमो भवति.
12. RV. VII. 17. 3.
14. सूक्ष्म: पवित्रभूतते is omitted here but is added in the beginning of the following section in C 1.
15. सोम: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 3; Mi.
16. The quotation is not traced.
It is evidently a mistake. The editor seems to have ignored the reading of Durga whose commentary he has edited with the text of the Nirukuta.

8. अक्षीति प्रतिपदार्थिः: Sivadatta.
8. The passage: दिपितिष्ठो विषुर्लिति...
8. संभवनिन्दित्संवादिः: is quoted by SRV. VII. 100. 6. p. iii. 208.
नेगमकाण्डम्। [काण्डका।

श्र तत्भः अथ विशिष्टतायां नामायेः श्रीसाम्य वृहस्पतिनिविदान।
तं लोगुणाशिस्त तत्सामर्थ्यात्म्यायातस्मात् रजस्य पराः॥

तत्त्वं यथा विशिष्टायां नामायेः प्रमाणायेः। अर्थातः यस्मिन्नार्थेः स्वोऽन्नामाः।
अर्थात्तमस्नायेः वा। तं तस्य सत्तमस्तत्त्वम्। तत्त्वम् इति महतो नामधेयम्।
उधितो भवन्ति। निरवस्तत्तमस्त रजस्य। परां भवन्ति॥

आधुग्र्निरागतमि।

आ थुष्रैः संचावे। आगतव्नें सन्ते।

पुष्पुच्चनमः पुष्पुच्चनं।

पुष्पुच्चनम् अर्थात्तमस्तत्त्वादिः। महामात्यर्गमिः॥५॥

अथ नरौऽद्वित्तिमिरणः हस्तच्चुत्तरी जनयन्त श्रस्तमु॥

दृढ़दिशं गृहपरितिमयुथम॥

दृष्टियोऽवृत्तोऽभवन्ति। दृष्टियते कस्मिन्तु। अर्थातः प्रत्युत्त पाते अभिन्नः।
समर्थ्यायात्त इति वा। हस्तच्चुत्तरी हस्तपरितिमयुथः। जनयन्त महाद्रवः दृढ़दिशं गृहपरितिमयुथम॥१०॥

एक्याय प्रतिधानिः पिवस्तरस्य संसास्तिः दिःस्ततमु॥

इदुः सोमस्य काण्डः॥

एक्याय प्रतिधानानापिनायतः। लाक्ष संहेत्थः। इदुः सोमस्य काण्डः। काल्-
कालित्वा वा। कालकालित्वा वा। कालकालित्वा वा। कालकालित्वा वा। इदुः सोमस्य काल् इति वा।
कणेयात्त इति वा। कणेहत्। कान्तित्वात्।

तद्यथ मासिका वैश्वनते। त्रिशालस्तुष्यपात्राणि माध्यमिन्ते सवते एक्येतिष्ठताः।
तायादेवं कालं एक्यं प्रतिधानेन पिवन्ति। तात्यत्र सरस्यमय्यते। भिन्देशः-
परपक्षसऽहोत्तता।। भिन्दैश्वपक्षस्येदोऽयं।। तदुः यथा एताधान्यमस्य आगासिन्यं आयो भवन्ति रक्षयमस्ता अपरपस्य पिवन्ति। तथापि निगमो भवति॥

1. RV. VII. 100. 5.
2. अग्नि:सिथारः: is omitted by C 3.
3. तत्वा सिवददता।
4. RV. VI. 55. 1.
5. Cf. BD. iii. 95 B, 96 B, दृष्टिः is explained by इति।
6. अर्थातः: M 3; W 1.
7. RV. III. 49. 2.

9. RV. VII. 1. 1; SV. I. 72; 2. 723.
10. Cf. SRV. VII. 1. 1; VIII. 77. 4.
11. RV. VIII. 77. 4.

अथवा कालकालित्वादिः।

काण्डकाशस्तुष्यिनि काण्डकाशस्तुष्यिन्ता।
According to Durga, some read अष्टित्वः.

२. VS. 5. 7; cf AV. 7. 81. 6; TS. ii. 4. 14. 1.

३. यस्यायायन्त्रि C 1, C 4, M 1, M 2, M 3.

४. एष C 4, M 3.

५. VS. 5. 7.

६. प्रवासायन्त्रि BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. दु C 5.

८. AB. ii. 7. 11.

९. RV. III. 21. 4.

१०. Quoted by SRV. i. 61. 1, p. i. 296.

११. RV. I. 61. 1; AV. 20. 35. 1.

१२. Quoted by SRV. I. 61. 2; 62. 1; pp. i. 297, 304.

१३. RV. I. 105. 19.

१४. Quoted by SRV. I. 105. 19. p. i. 468.

१५. RV. X. 89. 5.

१६. Omitted by BK, C 4, C 5, Kn, M 2, Mi, R 4, R 6, W 1, W 2, W 3. 

क्षिप्रप्रहारी is omitted by C 3. and सृष्टि is by Durga. It is however quoted by SRV. IX. 97. 8. p. iii. 778.

१८. RV. V. 40. 4; AV. 20. 12. 7.
The quotation is untraced.
3. दुश्वरिन्द C 3.
4. The passage आपातितमस्तु...दुश्वरिन्द is quoted by SRV. X. 89. 5 p. IV. 28 where the lines हर्षिक... ...वमितिनिर्देशः do not occur.
5. राजेश्वरे C 4, M 3, W 1.
6. RV. X. 105. 1; SV. 1. 228.
7. Cf. BD. VII. 153.
8. उस्मास् Sivadatta. उस्स is evidently a mistake for उस्. उस occurring in Durga's commentary is correctly printed in the same edition.
12. KS. IX. 4. MS. I. 10. 2. Cf. VS. 20. 17. According to Durga, the quotation is the following: यद्य प्राम्य यद्ययूः यत्तमभावं यद्यि...माः यदेनस्यकुमार यथं यदेनस्यकुमार वर्णं यदेनस्यकुमार वर्णं यदेनस्यकुमार वर्णं यदेनस्यकुमार वर्णं सम्मिद्धं पुनःतोऽःवर्णं

VS. 20. 17 is the following: यद्य प्राम्य यद्ययूः यत्तमभावं यद्यि...माः यदेनस्यकुमार यथं यदेनस्यकुमार वर्णं यदेनस्यकुमार वर्णं यदेनस्यकुमार वर्णं सम्मिद्धं पुनःतोऽःवर्णं
13. VS. 14. 4.
14. Cf. BD. V. 149.
१५. [कौरवयान:]

उतारितं भृगुरूप्यं वर्षणेवाय भवानवस्योऽधिजातः।

दृष्टं स्करं धन्यं दृष्टेन विद्येद्याय: पुकरे लाहदन्।

अत्यसं संग्रहणों विलितः। उदेस्यं धन्यं मनसोऽधिजातः। दृष्टं स्करम।

धन्यं संभूतः। प्यालिसं मनवि सं: देवतं: पुकरे लाहदन्।

पुकरमित्रिकम्। पोषितं स्रुतानि। उदकं पुकरम्। पुजाकरम्। पुजायितव्यम्।

इदमपीतुर: पुकरेर्मेतसादेश। पुकरे चपुकरे वा। पुपें पुपते।

वयुन्ते वेते। कातिकाया। प्रजा वा। ॥ १२ ॥

म मनोऽज्ञुं तन्तन्तमयेण वयुंवचिकारः।

म मनोऽज्ञुं तन्तन्तव:। सं तं सुर्यं प्रजावचिकारः।

वाजगम्यं वाज्यपतनम्।

सुनेम् वाजपस्तः। इत्यत्व निगमोऽभवति।

वाजगम्यं गाभेत्युतरपदम्।

अझ्याम् वाजगम्यम्। इत्यत्व निगमोऽभवति।

गाभं शृंहाते।

कुञ्जर वाज्यं न गाभं ग्रयुपत। इत्यत्व निगमोऽभवति।

गाभ्यतिमित्रिकार्यम्।

आ गाभितार्थार्थार्थ गाभितो। इत्यत्व निगमोऽभवति।

कौरवयान: कौरवयान: ॥

१. RV. VII. 33. 11.
२. संभूत C 1, C 2, C 3, C 4, C 6, M 1, M 2.
३. प्यानींयो भवति भक्तियो भक्तियो।

Durga,

४. Cf. BD. V. 155.
५. पोषिप C 5, M 3, W 1, W 2.
६. उदकम् S'ivadatta.
७. वा is added after पुजायितव्यम् by C 1, C 3, M 1.
८. =पुकर् Durga.
९. RV. VI. 21. 3.

१०. सूत S'ivadatta.
११. वाजपस्तं is omitted by C 5.
१२. RV. IX. 98. 12; SV. 2. 1030.

१३. गाभेत्युतरपदम् Mi.

१४. RV. IX. 98. 12; SV. 2. 1030.

१५. Quoted by SRV. I. 126. 6. p. i. 572.

१६. RV. IV. 16. 11.


१८. Cf. SRV. I. 126. 6; IV. 38. 4; pp. i. 572; ii. 454.

१९. RV. I. 126. 6.
1. RV. VIII. 3. 21.
2. The quotation is untraced. See Roth, p. 65.
4. RV. VIII. 25. 23.
5. RV. I. 101. 4.
6. Cf. SRV. VIII. 33. 5. p. iii. 392.
7. RV. I. 54. 5.
8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

10. Cf. SRV. I. 54. 5. p. i. 275,... but not seen.
11. Fragment of RV. II. 24. 3.
13. n. P. C 6, M 3, Mi, W 1, W 2.
14. 839: M 3, Mi; 838: C 4, W 1; 835: W 2. It is omitted altogether in C 5.
15. 838: M 3, Mi; 839: W 2.
1. विभाजित्त SRV. I. 104. 5. p. i, 459.
2. अभिनवः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; Quoted by SRV. VIII. 32. 4. p. iii. 387.
3. RV. VIII. 32. 4.
4. RV. I. 84. 8.
5. अवर्णक तस्य भक्ति विज्ञानम्; BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
6. शुभेच्छ हिमा तस्य भक्ति विज्ञानम्; BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

The passage: श्रुतमहिसत्तथां..भक्तिनाम' is quoted by SRV. I. 84. 8. p. i. 376.
8. अंचलोद्वक्षितम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
9. The passage: अभ्यूष्यितम्..भक्तिनाम is omitted by Durga.
11. RV. VIII. 93. 22.
12. निरुपं भिन्न 1.
13. VS. 3. 48; S. 27; 20. 18.
15. RV. I. 125. 2.

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<tr>
<td>2</td>
<td>अभिनवः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; Quoted by SRV. VIII. 32. 4. p. iii. 387.</td>
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<tr>
<td>3</td>
<td>RV. VIII. 32. 4.</td>
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<td>4</td>
<td>RV. I. 84. 8.</td>
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<td>अवर्णक तस्य भक्ति विज्ञानम्; BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.</td>
</tr>
<tr>
<td>6</td>
<td>शुभेच्छ हिमा तस्य भक्ति विज्ञानम्; BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.</td>
</tr>
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</table>
सुधर्मवति। सुहिरण्यः। सत्वः। महाशास्यैः वयु इन्द्रो द्राति यस्य यत्मकेन। प्रातायामासिस्ताति। मुःशीजयेच पद्मेनुसिनाति कुमारः। मुःशीजयेच मोचनाचा। शैवनाचा। ततनाचा।

पाठ: पचते।

आविष्कृते: खैः। कुण्ठे गृहेते दुस्स स पादुर्स स निषिद्धे न मुन्येते।

आविष्कृते: भास्मादिकः। गृहे दुस्सम्। कुण्ठे न्युर्वकनाम। प्रधाते: श्रावकमणः। प्रतीते। यथेष्ठपात्यकु दक्रमं क्रिष्णमिस्त्रकास्तद्यतः। ॥ ९९ ॥

बुधकुलन्द्रमा भवति। बिकुन्तज्योतिषको वा। बिकुन्तज्योतिषको वा। विक्रास्तज्योतिषको वा। ॥ २० ॥

आयुष्मा मार्गकुद्रकः। पुष्या यन्ते दृश्ये हि।

उत्तरीते निन्दाश्च तद्वेद्ध प्राणप्रायो विवमुन्ने मा अथ रोद्विन्ने।

अन्त्य आरोऽचमः। मार्गकुलन्द्रमाः चार्थ्यमासाः च रक्तः [भवति] चन्द्रमः।

बुधः। पथाः। यन्ते दृश्ये नक्षत्रमणः। आविष्कृते: निन्दास्य येन येन योक्ष्यमाणोभवति चन्द्रमः।

तथावधिविवः प्रुढ्योगीः। जानीते मेकस्य वायुप्राश्यायितिः।

आदिवंभोजितः बुध उच्येते। यद्रा बुधं।

अजोभवीदित्यना वैतकः वायुसं यस्वीमुद्यवन्न बुधेः।

आविष्कृता आविष्कृतश्च विद्याश्च ग्रहयास्तिः। तामस्वने: प्रख्यातः। इत्याश्चायनम्।

अध्यापि बुध स्वाहसते। विकीर्तनातु।

बुधविद्यस्य वारण उर्जपिथः। उर्जपिधिः।

उर्जण उर्जःचालन्तः। उर्जण पुनःयोते। उर्जनेवा।

बुधविद्यायिन्यन्ति बुधविमुद्यते।

1. महाशीजयेच C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
2. सत्वाचा C 1, C 3, C 6, M 2, W 2.
3. RV. X. 27. 24.
4. मा सकुः: is attributed to a different recension by Durga who paraphrases as follows: सकुः मां दृश्य।
5. RV. I. 105. 18; cf. BD. ii. 112.
6. Cf. BD. ii. 112.
7. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
9. RV. I. 117. 16.
10. अजजृवस्तू BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
11. प्रख्यातः: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. Quoted by SRV. I. 117. 16. p. i. 528.
13. RV. VIII. 66. 8; AV. 20. 97. 2; SV. 2. 1012.
9. RV. I. 116. 16.
11. RV. VI. 59. 4.
13. RV. VIII. 90. 6; SV. 2. 762.
15. Cf. SRV. VIII. 90. 6. p. iii. 549.
16. KS. 9. 7; Cf. अन्तर्वित्स, etc. VS. 3. 61; S'B. ii. 6. 2. 17.
17. RV. VIII. 75. 9.
18. 8. 6. 2. Omitted by Durga and C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
19. VS. 16. 51. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; C 1, and Roth.
21. RV. X. 43. 5; AV. 20. 17. 5; Cf. RV. X. 42. 9; AV. 7. 50. 6; 20. 89. 9.
22. कित्तिवास्व: C 3, C 4, C 5, Mi, W 1, W 2.
The passage is omitted by Durga; is omitted by C1.
5. २७. ] १०७.  नैगमकाण्डम् । [ काकुकुम्。।

असिसेव लोक शीत वायो। ईम्य शीत वाहनाम्। समादितरो मन्यति।

एता विश्राम सर्वना तुतुमाक्षयं स्थर्य सूनो सहस्रो यानिः देहिः।

पतानि सर्वाणि स्थानानि तृणमुकुस्कल्ये। स्वर्य वर्षम् पुष्य यानि घर्ष्यः।

अंतस्वर्म्यरसामायम्। घनसावः। कवचं वा। कवचं कुं अंचितं मन्यति। कांचितं

अश्वति। कांयेकेिंतं मन्यतींति। वा ॥ २५॥

श्रीपीताध्वान्ति जनयाध स्तित्रानि रथसिडित्कुण्डक्षम्।

द्रोणाहाम्वरसरमचक्कुस्मंद्रकोषं सिद्धाता नृपारम्यू।

श्रीपीताध्वान्तितं जयथ। जयं तो हितमस्तु। स्तित्राणां रथम् कुष्टम्यू।

द्रोणाहाम्बम्। द्रोण हुममयं मन्यति। आहाव आहानानात्। आवह आवहहानात्।

अवतो यद्यत्तितो महायत्त्वति। अद्रक्कम्यनानचक्कम्यनानकन्यमयीति। वा। अंतस्वर्म्यरसायम्। अन्तस्त्राणि वं: कोद्यालं यानिः।

कोदा: कुणाते। विकुपितो भद्वति। अर्यंपंगीतः। कोश पानसादेव। सर्वम् आचिमतामो महामन्यति। सिंचत वृपाण्यानासम्।

कृपकर्मिणा संमसस्मस्मिती।

काकुंदे तालवियान्यावः। जिहा कोकुवा। शासिन्धीयते। जिहा कोकुवा।

कोकुवमाना धरण्युद्धतिती वं:। [कोकुवत्तयं शाचछडःकर्मिणम्।] ॥ जिहा जोकुवः।

ता तैतेयं। तीणम्यमीयम्। त्यतेयेभ्य स्वाद्। [तेवकर्मिणम्।] विपरातान। यथा

तदम्। तत्तेख्यिधिणयः। ॥ २६॥

२६. २६। अंति वर्ण हरस ते सृष्ट सिद्धः।

अनुक्षालनं काकुंदे सृष्टि हुप्यिरामिवू।

इद्वेकुरन्यश्च क्याण्डानां। यथा तत्र देश सत्त सिद्धः। प्राणायानुक्षालनं काकुं

दम॥ सृष्टि हुप्यिरामिवू। अपि निगमो भद्वति। ॥ २७॥

1. Cf. SRV. X. 45. 6. p. IV. 132।
2. RV. X. 50. 6।
3. RV. X. 101. 7।
4. स्तितिवान् C 3।
5. वा BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3।
6. परासिद्वितैति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3।
7. Cf. PMbh. i. 1. p. i. 4।
8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3।
9. हात्वे: C 1, C 3।
10. अत्र: C 3।
11. Omitted by C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S।
12. RV. VIII. 69. 12; AV. 20. 92. 9।
13. Cf. PMbh. i. 1. p. i. 4।
14. This is the text of BK, C 4, C 5, Kn, M 3, R 4, R 6, W 1, W 2, W 3।
This is the text of C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. The entire passage is added after the shorter version in Mi.

RV. VII. 39. 2; VS. 33. 44.

See N. 4. 25.

1. This is the text of C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. The entire passage is added after the shorter version in Mi.

2. RV. X. 101. 3; VS. 12. 68; S'B. VII. 2. 5.

3. Small figure within brackets represents the corresponding section of the fifth chapter of the Nirukta.
अथ पद्मोद्वायः।

सम्सरे युद्धस्मात्स्युष्मानश्वर मन्यसम्बन्धस्यानुपायायः।

सं वन्यमस्योपासनौक्षुम्यस्मृति नृपते जायसे गुरूः॥

तव्यसे युद्धस्मात्स्युष्मानश्वर मन्यसम्बन्धस्यानुपायायः।

आदू इति च गुहु इति च श्लिष्यनाममहि

भैवते। श्लिष्यपूर्वः। श्लिष्यः। आदू गुहु श्लिष्योत्तित्वा। श्लिष्यति च। गुहु

श्रीवते। पञ्च्रस्य च प्रकृतं। तथा हि वाक्यस्योऽगं। आ त्याभार उपस्तेः

गुहुवत्। चिन्तार्थदिता उत्तरः। आदूगुहुश्लिष्यदिति। गुहुः। शोभते। वचनिति

कर्मणि। अयमपितं गुहुवेदेस्ता। विश्र। पञ्च्रस्यात्मकप्रवृत्ति। नैऽता।

इत्य आदूमस्यार्थं सर्वेऽऽथं अवणं करतु।

आदू दिशोऽभवति। आस्त्रानातु। आदू उपदीशोऽभवति। अवभाषणातू।

कायमीर्षिद्यु:। मकारणातू। सुधिर्मंचनात्ता। मोक्षात्ता। मोहनात्ता।

इसे चिन्तिष्टौ रोहस्ती अपारे यत्स्युष्मान मंदवन्कांशिरिति।

इसे चिन्तिष्टौ रोहस्ती रोहस्ती व्राजापुष्यद्वायो विशेषधारणातू। रोधः कृतं निम्न

पद्धि चार्यः। कृतं रजते। विपरीतधारणातू। लोपः विनायक्येषां। अपारे दूरपारे। यत्स्य

गुहुवाति मधवन। कार्यात्त साहनेऽः॥

उहस्तमिन्नुः से प्रणिकुणाशेऽः॥

उहस्तमिन्नुः इत्या संपितेन परिकणनं मेयम्॥ १ ॥

अल्पतं तोऽल्प इत्या भ्रोऽग: पुराहत्तोऽध्याभ्यांश्न ग्यारी॥

मुग्गान्यस्यो अक्षनोतिर्जीवे गा: प्रावन्न्यापी। पुर्णहत्स्य धर्मस्ति॥ ॥

१. RV. II. 1. 1; VS. 11. 27.
४. उत्सर्व M 3.
५. RV. II. 41. 12; AV. 20. 20. 7; 57. 10.
६. SRV. III. 30. 5. p. ii. 219.
७. RV. III. 30. 5.
८. SRV. I. 38. 11. p. i. 206.

९. Cf. S’abara on Mimansa sutra IX. 1. 9.
१०. RV. III. 30. 8; VS. 18. 69.
११. संपिति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; संपिति C 3.
१३. हतो C 1, C 3, M 2.
१४. पुर्णहत C 3, C 5, M 1, M 2.
१५. RV. III. 30. 10.
६.३ ] ११०. नागमकान्दम्। [ अस्त्द्रेयुः:

अधातूरणेऽविकालतर्द्वृत्तमोऽस्यः । वचो माणोऽपि । वजो वज्जितस्तिरिष्यं । गोऽत्रस्य माध्यमसिकाया वाचः । पुत्र हनमाप्यमानोऽव्यार । सुगमम् अहुणोऽश्रीरस काशं । सुगममानयोऽश्रीरस अहुणोऽश्रीरस । निर्देशायं गतिमाण । प्राप्तस्याये: पुः धार्यं धार्यं । आपो वा वहनातु; वाचो वा वदनातु; वदुःसिरहुतस्वतर्के भवति । धमनिति क्षतिमूः॥ २॥

उद्धृत रक्षः सहसृषुमिन्न सुभ्य मध्येऽपि स्याह्वे मध्ये सुभ्ये सुभ्ये ।

आ वीरेऽत: सार्लुरणेऽचकः श्रीरुये तंतुःर धेर्मितम्॥

उद्धृत रक्षः सहसृषुमिन्न युष्मो मोचनात्वो मोनात्वो मोनात्वो । बुध मध्यम । प्रति श्रुणीहस्तमुः। अग्रमाग्यं भवति । आ किररस्य देशात् । सार्लुकर् संलुकहं भवति । पापकमिति नैकतः । सर्वभक्तं वा स्वातः । सत्तरभस्तताः । तुषयि-स्वत्तते: । धेर्मितम्॥५॥

लं चिन्दिर्या कंपुयं शर्यानम्।

शुक्यपयसम् । शुक्यमया यथः।

विवशु ह आपो भवन्ति । विवशुमात्।

वुरो इव रूढः: सुभ्य विवशुहः। इत्यपि निगमो भवति।

वीरध अध्ययो भवन्तिः। वीरहणात्।

वीरधेः: पार्यिवश्वः। इत्यपि निगमो भवतिः।

नक्षद्धभम्। अख्यवार्यासम्। अख्यमनने दृश्योतीति वा।

नक्षद्धम तौहिति पर्वतेष्ट्रात्म्। इत्यपि निगमो भवति।

अस्त्द्र्योऽभुश्चाय:। इत्तिति इस्नात्म । निक्रियं भवतिः॥

यो अस्त्द्र्योऽभुश्चाय: सर्वान्। इत्यपि निगमो भवति।

1. वरितस्या M 3.
2. सकोऽत C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.
3. निर्माणस्य C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva; Cf. SRV. III. 30. 10.
4. SRV. III. 30. 10; Cf. I. 33. 9; 51. 5. pp. i. 177. 255.
5. तपूषिं C 1, C 3, C 5, M 1, M 2, M 3, Mi, W 2.
6. RV. III. 30. 17.
7. मूः...मोहनात्वः is omitted by Durga.
8. कियोति C 5, M 3, Mi, W 1, W 2.
9. सर्वःकृ C 6; सर्वःकृ C 6.
10. भाष्यकृ BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. RV. V. 32. 6.
13. RV. VI. 7. 6.
14. RV. X. 97. 3; VS. 12. 77.
15. RV. VI. 22. 2; AV. 20. 36. 2.
17. RV. VI. 22. 3; AV. 20. 36. 3.
<table>
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<td>1</td>
<td>निषदभयारिणि: C 6.</td>
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<td>Omitted by BK, C 4, C 5, Ku, M 3, Mi, R 4, R 6, W 1, W 2, W 3.</td>
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<td>3</td>
<td>RV. VI. 55. 6.</td>
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<td>4</td>
<td>SRV. VIII. 32, 10. p. iii. 388.</td>
</tr>
<tr>
<td>5</td>
<td>RV. VIII. 32, 10.; SV. I. 217.</td>
</tr>
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<td>6</td>
<td>Cf. SRV. II. 33, 5. p. ii. 98.</td>
</tr>
<tr>
<td>7</td>
<td>वृहत走向सिविति C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth, S'iva.</td>
</tr>
<tr>
<td>8</td>
<td>RV. VIII. 48, 10.</td>
</tr>
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<td>9</td>
<td>See N. 6. 33.</td>
</tr>
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<td>10</td>
<td>RV. I. 179. Cf. Kalidasa: समरसभानामाति यथार्थे</td>
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<td>11</td>
<td>RV. X. 79. 1.</td>
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<td>12</td>
<td>RV. V. 54. 6.</td>
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<td>13</td>
<td>SRV. I. 44, 3. p. i. 224.</td>
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<td>14</td>
<td>RV. X. I2. 2; AV. 18. 1. 30.</td>
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<td>15</td>
<td>कुलानि C 1. Quoted by SRV. I. 32, 6. p. i. 168.</td>
</tr>
<tr>
<td>16</td>
<td>RV. I. 32, 6.</td>
</tr>
</tbody>
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1. Quoted by SRV. I. 129. 8. p. i. 587.
2. RV. I. 129. 8.
3. RV. VII. 69. 4.
4. BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; varnish: C 3.
5. RV. IX. 112. 3.
6. RV. VII. 18. 15.
7. RV. VI. 30. 5. p. ii. 829.
सिंहकि पुषा अभ्यर्थ्यज्ञवी | इत्यपि निगमो भवति।
ईश्व इश्वरे।
ईश्व हि वर्षे उभर्यस्य राजवी | इत्यपि निगमो भवति।
[ श्लोणस्य श्लोणस्य।
महः श्लोणसाधिना कन्वयिः | इत्यपि निगमो भवति]। 6।
असे ते बन्धुः। बयासित्वर्थः।
असे यातः नासल्या सुजोगः। असांवित्वर्थः।
असे समझेस्व धार्मिकम् पौलेस्भिः। असांसारित्वर्थः।
असे अन्वित मापवन्नवीपिंत। असांमयित्वर्थः।
असे आराधित् द्वेषः सन्तुष्टःकोऽन्तु। असदित्वर्थः।
ऊँ इत्व प्रश्ये कामों अन्से। असांसारित्वर्थः।
असे धन्ति वसविे वम्बुनिः। असांसारित्वर्थः।
पाथोदन्तिविश्वम्। तथा व्याख्यात्तमः।
श्ृङ्गोत्तर दीप्ययोंति पाथः। इत्यपि निगमो भवति।
उदरमणि पाथ उच्यते पानात।
आ चैं आसां वार्यो नुदीनामिः। इत्यपि निगमो भवति।
अत्रमणि पाथ उच्यते पानादीव।
देवानां पाथ उप पक्षि बिद्वानां। इत्यपि निगमो भवति।

1. RV. VI. 50. 5.
2. RV. VI. 19. 10.
3. श्लोणस्य is given as a variant by Durga.
5. RV. I. 117. 8.
7. VS. 4. 22.
8. RV. I. 118. 11.
9. RV. I. 165. 7.
10. RV. III. 36. 10.
11. RV. VI. 47. 13.
13. VS. 8. 18.
14. SRV. I. 113. 8; 154. 5. pp. i, 499, 663.
15. RV. VII. 63. 5; its reference in VC. is wrongly given as IX. 63. 5.
16. RV. VII. 34. 10.
17. RV. X. 70. 10.
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<td>6.8</td>
<td>नैगमकाण्डम् ।</td>
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<td>सार्वमिति प्रसेवे ।</td>
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<td>विद्यानि श्रोऽर्धरूः । इत्यपि निगमो भवति ॥ ॥</td>
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<td>समाधिरिता: सृष्टिपतिः ने । अपि वोपमाङ्ग्य स्वातृ: सृष्टिवेदद्रव्यपतिः इति । सार्वाणीद्रव्यसंनिः च भावानि विभवामाणाः:। त यथा द्वारानि विभवति जाते च जनिष्ठामाणे च । तं वर्य भागमुख्यामाः। ओजोसा बलेनं । ओजो ओजोलेवा: । उभ्जेत्वा ।</td>
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<td>स्या में सृष्टिपतिः ने । इति च ।</td>
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<td>युध्र ते यद्य अनु भोगमानुःद्रव्यसः ओषधीरजीमः ।</td>
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<td>युध्र ते यद्य भोगमानुःवाप्त्र ग्राम्यतम ओषधीरगारी: । जिग्नितिंहस्तिष्ठकम् वै ॥ [ गृहीतकर्माः वै । ] गृहीतकर्माः वै ।</td>
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1. Quoted by SRV. VI. 72. 2. p. ii. 882.
2. RV. VI. 71. 2.
3. Quoted by SRV. V. 13. 4; VI. 68. 9. pp. ii. 529, 876.
4. RV. V. 13. 4; SV. 2. 757.
5. RV. III. 27. 7; SV. 2. 827.
6. RV. VIII. 99. 3; AV. 20. 58. 1; SV. 1. 267; 2. 669; VS. 33. 41.
7. Quoted by SRV. VIII. 99. 3. p. iii. 565.
8. RV. VIII. 69. 6; AV. 20. 22. 6; 92. 3; SV. 2. 841.
9. TS. iii. 2. 7. 2.
10. RV. I. 163. 7; X. 7. 2; VS. 29. 18.
11. मागम् C 3.
12. जीवान्ति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
14. Omitted by BF, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. It is added however on the marginal space, probably by a later scribe in C 4.
15. गृहीतकर्माः वा is repeated in Mi. Cf. SRV. X. 29. 1. r. V 35.
सोमां स्मृति क्रुढ़हि ग्रंथायते।
कुश्किलन्त्य च औशिष्ये।

1. RV. X. 4. 4.
2. Cf. SRV. I. 68. 8. p. i. 329.
3. महावें C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and Siva.
5. RV. I. 151. 7.
6. RV. I. 127. 1; AV. 20. 67. 3; SV. 1. 465; 2. 1163; VS. 15. 47.
7. कुषा क्रुष्टेवा कप्पतेवा is added by C 5, M 3. Durga reads: कुषा कक्षितावा। Cf. SRV. I. 127. 1. p. i. 573.
8. Omitted by C 5, M 3, and Durga. C 1 strikes it out.
10. बहुदाहिति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
11. असमासात् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. दक्षिणात्य: is the proposed emendation by Sirdatta.
13. राजा राजस्ते: C 5, M 3.
15. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
17. See N. 12. 40.
18. RV. I. 18. 1; VS. 3. 28; Cf. सोमाम् स्मृति क्रुढ़हि ग्रंथायते।
सोमानां सोतारं प्रकाशानवंतं कुरु प्रगणते काशीवनन्तस्य य औशिजः॥
काशीवानं कस्यान्नते। औशिज उदासः पुट्रं। उदिशिवेऽः काण्तिकस्मिनं। अर्थं त्यं न तुम्हकासं पवासिमेत्। स्थानं। तं सोमानां सोतारं मां प्रकाशानवंतं कुरु प्रगणस्ये॥ १०॥

इन्द्रसोमाम सगुणबृहसपूज्यं तुपुरुषस्तु चुरार्यविव सेवः॥
श्रमिन्दरे कुशारदे घोरचक्स्से देवों धर्ममनवारं किमीदिने॥
इन्द्रसोमांवचार्य शंतिवरमाः। अङ्ग हते। किमीवितस्योपसर्गः। साहान्तिति।
तपस्ये।। चद्वृत्तयो भवति। चरस्वयं। समुदरान्तसादाय। प्रवख्ये। [श्रमिन्दरे[। कुशारदे[। घोरचक्स्से।]। घोरचक्स्से।]। धर्ममनवाय। धर्मं विरुद्धाज्ञानेश्वरे नैबद्धता:।। देवों धर्मम। अन्तवायमनवायम। यद्यां न वेदसु।। अदेशसं शति। या॥ किमीदिने। किमिदुमुनि शतिष्ठवति। चरस्व।। किमिदुमुनि किमिदुमुनि या॥। विदुरवान्। चरस्व।। विदुरवान् याति॥ ११॥

कृष्णव पाजः। प्रसिद्धि न वृंजीय सुगन्धि राज्येन।
तुलवीमनु। प्रसिद्धि दूरानादेशस्तासि विचार्य। श्रममस्यादिणः॥
कृष्णव पाजः। पाजः। पालकमात्र। प्रसिद्धिविव पृथ्वीमु। प्रसिद्धि। प्रस्यनानू।
तंतुवाय। जालं वी।। यागी राजेव। अमायवान। अमायवान। अमायवान्। अमायवान्।। इरंभुता
गणेन गतम्येन। हस्तिनेति। या॥। तुपुरुसः। प्रसिद्धि। दूरानाम॥। तृष्णीति। श्रीप्रभानाम।
तरस्वयं। तरस्वयं। असितासि। विचार्य। शक्तसि:।। तपिष्ठे।। तस्तस्मे।। तस्तस्मे।।
प्रियासमीरिति। या॥

यले गर्भस्मीवाभ दुर्गामा योगिनामाय।
अमीवायमने। व्याव्यायात।। दुर्गामा। किमिदेवति। पापनामा।। किमिदु। कथे
वेदमध्ये। व्याव्यायानक्षणेऽ॥। कामतेवा।

प्रथिष्ठानां हृदरितानि विष्ठि।

1. सोमानां Roth.
4. RV. VII. 104. 2; AV. 8. 4. 2.
5. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. विकृतेवायताः स्थ 4, 5, M 3.
7. क्षेत्रमु:। C 3, C 5, M 3.
9. RV. IV. 4. 1; VS, 13, 9.
10. पानामां BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
11. प्रस्थानामां BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. SRV. X. 87. 15. p. IV. 275.
13. इरवाभ SRV. IV. 4. 1.
14. तत्ततस्यस्यप्रियासमीरिति। या। SRV. loc. cit.
15. SRV. loc. cit.
16. RV. X. 162. 2; AV. 20. 96. 12.
17. दुर्गामा C 4, C 5, M 3, Mi.
18. Cf. AV. 12. 2. 28.
Fragment of RV. X. 103. 12; AV. 3. 2. 5; VS. 7. 44; N. 9. 33; Cf. SV. 2. 1211.
2. AV. 7. 14. 2; SV. 1. 464; VS. 4. 25. The word अमतिर्मायी occurs in RV. I. 64. 9; 73. 2 but Yāska has not quoted from the RV.
3. Omitted by Bk, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. Quoted by SRV. I. 67. 2; VI. 68. 1. pp. i. 326; ii. 874.
5. RV. VII. 39. 4.

1. Cf. SRV. VIII. 5. 23; 42. 4; also I. 3. 3; 34. 7.
2. बहुविर्मि: C 5, M 3; बहुविर्मि: Mi, W 1; बहुविर्मि: C 4, W 2. Cf. SRV. I. 5. 3; 116. 7; 134. 3; VII. 9. 6. pp. i. 46, 515, 605; iii. 24.
3. RV. V. 85. 6.
4. RV. V. 1. 2; SV. 2. 1097.
5. RV. VIII. 27. 10.
7. Quoted by SRV. I. 164. 49. p. i, 719.
सत्यं सुद्ध्रों विद्वानानुप स्थितः \( \text{ṣṭविषुन्ति क्षयणविद्यः} \)।

आस्ये याहि सुविद्वाननुस्मार्ज्याः \( \text{हं निगमोऽभवितः} \)।

आनुपवित्त्वानुप्यांि क्षयणविद्यः \( \text{अनुपके भवितः} \)।

सूर्णानिव वर्हिर्तुअक्ष्मेः \( \text{हं निगमोऽभवितः} \)।

तुवाणिस्तूण्ड्यानि:।

स सुर्णाणिमेंहि अरेणु \( \text{पाय्येः} \)। इत्यवि निगमोऽभवितः।

गिरेण से बर्हुः वर्हितः। भास्यानं वनमनितः।

उप: गिरेणसे बूह्र्तः। इत्यवि निगमोऽभवितः।

अमुक्सः तृते रजस्य निपदे ये भूतानि समक्ष्यविद्याहारः।

अस्वसहेरता: सुसमार्जते भाः समार्जता:। माध्यमका देवाणा:। तृः।

प्रृथ्यिं तर्पणतः। भूतानि च कुञ्जिताः। तं आय्यवलं। इत्यवित्त्वान प्रतिवयनम्।

अमुक्सः तृते दृष्टि:। अमाक्षिते वा। अव्यक्तिः।

यादवविन्ध्याय: तत्परेऽन्न विद्वेः।

यादवविन्ध्याय: तत्परेऽन्न विद्वेः।

उँ: पििते जायारी: युँहैः।

उँ दृष्टे गोपिताजायाय: वचः:।

प्रो वेदः जूसुणाणास: अस्युरभूत विन्ध्य अश्वियो वांजः।

प्राच्योष्यो जोतप्याणां अक्षमत स्वः। अग्रमनेनाति वा। अग्रमनेनाति वा। [अग्रमनेनाति वा।]

1. RV. VII. 34. 22; VS. 2. 24; 8. 14.
2. RV. X. 15. 9; AV. 18. 3. 48.
4. RV. VIII. 45. 1; SV. 1. 133; 2. 688; VS. 7. 32.
5. Quoted by SRV. I. 56. 3. p. i. 283.
6. RV. I. 56. 3.
7. SRV. I. 62. 1. p. i. 304.
8. RV. VIII. 89. 7; SV. 2. 781.
9. RV. X. 82. 4; VS. 17. 28.
11. दे C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
12. RV. I. 169. 3.
13. RV. V. 44. 8; Cf. N. 1. 15.
14. RV. V. 12. 4.
15. RV. IV. 34. 3.
16. व्रभास्व: M 2.
17. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
भोप वाग्मिलेख्ययर्थ्यामुपयुज्यतमदीत ।
अर्धिवन्दनृ प्रशिक्षेत्र: हरणीपिन चानो दृष्टिप्र पक्षौत सोमसं ।
अर्धिवन्दनृ प्रशिक्षोनीमानि हरणीपिन चानो दृष्टि: ।

नेत्रं मेदना: प्रति पच्चतानभीधीयाँ ।

इत्यपि लिङ्गमो भवति ।
अपि वा मेदस्था पवशोधी। सातूं द्वियचान स्ततु। यजः हेकच्चनाथे: प्रतिविन्दे

तज्जुवति ।

पूरेष्ठ अंगे पञ्चति: । ज्ञति यथा ।

शुष्क आपो भवति । शुष्क सतुहन्ति ।

कुस्तु मह शुष्कः: सान्ति पूर्वं: । इत्यपि लिङ्गमो भवति ।

अमिनो-स्तितमात्र महान्मानि । अभ्यि स्वाभनी ।

अग्निः सहौमिः । इत्यपि लिङ्गमो भवति ।

जन्ततीरायो भवति । शब्दकारिण्यः ।

मुखतो जन्ततीरिः । इत्यपि लिङ्गमो भवति ।

अप्रतिशिष्यत् । अप्रतिशिष्यत् । अप्रतिशिष्य: या ।

असा्मथयप्रतिशिष्यत् । इत्यपि लिङ्गमो भवति ।

शास्त्रानां शास्त्राधमानाः ।

ग्र हस्तं मूलितिर्मचार्यादानः । इत्यपि लिङ्गमो भवति ॥ १६ ॥

1. RV. X. 116. 8.
2. MS. IV. 13. 9. Cf. मेदस्थः प्रति पञ्चत
   VS. 21. 60; 28. 23, 46.
3. वशोश्र C 4, C 5, M 3.
4. प्रशिक्षेत्र: C 4, C 5, M 3.
5. RV. III. 28. 8.
6. RV. IV. 23. 8; Cf. N. 10. 41.
7. अमिनो W 1.
8. Fragment of RV. VI. 19. 1; VS.
   7. 39; Cf. N. 6. 17.
9. Quoted SRV. V. 52. 6. p. ii. 613
10. RV. V. 52. 6.
11. Quoted SRV. I. 7. 6. p. i. 56.
12. RV. I. 7. 6; AV. 20. 17. 12; SV.
   2. 971.
13. शास्त्राधमानां: C 3. Quoted SRV. I.
   123. 10; 124. 6. pp. i. 560, 564.
ग्रुपः सर्पणात्। इत्येक्तरत्नः स्वामैस्तादिकः। सर्पिनाः। तैं वा।
सुव्रक्षारुपनि इत्यति निगमो भवति।
करणौ वाहूः। करणां प्रक्षातारौ।
सुधिमात्र स्वास्थ्यात्मः।
वाजेः सुधिमति गोमिति। इत्यति निगमो भवति।
विधे दहुः नासिके वा। दहुःन्ते। नासिका नसते।
विप्रस्य शिष्ये वि संज्ञा धेनेः। इत्यति निगमो भवति।
धेना ध्याते।
रंसः रमणात्।
स वित्त्वेण निरके रंसः भासः। इत्यति निगमो भवति।
विवहरी द्रमोः स्थानयोः विवर्धः। मध्यमे च स्थान उच्चमे च।
उत्त विवहरी अमिनः सावहैमिः। इत्यति निगमो भवति।
अंक आक्षमात्।
अज्जो तथा वृष्टि: समीये महीनामः। इत्यति निगमो भवति।
उराणि घृण दुर्वनः।
दृत इत्यस्य मुद्रेः उराणः। इत्यति निगमो भवति।
स्तित्या आपो भवति। स्तव्यनाति।
द्रष्टः सिन्धुनां द्रष्टः। सिन्धुनामः। इत्यति निगमो भवति।
स्तित्या स्तित्यापाणिनः। उपस्थितान। पावन्यनीति।

1. RV. VIII. 32. 10; SV. I. 217.
2. Quoted SRV. III. 18. 5; VIII. 32. 10. pp. ii. 186; iii. 388.
4. Quoted SRV. I. 9. 3; 29. 2; III. 30. 3. pp. i. 65, 150; ii. 218.
5. RV. I. 101. 10.
6. रसणीवेदू is added after रंसः by Durga.
7. RV. II. 4. 5.
8. Quoted SRV. VII. 8. 6. p. iii. 23.
9. RV. VI. 19. 1; VS. 7. 39; Cf. N. 6. 16.
10. RV. III. 1. 12.
12. RV. IV. 7. 8.
13. Quoted SRV. VII. 5. 2. p. iii. 16.
14. स्तित्यानमः C 3.
15. RV. VI. 44. 21.
16. स्तित्यापाणिनः: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
17. व is added by Roth.
6. १९।] १२२। नेगमकाण्डम्। [तत्तुवित्तः

स नेल कथा उत भवन्ते तनुवत्। इत्यपि निगमो भवति।
ब्रजर जवमार्गरोहि जरमार्गरोहि गरमार्गरोहिति वा।
अथे रूप आभासितं जवाहं। इत्यपि निगमो भवति।

जरोत्थ गरुट्यं गुणात्।
जरोत्थ गुर्जायिष्ट रायेः पुरुषिन्धर्म्। इत्यपि निगमो भवति।
कुलीशो इति वज्रनाम। कुलशेषानो भवति।
स्कन्दसीवं कुलिनेन विवरकार्थः। शयत उपपुष्पक्षिणाः।
स्कन्दो बुक्षस्य समास्को भवति। अथामपीनरस्तन्ध पतसादेव। आस्करं
काये। अहि शयत उपपर्णन। उपविच्यः।
तुंजजुसंजातस्वर्णकृमणं: || १७ ||

तुः तेन्य य उर्ते तोमा इत्मयो युजिणः।
न विन्ये वसा सुत्तुतिेः।

द्वारे ह्वाने य उर्ते तोमाइत्रमयो वजिणो नास्ते तैविन्द्रासि समाति स्तुंते:।
बह्यमान परिहारणा।

एस्तो उर्त मुः अस्ति मुः। इत्यपि निगमो भवति। || १८ ||

यो असे इस्त मुः अस्ति मुः। उच्चवि सोमं सुनोति भवति धुमाः अः।
अर्पण इत्तूलतुपूर्णतृज्ञतिः तुमे जयं मुग्नये। यः कव्वासुः।

अःति इत्तूलनाम। प्रज्ञाने प्रवविचः।

गोभिः उद्वततं भवति। उपोन्द्रमिति वा। लेहां तावान्नामगायादाबिचि-
प्रूपं उच्चये। स योंत्रोः औजस्यपि वा राजास्य लोमां सुनोति भवेष्यहः गोमनवान।

1. RV. X. 69. 4.
2. Cf. SRV. IV. 5. 7. p. ii. 367: जबादः जरमार्गरोहिति वा जवमार्गरोहिति वेति गाकः।
3. RV. IV. 5. 7.
4. RV. VII. 9. 6.
5. RV. I. 32. 5.
6. समास्कथे म ३।
7. इत्स् BK, C ४, C ५, Kn, M ३, Mi, R ४, R ६, W १, W २, W ३।
8. स्कन्दो बुक्षस्य...कावे is omitted by Durga.
9. RV. I. 7. 7; AV. 20. 70. 13.
10. हृद्वे C ६. Quoted SRV. I. 7. 7. p. i. 57.
11. RV. I. 54. 3.
12. RV. V. 34. 3.
13. ससाहकारम् M ३; ससाहभाषि C ५, W १, W २.
थूँ ज्यां वाली मिश्री तो तुम्ही अनन्तो भिन्नय वाजमीशान: कियङ्घा।
गोरे रचि वि रेदा तिश्यन पण्यि चरण मारङ्घा।
अशी महरु तूँ त्यरामणः वाजाय वाजमीशानः कियङ्घा। क्रममाणथा श्रति था।
गोरिव पर्वाणि विरङ्घ मेघसः। इत्यस्मािि। अपां चरणारङ्घा।

भुमिश्रोमय्येतः।

भूमिश्रोमय्येतः। इत्यपि निगमो भवति।

विरङ्घो विरङ्घा।

पारेः नों अस्य विनिधत सर्वेः। इत्यपि निगमो मवति।

तष्ट्रस्त्रुप्पिकूलम्यामयामृः।

तबः। तूर्णापि। महाः। संभृतम्। आतमण।

एसङ्घूः। अङ्घन। काम्यमानः।

रासिनो रास्थिः। रप्तेवः रस्तेवः।

रासिनानशः। इत्यपि निगमो मवति।

कृति: प्रसाधकमः।

1. तत्त्विधः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
2. RV I. 33. 12.
4. RV I. 61. 12; AV. 20. 35. 12.
5. Quoted SRV I. 61. 6. p. i. 299.
7. RV I. 31. 16.
8. विवेचः: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
9. RV VII. 60. 7.
10. RV I. 142. 10; AV. 5. 27. 10; VS. 27. 20.
11. Fragment of RV I. 22. 4.
12. Quoted SRV I. 6. 9; 37. 3; 54. 2; IV. 21. 5; pp. i. 53, 200, 273; ii. 411.
6. 22.

[ आ व रूपस चर्ज चर्जितुः | द्विपि निगमो भवति। ]
कुरुप्रियेयं भवति।
कुष्णीती नो वंशः | द्विपि निगमो भवति।
प्रतापसु पानवसु।
हरिं इन्द्र प्रवाहसु अभि स्वरं | द्विपि निगमो भवति।
हिनोता नो अभ्यं देशयुज्या हिनोतू तथा सनये धर्मानाम।
ऋत्वम् योगे वि प्रवेशमः श्रीलीभृत्यनासम्यां।

प्रहिष्ठु नोकरवर्य देशयुज्ये। प्रहिष्ठु ग्रह धनम नरनाम।
ऋत्वम् योगे।
यद्य दक्ष देवम्। दक्ष दशङ्किते भवति।
शङ्केशत्रकतीति।
शन्देन तकतीति।
सुकृत्वति: [शुद्धेढी] शून्यासम्याम्।

चोप्फुयमाण इन्द्र शूरिः ग्रामं।
द्रवद्रत्तं शहुद्वननीयं।

एधामानदित्मृयं राजा चोप्फुयते विश इन्द्रेऽमनुन्यानं।

व्युद्यस्य। एधामानादित्मृहृः श्लोकः।
मृण्वतोभवताद्धाति। उभयसः राजा।
दिव्यसः च पारिवर्मसकं।
चोप्फुयमाण इति चोप्फुयतेधर्मक्षेजतव्रतम।

सुमत्तवमिश्रयं।

1. RV. X. 76. 1.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. The commentator says Yāska did not cite any quotation to illustrate the meaning of श्रुतिः।
3. RV. I. 90. 1; SV. I. 218.
4. RV. VIII. 13. 27.
5. RV. X. 30. 11.
6. सननाय C 3, C 4, Mi & Roth; सननाय S'ivadatta.
8. शाकुदृंत C 5, M 3, W 1, W 2.
9. Omitted by C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
11. RV. I. 33. 3.
12. बुद्धवर्तमानं C 3.
13. Quoted SRV. VIII. 7. 41. p. iii. 270.
14. RV. VI. 47. 16.
15. विद्यविन W 2.
16. Quoted SRV. I. 100. 16; 156. 2; 162. 7. pp. i. 444, 667, 685.
उप ग्रामीक्षेल्समतेरुद्धायि मन्यें।
उपमेतू मां [स्थं] यये मनोरुद्धायि ययेन। विश्वासरुद्धायि मन्यें।

दिववतिण्ठु दिव दयेषु।

स्थूरं राघव: श्वात्स्ये कुहङ्गौटि विशिष्टहि।

स्थूरः समाधिःमत्रो महान्वयति। अन्यत्न स्थविःस्यस्मि। उपसंहूं कुरंनामकन्यकः। यथा सम्बन्धाति। कुर्खास्तो राजा वस्मृत। कुबंगमनाहा। कुलं गमनाहा। कुलं हन्तते। कृपासिद्धस्व: सहस्तर:। कुलं कुणाते।। विकुपितं सहस्त्र:।

दृढ़ो व्यस्थातः।

जन्मः प्रीतिर्मणि।

भूमि पूर्णिः जन्मः जन्मः दिवं जन्मशाय्रः।

इत्यपि निगमो महति।। १२।।

अमर्कोऽमाथ्रो महान्वयति। अमर्यमिति वां।

मुहां अमर्को वृजने विरुढ्यः। इत्यपि निगमो महति।

सत्वे वृज्यांशि:। स्तुवते वज्जुच्चा सर्में।।

अन्तर्वेदान्तमन्त्रीपद्यांसमि। अश्वीर्मण पापकर्मः।

अधिकृतः। सिद्धमे।

अन्तर्वेदान्त्य वस्मृतां रुपहिः। इत्यपि निगमो महति।

अन्तवा अमर्कोऽमाथान्यसिन।

अन्तर्वेदान्त्य सुम्दान्तं सुम्दान्तं शर्पिः। इत्यपि निगमो महति।

अन्तवायेन स्फृष्टमु मन्द्रतिः। श्रृण्णति। वर्ष्या! नन्द्य्यसकः।।

1. RV. I. 162. 7; VS. 25. 30.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
3. कुर्खस्य C 3, M 3, W 1.
4. RV. VIII. 4. 19; cf. VIII. 24. 29; cf. BD. VI. 44.
5. उपसंहः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. कुर्खो C 5, W 1.
7. See. N. 5. 1.
8. अभयः is omitted by C 3, RV. I. 164, 51; cf. N. 7. 23.
10. RV. III. 36. 4.
11. RV. RV. X. 22. 2.
14. RV. VIII. 99. 4; AV. 20. 58. 2; Cf. SV. 2. 670.
15. RV. I. 190. 1; Cf. BD. IV. 63.
नाममायाः गद्याय दद्राय वाचते ।

यां ब्रह्माण्डाध्याय बपन्ते । दुहन्ताः मुददुः कस्त।
अभावित दस्यं ब्रह्म्योपयोगो व्योरिष्टं क्रुद्धारोऽभि ।

[ यथविचरि वृक्षाक्षानि निविष्ठ्वि । ] १३ घोष ख्वालं भवति । विकल्पादेव ।
रूपक विश्लेषणकाली अहुदेन उत्कल्प परीमिति

रूपक [यं] सर्वनाशी बेदनातान्। अहुदेयः सूर्यदेशः। य इमाम्याहानि पद्यनित्य पराणिति वा। अभिमय्यति कर्मणा। परिण्या वर्णनः। ॥ ३६॥

जीवानां अभि धंतनादिलासः पुरा हत्यात्।

कदेन यथा हवनशुर्यः।

जीवते नोडिस्मितावतारिवः। पुरा हवनात्। क यथा हवनशुर्यः।

सहस्यां जाल्माप्नानामेकताः। बेदिवते। सहस्या मध्य उक्ते स्वच्छः। माध्यते क्ष्यायिति च। जाते जलचर्या भवति। जलेखणे वा।

अहुदेवेंद्रावः। अहरणसिद्धव्यस्मि।

कृष्णचैत्यहरुः। इत्यथ निगमो भवति।

सूर्यमृदायाः। कृव्यतस्तुक्सतासामकामिनुस्थूररोहरो गायनः।

सतसमयार्धः। कुलयस्तु:। तत्सामकामण्यस्थिर्चृंस्त्ताम्यक्षमतिः। लेक्ष्यै तत्वावरीरोहाः क्रमह्यां। सृणन्यां कुर्मवस्य कर्मणा: पुनः पुनः। सेवां फाटि कर्तहुसूनोऽध्यमिति।

ब्रह्म इति निरापति। षेदानुकपयोः। ॥ २७॥

1. हक्के: Roth.
2. The passage ब्रह्मो लाजः...जनवले दृष्टि is omitted by Durga.
3. तुड़तो C 5, W 1, W 2.
4. ज्योति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
5. RV, VIII. 66. 10.
7. अभिमय्यति C 5.
8. RV, VIII. 67. 5.
9. अहुदेयः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3;
10. RV, I. 105. 17.
11. RV. X. 5. 6; AV. 5. 1. 6.
12. सर्वां रस्यां: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and Siva.
13. अविनाश्च BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
15. Quoted by SRV. X. 5. 6, p. IV. 11. The word अभिमय्यति is missing in the passage cited by Saíma, consequently the number of boundaries is only six.
वनो ब्रह्मान्यम् यमः नेत्र ते मनोः हृदयः चाविद्राम।
अन्या किल ता कुश्यकु युक्त परिपस्वते लिङ्गे लगः वृक्षाद॥

यो वही ताबतीतो भवति। हृद्योऽः ब्रह्मान्यम् यमः नेत्र ते मनोः हृदयः च विजातीति।
अन्या किल ता परिपस्वते कुश्यकु युक्त लिङ्गे लगः वृक्षाद।
लिङ्गे अतिरिक्तीति। तीयते विजातीति।
वाट वाटायति। सर्वनां च ततनां।
वाटायमुद्रं भवति।

पुनः न वायो न्यायाये चाकृतः।

चन्द्र देशः वायो च चाच्च।
चन्द्र देशः वायो च चाच्च।
यहिनि यह च विश्वेषं व्याख्यात।
उदारां त्वेऽविश्वेषं व्यवस्थित।
असुस्मास्मावधः।
र्याचितीति सिद्धस्तत्त्वस्तिः।
वायो न च न्यायाये चाकृतः।

आठव आधवानात।

मतीनां च साधनं विश्राणां चाविद्राम।

अन्यवयोनिख्रिष्ठवचनः।

विजेतेश्वरिः इवाविद्रामः।

3. RV. X. 10 13; AV. 18. 1. 15.
4. ब्रह्मान्यम्: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
5. विजेतेश्वरिः: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.
6. The passage हृद्यति...तत्तताच is omitted by Durga.
7. RV. IX. 35. 5.
8. RV. X. 29. 1; AV. 20. 76. 1.
10. चाट हृद्यति is added after र्याचितीति by Durga.
11. कामयत: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; C 6, M 1, M 2.
12. RV. IX. 3. 5; SV. 2. 609.
13. RV. VI. 63. 8.
15. RV. X. 26. 4.
16. सनानविद्रामाः: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3. Quoted by SRV. X. 84. 5. p. IV. 252.
17. RV. X. 84. 5; AV. 4. 31. 5.
6. 31.

[कहूँती]

नन्दकाण्डम्

अराधिकाणे विकटेत सिरिंग गच्छ सदानवे।

सिरिमित्वाय सच्चिदित्सायिष्ठा चातायामसिः॥

अन्तायिनि काणे विकटे। काणो विकान्तदर्शीय इत्यापमनः। कण्टेवार्य वादवष्णुमार्कमः। कण्ठित्: शन्तात्मानं भास्यते। अनुक्रमावति। सारद्विभावक्लमः।

दर्शनाभुमार्कालः। विकटो विकान्तमार्कसत्यापमनस:। कुस्तेवार्य स्वात्।[विप्रीतेष्] विकृतितिह भवति। सिरिंग गच्छ। सदानोजोते शान्तकारिकेऽ। सिरिमित्वाय सत्सचिन। सिरिमित्वाय मेवः। सार्धेते विंडः।[विचमन्तिरिष्] विंड वीरिन्द्र व्याख्यातमः। तत्त्र सच्चिदेशक्तिः स्वात्। तेन्दा चातायमः। अपि वा सिरिमित्वो भार्

पराशरः पराशरायणाय सति० स्थितिः जशे।

पुराण: सुतांतुदस्तिः। \| इत्यमि निगमो भवति।

इत्यमि निगमो भवति।

कहूँती कहूँती। [अपि वा देवं कहूँती कहूँती दृष्ट्वमखयः] ॥ 30 ॥

वांम पूर वांम मणों वांम देवव: कहूँती॥

वांम चतीनवं भविष्यत्। आदुरिरादरणात्। तत्कः कहूँती। मणोः पुरस्ता

काण्डम् पाण्डवान्वेश इत्यक्रमः। पौनिपरमः। सोद्वन्तः।

अन्ततः: पूर्वः। इति च ब्राह्मणम्।

1. RV. X. 155. 1.
2. कणो Roth.
3. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
5. विदेह...व्याख्यातमः is omitted by C 6.
6. निरीक्षणार्थकः। C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
7. नामसिः: C 1 and Durga.
8. RV. VII. 18. 21.
9. RV. VII. 104. 21; AV. S. 4. 21.
10. RV. I. 166. 6.
11. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
13. Quoted by SRV. IV. 30 24; VI. 71. 4; VII. 18. 1. pp. 434, 883; iii. 36.
14. Cf. BD. IV. 139 B.
दानों विशेष इतना महत्वाचः।
दानमनस्ते नो मनुष्यानिन्द्र मूडवाचः कुरुः।
अविरामित मामयं शुरूर्हर्म वसुक्ते।
बवलक्षित मामयं वालोमिन्यते संधिसिन्यः।
इस्तुदः इत्यामकामानः। अथापि तद्वर्त्ये भाष्यः।
वसुमरिवंद्रो वसुमानिन्यः।
किंते कुक्तिन्ति कीकर्तेयुः गावः नाथिरे दुहे न तत्पति धृष्टमः।
आ नै भर प्रमणदन्दः वेदेरे नाचाशांवं संस्कृतत्वधः नैः।
किंते कुक्तिन्ति कीकर्तेयुः गावः। कीकर्ता नाम दर्शोमा निन्यावासः।
कीकर्ता: किंतुः। किंते किक्तिन्ति प्रेमसा वो। नैव वामाशिरे दुहे न तत्पति धमे हुम्मः।
आहरैः प्रमणदन्दः व्याप्तिः।
मनुष्यः: कुशीदिर। मानवः मासिग्सिन्तिरूति च दुहारः।
तद्वर्त्ये प्रमणदः। अंत्तुः सहितविकुटुम्मः।
प्रमणदः वा योद्यः
वेतुः लोको न पर इति प्रेमसा प्रेमहः।
प्रमणदः वा प्रेमदः प्रमणदः प्रार्थको वा प्रार्थ
यस्यायः। आग्नासियः रघु शीता वियति।
तदः 'सेवे नाचाशांवं नीचाशांवो नीचे में
शासि: शाखा: शाकोते। आणिरातः।
तस्यो मधवचन्दन्यायति। रत्नशिष्याशः

citation information:
1. RV. I. 174. 2.
2. Quoted by SRV. I. 174. 2. p. i. 748.
3. RV. X. 86. 9; AV. 20. 126. 9; Cf. BD. i. 53. Macdonell translates अकीरा as 'without a husband'.
4. Quoted by SRV. VIII. 92. 30. p. iii. 557.
7. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
13. Omitted by C 5, M 3, Mi.
15. Omitted by C 5, M 3, Mi.
16. सागमिष्टिति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
17. ठर्ना: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; ठर्ना: Roth, S'ivadatta.
19. The passage नाचाशांवः...वस्त्राभ्यासे is omitted by Durga. Quoted by SRV. loc. cit.
6. २५.]

२३१०. नेगमकाण्डम्

गुन्द इन्दुभिंति। [गुन्दो वा।] सिन्द्रो वा। अधिरो वा। मात्रमानो द्वसति
वा॥ ३२॥

तुविष्णुं ते सुखमं सुमर्यं धनुः साशुर्यन्द्रो हिर्मण्यः।

उभा ते बाहु रञ्जा सुसेस्कम ऋठुणे चिन्दुधुधी॥

तुविष्णुं ब्रह्मविष्णुं महाविष्णुं वा ते सुखमं सुमर्यं धनुः। साशुर्यन्द्रिः
उभा ते बाहु [रण्यी] रण्यीयं सांग्राम्यी [वा।]। ऋठुणे अर्क
नपतिनी। गमनपतिनी [शाद्वपतिनी दूरपतिनी] वा। ममेण्यदेवनेतिनी।
गमनेपेतितिनी [शाद्वेदिनी दूरेदिनी।]वा॥ ३३॥

निरविध्ययोजिभ्य आ धार्यायत्पक्षमेवदनम्।

इन्द्रे सुद्रं स्वातमू॥

निरविध्ययोजिभ्य आधार्ययस्तकम्। तोदनुदकयां मेकम्। इन्द्रे सुद्रं स्वा
tामू।

बुद्रे कुबेिन्व्यायायात्मे। बुद्रारक्षश्॥ ३३॥

अथ यो होतास किल्लु स यमुख कः मुखः यत्समुखाण्ति देवा।

अहर्षार्जीयवेत्स मृति मृत्युष्या देवा दंशिरे हन्यवाहे॥

अथ यो होतास कतो स यमुख। कम्यः [कृद्देव] अभमस्विवहि यत्सम्यु
वतिदेवा। अहर्षार्जीयवेत्स मासे मासे। अर्धमार्शोधःमासे वा। अथ देवा
विद्येशीरे हन्यवाहे॥

1. Quoted by SRV. VIII. 45. 4. p. iii. 430.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; & Durga. C 3 reads सुषुर्यो वा।
3. RV. VIII. 77. 11.
4. ब्रह्मविष्णु। BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; ब्रह्मविष्णू।
5. हिर्मण्यः: Roth and S'ivadatta.
8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
9. Quoted by SRV. VIII. 77. ii. p. iii. 525.
10. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 3, and Durga, who remarks: भाष्य
मेत्र न सम्यग्निः लक्ष्य्येत। तस्मां समृह पादोभेदः सतोस्थतो भोज्यम्। Omitted also by SRV. VIII. 77. 11. p. iii. 525.
11. RV. VIII. 77. 6.
12. RV. X. 52. 3.
14. अथ देवा...हन्यवाहे is omitted by C 3.
1. RV. X. 51. 1. Cf. BD. VII. 80.
4. Small figure within brackets represents the corresponding section of the sixth chapter of the Nirukta.
๑๓๒. ๗·๒. ๗. The passage: ๗. The quotation is traced.

๗. The quotation is traced.

๑๑. The quotation is traced.

๑๗. The quotation is traced.

๑๙. The quotation is traced.

๔๗. The quotation is traced.

๔๖. The quotation is traced.
The second section ends here in BK, C 4, C 5, Kn, M 3, Mi, W 1, W 2, W 3, R 7, R 8.

1. RV. X. 153. 2; AV. 20. 93. 5; SV. I. 120.
2. RV. X. 152. 4; AV. 1. 21. 2; SV. 2. 1218; VS. 8. 44; 18. 70.
3. बिनीम ।
4. RV. VIII. 1. 1; AV. 20. 85. 1; SV. 1. 243; 2. 710.
5. RV. I. 37. 1.
6. RV. III. 53. 11; cf. BD. IV. 115.
7. The second section ends here in BK, C 4, C 5, Kn, M 3, Mi, W 1, W 2, W 3, R 7, R 8.
8. RV. X. 48—49.
9. RV. X. 119.
10. RV. X. 125.
11. Cf. BD. i. 35.
12. RV. I. 32. 1; cf. AV. 2. 5. 5.
14. RV. VII. 104. 15; AV. 8. 4. 15.
15. RV. VII. 104. 15; AV. 8. 4. 15.
16. Cf. BD. i. 36.
17. RV. X. 129. 2; cf. BD. i. 58.
18. RV. X. 129. 3.

15. \( \text{साथनामा} \) is omitted by Durga. See Ngh. V. 3. 29—36; N. 9. 35—43.

16. Cf. BD. IV. 143.


18. Cf. BD. VII. 16.


20. Cf. BD. i. 71.

1. Cf. BD. i. 35.

2. RV. X. 95, 14. Cf. BD. i. 53; Quoted as an example of desire.

3. RV. I. 164. 37; AV. 9, 10, 15; cf. BD. i. 56; Quoted as an example of agitation. The passage: अयापस्य परिदेवना...वेदमस्य is cited by SRV. I. 164. 37. p. i. 713.

4. Cf. BD. i. 71.
अत्याचरितं देवतानामः पुप्पविधा: स्युरितेकः चेतनाभव्यः स्तुत्यो भवति। तत्थाद्याधिनामः।

अथापि पौष्पविधिकैः कर्मिष्ठोऽस्तु:।

कुत्युः ते इत्य शाब्दिकः चाहैं।

इति सुभ्धा च पञ्चनकाः गिरिते।

अथापि पौष्पविधिकैः कर्मिष्ठसंयोगः।

आ द्राम्भ्यां हरिभाष्यास्मिन्तः याहिः।

कुत्युः जः युरिः कुष्ठिः गृहे ते।

अथापि पौष्पविधिकैः कर्मिष्ठोऽस्तु:।

1. Cf. BD. i. 74: तेजस्वेवायुष्ण प्राह।
2. आत्मनाम:।
3. अथापि।
4. ब्रह्म पु।
5. देवनामनामकः।
6. च is added after ख्यानेनकस्माः in Bib. Ind. ed. of N. Cf. KB. i. 1: अभिनवो वै होके उवसे देवमनाहः आत्म:।
7. संस्कृतो अभिनवा कः।
8. तपेतः नरराजसः कः।
9. तथाद्याधिनामः।
10. RV. VI. 47. 8: cf. AV. 19. 15. 4.
11. RV. III. 50. 5.
12. RV. II. 18. 4.
13. RV. III. 53. 6.
अयुर्विधा: स्युरिस्यपरम्। अपि तु यदू देवनेतुपुष्पविधि तत्त। यथासिद्धार्थुः पृथिवी क्षन्मा श्रीति। यथो पत्तोनन्दाद्विष्ठ स्तुतयो भक्तिविशेष-नास्त्येष्यं स्तुतये। यथाक्रममुल्‌न्तियोपजिर्वान्ताति। यथो पत्तोरुपविधीमेकः संस्कृताम्।

अमि कृपदानि हरितिमित्राधिमि:। श्रीति ग्रामस्तुति:।

यथो पत्तोपविधीवर्गायुरसंगीतविश्वातिपि तत्तानि:।

मृत्यु रघु नृपिण विनुरुपविधिनु। श्रीति ग्रामस्तुति:।

यथो पत्तोरुपविधीके: कर्मरित्यहेतुपि तत्तानि:।

होद्वातितिर्युः हविदयाचार्यं। श्रीति ग्रामस्तुतिरेव।

अमि वोमयविधा: स्यु:। अपि वा पुष्पविधानमेव सतां कर्मानि न एते

मृत्यु:। यथा यहो यज्ञानि:। एव चाह्यानस्यपि:।

तिथि एव देवता इथयुं गुरुस्तादो। तास्त: भक्तिसद्ग्यो व्याख्यायामः।

अचेतान्यक्षिमोऽति:। अर्थः तोऽसः। ग्रामिन:। रघु:। गान्धः। बिन्दुः।

रथपद: साम। येच्च देवगण:। समामाता:। प्रथमे भर्ज्याने। अस्यायी पृथिवीछिति

श्रीय:। अथात: कर्मे। वर्धन: क्षितियानि:। च देवनान्तः। यथा [ किंतु के:]

वर्धियानियक्षिमाच्च तत्तुः। अथार्या संस्कृतिः:। देवाः। हस्त:। सोम:। वर्घः।

परिवर्ति:। क्रत्य:। अस्यापूजनम्। हरिण्यायुरसंगीतविश्वात:ी दस्यायणः विचारे।

अथायान्यक्षिमाधिरुपेण। इथयुः न संस्कृतिः। तवेत: विमेभो:।

1. RV. X. 116. 7.
2. RV. X. 10. 9.
3. चैत्येत M 1. The last section ends after चैत्येत in C 1, C 2, C 6, M 1, M 4, S.
4. RV. X. 94. 2.
5. RV. X. 75. 9.
6. RV. X. 94. 2.
7. Cf. AB. ii. 32. 1; iii. 13. 1; IV. 20. 1; VIII. 12. 4; KB. VIII. 9; XII. 4; XIV. 1, 3, 5; XXII. 1; GB. I. 17, 29; II. 3, 10, 12, 16; BD. i. 115.
8. विभूतिः C 1, C 2, C 6, M 1, M 4, S.
11. क.सैन्तार Roth: cf. BD. i. 119, 120.
12. वायुः Mi.
13. Cf. BD. i. 117—119.
14. विभूतिः C 1, C 2, C 6, M 1, M 4.
15. Cf. BD. iii. 41.
1. RV. X. 17. 3; AV. 18. 2. 54.
2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, R 7, R 8, W 1, W 2, W 3.
3. Par idevat M 3.
5. Cf. BD. i. 130—131.
6. Cf. AB. ii. 32. 1; iii. 13. 1; iV. 31. 1; VIII. 12. 4; KB. VIII. 9; XIV. 1, 3, 5; XVI. 1; XXII. 2; GB. I. 1. 17, 18, 29; 2. 24; II. 2. 10, 12; II. 4. 4.
8. Cf. BD. i. 87; ii. 6.
9. Cf. BD. ii. 2—3.
10. Assina. C 1, C 2, C 6, M 1, M 4, S. & Roth. The corresponding passage in BD. reads दशुन्ना।
11. Cf. BD. ii. 4, 5, 13, 14.
13. Cf. AB. II. 32. 1; III. 13. 1; V. 1. 1; VIII. 12. 4; KB. VIII. 9; XIV. 1, 3; XVI. 1; XXII. 3, 5; GB. I. 1. 19, 29; 2. 24; II. 3. 10; 4. 18.
14. Rasabharan C 1, C 2, C 6, M 1, M 4; S; Roth.
15. Rasabharan is omitted by Durisa.
17. Cf. BD. ii. 15—16.
1. Cf. AB. V. 4. 1; VIII. 12. 4; KB. XXII. 9; BD. i. 116.
2. Cf. AB. V. 6. 1; VIII. 12. 8; KB. XXIII. 3; BD. i. 130—131; SRV. p. i. 2.
3. Cf. AB. V. 12. 1; VIII. 12. 4; BD. ii. 13—14.
4. Cf. Chhā. up. I. 4. 2. देवदध्यया ब्रह्मार्यायस्य मन्त्रस्य मन्त्रस्य।
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3; and Durga.
6. Quoted by SRV. p. i. 2.
9. The passage: ग्राममन्...ब्रह्माम् is omitted by Durga.
10. कुमरकंक M 3; कुमर च कुमजे Durga who places कुमजा after उदज्जेवोऽि वरणाम.
11. Daivata Brāhmaṇa III.
12. Cf. AB. V. 19. 6; KB. I. 3, 4; XI. 2; XII. 2; XIX. 4, 7; GB. I. 3, 8, 10; 4. 24.
13. Cf. Daivata Brāhmaṇa III.
14. जडङ्गा: Mi, W 1, W 2; Roth attributes the variant चडङ्गा to the shorter recension.
15. Cf. BD. i. 17; VII. 129.
16. MS. II. 2. 11.
Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi. R 7, R 8, W 1, W 2, W 3.

2. MS. II. 2. 10.

3. Cf. BD. ii. 71.

4. Cf. BD. ii. 24; Cf. S'aṅkara on Vedāntasūtra i. 2. 7. 28: अभिव्यक्तिपरम्परासंगमकालोत्साहसुराक्षिप्रतिमेत्यात् समांतरत्वमेत्यात्मविद्यय यव भविष्यवर्तमाना

5. Cf. BD. i. 91.


7. RV. I. 1. 1.

8. N. 2. 12.


10. यदृश: साधनस्तत्तस्मिन्य्यते देवता is omitted by Durga.

11. Quoted by SRV. I. 127. 1. p. i. 573.


13. RV. I. 1. 2.
1. Omitted by Bk, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
2. RV. IV. 58. 8; VS. 17. 96.
3. खमामिर्तिति C 4, W 1;
   खमामिर्तिति: Mi;
   खमामिर्तिति: C 5, M 3, W 2, W 3.
   Cf. SRV. I. 57. 2, p. i. 285; I. 62. 2, p. i. 311.
4. विवर्तिति is omitted by Durga.
5. RV. IV. 58. 1; VS. 17. 89; cf. AB. i. 22; समुदायमयितिविषयः वेदः।
6. KB. XXV. 1.


1. Cf. BD. i. 78: निरुपये हिन्दियाँ सुनूँ च भजनते च या।
2. Cf. BD. i. 67: इहांसिमूर्तिछिन्न शुद्धितिमिश्‌ति: जातवेदस्तुती मध्ये सुनूँ च भजनते च या।
3. Cf. BD. ii. 30: भूतानि बेद्वि etc. AB. II. 39: प्राणो वै जातवेदः स हि जातवानि बेद्वि।
4. Cf. BD. i. 92: ब्रह्मचारे हि जातः etc. Cf. also ii. 31.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
7. MS. I. 8. 2.
8. Cf. SRV. I. 44. 1. p. i. 223; I. 127. 1. p. i. 573.
10. The section within brackets is omitted by C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R. 5, 8; and Durga. Cf. N. 14. 33.
11. RV. X. 188. 1; cf. BD. VIII. 87.
12. अभिसिप्त जातवेदस्तुतिः समस्यवामस्तुम। अधिष्ठित अभिसिप्त कम्पसि: समस्यवामस्तुम।
वैधानकः

dशतार्द्धी विद्यते। यथा किंद्रियाः संविदैव तज्जातिवेदसां स्थाने गुणपर्। स न मन्ये-तायमेवाविशिष्टति। अथे उत्तरे भोजस्य जात्वेदः रसेन्ते। ततो न मध्यमः।

अभि प्रवन्त समन्वेद्योपां। इति तद्पुरस्ताद्व्यायस्यार्थम्।

अथासावाचिंद्रः।

उद्यं जात्वेदसम्पूर्णम्। इति। तद्गरिष्ठेऽव्यायास्यार्थम्।

यस्तु सुकुम भजते यस्य हसिनिन्त्येऽथमेव सोस्त्रिवेदितवदा। निपातमेवेते
उत्तरे व्योगस्य एतेन नागयेव भाजते॥ २०॥

वैधानकः कसात्। विधानराच्यवद्यति। विध्व एवं नरा नयन्तीति तथा। अथि
वा विधानर एव स्त्रां। प्रगृहः सव्रोणि मृतानि तथा वैधानकः॥

तत्तेषाः भवति॥ २१॥

वैधानकरस्तु सुन्दरौ माम प्रजां द्विं सूर्यनामिकामनीरि।
इति जातो विनिष्ठ्यं वि चढ़े वैधानकरो यत्ते मृतेऽपि॥

इति जातः। विनिष्ठ्यं विनिष्ठ्यं। वैधानकः। संयते सूयनं। राजायः
सर्वं मृतानमिकांविषयीवस्यस्य चयं वैधानकरस्य कथायां मतो स्यास्येति।

तत्कस्मादे वैधानकः॥ मध्यम इत्याचार्यः। वर्षकमण्ड तेन त्तोति॥ २२॥

प्र नू माण्डुले दुष्प्रभो व्रों ये पूवां दृष्टहं मच्चते।
वैधानकरो दस्यमुनिनिक्रियां अच्छोनयताव्र अव शम्भरं मेत्ते॥

१. RV. X. 188।
२. जात्वेदसार C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3।
३. Cf. BD. I. 90, 97।
४. RV. IV. 58. 8।
५. N. 7, 17।
६. RV. I. 50. 1; AV. 13. 2, 16; 20. 47. 13; SV. 1. 31; VS. 7, 41; 8, 41।
७. N. 12, 15।
८. Cf. BD. I. 67।
९. Cf. BD. ii. 66।

१०. Cf. S'anikara on Vedântasûtra I. 2. 28।

विधायवर्ष द्विनिष्ठति। विनिष्ठ्यं वाष्ट्यं नरं। विद्वे व नराय अस्तेति विधानारः। परसार्मा
सर्वार्मावत्तै विधायवर्ष एव वैधानकः। तद्धिनो सन्नायः। राजसमायसविवृत्।

११. Cf. SRV. I. 60. 6; III. 2. 1; VII. 5. 4. pp. i. 293; ii. 133; iii. 16।

१२. मृतामनो Roth।

१३. RV. I. 98. 1; VS. 26. 7।

१४. Cf. BD. i. 67।

१५. RV. I. 59. 6।
स्वर्णिस्मि ततोऽध्वनिषाध्यायः महामहाभाष्यम्। धृपस्माद वचैत्युपायम्। यथाप्रयोऽरूपरूपम्। धृष्ट्रहणते मैथाहनम्। सहस्तेन सेवनेन वर्षकामाः।।

अधात्मासादिर्य इति पूण्य याबिकाः। यथा लोकानां रोहेण सवनानां रोह आसात। रोहाह्यात्रवरोहधिकारितं। तत्मतुष्टति होतात्सिमाम्बन् शाश्वे वैध्यानिये दूर्खयान प्रतिपधाय। लोपम न स्नोत्रियाः वादिते। आश्रयं हि भवति।

अथापि स्त्रीविष्मिः शास्त्रयानां दैवत्या। स्वदं च महत्व। ततोऽध्वनिस्वभाषानमेव स्नोत्रियं शास्ति।

अथापि वैध्यानियो द्राध्याकपालो भवति। पतस्य हि द्राध्याकपालं कर्म।

अथापि भास्कर्षणं भवति।

अस्वं वा अधिदोक्षिपञ्चवानं। इति।

अथापि निवित्तकौद्यवैध्यानियो भवति।

आ यो समां भाया दूसरिः। इति। एव हि धारापूर्वविश्ववाभासितं।

अथापि छात्रोदसिकं सुरुंक दौर्याध्यानं भवति।

दिवि पुष्णो अरोचां। इति। एव हि दिवि पुष्णो अरोचाते।

अथापि हिंदुपत्तानियं दूरुंक सौध्याध्यानं भवति।

अध्येयानियो द्राध्याकपालं इति शाक्यकूपिः। वैध्यानियो वियाप्ते। उच्चे व्योतिपी।

वैध्यानियं यथौ तात्त्ववां जातिते। कथं लयमेत्तात्मणं जातति।

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1. सहिन्दम् C 1, C 2. Cf. SRV. I. 60. 6. p. i. 293.
2. Quoted by SRV. III, 13. 2. p. ii. 171.
3. जपन्वान्दुरुरा।
4. Quoted by SRV. I. 60. 6. p. i. 293.
5. Cf. BD. i. 67. S'B. IX. 3. 1. 25.
6. RV. VI. 8—9.
7. Cf. BD. i. 102: रोहात्र महत्वरोहेन
8. Cf. BD. i. 103.
9. Cf. AB. VII. 9. 1; KB. IV. 3; cf. BD. ii. 16—17. S'B. VI. 6. 1. 5.
10. MS. II. 1. 2. Cf. KB. IV. 3; XIX. 2.
12. द्रव्योनिकं M 3.
13. VS. 33. 92.
14. RV. X. 88.
15. Cf. BD. ii. 16—17.
17. विधानस्यायेष्यम् उत्तरें C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
19. न्यायस्ब BK, C 4, C 5, C 7, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
त च ३४। [ वेष्ठानरः]

यत्र वेष्ठ: शरणमिहत्स्य यावदुप्पातो भवति मध्यमधमं तावदु भवत
tयुद्धनमः शारीराधिशानिः। उपादिवाम मौयां सम्पद्य उदकोशाधिनः: शरी
रस्तीति।

अथादिशाया । उदीच्य प्रथमसमावृत्त आदित्ये कंसं वा शर्यं वा परिस्य
प्रतिस्वरे यत्र शुप्परोगमयांस्यापनं घार्यति तत्वदीर्ज्ये। सोऽथपैते सम्पद्यः
अथायायाः।

वेष्ठानरो यतिते श्रृंयं। इति। न च पुनरावलम्बनम् संयति।

अन्येश्वायः संयतेः। इत्य इतमदुरुपायुरुपवाश्य रक्षयं प्रादुर्वेण्यति। इतोड्याज
विषयतोर्मिन्: संस्के दुर्दशवच्छः।

अथ यायेवात् नानादित्सिकानि सुकानि भागानि वा सविशालानि वा [ शैयाराणि वा]
पौणानि वा कैौकानि वा [ वैश्वेन्द्रकानि वा] तेषु वेष्ठानार्या र्म्याया अविवि
प्ययनः। आदित्यकाणणा कैैनसत्यकाणण्ति उदे पीति अस्मोग्न्ति। विवर्तिति।
आदित्येवेच हि सुकेषु वेष्ठानार्योः। र्म्याया भवन्ति। अवशिकाणणा कैैनं सूतोर्ति।
वहस्तिति। प्रचस्तिति। दहस्तिति।

यथो पदवर्णकाणणा हें लसोदित्वसिध्येयेदुपपायः।

सुमात्मशुद्रकमुखाचल्लच चाहिमः।

भृमिः पूर्णमा जिनवत्ति दिव्य जिनवत्ययः।

इति चा निगद्वायायाः॥ २२॥

कृप्या नियाम्यं हर्षं: सुपर्ण अष्टो वसानं दिव्यमूल्यतत्तम।

त आ वैद्यसर्वनाशादित्साधित घृतेने प्रशिक्ष विध्यते॥

1. ऊपासः C 4, C 5, C 7, M 3, Mi, R 7, R 9, W 1, W 2, W 3.
2. ऊदेक्ष्मु C 7, M 3, Mi.
3. RV. I. 98. 1; VS. 26. 7. See N. 7. 22.
4. उत्तमसामसा C 1, C 2, C 6, M 1, M 4.
5. Quoted by SRV. I. 98. 1. p. i. 437; cf. also IV. 5. 7. p. ii. 366.
6. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3, and Durga.
7. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
8. दहस्तिति is added after शैयाराणि by M 3.
9. RV. I. 164. 51.
10. RV. I. 164. 47; AV. 6. 22. 1.
Quoted by SRV. I. 164. 47. p. i. 718.

2. Cf. BD. ii. 8—9.

3. धामचिद्र C 1, C 2, C 6, M 1, M 4, S.

4. Omitted by BK, C 4, C 5, C 7, Ku, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

5. लक्षण C 1, C 2, C 6, M 1, M 4, S; Roth.

6. Cf. KS. XI. 10. अभिमन्यु इसो वृद्धि

7. Cf. TS. II. 4. 10. अभिमन्यु इसो वृद्धि

8. cf. S'B. XIII. 3, 8, 3.

9. The passage अभिमन्यु कपालिन अभिमति is omitted by Durga.

10. S'B. V. 2, 5, 15; VI. 6, 1, 5.


14. VS. 33, 92.
वर्तमानम् ।

1. As'v. S'raut. VIII. 3.
2. तैराहुतो C 4, Mi, W 1, W 2; तैराहुतो C 5, M 3, W 3.
3. RV. X. 88. 1.
4. आहुतं C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. कर्ममय: Mi. सच्चिद्य: is however added on the margin at bottom, obviously a different and probably some later scribe.
6. अष्ठद्वितीय C 4, C 5, M 3, Mi, W 1, W 2, W 3.

Cf. SRV. X. 88. 1. p. IV. 278.
7. RV. VI. 8. 4.
8. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
9. Cf. AB. II. 38: प्राणो मातःरिष्य.
Cf. also S'B. VI. 4. 3. 4:
अर्थ च वायुमातःरिष्य मोहन्य पवते।
11. RV. X. 88. 6.
७. १०। । १४७। हेतुवाकादमू। । [वैद्यानर:]

मूर्त्या मूर्त्यमसिंधिनीयते। मूर्त्या य: संवेष्या भूतानां भवति नक्मिदां। ततः
सुर्यां जायते प्रातसुयन्तसं एव। प्रातां लावणे मन्यते यश्नियानये देवानां यशसंपादिनामू। अपे यत्रकम चरति प्रजानस्तविचारे शानान्यन्यसंचारे त्वरमाण:।

tयोत्सच भूयसे निचवचनांय। ॥ २७।

लोमेन हि दिविदेवासातो अयिमज्ञानस्तहितक: रोदसिन्धामू।
तस्मू अहुँकपुङ्केधा मूवे क स आपरी: पंचति बिश्रुप:।

लोमेन हि ६थं दिविदेवा अयिमज्ञानमये [शक्तिं:] कर्मिनिर्यायायुघिययो: [अ: तृप्थमणू।] तमसङ्केषसंहाराय। पुरःवियान्तिरतिये दिविति शाक्मूणि:।

यदवा दिविद नितीं तदिासातिषः। इति [हिं] ब्राह्मणमू। तदकिन्य स्तोति।

अथेनमेतादित्यीक्त्य स्तोति। ॥ २८।

यदेवदेवदेर्द्वृधियोत्सारसो दिविदेवा: सूर्यामिदादेवमू।
यदा चरित्रिः भिषुनागभूतामादिदिवारेयं-ावर्नाति दिवश। ॥

यदेवदेवदेर्द्वृधिया: तथं दिविदेवा: सूर्यमृ [आदित्येऽभ�] अदि:।
यदा चरित्रिः मिथुनती प्रातुर्घणा संवेष्या सहचारिणी। उपालादित्यमृ। मिथुनो
कसात। मिथुनो कसात। मिथुनो कसात। मिथुनो कसात। मिथुनो कसात। मिथुनो
कसात। मिथुनो कसात। मिथुनो कसात। मिथुनो कसात। मिथुनो कसात। मिथुनो कसात।
मनुष्यमधुनायायेषत्सादेव।

अथेनमेतादित्यीक्त्य स्तोति। ॥ २९।

यत्वा वर्देते अवर: परंह यह्यनो; कतरो नौ व वेद।
आ श्रेयुक्तिसृष्टिमादान सहायो नक्षन्त यह्य न हुः व वेदः। ॥

१. मूर्त्या M ४।
२. Quoted by SRV. I. 59. 2. p. i. 291.
३. बःसचते C ४, C ५, C ७, M ३, Mi, R ७, R ८, W १, W २, W ३।
४. Quoted by SRV. X. ८८. ६. p. IV. २७९।
५. RV. X. ८८. १०।
६. बः हि C १, C २, C ३, C ६, M १, M ४, R २, R ३, R ५, S।
७. देवातो C १, C २, C ६, M १, M ४, S।

Cf. SRV. X. ८८. १०. p. IV. २८०।
८. अःसचते Mi।

९. Omitted by BK, C ४, C ५, C ७, Kn, M ३, Mi, R ७, R ८, W १, W २, W ३।
१०. The quotation is un traced.
११. Cf. SRV. loc. cit.
१२. चरित्रिः M ३।
१३. RV. X. ८८. १२।
१४. Omitted by BK, C ४, C ५, C ७, Kn, M ३, Mi, R ७, R ८, W १, W २, W ३।
१५. Quoted by SRV. X. ८८. II. p. IV. २८१।
१६. RV. X. ८८. १७।


11. The whole passage: यावनमात्रमृपस: 

......मवति is quoted by SRV. X. 83, 19. p. IV. 283.

2. This is the quotation of recitation 

AS’, 1, 3, 23; S’S’. 1, 6, 2.

9. यथू M 3.

10. Cf. BD. i. 67.

11. MSS. of both the recensions repeat सजेते but not Roth.
[अथातो देवतसिन्द्रोदियः परोक्षकृतास्त्रेण तिरं एव देवतार्थाकर्पिक्षन मंजुर्वविवालितं पव देवता इद्यते पूर्णावेनोऽहस्तानीन्द्रकीन्यथेचात्माविद्या। सकीर्मि मंचा मनाज्ञातं गतात्मयेऽतोऽस्मातिसिद्धर्मवाचस्विमेवहा। पूवंसिन्द्रसिन्च्यं स्वप्नेत्थिनां वेचा। कसाधायुं वे जातवेद्य चेव्वानुप्राये कसाध्वेयवैसरस्य प्रामु महिः हृण्ण नियां। हविष्यान्तमपामुर्वसे यूमांमुवः स्लोमें यवेदेनं यमोऽवदेषं यासःसिमेकान्विताः।]

// इत्यूर्वपेत्रः प्रथमोऽध्यायं। //

// इति नित्येऽ सस्मोऽध्यायः। //

Small figure on this page represents the corresponding section of the seventh chapter of the *Nirukta*. 
अथाध्यायः

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<td>ध्विनोदः यस्ते मृगः। ध्वनिः इति ध्विनसांविद्य मूलम्। ध्विनसांविद्य इति वा। ध्विनसांविद्य इति वा। ध्विनसांविद्य इति वा। ध्विनसांविद्य इति वा। ध्विनसांविद्य इति वा।</td>
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</tr>
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<td>यो अध्यायः सा ग्रन्थमाह। इत्यय निमान्योभवति।</td>
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<td>अध्यायः स्वत्वेऽवज्जेऽतुड्राविनोदः। प्रवचनावगमिती। तेषां पुनः ताड्रायेनश्चर्पआन-मित्योभवति।</td>
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<td>अध्याय: स्वतमभित्रहरूपिनात्मिती। अध्यायः।</td>
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<td>ध्विनोदः पिन्नु ध्राविनोदाः। इति।</td>
</tr>
</tbody>
</table>

1. वदेनमभिन्नम ी C 1, C 2, C 3, M 1, M 4, W 2, W 3; ृ is crossed and स added on the margin in C 5; द added on the margin is corrected to स in W 1.
2. Cf. BD, ii. 25. Cf. S’B. VI, 3, 3, 13. ध्विनोद: इति ध्रुव्योनियुज्ज्व्यो द्वुतिः।
3. Quoted by SRV. I, 15. 7. p. i. 94.
4. RV. I, 15. 7.
5. वस्मू ी C 1, C 6.
6. पिन्नु इति ी C 6.
7. चार्ज्ज्व्यो इति ी C 7.
8. Cf. BD, iii. 61.
9. RV. X, 73, 10.
10. RV. II, 12. 3; AV. 20. 34. 3.
11. Quoted by SRV. I, 15. 7. p. i. 95.
12. RV. II, 37. 4.
अयस्मात्स्रिविनिदेशा इति शाक्यूणिः। अनंत्यवेगाय हि सूक्ष्मः द्राशिद्रवयसः
प्रभावः भवति।

देवा अर्थे धारायान्द्रविनिदेशम्। इत्यपि निगमो भवति।

यथो पत्तस्र वचवनयोर्वा इति सार्वसं देवतास्मेवाय विद्यते।

यथो पत्तसर्जोऽजागतिः मन्य एनसिष्ट चाहति। अयस्मात्स्रिविनिदेशं बलेन
मध्यमानो जायते। तत्सादितमाह सहस्रकुं च सहसः सूर्य सहसो बंधुः।

यथो पत्तसर्ज द्राशिद्रवयसमाहति। ऋत्विजोऽनु द्राशिद्रवयस उच्यते। द्रविष्णो
दासारसं चेष्टा जनयिति।

हस्तीणां पुष्टो अधिग्रहणः। इत्यपि निगमो भवति।

यथो पत्तसर्जो पुनः पात्रस्यादपानसिद्धाति भवतिति भक्तिमात्र तःक्रियत। ध या
वायव्यायाति सत्यं सोष्यं सोष्यत्रानाम।

यथो पत्तसमपनन्यानं सौतीवदत्र्जन्येवेतुदुपदते।

सोमं पित्र मनुष्यानो मृणाश्रितः। इत्यपि निगमो भवति।

यथो पत्तस द्राशिद्रवयतोऽ: पिन्दु द्राशिद्रवयस्यः इत्यस्यस्य तःक्रियत॥ ॥

अयायेण्य धृणौ अभिनुभयं तथ देववालाम द्राशिद्रवयः: पिर्य आदुः।

अयायेण्य बोधायोऽन्नोऽ: पिर्य अवस्यः। तद्यत्वः। दृष्टिमयः। आयेण्य धृणोऽ
अभिनुभयं तथ देवताय। धिरूणाय। पिर्य चिन्द्रो धिरूणामवः। धिरूणा [ बैहूः]
धिरूणामवः। धीरादिनाति वा धीरादिनाति वा। वस्तं देवतायां। पर हि
बनायां पाता वा पाल्पिता वा। वने वनोऽ:। पिर्य। आदुः। काते:॥ ॥

1. द्रविदोहः M 3.
2. Cf. BD. iii. 65.
4. Cf. BD. iii. 62.
5. Cf. BD. iii. 64.
7. AV. 4. 39, 9; VS. 5. 4.
8. Cf. BD. iii. 63-64.

9. RV. V. 60. 8.
10. RV. II. 37. 3.
11. बोधाय: C 1, C 3, M 4, S.
12. धिरूणोऽधिरूणोऽ: Roth.
13. Omitted by BK, C 4, C 5, C 7,
Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
15. पिष्टुः: C 2, M 1, M 3, M 4, W 2.
तन्त्रपात्त । आध्यामिति कालः कालः । नापदिक्यसंनतिर्यः प्रजाणा नामेयः । निगेशतमा भवति । प्रदश्य तनुश्वरः । तता अस्या भोगः । तस्यः पयो जायते । पयस आश्य जायते । असिरिति शाक्पूणि: । आपोऽजः तन्त्र उच्यते । तता अन्तिर्णः । ताभ्य औपतिकवनपतियो जायते । औपतिकवनपतिभ्य एष जायते । तत्स्या भवति ॥ ५ ॥

तन्त्रपात्तस्य कुदत्स्य यानांन्मध्यः समुक्तस्थवः सुधिजः ।

मन्नानि धीमिति युज्ञमृणिन्दवः स्व युज्ञध्वरः नः ॥

तन्त्रपात्तस्य कुदत्स्य यानाभवः स्यानान् । मधुना समुक्तस्थवः कल्याणिजः । मन्नानि च नौ धीमित्यास सम्मर्यः देवाशी यथे गमयः ।

नरााः स्याः इति कालः कालः । नर असितिसारीतः शांतिः । असिरिति शाक्पूणि: । नरः प्रशास्यो भवति । तत्स्या भवति ॥ ६ ॥

नराशंस्य महिमानमेवापूण स्तोत्राम यस्य यथे: ।

ये सुकर्तः: शुच्यो धिष्याः: स्तदिति देवा उभयानि हृदयः ॥

1. Cf. Taitt. B. II. 2, 8, 6: भासीमित्यासवः।
2. KB. X. 3; AB. ii. 4, 1.
3. Cf. BD. ii. 158.
4. RV. X. 110. 1; AV. 5. 12, 1; VS. 29. 25.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
6. कालः: C 7, M 3.
7. Cf. BD. ii. 27.
8. तनुश्वरः C 7.
9. स्यामृणिन्दवः C 5, M 3, Mi, W 1, W 2.
10. RV. X. 110. 2; AV. 5. 12, 2; VS. 29. 26.
11. कालः: C 7, M 3.
12. Cf. AB. II, 24:
13. RV. VIII. 2, 2; VS. 29. 27.
1. Quoted by SRV. VII. 2. 1. p. iii. 8.
2. Cf. BD. iii. 4.
3. RV. X. 110. 3; AV. 5. 12. 3; VS. 29, 28.
4. आति C7, M3, W2; a ज is added just above य in Mi.
5. Cf. BD. iii. 5.
6. RV. X. 110. 4; AV. 5. 12. 4; VS. 29, 29.
7. प्रवृत्ताते अग्रे अहुः॥ W3.
8. Omitted by BK, C4, C5, C7, Kn, M3, Mi, R7, R8, W1, W2, W3.
9. Quoted by SRV. VII. 17. 2. p. iii. 35.
10. ब्रह्मस्वरः M3.
11. ब्रह्मस्वरः W3.
12. RV. X. 110. 5; AV. 5. 12. 5; VS. 29, 30.
13. वर्तमानमो C4, C5, C7, M3, Mi, W1, W2, W3.
14. कालेखः C7, M3.
15. Cf. BD. iii. 6.
उपासनकि। उपास्य गत। उप का चौ। उप व्यास्यात अस्तित्व रात्रिनां। अस्तित्व भूतात्मवचनायेन। अपि का नक्षत्रायुङ्गि। तयोऽर्थयम् भवति॥१०॥

आ सुप्रस्थती यज्ञे उपके उपासनके सदां न्योहौ।
\[\text{स्रव्य योप्यै वृहति सुधर्मे अधिकृत शिर्य श्रुतिश् दृढ़तनि्॥}
\[\text{सत्यीमाणि श्रद्धा वा। सुन्दरप्रत्यक्षति वा। सीताक्षति वा। न्याती
\[\text{दृष्टिकति वा। यथिये उनकारे द्रव्ये योपये। वृहति महायम। सुधर्मे सुरोवने।}
\[\text{अग्निद्वारा श्रृंगेशस्य धियमू। श्रुति शोचलेष्वज्ञतिकारणम्। वेठा श्रद्धा सूपनामे।}
\[\text{पिनाते। विपिनितं भवति।}

वैन्या होतारादैव्ये होतारो। अर्यं चात्मिको च मध्यमं। तयोऽर्थयम् भवति॥११॥

\[\text{दैव्या होतारा प्रथमा सुवाचा मिर्मो। गुर्वा यज्ञे यज्ञवृक्।}
\[\text{श्रव्येद्वृंगन्ता विधियै क्रुरू मार्च्ची। व्योतिः। श्रद्धा श्रद्धा दृढ़तनि्॥}

वैन्या होतारां प्रथमो वृहति निमीमाणो यं मनुष्यस्य [मनुष्यस्य] यज्ञनाय। प्राचौद्धमाणां येषु तत्त्वार्थी पूर्वस्य दिस्त प्राचौद्धविमात्र श्रद्धांति।

\[\text{तिन्नो दैवीद्विस्तः दैव्यः। तातास्येष भवति॥१२॥}

आ नौ यासं भारती तूर्योद्वितिकं मनुष्यविद्वं देवतानि।
\[\text{तिन्नो दैवीद्विघिरेणं स्वों सारंबृती स्थर्मः। सदर्थं।}

\[\text{पति नो यासं भारती ग्रिम्मम्। मरत आदिन्तयस्य भा। इत्या च मनुष्यविद्वं}
\[\text{देवतायामान। तिन्यो दैव्ये विघिरेण। स्वर्य सारंबृती च सुक्रमाणे आसीनन्तु।}

\[\text{त्वपि तुर्योद्वित्तता श्रद्धा तेतका। तिपेयी स्थात। दैवीहितिशिष्णम्। त्वादुःश्वद्}
\[\text{स्थात। करोतिस्तिज्ञमः। तत्योऽर्थयम् भवति॥१३॥}

1. Cf. S' B. VI. 7. 2. 3.
2. N. 2. 18.
3. Cf. BD. iii. 9.
4. R. V. X. 110. 6; AV. 5. 12. 6; 27. 8; VS. 29. 31.
6. Cf. BD. iii. 11.
7. R. V. X. 110. 7; AV. 5. 12. 7; VS. 29. 32.
9. R. V. X. 110. 8; AV. 5. 12. 8; VS. 29. 33.
10. Quoted by SRV. I. 22. 10. p. i. 117.
11. कृद्दिकरणम्: Cf. SRV. I. 142. 11. p. i. 637.
12. तक्षेि C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
13. Quoted by SRV. loc. cit.; cf. BD. iii. 16.
1. RV. X. 110. 9; AV. 5. 12. 9; VS. 29. 34.
2. Cf. BD. iii. 15, 25.
3. RV. I. 95. 5.
4. कथे दुहरिः स्वाति C 1, C 2, C 6, M 1, M 4, S & Roth; cf. SRV. I. 95. 5. p. i. 429.
5. जिख्यं...स्वाति is omitted by Durga.
7. इति बनस्पति is cited.
8. SRV. loc. cit.
9. N. 8, 9
10. RV. X. 110. 10; AV. 5. 12. 10; VS. 29. 35.
11. कार्यक्योः: C 7, M 3.
12. Cf. BD. iii. 28. According to BD. IV. 100. the stanza अस्थिति व्यामुष्टı RV. III. 8. 1. is addressed to युप, the sacrificial post.
According to Durga the passage is a quotation from some Brahmana. He remarks: "Pradhanamanvade, adding the quotation: विज्ञाप्ते हि । तेन स्मार्यवस्थित । जयो वागाधिहितिति वा। वस्माधिहितिति वा। तात्सामस्थिति वाहिनी।"

Cf. KS, VI, 1. MS, 1, 8, 1.

1. RV. III, 8, 1.
2. धार्मिक C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
3. Quoted by SRV. III, 8, 1, p. ii, 155.
4. KS, XVIII, 21; MS, 4, 13, 7: 208, 10.
5. नाम M 3.
6. KS, XVIII, 21; MS, 4, 13, 7: 209, 1; of RV, X, 70, 10. (विज्ञाप्तयाः)
7. Omitted by BK, C 4, C 5, Kn, RV, X, 70, 10. (विज्ञाप्तयाः)
8. W 3; it is added on the margin by a different probably later scribe in C 7.
9. According to Durga धार्मिक is a quotation from some Brahmana. He remarks: "अयवेदवाक्यादि वागाधिहितिः विज्ञाप्ते हि । तेन स्मार्यवस्थित । जयो वागाधिहितिति वा। वस्माधिहितिति वा। तात्सामस्थिति वाहिनी।"
Cf. KS, VI, 1. MS, 1, 8, 1.
10. RV, X, 110, 11; AV, 5, 12, 11; VS, 29, 36.
1. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3; is added on the margin in C 7.
2. Cf. SRV. I. 188. 1. p. i. 782.
3. RV. X. 51. 8.
4. RV. X. 51. 9.
5. The quotation is untraced.
6. आलोचना...मार्गम is omitted by Durga.
7. Durga does not comment on the following passages remarking: अय नानाविद्वादः: प्राणा इत्यादिष्ठम्...छन्दः
   देवता इत्येवसाहि।
8. Cf. S'B. i. 3. 2. 9: छन्दसंसरण...मार्गम:।
9. पश्चात् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
10. Cf. KB. III. 4. S'B. i. 3. 2. 8; MS. i. 4. 12: कलानां के प्राणा:।
13. अयान्ता अनुयाजाय: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
14. Cf. AB. i. 11. 3; 17. 14; KB. VII. 1; X. 3; S'B. XI. 2. 7. 27. Cf. KS. XXVI. 9: प्राणा वे प्राणा:। Schröder's ed. vol ii. p. 133.
आत्मा वे प्रायां धर्म पा अनुषाप्तः। इति च ग्राहाणम्।

आसेया इति तु स्थितं। भक्तिमात्रानसिर्वद। किमत्य गुरुनिद्युष्य्यते।

यथे देवताय: हनिःश्वतं स्थानः ता मनसा ध्यायेनप्रकटिः। इति हि विष्ण्यते।

इति पावनीकार्यकाशीतुपकाश्च। तेषां वाशिष्ठमनाच्छ नारायणं गात्रंद्रमसिनि

नारायणस्वनिन्द। मेधातिः ऐस्वते श्रेष्ठसंहासनं शिरिक्षेपपुध्यवचनिः। अतोस्मृत्यां तनुभीए

पावनिन्तनासनश्यभन्द्यश्च। ॥ २२ ॥

इत्यष्टमोऽध्यायः।

[इतिश्रुटी: कसाइ इवििोः इवििोः मेधनूतेः ध्यातां आःपी: समििेः

अततनुपपावारासंस्काराः: प्राचीन वहितन्मावस्त्रिनीचैलक्ष्यसिन्ते होताराना

नो थैं थिये अविनि वहितिः चपुस्तोत्त्वाज्जनिः त्वा वेचे वहिते

र्हेनाय नियूष सहोजेतो: प्रयावामे धृतसिनि।] ॥

॥ इत्यत्रपरस्त्वे इवििोऽध्यायः ॥

॥ इति निरूप अष्टमोऽध्यायः समासः ॥

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1. प्रजा अनुपािजा: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
2. Cf. TS. VI. 1. 5. 4; cf. KS. XXIII. 9. आसेया वे प्राणाः: प्राचीनां

3. Cf. BD. iii. 29.
4. Cf. AB. iii. 8. 1: यस्मै तां ध्यायेनपुरस्करित्वः

GB. II. 3. 4: यस्मै...ता मनसा ध्यायानव

वपिकृत्यां ।
6. Small figure within brackets represents the corresponding

section of the eighth chapter of the Nirukta.
The second section is omitted by Durga and given in a foot-note by Roth. But it is found in the MSS. of both recensions and is also enumerated in the summary at the end of the chapter in the MSS. of longer recensions.
1. RV. II. 42. 1; cf. BD. IV. 94.
2. प्रक्रिया: M 3.
3. Quoted by SRV. II. 42. 1. p. ii. 125.
4. पावकस्य म 3.
5. Cf. BD. IV. 93.
6. यथार्थता Roth.
7. RVKH. 2. 43. 1.
8. गुस्तोज्ञन: C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
10. SRV. II. 20. 8. p. ii. 57; cf. BD. IV. 78.
11. Cf. Upādi sūtra IV. 42. शास्त्रीयः "हृद्यामुनिr
12. मण्डो मदेवः चुदेवः is omitted by Durga.
13. Cf. SRV. VII. 103. 1. p. iii. 211.
14. RV. VII. 103. 1; AV. 4. 15. 13; cf. BD. VI. 27.
15. श्रीमति: C 4, M 3, Mi, W 1, W 2, W 3.
16. श्रीमति: C 5, W 1; चुदेवः C 4, C 7, Mi, W 3, च is partially obliterated with red ink and an अ added on the margin in W 2; चुदेवः M 3. Cf. Kumārila Bhaṭṭa, Tantra Vārtika, Benares ed. p. 200 or I. 3. 18: "...सिछने... भाष्यो...बलावत्तिता प्रुत्सः

वसिष्यो वर्षकामम्: पर्जन्यं तुयाच। त मण्डःका अन्वमोदनत। स मण्डःकान्युमो-
दमानान्ध्यं तुयाच। तद्विसमित्येवभवित। ॥ ॥

इति सा निगर्द्वायालयात्।

अवश्य अप्रत्यक्ष पनाविति वा। अप्रत्यक्ष पनाविति वा। तेवथेवा भवित। ॥ ॥

प्राचुपा मा श्रृण्टो मादयति प्रवृत्तेजा इविष्यानां।

प्रवृत्तेजा: प्रवृत्तेजा:।

प्रवृत्तेजा: वर्तमानां। इविष्यानिष्यमैं। क्षणते:। अपार्यं भविति। अपरताः अपार्यो-
पघि इति वा। [प्रवृत्तेजा मीजवतस्य पत्थर:।] मीजवतो मूलजति जात:। मूजजी-न्यवेदो मुजजवान। मुखो मिष्कुतत्यय हयक्या। इयमपतेरीयोक्तसादेय। विमित्रो के इमेनतातं। जागुरजर्मगणोत। महामच्छदीं। परदश-लेनानायथमया। निन्दुएतरसिं।। ग्रेसरसिद्धांतेतरायेभेती।

प्रावणाण हत्वेच। गुणात्तेव। गुज्जात्तेव।। तेवथेवा: भवित। ॥ ॥

प्रेते वन्दन्तु । प्र तुष्ण बद्धम प्रावर्ष्णो वाचे वद्वता। बौद्धव:।

यद्दयः: पर्वता: सुक्मामवं: शोकं घोपं मुर्थेद्राय सोमिनं। ॥

1. Quoted by SRV. VII. 103. 1. p. iii. 211.
2. C 4, C 5, C 7, M 1, M 4.
3. मण्डःका C 7.
4. AV. 4. 15. 14.
5. RV. X. 34. 1; cf. BD. VII. 36.
6. प्रवृत्तेजा: C 1, C 2, C 6, M 1, M 4, S; & Roth; he is partially obliterate-
rated with red ink and स् added on the margin in W 2; Durga
gives both i.e. प्रवृत्तेजा: as well as प्रवृत्तेजा:।।
7. निष्क्रम C 4, C 5, C 7, M 3, Mi, W 2, W 3; W 1 agrees with the
reading of the longer recension.
8. प्रवृत्तेजा: C 4, C 5, C 7, M 3, Mi, W 2, W 3; W 1 agrees with the
reading of the longer recension.
10. मुजजवान M 3; Sayana also reads मुजजवान। See SRV. X. 34. 1. p.
IV. 101.
13. The passage: प्राप्तेष्य। वा।

W 2, W 3; W 1 agrees with the reading of the longer recension.

W 2, W 3; W 1 agrees with the reading of the longer recension.
1. आदरणीयम्: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; Durga, S’ivadatta.
2. इति....: is omitted by Durga.
3. RV. I. 126.1; cf. BD. III. 155.
4. वदेति: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. The passage बाणो.....प्रतिपूजयभि: is omitted by Durga. Etymological explanation of a word which occurs neither in the text of the RV. nor in that of Yāska is irrelevant and suspicious.
6. सन्नियत: is omitted by Durga.
7. रमाणो....: is omitted by Durga.
   Cf. PMarbh. vol. I. p. 327. line 15.
8. रस्तेवं रस्तेवं: is omitted by Durga; रस्तेवं is omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
9. वेण्जीरो: M 3.
10. RV. VI. 47. 26; AV. 6. 125.1; VS. 29. 52.
11. दण्डो: C 1, C 2, C 6, M 1, S. & Roth & S’ivadatta.
9. 16.]

दुन्न्युरिति शास्त्रानुकरणम्। दुन्न्युरिति शास्त्रानुत्तरस्त्रितरुपयोग:। तद्यथा भवति || १२ ||

उप धार्मिक प्रथितीकृत चाँ दुन्न्युत्रा ते मन्तव्य विशिष्टं जग्न्तु।

स दुन्न्युभें सजुअलिन्नी दुन्न्युदराधिक सर्वदेश विशिष्ठं जग्न्तु।

उप धार्मिक प्रथितीकृत च द्रियं च। दुन्न्युत्रा ते चतुर्मय मन्तव्यारूप:। विशिष्टं स्वावरं

श्रवं च यज्ञू। स दुन्न्युभें सहारोपण श्रवं च देवेऽक्ष। दुराह्रतरस्मयाये शाब्दू।

इदुपरिकार्य निधानेति। तद्यथा भवति || १३ ||

व्यहींनां पिता बहुर्वा पुराणिका कृप्तिः सम्नाताजयाल।

इदुपरिकार्य निधानेति। तद्यथा भवति || १३ ||

हस्तभीम हल्ले हन्द्रो। तद्यथा भवति || १४ ||

अहिरिव भोगेः परेिति बाहुः ज्ञायते हेति परिवर्तरस्मयान:।

हस्तभीम विभा वृद्धिनिति विद्यामुर्मानुपूर्वक पारं पात्र विधित:।

अहिरिव भोगेः परेक्षितयति बाहुम्। ज्ञायते विनायकरितायमान:। हस्तभीम:N

विधितानि श्रवः नानानि श्रवः नानानि प्रज्ञाने। पुमानुपुर्वका भवति। पुस्तेतेवा”।

अभिमान या व्यक्तिता। तेजपामे भवति || १५ ||

रघु तिथिज्यति वाजिन: पुरो यथं धर्म काम्यंते विषारचिनि:।

अभिश्चिन्तां महिमानि पञ्चायत मन: पुरादुर्व चच्चनिति स्मरे:।

१. वाक्यकारणः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3 and Sayana; see SRV. VI. 47. 29. p. ii. 815.
२. RV. VI. 47. 29; AV. 6. 126. 1.
३. Quoted SRV. VI. 75. 5. p. ii. 888.
४. RV. VI. 75. 5; VS. 29. 42.
५. बहुर्वा C 1, C 2, C 6, M 1, M 4, S; Roth & S manifested; म इक्षु महिमानि कृप्ति दाताः।

६. याबद्ध ईति वा वार्तप्रयामान:— C 4, C 5, C 7, M 3, W 1, W 2; याबद्ध ईति वार्तप्रयामान:— Mi; प्रस्तावः ईति वार्तप्रयामान:— W 3.
७. वाक्यकारणः वा M 3.
८. RV. VI. 75. 14; VS. 29. 51.
९. Cf. PMbh. vol. II. p. 340. l. 16. अथवा महिमानि वार्तिष्ठवयः। तदान्तre। अहिरिव भोगेः परेिति बाहुः।

११. N. 3. 9.
१२. RV. VI. 75. 6; VS. 29. 43.
I

31. नवः स। ।
2. पूजयिति व १; पूजयति: C ४; पूजयति C ५, C ७, M ३, Mi, W २, W ३; and Sāyana, cf. SRV. VI. ७५. ६. p. ii. ८८९।
3. सन्तो C ४, C ५, M ३, Mi, W २, W ३; and Sāyana loc. cit. W १, C ७ agree with the text of the longer recension.
4. Quoted SRV. loc. cit.
5. RV. VI. ७५. २; VS. २९. ३९।
6. Quoted SRV. VI. ७५. २, p. ii. ८८८।
7. RV. VI. ७५. ३; VS. २९. ४०।
8. Omitted by BK, C ४, C ५, C ७, Kn, M ३, Mi, R ७, R ८, W १, W २, W ३।
9. RV. VI. ७५. २; VS. २९. ३९।
10. Quoted SRV. VI. ७५. ६, p. ii. ८८९।
11. Omitted by C ४, C ७, M ३, Mi, W १, W ३; is underlined in C ५; वन्धन्यमाणा धिति माथे वार: is added on the margin in W २।
12. RV. VI. ७५. ११; VS. २९. ४८।
13. N. २. ५।
15. Omitted by BK, C ४, C ५, C ७, Kn, M ३, Mi, R ७, R ८, W १, W २, W ३।
The section comes to an end here in S'ivadatta's edition. It is however against the evidence of the MSS. of both recensions.

Cf. SRV. I. 28. 5. p. i. 148.

Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

Quoted SRV. VI. 75. 13. p. ii. 891.
एकत्वकाठमृत । १६५।

सहस्त्र गावं मुद्रल: प्रथने जिगाय। प्रथने इति सङ्क्रमाणम्। प्रकीर्षण्यासिि धनादि मवालि।

हुणगृहो हुममयो गवेषी। तत्रत्रीतिहसामाचारस्ते। मुद्रलो भार्ययाः ऋषिर्मृणम् त इति हुणणः च युक्ता सदास्मे व्यवहारस्ते जिगायेष्। तत्रविवादिनिष्कर्षीवचित् ॥ २३॥

इममं तं पश्चय बुद्धस्य युजन्नः कार्तिकः मथे हुणणः शयानम्।

येंने जिगाय शतवस्सहस्तं गावं मुद्रलः पृत्नायियेषु ॥

इममं तं पश्चय बुद्धस्य सहहुजः कार्तिकः मथे हुणणः शयानम्। येंने जिगाय शतवस्सहस्तं गावं मुद्रलः पृत्नायियेषु। पृत्नायियमिति सङ्क्रमाणम्। पृत्नायियम-जनादा। जयनादा। मुद्रलो मुद्रबन्धः। मुद्रगितो [वा]। मदनं पितामही वा। मदनगितो वा। मुद्रगितो वा। भार्ययाः भृृष्यवस्यः। भृृष्यवस्यः। भृृष्यवस्यः।

अभ्यस्रणादा।

पितृरिष्यनामम्। पालेवा। पितृतेवी। पितृतेवी।

यथियः मवालि। ॥ २४॥

पितृं इ लोपं मुद्रे प्रमाणं तत्वप्रेष्य।

वद्यं द्रितो न्योजसा वृत्तं विपर्यमुदरेतेन् ॥

तं पितृं लोपम् महतो धारावितारं बलरः। तत्वप्रेष्यति बलनाम । तवते: [ 'वा' ] वृत्तिम्रमणः । वद्यं द्रित ओजसा बलने। द्रितिक्षाधानो इत्यश्च बृत्तं विपर्यमुदरेतेन् व्यवहारं।

नदो व्यायामातः। तासामेशा भ्रमणं ॥ २५॥

इममें गाजे युजने सर्वत्र युज्यति लोमं सचता पर्व्यया।

असिनया समबदृशे विन्दयार्जीवे श्रुण्या सुपोष्यये। ॥

१. प्रचमणमिति SRV. I. 52. 9. p. i. 265.

२. Quoted SRV. loc. cit.

३. दण: Roth.


५. RV. X. 102. 9; cf. BD. VIII. 11.

६. पृथमाय इति C 4, C 5, C 7, M 3, W 2, W 3; पृथमाय इति Mi.

७. Omitted by BK, C 4, C 5, C 7, Kn.

८. M 3, Mi, R 7, R 8, W 1, W 2, W 3.


१०. RV. I. 187. 1; VS. 34. 7.

११. Omitted by BK, C 4, C 5, C 7, Kn, M 3; Mi, R 7, W 1, W 2, W 3.

१२. RV. X. 75. 5.

१३. N. 2. 24.
प्रमाणे घ्य भय विषयं न उद्भावन।
मुः हृदायः चैवसे॥

प्रमाणे हि स्थ सुखमुखस्ता नोद्भावय धत। महने च नो रण्यमर्म्पीयाय [३२] दशोनाय।

ोपधयो भक्तवत्तिति च। ओपयेना धर्मन्तिति च। दोषं धर्मन्तिति च।
तात्सामेया भवति॥ २६॥

या ओपधी: पूर्णा जाता देवेयंहिंसिगुं गुरु।
मने यु वद्वृणामं हुंि धार्मानि सम्, 'म्॥

1. Cf. SRV. X. 75. 5. p. IV. 232.
2. Omitted by C 4, M 3, Mi, W 1, W 3; the reading of C 5, C 7, W 2 is that of the longer recension.
3. कूतिजः M 3.
4. महाकृति: C 4, M 3, Mi, W 1, W 3.
5. महाकृति: M 3, W 3.
6. विपातिवाहः: C 4, M 1, M 3, Mi, W 1, W 3.
7. ज्योतिर्मभव: C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S; &
Roth. Cf. Durga: कृष्णीको नाम पर्वतः। तस्यात प्रभवति।
8. ओपियादस्यते M 1, M 3.
11. यद्विमृत्यतः॥
also Upādi sūtra II. 58.

आमृतेऽि दाङ्ख।

11. RV. X. 9. 1; AV. 1. 5. 1; SV. 2. 1187; VS. 11. 50; 36. 14.
13. RV. X. 97. 1; VS. 12. 75.
9. 31.

168. दैवतकाण्डः

तत्त्वात्: पूर्वी जाता देवेयस्यक्रीणि युगानि पुरा। सन्ये नु तदगुरगाम्यं वास्तुवर्गानां हरणामाणि भवनामाणि वा। दानं धामानि तस्त च। [ङ्गिति]। धामानि अवाणि भवित। यथानि। नामाल्य। जनमानीति। जन्मानन्त्रासमप्रेतानि। सतारां पुरुषसं मर्मेणां तेष्वेनां दधतिति वा।

रामिन्यायायात्। तत्या एणा भवित॥ २८॥

आ रात्रि पारिष्ठं रजः। पितुर्प्राप्यि धामामि।

दिवः सदानि यहती वि विंद्रमु आ लेवें चतेते सम्बः॥

आपुरस्य रात्रि पारिष्ठं रजः। यान्यस्यध्यायस्य। दिवः सदानि। यहती संहति वित्तिक्या आचर्यं लेवें तमो रजः।

अर्थवायन्यत्र एव। अर्थमपार्येमू। ग्रामादशमणं भवतिति वा। तत्या एणा भवित॥ २९॥

अर्थवायन्यसम्भावनाम। एव। एव। नवः परमिः।

कृष्ण ग्रामं न पुष्चिसि न ला भीरिव किन्नती इ॥

अर्थवायनेनामवाध्ययते। यायादवविन्यायानि वनानि पराशीव नवः परमिः कथा ग्रामं न पुष्चिसि। न त्या भीरिव नवः परमिः। इतः। परिभाषावें वा।

अत्र अध्यायानाम्। तत्या एणा भवित॥ २०॥

अध्यायानि सारिन्ये क्रमवेत्य अध्यायो हृतये हृतः।

अध्यायो भगवस्य सृजनिनि वनस्ता वेदार्थानि।

अध्यायानि सातु ससस्ये। अध्याय हृतः सातु हृतये। अध्यायो भगवस्य सागवेधि-स्य क्रमवेत्य प्राधान्यः वचनेवाद्यास्य।

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1. भवनामानं हरणानामिनि वा C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; cf. SRV. X. 97. 1. p. IV. 319: या...भवनानं हरणानं...
2. Omitted by BK, C 4, C 5, C 7, Ka, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
3. स्थानानि C 4, M 3, Mi; is corrected to जन्माति in C 7; जन्मानि is partially obliterated with black ink & स्थानानि added on the margin in W 2; स्थानानि is added on the margin although no attempt is made to obliterate जन्माति in W 1.
4. Cf. SRV. X. 97. 1. p. IV. 319: ...प्रेतानि सत्सनाति सांस्तवं...दधति। Cf. also S'B. VII. 2. 4. 26.
5. N. 2. 18.
6. AV. 19. 47. 1; VS. 34. 32.
7. RV. X. 146. 1.
9. भर्षय M 3.
10. RV. X. 151. 1.
9. 35.

169. देवतकाण्डम्।

[अधी इन्द्रानि।

प्रथित्वी व्याख्याते। तत्स्य यथा भवति।

खोशा प्रथिति भवानुत्तरा निवेशनी।

चच्छाः नः शम्म सुधे।

सुक्ष्म नः प्रथिति भव। अनुक्रम निवेशनी। कथरः कण्टक अचछेदः।

कण्टकः कल्प्यो वा। इन्तेर्या। कण्टेर्या स्वादः। वादकमाणन।

उद्दशतमो भवति।

चच्छाः नः शम्म। [चच्छाः] शरण सवेतः पृथुः।

अथ्या व्याख्याता। तत्स्य यथा भवति।

अमीया चिन्त प्रतिलोभयति युह्वानाज्ञानयथे परेहि।

अमिषे प्रेयिः निदर्शत् हृदयो शोकरणेनामित्राश्चलमसा सचन्ताम्।

अमीया चिन्तानि [प्राधान्यानि] प्रतिलोभयमाना युह्वानाज्ञानयथे परेहि। अमि-

प्रेयिः निदर्शेऽपि हृदयानि शोके। अन्त्यानित्राश्चलमसा संसेव्यन्ताम।

अन्त्याश्च: पलेइ। तत्स्य यथा भवति।

हे वेंद्राणिपुरुषे वरुणानिः खस्तयः।

अवायसौ सोमपीतयेः॥

इति सा निगद्वाख्याता।

अधातथोऽहि इन्द्रानि। [उद्धृतमुख्ये।] उद्धृतम व्याख्यातामि।

सुमनः

मुहः: सरसम्। तयोरेणा: भवति।

1. N. 1. 13, 14.
2. RV. I. 22. 15; cf. AV. 18. 2. 19:

स्माः भव प्रथितियुपत्तमाना निवेशनी।

चच्छाःमेः शम्म सुधे।

Cf. VS. 35. 21:

स्माः प्रथिति नो भवानुत्तरा निवेशनी।

चच्छाः नः शम्म सुधे।

2. Cf. SRV. I. 41. 4. p. i. 215.
4. Omitted by C 4, C 5, M 3, Mi, W 1, W 2, W 3.
6. Cf. SRV. I. 22. 15. p. i. 118.
अयजी वांसात्मका ता हुष्टुचा विज्ञापनः।
हरिरु व्ववाचारी वपसः॥
अये प्रक्रिया अट्ठान्यं संभवतमे हे हुष्टुचाचिर्हयेते हरिरु व्ववाचारी बुझोऽ।
हविशीर्ये हविष्या नियमाने। तयोरेणा भवति॥ 3६॥
आ वांसपसंहार्या दुष्टा: सीढळनु यक्षीया:॥
इहाण सोमपीतरे॥
आसीदत्ता वांसपस्यमनवात्मके [ अद्रचेच्चै इत्या या ] यक्षीया दुष्टा वर्षसंपादिन इहाण सोमपीतरे।
्ववासकसीम्यो व्ववाच्यते। तयोरेणा भवति॥ 3७॥
्ववाचा न: पृथ्वी इम सिंधस्य विद्विखुषाभरमः।
युष्टे दैवेशु वच्छातुसः॥
्ववासकसीम्यो इम साधनन्यं दिविस्थुरम् यद्य दैवेशु नियुच्छातुसः।
्विपादत्रजुढ्यते व्ववाच्यते। तयोरेणा भवति॥ 3८॥
प्र पर्वततरामात्तुसी उपस्यादार्थे इत्यु विरली इणामाने।
गावेच तुष्टे मात्ररा रीढ़ने विपादत्रजुढ्यती पवयसा वंटचे।॥
पर्वततरामात्तुसी उपस्यादार्थेऽ। उद्योगो कामयमाने। अस्ये हुष्टै विद्वृत्ते इतः दा। विपशष्ये इत्या। हायसामाने हासति स्पर्धीया। हायमाणे च। गावावेच [ युक्ते ] शोभने मात्ररे संसिद्धैः। विपादत्रजुढ्यती पवयसा प्रजेबे।॥

1. RV. I. 28. 7.
2. व्ववाचारी C 4, C 5, C 7, M 3, Mi; अत्याचत्ति is corrected to अन्धावते in W 3.
4. RV. II. 41. 21.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
6. N. 1. 13, 14; 3. 22.
7. RV. II. 41. 20.
8. विन्यासाः M 3; विन्यासाः विन्यासाः W 3.
10. RV. III. 33. 1.
12. संसाररूप C 4, C 5, C 7, M 3, Mi, W 2, W 3; मात्ररा is corrected to संसाररूप in W 1.
13. रीढ़ने C 4, C 5, C 7, M 3, Mi, W 2, W 3; संसिद्धेः is corrected to रीढ़ने in W 1.
14. विपादत्रजुढ्यती C 1, C 2, C 3, C 6, M 1, M 4, S; W 2; Roth.
| 1. RV. VI. 75. 4; VS. 29. 41. |
| 2. अप श्रमविन्ध्यताः C 4, C 5, C 7, M 3, Mi, W 2, W 3; the figures of 2 and 1 are placed respectively on श्रमविन्ध्यताः and विन्ध्यताः in W 1. |
| 3. Cf. SRV. VI. 75. 4. p. ii. 888. |
| 5. RV. IV. 57. 5. |
| 6. कांतिक्ष: M 3. |

| 2. Omitted by BK, C 4, C 5, C 7, Kr, M 3, Mi, R 7, R 3, W 1, W 2, W 3. |
| 3. MS. 4. |
Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

2. सहस्रिणि C 4, C 7, M 3, Mi; सुलक्षणि W 2.

3. सहस्पीतः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

4. यज्ञति संप्रेयः is given only once in Roth.

5. Small figure within brackets represents the corresponding section of the ninth chapter of the Nirukta.
अथ दशामोद्घायः

अथातो मध्यखानां देवता: ।

तासां वायु: प्रथमागामी भवति । वायुवाचोऽवैः स्थानिकर्मणं: । एतेऽरितति । अनन्यको वच्चरः: । तत्त्वेऽऽभवति ॥ १ ॥

वायुवा याहि दर्श्तेऽमे सोमः अर्ह्कुत्ति: ।

तेनं पाहि श्रुति हर्ष्यपुः ॥

वायवायाहि दर्श्नीयेऽमे सोमः अर्ह्कुत्ति [ अर्ह्कुत्ति: ] । तेनं पिब श्रुणो नो हानेमिति । कमण्यं मध्ययादेवमवश्चत् ।

तत्त्वेऽऽभवति ॥ २ ॥

आसुसाणास: शवसानमच्छन्न्यं चुच्चैरुः सध्यासौ अथाः ।

अभि अथु क्रेष्यन्तो चेनाद्वृः चिन्तु वायोर्यूः चि देसेऽऽवै। ॥

आसुसुवांस: । अभिवक्तायमानसिद्धमुः । कल्याणं रैस्यं योगाव। रथ्या अथा रथ्या वोहः: । क्राज्ञ्यं रुद्रामानसीनोहस्त्रमविद्वेष्यं: । नवं च पुराणं च ।

अवय इत्तथान्त: । श्रुत्यत इति सतेऽऽवै: । वायोर्याय सोको यथा न दृष्ट्येदिति ।

हस्तप्रभावेऽवऽकेन तैहेऽऽस्तुको वायुवः । उऽभयऽधानेवन्यपशुः ।

बरह्णो दृष्ट्योतिति सतेऽऽवै: । तत्त्वेऽऽभवति ॥ ३ ॥

नीऽनीऽन्याः वर्णवः: कवेव्यं द्र: संज्ञे रोदेर्सी अन्तरीक्ष्यमुः ।

तेन विब्रह्मो भुवनस्य राजा यतं न वृद्धियोन्नति भूमि ॥

1. RV. I. 2. 1.
2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
4. RV. V. 85. 3.
5. RV. VI. 37. 3.
6. पुराण म ३.
7. Cf. SRV. I. 11. 7; 49. 2; 91. 17; pp. i. 78, 247, 407; also III. 11.
8. Cf. BD. ii. 33.
1. Quoted by SRV. V. 85. 3. p. ii. 680.
2. कमलसिनधीयसे C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
3. वांन्तरिष्ठ्यसे C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
4. Omitted but added on the margin in M 3.
5. RV. VIII. 41. 2.
6. आतामपासुपोतः से SRV. VIII. 41. 2. p. iii. 416.
7. Quoted by SRV. VIII. 41. 2. p. iii. 416. The passage यो हिंदूस्तान ...पापसंकल्पः is omitted by Durga.
8. Quoted by SRV. I. 158. 1. p. i. 671.
10. TS. i. 5. 1. 1; cf. S'B'. IX. 1. 1. 6; BD. ii. 34.
11. RV. VII. 46. 1.
12. अवधायः C 1, C 2, C 6, M 4, 8 and Roth.
10. 8.

[Indr.

यावैः। साहमानाय। विभाचे। तिमायुघाय,। भरत। शृणोतु नः। तिभं लेजते।।

dharmaharṣaṇa: आयुर्यायोधनात्।

tāmyaparā�: मच्छ।।

या ते दियुदवस्थाया दिवसपरीः क्षुया चर्तिः परि सा इणकु नः।।

sūrya ते खपिरवत से०ुजा मा नन्दोकेतु तन्त्रेयु रीरिः।।

या ते दियुदवस्थाया दिवसपरीः दियुद्रू चुंतेर्या [ चौतेन्तेर्या ]।।

क्षुया चर्तिः। श्रया पृष्ठिका। तया चर्तिः। तया चर्तिः। विद्वान्ध्यली। चर्तिः

परिचर्तिः न: या। सहस्य ते स्वसवचन सेष्याणी। मा नन्दयं पुंजेतु [ चें ]

पीत्रेशु च रीरिः। तोके तुक्ते:। तन्त्रयं तन्त्रोऽः।।

अत्तिरिः र्या उद्यःते। तामियाय मच्छ।।

jārāṇोपः तद्विविधि दिवविविषे युवियाय।

sūrya द्रायः द्रायेर्मूः।।

ग्या स्तुतिः।। जरते: स्तुतिकर्षणेः। ता बोध। तया बोधिततिः ता।

तद्विविधिः तत्काल: मनुष्यस्य मनुष्यस्य यज्ञाय। तामिय द्रायः दर्शीर्यमूः।

इन्द्र इर्या द्रष्याचर्तिः यी। इर्या द्रष्याचर्तिः यी। इर्या द्रष्याचर्तिः यी। इर्या द्रष्यात्रें

इर्या धार्यायें इर्ति या। इर्ये इर्ष्यें इर्ति या। इर्ये इर्ष्यें इर्ति या। इर्ये इर्ष्यें

भूताचर्तिः या।।

1. अःः: C 4, C 5, C 7, M 3, Mi, W 1, W 2; अःः: is corrected to अःः: in W 3.

2. तिर्मः करमण: is quoted by SRV. VII. 18, 18, p. iii. 41; is omitted by Durga.

3. आयुर्यायोधनात् is omitted by Durga.

4. RV. VII. 46. 3:

5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

6. विद्वान्ध्यति C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

7. परिचर्तिः M 3.

8. Cf. S' B. V. 2, 4, 13:

9. यो चे र्या सोऽसिः! and also S' B. V. 3, 1, 10:

अश्विनेः र्या:।

10. RV. I. 27. 10; SV. I. 15; 2, 1013.


12. Quoted by SRV. I. 123, 5, p. i, 558; cf. also I. 38. 5.


14. cf. BD; ii. 36; cf. SRV. I. 156.

15. M. p. i. 668.

16. द्रष्याचर्तिः या SRV. I. 3, 5, p. i. 36.

17. धार्याचर्तिः या SRV. loc. cit. cf. also IX. 5, 7, p. iii. 609.

18. इमस्ते M 3; इर्ष्ये इर्ति C 4, C 5, C 7, Mi, W 1, W 2, W 3.
1. The quotation is untraced.
   Cf. S'B. VI. 1. 1. 2:
   "The entire passage is quoted by SRV. I. 3. 4. p. i. 36.

2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3; also by Sayana, see, SRV. V. 32. 1. p. ii. 559.

3. The passage is quoted by SRV. loc. cit.

4. Omitted by BK, C 4, C 5, C 7, M 4, R 2, R 3, R 5, S.

5. The entire passage is quoted by SRV. loc. cit.
1. The entire passage is quoted by SRV. II. 12. 1. p. ii. 32.

2. is omitted by SRV. V. 83. 1. p. ii. 676.

3. The passage is quoted by SRV. loc. cit.

4. RV. V. 83. 2.

5. Sāyaṇa adds before .

6. See SRV. V. 83. 2. p. ii. 676.

7. RV. X. 65. 8; AV. 20. 16. 8.


10. RV. II. 24. 4.

Khyeyam sarvajayetdhyam. 13.


Khyeyam pate mahamamamahyam perumitarva praya. Aksari muktha.

Muhurtam prathamam praptamahyam na: paryo muktha. 16.


Yatho katho cha vishayoganevam bhavityavam.

1. Vāsūtras C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
2. Cf. BD. ii. 44.
3. RV. VII. 55. 1.
5. RV. III. 53. 8.
6. Cf. BD. ii. 45.
7. AV. 1. 1. 2.
8. N. 8. 5.
9. RV. X. 30. 4; AV. 14. 1. 37.
11. Srīchās C 1, C 2, C 3, C 6, M 1, M 4, S; Durgā & S'ivadatta.
13. RV. X. 14. 1; cf. AV. 18. 1. 49.
The quotation is untraced.

11. RV. VI. 59. 2.
12. RV. X. 85. 40; AV. 14. 2. 3.
14. The passage तः बाधराथागायाम is quoted by SRV. I. 66. 10. p. i. 326.
The entire passage quoted by SRV. III. 59. 1.

\[\text{Cf. BD. ii. 47.}\]

\[\text{Cf. BD. ii. 51.}\]

\[\text{Cf. BD. ii. 50.}\]

\[\text{Cf. BD. ii. 50.}\]
विश्वकर्मा विभूतमाना व्यासं धाता च। विभाग । परम्ब संदृशृं भूता-नामू। तपासिष्ठानि वा कान्तकिनि वा कान्तकिनि वा गतानि वा मतानि वा नतानि वा। अतः सह सम्प्रदायने यथेतानि सत्तक्षणेवानि ज्योतिः ! तेष्यः पर आदिः !
तान्येविषेवेर्मुर्णि भवन्तीयाध्यक्षेयमूत्तम।

अयायाध्यक्षसम। विश्वकर्मा विभूतमाना व्यासं धाता च। विभाग । परम्ब संदृशृष्टिशिरियाणामू। वाणिष्ठानि वा कान्तकिनि वा कान्तकिनि वा गतानि वा मतानि वा नतानि वा। अनेन सह सम्प्रदायने यथेतानि सत्तक्षणानीनिद्रियाणि ।

ये दुः, विष्णु सुर्यनामि जुहः । दृष्ट।

तस्योचरा भूमसे निर्बन्धकाय || २६ ||

विश्वकर्मे-उपिष्ठावाध्याय: स्वयं विजय पृथिवीमूत्र धाम च।

सुपर्वन्तने अभितो जनान इद्वार्यः मधवः सुपर्वन्तस्तु ॥

विश्वकर्मे-उपिष्ठावाध्याय मध्यमानि: स्वयं विजय पृथिवीच च दिवं च।

मुहान्तन्त्रे अभितो जना: सप्तः। इद्वार्यः मधवः सुपर्वन्तमुतः प्रभातः।


tात्त्विकस्त्वप्रा व्यास्यतः। तीजेनतःसरस्या क्षितिः । तूर्णस्मृति रक्षति। अंशोते-ग्री । तस्माय अवचित || २७ ||

पदम पु वा जीन देवजुम सहारानि तस्तवारं रथानाम।

अर्थात्मकः पूर्वानामाः खलये तात्विकमन्तरं हुँचें।

तं भृगुभुद्धिमपरं । नीतित्वमः। श्रीति। देवजुम देवते देवसम्बं थे।

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1. Cf. SRV. X. 82. 2, p. IV. 247: अन्न विश्वकर्मा विभूतमाना व्यासिनं वस्तितियादि मित्रमनं महाययासियां।
2. संहाय स 4, C 5, C 7, M 3, M1, W 1, W 2, W 3.
3. तात्त्विकमन्त्र C 1, C 2, C 3, C 6, C 7, M 1, M 4, S.
5. RV. X. 81. 1; VS. 17. 17.
6. RV. X. 81. 6; SV. 2. 939; VS. 17. 22.
7. Quoted by SRV. X. 81. 6, p. IV. 246.
9. Cf. BD. ii. 58.
10. RV. X. 178. 1; AV: VII. 85. 1; SV. 1. 332.
11. SRV. X. 178. 1, p. IV. 503; देवजुम is omitted by Sayana.


1. अवस्था C 4, C 5, C 7, M 3, Mi, W 1, W 3.

2. RV. X. 178. 3.

3. Quoted by SRV. X. 178. 3. p. IV. 504.

4. Cf. BD. ii. 53.

5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

6. Quoted by SRV. II. 24. 2; X, 83. 1; 87. 13; pp. ii. 70; IV. 249. 275.

7. मन्त्रमाऽ Rohta.

8. मन्त्रण्यसाधिपय: is omitted by Durga.

9. RV. X. 84. 1; AV. 4. 31. 1.


11. N. 2. 27.
आ द्वितिकः: शवसा पर्व कृपी: सूर्य इत्योतिपपत्ततान्।
सर्वसा: शतसा वृज्यत नृपकु मनाः समिका चन्द्रसिः॥

आत्मोऽर्थाच द्वितिकः: [शवसा] चलेनाप: सूर्य इत्योतिप पञ्च मनुषी- 
जातान। सर्वसा: शतसा। गाजी वेजवानं। अर्थको इत्यवान। संपूणकु नो 
मथुरैदेवन कन्वनानामानीत। मथू धमतेविप्रीतत्स।

सतिता सर्वेष प्रसाविता। तस्येत्या मय्यत॥ ३२॥

सतिता यथैः: पृथ्वीमरमणास्कम्भने सतिता धार्मिष्ठतृ॥
अथात्मवायुद्धुनिम्नतिरक्षमूलते यवं सतिता समुद्रम॥

सतिता यथैः: पृथ्वीमरमणास्कम्भने सतिता धामतंतृ। अथ- 
स्मायुक्तुनिम्नतिरक्षिते सदार्यो। वद्यमन्तृत। वद्यमन्तृते इति वा। अत्यर्माण इति 
वा। सतिता समुद्रिपार्मित।

कमन्यं मथ्यम्यायेतमवश्यत। आदिलोकोप सतितोध्यते। तथा च हिरणयस्तूपे 
स्थव:। अर्थं हिरणयस्तूपाः अधीर्द्वारूपूणं सृष्टं मोक्षात। तद्विषोदाद्येवमष्ठत॥ ३३॥

हिरणयस्तूपुः: सतितुर्वा त्वायिसो जुडै वैकै असिन।
पुष्पा त्वाचेववंशे वन्दामन: सोमक्षेत्रवाञ्च अपि जागराहुः॥

हिरणयस्तूपो हिरणयमयः: स्तूपः। हिरणयमयः: स्तूपेद्येवत वा। स्तूपः 
स्तवलत: संगत:। सतित्यथा त्वायिसो जुडै वाजेभस्पितेषवं त्वायिन।
अवनाय वन्दमन: सोमक्षेत्रवाञ्च अपि जागराहुः॥

१. RV. IV. 38. 10.
२. Omitted by BK, C 4, C 5, C 7, 
Kn, M 3, Mi, R S, W 1, W 2, W 3.
३. Cf. BD. ii. 62.
सतिता त्रै देवानां प्रसाविता।
४. RV. X. 149. 1.
५. ओनालम्बने C 4, C 5, C 7, M 3, Mi, 
W 1, W 2, W 3.
६. Quoted by SRV. X. 149. 1. p. 
IV. 407.
७. कमन्यामालादेवमवश्यस्य W 2; कम- 
न्यामालादेवमवश्यस्य C 4, C 5, M 3, 
Mi, W 1, W 3.
८. Cf KB. VII. 6. असौ वे सतिता 
योडति वपत।
९. हिरणयस्तूपे C 4, C 5, M 3, Mi, W 1, 
W 2, W 3; it is corrected to हे in 
C 7.
१०. वोहेछ Roth.
११. RV. X. 149. 5.
१२. Quoted by SRV. X. 150. 5. p. IV. 
468.
नित्य व्याख्याते: तस्येऽऽ्य भवति ॥ ३३ ॥

देवस्तव्या सागिता सम्बःपु: पुषोप पुजा: पुरुषा जजान ॥

द्वामा च विन्दु शुष्कानाय हस्तदेवानामसुरुद्धमेक्ष्मू ॥

देवस्तव्या सागिता समृस्य: पौपति प्रजा रसायुप्रदानने। नहुः चैमा जनयति। इमानि च सर्वं भूतान्युक्ताकाश्य। सहास्येदेवानामसुरुद्धमेक्ष्मू।

प्राचावस्य वा। अनवस्य वा। अति वालुशिति प्रागाना। अस्या। अस्या।

वादो वातीति सत:। तस्येऽऽ्य भवति ॥ ३५ ॥

वायु आ वातु भेजन शंशु मनोच्छ नौ हुदे।

श्र ण आयूर्जपि तारधि ॥

वायु आवातु भेजनानि। शंशु मनोच्छ च नो हुद्राय। प्रवचनैव च न आयः।

अस्या। अस्या। अस्या।

प्रति लं चाहमध्ये गोपीप्रयाय प्र हुतिः।

मुखद्दिर्या आ गृहिः ॥

तं प्रति चाहमध्ये सोमपानाय प्रहुयसा। सोडः मदजी: सहागच्छेति।

कमन्यं मध्यमदेवतावध्यः। तस्यायः भवति ॥ ३६ ॥

अपि त्वा पूर्वितवे सुजाम्य सोन्य समुः।

मुखद्दिर्या आ गृहिः ॥

अमिस्यास्य त्वा पूर्वीतवे पूर्वपानाय। सोन्य मधु सोमवानाय। सोडः

मदजी: सहागच्छेति ॥ ३५ ॥

वेनो वेनोऽते: कान्तिकक्षरयोऽ। तस्येऽऽ्य भवति ॥ ३८ ॥

1. N. 8. 13.
2. RV. III. 55. 19; AV. 18. 1. 5.
3. अस्रक्षम C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
4. असन्धि: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. RV. X. 186. 1; SV. 1. 184; 2. 1190.
6. प्रवचनैव च C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
8. RV. I. 19. 1; SV. 1. 16.
10. अवक्षम C 4, C 5, C 7, M 3, Mi; W 1, W 2, W 3.
   Cf. BD. iii. 76.
11. RV. I. 19. 9; VIII. 3. 7; AV. 20. 99. 1; SV. 1. 256; 2. 923.
12. Quoted by SRV. IX. 73. 2; 97. 22;
   X. 64. 2. pp. iii. 717, 782; IV. 193;
   Cf. BD. ii. 52.
अर्थ वेनश्रोदयपुश्चिंगभर्ष्यो ज्योतिजरायु रक्षो विमाने।
इसदाय नस्मे सुर्ख्य शिक्षुं न विश्रा मृत्तिमि सिहिन्ति।
अर्थ वेनश्रोदयतृृ। पुष्चिंगभर्ष्यो प्रायवर्णगभर्ष्यो। आप इति वा। ज्योतिजरायु।
ज्योतिरस्य जरायुस्थानीयं भवति। जरायु जरायु गर्भस्य। जरायु यूयत इति वा।
इसदाय च सांगमे सुर्ख्य च शिखरसिविः विश्रा मृत्तिमि सिहिन्ति। डिहिन्ति।
[स्तुवनिति]। वधवनिति वा। शिक्षा। शास्त्रपीयो भवति। शिक्षानीति
स्वातृ दानकम्य।। चिरलहो गभर्ष्यो भवति।

असुननि:। असुननिः। तस्ये भविष्य। ॥ ३९ ॥

असुननि: मनो अस्ताय धारय जीवावते सु भ तिरा न आयः।
सुर्ख्य न: सुर्ख्य सुदहिः गृहेन त्य तन्य वर्यः। ॥

असुननि: मनो अस्ताय धारय। चिरं जीवावय। प्रवर्धय च न आयू रन्धनच च न: सुर्ख्य संदन्त्याय।

रच्यतिर्नामगभर्ष्मेकदिने पद्यते।

मा रथाम द्विप्ते सौम राजः।। द्विपि निमो भवति।
पुत्तेन त्र्यमात्मां तन्य वर्यस्य।
कतो व्यायायं। तस्ये भविष्य। ॥ ४० ॥

इत्स्य हि शुरुधः सन्ति पुर्वक्तस्य धीतिय्रजिनानि हिन्ति।
इत्स्य श्रेणो वधिरा तत्तदृ कर्णी वुधान: शुचिमां आत्मे। ॥

इत्स्य हि शुरुधः सन्ति पूर्वी:।। इत्स्य प्रहा ज्ञेनीयानि हिन्ति। इत्स्य
श्रेणो वधिरसिवापि कर्णावात्साति। वधिरो वद्धध्रोश्रः।। कर्णां वोधिनाय। दीन्तमां
नध। [अलोको:] अयनस्य मनुययस। ज्योतिपो वद्वकस्य वा।

इन्दुनिथ्ये:। उनचेतसी।। तस्ये भविष्य। ॥ ४१ ॥

1. RV. X. 123. 1; VS. 7. 16.
2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
3. C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
4. Cf. BD. ii. 54.
6. RV. X. 59. 5.
7. RV. X. 128. 5; AV. 5. 3. 7.
8. N. 2. 25; 3. 4; 4. 9; 6. 22.
9. रोथा.
10. RV. IV. 23. 8.
12. अयनम W 2.
10. 44. [अहिः]

प्र तदोच्चं मन्यायेन्द्रः हव्ये न य द्यवानमम् रेजति रशोधा मन्म रेजति।

स्मं सो अलसदा निन्दो वृहीरवेतु हुर्मितमु।

अर्ह सतेदुपरश्राश्वात्मरव्र श्रुतिण शवेम।

प्रमोक्षीमि तदू मन्यायेन्द्रः हव्ये न य द्यवानमम। कामवान्चा।

अनापत्ति च नो रेजति। रशोधा च। बलेन रेजति। स्मं सोप्रदासमीतिद्वारः।

वृहीर्वेतु हुर्मितमु। अपिवेद्धे स्वास्तमारव्र।

अभ्यासे सुरूपायमें मन्त्यन्ते। यथा। अहो दश्चरीय। अहो दश्चरीय इति।

तत्पत्रच्छेव प्रेमसम्। परच्छेपर ऋषि। [परवच्छेपे।] परभिप्रहिः क्रोडकाः

रेजति वा।

हतःमानि सतादिवशितात्तानेयायाम्युक्तानाति। सुक्मामिज्ञि। हविमामिज्ञि।

तेपामेतायाम्यविमामिज्ञि। वेन।। अनुवित्तिः। कह:।। इत्यु:।

प्रजापति: प्रजानां पाता वा पाटप्पितरा वा। तत्कालिन्य भवित। \(102\)।

प्रजापति न हि ल्वदेरात्मन्यो विष्णु ज्ञातानि पर्वत ता बहुवरु।

यत्कालिने ज्ञमात्सन्य अस्तु वयं स्याम पत्यो र्विीराम।

प्रजापति न हि ल्वदेरात्मन्यं स्त्राणी ज्ञातानि तानि परिवेधु:।

यत्कालिने ज्ञमात्सन्य अस्तु वयं स्याम पत्यो र्विीराम।

अन्त्यान्योऽयं स्त्राण: युधि नादनान रजस्तु पीदने।

अन्त्यान्योऽयं स्त्राण: युधि नादनान। रजस्तु [उदेकेत] सीदवे।। श्रुतिकार्तिकेशम्।

बद्रा असिन्धुताः आप [इतिः वा] \(133\)।। इत्यादित्तरं श्रुतिकार्तिकेशदेव। बद्रा

असिन्धुता: आपणा इति।

1. RV. I. 129. 6.
2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3; added on the margin in C 7; explained by Durga.
3. Cf. BD. i. 17; VIII. 139.
4. RV. X. 121. 10; AV. 7. 80. 3; VS. 10. 20; 23. 65.
5. परि तानि बसुव च 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
6. N. 2. 17.
7. चुकेर 0 C 7.
8. रश: सूपीदु 3, M 3, W 2; चुकेरचुकेर 0 C 7;

9. RV. VII. 34. 16.
10. अरुतुसारोऽ C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
12. पीतु: Roth.
13. इति वा is omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
Cf. SRV. VII. 34. 16. p. iii. 80: बुधे नारे: रजस्तु: चुकेरचुकेर 0 सीदवे।। श्रुतिकार्तिकेशम्।

बद्रा असिन्धुता आप [इति वा]।।

cft. also VII. 6. 7. p. iii. 19. तथा च वास्तः।। श्रुतिकार्तिकेशम्। बद्रा असिन्धुता आप [इति वा]।
यपस्योः स वृद्धः। वृमहस्तरिक्षम्। तततिवासात्। तस्येषा स्वरूपम् || ४२ ||

मा नोहिष्कृत्य लिपे धान्मय यज्ञो अंख सिध्दस्तोः।

मा च नोहिष्कृत्यो रेषणकाय भानुः। मास्य यज्ञोऽव च स्विधानु। यज्ञकामय।

युग्माद्वियास्यां। तस्येषा स्वरूपम् || ४५ ||

एकः युक्तं स समुद्रमा चिन्वेष स इत्य विच्छेदं च चापेः।

तं पाकेन मनं सापस्वकामनितस्तं भूता रेल्लिट्ट स उ रेल्लिट मातरसू। ||

एकः युक्तं स समुद्रमाबिचारी। स इत्य विषयं भूतान्य भिविविविधद्विधत। तं

पाकेन मनं सापस्वकामनित:। इत्यूर्द्विधार्थञ्च श्रीत्विविधत। आयानसंस्युका। तं

माता रेल्लिट वागेया माध्यमिक!। स उ मातरं रेल्लिट।

पुरुषवा भुद्धा रोहयते। तस्येषा स्वरूपम् || ४६ ||

समाक्षायामान आस्तं या उत्तेजनवर्णु। १: सङ्ख्याः।

महं चतोा पुर्णशो स्त्रायायार्थयन्त्रस्यह्याय देवोः।

समासत्तासायामाने। श्रा। गमनादावः। देवपल्ल्यो वा अपि चाननस्वर्धयः।

नय: [सङ्ख्याः:] स्त्रयास्मातिव। महं त्या यो त्व। पुरुषवः। रणाय राम्यिक्याय

संग्रामायार्थयप्रवेशनै द्वस्यह्याय च देवा। देवा। || ४७ ||

|| इति दुःक्षामोक्ष्यायाः ||

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1. बुधो म ३।
2. Cf. BD, V. 166।
3. RV. VII. 34, 17; of. V. 41, 16।
4. N. 4, 3; 7, 24।
5. RV. X. 114, 4।
6. रेल्लिट C १, C २, C ६, M ४, R २, R ३, S; Roth & Sivadatta।
7. Cf. BD, ii. 59।
8. RV. X. 95, 7।
9. Omitted by BK, C ४, C ৫, C ৭, Kn, M ৩, Mi, R ৮, W ১, W ২, W ৩।
[अर्धातो मध्यस्थानि वाययावा याहासस्स्राणसि नीचीनवार्तमृद्धिमर्मवर्तमानपत्र स्त्राय यां ते दिशुजराखोषधाःद्वैद्वद्वैशः। जात उव वि द्रुत्तान्वापिनवस्त्रमोक्ष्यमचारतुष्ट्रस्य पत्रः। स्त्रायः पति नायः स्त्रायः त्ते सम्मिश्रवति यो अनिधाः। परेरिवृत्तैः सेनेबः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमना विशेषकर्ममन्त्रिका त्योः तु संधिक्षष्यत्रण्यः मन्यविचारं द्विधकाः सचित्त्वा गद्यविहितः वर्तमानः ते वर्तमाहितः वै वर्तमानः स्त्रायः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमना विशेषकर्ममन्त्रिका त्योः तु संधिक्षष्यत्रण्यः मन्यविचारं द्विधकाः। सचित्त्वां गद्यविहितः वर्तमानः ते वर्तमाहितः वै वर्तमानः स्त्रायः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमना विशेषकर्ममन्त्रिका त्योः तु संधिक्षष्यत्रण्यः मन्यविचारं द्विधकाः। सचित्त्वां गद्यविहितः वर्तमानः ते वर्तमाहितः वै वर्तमानः स्त्रायः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमना विशेषकर्ममन्त्रिका त्योः तु संधिक्षष्यत्रण्यः मन्यविचारं द्विधकाः। सचित्त्वां गद्यविहितः वर्तमानः ते वर्तमाहितः वै वर्तमानः स्त्रायः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमना विशेषकर्ममन्त्रिका त्योः तु संधिक्षष्यत्रण्यः मन्यविचारं द्विधकाः। सचित्त्वां गद्यविहितः वर्तमानः ते वर्तमाहितः वै वर्तमानः स्त्रायः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमना विशेषकर्ममन्त्रिका त्योः तु संधिक्षष्यत्रण्यः मन्यविचारं द्विधकाः। सचित्त्वां गद्यविहितः वर्तमानः ते वर्तमाहितः वै वर्तमानः स्त्रायः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमना विशेषकर्ममन्त्रिका त्योः तु संधिक्षष्यत्रण्यः मन्यविचारं द्विधकाः। सचित्त्वां गद्यविहितः वर्तमानः ते वर्तमाहितः वै वर्तमानः स्त्रायः सुधा सिरोः जनान्ति रूपः ते ते सरस्व विशेषकर्म वग्न्यव विशेषकर्म विमनाः।

॥ इत्युत्तरणः चतुर्थोऽध्यायः ॥

॥ इति निन्देष्ये दशमोऽध्यायः समासः ॥

Small figure on this page represents the corresponding section of the tenth chapter of the Nirukta.
अथैकादशोध्वायः

हेयोन वायव्यतः। तस्ये पर भवति || १ ||

आदाय हेयो अभुतसोमं सहस्रं सवा अयुतं च साक्षम्।

अत्र पुरुषिरजहाद्वातीम्ऐ सौमस्य ज्वासं अस्मृतः ||

आदाय हेयोधरतसोमम्। सहस्रं सवान। अयुतं च सह। सहस्रं सहाद्रिः

साव्यामभिमेय। तत्रायुक्त सौमस्य। तत्तत्वमेनायुक्तं दक्षिणां इति च। तत्र

पुरुषिरजहाद्वातिनां उत्तानानानि व। मदेस सौमस्य ज्वासं अस्मृतः [इति]।

प्रेमेऽ च लुके सौमपालनं च ज्वासं। तस्मानं नन्यते।

ओषधि। सोमं: दुष्यनोते। यदेनमस्यन्यन्वित। भुजदमस्य नैचर्युक्तं भज्जतम।

आद्यथयमविँ मात्रतः।

तस्य पावमानीषु निद्रासानायोदसाहरिण्याः || २ ||

आदिष्ठ यु मात्रं च परं सोमं भारंय।

हेयो नाति सुतः। ||

इति सा निद्रासायायात।

अथैयपापर भवति। चन्द्रस्यो वा। पत्थर वा || ३ ||

तस्मं नवते पपिवनायस्तैत्स्यम्पन्योस्यविष्टम्।

तस्मं यं ब्रह्माणो विदितं। तस्मात्स्यात्ति कथर्य।

तस्मं नवते पपिवनायस्तैत्स्यम्पन्योस्यविष्टम्। तस्मं यं

ब्रह्माणो विदितित्। न तत्स्यात्ति कथनायत्िशिष्यम्।

2. RV. IV. 26. 7. अमृत: Roth.
3. सहस्रं W 2.
4. भाष्य: M 3.
5. oमन्त्रशास्त्राणि M 3, W 2.
7. Omitted by C 2.
8. RV. IX. 1. 1; SV. I. 468; 2. 39; VS. 26. 25.
9. RV. X. 85. 3; AV. I. 1. 3.
अथाधिदेवतम्। सोम मन्यते पप्पियाणसंपन्नखोपिष्टित यजु:पृथकमसो-ममाह। सोमं य ग्रहाणो विदुहत्त्रान्त्रमसो। न तस्याश्चाति कर्त्तानेव इति।

अधिपापीरा भवति। चन्द्रमसो वा। पत्त्वा वा॥ २॥

यथा देव मु पिविन्ति तत् आ अ्यायिसे पुनः।

वायुः सोमस्य रक्षिता समानं मास आकृति:॥

यत् त्वा देव प्रियविन्ति तत् आयायिसे पुनःरिति नाराशासनमिश्रिते। पूर्व-पश्चात्परिपक्षिति वा। वायुः सोमस्य रक्षिता। वायुमस्य रक्षितार्थमाह। साह-चर्योऽर्थमाह। रस्तहरणार्थमाह। समानं संव्यस्तराणां मास आकृतिः। सोमं। रुपविदेशपौरयेशः। चन्द्रमा वा।

चन्द्रमाशाध्यायंदृष्टिः। चन्द्रो माता। चान्द्र सामस्येति वा। चन्द्रधातिः।।

कालिकर्मेणः। चन्द्रनिम्निप्ययस भवति। चाँद द्रूढः। चिरं द्रूढः। चन्द्रमयः। चाँद रुद्धविपश्वतः।

तस्येन्द्रिय भवति॥ ४॥

नर्तेन्द्रो भवति जायमानोस्तौऽ केतुश्चायकायः।

भाग्य देवेभ्यो बि द्धायथायत्र चन्द्रमान्तिते दीर्घतां।।

नर्तेन्द्रो भवति जायमानः। इति पूर्वविपायालिमभिमेत्। अहं केतुरुपसामे-लक्ष्मणः। इत्यपरपक्षान्तमभिमेत्। आदिदेववतो हितीयः। पादः इतकः। भाग्य देवेभ्यो विद्धायथानु। इत्यर्थमासेद्यमभिमेत्। प्रवर्तयते चन्द्रमा। दीर्घमायुः।

मृत्युमार्गीतिः सतः। युतेन च्यावयवतिः॥[३२] शतवालः मौद्रवः।

तस्येन्द्रिय भवति॥ ६॥

परं मुलो अनु नेंशि पन्थ्यं यथे व इतरं देवतानां।

चन्द्रमम्मः गुण्यते ते व्रतिमः मा नः। मुर्मां रीरिपो मोत गोरां॥३॥

1. RV. X. 85. 5; cf. AV. 14. 1. 14.
2. Cf. BD. VII. 144.
3. चान्द्रमस्यं म ३; चान्द्रमस्यं व २; चान्द्रमस्यं C ४, C ५, C ७, M १, W १, W ३.
4. Cf. BD. VII. 129 B.
5. चन्द्रं चन्द्रस्यं: C ४, C ५, C ७, M ३, Mi, W १, W २, W ३.
6. Quoted by SRV. VI. 65. 2. p. ii. 86.
7. वार M ३.
8. द्रव्यति C ४, C ५, C ७, M ३, Mi, W १, W ३; द्रव्यति is corrected to द्रव्यति on the margin in M ३.
9. Cf. BD. VII. 129 (B).
10. RV. X. 85. 19; cf. AV. 7. 81. 2.
11. Cf. BD. ii. 60.
13. RV. X. 18. 1; AV. 12. 2. 21; VS. 35. 7.
The text is regarded as spurious by Both. It is given however by MSS. of both the recensions but is ignored by the commentator Durga.


7. Sivadatta.


9. RV. VII. 76. 1.

10. Cf. BD. ii. 57.
1. **मक्खितिम्** C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
2. Cf. AV. 7. 17. 2.
3. झाथा देवादूत दृश्येश्वर जीवानु-मक्खिताम्
4. भूटटर मक्खिताम् C 4, C 5, M 3, Mi, W 1, W 3.
5. **तद्रेष्ठर्मेऽऽपि** C 4, C 5, M 3, Mi, W 1, W 3.
6. **न्युनदर्तम्** is omitted by W 2.

1. **समस्मार्थानि** C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; **अश्वमक** व M 3.
2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
3. **असिरार्थिणों** is given as a variant by Durga.
4. **असिरोऽविचारितम्:** is given as a variant by Durga.
5. **महृद्रवन्नितीति वा Roth.**
6. **तेपमेपामेयो वा M 3.**
7. **RV. I. 88. 1.**
8. **Quoted by SRV. I. 88. 1. p. i. 392.**
9. **N. 10. 5.**
At the end of this verse, the songs of the Vāstuvārthika are included: 

Verse 11. EV. V. 57. 1.

2. तृत्येते १.

3. तृत्येते: १ उद्धयुद्धेते: १ is omitted by Durga.

4. Quoted by SRV. I. 20, 4, p. 110.

5. RV. I. 110, 4.

6. चोठारों C 1, C 2, C 3, C 6, M 4, S; Roth & Sivadatta.

7. Quoted by SRV. III. 60, 4, p. ii. 332.

8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

9. Cf. BD. iii. 83;

of. SRV. I. 110, 2, 4, pp. 1. 480-1.

10. Cf. BD. iii. 89 B;


11. Quoted by SRV. I. 161, 11, p. i. 682.

12. RV. I. 161, 11.


वहुःप्रां अर्थः। ते गम्भीरकर्मणो वा। गम्भीरवशं वा। तेषांप्रकः युतः।।
तेवचालितिजिते। इत्यशिष्यम।।
पितरो व्याख्याताः। तेसमेवं भवति ॥ १७॥
उद्दीर्तत्त्वमेव उत्पन्नस्तु उत्पन्यमा: पितर: सोम्यअः।।
अरुः इऽवरुवका कृत्वा नौऽवन्तु पितरो नोऽवन्तु ॥ १८॥
उद्दीर्तत्त्वमेव। उद्दीर्ता धर्मः। पितरः। सोम्यः। सोमसंपादकन्तु धर्मेऽवरुवका मन्यः। अरुः। अन्तस्याः। सत्यः वा यथः वा। ते न आगच्छन्तु पितरो हानेवु।।
माध्यमिको धम ह्यायः।। तस्यामाध्यमिकापितुव्यायान्यन्ते।
अद्वितीयो व्याख्याताः। पितरो व्याख्याताः। भुगवन्तो व्याख्याताः।। अथवा
तिन्यप्रथमनं:। सर्वसन्तानसम्प्रयोगं तत्वानिर्देशे।। तेसमेव साधस्यन्ता भवति ॥ १८॥
अद्वितीयस्तु: पितरः। नवगत्यो नवगतिवृद्धितत्वो वा। अथवा: मन्यः।।
सोम्यः। सोमसंपादितः:। तेस्यं वधमः। सुमृतो कल्याणां मतोः।। यज्ञवाचारीपि
चैत्यम्। भुगे मन्त्रनिधीं। माजस्वयं वा। कल्याणे मनसि।। स्वामेवत॥
माध्यमिको देवगण इति नैवः।। पितर इत्यावशायम्।
अथापूःप: स्तुवन्ते ॥ १९॥
सुन्दरः ज्ञानम् व्योतिरेष्यां समुद्रसेवण सहिते वर्षक: गम्भीरे:।।
वात्सले ज्ञाती नान्येन लोमो वर्षिणा अन्वेषते वेनः।।

1. N. 4. 21.
2. RV. X. 15. 1; AV. 18. 1. 44; VS. 19. 49.
3. Quoted by SRV. VI. 75. 10. p. ii. 890.
4. प्राणसुचिचुः: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. माधोमको C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
6. Cf. BD. VI. 155:
अन्त स्तुवन्ते सधयमो यमः।।
7. N. 3. 17.
10. सौमनस्से Roth.
11. RV. X. 14. 6; AV. 18. 1. 58.
13. सुमृती is placed between मतो and यज्ञवाचारी C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
14. माधोमको C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
15. RV. VII. 33. 8.
Durga attributes it to the *devata-stavavidah* i.e. persons who know the reality of deity.
देवतकाण्डम्

सरसतिः

समाजन्मानि स्वातांत्रिकि। अर्थ वा देवधर्मसंपेतरतत्र-न्मानि स्वातां। इर्तेतिप्रतीति।

अद्वित्यदिशितत्चर्चन्ते। तस्येन भवति ॥ २२ ॥

यथैं तथं सुदुष्टिविषो ददं दारायोऽन्यासार्थमाधिदेह सुरवतताम।

यथैं षुद्रेण शर्वस्वा चोजसासि प्रजावतता राजस्त से खाम। ॥

यथैं तथं सुदुष्टिविषो ददार्शि। अनुग्रहस्वरम्। अनपराधिस्वरम्। अदति। सर्वसू अष्टि तति।

आप्सु आधृपरावन्दे। पन सेत। किलिवं किलिमद्यसं। सुदुष्टिकर्मणो भर्मः। कीर्तिमयो भिन्नतीति वा।

यथैं षुद्रेण। शजस्वा बलेन। चोजसासि। प्रजातता च राजस्ता [ धनेन ] ते चमसिद्ध शमेति।

सरस्त षुद्रराज्। तत्त्वा पण्या भवति ॥ २३ ॥

किमिच्छन्ति सरस्रा प्रेमधारऽन्ह दृश्ये ध्याया जयपरिः पराचै।

कालेशिति। का परितक्षस्मारितकृ रसाय्या अतरः। पयासीं ॥

किमिच्छन्ति सरस्ते प्राणंत्र। दृश्ये ध्याया। जयपरिज्ञम्यंते। परार्जनश्रृंवरिचि।

का तेकृतस्तमस्त्र्यहितिरस्तित॥ कि परितक्षम्। परितक्ष्या राखि॥। परित एनां

तक्षम। तक्षेपुज्ञानाम। तक्षत इति सतः। कथे रसाय्या अतरः। पयासिति। रसा

नदी रसाये। शर्व्येष्यभोजः। कथे रसायि तानुजुद्धारिति वा।

देवयुणीन्द्र्य प्रहिता पणिमिरसुरेः। समुदे। इत्याख्यानः

सरसति व्यास्याति। तत्त्वा पण्या भवति ॥ २५ ॥

1. Quoted by SRV. X. 72. 4. p. IV. 225.
2. Cf. BD. IV. 18.
3. RV. I. 94. 15.
4. ददाहो C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. अनपराधिस्वरम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
6. सुदुष्टिकर्मणो भर्मु is omitted by Durga.
7. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
10. प्राप्त C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; SRV. X. 108. 1. p. IV. 361.
11. Quoted by SRV. I. 63. 4. p. i. 312.
12. Quoted by SRV. I. 116. 15. p. i. 519.
14. Durga adds the following: वामै सरमेि हि विज्ञायते।
पावकानु:: सरस्वती वाजेश्वरिनीलावती।
युग्म वंचु धियायस्थः।
पावकानु:: सरस्वती। अतरीजवती। युग्म वंचु धियायस्थः: कर्मचरः।
tथया पापरा भवति ॥ ३२ ॥

महो अर्णः: सरस्वती प्र चेतयति केतुनाः।
धिर्यो धिर्या वि राज्यति।

महदुपेन: सरस्वती प्रचेतयति प्राध्यायति केतुना कर्मणा प्रज्ञया च।
इमानि श सर्वाणि प्रसानान्यायविराजति। वागरथु विधीयते।
tसामायाध्यात्मिकाः वाचन मन्यन्ते।
चाल्यायस्यात्ता। तथया एवा भवति ॥ ३७ ॥

यद्यागवर्दन्त्यविवेचननानिनी राष्ट्री देवानां निन्यसाद मन्द्रा।
चतुर्थु उल्लेन दुःपर्यामः के खिद्यास: परंम जंगाम।

यद्यागवर्दन्ति। अविवेचनन्यायविद्यातानि। राष्ट्री देवानां निन्यसाद [मन्द्रा] मन्द्रा।
चतुर्दशौनिदिष उल्लेन दुःपर्यामः के खिद्यास: परंम जंगाम।

तथया पापरा भवति ॥ ३८ ॥

dेवीं वाचनमज्ञयतं देवास्तं विख्यात: पश्चातो वदर्दति।
सा नो मन्त्रेपूर्वः दुहाना धेयुर्वागसाधावु दुहुतेः।

dेवीं वाचनमज्ञयतं देवा: तां सर्वेष्वाँ: पश्चातो वदर्दति। व्यक्तवाचार्ययक्-
वाच्चः। सा नो मन्त्रांच च रस्तः च दुहाना धेयुर्वागसाधावु दुहुतेः।

1. RV. I. 3. 10; SV. 1. 189; VS. 20. 84.
2. Quoted by SRV. I. 3. 10. p. i. 39.
3. RV. I. 3. 12; VS. 20. 86.
4. सूतान्यस्मि: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
6. N. 2. 23.
7. RV. VIII. 100. 10.

Kn, M 3, Mi, R 8, W 1, W 2, W 3.
9. Quoted by SRV. VIII. 100. 10. p. iii. 589.
10. RV. VIII. 100. 11.
11. विवेचनस्वतः: SRV. VIII. 100. 11. p. iii. 590.
12. मन्त्राः C 4, C 5, C 7, M 3, Mi, W 1, W 3.
13. Quoted by SRV. loc. cit.
[11.32.]

119. देववकाण्डम्

[सिनीवाली]

अनुमति राकेति देवपद्याविवि नैवका:। पौर्णमायाविवि याब्धि सा:।
या पूर्व पौर्णमासी सानुमति:। येरता सा राक्ष:। इति विश्वायते।

अनुमतिरुपमनानात। तस्या पप्पा भवति॥ २९॥

अनिवर्द्वुतेव तः मन्यती शं च नस्तकृति।
कल्ये दास्यो नो हिन्दुः प्रय आयूपि तारिपः॥

अनुमयस्यानुभुते। तः सुर्य च न: कुल। अथं च नोपपायं चेष्टि। प्रवचन्यः
च न आयूः॥

राक्ष रातेद्रिकर्णः। तस्या पप्पा भवति॥ ३०॥

राक्षसेन सुविहार्य सुविहारी हुवे तृष्णोतु न: सुभमगा वोधातु त्वनां॥
सीवात्: सुचायात्यामानया ददातु वीरं श्रुद्दं वायुक्तथामुः॥

राक्षसेन सुविहारी हुवे तृष्णोतु न: सुभमगा। वोधात्यामान। सीवात्:
प्रजननकर्त। सुचायात्यामानया। सुवी सीवात्। ददातु वीरमुः। शत्प्रदमुः।
उक्ष्यं वायुक्तथामुः॥

सिनीवाली कह्विति देवपद्याविवि नैवका:। अमावयस्य इति याब्धिका:।
या पूर्वामायासा सा सिनीवाली। येरता सा इहः। इति विश्वायते।

सिनीवाली सन्नाप्न भवति। सिनाति भूतानि। वादव पर्व चृणोते:। तसिव-वर्ती। वालिनी वा। वालेन्यायामणुवाचन्त्रमा: सेवित्वः भवतीति वा।

तस्या पप्पा भवति॥ ३१॥

सिनीवालि पृष्णुदक्षे या देवानामसि खरसा।
जुपस्य हुम्यामहूत्यं ग्रजं देवद दिवद्धि ॥ ३२॥

१. राक्षसः Roth & S'ivadatta.
२. अब. VII. 11. 2; गब. II. 1. 10;
   साध. B. IV. 6; c.f. KB. III. 1. KS.
   XII. 8; या पूर्व पौर्णमासी सानुम.
   तिवांत त सा राक्ष। Schroeder’s ed.
   vol. i. p. 170.
३. Durga reads: हृप च तोकाय नो हिन्दु
४. VS. 34. 8; c.f. AV. 7. 20. 2;
   अनिवर्द्वुतेव तं संदर्भें शं च नस्तकृति।
   जुपस्य हुम्यामहूत्यं ग्रजं देवद राख न॥
५. आदुः: C 4, C 5, C 7, M 3, Mi, W1, W 2, W 3.

६. राक्षसः C 7.
७. RV. II. 32. 4; AV. 7. 48. 1.
८. अब. VII. 11. 3; गब. II. 1. 10;
   साध. B. IV. 6; c.f. KB. III. 1. KS.
   XII. 8; या पूर्वामायासा सा सिनीवाली.
   येरता सा इहः। इति विश्वायते।

९. वालेन्यथा Roth.
१०. लेतव्यो C 4, C 5, C 7, M 3, Mi,
    W 1, W 2, W 3.
११. RV. II. 32. 6; AV. 7. 46. 1; VS.
    34. 10.
11. 25.] 200. दैवतकाण्डम्.
[ उर्वरिका.

सिन्निवार्तर् पुरुषजने। स्तुकः स्वायत: संचात:। पुनःकेशाःस्तुके। प्रुषा
पत्रं। या तवै देवानामस्यासा। ससा छु असा। लेषु सीद्धाशीति वा। जुपस्व
हन्यमन्दरनम्। प्रजाः च देविषि दिद्रो नः।

कृष्णगृहः। कारृतिति वा। क सत्यी हृदय द्रति वा। काश्ये देविजोहोतीति वा।

tasya पपा भवति॥ २२॥

कृष्णमहः सुखते विश्वास्तरसरसिन्यः मुदवाः जोहवीमि।
सा नौ ददातु अवर्ण पितृं तत् च ते देवि द्विप्रपं विधेयम्॥

कृष्णमहः सुखते विदितकर्मणासिन्यः सुहासनामाध्ये। सा नौ ददातु अवर्ण
पितृणाम्। पितृं भाष्ममिति वा। पितृं यदा द्रति वा। तस्ये ते देविः द्विप्रपं
विधेयमेति व्यास्तोनम्।

यमी व्यास्तोनाः। तस्या पपा भवति॥ ३२॥

अन्यम् पु लवं स्वरय्यः उ तवं पर्यं ध्वजाते विक्षेपः कृष्णम्।
तस्या वा तवं मन: हुःचाः स वा तवाः कुक्षण सुविकड़ उपवर्तनाः॥

अन्यसेव हि तवं यमी। अन्यस्तवाः परिष्वाह्योऽर्थे। विक्षेपः कृष्णम्। तस्य वा
तवं मन: हुःचाः स वा तव। अध्यानेन कुक्षण संविद्मृ। सुभद्राः कल्याणमुद्राः।

यमी यमः चचकमेः। तां प्रवाचनचके। इत्यास्तोनाः॥ ३४॥

उदेशी व्यास्तोनाः। तस्या पपा भवति॥ ३५॥

1. स्तुकः स्वायते: is omitted by Durga.
2. प्रुषुकेशास्तुकः प्रुषुकेशास्तुवं C 4, C 5, M 3, Mi, W 1, W 2, W 3;
...प्रुषुकेशास्तुवं C 7; प्रुषुकेशास्तुके वा Roth.
3. ससा...सीद्धाशीति वा is omitted by Durga.
4. °माहुतम° C 4, C 5, M 3, Mi, W 1, W 2, W 3; °माहुतम° C 7.
5. बिविशि C 4, C 5, C 7 M 3, Mi, W 1, W 2, W 3.
6. कातुं हेविजोहोतीति वा is omitted by Durga.
7. सुखते C 1, C 2, C 3, C 6, M 1, M 4, S; Roth & Sivadatta.
8. MS. IV. 12. 6. Cf. AV. 7. 47. 1;
कृष्ण देवी सुखते विश्वास्तरसरसिन्यः मुदवाः जोहवीमि।
सा नौ रुषि विश्वारं नि वेचछुः ददातु
वीरोः शुद्धोऽसुवृक्षम्॥
10. RV. X. 10. 14; cf. AV. 18. 1. 16.
11. प्रवाचनचके: इत्यास्तोनाः S'iva.
विखुचि या पद्ने द्विरेखारस्ती में अप्राय काम्यानि।

अर्द्धो अयो नर्षः सुजातः प्रवेशिं तिरतं दीर्घमारुः॥

विखुचि या। पद्ने द्विरेखारस्ती। हर्षिमे अप्राय काम्यानि। उदचानान्तरिक्ष-लोकाय। यदा नृत्यं जायेतास्मात्। ध्ययं। नर्षं मनुष्यं नृस्यं हितं। नरपायिता। सुजातः सुजातस्तर। अर्द्धो अयो प्रवेशिं दीर्घमारुः।

पुर्वि व्यास्याता तस्या पपा भवति॥ ६॥

वर्तिका पर्वतानां सिद्धं बिवम्यं पृथिवि।

म्र या भूर्मि प्रवश्यनि मुहा जिन्नोर्ति महि।॥

सतवं वर्तिका पर्वतानां स्वेतान्त्र्यं चेतनं चेतनं [सेवें] चर्ममुच्य धार्यविश पृथिवि।

प्रजिन्न्वसि या भूर्मि। प्रवश्यनि। हर्षिवन। हस्तीत्युक्तकावशी। वा।

इद्राणी। इद्रव्य पति। तस्या पपा भवति॥ ३७॥

इद्राणिमामु नारिषु सुभागमुहस्मध्रवमृ।

नय्द्या अयुरं चुन जस्ताः सर्वे। पति।

विश्वादिन्नु उत्तरः॥

इद्राणिमामु नारिषु सुभागमुहस्मध्रवमृ। न हस्या अपरामिपं समा सर्वे।

ग्रंवेशु पति। सर्ववादू य इद्रु उदासू मदासेवं नृमः।

तस्या पपापरा भवति॥ ३८॥

नाहसिद्राणि राशिं सत्युंशस्मार्तक्षेतः।

वयोदमप्यं हवि। प्रियं देवेशु। गम्मठि।

विश्वादिन्नु उत्तरः॥

नाहसिद्राणि रमे। सत्युंशस्मार्तक्षेतः। यस्य दमप्यं हवि।। अन्तु स्वरम्।

अद्वित्रं संस्कृतसिम्भं।। प्रियं देवेशु गम्मठि।। सर्ववादू य इद्रु उदासेवं नृमः।

1. RV. X. 95, 10.
2. पद्ने M 3.
3. N. 1. 13, 14.
4. RV. V. 84. 1.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, B 8, W 1, W 2, W 3.
6. RV. X. 86. 11; AV. 20, 126. 11.
7. जरायं M 3, W 2.
8. प्रियं M 3.
9. RV. X. 86. 12; AV. 20, 126. 12.
10. निबिक्षित is given as a variant by Durga.
गौरी रोचते । ज्वलितक्रमण । अथवपीतरो गोरक्षण एतहासेन् । प्रश्चतो भवति।

tasya पापा भवति ॥ ३९ ॥

gaurimimayā सलिलानि तवस्तुपश्चपदिः द्विपदि सा चतुर्पदिः।

अपपदिः नवपदिः भूमिपुरी सहस्रासरा परमे व्योमन् ॥

गौरीनिमित्तमियां सलिलानि । तवती तुवतिः । एकपदः मध्यमेन । द्विपदी
मध्यमेन चाविदितेन । चतुर्पदी विदितः । अपपदी दिक्षावावातिरं दिक्षाविदितः।
नवपदी दिक्षाधावावातिरं दिक्षाधावातिसिद्धिः च। सहस्रासरा वह्वद्रा । परमे व्यवेन्।

tasyā पदार्थां भवति ॥ ४० ॥

तस्याः समुद्र अधिव विष्णुवन् तेन जीवनिः प्रदिष्ठात्त्वेऽः।

ततः श्रावयुक्तं तद्विष्णुणि जीवति ॥

tasya समुद्राधिविश्वसति। अस्भूति समुद्राधि । तेन जीवनिः दिगाधावाणि
भूताः। ततः श्रावयुक्तस्मृतं। तत्सत्यां भूतान्यायां जीवतिः।

gaurīṣṭhātā | tasya papa bhavati ॥ ४१ ॥

गौरस्मीदेशतु वस्तु समपति मूर्तिः हिदुहक्षणेनमात्रा उ।

स्रवणां एकमूम्बि वाचवशाना मिमाति मायु पर्यते पर्यवस्मि। ॥

गौरस्मीदेशत्तमू । सिङ्गमामनीलिपत्तमू । आदिकरिः । मूर्तिः श्रावयुक्तस्मृ
मिहिदुहक्षणेनमात्रा। स्रवणां श्रावयुक्तमू। वाचवशाना मिमाति
मायुमू। प्रभावते पयोपसि। मायुसिद्धालितं विदिता।

वानेपा माथ्यः सिद्धा। गमदुधुगित वानेपाः।

भेदुर्थथेवाः । धिनोतेवाः । tasya papa bhavati ॥ ४२ ॥

1. RV. I. 164. 41; cf. AV. 9. 10. 21.
2. gaurimimayā SRV. I. 164. 41. p. i. 715.
3. Quoted by SRV. loc. cit.
4. RV. I. 164. 42; AV. 9. 10. 22; 13. 1. 42.
5. Quoted by SRV. I. 164. 42. p. i. 716.
6. N. 2. 5.
7. RV. I. 164. 28; cf. AV. 9. 10. 6.
8. gaurasmīte W 2.
9. ibnāntam W 2; mīnāntam C 1, C 2, C 3, C 6, M 1, M 4, S; C 4, C 5, W 1, W 3, and Roth.
उष्ण दृष्य सुदुःधि घेतुनेतां सुहसो गोपुर्णागत दोहेदेनाम्।
श्रेष्ठ सुवं सहिता सावित्र्याः सम्भवदेवीः पु प्र र्पोषमु॥

उपहयेसु कोऽनेवानां भृनेतामाः। कल्याणाहतो गोपुर्णागिनि च रोगेनामाः। श्रेष्ठ सर्व सहितां चुनोते न इति। एव हि श्रेष्ठ: सर्वभागं सर्वानं यजुर्वेदं चधा पयो यजुमात। अत्मात्र घर:। तेन चु प्रमाणीमि।

वाणेय माध्ययमिका। वर्मूणिती याक्षिका।

अद्यावहन्त्या भवति। अथावेति वा। तस्य पण भवति॥५३॥

सुधुहसार्थगती हि भृणा अथवा वर्ण भगवन्तः स्माः।
अद्य वर्णमाहैव विश्वादनाँ पिर्वं यजुस्युपकार्तरती।॥

सूत्वसाहिति भगवतैहि भव। अथश्वरीयाः वर्ण भगवताः स्माः। अद्य दुष्णमहे। सर्वेद्रापिव च यजुस्युपकार्तरति।

तस्य पणापरा भवति॥५४॥

हिद्दृष्टाः स्वसप analyse वर्मां वृत्तिमिच्छन्तु मयंसाप्रायां।
डुड़हमहिभ्य यथो अभेदेः सा चर्क्षतां महते सौर्गार्थ॥

इति सा निगत्स्याग्निति।

पथ्या संस्कृतः। पन्था अन्तरिक्षम्। तत्तत्त्वान्तः।

तस्य पण भवति॥५५॥

खत्तिरिद्वर्ग घोषे श्रेष्ठ रंकवस्यवै वामेति।
"सा नै आरा यो अर्थं नि पातु स्नेहेऽभव भवते देवश्री।"

खत्तीरवश्र प्रक्षेपनं धार्मिक राज्यमेव वामेति।
"सा नै आरा यो अर्थं नि पातु स्नेहेऽभव भवते देवश्री।"

उष्ण ध्रुवायणातः। तस्य पण भवति॥५६॥

1. RV. I. 164. 26; AV. 7. 73. 7; 9. 10. 4.
2. सुदुःधि C 4, C 5, C 7, M 3, D 1, W 1, W 2, W 3.
3. RV. I. 164. 40; AV. 7. 73. 11; 9. 10. 20.
4. सूत्वसाहिती SRV. I. 164. 40. p. i.
5. Quoted by SRV. loc. cit. 27; AV. 7. 73. 8; 9.
7. RV. X. 63. 16.
8. N. 2. 18.
The passage is omitted by Durga.

The passage is added on the margin in C 7.

Omitted by BK, C 4, C 5, C 7.

Omitted by BK, C 4, C 5, C 7.

Kn, M 3, Mi, R 8, W 1, W 2, W 3; the passage is added on the margin in C 7.
[ह्रेयो व्याख्यात ओदाय खोदियया सोम मन्यते यंत्र देव नवोंच: परं बुद्धि त्वर्षिता म् वो महे ऊँटु ज्योतिर्धातो द्वारात सोभंयथातो मध्यस्थाना देवगणा ओ बिशुनमहस्त्रां ब्रह्मो विद्वत्व शामि विश्वासं उद्देश्तार्द्धिःप्रसो न: तृप्येव स्तुङ्गेयमय्यकातो मध्यस्थाना: खियो देवस्य यस्मेत तथाविषब्धं हींविनं तिथिः फाँका नो मेंहो अर्नो वहऽव्यवस्ति देवी वाचमनविवुकत्वे राकामार्क हिनीवाति कुलस्महन्येवङ्गः
[ह्रेयो व्याख्यात ओदाय खोदियया सोम मन्यते यंत्र देव नवोंच: परं बुद्धि त्वर्षिता म् वो महे ऊँटु ज्योतिर्धातो द्वारात सोभंयथातो मध्यस्थाना देवगणा ओ बिशुनमहस्त्रां ब्रह्मो विद्वत्व शामि विश्वासं उद्देश्तार्द्धिःप्रसो न: तृप्येव स्तुङ्गेयमय्यकातो मध्यस्थाना: खियो देवस्य यस्मेत तथाविषब्धं हींविनं तिथिः फाँका नो मेंहो अर्नो वहऽव्यवस्ति देवी वाचमनविवुकत्वे राकामार्क हिनीवाति कुलस्महन्येवङ्गः

1. RV. V. 56. 8.
2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
3. आद्यायम्: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
4. Small figure within brackets represents the corresponding section of the eleventh chapter of the Nirukta.
The quotation is not traced.
[Upanishad]

12. 6.

... 

Tatwaraparama bhavati ॥ २ ॥

तत्त्वरपणां विबोधयाधिभिविद्यालम्बतः चूँ चतामः

अर्ज सोमस्य पीतोऽधिके ॥

Pratyayādhyādhisvā khatvā n sāyamāsa  Colourlic yā vēdaksya abhūpasya ॥

उत्तानयो अस्वाभवते वि चावः पूर्वः पूर्वः यज्ञानां वर्त्यावः ॥

Pratyayādhyādhisvā pādhvāt n sāyamāsa  Colourlic yā vēdaksya abhūpasyat । अवध्यायोः

sāvabhavate vye chāvā : pūrva : pūrva : yajmano ghaniyāna-vardhaman: ।

Tat: kālt: suyāmāsārthāt: | taksānāmya dēvatā apanyāt: ।

Udy vara: kaññikārṇa: | udāmyāyātmanā sahāyāka: | tasya eva bhavati ॥ ॥

Upaniṣadāyamā naraśāmbāḥ vājiniyātvā

yeñ toke ch tarye ch āṁśhe ॥

Upanisad [chā̃ya] chaiprāya [māhīḥāya] dānaśāhar । अस्वाभवचति ।

yeñ purāṇā prāñjākā nāmānā ॥

Tasya eva parama bhavati ॥ ६ ॥

2. Sātvatāya: SRV. loc. cit.
3. Quoted by SRV. loc. cit.
4. RV. I, 22, 1.
5. RV. V, 77, 2.
6. RV. I, 92, 13; SV. 2. 1081; VS. 34, 33.

1. Omitted by BK, C 4, C 5, C 7, Xn, M 3, Mi, R 8, W 1, W 2, W 3.
2. Omitted by BK, C 4, C 5, C 7, Xn, M 3, Mi, R 8, W 1, W 2, W 3; and SRV. I, 92, 13, p. i, 415.
3. Quoted by SRV. loc. cit.
The entire passage is quoted by SRV. loc. cit. The intervening words are omitted.
saranyu: saranaat. tasya eva bhavati. ii. 9. ii.

apagehumustan mayembh: kratari saranyasmadruvachate.

utadhimamobhacchadasiedhahutta ma simunam saranyu. ii.
apagehumustan mayembh: kratari saranyasmadruvachate. abhyabha Bharat, yacchadasiit. ajahadaa hari simunam saranyu.

samyam ch mahayajnaa ch varachchhati naekka. yam ch yamna cheyeyitaahakaa. tateetitahasmachaksete. tvastri saranyuvachvat abhyahdhami simunan janaayakara. sa saranyama sthritiaryadhavas rupah krutva prakrtaav. sa vishvakarmanvarna aaluvarvam rupah krutva tamunpuro samavbou. tatodasvinna amsvate. saranyaan maru. tadvidavadyanevarbhatii. ii. 10. ii.

rtya duhitre bahuru^ rudrotritiida vishv bhuvan sametiti.
yumary maaata parshumanaa mahu jayaa vishvatno nanaan. ii.
rtya duhituparvahnaa karotiiti [econd vishya bhuvan sametiti]. ii. isinaa ch sarvanii bhutayajnaramchchaa. yumasy maaata parshumanaa maho yo jayaa vishvatno nanaas. ratriaraadhyaa. abhayadevedirakshyate. ii. 11. ii.
sabvita vishvabhaai. tasya kala yada daiiparshvatmasakikriyadarshabhat.
tasyaiva bhavati. ii. 12. ii.
vishva rupanii sarii priti muktate kavi: pariiaadrihi hirvnta chaunapade.
vita namanityasatiita vareyosnu pramanamupasaa va raaorte. ii.
sarvanii prabhaanaa pratiimuktaa medhavii. kavi: kaanti darsino bhavati, krutvee.
pratimuktas maanaa hirvnta chaunapadaad. vishvajyayahsak samvita varjivaa. pramanamupasaa viraajiatii.

1. RV. X. 17. 2.
2. abhayadev C 1, C 2, C 3, C 6, M 1, M 4, S; Roth & Sivadatta.
3. Cf. BD. VII. 7.
4. Cf. op. cit. VI. 162, 163.
5. Cf. op. cit. VII. 1.
6. Cf. op. cit. VII. 3, 4.
7. Cf. op. cit. VII. 6.
8. Cf. op. cit. VII. 2.
9. RV. X. 17. 1; AV. 3. 31. 5; 18. 1. 53.
12. RV. V. 81. 2; VS. 12. 3.
13. vishvasak W 2.
14. "mumhasthi M 3; mumhasthi C 4, C 5, C 7, Mi, W 1, W 2, W 3."
अधोराम: सांविक: | इत्य पद्यसमाप्तिये विस्तारे।
कसत्सामायायितिः | अथस्ततन्त्रोऽसम तभो भद्रवेदकसत्सामायायतुः। अथ-स्तादःकमोऽधस्तत्तुः। | कसत्सामायायितिः। अश्र चित्वा न रामायुपेयार्द्दः। रामा रम्यायोपेते न धमार्य । | कुलसात्यायेयसामायायित। |
कुक्कवाकु: | उवित्रे। | इती पद्यसमाप्तिये विस्तारे।
कसत्सामायायितिः | काठावाचः भरी। | कुक्कवाकु: | पूवं शान्ताचरण वचेतहरे। |
भगो श्यायात। | तथ्य काठ: प्रायुत्तरपरताद। | तयाय भवति || १३ ||
प्रात्यक्तः भगम्रुः हुःवेम वुम्पुमसमत्वः विन्यु।
आषाढिधिः मन्यामानस्तुध्रिटुः। चित्त भगु मःक्षरोऽहः।
प्रात्यक्तः मन्यामान शाश्वोऽहः। तु दुर्य प्रायुमान। | तत्तेवाः। | तत्तेवाः।
त्वर्य युगतिधर्मभाषे:। राजा चित्वा भगेः मःक्षरोऽहः।
अथो भगः इश्वरायुक्तो न ददते। | प्राक्षिद्रमायातिः निविन्याः। | इती च प्रायुमान।
जनं भगो गौरीति। | इति [ भी ] विस्तारे।
जनं गण्यायातिः उद्गोणे।

1. TS. V. 5. 22. 1.
2. VS. 24. 1—40.
3. ओऽद्रांगां से रैथ।
4. Cf. वासीत्सा घुक्सु सु. XVIII. 18.
5. अथापि वासीत्सा घुक्सु सु. XVIII. 18.
6. वासीत्सा घुक्सु सु. XVIII. 18.
7. VS. 24. 1—40.
8. VS. 24. 35; TS. V. 5. 18. 1.
9. VS. 24. 35; TS. V. 5. 18. 1.
10. VS. 24. 1—40.

7. समानायायिती M 3.
8. N. 3. 16.
9. RV. VIII. 41. 2; VS. 34. 35; cf. AV. 3. 16. 2.
10. अवश्याद्: रैथ।
11. Cf. KD. VI. 13; तद्भगाय परिद्वृः।
12. भाष्यातिः निविन्यात। तसांद्रहुन्यो भगाय इति। CF. S'B. I. 7. 4. 6; तद्भगाय दुःसिद्ध अस्तित्वम् पर्यावजः।
13. CF. GB. II. 1. 2; तसांद्रहुन्यो वै भगाय इति।
14. Cf. KB. VI. 13; तद्भगाय परिद्वृः।
15. Cf. MS. I. 6. 12; जनं भगो गौरीति।
17. Omitted by Rathi.


1. Cf. PMbh. vol. II. p. 86; सुभाषितम् सततेन सुनतेन स्वस्यिमास्। सरसाणि सुवर्थिति करणिनिति सुर् ।

2. Cf. BD. VII. 128. (B).

3. RV. I. 50. 1; A.V. 13. 2. 16; 20. 47. 13; SV. I. 31; VS. 7. 41; 8. 41; 33. 31.

4. Cf. SRV. I. 50. 1. p. i. 248; उद्वहिति ते जातवेदस्म देयस्य तेर्मिनि कैकत्व। सर्वाणि भूतानां संदर्शनयः सूर्यः।

5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

6. RV. I. 115. 1; AV. 13. 2. 35; 20. 137. 14.

7. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

8. Cf. BD. ii. 63.

9. RV. VI. 58. 1; SV. I. 76.
12. 21.

चेतकाऽप्रमु ।

स नो रासच्छ्रुत्वान्तान् विन्ध्यितिः सीपवित्रि स पूणां।

सप्तस्थिः अधिपतिः। कवानेन। कामेन चूऽ। अभ्यासाः। अभ्यासाः। अभ्यासाः। अभ्यासाः। अभ्यासाः। अभ्यासाः।

अथ यक्ष्मितो भवति तद्यमग्नवति। विष्णुविशिष्टेऽवो। व्यक्षोऽदे।

तस्याः भवति ॥ १८ ॥

हुऽं विष्णुर्वऽ ह्रेयमें त्रेयमा निदये पद्मम।

समुदित्तमसृ पांचे।

यदिः कं च तद्यग्नस्ते विष्णु:। विह्या निध्ये पद्मम। [ वेदाभायर्य । ]

पृष्ठितामान्तिकेये दिवित: शाक्यवृहि:। समारोहे विष्णुपदे गायत्रितीयोऽवावः।

समुंदित्तमसृ [ पांचे।] पृष्ठितामान्तिकेये पद्म न ददयते। अधि वोपमार्ये खात।

समुदित्तमसृ वस्युवित्तद्व दद्व न ददयत विष्णु:। पांसोऽ: पादे: सूयं दद्व विष्णु:। पान: श्रेष्ठ दद्व त:। एकनीयां भवतीयाः। वीः ॥ १९ ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

विष्णारो व्यायांत:। तस्य निपातो भवत्वेन्द्र्यामुः। ॥ २० ॥

वि...
वदनो व्याख्यातः। तस्येऽपि भवति ॥ २१ ॥

वेि तः पावकः चर्चसा शुरुण्यन्तं जनाः अतु।
लं वर्णण पद्येशी ॥

शुरुण्युपरिति क्षिप्रनामः। शुरुण्यः। शाकुणिः। भूरीमध्यांनं नेत्यति। स्वागः लोकस्यापितोऽवेदः। तत्समपाति शुरुण्यः। अनेन पावकःव्याहनेन। शुरुण्यःतं जनाः अतु।
तां वर्णण पद्येशी। तत्त्वं वर्य स्तुम इति वाक्यशेषः।

अथ वोल्कस्यामः ॥ २२ ॥

वेि तः पावकः चर्चसा शुरुण्यन्तं जनाः अतु।
लं वर्णण पद्येशी ॥

वि वामेन्द्रि रजस्पुष्पवहः। मिमांसो शाकुणिः।
पद्यःज्ञानमानि धृत्यः ॥

वेदेशिणि धामः। रजः। पृथु महान्तः लोकः। अहानि च मिमांसोज्जवः
शालि: पद्यःज्ञानमानि जातानि सूर्यः।

अथ वा पूर्वेयामः ॥ २३ ॥

वेि तः पावकः चर्चसा शुरुण्यन्तं जनाः अतु।
लं वर्णण पद्येशी ॥

शृङ्खः देवानां विषः। शृङ्खःङ्खःेदेपि मानुङ्खः
शृङ्खः विषः स्तेषीः। ॥

1. N. 10. 3.
2. RV. I. 50. 6; AV. 13. 2. 21; 20. 47. 18; VS. 33. 32.
3. नवलम्नति M 3.
4. बोद्ध C 1, C 2, C 3, C 6, M 4, S;
   & S'ivadatta.
5. The passage शुरुण्यः: शाकुणिः...तस्संपाति is omitted in W 2; but added on the margin.
6. Cf. SRV. I. 50. 6. p. i. 250: तत्त्वं स्तुम इति वाक्यशेषोपिनि वोल्कस्या
   मन्वयस्यानि व्येपि।
7. RV. I. 50. 6.
8. RV. I. 50. 7; AV. 13. 2. 22; 20. 47. 19.
9. वेदी C 4. C 5, C 7, M 3, Mi, W 1,
   W 2, W 3.
10. RV. I. 50. 6.
11. RV. I. 50. 5; AV. 13. 2. 20; 20.
    47. 17.
प्रयासिद्धं सर्वेषु । [उदेशि प्रयासिद्धं ज्योतिरच्यते। प्रयासिद्धं सर्वेषु ]
(इति) असिद्धविषयकति।
अथ वैत्तमार्यं ॥ २४॥

तनो पावक चाक्षसा भुजयन्ति जनां अरुः ।
तव च प्रहुण पदयसि ॥ ५

तनेन नो जाननमविनिपत्ति।
कैशी केशा रक्षयः। तैस्तद्वान्मवरचति। काशानाः। [क्राकारानां]।
तस्येण भवति ॥ २५॥

केशाः धिरे केशी विचित्र च विभवति रोदसी।
केशी विंच चतुर्दशो कुशीद्वं ज्योतिरच्यते ॥
केशां धिरे च विचित्र च विभवति। विग्निश्चयकनाम। विभवति। ([विपूर्वेऽवा: षुद्धश्चर्क)।] विपूर्वेऽवा सचते। यावपूर्वविवोधां च चारयति। केशां च सर्वशिश्रममुरविनिपत्तिः। केशं धिरे ज्योतिरच्यत इत्यादित्यमाह।

अथाच्छेदे इतरे ज्योतिर्यी केशिनि उच्छेदे। धूसेनाशी। रजसा च मधयंमः।
तैंहोरेशा साधारणा भवति ॥ २६॥

तय: केशिन्तं अतुधाः वि सर्वत्रे संवस्त्तरे वप्तं एकं एपामः।
विद्वेदेकं अभि चचे वाचोभिज्ञानविशेषः द्रधे न रुप्यः ॥
The whole passage is quoted by SRV. I. 164. 44. p. i. 716.

2. Cf. BD. ii. 67.
3. Roth.
4. RV. X. 86. 21; AV. 20. 126. 21.
5. Omitted by W 2.

7. The passage is quoted by SRV. loc. cit.
9. RV. X. 135. 1.
10. M 3; is omitted by Durga.
11. AV. 11. 4. 21.
पारवारकी तन्त्रिकरक पादुको दीनो ज्ञाति सिद्धार्थः समुद्रितः ।

बिनेे देवस्त्र: श्रुणवम्बैति से सरस्वती यह धीमि: पुरुण्या ॥

पवि: दायो भवति। यद्युपालि कायम्। तदः। पार्वीरमाधुर्। तदारः

निद्र: पार्विवान्।

अति तस्य पर्विवानः ॥

इत्यपि निर्गो भवति। तत् देवता वारपारीवरी। पारवारकी च दिव्या चाकृ।

तन्त्रस्तुतिनित्रि वाचोमहाययः। अजग्रेकपादु दियो धाराथिता। सिद्धाः। आपेक्ष

समुद्रिकार्थः। सर्वः च देवः। सरस्वती च ति पुरुण्या स्तुत्यः। प्रयुक्ताति प्रीतः।

कर्ममिद्युक्ताति। आत्मन्त्व वचनानामानि तिः ॥

पूर्विवी व्याख्या दा। तत्सा एव निर्दानो भव्येन्द्रायामाणि। ॥ ३० ॥

यद्युपालि परमात्मा पृथिवियां मध्यमस्थायमस्तमस्तम ॥

अतः पारि दृष्टाणां दृष्टां सामस्य समस्य पत्रं पुरुण्या ॥ ॥

इति सा निगद्वायस्या ॥

समुद्र व्याख्या दा। तत्सैप निर्दानो भवति पार्वमाणामाणि: ॥ ३१ ॥

पविवेकन्तः परि वार्यमासरते पित्रायं प्रभो अधि रक्षाति ब्रह्म ।

महः समुद्रे वर्णाणि देशे वीरा इत्भेद्धुर्घोष्यासमुः ॥

पविवेकन्तो रक्षितमतो मध्यशिव्या देवणः। पार्वितः [ मध्यशिव्या

वाचम् ] । मध्यम: पितेयं प्रक्तः पुराणोदभिरक्षाति वर्त च भवः। महः समुद्रे वर्ण-

स्तिरोजन्तद्वायति। अथ धीरा: शकुँक्तिथ परिपूर्वनकृति कर्मण आरम्भमार्थः।

1. RV. X. 65. 13.
2. Cf. SRV. X. 65. 13. p. iv. 201:
   पंक्ति: शायो भवति...कामस्यालादि निर्दिष्टमुसंपेक्षः।
3. RV. X. 60. 3. Durga remarks:
   निरंबितत्वाचार्यवस्तुः पादे समस्य नागस्विधेयः।
4. च is omitted & added between धाराथिता and सिद्धुः in M 3.
5. N. 1. 13, 14; cf. 9. 31; 11. 36.
6. RV. I. 108. 10.

7. N. 2. 10.
8. ग्रन्थि W 2.
9. RV. IX. 73. 3.
12. Omitted by Roth.
13. ग्रन्थि W 2.
14. आरम्भः M 3.
15. आरम्भः W 2.
अज एकपादः व्याप्तिः। पृथिवी व्याक्तिः। समुद्रे व्याप्तिः। तेपासेप
निर्गतो भव्यपर्यं वहुनेद्वतायमृगिः॥ ३२॥
उत्तो सुरिविवर्तः। सुनोत्तुज एकपात्यथिः। समुद्रः।
विच्छेदे देवा क्षतर्गुणः हुनानः। स्वतः मनः। कविगास्तः अवन्नुः॥
अष्ट च सुरिविवर्तः। शरोत्तु। अज्जड्कपात्यथिः। समुद्रः।
सत्यत्रः च। यज्ञः। हुनानः। मनः। स्वतः। मनः। कविगास्तः।
अवन्नुः। मेधाविनर्सः।

देश्यं प्रथको ध्यानमिति च। प्रव्यक्तमसिंह्यानमिति च।
अथवाः व्यास्यातः। मनुसमन्तः। तेपासेप निपतो मवलेन्द्राश्विः॥ ३३॥
यमथवः। मुरुपिता दुःष्ठर्द्धिन्दरः।
तस्मिन्न्त्रा सुन्येन उतथा समाभ्यात्चन्दनुः खार्यमें॥
यमथवः। च। मनुवर्त पिता मानवानामः। दुःष्ठर्द्धिन्दरः। च। धियमनिन्त।
तस्मिन्न्त्रा कर्मणि पूर्वेन्द्रः उत्थानिः। च संगच्छतः।
अश्र्यशोऽनुपास्ते स्तारायमें॥ ३४॥

अथातो दृष्टाना देवगणः। तेपासैदिलः। प्रथमागामिनः। भवन्ति। अश्चि
म्या व्यास्यातः। तेपासेप भवति॥ ३५॥

इमां गिरे आदिशेखरः। वृद्धभो:। सनादर्जभो:। जुझ्दा जुहोमि।

शुनोत्तु भिन्नो अर्थस्य संगो नस्तुविज्ञातो वर्णो दशो अन्तः॥

३४. वृद्धभूत्यमस्क्याधिविन्यः। धृतमस्क्याधिविन्यः। [धृतसारिणः। धृतसारिणः।] "
इति वा। आहुर्तीर्थदेशस्योऽथ जुझ्दा जुहोमि। [चिरं जीवनाय।]" चिरं राजस्य
इति वा। शुनोत्तु न इमा गिरे भिन्नो अर्थस्य संगो नस्तुविज्ञातो वर्णो दशो
वर्णोऽद्वा अन्तः॥

| 1. | N. 12. 29. |
| 2. | N. 12. 30. |
| 3. | loc. cit. |
| 4. | RV. VI. 50. 14; VS. 34. 53. |
| 5. | तस्मिन्न्त्राः मित्रसिंहसिन्न उद्धर्न समाभ्यातुः। सुनाद्रिभोजो जुझ्दा जुहोमि। |
| 6. | N. 11. 18. |
| 7. | भृगुराजस्मि च। |
| 8. | Cf. BD. i. 121. |
| 9. | RV. I. 80. 16. |
| 10. | समुद्र: M 3. |
| 11. | तस्मिन्न्त्राः मित्रसिंहसिन्न उद्धर्न समाभ्यातुः। C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3. |
| 13. | RV. II. 27. 1; VS. 34. 54. |
| 15. | श्रियाण्विन्यः। C 6, C 7; Sivadatta. |
The accent of this stanza marked by Roth and S’ivadatta differs from that of the AV.
The term देवतपादम् is used in BD. iii. 43.

1. The term विज्ञानम् is used in BD. iii. 43.
3. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
4. Quoted by SRV. I. 89. 2. p. i. 395.
5. RV. I. 3. 7; VS. 7. 33; 33. 47.
6. RV. VIII. 29.
तानि श्रमाणि प्रथमन्यासत्। ते ह नान्क महिमानं संस्थेयंतः। यश्न पूवे साध्या: सन्निद्द देवा: साधनान।। दुस्साौऽे देवरण इति नेनकाः।। पूर्वे देवयुगमिल्यांसाम।

वसलो यदविवसलस्ते साध्याः। अड्ग्रिये सुभिम्मर्षस्वयं इति साध्याः। तस्मात्पूणिकोपिश्याननाः। हेतुः सुभिम्मर्षको इति साध्याः। तस्माः भ्रम्भुस्लानाः। वसव आधित्यर्गदमध्ये विवासनात। तस्मात् दुस्साौऽ।

तेनामेयो भवति ॥ ४१ ॥

सुगा वों देवा: सर्वेनेन्द्रम य अज्ञमुः। सर्ववेनमिनुः पुण्याणाः।। जनकिवाौः पश्चिमस्ते विशेषस्ते ध्वस्ते वसलो वस्वमिन।

क्षामामन्ति जो देवा: सुपाधायक्षम य आग्नेयत्व सचवान्निनानां।। भ्रम्भुः: बालित्वन्तः।। पीनवन्तः।। सर्वेष्णास्तु ध्वस्ते वसलो वस्तु। तेनामेयो भवति ॥ ४२ ॥

श्याय अर्थे वसलो रित्व देवा उरावुन्तार्थकं मज्जयं भ्रम्भुः।।

अवार्धपुष्य उद्धायः: कुश्यपूः श्रोता दृश्ये जग्नुः नो अस्ते।

श्याय अर्थे वसलो रित्व देवा: ज्ञ श्रृङ्खली।। तस्मां भवा उरे चात्मकस्ते मस्तयं गम्यं रस्मयं।। भ्रम्भुः: श्रोतममहा:।। अर्थांच चतुर्द्विषयः वहुवज्याः।। कुश्यपः।। श्रुङ्खल दृश्ये जग्नुः नोौशाङ्साः।।

वाजिनो व्याद्यात्ता:।। तेनामेयो भवति ॥ ४३ ॥

श्याय अर्थे वाजिनो हरेपुः देवतात्ता सिद्धान: सूक्ष्म:।।

श्यायः तत्त्वात्तो वनं रक्षस्ति सानेयुः तुः भुव्युः।।

1. समस्याव्य C 1, C 2, C 3, C 6, M 3, Mi, R 2, R 3, R 5, S.
2. दुस्सारान् Roth.
3. सुपाधा अक्रम Durga & S'ivadatta.
4. सर्वेनेन्द्र Roth.
5. Cf. TS. I. 4, 44. 2; cf. AV. 7. 97. 4:
6. अश्रूर्भां अक्रमे व अञ्ज्ञमेदाः सर्वस्ते पुण्याः।। अर्जनेन वार्तमानः।। अर्जनेन वार्तमानः।। अर्जनेन वार्तमानः।।
7. Cf. VS. 8. 18:\n
सुगावों देवाः: सर्वात्ता अक्रमे य अञ्ज्ञमेदाः।। सर्वस्ते पुण्याः।। अर्जनेन वार्तमानः।। अर्जनेन वार्तमानः।। अर्जनेन वार्तमानः।।
8. RV. VII. 39. 3.
9. रस्मयं is omitted in M 3, but is added on the margin; also omitted by Durga.
10. M 3.
11. N. 2, 28.
12. RV. VII. 38. 7; VS. 9. 16; 21. 10.
12. ४६. ] २२१. देवपकाण्डम् ।

[ देवपल्ल्यः

भुजा नो मवन्तु वाजिने हि नेतु देवतालो यथे । सत्त्र: खुमित्त्रवः । स्वरोऽः ख्वञ्जने इति वा । स्वरोऽः इति वा । खर्चिः इति वा । जमभयवतोऽः च नवते च रक्षोऽतिः । श्रीमभद्रयायविन्तु । अस्मिवा देवविभा इति वा ।

देवपल्ल्यो देवानां पवयः । तातासेप स मवति ॥ ४४ ॥

देवानां पतिः शुष्करीकवतु नः: यावन्तु नस्त्रुः: वाणजसातः ।

या: पारिवरसो वा अपामणि ग्रेते ता नों देवी: शुद्वा: शम वच्छतः ॥

देवानां पवय उशालोपवतु नः: प्रवन्तु नः: [तुज्ञे] अपवायणाय चाचाः

संस्करते च । या: पारिवरसो वा अपामणि ग्रेते कस्मिणः ता नो देव्यः शुद्वा:

शमेय वच्छन्तु शमामः ।

तातासेपापारा मवति ॥ ४५ ॥

उत्त्र श्रा व्यञ्जु देवपल्ल्यो रित्रम् निग्न्नपार्यः । यावन्तु विविन्ती राधः ।

आ रोदसी वर्णानी इशोऽरु व्यञ्जु देवीय नुतुर्जेन्नार्यः ॥

अनि च श्रा व्यञ्जु देवपल्ल्यः । इद्वाणीन्द्रयः पनी । अस्मायम्: पनी । अभिव्यञ्ज्ञानोः पनी । राहु रज्जते । रोदसी व्यञ्जु पनी । वर्णानी च वर्णान्य पनी ।

व्यञ्जु देव्यः कामयतां च शतुकालो जायाणां च शतुकालो जायानामः ॥ ४६ ॥

॥ इति द्वादशोद्धापः ॥
[अथातो युक्तानां वंशातिष्ठु संहेष्टे जाता प्रातःएव प्रातःज्ञेयः सहस्त्रवानी-मेता स्त्रिया: एककृत्वां वर्णपावेणां व्याहस्यानि शून्ते संहेष्टे संवाता विवाहपाणि प्रातःमन्नितसुद्रां विच्छिन्ते शून्ते ते पर्यंपथ १० विण्यविष्याणो व्याख्यातो विप्रवानस्य येनाः" पावकेति ज्वानकं केदारं प्रस्त्र: केश्वः: पुणरेषु वेंसिन्यंकरं पार्वतीं वैदिक-भ्राम्णी पावित्रवल्लूँ उत्तनोद्वियांयावंद्यातो युक्तान देवभागं इत्या गिर: संस ऋषवस्यिंशं खिलों बद्दोऽसात्मानं येश्वन युगं वो देवं ज्ञया लघु तथा नो भवन्तु बद्दोऽसात्मानं पुनःसर्ववेंशा व्यन्तिचति वाटफ्यांत्यारिशां।]"}

॥ इत्युत्तरपदे पञ्चोषधायः ॥

॥ इति निःके द्यादशोषधायः समासः ॥

॥ इति दैवतं कण्डकुत्तराथं च समासम् ॥

\[1. Small figure within brackets represents the corresponding section of the twelfth chapter of the *Nirukta.*\]
अथ परिषिद्धम्

अथ त्रयोद्शोद्धायः

अधेमा अतिस्तुतय ह्याचक्षते। अषि वा संप्रत्य पव खातु। माहामायादृ
देवताय। सोजसिसेव पथममाह।

त्वमेव दुःस्मित्वमाँध्रुवर्षिणीं। दति यथेतसिसूक्ते।
न हि त्वद्वै निमित्तव्यं नेते”। दति घरणया।

अधेयेन्द्रस्य || २ ||

यदाच इन्द्रते शास्त्रं शास्त्रं भूसिदं स्थुः।
न तत्वा वज्रिन्त्सहस्रं सूर्यं अनु न ज्ञातं धर्मं रोदसी।

वदि त इन्द्र शास्त्रं दिवं। शास्त्रं भूमयं। प्रतिमानानि श्रृंगे त्वा वज्रिन्त्सहस्रमपि
सूर्यं न यावापुर्विद्यात्मयंश्युष्टीवतासिति।

अधेयवाद्यस्य || २ ||

1. MS. Wilson 475 dated Samvat 1443 (=1387 A.D.), which gives Durga’s comm. on ch. 7-12 of the Nirukta, does not contain the parisiṣṭa. Another MS. (Mill. 142.) of Durga’s comm. on both parts of the Nirukta ends with ch. 12th which is finished on f. 123. (355). The colophon is as follows: sic. समासमथ: This MS. is dated 1839 A. D. & does not contain the parisiṣṭa.

2. The 13th ch. is written continuously: || श्री ६ || अषि अथया etc. in M 1; with simply श्री in M 4, C 2; with || in C 6 and S. C 1 is incomplete; and C 3 separates the 13th ch. from the previous part; the numbering of the leaves which contain the 13th is from the beginning of the MSS. of the shorter recension, M 3, C 5, W 2 and Mi, write the 13th ch. continuously, with श्री or श्री in at the beginning. C 4 separates the 13th & begins श्री गणेशय: W 1 separates & begins: श्री गणेशय

नमः || W 3 separates & begins: श्री गणेशय

नमः ||

3. महामायादृ मि; Roth.
4. RV. II. 1. 1.
5. RV. II. 28. 6.
6. RV. VIII. 59. 5.
7. ३५. C 3.
यदुद्धौ द्रव्याकपे गुहसित्राधिकरणम्।
कृत्य युक्तवर्णो मूः: कर्मगुणसूत्योपमो विषमसादिक्र उच्छरः॥

यदुद्धौ द्रव्याकपे गुहसित्राधिकरणम्। कृत्य युक्तवर्णः मूः। कृत्य वहारी मूः। देवगो मार्गितिकर्मणः। कर्मकामकालं जनयोपमः। सर्वसादिक्र हन्द्र उत्तरसादिक्रम आदित्यम्।

अथेपादिकरमीनाम्॥ ३॥

वि हि सोतोसन्यक्तं नेन्द्रे देवमर्म्यसत।
यत् गुहसित्राधिपतिः पुष्पौ मतस्वा विषमसादिक्र उच्छरः॥

व्यसनशत हि प्रस्तवः। न चेन्द्रे देवमर्म्यसत। यत्वाचार्ध्वपाकिः। अथे
ईश्वरः पुष्प पोपेषु। मतस्वा गम वर्ता। मदनस्वा। ये नः सातास्यतः संहारति वा। सर्वसादिक्र हन्द्र उत्तरसादिक्रम आदित्यम्। अथेपादिक्रियाने।॥ ४॥

सुतियेव जुमरी तुर्परीतु नेन्द्रेणतुर्परीतु दुष्टीविका।
उद्योजेव जेनमां मदसु। ततं जसाध्वरो मराठि॥

सुतियेव तिरुतिर्विविधा सुसिद्धिति। भर्ती च हता च। ताधिकिनी चापि
भर्ती। भर्तिसादिक्रियः। तुर्परीतु हन्तारी। नेतोशेष तुर्परी परीविका।
नितोशेषा नेतोशेषास्य नेतोशामु। नेतोशेष तुर्परीक्रियास्तारी। उद्योजेव जेमां मद्दे।
उद्योजवेशतुदुक्तके इव। रचे सातुवे चात्रमस्य वा। जेमो जस्मो। जेमाः मदवे।
ततं महाध्वरं मदयाः। पतजापयुजः शरीरं शरद्वश्रीणेः।

अथेपा सोमेन्यः॥ ५॥

1. कर्मगुण जनयोपमः। Mi, C 3, C 4.
2. RV. X. 86. 22.
3. Identical with the explanation
given in N. 1. 20.
271.
5. RV. X. 86. 1.
6. Quoted in N. 1. 4. to illustrate
the use of the particle na.
7. यशामतस्थाः। C 5; यशामतस्थाः।
M 1, M 3.
8. ोमधुयः। C 3.
9. ईश्वरः Mi; omitted by C 4.
10. Omitted by Durga.
11. RV. X. 106. 6.
13. चान्द्रसिद्धिति वा M 3, Mi, W 2,
C 4, C 5; चान्द्रसिद्धिति वा। B.
14. जराध्वरं M 3, Mi, W 2, C 4, C 5.
15. This entire section together with
6th 7th and 8th is omitted by
the commentary attributed to
Durga.
It appears that the passage in the Nirukta is an adaptation of the Brāhmaṇa.

The stanza is quoted by Patañjali in the introductory part of the Mahābhāṣya and is interpreted with reference to grammar i.e. 4, horns are the four parts of speech, noun, verb, preposition & particle; 3 feet are the 3 tenses; seven hands are the seven cases and so on.

Cf. S'ābara on Mīmāṃsā I. 2. 46. Cf. also Kumārila in his Tantravārtika on the same sūtra.

The commentary attributed to Durga is resumed on the 13th ch. from अध्यया etc.
चत्वारि वाचः परिमितानि पदानि। तानि विद्वाल्ल्या ने मेधाविनः।
युहार्या चीरि निधितात नाथ वेद्यन्ते। युहा गृहते। तुर्यं त्वरिते। कत्माति
तानि चत्वारि पदानि। अंकिरो महाद्वाहिन्द्रैयं यथायां। नामान्यायनो चोपरसगृहि-
पातालेभि वैयाकरणः। मनः कलो श्रावण चतुर्थी व्यवहारिकमिति याबिकः।
अचार यस्य नामार्थि सामानि चतुर्थी व्यवहारिकमिति नहेति। शर्यानि वायुवसानया शुद्धस्य
सतीसद्यम् चतुर्थी व्यवहारिकमिति केवलः। पत्यु तुष्येतु मूगे प्रायोमणमि वैयाकरम-
वादः। अथापि श्रावण भवति। साँ महायया चतुर्थी व्यवहा। एवं योंकृते चीरि
पत्यु तुर्यमम्। बा दृष्टिणां सामी सा रथन्ते। रथन्ति सा बाल्यायः। या दिवि सारीरवे
सा भून्ति सा देविन्ति। अथ पत्यु ततो या यागार्थित्य तथा श्रावणेषुः।
तस्माद्यायणा उभयायः वाचं बदन्ति च देवनाथं च महुमार्णाम्। इति। अर्च्यार्पणसंग्। ॥ ९ ॥

कृचो अर्च्ये परमे व्योममन्यसंदेव अधि विभवं निमेदुः।
यस्तं वैदु मिस्माचा करिष्यति य इत्तिलिस्त इमे समासः।

cf. S' B. IV. 1, 13, 15, 16.
२. तुर्ये म 3, W 2, Mi, C 4.
३. ब्रह्मी. M 3.
४. सन्त इश्वर्य M 3, C 3; यन्त्रिसम घना मिश्र M 1, C 4; यन्त्रिसम घना M 1, C 2, C 5, C 6, W 1, W 2, W 3; R, B. और गुप्ते in the Bhand. comm. vol. p. 50.
५. cf. PmSh. i. 1. 1. p. i. 3.
६. cf. MS. I. 11. 5. Also cf. Ks. XIV. 5, where also this quotation occurs with small variants.
७. RV. I. 164. 39.

cf. MS. I. 11. 5. Also cf. Ks. XIV. 5, where also this quotation occurs with small variants.

अथाप्तायामम् दीर्घरमः अच्छुष्ये यदेनानाचर्णी प्रस्तुः। सर्वायणीन्द्रयणि
तथा यदेननारामेन्द्रम् तद्वर्यामि भवति। इत्तिलिस्त देवा उच्यन्ते यहन्य-
सिद्धाशास्त्रयेकं भवन्तीपायत्साहि। ॥ ११ ॥

१. अधिनियम: C 3.
२. KB. 6. 12.
३. शाक्यपूणी: Mi, W 2, C 4, C 5.
४. प्रस्तुः M 3, W 2, C 4, C 5.
५. बाल्यक्रमेय म 3, Mi, W 2, C 4, C 5.
६. यान्यिश्चाधिनिष्टानिग्नानामप्रवादः M 3, W 2, C 3, C 4, C 5; यान्यिश्चाधिनिष्टानिग्नानामप्रवादः B; यान्यिश्चाधिनिष्टानिग्नानामप्रवादः is another variant given in B.
अर्थं न अर्थतं । न क्रियते तः । संयम सववत् । वाचोर्दश हति । अर्थं वाचे मुद्दात्।

1. वाक्यम् M 1, C 3; वाक्यम् M 4, C 2, C 6, W 1, W 3; Roth.
2. पादांसाय M 3, Ml, W 2, C 4, C 5.
3. सतर्कोऽ म 3.
5. Cf. BD. VIII. 129. न प्रक्ष्यम् नुषेयस्त मस्मृतम्। Cf. also उड़वत्र on RVP. तथा चोक्षः। नहि प्रक्ष्यम्।
6. N. 1. 18.
7. ओढ़व B.

12. Roth does not repeat अनुभवति, which should be done as the evidence of Mss. shows. Mss. of both recensions without any exception repeat anubhavati which is a sure indication that the chapter is concluded.

13. M 4, has the colophon: sic. II हति 12 वायु:।। C 2, has the colophon: sic. II हति निरस्थे उच्चरङ्गं समस्थोऽवायुः।। II 16।। शुभं भवं॥

S & C 6, have the Colophon: sic. II हति निरस्थे उच्चरङ्गं समस्थोऽवायुः।। M 3; C 5, W 2, W 3; II 13।। ग्रहोद्वादायस्य प्राथम्: पादः।। II C 4, W 1; sic. II हयोऽहोऽवायुः प्राथम:।। पादः।।

In the introduction to his commentary on the Rgveda, Sāṇāyaṇī describes the Nirukta as follows:

तद्वारायण च समास्याय: समासात् इवार्तुण्य तस्यात्सारादायपयुःमनुबलव-
This shows that by the time of Sayana, the 13th section was regarded as an integral part of the Nirukta. That this was Sayana's genuine belief is further supported by his frequent quotations from these sections.

Madhusudana Sarasvati (C. 1560 A.D.) writes in his com. on the Mahimnastotra, s'loka 7: 

"A summary of the thirteen sections is added as follows:—

M 4, C 2, C 6, S. C 2 include this summary in that of the following 37 sections given at the end of the last section of the next chapter. Although according to the colophon of C 2 the 13th ch. comes to an end, yet no summary of its contents is made. This shows that, in reality, the 13th ch. is not ended.

1. M 1 begins with ष्क, and every ch. is commenced with ष्क. The text is not written continuously but is separated from the previous part in C 6.

2. See N. 7–12. chapters.


5. कमेद्रतुम M 3, C 5, Sec. Bib. Ind. IV. 368.


7. सेवण: Bib. Ind.

8. प्रवर्तित M 1, M 4, C 2, C 3, C 6, S; R. B. Bib. Ind.

9. RV. I. 164. 46.

10. राधिम C 3.

11. RV. III. 26. 7.

12. ARS. 1. 9; TB. 2. 8. 8. 1; TA. 9. 10. 6; TU. 3. 10. 6; Nrp. U. 2. 4.

13. II १२ II १ II M 1; II १२ II C 2, C 3;

II १ II M 4, C 6, S; II १ II of the second pada M 3, C 4, C 5, W 1, W 3; W 2 places the figure II १२ II although the words इति प्रथम: पादः are written after the 13th section. Mi has the figure II १ II १२ II. This will indicate the method used by various Mss. in numbering the following sections.

\text{1. 18=14. 5.} \quad 229. \quad \text{परिश्रमम्.} \quad \text{[अहोरात्रःज्ञानम्.]}\\

\begin{quote}
अहोरात्रः प्रथमृधा घुस्तय पूर्वे देवेयः घुस्तीवः नामः।

येह मा दुःखाति स इद्देशमबचे अहोरात्रःज्ञानमद्वैमेधि।\\

deictt स ह झाला प्राचुर्यमूर्ति। एवं तेऽवाज्यात्रायंत्यामात्मस्मध्यात्राम्यम्निन्ती-कम्यपत्या आचार्यत्वेऽ। \text{18६}।\\

अवर्धयं गोपालनिश्चात्मानम् च परः च पुरविध्यर्घरनम्।

स सद्रोची: स विपृच्छिर्वस्थिता आ वैराग्यति सहानेवन्तः।\\

आवर्धयति भुवनेन्तरिति। अथेय महानात्मा सत्यत्यक्षणस्तपृं तद्रशः
तत्सद्यं तसुसिद्धं तदवन्त्यं तसुपरं तस्यवन्त्यं तस्यवन्त्यं
तसुपरं तस्यवन्त्यं तसुपरं तस्यवन्त्यं तस्यवन्त्यं तसुपरं
तस्यवन्त्यं तसुपरं तस्यवन्त्यं। सुपरं भूतप्रकृतिरित्यके।
तस्यवन्त्यं तस्यवन्त्यं तस्यवन्त्यं तस्यवन्त्यं तसुपरं
तसुपरं तस्यवन्त्यं तसुपरं तस्यवन्त्यं तसुपरं
तसुपरं तसुपरं तसुपरं तसुपरं तसुपरं
तस्यवन्त्यं तस्यवन्त्यं तस्यवन्त्यं।

तस्य तु सत्यं विद्युंदं विद्यति। अमितो रस्तसत्सति ददति कामदेयपत्मस्तरी विद्युंदं
विद्युंदं कुरूतं: क्षेत्रविध्यर्घर्मव फलर्यै। प्रतिभातितिन्द्रो महानात्मा
तमोदिन्नो विद्या प्रकाशतिद्वस्तम। अपि निष्ठायमिद आकाशः। \text{18७}।\\

आकाशगणः सद्वः। आकाशाकाण्डः तुद्युग। वाोग्यिनिधिगुणः दाहिने।
वायोग्यिनिधिगुणः अन्वेषय। ज्योतिःप आन्त्यन्त्युः अन्वेषय।
अन्त्युः गुणविद्युः गाधिलेन। गुणविद्युः
भूतत्राःग्यावाचरजमः। तेदेदधित्युःग्याः जागरि।
तयान्त्रुः घुमूःस्नानि प्रत्याहरिति।
भूतत्राः: गुणविद्युः यदिति।
भूतत्राः: आयो ज्योतिःपय।
ज्योतिः
वार्यामुः। वायुपकादम।
आकाशामो मनः। मनो विद्यामु।
विद्या महानात्मातमुः।
महानात्माम प्रतिमाम।
प्रतिमा प्रकृतिमा।
सा स्वरूपति युःग्याः राशिः।
ताशेता-
वाहोरात्रायंत्रसं परिवर्तेः।
स कालःदे तेदधित्युःमहिति।\\

ूपयुगाद्वयम्युःग्यां चिंद।
रांगिं। नूपयुगाद्वयम्
लेकडोहरात्रविदो ज्ञानः। \text{ददति}। \text{18७६।}

1. नामिः M 1, M 4, C 2, C 6, W 1, S. cf. SV. See, Bib. Ind. loc. cit.
2. इद्देशमवः M 1, M 4, C 2, C 6, S. Roth, B; इद्देशमाणाः C 3, see Bib,
3. ARS. I. 9; TB. 2. 8. 1; TA. 9. 10. 6; TU. 3. 10. 6; Nrp. U. 2. 4.
4. व्याज्यात्रायवः etc. R. तेऽवाज्यात्रायञ्चम् L.
5. ददधायम् R.
6. र 2 || M 4, C 6, S; \| 2 || of the second pāda M 3, C 4, C 5, W 1, W 3; \| 2 || Mi, \| 15 || M 1, C 2, C 3; W 2.
7. RV. I. 164. 31; X. 177. 3.
8. Missing in the text but added on the margin in a different handwriting in M 1.
9. तद्धानाः Roth, see Bib. Ind. IV. 370.
10. ददधायम् M 1, Roth. see Bib. Ind. loc. cit.
11. \| 2 || M 4, C 6, S; \| 2 || of the second pāda M 3, C 4, C 5, W 1, W 3; \| 2 || Mi, \| 15 || M 1, C 2, C 3; W 2.
16. \| 2 || M 4, C 6, S; \| 2 || of the second pāda M 3, C 4, C 5, W 1, W 3; \| 2 || Mi, \| 15 || M 1, C 2, C 3; W 2.
The passage is almost identical with the Garbhopanisat. 2-4.

11. Untraced.
12. The passage: रसाच्छोणितम्...नुमाश्चमां कमे is almost identical with the Garbhopanisat. 2-4.
13. The passage: रसाच्छोणितम्...नुमाश्चमां कमे is almost identical with the Garbhopanisat. 2-4.
अध्योतां संधिवतत्त्वार्थप्राप्त तिर: संपन्नते। पोदश वपापतिः। नव भायु-शातानि। सस शतं पुष्पयः मम्मणाम्। अर्धचतव्रो रोमाणि कोषः। इदं यात्य पायतनि। इदानांकपतानिः जित्वा। बुपणो हायुपणाः। तथोपयुपथस्वत्वप्रि-पूर्वं कन्यादाहरायमिनित्वादुपिनित्कामणव्यते। जयते इति। तं विषाद-संगी समयायास्मातेषु पूर्वोपि च। महायानस्ततमसि मस्ति जयात्मणामश्चिमासि-कन्योलोकसंपर्युमायमसत्त्वप्रियत्वादुपिनितकामणव्यते। सोसान्तर-ज्ञां जयित्वानान् तिष्ठु:। सोसान्तरं महाभूमिकल्पकीर्तिप्रमेरामावचः। प्रक्षषय गृहितविद्यर्त तत्तसं दाहिने युक्ता कर्मणिः नुस्तुषयं फलमुद्भूय तस्य संख्ये धुनरेमहोऽवक्तं। प्रतिपक्ते॥ २०॥

अथ ये हिंसामायित्रिय बिद्यामुन्त्य यह तपस्तत्वोपि धीरे चेन्त्वतानि वा कर्माणि कुविनति ते धृममसिंहस्ववनि। धृोमार्गिणः। ग्यार्षपश्चिमायणपक्षम्। अपस्तिमणानीय देवस्य देवस्यायणमणकुमः। दुःखितविद्योतकुमः। पिलुतोकाष्ठुन्त-मसम्। वटास्वाद वायुम्। वायःप्रियम्। वृंदोपपवचेत्तन्त्वता तंत्रं संख्ये धुनरेवेमहोऽवक्तं। प्रतिपक्ते॥ २१॥

अथ ये हिंसामुन्त्य बिद्यामायित्रिय यह तपस्तत्वोपि धीरे नारोकानि वा कर्माणि कुविनति ते विचारतिर्मसिंहस्ववनि। अदिपरमः। अह आधृतमायणपक्षम्। आपूर्तमायण-पणाडुंयणमणम्। उदग्धपनादेवोतकुमः। देवोऽदेवतिलक्षणम्। आदिवादेववयुतम्। वृंदावनायणमणम्। मानवः। पुदोऽभस्य भूमि मोक्षोऽमिनित्वायसर्ववनि। ते न धुनरतवते। धिष्यं दान्द्युक्ता यत् इत्यं न जानिन्त्वादुपिनित्त्वादित्वम्। अथायघः॥ २२॥

न ते विद्याय यहा जयानायुण्यनामकाश्चत्रुवं। चालक्यालोकनार्यकारसतिभवति॥ २३॥

न ते विद्याय विद्युयः चेन्त्वत: विद्रोऽवक्तं। अक्षरः। व्रहणस्पतिमन्युण्यय-
If fir:

Ah i.

3, Mi,

4, C

5, w

W 3.

C 5, C 4,

W 2;

C 2,

C 3;

W 2--|

3

of

the second pada M 3, C 4, C 5, W 3;

M 1, M 4, C 2, C 3, C 6, S; R. see Bib. Ind. IV. 380.

M 3.

C 4, C 5, W 1, W 3.'


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<tr>
<td>13</td>
<td>Synonym of water, Ngh. I. 12.</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Synonym of atmosphere, Ngh. I. 2; terrestrial deity, V. 1; atmospheric deity V. 4; celestial deity V. 5.</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Synonym of earth, Ngh. I. 1; of atmosphere, I. 3.</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>अर्ध B. and Bib. Ind. see 11.</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>लगरां M 3, C 4, C 5, W 1, W 2, W 3, see 11.</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Synonym of flame, Ngh. I. 17.</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Synonym of flame, Ngh. I. 17; of water, I. 12.</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Cf. Ngh. I. 13.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Omitted by न. न. न. Mss., see Bib. Ind. IV. 381.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Synonym of water, Ngh. I. 12; of food, II. 7; of wealth, II. 10.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>बलति R. Bib. Ind.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>विवादः R.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>यहाँहित्य R.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>अब्रां संस्कृते M 3, C 4, C 5; अब्रां च संस्कृते W 2, Mi; see Bib. Ind. IV. 381.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>§ 12 § M 4, C 6, S; § 11 § of the second pāda M 3, C 4, C 5, W 3; § 12 § 24 § Mi; § 24 § M 1, C 2, C 3; W 2; § 24 § of the third pāda W 1.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>RV. IX, 96, 5.</td>
<td>35</td>
<td></td>
</tr>
</tbody>
</table>
This is the reading of the Mss. of the shorter recension; those of the longer recension read the text as follows:

1. This is the reading of the Mss. of the shorter recension; those of the longer recension read the text as follows:

2. II 12 = M 4, C 6, S; II 12 of the second pada M 3, C 4, C 5, W 3; II 12 II 25 Mi; II 25 M 1, C 2, C 3; W 2; II 13 II of the third pada W 1.

3. RV. IX. 96. 6; VS. 37. 7. TA. 10. 10. 4.

4. कवियमानानः स. ग. च. see Bib. Ind. IV. 383.

5. पुष्पिणा. ग. हि पुष्पिणा. च. स. loc. cit.

6. कवियमानानः loc. cit.

7. अयस्मृतः. Bib. Ind. IV. 384; B.

8. अशिकृतः. Bib. Ind. loc. cit.
I. इति is omitted by Roth.

2. "12" M 4, C 6, S; "12" of the 2nd pada M 3, C 4, C 5, W 3; "19" M 1, C 2, C 3; W 2; "11" of the 3rd pada W 1.

3. RV. IX. 97. 34.

4. भूतम् is omitted M 3, C 4, C 5, Mi, W 1, W 2, W 3.

5. "14" M 4, C 6, S; "14" of the 2nd pada. M 3, C 4, C 5, W 3; "17" M 1, C 2, C 3, W 2; "15" of the 3rd pada W 1.

6. RV. IX. 97. 35.

7. वनांशयेऽः अ. गः रा. see Bib. Ind. IV. 386.

8. कामयमनान्यायलां omitted by M 3, C 4, C 5.

9. तांत्रिकान्येऽः M 3, C 4, C 5, W 1, W 2, W 3, Mi; Bib. Ind.

10. रास्मेषेऽः C 5.

1. RV. IX. 97. 40.
2. महसोऽमोऽ. Bib. Ind.
3. "16 || M 4, C 6, S; || 16 || of the 2nd pada M 3, C 4, C 5, W 3; || 16 || Mi; || 16 || M 1, M 2, C 3, W 2; || 16 || of the 3rd pada. W 1.
4. RV. IX. 97. 41.
5. देवानाथिपिन्यः Roth; च. छ. ज. See Bib. Ind. IV. 387.
7. RV. X. 55. 5; AV. 9. 27, 9.
8. दमनसिद्धम S, C 4, C 5, Mi; W 1, W 2, W 3.
10. RV. I. 164. 15; AV. 9. 25. 16.

2. From तेपसिद्धानि... to प्रारंभ, the whole passage is taken from 10. 26.

3. || 19 || M 4, C 6, S; || 19 || इति द्वितीयं: पादः C 3, W 3; || 19 || II 29 || Mi; || 29 || M 1, C 2, C 3, W 2; || 29 || of the 3rd पादः W 1.

4. RV. I. 164. 16; AV. 9. 25. 16.

5. दोषोिति: M 1, M 4, C 2, C 3, C 6, S; R. च. छ. ज. See Bib. Ind. IV. 391.


7. इस्मा. loc. cit.

8. || 20 || M 4, C 6, S; || 20 || of the 3rd पादः M 3, C 4; || 20 || इति द्वितीयं: पादः: C 5, W 3; || 20 || II 33 || Mi; || 33 || M 1, C 2, C 3, W 2; || 33 || इति तृतीयं: पादः W 1.

9. RV. I. 164, 36; AV. 9. 28. 7.

10. यथा पुनःसिद्धिति M 1, M 4, C 2, C 3, C 6, S; R; यथा पुनःसिद्धिति च. छ. ज. (see Bib. Ind. IV. 392); भान्यासिद्धिति Bib. Ind. & Bom.

The text preserved in Mss. of both recensions is corrupt. The correct reading can however be restored, for the commentary relating to soul i.e. the passage following अध्यायम् supplies evidence for the text preceding the same. A comparison of these two parts shows that the same words are repeated, except that इन्द्रियांग्निं corresponds to rays & actions, आन्त to the sun and उद्दः is used in the latter whereas उद्दः is used in the former. From this comparison, it is clear that the passage should be बाल्यासिद्धिति. I have adopted the reading of the Ms. of the shorter recension, because it is closer to the suggested restoration than the other.
The text is corrupt. I have again adopted the text of the shorter recension for it alone has any pretension of being a comment on the vedic quotation. The passage: न विजानासिः वारसि is omitted by all Mss. of the longer recension.

The editor adopts the same reading in both the parts of the comm. which are intended to contrast each other.
क ईपेले।

मनसा सह। तो श्रावकारसिनो शिक्षा:गसिनो वदुगरसिनो वा। पद्ययः:मां न
मन।। इवातमपतिमचयः। II 36'।।

tदिदासु शुभनेपु ज्येष्ठ यतो ज्ञस्व उग्रस्वर्णः।

सत्यो जातानो निः रिषणाति श्रुत्नन्तु यं विचिते मदन्तुमा।।

tद्वर्तिति भूषेतु शुभनेपु ज्योधमादिन्य यतो ज्ञस्व उग्रस्वर्णः श्रुतित्वः।

सत्यो जातानो निः रिषणाति श्रुत्निति। रिषणाति: प्रशिक्षक: प्रशिक्षक: वा। अनुमः
द्वित्यं विवेच उममन्।। इवातमचयः।।

अथापत्तमम्।। तद्वर्तिति भूषेतु शुभनेपु ज्योधमादिन्य यतो ज्ञस्व उग्रस्वर्णः श्रुतित्वः।

सत्यो जातानो निः रिषणाति श्रुत्निति। रिषणाति: प्रशिक्षक: प्रशिक्षक: वा। अनुमः द्वित्यं 
यं विवेच उममन्।। इवातमचयः।।

को अथ युक्ते धुरी गा कुतस्व श्रीमानः भृमिनो हुन्ताः।

आकाशां कृतपुत्राः मयोभृव एषाः भृत्यापुर्णस्त जीवाते।।

क आदियो धुरी गा युक्ते। रक्षितक्षमिनिति भानुमतो दुराप्रवनपुनायस्यखण-
वनतीपृष्ठव्यविति मयोभृति सुखभृति। य इम संभारं वेदः कथय स जीवाति।

इवातमचयः।।

अथापत्तमम्।। क आतमा धुरी गा युक्ते। इन्द्रियाणि कर्मसंविति भानुमतिः दुराप्रवतनायस्यखण-
वनतीपृष्ठव्यविति मयोभृति सुखभृति। य इम संभारं वेदः चिरं
जीवाति।। इवातमपतिमचयः।। II 38'।।

क ईपेले तुष्यं के चिन्माय के माचे सन्तानिन्दके को अन्तन।

cताकाय के इवापोत रूपे:पार्थे ग्रन्थनेष्ट को: जनायः।।

1. II 29. M 4, C 6, S; II 4. M 3, C 4; II 11. M 3, C 5, W 3; II 36. M 1, C 1, C 3, W 2;
II 2. R.V. X. 120. 1.
3. रिषणाति M 3, C 4, C 5, Mi, W 1, W 2, W 3; Bib. Ind.
4. II 29. M 4, C 6, S; II 5. M 3, C 4; II 11. M 3, C 5, W 3; II 36. M 1, C 1, C 3, W 2;
II 2. R.V. I. 84. 16.
5. नृष्णुजनवनितो, ख. ग. प.।। see Bib. Ind. IV. 397.
6. नृष्णुजनवनितो। ख. ग. प.।। see Bib. Ind. IV. 397.
7. कर्मचत: M 1, M 4, C 2, C 6, 4; R, c. छ. ज.। see op. cit. 398.
8. भानुमति M 3; भानुवाटे M 1, M 4, C 2, C 6, S; R, c. छ. ज.। see loc. cit.
9. इवाप म 3, W 1, W 2, W 3, C 4, C 5, Mi; Bib. Ind.
10. संस्कृतानि M 3, W 1, W 2, W 3, C 4, C 5, Mi; Bib. Ind.
11. II 29. M 4, C 6, S; II 5. M 3, C 4; II 11. M 3, C 5, W 3; II 36. M 1, C 1, C 3, W 2;
II 2. R.V. I. 84. 17.
क एव गच्छित को दृष्टि को विनेवति को मस्ति सन्तसिन्द्रम्। कस्मो-कारणप्रद यास को नो रणवाय रमणीययाय द्वारतीययाय॥ २९॥
को अवर्गुम्देष्टी हठिर्गा हठत्यन सुचा यज्ञता कहामियुच्युभिम्।
कसैं देवा आ वाहानाय होम को मस्ति तीर्थित्रेष: सुदेवः॥
क आदिलिं पूर्वयति हठिर्गा च घृतेन च सुचा यज्ञता कहामियुच्युभिमिर।
कसैं देवा आवहानाय वाहानाय होमायानको मस्ति तीर्थित्रेष: सुदेवः
कल्याणेषः॥ इत्य-धिशेवदस।

अथायतामृ॥ क आत्मानं पूर्वयति हठिर्गा च घृतेन च सुचा यज्ञता कहामियुच्युभिमिर।
कसैं देवा आवहानाय होमायानको मस्ति तीर्थित्रेष: सुदेवः
कल्याणेषः॥ इत्यायतामितैथाचेव॥ २०॥

त्वमुः प्र श्चिसो देवः यविविष मध्यमस्।
न तवद्यो मधवशति तादेवेनी ब्रह्मीमि ते वचः॥

त्वमुः प्र श्चिसो देवः यविविष मध्यमस्।
न तवद्यो मधवशति तादेवेनी ब्रह्मीमि ते वचः।

इति ब्रह्मीमि ते वचः॥ श्वातुतिर्युक्तम॥ ४१॥

द्रा सुपणां सुनुजा सखाया समानं चूँ कार्य पश्चाते।

ततोऽर्थः: पिपरं लासयणन्द्रवयनेत्रो अभिष्व चाकश्रीति॥

हौ हौ प्रतिज्ञितैः सुकृतीच ध्मंकारितैः॥ दुर्खतं पापं परिसरकमित्वाचक्षते।
सुपणी सुनुजा सखायेत्यामानं [दुर्पायेन] परमात्मानं प्रतिज्ञितं।

1. || २६ || M 4, C 6, S; || ६ || of the 3rd pāda M 3, C 4; || ६ || of the 3rd pāda C 5, W 3; || ६ || of the 4th pāda W 1; || २६ || २९ || Mi; || २९ || M 1, C 1, C 3, W 2.
2. RV. I. 84. 18.
3. पूज्यति M 3, C 4, C 5, W 1, W 2, W 3, Mi.
4. संस्करे R.
5. || २७ || M 4, C 6, S; || ८ || of the 3rd pāda M 3, C 4; || ८ || of the 3rd pāda C 5, W 3; || ८ || of the 4th pāda W 1; || ८ || २७ || २९ || Mi; || २९ || M 1, C 1, C 3, W 2.
6. RV. I. 84. 19.
7. सुहासिता is repeated in C 5.
8. इति स्वतिरस्युक्तम् M 3, W 1, W 2, W 3, Mi, C 4; इति स्वतिरस्युक्तम् C 5.
9. || ८ || २६ || M 4, C 6, S; || ९ || इति दृष्टिः पात्र: M 3, C 4; || ८ || of the 3rd pāda M 3, W 3; || ८ || of the 4th pāda W 1; || ८ || २६ || ११ || Mi; || ११ || M 1, C 1, C 3, W 2.
11. विशालबारि. M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

12. इवप्रायत्विकस्तमकारसंहितमुकार. M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.


14. पुरावेय. M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

15. यथा M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

16. विचित्रिकर्म M 1, M 4, C 2, C 3, C 6, C 7, S; Bib. Ind.; विचित्रिकर्म R.

17. प्रभ. M 1, etc.

18. कलाकश. M 1, etc.


20. वाचाय. Mi, M 3; M 1 etc.

21. युक्ते. M 1 etc.

22. KS. XII, 1. p. 162.
1. RV. IV. 40. 5; VS. 10. 24; 12. 14.
2. इसे सति MSS. of the shorter recension.
3. सूयरः मिश्रित: C 5.
4. वृद्धिवी व्यसेित: M 1, etc.
5. व्यवस्थानां मयावादो, M 1, etc.
6. सततीति: M 1, etc.
7. इसम् M 1, M 4, etc.
8. सततीति: C 5; व्यवस्थानां M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
10. गणीर् M 1, M 4 etc.
11. व्यक्तेिति या comes after रहित... या in M 1, M 4, etc.
12. वसस्यि: या C 5.
13. सूयरः मिश्रित: M 1, M 4, etc.
15. रिमेशि मिश्रित M 1, M 4, etc.; रिमेशि रेष्टा M 3.
16. व्यवस्थान म 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
17. रिमेशि Mi; मिश्रित M 1, M 4, etc.
18. अन्तर्क्षाति Mi; अन्तर्क्षाति M 1, M 4, etc.
19. बसस्यि: M 1, M 4, etc.
20. रिमेशि M 1, M 4, अन्तर्क्षाति रिप्रिति: R.
21. व्यक्तेिति M 1, M 4, etc.
22. सूयरः M 1, M 4, etc.
23. सूमानुि: M 1, M 4, etc.
24. सूमानुि: M 1, M 4, etc.
25. Omitted by M 1, M 4, etc.
26. व्यक्तेिति: M 1, M 4, etc.
27. विक्षयि: M 1, M 4, etc.
28. रिमेशि मिश्रिति: व्यक्ति: M 1, M 4, etc.
30. व्यवस्थानां मयावादो, M 1, M 4, etc.
31. अन्तर्क्षाति C 5; व्यवस्थानां मयावादो, Mi; सूयरः मिश्रिति: M 1, M 4, etc.
12. RV. VII. 59, 12.
2. Omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.
4. कबादिलेखापरा: R.
5. RV. I. 99. 1.
6. सुपरिपि: M 3.
7. प्रभृति: M 3.
8. अध्याय सन्धाक 
9. अध्याय सन्धाक 
10. वैचेस्का हदुं जाते Mi.
11. The passage within brackets is omitted by M 2, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
12. मस्थेनालि: M 1, M 4, etc.
13. शृंगारो M 1, M 4, etc.
14. निदर्दाहति C 5; निदर्दैशन निद्राहाति M 1, M 4, निद्राय निद्राहाति R.
15. दुर्गोमनाति M 1, M 4, etc.
16. तांत्रिक M 1, M 9, etc.
17. सिन्धु: Mi.
18. सहस्रसिद्धि Mi; सहस्रसिद्धि M 1, M 4, etc.
19. महाकालिक M 1, M 4, etc.
20. दुर्गितान्य M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
21. ताफ़ि: M 1, M 4, C 2, etc.
22. Untraced.
23. The whole section is omitted by M 3, Mi, C 4, C 5, W 1, W 2, W 3.
The passage within brackets is omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.

In the MSS. of the longer recension, M 1, M 4, C 2, C 3, C 6, C 7, S, the line runs thus: नमो ब्रह्मणे महते भूताय नमो यास्काय। ब्रह्मणुक्रमस्वीय ब्रह्मणुक्रम-सीय ॥ ६८ ॥

1. RV. X. 161. 4; AV. 3. 11. 4. 7. 53. 2; 20. 96. 9.
2. पुृ 1. M 1, M 4, C 2, C 3, C 6, C 7; S; R; Bib. Ind.
3. शतासेन सेवः M 1, M 4, C 2, C 3, C 6, C 7; S; R; Bib. Ind.
4. शतासेन सेषः M 1, M 4, C 2, C 3, C 6, S; R; Bib. Ind.
5. The passage within brackets is omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.
6. RV. I. 84. 20.
7. धाराः: M 1, M 4, C 2, C 3, C 6, C 7; S; R; Bib. Ind.
8. कोटि चनम् M 1, M 4, C 2, etc.
9. सुिः C 5.
10. प्रशानुपस्मानय M 3; प्रशानुपस्मानय M 1, M 4, etc.
11. मनुष्यालिको MSS. of the longer recension.
12. प्रवर्तित M 1, M 4, etc.
13. अरैल M 1, M 4, etc.
14. दारस्यानण: M 1, M 4, etc.
15. विश्वकर्मेऽनो M 1, M 4, etc.
16. RV. X. 129. 1.
17. सारिर C 5, M 1, M 4, etc.
18. In the MSS. of the longer recension, M 1, M 4, C 2, C 3, C 6, C 7, S, the line runs thus: नमो ब्रह्मणे महते भूताय नमो यास्काय। ब्रह्मणुक्रमस्वीय ब्रह्मणुक्रम-सीय। This is ignored by Roth. The evidence of the MSS. of both the recensions shows that this passage should form an integral part of the last section. The section should be ended after ब्रह्मणुक्रमस्वीय, the repetition of this word indicates that the section comes to an end here, but not after व पु स्वेद.
APPENDIX I

Relation of the Nirukta to the following texts.

(1) Taittiriya Samhitā.
(2) Maitrāyaṇi Samhitā.
(3) Kāthaka Samhitā.
(4) Aitareya Brāhmaṇa.
(5) Kuśitaki Brāhmaṇa.
(6) Saḍvimsa Brāhmaṇa.
(7) Taittiriya Brāhmaṇa.
(8) S'atapatha Brāhmaṇa.
(9) Mantra Brāhmaṇa.
(10) Daivata Brāhmaṇa.
(11) Gopatha Brāhmaṇa.
(12) Aitareya Āranyaka.
(13) Taittiriya Āranyaka.
(14) Sarvanukramāṇi and Veda-rthadipikā of Saḍgurus'īṣya.
(15) Brhat Sarvanukramāṇi.
(16) Ṛgveda Prātis'ākhya.
(17) Atharva Veda "".
(18) Vājasaneyā "".
(19) Taittiriya "".
(20) Brhaddevatā.
(21) Aṣṭādhyāyī of Pāṇini.
(22) Arthas'āstra of Kauṭalya.
(23) Mahābhāṣya of Patañjali.
(24) Pūrva Mimāṃsā.
(25) Sarvadars'anasamgraha.

̓pliantīyamahitā ।
ṭetrāyapahitā ।
katākamahitā ।
etetrayabhaṣyam ।
koṇipahitakṣaraṇam ।
purūravabhaṣyam ।
etettrīyabhaṣyam ।
śatapatrabhaṣyam ।
mantrabhaṣyam ।
devatrabhaṣyam ।
gopaḥabhaṣyam ।
etettrīyārṇavakṣam ।
etettrīyapahitakṣam ।
tarñātrikṣamāṇi pah∪vabhaṣyam vedaśtriśīṣya ।
brahatsaṁkhramṣikā ।
ṣaḍvādyayādhitīṣyādhitāṣṭhānam ।
āṣṭādhiṣṭāṣṭhānam ।
vājasanēyaḥpahitīṣyādhitāṣṭhānam ।
etettrīyapahitīṣyādhitāṣṭhānam ।
bhadravatā ।
āṣṭādhyāyī ।
koṭīṭhāryāḥṣāṣṭhānam ।
mahābhāṣyam ।
pūrvasaṃśa ।
saṃśaṃśaṃbhūḥ ।
The Nirukta.

1. 5: बाबुर्व ला मनुर्व ला।

1. 15: उन प्रयबः।

बोचे ग्रामानेन तृ।

रंचित मैनि हिंसी।।

एक एवं उन्रेवतः न द्वितीय।।

आभे सरमियमानायान्तुक्ति।।

2. 17: यदहुःन्तदू इत्रय इतवलमि विषामो।।

4. 17: दुबिते मा था।।

4. 21: नाम्या सज्जः गद्धी जायन्त इलाहु।।

असापि बाबुर्वुङ्गस्य उच्चते।

तत्तथ्यराज्याधिकृते गातृ वज्ञाय गातृ बढः।

5. 11: अनमितमितर्थं: विनाणि।।

एत सदा अंगुलामापहर्जित।।

6. 8: सा मे साधाश्रेविद्व।।

7. 24: असिनो इति इती समीरयति भास्मच्छ-रिबिः[नाबः वै] भूता वर्षति मकलः।

छां इति नयनति यथा[बाहः वै] असावार्तते-लोकस्य रचिमिष्ठ: पायतूर्तेतस्य वर्षति।

8. 22: आला वै प्रसाया आला वा बाजुगा।।

10. 5: वदरोधीतद्वसस्थ इति त्तथ्यमितर्भ।।
The Nirukta.

11. 33: कुडमां युक्तं विद्वानापसमसिन्याशे
सा नॉ ददातु धर्मं विद्वानाशे देवि
हुष्ट्रा विषेम।

12. 18: अयोराम: सावित्र।

12. 41: अयोराम: पादहसीत।

The Nirukta.

1. 5: बामुं ला मनुव्र ला।

1. 15: उह प्रथम।

1. 15: अथ्ये भावसीमू।

असेस्याता सहस्साने ये धार भिष्मायम।

अपने सरिथमानायावतौहृत।

2. 14: न या धारं लोकं जगुपरं कृषि क नाकम।

3. 4: तस्स्तात् पुरान्द्वयादि: अदरावादा ह्री।

ि हुष्ट्रा विज्ञायते। तस्स्तात् लसिर्य जाता परास्यनित

न पुर्वास्म। हृति न।

3. 20: नेमं देव: नेमेस्वरा।

3. 21: मष्टाध्यातमपरस्त्तम्।

कृतिवासा: पिनाकक्षिष्टतत्तत्वम्।

4. 6: एकतो द्वितीयिः हुष्ट्रा ययो भर्षु।

The Taittirīya Samhitā.

III. 3. 11. 4: कुडमां युक्तं विद्वाना-
समसिन्याशे युक्तं जोनिम।

सा नॉ ददातु धर्मं विद्वानाशे देवि
हुष्ट्रा विषेम।

V. 5. 22. 1: अयोराम: सावित्र।

V. 5. 18. 1: कुडमां: सावित्र।

V. 7. 26. 1: अयोराम: पादहसीत।

The Maitrāyani Samhitā.

ला मनुव्र ला।

I. 1. 9: उह प्रथम।

I. 2. 1; III. 9. 3: अथ्ये भावसीमू।

I. 2. 1; III. 9. 3: असेस्याता
सहस्साने ये धार भिष्मायम।

III. 9. 9: असेस्याता सहस्साने ये धार भिष्मायम।

I. 4. 11: अथ्ये सरिथमानायावतौहृत।

III. 3. 1: न या तस्स्तात्

IV. 6. 4: अथ यस्तात् रिखमष्टिन न दादमयेत

तस्स्तात् पुरान्द्वयादि: अदरावादा हरी।

ि हुष्ट्रा विज्ञायते। तस्स्तात् लसिर्य जाता परास्यनित

न पुर्वास्म। हृति न।

IV. 7. 9: यदेवायतिरिच्चये

tसिन् निवृत्तिरिच्चये।

tसिन् निवृत्तिरिच्चये।

I. 11. 9: नेमं देव: नेमेस्वरा।

I. 9. 4: मष्टाध्यातमपरस्त्तम्।

I. 10. 4: पिनाकक्षिष्टतत्तत्वम्।

IV. 1. 9: मष्टाध्यातमपरस्त्तम्य।

एकतो द्वितीयिः हुष्ट्रा ययो भर्षु।

तत्त्वम्।
The Nirukta.

4. 17: सुविष्टे मा थाः।
सत्तेन पूर्वः दयःमानः: स्वातः।
4. 21: तत्त्वंमोरात्मौथि: गात्य यथाय गात्य गात्यः गात्यः।
5. 5: त महत्: शुरुविन्या व्यः।
5. 11: अभिलो शमीर्वृ शुक्लम् शमीर्वृ शमीर्वृ शमीर्वृ।
6. 16: त नेदसः प्रति पञ्चायामभीधाम।
7. 13: इद्धाय इश्नार्य।
इद्धाय इद्धाय इद्धाय।
7. 17: अथापि इश्नार्यं भवति। अभिः सवा देवता इश्नार्य।
7. 19: यत्ततात् पश्चादिन्दत[भित्] तत्ततात् वेदसो जातवेदस्वम। इश्नार्यं।
7. 23: अथापि वैश्वानरीगो द्रश्यकापों भवति।
7. 24: अभिभव इति इश्नार्यं विष्णुवाच इश्नार्यं श्रवणं इश्नार्यं।
8. 19: देवेभो वनस्तेत हृदिश्चर्यापि
हिरण्यापि प्रदध्वनिः अथाम:।
प्रज्ञानिनिद्रास्वम नियूयार्यं
हतस्त वक्ष्य भवश्चर्यापि रञ्जिण्य॥
8. 20: वनस्तेत र्षन्यानित्य नियूयार्यं
विद्यवतवाननि विद्यवतान।
वह देववान विद्यवतवान इश्नार्यं
भ च दातास्वमयेनु बोधसः॥

The Maitrāyanī Samhitā.

I. 2. 7: सुविष्टे मा थाः।
I. 10. 14: त महत्: शुरुविन्या व्यः।
IV. 13. 8: नेदसः प्रति पञ्चायामभीधाम।
IV. 13. 10: तत्त्वंमोरात्मौथि: गात्य यथाय गात्यः गात्यः।
IV. 13. 9: त नेदसः प्रति पञ्चायामभीधाम।
II. 2. 11: इद्धाय इश्नार्य एकादशकापलम।
II. 9. 10: इद्धाय इश्नार्य एकादशकापलम।
II. 1. 2: अभिभव इश्नार्यः निवेदनेत्र।
II. 1. 2: अभिभव इश्नार्यः।
II. 4. 8: अभिभव इश्नार्यः इश्नार्यं ईश्नार्यं ईश्नार्यं
विष्णुवत्वाननि चर्यायत्त।
IV. 13. 7: देवेभो वनस्तेत-हृदिश्चर्यापि
हिरण्यापि प्रदध्वनि अथाम:।
प्रज्ञानिनिद्रास्वम नियूयार्यं
हतस्त वक्ष्य भवश्चर्यापि रञ्जिण्य॥
वनस्तेत र्षन्यानित्य नियूयार्यं
विद्यवतवाननि विद्यवतान।
वह देववान विद्यवतवान इश्नार्यं
भ च दातास्वमयेनु बोधसः॥
The Nirukta.

8. 20: खाद्यक्तयः... खाद्यक्तयः।
8. 22: कर्त्तवेव व प्रयज्या।
9. 42: देवी जोघ्नः... वीतां यज।
9. 43: देवी जर्जाहति... वीतां यज।
12. 18: क्रुद्वाकः साबितः।
12. 14: जनं भगो गच्छति।

The Maitrāyaṇī Samhitā.

I. 8. 1: तद वागान्यवद्धुहृष्टिः... खास।
I. 4. 12: कर्त्तवेव व प्रयज्या।
IV. 13. 8.
III. 14. 15: क्रुद्वाकः साबितः।
I. 6. 12: जनं भगोगच्छतः।

The Kathaka Samhitā.

XIII. 14: वायुवी ल्ला महुवः ल्ला।
VIII. 3: ल वे रु विद्विरिव।
VI. 2: च र विद्यापिते इस।
VIII 2: यद्रप्रथत त्र्यक्षिबी।
I. 3: उस प्रथम।
II. 1: उस प्रथम।
II. 1: उस प्रथम।
XXI. 2: न वा अरुऽ लेक जगये किष्क नाकयम्।
XXVII. 9: तस्मातिध्यं जातां परास्यनिति न पुरांसमू।
IX. 9: मारुस्बान्तपरसोष्टतन्वत।
IX. 7: ग्रुमिसास: पिनाकहस्तावंसतर्भन्व।
XXXI. 7: स्रोतप्राज्ञियमपतवस्तत्तत्त एक-तोस्त्रयत द्वितीयं ततो द्वितस्तदत्ततः।
II. 8: दुवते मा वा।
X. 13: नेवेन पूर्व द्वामान: धाम।
XXXVI. 8: देवा वे इनस भम नावि-नवेंत तर्क: धामविनायक:।
X. 9: इन्द्रायोहमुच्च एकदलकपालम्।
XI. 10: अभिवी इति द्रिष्टियविरधाति भाग-च्छाविद्भुवान्वयं बर्बति नंततुद्दं द्रिष्टि नयन्ति।
यद्यर्था अदिकोषवांग रिसम्भि: पर्यावतंतेद्व वर्धितः।
The Nirukta.

8. 4: आध्यात्मिकर्षणातीति च ब्राह्मणम्।

8. 19: देवेन्यो वनस्पते हन्तायि हिरण्यपर्य मिधवते अर्थं ि।
   प्रदक्षिणेददनाय नवूय कस्म ्स विशिष्ट परिम न रजिष्टे।

8. 20: वनस्पते रथनय निमूय पिन्तरमय वनुलाति विहरनु।
   वह देवसत्र विग्रेसये हन्तायि प्र च दातारमयेतु बोध:।
   बाह्यक्ष:। चाहेलेनत् उपहेति त:।
   खा वागाहेति त:।

8. 22: प्राणा त्र ध्रुवः प्राणा व अनुप्राणा:।
   आलमा वे प्राणासं आल्मा व अनुप्राणा:।

9. 42: देवी जोगी...वीतां यजः।

9. 43: देवी ऊर्जजें...वीतां यजः।

10. 5: यदहवदत्तृक यदलम्।

11. 29: य गूर्णि पौर्णमासी सारुमति:।
   अवृत्ता सा राका।

11. 31: य पुर्णमासासा सा तिनिवाली।
   अवृत्ता सा कहुः।

12. 13: अभि निष्टा न रामायुपेयात्। रामा
   रामणायोपेयते न धर्मो।

The Kāthaka Samhitā.

XXVI. 9: य एता आध्यात्मिकर्षणातीति च ब्राह्मणम्।

XVIII. 21: देवेन्यो वनस्पते हन्तायि हिरण्यपर्य मिधवते अर्थं।
   प्रदक्षिणेददनाय नवूयः
   तस्म ्स परिम न रजिष्टे।।
   वनस्पते रथनय निमूय
   पिन्तरमय वनुलाति विहरनु।
   वह देवसत्र विग्रेसये हन्तायि प्र च दातारमयेतु बोधः।

VI. 1: खा बाहेन जुंहाति त इतः पर्यासः
   तत्कालोहेन्दृत सादेवभावितस्ता खेलं वागेद।

XXVI. 9: प्राणा त्र प्राणाः।

XXIII. 9: आलमा त्र प्राणा त्र प्राणाः।

XIX. 13。

XIX. 13。।

XXV. 1: यदहवदत्तृक यदलम्।

XII. 8: य पूर्णि पौर्णमासी सारुमिलियात्तरा
   सा राका।

XXII. 7: अभि निष्टा न प्राम्पिनी निष्टा न
   रामायुपेयात्। द्वितीय निष्टा नाम्पिया निष्टा न कौनस।

The Aitareya Brāhmaṇa.

V. 7. 3: यदहब्दात्मिकर्षणात:। खुदसः सर्वमात्राज्याततीसं
   शक्रत्रिप्रकाशः।

I. 4. 9: एतद् त्र यस्य यस्तुः यदूपस्सुडः
   यत् क्रमं क्षयान्मन्यमिविनिविदति।

XXIX. 4. 18: तदू वैवाचिन्नम्। विशेष्य
   ह वे विनं विनविनिव आस। वित्रू द्वैते
   विनं भवति।
THE NIRUKTA.

3. 17: अन्नारे हिन्दुरि:।

4. 27: पंजतै: संवत्तरस्तः स्व भ्राजां ज्रेयंततिविशिष्यो: समासन ।

4. 27: विष्ठाधिरि है वै त्रीणि न श्रापानि संवत्सरस्वाहिराभ्राजाः। द्रिति च भ्राजां समासन ।

4. 27: सतं न वै शातानि विश्वातिश्च संवत्स्रस्वाहिराभ्राजाः। द्रिति च भ्राजां विभागे।

5. 11: अन्नितो शामीच्छं दुरानी शामीच्छं शामीच्छं शामाञ्चलाभिगति।

7. 5: 8: तिस्रू एव देवताः द्रिति नैसर्जः।

7. 5: अन्नितो: द्रुतीक्षणो वायुरेष्ठो बान्तरिक्षस्थानं: सूर्यो दुरान्तस्मान:।

7. 8: अर्थात्तम्यमिर्थ्यनि। अथ लोकः प्रातः सवनं वस्तुतो गायत्री जिथ्यु ते सपोर रथान्तरं साम वेन च देवगणः: समारामातः: प्रथमेष्ये स्माने।

7. 10: अर्थात्तम्यमिर्थ्यनि। अन्तरिक्षात्तो माथयनिनम सवनं श्रीमद्विन्दु मथसः। स्मो बहुत्याम वेन च देवगणः: समारामातः मध्येष्ये स्माने।

THE AITAREYA BRAHMANA.

XIII. 10. 2: वेदशाराः आळांलेक्षणसः। समकतः।

I. 1. 14: क्षेत्रततो हैवनतंततिविशिष्योः: समासन।

II. 17. 2: त्रीणि न वै शातानि पवित्रि संवत्तस्वाहिः।

II. 17. 4: सतं न वै शातानि विश्वातिश्च व्रज्ञास्वाहिः।

II. 7. 11: अन्नितो शामीच्छं सरस्मि शामीच्छं शामीच्छं शामाञ्चलाभिगति।

II. 17. 17: तिस्रू देवताः अन्नाहः।

II. 17. 17: नायो वा इने तिस्तो लोका एवामेव।

V. 32. 1: तेष्योदसितस्यश्रीणि ज्योतीः। ज्योतिः।

III. 13. 1: प्रजातिवृः द्रिति...स्मासमा...वरङ्गात् स गायत्रीमेवात्ये...प्रथमेष्ये सर्जः।

IV. 29. 1: अन्नितो देवताः प्रायसमवहिति जिथ्यु ते सपोर रथान्तरं साम गायत्री छन्दः... यथास्थः पदे देवता निरूच्यते। यद्यमः लोकोऽस्युदितो ब्रह्मवर्तरं यछवल्ये...एततं वै प्रायसमवहितो ह्यापि।

VIII. 12. 4: तां गायत्रे छन्दसा निधन्ता स्मो रथान्तरेण सारशा रोहनु स।

II. 32. 1: तृते द्रीत: माध्यमदिनस।

III. 13. 1: निधन्तामिन्द्रयाः...माध्यमदिने।

IV. 31. 1: इन्सः वै देवताः द्रीतीमाध्यमबिहितः।

प्रयुक्तः: स्मो बहुत्याः साम निधन्तप छन्दः... यथास्थः पदे देवता निरूच्यते। यद्यादि- स्ममवहितं यछवलेः यत्सदुः...एततं वै द्रीतीमाध्यमदिन।

VIII. 12. 4: छन्दसा निधन्ता छन्दसा पञ्चदशेष्ये स्मो बहुता सारशा रोहनु स।
The Nirukta.

7. 11: अपैतंतानिविद्यमनीं। अर्थो लोक-स्तूतीयमवन वर्ष जगती सदस्यं। स्तोत्रो वैहर्ष शाम वे च देवगणं। समासात्ता उत्तमे स्थाने...

7. 11: शरदतुंकुचकविशं। स्तोत्रो वैराजं सामेति धृतियमायतनानि।

7. 11: हेमन्ति: पंकिकिरणं। स्तों: शाकरं सामेश्नतिरिलियतनानि।

7. 11: बिक्रीशरतित्तितात्तविशं। स्तोत्रो रैवं सामेति धुर्भकिरणि।

7. 12: पंकि: पवपद।

7. 17: अधापि ब्राह्मणं भवति। अमि: सर्वा देवता। इति

7. 23: तामसुकुरति होतासमास्थं शाब्रे वैष्णव-रीयेण सुकृतं प्रतिपद्यते।

7. 23: अधापि बैष्णवरीयेन द्वादशकपाले भवति।

The Aitareya Brāhmaṇa.

II. 32. 1: सूर्यं इति तृतीयसमस्य।

III. 13. 1: जगती विशेषो देवयम आदि-केस्यस्तूतीयस्य।

V. 1. 1: विषे वे देव देवतास्तूतीयमहं-इति। सदस्यं: स्तोत्रो वैहर्ष साम जगती छंदः...यत्रमं पदे देवगा निरूपते यदसी लोकोऽसुधितो वद्दृहयं यजगतं...एतादि वै तृतीयसंही रूपाणि।

VIII. 12. 4: आदिवास्वय जागतेन छंदसा सादृशयो स्तोमेन स्वरूपेन सामा रोहन्तु।

V. 4. 1: एकविशं। स्तोत्रो वैराजं समासुपू छंदः...यदेराजं यदादुदुमं...सत्यसाधी हर्षमु।

VIII. 12. 4: विषे वे देवा आधुधमेन छंदसकिष्ठे स्तोमेन वैराजेन सामा रोहन्तु।

V. 6. 1: निवण: स्तोम: शाकरं साम पंकि-छंदः...मच्छाकरं यस्यांचं...द्वितीयसाधी हर्षमु।

VIII. 12. 4: आदिवा देवा: पंकिके छंदसा निवणेन स्तोमेन शाकरेन सामा रोहन्तु।

V. 12. 1: मयास्वयं: स्तोत्रो रैवं सामातिचं दातांछंदः...यदेवतं वदतिचंदं...तृतीयसाधी हर्षमु।

VIII. 12. 4: महतं लाभिनस्य देवा अद्भिचं छंदसा मयास्वयं स्तोमेन वैराजेन सामा रोहन्तु।

V. 19. 6: पवपदा पंकि:...

I. 1. 4. अभिव तवी देवता।

XII. 3. 4: स बैष्णवरीयेणासामिलं प्रव-पायत।

VII. 9. 1: सोममे बैष्णवराय द्वादशकाले पुरोगक्षेत्रे निवेधेन।
The Nirukta.

7. 26: सतारिश्व वायुः।
8. 4: आर्मी निर्माणात्माति च व्रजांगम्।
8. 22: प्राण वै प्रयाजः प्राण वा अनुयाजः इति च व्रजांगम्।

8. 22: यस्य देवताय हविर्योंतं स्थावः तां भनसा ध्यायेद वपद करिष्यन्।
11. 29: या पृथ्वी पौर्णमासी सानुमति।
10. 31: या पृथ्वीवासा सा सत्तीवाली योतरा सा कृषीपिन्वित विजावते।
12. 8: सचिन सुधी प्रयट्ट सर्वाय राज्य प्रजापतये वा। इति च व्रजांगम्।
12. 41: अभिमानिविज्ञानं देवम्।
अति: पञ्चसरीत्व। तमाधिन्त। तैनायज्ञत।
इति च व्रजांगम्।

The Aitareya Brähmana.

X. 6. 7: प्राणो मातिरिक्षा।
II. 4. 1: आर्मीनिर्माणात्ति।
I. 11. 3: प्राण वै प्रयक्षाः प्रयाजानुयाजाः।

1. 17. 14: प्राण वै प्रयाजानुयाजाः य इसे शीर्षेन प्राणसे प्रयाज देवाचारसे जय उत्तमाः।
III. 8. 1: यस्य देवताय हविर्योंतं स्थावः तां ध्यायेद वपद करिष्यन्।
VII. 11. 2: या पृथ्वी पौर्णमासी सानुमति।
10. 31: या पृथ्वीवासा सा सत्तीवाली योतरा सा कृषीपिन्वित विजावते।
IV. 7. 1: प्राणापत्वं समाय राज्य दृढ़तर्म ज्ञानताः प्रकटन सुधिया साविनीम्।
I. 16. 36: यद्भदिमानिविज्ञानं।
I. 16. 38: तेष्क्ष्यमानिविज्ञानं।
I. 16. 39: तेष्क्ष्यमानिविज्ञानं।
I. 16. 12: रक्षणी वा एवं तद्दर्शकं नवद।
I. 16. 40: सैणा स्वर्या हुतित्यथे दृष्टभावति।

The Kauśitaki Brähmana.

XXIII. 2: एताः शाकयाः प्रतिभिः इत्यं इत्यमानोऽस्तु तथाभवित्यशक्यवन्तु तत्सारे चक्षुरः।

XVII. 4: पर्यायं इत्य तद्वात्विनम्।
III. 2: श्रीश्वे प्रविष्टात्ति संवेदितात्ति तत्स्वभावित: संवेदितात्त्वभावित:।
VI. 13: तत्समातुरुद्दत्तः पूषा करोऽभाग इति ते देवा कुश:।
VIII. 8: ता वै तत्त्वो देवता:।
I. 1: उस्मानवे लोके उभये देवसुन्या आवः।
The Nirukta.

7. 8: अथवात्यसिद्धिवति अथवा लोकं प्रातः सवनं वसन्तो गायत्री बिनेत्र लोको रथन्तरं साम ।

7. 10: अथवातीनदमाचर्ये अन्तरिखश्चको माध्यन्तिनं सवनं श्रीम्भिशिरुप् ।

पवदशः स्तोमो बुद्धताम वे च देवगणः समाप्तता मध्यमे स्थाने ।

अथास कमु रसानुदानं श्रुतवचो या न का च बल्लकतिरिख्तमैथ कतः ।

7. 11: अथवात्यादिकंनं भविष्यति । अतसी लोकः स्तुतीयसवनं वर्षं जगति ।
The Nirukta.

Kauśitaki Brāhmaṇa.

XIV. 3: जाततेसुपिंडोऽनको जातोंसावानि-लोपार्कूदः।

XVI. 1; XXX. 1: ...आदिधार्मां तूती-रक्षितम्।

XXII. 3: तूतीमहसाविव लोक आयतनें वर्णों जागति साधारण सोमो बेहं यास्मां उत्तमें पदे सदेवम्।

XXII. 5: यथा वें ...असुं लें तूतीमहानाशुमिति जगत्तं छन्दः साधारण सोमो बेहं यास्मां साम प्रतीती रिमां सर्वो अवलम्बिताञ्चदेशार्थे-देशार्थे वन्यमधिषिपतिम्।

XXII. 9: चुदुङ्गामाहुर्ष्टानुर्मुखः छन्दः एकविषय सोमो बेहं यास्मां सभि रिमां रिमां ब्रह्मस्य च वन्यस्य च चान्यिकपतिम्।

XXIII. 3: पाब्यमहाशुमिति छन्दः ब्रह्मस्य साम रिमां रिमां सर्वो देशार्थे देशार्थे वन्यमधिषिपतिम्।

XI. 2: अथ वै पंक्तः पाब्यदानि।

I. 3, 4, XIII. 2; XIX. 4, 7: पाब्यदान पंक्तः।

IV. 3: द्रादस्मालम्सौ वै बाणान्तः।

IV. 3: असौ वै बाणान्तो योपसौ तपतिः।

V. 8: अथ यस्तौ एकाकपालः।...

XXV. 1: समुद्राःप्राप्तद्रूप उदेति।

X. 3: आप्रभिरायणात्तित क स्मानम्।

III. 4: क्षत्रिया वे प्रयाजा अनुस्मृयान्या क्रान्तरायणात्तित क स्मानम्।

....। पश्चातेदेन वै प्रयाजा।

VII. 1: प्राणा वै प्रयाजा अपना अयुयाया:।

VII, 6: असौ वै सविता योपसौ तपतिः।
The Nirukta.

11. 29: या पूर्वी पौर्णमसी सादुमतिः। योतरा
वा राकृतिः विजायते।

11. 31: या पूर्वीमावास्या सा तिनिवाली।
योतरा सा कुदेहिति विजायते।

12. 8: सविता सुवि प्रायच्छतू सोमाय राकृ
प्रजातपये वेलि ब्राह्मणम्।

12. 14: अनन्यो भग इताहुरुनुः न दृश्यते
प्रारम्भंसमायिणि नित्यजानानेति च ब्राह्मणम्।

The Nirukta.

7. 17: अथाय वापन भवति। असि: सवि
देखताः। इति।

11. 29: या पूर्वी पौर्णमसी साधुमति।
योतरा सा राकृतिः विजायते।

11. 31: या पूर्वीमावास्या सा तिनिवाली।
योतरा सा कुदेहिति विजायते।

The Nirukta.

1. 15: उठ प्रथेति प्रयाति।

1. 15: अथाय जानन्तं संप्रेष्यति। अथवे
सम्प्रयमानायां तृतीयं हृति।

3. 8: सोदेशानुसरजं तत्तुहरणं गुरुः ।
असोदेशानुसरजं तदुपरम्यमुरुण्यमिति
विजायते।

3. 20: नक्षत्रणिः नक्षत्रेतिर्गितकर्मेण।

3. 20: नेमाति ध्रुविणि।

The Kauṣitaki Brāhmaṇa.

iii. 1: पूर्वी पौर्णमसीमुपर्यसेदिति प्रेमसुमुर्ष्यमुरुण्यमिति
शैवित्कम्... उत्तराः पौर्णमसीमुपर्यसेदिति।
अविन्याय पुरस्वायमायां च नवंहरु सुपर्यसेदि
तेन पूर्वी पौर्णमसोगाभिः यथवते तेनोत्तरसु
सरायमुपर्यसेदित्। उत्तरायु ह वै सामुद्रे विजाति
सौमस्थम... 

xviii. 1: अम यद् ह तद्र सविता सुवि प्राय
चछतु सोमाय राजे यदि वा प्रजातेः।

vi. 13: तद्र भगाय परिजस्रहस्याश्रिणि निधि
पान तस्साहुरस्यभु भग इति।

The Śadvims'ā Brāhmaṇa.

iii. 7: असि: सवि देखताः।

IV. 6: या पूर्वी पौर्णमसी सादुमतिः। योतरा
सा राका।

IV. 6: या पूर्वीमावास्या सा तिनिवाली।
योतरा सा कुहुः। .......पुरे चादुमतिंस्या
तिनिवाली हु द्रावरे। खावीं हु भवेदाका
हृतः हु कुहुविवे। [नूना] ? चादुमति विवाद
वण्यम्, द्रावरे। सा तिनिवाली। राकायं
उ सम्प्रयमानाः कुहुः द्रावरे।

The Taittiriya Brāhmaṇa.

III. 2. 8. 4: उह प्रथेक।

III. 3. 7. 1: अथवे सम्प्रयमानायां तृतीयं
लयत।

II. 3. 8. 2: देवायुक्तसुरायुज्जति। दरु
रणामुर्ष्यम्।

II. 3. 8. 4: दिशा देवायुज्जति। दरु
देवायुज्जति। तदेयारं देवक्तम्।

I. 5. 2. 5. 6: अः च लोकं नक्षत्रेः। नक्षत्र
श्रीणिः नक्षत्रश्रीणिः। देवयुक्तं नक्षत्रश्रीणे।
यानि वा इमानि प्रायश्चित्तिः तानि
नक्षत्रश्रीणे।

II. 7. 18. 3: न वा इमानि नक्षत्रायुज्जति।
नक्षत्रश्रीणे।
The Nirukta.

1. 7: दक्षिण दश्ते: सम्पर्यतिक्रमणः। ब्रजं सम्पर्यथातीति।

1. 15: प्रधनात्सथयीवाहः।

1. 15: अष्टे नायस्थनम्।

खथिते मने हिंसि:। इवाह हिंसन्।

अम्भे समिद्धमानायातुमूहीति।

2. 6: अथायास्यो रसिद्धन्मसं प्रति दीप्ते।...आदिद्यभोक्ति दीपित्वातीति।

सुपुम्पः सूचीरसमाध्यडमा गाध्वः।

2. 10: समुद्र इवन्यायः। समिद्धवन्ये-नगापः।

3. 4: अङ्गद्यासेम्भवति हद्यादिभजयसे।

आत्मा अशु पुनः मानसि स जीव शारद: शतम्।

3. 16: तथा पछः पर्यते:।

4. 21: अथायि संयुक्तस्यपल्ल उच्चते। तच्छे-भोराधुणिमहे गात्र याहाय गात्र यहस्यपते।

The S'atapatha Brahmana.

II. 2. 2. 2. p. 146: स एव यथो हतो

न दश्ते। ते देवा दक्षिणामिद्धन्द्वं तत्सत्वेदं

दक्षिणामिद्धन्द्वं तत्सत्वं दक्षिणा नाम ि।...

अथ समुद्र एव यथो भवति तत्सत्वं दक्षिणा

दशाति।

VI. 1. 3. 7. p. 505: तद्य भूमिरमवत।

तामश्रयवत।।

III. 1. 2. 7: अष्टे नायस्थेति वज्रो वै

धुर:। तथो हैमेप वज्र: धुरो न हिनिति।

अथ धुरेनमात्रित्वाति।

III. 1. 2. 7: खथिते मेनुःहिंसीरिति

वज्रो वै धुरः। तथो हैमेप वज्र: धुरो न

हिनिति। The passage is repeated in III. 6. 4. 10. and III. 8.

2. 12. verbatim reading पर्यः: and असि: for धुर: respectively.

II. 5. 2. 9: अङ्गद्यासेम्भवः। अम्भे समिद्ध-

मानायातुमूहीति।

IX. 4. 1. 9: सुपुम्प इति। सुपुम्प इतेततु

सूचीरसमाध्यं तस्यस्यहि चन्द्रमो

रसिद्धन्मसं गाध्वैविलख नात्रात्यप्रसरसे

इति चन्द्रमे ह गाध्वः।

XIV. 2. 2. 2. p. 1035: अये वे समुद्रे

योधयं पवत एतस्यघः समुद्रास्ये देवः

समझै भूतानि समुद्रविवति।

XIV. 9. 4. 8. p. 1106: स गामिच्छेदः।

कामनेते मेलि तस्यन्यं निधाय युक्तेन सुवं

संधायोपस्थमसा अभिवश्य जपेद्यायदशास्त्र-

म्भवित हद्यादिभजयसे। स तद्यात्यायि-

सि दिव्यविदाभिमान मादेयते।

VI. 2. 1. 4: यद्यप्रतमसाहेवे पशवेपे-

तमपत्तात्साहेवे पशावः।

I. 9. 1. 24-27: अथ यमोरागः। समुद्र-हे

वे बाहीप्यः।...तच्छनोराधुणिमहे...

गात्र याहाय गात्र यहस्यपते।
The Nirukta.

4. 27: पश्चिमवः संवत्तसरस्यति च ब्राह्मण दृष्टिविद्विद्ययोः समासेन

पश्चिम ह के श्रीणि च शतानि संवत्तसरस्याहाराणाः इति च ब्राह्मण समासेन

सत च के शतानि विषालिष्ठ संवत्तसरस्याहाराणाः इति च ब्राह्मण विभागिन

6. 31: पूर्बलोकम्। सोदरटकः। अद्वरटकः। पूर्णा। इति च ब्राह्मणम्।

7. 5: अभि: प्रथमिवादानो गायनेन्द्रो वानरश्रीकुण्डम:

7. 14: अभि: कसातु। अप्रणी भवित। अथ यज्ञू प्रणीते।

7. 17: अयापि ब्राह्मण भवित। अभि: सर्वो

7. 23: अयासारादिक इति पूर्व याक्षिकः।

अयापि वैश्णवीयो द्राताकपालो भवित।

7. 24: बुधस्वभावानी हि ब्राह्मणपिन भवित।

द्राताकपाल वैश्णवः। संवत्सरो वैश्णवः। ब्राह्मणो वैश्णवः।

7. 26: मातरिखः बायुः।

8. 10: उपासनकाः। उपास नक्षा च।

8. 22: छन्दस्ति के प्रभाजाप्रदानां संयुक्ताजा इति च ब्राह्मणम्।

क्रतोऽवै प्रयाञ्जन ब्रह्मोऽस्युक्ताजा इति च ब्राह्मणम्।

The S'atapatha Brāhmaṇa.

I. 7. 2. 8: पश्चिमवः संवत्तसरस्य अर्था इत्यथा an also in XII. 3. 2. 1.

XII. 3. 2. 3: श्रीणि च के शतानि विषालिष्ठ संवत्तसरस्या राज्यः।...अथ तदभल श्रीणि च शतानि विषालिष्ठ संवत्तसरस्याहाराणि।

XII. 3. 2. 4: सत च के शतानि विषालिष्ठ संवत्तसरस्याहाराणि।

I. 7. 4. 7: ततवृणो पर्यावहुक्तसु प्राश्व तत्तस्तो निर्जनान। तथेषु तदात्त तस्तादहुः?

XI. 2. 3. 1: तदृशैत सुद्धा। स्वायत्वः। भासिके श्रावणेऽन्विशषेऽ वायुमन्तरिकते रिश्येर सुद्धम।

II. 2. 4. 2: तदाधुहस्तेरते। देवनाय- जनायत। तस्मातभिमिः के नामैतविभिमिति स जातः। पूहे। नेरायय यो के पूहे। एंच्चरैनािति के तसातै। सोहररामिता।

VI. 1. 1. 11: सोहररास्येन स यद्यसा सवमार्यायज्ञत तस्मातभिमिः के तस्मिनिरायज्ञते।

I. 6. 2. 8: सोहररास्येन सवमार्यायज्ञत। सवमार्यायज्ञत। सवमार्याय च। सवमार्याय ग्राम।

IX. 3. 1. 25: स यः। स सैवराहुरायो न आदिलः।

VI. 6. 1. 5: सैवराहुरायो द्राताकपालः।

XIII. 3. 8. 3: इत्यदृशिा के सैवराहुरायो।

V. 2. 5. 15; VI. 6. 1. 5. द्राताकपालः।

VI. 4. 3. 4: अथ के गायनेवाति ब्रह्मोऽस्य प्रकटते।

VI. 7. 2. 3: अहोरतः के नक्षीरवाः।

I. 3. 2. 9: छन्दोऽस्यातुसु ग्रहाति। अवयवाजनेयो हि तदु ग्रहाति। छन्दस्ति ग्रहुपायः।

I. 3. 2. 8: छन्दोऽस्यातुसु ग्रहाति। प्रयाजनेयो हि तदु ग्रहाति। ग्रहाति हि अवयवायः।
The Nirukta.

8. 22: भार्या वै प्रयाजः: भार्या वा अनुयाजः

9. 20: उद्द में कुर्श्वलबीत। तदुद्दलकमभवत।

9. 24: पितृविजयनाम।

9. 26: आप आपोते।

10. 5: यदरोत्तद्रवस्तुलिंक्षित्व हार्द्विविक्षम।

10. 7: अमितरिप्न यद उच्यते।

10. 8: तदू यदेन्त्र भार्या स्मैनेन्धलदिनदशेन-

न्द्रतम। इति विन्यायते।

10. 26: विषकर्मा...सर्वेणे सर्वोणि भूतानि

उद्वाचत्कार। स आसामायप्यन्तौ

उद्वाचत्कार।

10. 31: साधिता सर्वेन्स प्रसावित।

12. 14: अन्यो भग इलाहुरुस्त्रो न ददयते।

प्रायविग्रमस्यक्षीणी निजेच्छन। इति च

ब्राह्मणम।

The Nirukta.

1. 15: ओषधे नाबस्तेन।

खिदिते मैसं हिंसी।

इलाह हिंसम।

The S'atapatha Brāhmaṇa.

XI. 2. 7. 27: भार्या वै प्रयाजः। अपाना

अनुयाजः।

VII. 5. 1. 22: उद ने कर्दिति तस्मादह-कम।

उदर्ये ह व तदुद्दलकमभवते

परोक्षम।

I. 9. 2. 20: अर्थे वै विन्दु।

VI. 1. 1. 9: यदाप्रोतस्तसाधार।

IX. 1. 1. 6: सोदरोदवित्वा यान्यःशृणुः

आसायद्रस्यक्षिप्तमयैः प्रवतिषितन्तस्य

एव शास्त्रीयाः श्रद्धम।

V. 2. 4. 13: ओ वै श्रद्ध: सो अभिः।

VI. 1. 1. 2: एव एवेन्द्यस्यानेय भार्यान्धकयः

इन्द्रियोपायः यदैदृश तस्मादिन्थ इत्यौ य

वचिन्नः इवाचार्यसे।

XIII. 7. 1. 1: तद्येष्यत न वै स्तार्यन्य-

मलि हस्ताद्वृ वृत्तातास्य ज्ञातानि

भूतानि चायमनीति। तस्मादेवं

हृत्त्वाण्वास्य हुलवा

भूतानि चायमनि...सर्वेणे सर्व्यमेयाहुत्ता

सर्वाणि भूतानि...पर्ये।

I. 1. 2. 17: साधिता वै देवानां प्रसावित।

I. 7. 4. 6: तदू भस्य दक्षिणात्म आसीनस्य

पर्यांजयः। तदू भगोऽवेत्तानके।

त्यायाय्यो

निदर्द्वाह:...तस्मादहुर्धयः भग इति।

The Mantra Brāhmaṇa.

I. 5. 5: ओषधे नाबस्तेन। ओषधः इति।

दर्श्यः उपपरिवेक्ता।

I. 6. 6: साधिते मैसं हिंसी।

खिदित इति। खिदितेवेक्ता।

The following 2 stanzas are quoted by Sāyanācārya in the introductory remarks of his commentary on the Mantra Brāhmaṇa.

स्वार्यं भार्यारं: किलाभुद्यये वैदे न विजानारं योधर्मम।

योष्ठ्वाहं इति सकलं मदरस्यां नामस्येति ज्ञानाध्यूत्तमाम।

यद्भतरास्वास्यां निमीदेनेव शच्याते।

अन्तराविव यत्कृतं न तत्त्वायति काहिमित्वं।

Cf. N. 1. 18.
The Nirukta.

N. 7. 12: गायत्री गायत्रे: स्तुतिकर्मण:। तिरमानं वा विपीता। गायत्री सुखादुसत्व- दिति च ब्राह्मणम्। जनयुग्मकातं भवति। श्रीविरोधी स्वाकान्तिकर्मण:। उपपरिगुणो वेदिक- परिक्रम:। उपपरिगुणा वायते:। ककुप ककुपिनी भवति। ककुप च कुजज्ञ कुजतेबहुजतेव। अब्राह्मणेयोमनात:। गायत्रीमेव तिरयमं वस्तं
ब्रह्मज्ञेन पादेनाब्रह्मोभवति च ब्राह्मणम्। जगति परिव्रह्णात्। पद्ध: पवित्रपद:। श्रुतं स्तोभमुखतरपद:। का तू तिता स्यात्। तीर्थ-तमं छन्दः। त्रिभुजज्ञस लोभवतिति वा। यत्रित्रलोभवतित्रुहाब्रह्मिति विशयते॥ १२॥

N. 7. 13: जग्ती गततमं छन्द:। ज्ञातच- 
गतिव:। ज्ञनयथायुनोवेदिति च ब्राह्मण:।
विराजणानादा विराजणानादा विप्रमणादा:।
विराजनासुरोपियसा विराजनासुरोपियसा विप्र- 
मणादेशिकादार:। प्रीतिकाक्ष्येत्योपितिन:।
प्रीतिकाक्षेपेत्यकर्मण:।

The Nirukta.

1. 16: तद्दै वल यस्त: षुमः समुद्र यदृवसुरं यत् कर्णे निर्माणमयगुज्जिलितवतिति च ब्राह्मणम्।

2. 10: समुद्रवन्लसादः। समसिद्ध- 
नेत्यमाप:।

4. 27: श्रुत: संबंधः।

Gopatha Brähmana.

II. 2. 6; p. 171: एतद्व यत: षुमः समुद्र 
यदृवसुरं यस्त: षुमः समुद्रक्षिप्यमयगुज्जिलितवतिति।

I. 1. 7; p. 7: तदृ यस्त: षुमः समुद्र 
षुमः समुद्र उच्यते।

I. 5. 5: च्यो चा रक्ष: संबंधः।
The Nirukta.
4. 27: वषिठ्ठ हु वे श्रीमत व शतानि संवतर्क स्त्वहरु हा श्रीमत ग्राम समासन : सत वे श्रीमति विशालित वंतावर्क स्त्वहरु हा।

7. 8: अथैतानिविश्वाकान्ति । अर्थ ल्येल: श्रावन वसन्तो गायत्री निवृत्त स्त्रों रथन्तरे साम।

Gopatha Brāhmaṇa.
I. 5. 5; p. 119: नीमत त्वा शालानि वषिठ्ठ संवतर्क स्त्वहरु हा श्रीमति ग्राम समासन : सत त्वा श्रावन विशालित वंतावर्क स्त्वहरु हा रामायन।

I. 1. 29; p. 21: तद्वस्तीति। रत्ना-मित्युदवतामु। तद्वेत्यौगििगार्ये छन्दः पुष्वीवर्णम।

I. 1. 17; p. 13: तत्र यथात्मका...पुष्वीवर्णम्...ग्राम छन्दं च चििहुः सों...वसन्त-चिपुम।

I. 2. 24; p. 62: पुष्वीवर्णम् वा रत्नामायातन-मित्युदवतामु गायनं छन्दः...।

II. 3. 12; p. 199: अथातः सत्वनाम् ...स आमेयामु गायनवर्णम् प्रलयवतः।

II. 3. 10; p. 196: पूरस्तावः श्रावने...उक्तं...सल्ला चिपुरुशस्त्रममु...चिपुरुशरंतन्तरे संपन्ते। अस्तावता वे गायनी गायसीवैवैत्त।

II. 3. 16; p. 202: गायनं हि श्रावनं ...परिधाति।...क्यों वे ल्येल: श्रावनम! तत्सः प्रबोक्षयान।

I. 1. 29: वधुं वातुद्धेशतमू। तद्वेत्यौगििगठि-िन्दुमुं चिपुरुशस्त्रममु।

I. 1. 18: तत्र द्विद्वियता...अन्तरिक्षम्।

I. 1. 17: वधुं...िन्दुस्त्रतमु छन्दः पब्दां सों...श्रीमास्त्रम।

I. 2. 24: अन्तरिक्षं वे...आयत्तं वातुद्धेशता िन्दुमुं छन्दः...।

II. 3. 10: माध्यनिदने...िन्दुमेवैत्त।

II. 3. 12: तं माध्यनिदने पवमानं संवतर्क स्त्रावस्त्रम।...अन्तरिक्षोको माध्यनिदने सभनाम।...पवोक्षयान सामायनिदनम् पवमस्य।
The Nirukta.

7. 11: अथतात्यातिकाभिनि। अषीलोकहस्त्तीयवस्तनवर्वीजगतिसांदशा: स्लोमः।

7. 12: पद्मः पश्चपदा।

7. 17: अथापि भाद्रणे भवति। अमि: सर्वोदेश्य श्रेयत।

7. 23: अपमेयामविप्लवातान्त दत्ता: शाक्यपूणि।

8. 22: केसि देश्यार्थोंग्रीहितः तां मनसा ध्यायेत वप्तसंग्रिया।

11. 29: या पूर्णां पौराणमासी सापुमति। वाद्याति ता राकेति विजायते।

11. 31: या पूर्णाबावास्या सा सिन्न्वाली योत्रया सा कुदृतिः विजायते।

12. 14: अति भग इत्यादुः।

The Nirukta.

IV. 27: सतां च वै शतांि विशालिः वेदस्तरसाहोरात्री दत्ताय जा&र्णस विभागेन।

The Nirukta.

II. 11: तदुपि वेदांसङ्गमानां ब्रह्मस्वाम्यार्थः ब्रह्मनर्तर्थः अम्लोभवनः। तद्भोवाः प्रक्षिप्यमः विजायते।

Gopatha Brāhmaṇa.

I. 1. 29: साज्ञामादित्रो वेदनामः तदेव ज्योतिः जा&र्णां छन्दो भौ: स्नानः।

I. 1. 19: तस्य तुतीयया दिवमाथिरः जा&र्णं छन्दः सामार्थं लोमं वर्षा: स्नाय:।

I. 2. 24: येषां अथतनमादित्रो देवता जा&र्णं छन्दः।

II. 3. 10: तुतीयस्यां जगतीमतिः।

II. 4. 18: जा&र्णं हि तुतीयस्यामः अषीलोकहस्त्तीयसः।

I. 3. 8: अथ या दत्मः पश्चपदाः।

I. 3. 10: अथ या पद्मः पश्चपदा।

II. 1. 12: अथापि: सर्वोदेश्य श्रेयत।

II. 1. 20: जा&र्णां हि वा इममिः बैलानाय बमार। सोः बैलानायान्तरः। अटालमालो-समानविद्वा जा&र्णविनक्ते पीपाय पा: वा अमोपित-मान्वानोर्वा व्यवस्थय।

II. 3. 4: येषां देश्यार्थोंग्रीहितः स्वातं तां मनसा ध्यायनः वप्तसंग्रियः।

II. 1. 10: या पूर्णां पौराणमासी सापुमति-वाद्याति सा रा&ा।

या पूर्णाबावास्या सा सिन्न्वाली योत्रया सा कुदृति।

II. 1. 2: तस्माहारुथारो ये भग इति।

The Aitareya Āraṇyaka.

III. 2. 1: सतां च वै शतांि विशालिः वेदस्तरसाहोरात्री दत्ताय जा&र्णस विभागेन।

The Taittiriya Āraṇyaka.

II. 9: तस्माहानानां ब्रह्मस्वाम्यार्थः अम्लोभवनः। तद्भोवाः प्रक्षिप्यमः।
The Nirukta.

N. 1. 2: कर्मसंपत्तिमन्त्रो बेदे।
N. 1. 15: अध्यापीदमन्त्रे गत्रेताप्रख्यो न विभते।...शर्मसाधकं च।
N. 1. 20: नामों कामानुस्थे वादोलान्देवम् गुर्जाने।
N. 2. 10, 11: cf.

N. 2. 11: किदर्शिनान्त।
N. 2. 24: स विक्रमित्रो दवस्तुधाव गाथा भवेति।
N. 5. 13: उवयसस्तर...तस्य दर्शनामित्वं वह्ययो ने।
N. 7. 1: तदानि नामाति प्राध्यायस्तति नै देवताना तिथैवाद्वित्ताचर्चेतें।
N. 7. 1: यकाम कर्पिंयाया देवतायामानमपति विचत्तस्तुति प्रवृत्ते।तदैवत: न मनो भवति।
N. 7. 3: एव्युञ्जायेविश्वाभ्यायेनिषेध्यों मनस्तयो भवित।
N. 7. 3: एवमप्रस्तुत मूलमन्दिरा च कृष्णप्रसादाच।

N. 7. 4: माहासमायज्यताया एक आलमा बहुधा स्तुतेत। एवमासयकालोऽवे देवाः प्रवक्षणि भवित...आलमाजनमान आमेवाथ्या प्रथो भव्यायस्थाण्त्रियम् आलमायुधमालेश्व आलमा सर्व देवश।

N. 7. 5: तिष्ठ्ये एव देवता इर्ति नेत्त्वः। अष्ट्रुक्षीपोरः। वायुः वायुधानिकत्वः। सूर्यो दुर्गापूर्वः।...अष्ट्रु वा कर्ममुपक्षस्त्राउः।...अष्ट्रु ना द्वर्येज्ये र्युः। प्रविष्ठ स्तुतायें भवित। तथाभिधानानि।
N. 7. 12: छन्दोत्ति छादनात्।

Sarvanukramaṇi.

Paribhāṣā 1. नेहमान्त्रये प्रातिस्मार्तेषु।
मण्ड्राणी भाद्यानेववन्नदोपदेवतिभाजनाध्याण्याः।
नामाः भेदाविद्भिषित।

61. 98: उद्यंते दासाध्येष्वेन देवाधिपतिः।
कामो देयंतो युधिः।

paribhāṣā 2. 4: वस्त्र वाक्यं स कष्ठः।

18. 33: प्र परवतानां सतोसां संबंधादि निषिद्धाविद्विषेणस्योतिः।

I. 166. p. 12...मित्रान्धोत्ति तियोहृर्याभि श्रीमपसरसं द्वृङ्गु वासयिरु रम्येने तेन्द्रपरतवत।

paribhāṣā 2. 5: वा तेनेच्चतेः स देवता।

paribhāṣā 2. 7: अंप्यस्व। द्वपो देवताः।
चच्छन्दोभिषिष्यचयाः।

56. 34: प्रावेन। पुष्पां प्राजवाल्यो। कारभिषिष्ठविन्द्या।
सर्वमीजतिविन्द्या।

paribhāṣā 2. 14: एकेव वा महानायका देवता।

pari 2. 16: स हि सर्वभूताय।

pari 2. 18: तत्रिभुवियोद्वन्नये देवता।

pari 2. 12: तत्तत्स्यान। अन्यदेवतास्वतस्त्रत्यः।

paribhāṣā. 2. 8: तिष्ठ्ये एव देवता। विषय-नारायणवधानान्तस्त्रति।

pari 2. 13: कर्ममुपक्षस्त्राउः। प्रविष्ठित।

paribhāṣā. 2. 6: वद्यपरिवर्तण च।
Vedārtha Dīpikā.

Ved. dip. 2. 2; p. 60: भूमिकर्मिन्योरतरा
मायेस्वरात्यायुपमान्यांतरा शास्त्रित्येवस्मंतरः।

Ved. dip. 2. 4; p. 60: उष्ण े।
क्षणिन्द्रादिति ॥

Ved. dip. 1. 1; p. 57: तत्त: समोदेष
क्षणोत्री निधायले ।

Ved. dip. 1. 1; p. 57: छन्दः पप्रेमयेव
ग्रादनात् ।

Ved. dip. 1. 2; p. 58: क्षणः पीडः: क्षण्ययस्तीति निधायले ।

R. Prātis'ākhya.

12. 5: 699: नामायस्यावस्य निपाताः
त्यास्तिनु: पदजातानि शब्दः।

12. 5: 700-701: तदार्न वेमानिबिधानि
तत्त्व तदायात् गेन भावम् त भावः। ॥

12. 8: 707: कियावचननायस्याम्...सच्चानान्यायपक नाम...।

12. 8: 707: उपसग्न विशेषकृत।

12. 6: 702-703: श्रायारात्निन्दुयुपा
पांपरिधिन्यायाधिशुद्धवापि। उपसग्न विशालि
स्थविचिनिन्द्रः: सहेतरययामुू। ॥

12. 8: 707: निपात: पादपुरः।

12. 9: 708: निपातानामयमोदाचिपातनाद
न्यायामूलिते ते तार्कः।

12. 9: 708: निपातानामयमोदाचिपातनाद
न्यायामूलिते ते तार्कः।

1. 17: पदपुष्टिः संहिता।

2. 1: 105: संहिता पदपुष्टिः।
The Nirukta.

1.1: तथायेतानि तथवारि पद्यातानि नामाद्वाते चोपपरिपतात्तात्तात्मानि भवन्ति।

II.1: समसावमहिविपहान्ये अयोवच चन्द्रि शाक्तियानं।

तथा वश्याशि चतुष्ठयं पर्यं नामाद्वायतोपरिपरिपतात्तात्मानि भवन्ति।

Atharva-veda Pratis'akhyā.

1.1: चतुष्ठयं पद्यातानि नामाद्वायतोपरिपरिपतात्तात्मानि सन्यायची युग्म्या प्रतिवधम।

The following verses are cited by the commentator in the beginning of the fourth chapter (see J. A. O. S. vol. 7. p. 591):

समसावमहिविपहान्ये अयोवच चन्द्रि शाक्तियानं।

तथा वश्याशि चतुष्ठयं पर्यं नामाद्वायतोपरिपरिपतात्तात्मानि भवन्ति।

THE VĀJAVRATIS'AKHYĀ.

II.1: अयोवच्यायायासि नाम सत्त्वायाभिः युग्म्ये निपातार्थाय: सवे उपपार्श्वस्तु प्रदयः॥

II.17: प्रारम्भस्यसागरायार्थायायासि विति व अन्नविपपथाय: य उपातुश्चिविविविहारः॥

The Taittirīya Prātis'ākhya.

1.1: आपतातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

सत्त्वायानाः प्रातातातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

VI. 24: प्रारम्भस्यस्यायायायासि नाम सत्त्वायाभिः युग्म्ये उपपार्श्वस्तु प्रदयः॥

The Vaṣṇu Pratishṭakhaṇḍa.

Net. 1.1: आपतातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

Net. 1.1: पूर्वीप्रभुतो ब्रह्मायायानाः॥

Net. 1.2: यदु यदु विराल्यं भवन्ति वामिकयं वामिकयं विकथितं विकथितं विनिकथितं।

The Nirukta.

1.1: तथा निपातातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

The Nirukta.

N. 1.1: अयोवच्यायासि नाम सत्त्वायाभिः युग्म्ये निपातार्थाय: सवे उपपार्श्वस्तु प्रदयः॥

N. 1.1: विकथितं विकथितं विकथितं विनिकथितं।

The Nirukta.

N. 1.1: आपतातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

N. 1.1: पूर्वीप्रभुतो ब्रह्मायायानाः॥

N. 1.2: यदु यदु विराल्यं भवन्ति वामिकयं वामिकयं विकथितं विकथितं विनिकथितं।

The Nirukta.

N. 1.1: आपतातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

N. 1.1: पूर्वीप्रभुतो ब्रह्मायायानाः॥

N. 1.2: यदु यदु विराल्यं भवन्ति वामिकयं वामिकयं विकथितं विकथितं विनिकथितं।

The Nirukta.

N. 1.1: आपतातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

N. 1.1: पूर्वीप्रभुतो ब्रह्मायायानाः॥

N. 1.2: यदु यदु विराल्यं भवन्ति वामिकयं वामिकयं विकथितं विकथितं विनिकथितं।

The Nirukta.

N. 1.1: आपतातोपरिपरिपतात्तात्मानि नामाद्वाते चोपपरिपतात्तात्मानि भवन्ति।

N. 1.1: पूर्वीप्रभुतो ब्रह्मायायानाः॥

N. 1.2: यदु यदु विराल्यं भवन्ति वामिकयं वामिकयं विकथितं विकथितं विनिकथितं।

The Nirukta.
The Nirukta.

N. 1. 4: अथ निपता उदावचवेष्यु निपृत्तम्। अयुयमांश्च परम्परादेशपि पदपूरणः।

N. 1. 1: तेवामेति चतवार उपमांशभवन्ति। इत्येति...नेति...चिदिति...चिन्ति।

N. 1. 5: अगम्य इन्द्रायु हर्विनिह्य महत्या: संप्रदितस्तािकार। स इन्द्र एव परिरेवायाके।

N. 1. 6: न नूतमलि नो भ्र: कलान्द्र यदृक्तम्।
अन्यः चितमभि संचरणायुधायोंत विनयति।

N. 1. 9: पदपूरणादि मिताशेषल्यार्थकः। कमीमित्रिति।

N. 1. 20: तद्व यदवश्चताते मद्वि निपतति नैप-ण्डके तत्।

N. 2. 2: अथ तत्तितसमासोक्तवेष्यु च... प्रविष्टय निर्मूलात। दण्डः गुहसोऽ...दण्ड-महित्विति।

N. 2. 10: देवापियार्थायु: सान्तवुद्य कार्या आता बहुभुतः। स शायन्तः कालियन-भिषेष्यांचे।

The Brhaddevata.

Brh. D. II. 89: उदावचवेष्यु चांभु निपातः। समुदाहतः। कमीमित्रादेशपि च कत्विचायुधायोंत।

Brh. D. II. 91: इव न सिंधु कलायु उपमांशभवन्ति।

Brh. D. IV. 48-50: स तत्तितसमासोक्तवेष्यु च... प्रविष्टय निर्मूलात। सहवितिति चतवारः तद्वितिति चतवाया।

Brh. D. IV. 50-51: न श्रो नाथान्त वाति चेद कलायुधतम। कत्विचायुधायु: विनयमेव विनयति।

Brh. D. II. 90-91: मिताशेषल्यार्थकः। कमीमित्रिति विनेष्यः च तत्तितसार्थकः।

Brh. D. I. 18: मद्वि मद्वि निर्मूलात। तत्तितसार्थकः।

Brh. D. II. 106: प्रविष्टमितिति: कार्यात्स्मार्थममिति।

Brh. D. VII. 155-157: आदिभेष्याद्वद्वारः। कार्यायु: कार्यात्स्मार्थममिति।

VIII. 1: न राज्यामहमधोः। शायायुः।

देवापियार्थायु: निपिदे। तत् शायन्तो राज्ये।

VIII. 2-6: तत्तितसार्थकः। कार्यात्स्मार्थममिति। न वासिध्य परिचयः।

N. 1. 8: तदेवश्चताते मद्वि निपतति नैप-ण्डके तत्।
The Nirukta.

N. 2. 12: पुरोहित: पुर एन्द धर्मितः

N. 2. 17: अहिरयात्रा एवलकिति अथवा

N. 2. 18: उपा कसाव उच्छितेति

N. 2. 23: तत्र सर्वत्रिपत्यस्य नदीविद्युतवच

N. 2. 24: विश्नुमित्र राविण्यः सुदासः धन-वनस्य पुरोहितो बरुवृ...स विंत रागायिता

N. 5. 13: उपेक्षापूर: ...सत्य दिनामित्रशास्त्रोम्यो रेत्तनस्कन्दः

N. 5. 14: सवें देवा: पुकरे लावारस्तः

N. 6. 5: शक्तव शाकिनी गायो जामस्तन्दनं

N. 6. 31: कहलती...पृथिति...सोदन्तकः

N. 7. 1: प्रकाश नेन्द्रिकायः देवतायामास्त्राय-पलिम्बेश्ततुति च्युत्रेस्थः तद्वक्तः स मन्न्यो भवति

N. 7. 3: एवम्बुद्वाच चैविन्द्रभ्रात्रिकैशीयां मञ्च-रष्यां भवति

The Brhaddevata.

N. 5. 13: तयां सप्तमं चतुर्वेदं तत्क्रियात्

N. 5. 14: सवें देवा: पुकरे लावारस्तः

N. 6. 5: शक्तव शाकिनी गायो जामस्तन्दनं

N. 6. 31: कहलती...पृथिति...सोदन्तकः

N. 7. 1: प्रकाश नेन्द्रिकायः देवतायामास्त्राय-
APPENDIX I

THE NIRUKTA.

N. 7. 4: माहाभाषाक्रियनाया एक आर्तमा बहुधा हस्तरै । एकुसाल्मनोनत्ये देवा: प्रवा-
ज्ञानं अवर्णति.

N. 7. 4: आलमेयं रथं ..आलमयुपं ..
आर्तमारूपं देवसा ।

N. 7. 5: तिष्ठ एव देवनातः अभिष्नु बस्नानो वायुसन्नेत्रो वान्तिर्रमस्यानं: सूर्यों दृश्यानः ।

N. 7. 8: अर्थ लोकः प्रातःसवनं बस्तनो गायत्री त्रिग्ललोमो रथचारं साम ये च देवगणः: समाज्यति: प्रवृत्त स्याने । अथासा
कम्य वहनं च हवियामावाहनं च देवनानं: यथा किंविक्षिप्त्रिविनित्यकाममिन्नकन्तु। अथासा
संस्कारिका: देवा इत्यः सोमों बहनं: पञ्चन्य
कऽतवः। आचार्यान्यं इति न इत्यंसंस्कारिकी
दशतीविर विथते। अथाप्रायोपीणं हविनं
तु शेषावः।

N. 7. 10: अन्तरिकश्लेषो शान्तिपन्य सवन
श्रीमयिन्यन्यदसस्मितो मृदुताः । अथासः
कम्य रसाद्यादि इत्यम न था च न [ विन्दु
Shorter recension ] बलक्रितिर्रेवः
कर्मवतव ततः। अथासा
संस्कारिका देवा अभि:
सोमो बहनं: पूणा ब्रह्मप्रतिहर्षसस्यातः
परातः कुलों विशुद्धिः। अथापी मित्रो
श्रणेन संस्कारं पूणा श्रेष्ठ च सोमो श्रविना
[ वायुना Shorter recension ] च पूणा
शात्रेन च पञ्चन्यः।

THE BRhaddevata.

Brh. D. I. 73; 74: तेस्वामालेह सतकरं
यव्युत्तिः प्रकोल्पय तै तेजसाल्मयुपं श्राह-
वोहं चैव यथा गत:।

Brh. IV. 143: आयुधं वाहनं चापि उत्तो
वसेष इत्यते। तमेव तु इत्यं विधातासामा
बहुधा हि सः।

Brh. I. 69: अगत्रिविक्षिप्त्रिविनित्यकाममिन्नकन्तु
ब्रह्मवेचः। सूर्यों दृष्टिपतिय विहियायाना
एवेन देवताः।

Brh. D. I. 115-116: लोकोवर्ये च च आ
प्रातःसवनं दिक्षित्ये चे। वान्तिररश्ती च, च
सोमनादनुस्य किंविन्नतृकाममिन्नकन्तु। गायत्री
चैवाविनाश
सब साम रसाद्यादि

I. 119-120: देवनावनां वेव वहनं हवियां
तथा। कम्य इत्यः च वल्किनविकव विशेषे
परिवर्तते।

I. 117-118: हेदनने च महन्द्रिक सोमेन
वहनन च। वर्जनेनुभुमित्रिव विशुद्धि च 
सेवातः। असेवमेततु गुण्यं च सामायं
वहनन च। देववालवंतस्यों मर्यः: समोनयः-चिन्तः
हि:। असेवसार्थ चतो हविरे हिन्ये।

Brh. D. I. 130-131: कुम्भिल्रुप्ते च पक्तिक
लोकान्तं मध्यम यं:। ऐतेशवायुः
विवाहता।। सवनं मध्यम यं तरतः।। कुलं च
ग्राममन्त्री यथा सामोभुमः बुष्टदः। शक्रीयू
च मह्तीगत नानात तत्साम शाक्तरम्।

II. 6: रसाद्यानु च धार्मिक इत्यम
हि:। सुतुं: प्रसुतुं सवस्य बलस्य
तितिला। कुतः।

II. 2-5: संतुलतादेह पृष्णा च विश्वना
वहनन च। सोमाज्ञानमित्रिवते भ्रह्मसार्तिने
ने च।। बुढ़सार्तिना वेव नान्या वत्ष्णे
परवितः। कालसे सबिदितासार्तिना: उद्वितः
सतुंः।। मित्रेत् अभुरे वेवे वहनन
सतास्तुंः।। श्रेष्ठ: सोमो: पृष्णा च पुष्म: पृष्णा
च बायुना। बायुना एवेन च पञ्चन्यो इत्यं हयमेण चे
कर्ल्लिः।
The Nirukta.

N. 7. 11: असा लोकस्तुतीयसतयो वर्या ज्ञाति सतदशायो बैहं समां समां...चन्द्रमासा वायु नावं संबस्तृतरेणित संख्यं।...सर्वनिर्देशकाव्याको बैलं संगीत सूक्ष्मव्यायं तत्त्वादि। इत्यादि: पञ्चिक्रिणविलोम: शास्त्रों सामेलस्ततरिप्यायतनादि।

Bṛh. D. II. 13: असा तृतीयम सवन्त लोक: सम च रैवतम्। बैहं बैल वर्ण्यं विशिष्यसा रूपस्तुत्त्वादि।

II. 14: शवब्रम्भव य: स्थान: हृदया सासनुपादं य:। छस्तः ज्ञाति नामा नाथात्ति-हमसद्या या:।

II. 15: एतस्यं न विवेचि देवता: संस्तविकायं।

II. 16: चन्द्रमार्गस्व सात्तुं च संकंसरं विद्हु:।

1. 116: गैयती चक्रविशाल यथा सासन स्वंतंस। तांपर्यापि सम च वैराजसास्त्राध वसुभिः सह:।

cf. I. 131.

Bṛh. D. I. 17: देवतानन्द्विज्ञानि मदेशु शरिधानि तु। सूर्यभाषयस्वर्गालि तथा नैवात्तिकानि तु।

Bṛh. D. II. 24: जातो यदपि भूतान्तमणीर्वक्रे च यत। ना ध्वनिनेति वाय रूपसोस्यमिरित स्फरित:।

Bṛh. D. I. 78: निहस्ते विहन्येसे सूक्ष्मच भजते च या। सेव तत्र प्रथान्त साय निपातने या स्हुता।

Bṛh. D. I. 92: यद्वित्ते हि जात: सजातेवद्वीण विद्घते।

II. 30: भूतानि बैहं सजातो जातेविद्घय कथादे। बैहं जातविद्वेष्ठुतं जातोधिवेलि या।

II. 31: विवेचि सर्वभूतीष्ठ यथा जात: पुनः पुनः।

Bṛh. D. I. 102–103: रोहामेयवरोहेण चक्राविवेष्ठात्मकम्। शब्दमैत्रायणाय स्फूर्तस्मि प्रतिपवते। तत आगच्छितु मध्यस्ताने देवता स्वं च महत्तथात्ति देहमेयस्याच्छल्ले स्तोत्रमेव स्ंबोित।

The Brhaddevata.

N. 7. 13: देवता: सुक्षमात्...काश्माज...काव्यस्यात्माजः।

N. 7. 14: अभिः क्षारः। अभ्यः नमस्ति। अभ्यः भग्नु प्रश्नायते। अभ्यः नमस्ति इतः ययः।

N. 7. 18: यथ चूः मधो यथ शृंगारम्र-हयन्दसे अर्थात मधो च रूपात मधो च रूपात यथायति इति।

N. 7. 19: जातवेदा:...जातानि बैहेः। जातानि बैहेः विवेचि।। जाते जाते मधेसे इति या जातविद्वेष्ठा जातविद्वेष्ठा जातविद्वेष्ठा।

N. 7. 23: रोहामेयवरोहेण विवेष्ठात्मकम्। शब्दमैत्रायणाय स्फूरतस्मि प्रतिपवते। तत आगच्छितु मध्यस्ताने देवता स्वं च महत्तथात्ति देहमेयस्याच्छल्ले स्तोत्रमेव स्ंबोित।
The Nirukta.

N. 7. 23: अथापि वैश्वनार्यस्य हार्दकपालो भवति।....अथापि छान्दोस्मिंक सूक्ष्मार्था-बैश्वनार्यस्य भवति।....अथापि देवपालियः सूक्ष्मार्थाबैश्वनार्यस्य भवति।


N. 7. 24: आदिद्वारस्यस्य यदायुतोवाचः पर्यावर्तिते।

N. 8. 1: द्रविणोदा: कस्मात्। धर्म द्रविण-सुचयते। बलं वा द्रविणं...तस्य वाता द्रविणोदा।

N. 8. 2: तत्र द्रविणोदा:। इत्य इत कोड़कः। स वर्णनवर्तकर्तम।......अयोणा-द्रविणोदा: इति शाक्यगृहि:। अयोध्ये-वैव हि सूक्ष्म द्रविणोदा:। प्रवाहः। भवति।

N. 8. 3: अयोध्ये बृहदाय व मघुमानो जायते तसाद्वेदनागार सहस्रस्यु सहसा:। वृह वातसीयो यथाः।

द्रविणोदा द्रविणोदास उच्च्यते। द्रविणो दातारस्य चैव जनयति। श्रीवाण पुजो अथिराज एव इत्यपि निगमो भवति।

N. 8. 5: नाशद्वीलनमतराय:। प्रजाशा नामयेव-यमू।

N. 8. 6: नरारंशो यत्। इति काष्ठक्रयः। नरा अम्बिजाजितः। शंसित। अभिरिता। शाक-पूर्णः। नरः। प्रजायो भवति।

N. 8. 10: नकेदित रात्रिवस्य। अनसं भूतान्यवस्थायेन। अपि वा नजायस्यकणः।

The Brhaddevata.

Brh. D. II. 16-17: केवलित निर्विपर्यस्य सौर्यबारीयः हि।। सौर्यबारीयः हि तस्मातिहु दश्यते।

Brh. D. II. 8-9: अयोध्यार्थनितिः प्रतिषोद्भावानवते।

Brh. D. II. 25: द्रविणं धर्म व वी माहोपयो तस्य वाता द्रविणोदा।

Brh. D. III. 61: तत्माहिरितः दातारस्ते कु व्यापितः।

Brh. D. III. 65: द्रविणोदा द्रविणोदा द्रविणोदा द्रविणोदा द्रविणोदा। अयोध्ये वैव दश्यते।

Brh. D. III. 62: जायते न बृहदाय व मघुमानस्य शाक्यगृहिः। III. 64:। दश्यते सहसी यथाः।

Brh. D. III. 63-64: अयोध्ये द्रविणो अयोध्ये द्रविणो दातारस्ते।

Brh. D. III. 26: अथ वनानं हि भवति।

Brh. D. III. 27: अनन्तरो नाशद्वीलनाय भवति।

Brh. D. II. 28:। वच्चुते वच्चुते हुः।। स्ववन्त्यावध्य देवस्य नरारंशं हि कारयः।

Brh. D. II. 3:। नरारंशो ते शावस्तिर्षते। नरां शासित तेः।

Brh. D. III. 9:। नाशद्वीलनस्य हिंस्मिति।। अपि वायुवस्थायं नमूनैंनिर्देशे भवेत।
The Nirukta.

N. 8. 13: तथा तूनमेहतु हिति नैदः।
सिद्धेष्वाय दैवितिक्षणाष्टतवे वीतकरोति-क्रमः।

N. 8. 14: माध्यमिकसवेशेः वायुआर्ध्व्ये च वश्चाने समाप्तितीतिविद्यकृ।

N. 8. 22: तत्तत्ताँत्येकःतत्तशास्कुसः।
तेषां वासिष्ठानां बालदेव गार्तिमोक्ष्यन्ति नारायणसब्विन्ति।
सम्पूर्णतिम दैशीतमेव प्रेषिकमित्युपविन्ति।
अतोज्ज्वलिन्त तनूतपालित।

N. 9. 23: सुदृढ़ो भार्येऽः कठिनिः।
चुपंच च नुक्षा संभास्वयं यत् भविष्यके तिगाय।

N. 9. 40: द्वारकीरी।
सुनो यागु। चु एवः रिसे।
सीर आदिकं सरंगन।

N. 10. 5: ददाधीतहस्तद्व्येः संतमिति कालकमृ।
नदरसीतहस्तद्व्येः संतमिति हारिद्रिविकमृ।

N. 10. 8: इस्य इह द्वारा द्वाय।

N. 10. 10: पणिजयसन्तपेषायतनियात्यत्स तत्परिविषात्यर्थैवति जन्य:।
परं सतिया जन्धि वा जन्धिणाति वा
प्राजेतित्वा वा रसानाम्।

N. 10. 12: ब्राह्मणसतियात्यन्त्र: पाता।

N. 10. 27: तत्तथ: तीर्थं तत्तरिक्षे स्वियति।
तूनमयं रस्ताः स्वेतोऽर्थेः।

N. 10. 42: देवतानाममपेषायम्यकान्तानि।
सूक्ष्मशिष्ठ तहिनष्ठी।

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Brh. D. III. 16: भविष्यस्वश्चेष्वाय दूनमेहतु एव व।
कर्मवत्ताणि वैति।

Brh. D. III. 25: तथा धर्मविकारं च
गोस्ति माध्यमिके गाय।

Brh. D. II. 154-157: अत्रेय भ्रमिकुसूक्ष्मता।
तेषां प्रेयांसु वर्ष बीतिष्यता।
जगां।

Brh. D. VIII. 12: आज्जाबेन भायोस्व दाऽसनां सु।
अन्यथासम गृहक्षा ऐनन्त एव वर्षणे।

Brh. D. V. 8: वायुः स्म: सुवः एवतः सीरः।
अवधारीरो वायुसूक्ष्ममन्तित।
अवधारीरो वायुः
इह त्ये मेने सूये तो मनोधे शक्तमृ।

Brh. D. II. 34: अरोपीदत्तिश्रे यदि-हृदिद ददाहनामृ।
नरमोषिक्षिणेन हत
हयंसंस्कृतुत:।

Brh. D. II. 36: इस्य द्वायति नदिके
सहिः सति: वायोऽस्वम्ये।
रोणेन सहात दून-लोक्युपयोदित्तू।

Brh. D. II. 37-38: विद्यायाम प्राजेश्वरोके
रोणामब्रजेन गाय।
कालदीरोइविश्वाः तेन परीक्षाहुः।
तत्परिविषात्यर्थ इश नरकाश्चन्या
जन्धितस्व यत्त।
परो सतिया जन्धित्वा यद्दानेय-लाभमेव जः।

Brh. D. II. 40: पातार ब्राह्मणसेन बौन-होन:।
सुवस्मिः।

Brh. D. II. 58: सूक्ष्मविरोधे स्वियति
ब्रह्म तूनमस्य भवासि।
...तत्सति तोवस्मुक्तान।

Brh. D. I. 17: देवतानाममपेषायम्यकान्तानि।
सूक्ष्मशिष्ठ तहिनष्ठी।
सूक्ष्मशिष्ठ घोषित।
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N. 10. 44: गोपि: स त्रयो ह्राशंसीयसं तत्त्विसाधार्।

N. 11. 5: चन्द्रमधायन्दृष्ठि। चन्द्रो माता चार्दै मानसेषोति वा।

N. 11. 6: त्रयुभूमार्यदृष्ठि। सतो सृष्टं च्याभवती वा।

N. 11. 16: कुमुक्षिता राज इति सुधनन्त्व
आधिरसख त्रय। पुता बच्चो।

N. 12. 1: तत् काव्यानी। धावाधृविवाविष्करे।
भष्योदाविष्करे। सूर्यानंदमसाविष्करे।

N. 12. 14: सूर्यं। सतेवं सुतेवं स्वयंते- वाः।

N. 12. 16: अथ चद्दमियों पुञ्यति तत्पूर्वा म्वाति।

N. 12. 18: अथ यद्यिष्ठों भवति तद्राणा- भवति। विष्णुवैष्णवों यथा वैष्णवों।

N. 12. 25: केसी कैररा रक्तमयैल सभानम्बति।
काशाना। प्रकाशान।

N. 12. 27: अथ राक्षसिस्मितप्रकाश्चति तदराणकर्तम्भति हुयापरम्पण।

N. 12. 40: यत्तत्तिसिद्धुत्यं तदश्रेष्ठिस्य युग्यते।

THE BRhadDEVATA.

Bṛh. D. V. 166: गोपि: स त्रयो ह्राशंसीयसं तत्त्विसाधार्।

Bṛh. D. VII. 129 (B): वार हृदिति वा वार्षिकभाङ्गी व्रन्तुत।

Bṛh. D. II. 60: ययु प्रकण्यवेषे भोजेन महान स्वरूप। तेन स्त्रयुभूमि सतो स्वयंते स्वयं बिऱि स्वयम्।

Bṛh. D. III. 83: सुधनन्त्व आहिरसखान्तुरा ब्रह्म। कुमुक्षिता च भाज विष्णुस्वतं तेषां ब्रह्म।

Bṛh. D. VII. 126: सूर्यानंदमसी तौ हो ग्रामानी। च तौ नृत्य। अहोगारी। च तावेव त्रात तावेव रोदी।

Bṛh. D. VII. 128 (B): सूर्यं: सरति भूतेपु स्व वीरयति ताति वा।

Bṛh. D. II. 63: पुद्येन। क्षेति भोजयति गृहर्वृ रसिष्ट्यग्नाः।

Bṛh. D. II. 69: क्ष्याति वीरयति चित्तवैष्णवसिमसम। विष्णुसृष्टेव सृष्टी स्वभवति ताति वर्तमानस्थ त्व।

Bṛh. D. II. 65: क्ष्याना सार्यं प्रघमयति भूतर्मालमयोख्य। प्रकाश च चन। क्षर्वेने चेने केषी विषु।

Bṛh. D. II. 67: षुष्रेष्टि कपिलो भूतवा यथार्थविष्कर्तव। षुष्राकारस्याते तेन विक्रम सविभूतिनं उत्तरं। रशिमति। कृष्णष्टिति दूषया वर्षेन एव स।

Bṛh. D. II. 133: पार्व वा सदि वार्षिक- स्वात्रं वा सृष्टेव। वैशेषिकबं बनस्रवी वर्षिनिश्चिन्तम।
The Nirukta.

1. 13: अथनादयुत्वश्रीकृतः।
1. 18: स्वायुंकितः। अथेऽक्षः।
1. 20: नीमो विम्भशांता। सीम्योपकृतसंस्करेत्तात्।
2. 2: तत्रापेयते स्वयंनिखयतो भवति। तत्वेतैः
   दृष्टितः। प्राप्तः। प्राप्तः। विनायकमिति।
2. 5: गौरितिक प्रेमिक्या नामधेयम्। यद्यदूरे गता
   भवति। यात्रायें भूतानि गम्यन्ति।

The Arthasastra of Kautilya.

II. 10: 28, p. 72: वर्णसंहार: पदम्।
II. 10: 28, p. 72: अतर्कितं नामाभ्रातोतपनिचितत्वम्।
II. 10: 28, p. 72: अतर्कितं नामाभ्रातोतपनिचितत्वम्।
II. 10: 28, p. 72: अतर्कितं नामाभ्रातोतपनिचितत्वम्।
II. 10: 28, p. 72: अतर्कितं नामाभ्रातोतपनिचितत्वम्।

The Unadi Sutras.

II 50: इद्धिन्याविवचनः।
II. 150: नात्र विवर्णसंस्कारण च।
II. 4: कुप्फुकिष्टिकान्त्वं क्रमः।
II. 147: सिया: पुनः।
II. 147: सिया: पुनः।
II. 147: सिया: पुनः।
II. 29: प्राया संस्कारण सोपः।
III. 111: पुष्पिरविन्यासा विन्दु।
II. 67: गमेनः।
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2. 6: इत्यदि प्रथमनादः।
2.18: साति: कसात्...रत्नाविस्माद। दानक्रमणः।

2. 27: अक्ष: कसात। अथूर्तेच्यानम्।
3. 5: समुद्र लोम। दसि चिन्ति: भवति।
3. 10: तत्त्व:... ताड़यतिति नमः।
3. 21: उक्त: स्त्रयात्स्तप्रपणरक्रमः।
4. 10: दक्षिण:... दक्षणाद्वा।
4. 17: रामचंद्रति धनानाम। राजेश्वरक्रमः।
7. 24: द्वापारादित्यनामः। जितं: सिद्धिक्रमः।

8. 2: कलं वा द्रविणं यदेनेराभिद्रविनति।
9. 27: आप आपोऽसे।
10. 5: श्रो... रोदःतेर्वी।
10. 4: इत्यदिर्घेनेन्द्री।
11. 30: राजा राजेश्वरक्रमः।

The Nirukta.

1. 1: अपि वाहननादेव हँसः।

लघुनेनिरुपि चतवारि पद्मानाति नामावयाते
घोषपर्यंपरातः पाश्रितवाच तातीषानि भवति।

भावधानानामावयातम्।
सर्वधानानाति नामानि।

III. 66: शस्त्रिकण्ठरुपिभ्यः चिन्त...।
IV. 67: रात्रिदिन्यः चिन्तृ।

I. 151: अष्टुपुर्वलितक्रियासितविशिष्यः क्रतः।
V. 28: दसि भवयोक्त्वम्।
I. 100: ताहेशिंकुक्मः।
IV. 165: स्त्रयात्स्तप्रपणरक्रमः।
III. 160: लक्षेश्वरद्वा।
II. 66: रत्नादेः।
III. 89: असिद्धिभिभ्यः कः।

II. 50: दक्षिणाभिमिनयः।
II. 58: आपोऽसे हिन्दुः।
II. 22: रोदःतेर्वी।
I. 13: उन्देशिबदे।
III. 40: दक्षिणाभिनितिभिभ्यः कः।

The Mahābhāṣya of Patanjali.

Vol. III. p. 274: आहव चूचो यथाचारः।

1. 1. 1. Vol. I. p. 3: चतवारि शस्त्रारि पद्मानाति नामावयातोपसामितानातः।

चतवारि वाक्यरितिति पदानि चतवारि पद्मानाति नामावयातोपसामितानातः।

V. 3. 2. Vol. II. p. 418: क्रियाप्राप्तः नामावयातं भवति...द्वापाराध्यान्यां नाम।

* Cf. Annals of the Bhandarkar Institute, vol. IV. part 2. pp. 119-120. The passage in the Annals is full of inaccuracies. The reference on p. 119 to Upādi I. 156; I. 158; II. 235 is wrong; the correct reference being I. 150; I. 147; II. 67 respectively. The quotation of the sūtras is wrong on the same page: अष्टुपुर्वि etc. should read अष्टुपुर्वि. On p. 120. रात्रिदिन्यः चिन्तू IV. 67 should read रात्रिदिन्यः. The passages of the Nirukta are also inaccurately quoted: On p. 119 the derivation of दक्षिणी is quoted as दक्षिणीलेख्दशानाथाः. But the passage in the Nirukta 4.10. is the following: दक्षिणीलेख्दशानाथाः लक्षणाः. The reference of this passage is wrongly given as 4. 9. On p. 120 रात्रि: रात्रेश्वरक्रमः (sic.) should read रात्रि: कसात...रत्नाविस्माद। दानक्रमणः। (N. 2. 18). Similarly N. 3. 5. इत्यदि दक्षिणिति भवति (sic.) should read इत्यदि लोम। दसि चिन्ति: भवति।
1. 2: भावविकार भवन्तीति वाय्यवाणि:।
    जायते एव विपरितमात्रेव वर्षेत्व्यथियो विनयतीति।

1. 3: न निर्वेदा ० तर्क अर्थातिरिहरिति शाक्यायिक:।
    जायते एव विपरितमात्रेव वर्षेत्व्यथियो विनयतीति।
1. 3. 1 Vol. I. p. 256: कियाविशेषक उपस्थि।
    2. 1. 1 Vol. I. p. 365: उपस्थि शुद्धस्य इत्यदृशेभो विद्यवाचार्यी।
    जायते एव विपरितमात्रेव वर्षेत्व्यथियो विनयतीति।

अनि द्व्य इस्मेरित:। निदर द्व्य इस्मेरित:।

अधि इस्मेरित:।

1. 4: आज्ञाय आज्ञाय प्राहयति।

1. 6: अधिकारः वधि। दुरेऽत्वो नामस्येः।

5. 3. 1 Vol. II. p. 407: अन्यस्यात्मकः। श्रद्धाणवेश्य:। etc.
The Nirukta.

1. 7: संहेतेद्विन्धमेन: \n
1. 9: अक्षि चारे: \नवटूरकान्यः नगिनाः नामांकनमान्यो न विचारे। 

1. 12: तत्र नामान्यायवाचतानातीति शाक्तायनो नैराचारसमर्थ 

1. 15: अथापीदमन्तेन मनोष्ठध्यात्मा न विचारे। 

1. 17: परः सशिक्षः संहिता। 

1. 18: यदृच्छितामिन्तां निगदेन्तव शब्दव अनमानिव शुद्धेकथा न तु ज्ञातित कहिनिव। 

1. 19: उत्त लकः परस्पर...उत्ताती दुःखास। 

अत्येकः परस्पर पर्यति वाचमिन् च शुभ्र शुभ्रांक्तामतिवन्द्रासङ्गमाहार्थम्। अत्येकः ततः विस्मितः इति समासाम विद्युते। जायेकः परस् कामासान दुःखासं कुतुकास्तु दुःखासः: 

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6. 1. 1. Vol. III. p. 16: संहितापरिप:। 

5. 1. 2. Vol. II. p. 356: सर्वे श्रवण सच्चता इति। द्वन्द्वस्तिक्षमणे दक्षिणा। 

Cf. 3. 2. 2. Vol. II. p. 119: अद्वैतेनेवः। 

Vol. III. p. 408: अक्षिततिः तत्सुख्यते। 

3. 3. 1. Vol. II. p. 138: नाम व भावजनां निरेक्षे। नाम खलपि भावजम। 

IU-MANU: । व्याकरणेण शक्तसः च तोहथम। बैतारकरणाः च शाक्तायज बाह धारुवः नामेति। 

1. 1. 9. Vol. I. p. 175: अद्वैतार्थस्व। इह व्याकरणेन चार्यसाधयमव।। 


2. 1. 1. Vol. I. p. 363: बहुऽ हि शास्त्रे बेयाम्याः न विचारवते। जम्बरी दुर्यस्के दु। 

1. 4. 4. Vol. I. p. 354: परः सशिक्षः संहिता। 

8. 3. 1. Vol. III. p. 430: परः सशिक्षः संहिता इत्युत्त्यते। 

1. 1. 1. Vol. I. p. 2: यदृच्छितामिन्तां निगदेन्तव शब्दव अनमानिव शुद्धेकथा न तत्वातित कहिनिव।। 

1. 1. 1. Vol I. p. 4: उत्त लकः परस्पर...उत्ताती दुःखास। 

अपि खलकेः परस्पर न पर्यति वाचमुः। अपि खलकेः शुभ्रांपि न शुभ्रांपि लेनाः। 

अवीदासङ्गमाहार्थम्। उत्तो तस्सैं ततः विस्मितः। ततुऽ विद्युते। जायेकः परस् 

उत्ताती दुःखास।। जायेकः परस् कामासान दुःखास। समासान विद्युतु एवं बायार्विंदे यस्माते।
THE NIRMUKTA.

2. 1: अधापयायानविजयों भवति जम्मुरायुक्तिः

2. 2: शरावंगितिरक्षणे | कम्भोजेष्वे भायते

2. 18: रात्रेयो वाहनकरमेष:।

2. 21: मेघतीति सत:।...उपरता आप दीता

3. 1: अपलम क्षतात।।नानेन पत्तीति व।।

3. 9: धनं क्षतात।।निरीति सतः।।

3. 16: आदिलोकज्ञ जार उच्छते। रात्रेयांतः

3. 18: सिंहं: सहनान्।।हिंसेवयो व्यादृ विपरी-तास।।

3. 21: ख्रियं: व्यायते:।

4. 9: तितउ परिपर्वन्म भवति ततु कहानामवर्णितमिति वा।।

4. 10: सकुमिव...वाचि।।सकुमिव परिपर्वन्म

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6. 1. 1. Vol. III. p. 17: उपाधलोप-शालकाशा:।।जम्मुर:।।अम्मु:।।

1. 1. 2. Vol. I. p. 31: कृतेनकुः।।कस्ते:।।सिक्तः।।हिसेः।।सिंह:।

1. 1. 1. Vol. I. p. 9: शरावंगितिरक्षणे।।कम्भोजेष्वे भायते।।विकार एन-महायो भायते।।शरावंगितिरक्षणे।।

Vol. III. p. 36: रात्रेयो वाहनकरमेष:।

Vol. III. p. 16: मेघसेष्वे।।मेघमुक्ति।।अपो दुराति।

5. 1. 2. Vol. II. p. 356: पुश्च अप-लिपिलम्पतनादपदयम्।

5. 1. 2. Vol. II. p. 356: भन्निति।।निरीतिश्चेष्वेनम्।

3. 3. 1. Vol. II. p. 146: जरवन्तीति

3. 1. 6. Vol. II. p. 87: हिसेः।।सिंह:।

1. 2. 3. Vol. I. pp. 245-6: न्दु न लोकेनपि व्यायतेरेक्षी।।व्यायतन्यो गम्भ

I. 1. 1. p. 4: तितउ परिपर्वन्म भवति

1. 1. 1. p. 4: सकुमिव...वाचि।।सकुमिव

VOL. III. p. 24: तत्वमात्र एव बधाद।

I. 1. 1. p. 4: सकुमिव...वाचि।।सकुमिव

1. 1. 1. p. 4: सकुमिव...वाचि।।सकुमिव
APPENDIX I

THE NIRMUKTA.

1. 15: अयापि विनिर्दिष्टपदार्थ भवन्ति।
1. 15: अयापि विनिर्दिष्टपदार्थ भवन्ति।
1. 16: अर्थवत: शब्दसामान्यात।

1. 16: यथे एतत्मृत्तवाचो....लौकिकेऽन्तः।
1. 16: उनितानुवादः स भवति।
1. 16: यथे एततिप्रतिशिष्टार्थि....लौकिकेऽन्तः।
1. 16: यथे एतदविस्तार्थि....

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1. 2. 36: अर्थावत्रयप्रदेशपादः।
1. 2. 38: अविद्वात।
1. 2. 40: अविद्वात पादः।
1. 3. 30: अविद्वात पादः।
1. 2. 44: अविद्वात पादः।

1. 2. 41: गुणाध्येँ पुनः: श्रुति।
1. 2. 45: संप्रेये कः-गःपादः संस्कारलयः।
1. 2. 47: गुणाध्येतः: खाति।
1. 2. 49: सतः: परमविज्ञानाम्।

SARVADARSA'NASAMGRAHA.

The PĀṇINIDARSA'ANA.

p. 140. नधु नामालक्यांत्रमेऽदन पद्द्विविध्यप्रतीतिः: कथं चातुर्विब्युक्तिमितिः चेतये व प्रकारः चातुर्विब्युः प्रशिद्धवातः। तदवः प्रक्षरिते।

1. 1: तथाग्येतानि चतारि पद्गजातानि नामालक्यांत्रेऽन्त्यार्थे चोप्यर्न्यपनिषताथ तानिमानि भवति।

1. 1: तथाग्येतानि चतारि पद्गजातानि नामालक्यांत्रेऽन्त्यार्थे चोप्यर्न्यपनिषताथ तानिमानि भवति।

p. 144. भावयानो धारुरितः: कियावयो धारुरितः।

1. 1: गौर्येऽ पुश्यो हस्तीति।

p. 135. गौर्येऽ पुश्यो हस्ती शुक्तिविस्तारः।

1. 3: नामालक्यांत्रेऽन्त्यार्थे कर्मोपसंयोगावतः भवति।

p. 140: कर्मंप्रवचनीयास्तु कियाविरोधोपजनित-संवेद्यक्षेत्रस्तु वे व प्रत्यक्षविच्यो-नन्दद्रार्यः कियाविरोधोन्यात्तुपसंग्रेत्वान्त-भवन्ति।

Note.—The references are to the pages of Sarvadars'anasamgraha edited in Bib. Ind. published at Calcutta in 1858. The system of Pāṇini is discussed in the 13th section of the Sarvadars'a. pp. 135-147 in this edition.
Additions.

P. 4. line 9:-Devarāja says that Mādhava does not read श्रवः but श्रवः and श्रापः as synonyms of water. श्रवः occurs in the Veda as a synonym of water, but as श्रवः is used in the spoken language (bhāṣā) in the sense of water, the adoption of श्रवः is not quite appropriate. श्रापः is extremely obscure. It has never been used as a synonym of water by ancient teachers. It may however be explained in the following way:-श्वरश्वनेनेतः श्वापः...हस्ते श्वरकामादाय

P. 9. 1. 11:-For या as a synonym of बल cf. S'B. 9. 4. 4. 3. p. 738: बल वै श्रापः।

P. 10. 1. 8:-उच्चा-ह्व्वः are quoted as synonyms of cow by S'abara in his commentary on the Purvamāṁśā. on X. 4. 32. p. 492. ( Jivananda's edition. )

P. 11. 1. 2:-Satyavratasāmas'rami attributes the reading भद्दिति to Devarāja (see p. 236. Bib. Ind. edition.). This is incorrect for Devarāja really reads भद्दिति see p. 240. op. cit.

P. 25. 1. 1:-All the accented Mss. and printed editions of the Nighaṇṭu put the udātta accent on the ya of स्युर्येष्वति which occurs in RV. IX. 3. 5 and does not bear any udātta. द्वारम् occurs in RV. VIII. 101. 2 also without the udātta. स्युर्येष्वति is found in RV. X. 37. 3 and is accented on the syllable ya because it occurs in a subordinate clause.

P. 26. 1. 1:-श्वानसीत्य श्वानसीत्य bears a double accent in the Nighaṇṭu. As an example of devatā-dvandva compound it should have a double accent. It occurs once only in RV. IV. 57. 5 and is accented on the first syllable only श्वानसीत्य although it is clear that it is a devatā-dvandva compound. The form श्वानसीत्य occurs in RV. IV. 57. 8. and is also accented on the first syllable only.

P. 27. 1. 8:-With Yāska's definition of a noun and a verb, cf. Bhartṛhari, Vākyapadīya.

2. 346: कियाधाराश्चायात् नास्त्रां सत्वप्रदानता।

P. 28. 1. 1-2:-The passage पूर्वपरीमृतं...पूर्वपरीमृतं is quoted by S'abara in his commentary on the Purvamāṁśā 1. 1. 5. p. 15, with the remark: शाक्काराः अपेक्षामार्गः।
P. 29 l. 1:-cf. Bhartrhari, Vākyapadiya, 2. 347:  
बायबष्म बुद्ध नियन्त्रणम९ च लोकिकसू।  
द्रव्या च बुद्ध नातीति वायुक्षेत्रमुनरयण।  

P. 30. l. 13:-आचार्यां माधविति is quoted by Kṣirasvāmin in his  
Amaratīkā, p. 114. 7.  

cf. Vā-  
द्रव्या बलोयपाठित् आस्यवन्तः ह्यद्रस्मनः ।  
समविन्तिता महवल्लानाचायणः प्रचक्ष्यते ।  
स्वयमार्गते यस्मादामार्ग स्वाययवपि ।  
आचन्तिति च शाश्वाभाणूः यमः: सत्यमेवेतः।  

Cf. Āpastam. Dh. Sū. 14:-यस्मादवर्णान्विनीति स भाचार्यः।  
cf. S'abarā on 1. 3. 13: आचार्येऽैव वदेस्रूमयते। आचिनोब्रह्म बुद्धम्।  

l. 14: cf. Pāṇini, 8. 2. 101: चिद्विति जोपसालः...।  

P. 40. l. 18-19:-The two lines are quoted by Kumārila Bhaṭṭa in  
his commentary Tantravārtika p. 213, reading अष्टित्रं for गृहीतम्।  

P. 41. l. 5-6:-Cf. Vis'varūpācārya in the Bālakrīḍā p. 33:  
अज्जेकस्य सागर स्वीयमामायमैष्यति। जायेछ तजसे उस्ती कामयमान सवसा ज्ञेकालेश्विति।  

l. 15:-देवतास्यमेव is a variant for देवतास्यासे।  

P. 42. l. 4:-Cf. S'abarā, 8. 2. 53. vol. 2. p. 252: अवि च पृथाते:  
पर्य्यश्च। पृथातिज्ञ द्वाने प्रसिद्धः।  

P. 44. l. 4:-अप्यक्षरवणंसामायमालिपिद्रूयात् is quoted by Kumārila  
Bhaṭṭa in the Tantravārtika p. 214.  

l. 10:-तत्त्वा यायि is a fragment of RV. I. 24. 11.  

P. 45. l. 3:-Quoted by Kumārila Bhaṭṭa op. cit. p. 146:  
तथा चोक्स। शब्दतिपिन्तकिं। क्रमबोधिश्चेष्ठ दश।  

l. 9:-अत्रूरस्तः द्वितेस्मिति looks like a quotation.  

P. 48. l. 23:-Roth reads ध्वेषनः for ध्वेसनः।  

P. 50. l. 10:-Cf. Mahābhārata, Ādiparvan, (Kumbhakoṇa  
ed.) 63. 49:  

संयं करार्यां स्त्रयोति जीयणं स सुखस्वते।  
पुनुष्ठवं च भविति तस्मात संयं निस्वत।  

In तनोऽस्विति, तनो तनो can be either in the vocative or in the  
genitive. If in the former, the reading should be तनो बस्विति, if  
the latter, it should read तनोरस्विति. The case is undoubtedly  
vocative.
P. 51. l. 14:-The quotation is found in KS. 21. 2, Vol. II. p. 39; Cf. MS. 3. 3. 1, Vol. III. p. 32.

P. 52. l. 15:-इन्द्रजन: I Cf. Nāradas'īkāvīvarṇam. i. 4:


P. 57. footnote 4:-Add, N. X. 31.

P. 58. l. 4:-Following the method of the Samhitā text, शुचमेष्ठी should be read शुचमेष्ठी।

P. 60. l. 18:-Roth reads अनुयोगः। Accent is wrong.

P. 60. footnote 11:-The quotation is from KS. XXVII. 9. Vol. II. p. 149.

P. 61. l. 18 as well as footnote 14:-The quotation is attributed to the S'ruti of the Bhāllavis by Vis'varūpācārya in his commentary, the Bālakṛīḍā on Yājñavalkyasṛṃti p. 61.

P. 63. l. 2:-Cf. S'aṅkara on the Vedānta Sūtra 1. 4. 12: कैन्त्रु देवः पितारो गात्ररं असुरारं रक्षात्ति च पञ्ज पञ्जजना व्यास्याताः। अन्येऽश्च द्वारो वर्णो नियाद्यवस्य: परिनिद्दीता।

l. 6:-बाहू is a variant for बाहु।

P. 65. l. 19:-तस्सव इत्यः: शुच्य जयोऽनेति looks like a quotation.

P. 69. l. 1:-The Mss. which mark accent on the quotation have changed the accent. The correct accent should be श्राहणवद्वू सुचनवदव।

P. 76. l. 11:-Roth reads एण्न for अणेन।

P. 79. l. 17:-आदिसमाध्यो निसङ्ग इति seems to be a quotation.

P. 85. l. 18:-The quotation is identical with MS. IV. 13. 10.

P. 95. l. 9:-The quotation is found in MS. I. 10. 14; KS. XXXVI. 8

P. 96. l. 16:-For the quotation, see Āp. S'raut. Sū. XII. 19. 6.

Footnote 16-add, RVKH. XVII. 7.

P. 99. l. 5:-Roth reads तत्त्वद्ववच्यव for शब्दद्ववच्य।


P. 100. footnote 12:- Durga's quotation is identical with KS. IX. 4; MS. I. 10. 2, except the last line, which reads in the KS as follows:—तदेक्ष्यापि धर्मत्वयेनदद्वायवामहे। सन्ह। The same is given in the MS. as follows:—तदेक्ष्यापि चैवति तदेक्ष्यापि धर्मिणि। त्यस समस्याः हसो स्वरजनसमि।

P. 120. l. 15:- Śivadatta reads उह for उह. It is evidently a mistake.

P. 121. l. 8:- All the Mss. and printed editions read आस्क्रण. There is no evidence therefore to question the genuineness of आस्क्रण but as it qualifies स्रण, it should have been आस्क्रण: for स्रण is used in the masculine gender only and never in the neuter. Should this be taken as evidence in support of स्रण being also used in the neuter or a slip on the part of Yāska?

P. 136. l. 19:- Śivadatta adds च after आपृभाषिः।

P. 141. l. 18:- जातेप्दस्य is a variant.

P. 150. l. 8:- The text reads याचनिः. The root याच is used in the Ātmanepada in classical Sanskrit. Probably a fine distinction is made in this passage i.e. the solicitation is not meant for one's self but for others, hence the parasmaipada is used.

P. 168. l. 3:- धामानि ब्राह्मणि is not correct. It should be either (1) धामानि त्रीणि or (2) धामाननयम्. In my opinion, the text is corrupt.

P. 178. l. 20:- Some critics think that the correct reading should be जाः and not अजाः. This view is erroneous. It is clear, these critics have not understood the passage. The word जाः is used in the sense of tautology. Some scholars are of opinion that the recurrence of an identical expression in a stanza is tautology. Others think that the recurrence of the same expression in a verse (पदा) is tautology. Another school of thought holds that if there is even a very slight difference (in the expression), it is the negation of tautology. वथा कथा च विद्येऽआः सवतील्परस्। It is clear therefore that अजाः and not जाः is the correct reading.

P. 181. l. 14:- Śivadatta reads सरस्वत् without any justification.
P. 186. l. 3-4: -जरायु is used in the masculine gender in the third but in the neuter gender in the fourth line. (जरायु जरया etc.) The word can be used in both genders but it does not look consistent to use the same word in two different genders in practically the same sentence.

P. 193. l. 14: -S'ivadatta reads स्वषिः: although the same word in Durga’s commentary in the same edition is printed as स्वषिः. I think, S'ivadatta confounds the Vedic word स्वषिः with the classical स्वषिः.

P. 194. l. 4: -S'ivadatta reads इति after उदयवे.

P. 204. l. 13 and 16: -S'ivadatta reads स्वास्तिकमिदं and स्वादृभिमिदं.

P. 206. l. 6: -S'ivadatta reads अनुजमो while Durga seems to favour अनुजमो.

P. 216. l. 7: S'ivadatta adds च after धारविता.

P. 225. l. 16: -The reading of the text is इक्ष्मतमिति. I suggest इक्ष्मत इति.

P. 227. l. 1: -S'ivadatta reads अक्षयो which is wrong. It should have been अक्षयो.

P. 230. l. 4: -S'ivadatta reads अनं पानमि.

P. 231. l. 5: -All Mss. read मशो which does not give any sense. I suggest मशो.

P. 231. l. 14: -The reading of the text is प्रतिपच्यते but as the subject is वे I suggest प्रतिपच्यन्ते.
## Corrections.

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N. B.—It is a matter of regret that a good many misprints have remained notwithstanding the pains taken to insure accuracy. During the summer vacations I was absent from Lahore for a considerable period. The task of correcting proofs had to be entrusted to some other hand in my absence as the proofs were likely to be lost or would have been very much delayed, had they been sent to me to Cashmere or other distant hills from Bombay. Even as it is, it has taken about six years to print the text of Nirukia. If no arrangement had been made for summer vacations, the period of six years would have been considerably prolonged. I do not say this to throw blame on any particular person. The final responsibility is wholly mine. However I think that most of the misprints are such as can be easily corrected by the reader himself.
THE NIGHAṆTU
AND
THE NIRUKTA
THE OLDEST INDIAN TREATISE
ON ETYMOLOGY, PHILOLOGY, AND SEMANTICS
CRITICALLY EDITED FROM ORIGINAL MANUSCRIPTS AND
TRANSLATED FOR THE FIRST TIME INTO ENGLISH, WITH
INTRODUCTION, EXEGETICAL AND CRITICAL NOTES,
THREE INDEXES AND EIGHT APPENDICES

BY

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LATE PROFESSOR OF SANSKRIT AT THE UNIVERSITY OF THE PANJAB, LAHORE

INTRODUCTION, ENGLISH TRANSLATION AND NOTES

MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA.
TO

PROFESSOR A. A. MACDONELL

AS A HUMBLE MARK

OF RESPECT
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( Introduction )

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II. INTRODUCTION TO THE NIRUKTA  

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WHEN I first came to Oxford in the autumn of 1916, I undertook, on the suggestion of Professor A. A. Macdonell, to collate the hitherto unutilized Nirukta Manuscripts, contained in the Max Müller Memorial and the Chandra Shum Shere Collections, and to see if some new light could be thrown on the text of the Nirukta. A careful examination of the materials at my disposal has led me to the conclusion that the text of the Nirukta has been gradually expanded by the addition of short passages, chiefly in the etymological explanations which easily lent themselves to such interpolations. At present the history of this gradual expansion can be traced only down to the thirteenth century A.D. There is a lack of reliable evidence going further. But I have reasons to suspect that even up to the thirteenth century, the text of the Nirukta has not been handed down with a uniform and unbroken tradition. A few remarks of Durga scattered here and there in his commentary open up the possibility that the interpolators were already busy with their nefarious work. There is no doubt that the text had already been tampered with. Thus one should be cautious in making Yāska responsible for many passages, and the numerous absurd derivations contained therein, now commonly attributed to him. All such passages have been pointed out in my edition of the text, which sets forth as clearly as possible the history of the gradual expansion by means of square brackets and foot-notes.

I have also produced, for the first time, a complete English translation of the whole of the Nirukta. I have added numerous exegetical and critical notes with a view to extract as much information as possible from Yāska. And in order to make my work further useful, I have also prepared the following Indexes and Appendices: (1) An Index to the words of the Nighaṅṭu with meanings; (2) An Index to the words of the Quoted Passages occurring in the Nirukta with meanings; (3) an Index...
Verborum to the *Nirukta* minus the Quoted Passages with meanings; (4) An alphabetical list of the Quotations occurring in the *Nirukta*; (5) An alphabetical list of the Untraced Quotations occurring in the *Nirukta*; (6) A list of Vedic Quotations arranged in the order of the *Samhítās*; (7) A list of the Authorities mentioned by Yāska; (8) A list of Stories related by Yāska; (9) The Relation of the *Nirukta* to other texts, i.e. a collection of parallel passages from the *Brāhmaṇas, Prātiśākhya, Mahābhāṣya,* &c.; (10) An alphabetical list of the etymologies to be found in the *Nirukta*; (11) A list of the *Nirukta* passages quoted by Sāyana. The whole work being embodied in the form of a dissertation was presented to, and accepted by, the University of Oxford, for the degree of Doctor of Philosophy. Notwithstanding the Statt. Tit. VI, Sec. v, §5. (8), which requires an Advanced Student to publish his thesis *in extenso* before supplicating for the said degree, the Committee for Advanced Studies very kindly permitted me—taking into consideration the very high cost of printing at present—to publish the Introduction alone. I think I need make no apology for bringing out this part only at present, in the hope that the rest will follow in course of time.

If my labours have borne any fruit, it is simply due to the guidance which I have received in the course of my work, and which it is my very pleasant duty to acknowledge.

I owe a great debt of gratitude to Professor A. A. Macdonell. The inception of this study is, as I have already mentioned, due to his suggestion. The whole work was done under his supervision. His guidance and encouragement have been of invaluable help to me. And through his recommendation the Administrators to the Max Müller Memorial Fund have voted a sum of £50 for the publication of my dissertation—my thanks to them for this generous help. I am much indebted to Dr. F. W. Thomas, Librarian, India Office, and to Dr. J. Morison, Librarian, Indian Institute, Oxford, for granting me facilities in the use of books, and for their readiness to help me in every way whenever I had the occasion to seek their advice. I desire to put on record my special thanks to Mr. Madan, ex-Librarian of the Bodleian, for permission to work on valuable manuscripts during the dark days of air-raids, when the manuscripts had been carefully stored away. Professor A. B. Keith has placed me under great
obligation by giving me his valuable opinion on many difficult points. Dr. T. W. Arnold, C.I.E., Educational Adviser to the Secretary of State for India, has taken a good deal of interest in my work and has supported me in almost every obstacle to the completion of my studies.

It has been my privilege to interpret an ancient Indian author, who as far as Etymology and Semantics are concerned, is far in advance of the greatest of ancient Greek writers like Plato and Aristotle, and if he comes to be better appreciated, my labour will be amply repaid.

LAKSHMAN SARUP

Balliol College, Oxford.

*July, 1920.*
INTRODUCTION

THE NIGHANTU

The following manuscripts have been collated for this edition of the Nighantu:

1. Max Müller Memorial MS. e. 5 = M 1
2. " " " e. 6 = M 2
3 and 4. " " " e. 7 = M 3 and M 4 respectively
5. Chandra Shum Shere MS. d. 184 = C 1
6, 7, 8. " " " e. 62 = C 2, C 3, C 4 respectively
9. MS. Sanskrit e. 17 = S
10. MS. Wilson 379 = W 1
11 and 12. " " 502 = W 2, W 3 respectively
13. " " 503 = W 4

a. Detailed Description of the Manuscripts.

M 1.—This is a neatly-written manuscript in Devanāgarī characters on paper. It originally consisted of 13 leaves, but the first two are missing. The accent has been marked in yellow ink. The text is not bounded on either side by double lines.

The size of the paper is 9\frac{1}{4}" \times 3\frac{3}{4}".

The number of lines on each page varies from 9 to 10. The date given on f. 14 r. as Śak. 1455, is not reliable, and has obviously been added at a later period by a different hand, as the evidence of the writing indicates. The manuscript is well preserved, but neither its general appearance nor the condition and the colour of its paper, nor its spelling lend the least support to the date given above. It is on the whole accurate. It belongs to the longer recension. The scribe seems to have been a devotee of Kṛṣṇa, for he says: श्री कृष्णापरंशस्तु. Neither the name of the scribe, nor of the owner, nor of the place of its origin, is known.

M 2.—This is perhaps the oldest of all the manuscripts of the Nighantu. It is written in Devanāgarī characters on paper, but is not well preserved. In many places it suffers from illegibility, partly caused by the smudging of the ink.

It begins: जे जमो यवेश्य | जे । चच शिष्यां प्रवचांमि . . . , &c. It gives the Śikṣā Caturāyā in 26 leaves. The different treatises are not bodily
INTRODUCTION TO THE NIHANTU

separated from each other, all the four, i.e. Śiksā, Jyotisa, Chandas and Nighantu being written continuously without a break. The end of each is found on f. 4 r., f. 7 v., f. 12 r., and f. 24 v. respectively. The accent is not marked. The text is bounded on each side by double black lines.

The size of the paper is 9¾" × 4¾"

The number of lines on each page varies from 10–13.

It has preserved the archaic spelling in many cases, especially in the case of ब्रि; बौर्याञ्छ: is written बौर्याञ्छ: and तौर्याञ्छ: as तौर्याञ्छ: on f. 22 v. Ff. 15–26 are slightly worm-eaten. It was copied in the month of Phālguna, Samvat 1778, by a scribe named Śivānanda. It belongs to the shorter recension.

M 3.—This is a paper manuscript, neatly written in Devanāgarī characters. In this manuscript also the Śiksā, Jyotisa, Chandas, and Nighantu are written without a break between them. The accent in the Nighantu is not marked. The size of the paper is 9" × 4", and the number of lines on each page is 7. The text is bounded on each side by double red lines. The name of the owner is Āsāraṇa Kedāresvara, son of Śrī Nandarāma. It was copied for private study at Benares. The date given is Samvat 1801: (sic) संवत १८०१ नामाति आत्मायांमि गुद्वपे ढंचनीय बुद्वसारे बंधसमाकः: || गुम्यन्तः || The manuscript ends: (sic) संवेद्या खन्डकायाम्याः ॥ ९०० || दीर्घकायाः ॥ ३७५ ||

It belongs to the shorter recension.

M 4.—This contains the Śiksā, &c., without a break between them, and gives, in 23 leaves, the Śiksā, Jyotisa, Chandas, and Nighantu, which end on f. 5 v., f. 8 r., f. 13 r., and f. 23 v. respectively. The five adhāyās of the Nighantu end on f. 15 v., f. 18 v., f. 21 r., f. 22 v., f. 23 v. respectively. It begins: स्त्री गद्यान्तय गम: || स्त्री बुधांद्रय गम: || ओ एव शिष्यां प्रवाचामि, &c. It ends: हुति बैलघुद्रे ढंचसंधाय: समापः: ||

The size of paper is 8½" × 3½"; the number of lines on each page is 8. The text is bounded on either side by double red lines. The accent is marked in the Nighantu with red ink. No date is given, nor the name of the scribe, nor the place.

It belongs to the longer recension.

C 1.—It consists of three different manuscripts. The first manuscript, which gives the Nighantu in full, seems to be a fragment, for the first folio is numbered 10. It appears that originally it gave the Śiksā Caturṣṭaya,
and that now the Nighantu alone survives. It begins on f. 10 r., and ends on f. 22 r. The text is bounded on each side by double red lines. The accent is marked. The size of the paper is $9'' \times 4\frac{1}{2}''$; the number of lines is 11. It ends: (sic) इति निपटै प्रचन्दोऽधायः || श्री तीर्थाय कर्मरागेष्मात्र || श्री षण्गा प्रथम ||

The date Āditi. 1875, and the name of the then owner, Gopāla Ānanda Sarasvati, are added in a different, probably later, hand. It belongs to the longer recension.

C 2.—Is the first of five different manuscripts bound in one volume [e. 62]. It contains the Nighantu in 17 leaves, marking the accent with red ink in the first adhyāya only.

It begins: || श्री गीत्यायणम् || हृदि: || अँ || It ends: (sic) इति निपटै पुनःनीत्यायः || समाप्ति || Neither the date nor the name of the scribe is given.

The size of the paper is $8\frac{1}{2}'' \times 3\frac{1}{2}''$. The number of lines on each page is 7. Ff. 15, 16, 17 are slightly worm-eaten.

It is written in Devanāgarī characters on paper, and is fairly accurate. It belongs to the longer recension.

C 3–C 4.—Are contained in the same volume, each being a Śikṣā Caturśṭaya, of which the Nighantu forms a part. The text of each of these Śikṣā Caturśṭaya is written continuously, and is bounded by double red lines. The size of the paper is $8\frac{1}{2}'' \times 4$, and the number of lines on each page is 10. The first two sections of the first adhyāya are missing in the first manuscript. The other manuscript is dated Samvat, 1852.

Both are written in Devanāgarī characters and represent the longer recension.

The other manuscripts are a Śikṣā attributed to Paṇini, and a Śikṣā attributed to Yājñavalkya. The latter begins: (sic) हृ श्री गीत्यायणम्: याच्चवर्षक उचाच प्रशास्त्रस्तंबन्धष्ठ बावङ्गासाम: उदात्तवासुदात्तव परितव तत्त्वं च बचां वर्णविचारम् त्वंतन्ते खानवेंव च, &c. It ends: इति श्री याच्चवर्षकमुनिष्ठयता बावङ्गनवैशिष्ठ्यम् समासा संबत्त? 30 माघमासि . . . . समासा रामः बिशिष्ट बिशिष्ट बिशिष्ट बि.

Another manuscript bound in the same volume gives in seven leaves the Śikṣā of the Sāma Veda, attributed to Lomāsa. It begins: हृ नमः सामविद्याय. It has preserved some old spellings; for instance, it writes वेदः as वेदः.

Another manuscript bound in the same volume gives the Chandomāñjarī in 5 leaves. It begins: (sic) श्री गृजपतिचे नमः || प्रणवम् वेदं पुष्यं कन्यः शारस्वते निजिन्ति || विष्णुमूढःन्यथे मी.
INTRODUCTION TO THE NIGHANȚU

The manuscript contains five works. The first four consist of the Śīkṣā Catusṭāya, of which the first three works are probably written by the same scribe. The first part gives the Śīkṣā in 6 leaves, the second the Jyotīśa in 4, the third the Chandas in 7 leaves, the fourth the Nighanțu. The first and third were copied in Saka 1665, and the fourth in Saka 1660. All these four parts are complete in themselves individually, each being separately numbered. The name of their former owner is Bhatta Jayanāraṇa of Themti.

The Nighanțu consists of 9 leaves. The text is bounded on each side by a pair of double red lines. It is a neatly-written manuscript. The accent is marked with red ink. The size of the paper is 9½” x 3¼”. For further details see Catalogus Codd. MSS. Bib. Bodl., by Winternitz and Keith, vol. ii, p. 105.

The manuscript belongs to the longer recension, and does not seem to have been used by Roth.

W 1.—This contains two different manuscripts. The first is Vedārthadipikā, a commentary on the Sarvāṅkramaṇī by Śaṅgusrisya.

The second is the Nighanțu. It begins on f. 1 v., and ends on f. 10 r. It is without accent, quite modern, and full of mistakes. It is Roth’s F. It belongs to the shorter recension.


W 2.—This manuscript contains three different works.

I. The first work is the Śīkṣā Catusṭāya. It is a continuously-written manuscript, the four parts ending on f. 3 v., f. 6 v., f. 11 v., and f. 23 respectively. The Nighanțu is given without accent. It is Roth’s C, and belongs to the shorter recension. For further details see Catalogus Codd. MSS. Bib. Bodl., vol. ii, p. 104.

W 3. II. This is the second manuscript bound in the volume just mentioned. It gives the Nighanțu in 24 leaves. It is without accent. The name of the scribe, partially obliterated by yellow pigment, is the following: भट्टजारायणसुतविभागसिद्धिं रमेश्वरपटमार्गम् परीक्षारूपम्

It is Roth’s D, and belongs to the shorter recension.

III. The third manuscript is the Anuvākānukramaṇī.

W 4.—This manuscript contains two different works. The first is the Śīkṣā Catusṭāya. Its first three parts are written continuously. The

1 The fifth is the Uttarasaṭkam of the Nirukta.
Nighantu is separated from the rest. It ends on f. 16, which gives a list of the total number of words and Khandas for each adhyāya as follows:

<table>
<thead>
<tr>
<th>Khanda</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>17</td>
<td>22</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>412</td>
<td>516</td>
<td>410</td>
</tr>
<tr>
<td></td>
<td>4th</td>
<td>5th</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>6</td>
<td>151</td>
</tr>
<tr>
<td></td>
<td>279</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is Roth's E, and belongs to the longer recension.

To these manuscripts, which I have directly collated myself, may be added the A and B which were used by Roth (not directly collated by me), besides C.D.E.F = W 1, W 2, W 3, W 4, and dbh, th, g, h, and eh used by Samaśrami, in his edition, published in the Bib. Ind.

b. Two recensions.

The manuscripts fall into two distinct groups: M 2, M 3, W 1, W 2, W 3 and e form one family group, and M 1, M 4, C 1, C 2, C 3, C 4, S, W 4; A, B, E; bh, th, g, h, and eh the other. The former may be called the shorter recension, the latter the longer. The chief reason for calling the former group the shorter recension is that at the end of every section the explanation is more concise than in the other. The latter not only gives an extended explanation at the end of every section, but also adds the number of the words enumerated in the section. Besides, at the end of every chapter, it gives a summary of the sections by quoting the first word of every section, and adds the number of the sections in the chapter. In many sections the shorter recension gives fewer words. It is difficult to decide which of these two represents the original. But as far as the longer explanation at the end of every section is concerned, it is quite obvious that it is a later addition. The evidence of the manuscripts shows that this addition was gradual. For instance, let us take the first section of the first chapter. All the manuscripts of the shorter recension agree in giving the text as follows: गौरवित शृपियाः. Manuscript W 2 gives the number of the section only, i.e. ॥ ९ ॥, and throughout it follows this method, which seems to have been the original one. Gradually a change was introduced: along with the number of the section, the number of the words in the section was added, and a numerical figure placed immediately before the number of the section, as the evidence of manuscripts M 2 and W 3 indicates, in the first section of the first chapter, ॥ २९ ॥ is placed before ॥ ९ ॥ i.e. गौरवित शृपियाः ॥ २९ ॥। In this connexion it is interesting to note that manuscripts W 1 and M 3 at first agree with W 2, but gradually come round to the side of M 2 and W 3. The next stage of development is marked by the incorporation of the numerical word in substitution for the
INTRODUCTION TO THE NIGHÂNTU

figure in the body of the explanation, as । नोपेल्वालिपिमेति: पृथिवि:।. This is most clearly seen in the sections containing verbs, for instance, in sec. 16 of the first chapter, all the stages appear very clearly:

a. चुमदरिति ज्ञातिसमाधा: । १६। W 1, W 2.
b. " । १९। १६। M 2, M 3, W 3.
c. चुमदिग्रिकादश ज्ञातिसमाधा: । १६। Manuscripts of longer recension.

From the verbs the process was extended by analogy to nouns, perhaps in imitation of Yāska’s own words or for the sake of parallelism, नामधिमालि was also introduced. Last of all came the summary and the statement of the sections in every chapter.

Yāska’s description of the Nighântu पांसामान्याय: पांसामान्यात्। Sa vyâkhyaatavyaḥ। N. I. 1.—and taking into consideration the fact that in some cases, like that of Nighântu II, 6, 8, 11, &c., his only explanation is that a particular word has so many synonyms—suits the shorter recension better, for in the case of the longer recension such an explanation is superfluous. Nighântu II, 11, the shorter recension reads शक्तिरति गव्या, while the longer has: शक्तिरति गव योगायालि, and Yāska’s only explanation (N. 3. 9) is: योगायायुद्याराणि नव. To call this the explanation of the longer recension is absurd, while in the case of the shorter recension it may be accepted as an explanation to a certain extent.

c. Devarāja and his commentary.

Devarājayajvan explains every single word of the Nighântu; his commentary therefore is valuable, for it shows the state of the Nighântu in his day. Moreover, in the introduction to his Commentary, he gives a general description of the many manuscripts of the Nighântu known to him. He says: तेनु च केतुचिरगायृ लेखकप्रमादार्थिमि: कानिचित्ताव्यधिकावायस। चनेयू च कानिचित्तृज्ञानिनः। अर्पेयू च कानिचित्प्रथाय कानिचिति विशेषालिनः। चचराराणि च विपर्यायालिनः। एवं वाकीयू होशियू विषयसमाकृतिः प्रतिपर्य्व्यवस्थितिः नागप्रदेशान्तरस्थ वाक्षिपौ वायुस्याभायायात | वैश्मेतिक वायुप्रमुखसत्यायामार्थिनः।

He has attempted to supply a critical edition, for he says that Yāska explained 150 words of the Naighântuka Kânda, and Skandasvâmi, in his commentary on Yāska, added some more, bringing the total to 200, so the evidence of Yāska and Skandasvâmi was very valuable for these 200 words. About the rest he says: अशाष्यां च पदायाम्यकतः कुलि समासायथ: अध्यनसाविवज्जेतः—योक्तिकृतावर्त्तेनवच्च माधववः माधववतः नामावलः आयातः तातावलः स्वातस्वावलः निपातानुवलः निष्काशनादिवलः भायक्ष्य च वस्तुः: पदायाम्यकतां वक्रेश्वरभावोत्ततः वक्रेश्वरीश्चाच पाठः संशोधितः।
Devaraja has frequently given the readings of former commentators like Skandasvami, Bhatṭa Bhāskaramiśra, and Mādhava, when he differed from them. His commentary has therefore the value of a collation of a number of manuscripts, brought as he says from various parts of the country, and also of the collation of former commentaries. I have carefully examined it and noted all the differences, as the foot-notes to the text will show.

**d. Roth's edition of the Nighantu.**

Roth examined the commentary of Devaraja, but the manuscripts which he used were probably defective, so that his results are unsatisfactory. Often he attributes readings to Devaraja which are not to be found in the published text of that commentator; for instance (I. 11) the reading त्रा is attributed to Devaraja, who actually reads त्रा; he also passes over variants given by Devaraja. Devaraja gives नमा as a variant for मा, which Roth does not mention. Similarly Devaraja gives चुरा (I. 12) as a different reading, which Roth again does not notice. Devaraja gives मध्य: for चच्च:, which Roth ignores. Other cases are:

I. 14. Roth attributes यह्या to Dev., who reads यह्या, and gives यह्या: as a variant.


I. 14. Roth attributes चहीनव्य: to Dev., whose actual reading is चहीनव्य:.

I. 15. Dev. reads उच्चः: for उच्चः and gives उच्चः: as the reading of Skandasvami, unnoticed by Roth.

I. 16. Dev. gives भुमभय्यति as another reading for भाय्यति unnoticed by Roth.

II. 1. Dev. gives चल्लक्ष: as the reading of Mādhava for चल्लक्ष, Roth does not notice it.

II. 5. Dev. gives चयव्यः: as a different reading for चच्चः:; Roth does not notice it.

II. 7. Dev. gives मध्यः: as the reading of Skandasvāmi also, but he further gives मध्यः: as a variant. Roth does not notice it.

II. 7. Dev. gives सुन्त: as a variant for चच्च:, Roth does not notice it.

It is unnecessary to multiply instances, for all such cases can be easily found in my foot-notes to the text of the Nighantu.
INTRODUCTION TO THE NIGHANTU

Roth does not give any various readings for the fourth chapter of the Nighantu, although the evidence of the manuscripts as shown in this edition proves that there are several such variants.

There are a few inaccuracies of accent, for instance in III. 13. चुंति में चिंति is accented in manuscripts, but not so in Roth's edition.

There is, however, a serious omission in IV. 2. हर्याष्ट्व: has been omitted between चर्याष्ट्वः and एकार्यतः. That the omission is an oversight appears from the fact that though this section is stated to contain 84 words, Roth's edition has only 83. Yāska explains every word of the fourth and fifth chapters of the Nighantu. His evidence is therefore particularly valuable for a critical edition of the fourth and fifth chapters. He gives हर्याष्ट्वः in its proper place and explains it. Both the recensions agree in reading हर्याष्ट्वः between चर्याष्ट्वः and एकार्यतः, and the testimony of Devarāja and Yāska supports this reading. The omission¹ in Roth's edition is thus evidently due to an oversight.

The evidence of Yāska on the fourth and fifth chapters of the Nighantu indicates that he follows the longer recension. Thus in IV. 1 the shorter recension gives रूपिर:, but Yāska reads रूपवेष्ट, which is also the reading of the longer recension. Again चू च, which is omitted by the shorter recension, is explained by Yāska. In IV. 2 चूतः is omitted by the shorter recension, but not by Yāska. Devarāja has also followed the longer recension, and this choice seems to be followed by a long line of commentators, and is also, as Devarāja says, supported by an unbroken tradition in his own family. The shorter recension has undoubtedly preserved the original form of the text, at least towards the end of the sections, but the weighty testimony of Yāska is against it. I have therefore given the text and the order in which the words occur in accordance with the longer recension, though at the end of every section I have placed side by side the text of both recensions.

e. Bib. Ind. edition of the Nighantu.

Sāmasrami's edition of the Nighantu is useful, for besides publishing the commentary of Devarāja Yajvan it supplies a much larger number of various readings than Roth. But it suffers from the one defect of presenting only Devarāja's reading of the text of the Nighantu. The commentary of Devarāja, however valuable as giving the various readings of the manuscripts of his time, cannot be made the sole basis of an edition of the Nighantu. Moreover, occasionally the text in this edition contains words which are not justified either by the evidence of the manuscripts of

¹ This was admitted, and later on rectified by Roth himself.
THE TITLE OF THE WORK

both recensions, or even by that of Devarāja himself. For instance, on p. 236, appears the word संपति, which does not exist anywhere; again, on p. 257, we find साधित instead of the correct form साधित. Sāmasrāmi seems to have used six manuscripts, from which he gives a number of various readings in foot-notes, but in the constitution of the text he has consistently followed Devarāja. Hence it is not a critical edition, from the point of view of constituting an independent text of the Nighantu based on manuscript evidence.

f. The title of the work.

Sāyanācārya in the Rgvedabhāsyabhūmikā has given the title of Niruktam to this list of words. He says: अध्यावोधः निरपेशयत्यथा पद्धारां यथोऽते तत्तिष्ठतम। गी: | गमा | ज्ञा | चा | चा। चमा द्वाराभ्य वचवः। वाचिनः। देवपर्यो देवपद्य द्वान्यो यः पदानं समाभायः। समामथायसिन यथे पद्धाराभवोऽध्याय परिपत्या न विविद्ये। . . . | तत्तिष्ठं चविधायेन अविधायेन। . . . पद्धाराभवोऽध्यायेन काण्डः। च यादवं अतिरिक्तं यथे परारिपेशितया पद्धाराभवोऽध्याय तत्सं हन्तसं निपपित्तमिति।

Madhusūdanāsvāmi, the author of the Prasthānabheda has also given the title of Niruktam to this list of words. Similarly Sāmasrāmi follows Sāyana in calling the work Niruktam, although he adds in brackets (Nighantu). Sāyana is evidently wrong in giving the title of Niruktam to the Samāmnāya, for Yāska distinctly states that it is called Nighantu. Samāmnāyaḥ samāmnātāḥ . . . tam imam Samāmnāyaṃ Nighantuṇava ityācaśāt Rare). The list of words can only be called Nighantuṇ, and it is wrong to call it Niruktam; the term Nirukta can be applied only when some etymological explanations are given. Moreover, all the manuscripts call it Nighantuṇ.

g. The division of the Nighantuṇ.

The Nighantuṇ contains five chapters, the first three are called the Naighantuṇkā Kāṇḍa, the fourth the Naigama Kāṇḍa, and the fifth the Daivata Kāṇḍa. In other words it may be said that

- the Naighantuṇkā Kāṇḍa deals with synonyms;
- the Naigama Kāṇḍa deals with homonyms;
- the Daivata Kāṇḍa deals with deities.

There is some sort of a principle discernible in the arrangement of the synonyms in the first three chapters. The first chapter deals with physical things like earth, air, water, and objects of nature like cloud, dawn, day and night, &c. The second chapter deals with man, his limbs, like arm, finger, objects and qualities associated with man, such as wealth, prosperity, anger, battle, &c.
INTRODUCTION TO THE NIGHANŞTU

The third chapter deals with abstract qualities such as heaviness, lightness, &c. The arrangement, of course, is not scientific, nor, in many cases, even systematic, but it shows at least an attempt to group the words methodically. The compilation of the Nighanştu is the earliest known attempt in lexicography. In India it marks the beginning of the Koşa literature, and later Kosas have sometimes been called Nighanştavas. The Nighanştu contains only a small number of the words of the Rgveda, and as it does not contain any explanations of the words collected, in Sanskrit or any other language, the modern term 'dictionary' cannot be applied to it, although the Kosas can be so called. It should rather be called a vocabulary, which is a book 'containing a collection of words of a language, dialect, or subject'—when 'the words are few in number, being only a small part of those belonging to the subject, or when they are given without explanation, or some only are explained, or explanations are partial'.

h. The author of the Nighanştu.

Nothing definite is known of the author of the Nighanştu. There is a vague reference to the time of its compilation in the Nirukta I. 20, which attributes the compilation of the Nighanştu along with other Vedṅgas to a later generation of the sages who had no direct perception of dharma (truth).

The following two verses occur in the Mokşa parvan of the Mahābhārata, chapter 342. 86, 87:


c. Some conclude from the second verse that Kaśyapa,¹ the Prajāpati, is the author of the Nighanştu, for the word vrṣakapi occurs in the Nighanştu. It is not safe to build any argument upon such evidence, for supposing that Kaśyapa did invent the word vrṣakapi he would be the last person to put his own word in a list of difficult words like those of the Nighanştu. The Nighanştu is probably not the production of a single individual, but the result of the united efforts of a whole generation, or perhaps of several generations.

¹ The theory of Kaśyapa's authorship is indeed absurd, and hardly deserves any mention, but as many people in India believe in it, and seriously put it forward, I thought it necessary to make a passing reference to it.
THE NIRUKTA

a. Earlier editions of the Nirukta.

The editio princeps of the Nirukta was brought out by Rudolph Roth, and published at Göttingen in 1852. Sanskrit scholarship in Europe was then in its infancy. The bulk of the Vedic literature was as yet accessible in manuscripts only. Even the text of the Rgveda in print was not available, Max Müller having given to the world the first two volumes only of his edition of the Rgveda with Śāyāna’s commentary.1 Guides to Vedic studies which are now indispensable, such as Prof. Macdonell’s Vedic Grammar, and books of reference like, Bloomfield’s Vedic Concordance, did not exist at that time. There was not even a good Vedic dictionary. Taking these facts into consideration, Roth’s achievement was remarkable. He was the first to observe that the text of the Nirukta has been handed down in two recensions, a shorter and a longer one, and to prepare a critical edition of the same based on the manuscript material to which he then had access. It must be admitted that as far as the text of the Nirukta is concerned Roth’s work has not been superseded so far, and this fact alone is very creditable to the author of a work published nearly 70 years ago, and speaks highly of the critical judgement exercised by him in the constitution of the text.

But it is obvious that a work produced under such circumstances and about three-quarters of a century ago shows certain defects and limitations. First of all, the materials at his disposal were scanty. For instance, he seems to have consulted only one manuscript of Durga’s commentary, i.e. MS. Mill 142,2 by no means an accurate manuscript, and Roth’s incorrect quotations from Durga’s commentary, which I have pointed out in my notes, are perhaps due to the errors of this manuscript. Hence he could not have found it a very reliable guide. Secondly, many of the then prevailing methods of indicating references are now obsolete, as, for instance, Roth’s division of the Rgveda into Mandala, anvāka, &c., which has curtailed, to some extent, the usefulness of his Nachweisung, pp. 217–28. He gives a list of various readings at the end of the first and the second part of the Nirukta, but does not specify that such and such a variant is to be found in such and such a manuscript, a very unsatisfactory method of procedure, which no modern editor would follow. Further, Roth has adopted the text of the longer recension in his edition, but he does not

1 Professor J. Wackernagel has been kind enough to write to me from Bâle that as Roth’s Nirukta first began to be printed in 1847, he could not therefore have made use of Max Müller’s edition of the Rgveda, the preface to the first volume of which is dated Oct. 1849.

show any reason for this preference. As proved by me elsewhere, the longer recension does not represent the original text of the *Nirukta*. Again, he divided the *pariśiṣṭa* into two chapters, the 13th and the 14th, a division not supported by the evidence of older manuscripts, which makes the whole of the *pariśiṣṭa* to consist of one chapter (the 13th) only. Roth is also wrong in using the term *Naigama Kāṇḍa* as applicable to the first three chapters of the *Nirukta*, the right term being *Naighanta* Kāṇḍa. Further, there are some inaccuracies in the text of the *Nirukta* itself, which I have pointed out in my notes. Again, there is the inexplicable inconsistency in using large type for printing some Vedic quotations, and small type for others, even when they are of the same length, and are cited from the same Veda. For instance, the passage *चापिके ने : ग्रापिके नुमा गौः* ¹ is printed in large type and is accented, whilst the immediately following passage *चभीके चिपुलोकजान* ² is printed in small type, and is not accented, although both quotations are from the *Ṛgveda*. Other examples are:

उपाय ने परं मुहूः मा नेद्यानि सच्याः ³ is in large type and accented, but नमो सहवायो नमो चर्मेश्वः ⁴ is in small type ⁵ and unaccented. Again, तिरिबंदुर्या परं वति ⁶ is in large type and accented; while पच्चिम भिन्नतत एति ⁷ is in small type and unaccented; and बूमो च चह्या निहितात्स उच्चा ⁸ is in large type and accented; while पश्चातो वामिक चुमः ⁹ is in small type and unaccented. Again, *वशांसुङ्कलः गुहरामः श्रीपर* ¹⁰ is in large type ¹¹ and accented; while प्रृति ना माधः ध्रष्यो वैतकमः ¹² is in small type and unaccented. And वशा गुणात्रॉति अभिकतात्म ¹³ is in large type and accented; while रेषति धरि पृष्ठीयि महिमः ¹⁴ is in small type and unaccented.

In one case, Roth treats both quotations in the same manner: वासीगः पुष्चसुङ्कलः गुहरामः ¹⁵ is in large type ¹⁶ and accented. धरश्रुप्फिजिङ्का वच्छत्रो सह्मति ¹⁷ is also in large type and accented.

¹ RV. viii. 4.3; N. iii. 20, Roth’s ed., p. 62.  
² RV. x. 133.1.  
³ RV. i. 126.7.  
⁴ RV. i. 27.13.  
⁵ Roth’s ed., p. 63.  
⁶ RV. v. 75.7.  
⁷ RV. vii. 104.21.  
⁸ RV. i. 24.10.  
⁹ RV. iv. 7.3.  
¹⁰ RV. x. 85.37.  
¹¹ Roth’s ed., p. 64.  
¹² RV. x. 95.5.  
¹³ RV. ii. 12.1.  
¹⁴ RV. vi. 66.9.  
¹⁵ RV. iv. 19.9.  
¹⁶ Roth’s ed., p. 63.  
¹⁷ RV. viii. 102.21.
EARLIER EDITIONS OF THE NIRUKTA

This practice of Roth is misleading, and is perhaps responsible for the fact that several Vedic passages printed in small type are omitted as occurring in the Nirukta by Bloomfield in his Vedic Concordance; a few such examples are the following: खसुजेर: गृहोत्तु न: 1 printed in small type and without accents in Roth's edition, 2 is not mentioned in VC. as being quoted by Yāska, and similarly—

चभैके चितुलोककथा 3 
गातु भणवनुक्तो जनाय 4 
कुसाय माबात्य्याच 5 
वया र्व र्श्रुष: सत्य विसुः: 6

and also पठः अद्वरयितम्, a fragment of RV. I. 164. 12, and quoted in the Nirukta 4. 27, and गमस्तिम्तूत:, a fragment of VS. 7. 1, quoted in N. 5. 6, are ignored. (Besides the reference of परं मुखो चलूपरेहि पञ्च: 7 is wrong in VC. 8 It is quoted in N. 11. 7, and not in N. 10. 7, as stated there. Also the reference to चैतः गृह पुरोदासम 9 is wrong in VC. 10 where it is RV. III. 46. 3, while the correct reference is RV. III. 41. 3. Other cases are: अयव द्व पञ्चः कायो चक्षे, RV. III. 30. 19c, is wrongly given as IV. 30. 19c in VC, cf. p. 285a; the reference of श्रेणो न दीयत्नवेति पाप: is wrongly given as IX. 63. 5b in VC., p. 936b, while the correct reference is VII. 63. 5b.)

The Bib. Ind. Edition of the Nirukta.

This was published at Calcutta under the editorship of Sāmaśrami from 1882–91. Its chief merit is that it, for the first time, supplies us with the commentary of Devarāja Yajvan on the Nighantu and of Durga on the Nirukta. It also adds an index to the words of the Nighantu as well as to the words of the Nirukta. The practical utility of this index, however, suffers much from its being separated into three indexes, one for each volume and not consisting of one single whole. Besides many misprints and errors of Sandhi, the text constituted is not very valuable from the critical point of view, and is thus not a trustworthy basis for further research. The editor, although his text generally agrees with the shorter

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1 RV. vi. 55. 5; N. iii. 16; VC., p. 1052 b. 2 Roth's ed., p. 60. 3 RV. x. 133. 1; N. iii. 20; Roth's ed., p. 62; VC., p. 95 b. 4 RV. iv. 51. 1: N. iv. 25; Roth's ed., p. 74; VC., p. 346 b. 5 RV. iv. 188. 1; N. iv. 25; loc. cit., VC., p. 328 b. 6 RV. vi. 7. 6; N. vi. 3; Roth's ed., p. 91; VC., p. 839 b. 7 RV. x. 81. 1; N. xi. 7. 8 Cf. Bloomfield, Vedic Concordance, p. 566 b. 9 RV. iii. 41. 3; N. iv. 19. 10 Cf. p. 897 b.
INTRODUCTION TO THE NIRMUKTA

recension, does not seem to realize that there are two recensions of the text of the Nirukta, and has thus unconsciously introduced an element of eclecticism in his edition. For instance, he omits the phrase: आचार्य: कष्टात (vol. ii, p. 49), probably on account of its being not found in the manuscripts of the shorter recension, but he puts the line सुचाय: कष्टाशास्त्राः: बालयानां झुङ्यानभयु (vol. ii, p. 132) within brackets in his constituted text, although it is omitted by manuscripts of the shorter recension. Further, he omits the passage: वृत्ता च तिष्ठतीति दाता चीतेन्द्रासकस्व: from his text, adding it in a foot-note with the remark: उक्तस्य: पाठ: (vol. ii, p. 181). This shows that he does not follow any general plan with regard to the additional passages of the longer recension, as he sometimes puts them within brackets in the text itself, and sometimes adds them in foot-notes. This would also imply that he does not regard the passage, which he puts within brackets, as interpolations, but only those which he adds in foot-notes; this, to say the least of it, is altogether an arbitrary distinction, made with reference to the additional passages of the longer recension. Further, he is not consistent even in this, for occasionally he puts passages of the shorter recension within brackets as well (see vol. iii, pp. 121–22). Examples might be multiplied. Both these editions (i.e. Roth and Bib. Ind.) are very meagrely punctuated, and many sentences, being not properly divided, are misleading or tend to be obscure.

The Bombay Edition.

Another excellent edition of the Nirukta, together with Durga’s commentary, is that of Mahāmahopādhyāya, P. Śivadatta, published at Bombay in 1912. In type, in paper, and in general get-up it marks a distinct improvement on its predecessors. The sentences are intelligently divided, and, to a great extent, the obscurities due to defective punctuation in previous editions have been removed. The text followed is that of the longer recension, and the criticism to which Roth’s text is subject, except his inconsistency with regard to the use of large and small type, is applicable to the Bombay edition as well. The editor does not state whether he uses any manuscripts or not in the constitution of his text. As a matter of fact, as expressly mentioned in his introductory remarks, he has taken the two previous editions as the basis of his own work. A critical edition of the Nirukta professing to represent the archetype as closely as possible, and based on the manuscript material hitherto not utilized is therefore still a desideratum. I have, on these grounds, undertaken to edit the Nirukta afresh.
Detailed Description of Manuscripts.¹


PART I. A.D. 1749.

Contents: The Nirukta of Yāska in the longer recension, the text of which consists of two manuscripts, containing the two parts (the pūrvarādha and the uttarārādha) respectively. The work is divided into chapters (adhyaśas) and sections (khaṇḍas) thus: Chapter I, which contains 20 sections, begins on f. 1 r. and ends on f. 10 r. Chapter II, 28 sections, ends on f. 21 r. Chapter III, 22 sections, ends on f. 32 v. Chapter IV has 27 sections, and ends on f. 42 v. Chapter V, 28, sections, ends on f. 53 v. Chapter VI, 36 sections, ends on f. 68 r. The chapters are written consecutively, and at the end of each chapter there is added a short summary, quoting the first word or words of every section—thus indicating and also expressly stating the number of sections in the chapter. The text is bounded on both sides by double red lines, sometimes carelessly drawn, regularly up to f. 25 r., after which similar red lines only occasionally appear. A short red vertical stroke is placed above the letter where it indicates the application of the rules of euphonic combination, and is also used to mark the termination of a sentence, being thus a sign of punctuation. The danda appears at the end of a section only, but also points out the beginning and ending of a quotation. The red vertical stroke is often confusing as the accent in Vedic quotations is also marked with red ink.

There are two figures drawn vertically in red ink on f. 1 r. One looks like a goddess, probably Durgā, seated in a chariot with a flying banner, the other is the god Ganeśa, seated on an ornamented lotus, to which is added in black ink the representation of a small bird, probably a peacock. The two figures contain between them the words: (sic) || निष्ठुरं पुर्ववर्त् ||

मार्गः || An attempt has been made to colour ff. 14, 29, 42, 49, 64 with yellow pigment, which is frequently used also to obliterate, though only with partial success, individual words, syllables, and letters. Black pigment is also employed to obliterate, for instance on f. 24 v., where half a line is completely covered. The manuscript is neat, well preserved, and accurate. It is the best among those belonging to the longer recension.

¹ From the point of view of the general reader, the detailed description of the manuscripts can be much curtailed. But as the manuscripts of the Max Müller Memorial and Chandra Shum Shere collections have not been so far catalogued, this description, in addition to supplying information with regard to the manuscripts material available for a critical edition, is also intended to serve the purpose of a descriptive catalogue. And as Professor A. A. Macdonell is in favour of it, I have retained the whole of it, without any curtailment.
INTRODUCTION TO THE NIRUKTA

Size: 8½" x 3⅜".
Material: Paper.
Number of leaves: ii. + 68.
Number of lines per folio: 9; ff. 3 v.–13 v. have 10 lines each.
Character: Devanāgarī.
Date: On fol. 68 r.: (sic) সক্রী ১৬৭৭ (= A.D. 1749) প্রসাধীনামসংবৎসরে

txt.

Scribe: On f. 68 r.: (sic) কাসীনাথ চন্দ্র পুসলক লিখিতে শ্রী র্তাশিনায়েম।মান্য।

He seems to be a faithful copyist, for he remarks (sic):

The pages are treated as one. All the chapters are written consecutively without a break.
Chapter VII begins with শ্রী গীতিশায় নমঃ। Chapter VIII and X begin with হিরি: চৌমূ। Chapter IX with শ্রী হিরি: চৌমূ।
Chapter XI with ক। Chapter XII with জৈ, and Chapter XIII with শ্রী জৈ।

The last word of the 13th section of the same chapter is repeated. At the end of each chapter a short summary, which quotes the first word or words of each section and states the number of sections in the chapter, is subjoined. The text is bounded on both sides by double red lines from f. 11 r. to f. 33 v. Punctuation is similar to that of Part I. Ff. 6 r.–10 v. do not give the Vedic stanza in full in the text itself, where the first few words only of the stanza are written, while the remaining part of the stanza is added in the margin. Black pigment is used to obliterate a part of the line on ff. 60 v. and 63 r. F. 66 is coloured light blue. This is also a neat, well-preserved, and accurately written manuscript.

Size: 8⅝" x 3⅜", and after f. 32, 8½" x 3⅜".
Detailed Description of Manuscripts

Material: Paper.
Number of leaves: 70 + ii blank.
Number of lines per folio: 9.
Character: Devanāgarī.

Date: On f. 70 r. (sic) संवत् १७७५ ( = A.D. 1775) विशाखमु संवत्सरे वैष 
३३ (i.e. finished on the thirteenth day of the bright fortnight of the month of Cāitra).

Scribe: On f. 70 r.: भुगविश्वनाथभद्र.

Although these two parts are brought together in the same volume in order to make up the text of the Nirukta they are not related to each other except in so far as they both belong to the longer recension. They were copied at different times as their respective dates show. And the fact that the first part uses the Śaka era, while the second, the Vikrama era, indicates that the former comes from the south, while the latter from the north. For the sake of convenience I have used the sign M 1 for both these parts.

MS. Max Müller Memorial, d. 23. M 2.

Contents: The first half (Chapters I–VI) of the Nirukta in the longer recension. The text is divided into chapters and sections thus: Chapter I begins with त्री गुणोऽयाय नम: on f. 1 v., has 20 sections, and ends on f. 10 r. Chapter II has 28 sections, and ends on f. 19 r. Chapter III has 22 sections, and ends on f. 27 v. Chapter IV has 27 sections, and ends on f. 35 v. Chapter V has 28 sections, and ends on f. 44 r. Chapter VI has 36 sections, and ends on f. 55 v. The text is bounded on both sides by double red lines. Punctuation is similar to M 1. The Vedic stanzas are not given in full, but the word चाक is added after the first two or three words of the quotation thus: f. 5 r. छावर्तम: वार्षिक: II चाक II In Samādi the sign of the elision of short a is retained, but not always, e.g. f. 2 r. वर्ति पवित्रते and जायतेखि, loc. cit. Ff. 5, 10, 15, 20, 25, 30, 35, 40, 45, 50, i.e. every fifth except the last is coloured with yellow pigment.

It is a very neat and beautifully written and modern manuscript.

Size 10½" × 4½".

Material: Paper.
Number of leaves: ii + 55 + ii blank.
Number of lines: 9.
Character: Devanāgarī.

Date: Not given, but looks modern.
Scribe: Not known.

The colophon runs: देश निस्सिन पठि द्धारय: II मुसं भवतु II
INTRODUCTION TO THE NIRUKTA

MS. Max Müller Memorial, d. 24. M 3.

Contents: The Nirukta of Yaska in the shorter recension. The pariśīṣṭa is treated as one chapter, and all the 13 chapters are written consecutively, the pariśīṣṭa being separated from the uttarārdha only by the words: (sic) || रूति चरः: || The text is divided into adhyāyas, pādas, and khaṇḍas thus: Chapter I begins on f. 1 v. with the words || चरी गोक्षाय नम: || has 4 pādas, which end on ff. 3 r., 7 r., 9 v., and 11 v. respectively. The sections are numbered continuously—the numbering of sections in each pāda being not afresh, but the continuation from the previous section—thus Chapter I has 27 sections; the 1st pāda comes to an end after the 5th section; 2nd pāda after the 15th section; the 3rd pāda after the 21st section; and the 4th pāda after the 27th section. Chapter II has 7 pādas: 1st pāda has 7 sections, and end on f. 14 r.; 2nd pāda has 5 sections, and ends on f. 16 r.; 3rd pāda has 3 sections, and ends on f. 17 r. (where it is wrongly stated || तृतीयशाय: ) 4th pāda has 7 sections, and ends on f. 18 v.; 5th pāda has 8 sections, and ends on f. 19 v.; 6th pāda has 5 sections, and ends on f. 21 r.; 7th pāda has 6 sections, and ends on f. 23 v. Sections in this chapter are not numbered continuously, but at the end of the chapter; the total number of the sections is stated thus: (sic) सर्म: पादः: || खोंडकां 36: || द्वितीयशायः. Chapter III has 4 pādas; the 1st pāda has 7 sections, and ends on f. 26 r.; the 2nd pāda has 6 sections, and ends on f. 29 v.; the 3rd pāda has 6 sections, and ends on f. 32 r.; the 4th pāda has 6 sections, and ends on f. 35 r. As in Chapter II, the total number of sections is stated to be 25. Chapter IV has 4 pādas; the 1st pāda has 8 sections, and ends on f. 37 v.; the 2nd pāda has 8 sections, and ends on f. 40 r.; the 3rd pāda has 6 sections, and ends on f. 43 r.; the 4th pāda has 7 sections, and ends on f. 45 v. As before, the total number of sections is given in the colophon on f. 45 v. a.e. 29. Chapter V has 4 pādas; the 1st pāda has 6 sections, and ends on f. 48 v.; the 2nd pāda has 8 sections, and ends on f. 51 v.; the 3rd pāda has 7 sections, and ends on f. 54 r.; the 4th pāda has 10 sections, and ends on f. 57 v.; the total number of sections being given as 31. Chapter VI has 5 pādas; the 1st pāda has 5 sections, and ends on f. 60 r.; the 2nd pāda has 13 sections, and ends on f. 65 v.; the 3rd pāda has 8 sections, and ends on f. 68 v.; the 4th pāda has 5 sections, and ends on f. 70 v.; the 5th pāda has 8 sections, and ends on f. 73 v.; the total number of sections, i.e. 39, being added in the colophon, which runs as follows: (sic) पवेशः पादः: || पवेशीथाचः: || पवेशकां 36: || क 6: || रूति चरः: || Chapter VII has 7 pādas; the 1st pāda has 5 sections, and ends on f. 75 v.; the 2nd pāda has 3 sections, and ends on f. 76 v. (wrongly numbered
as 75 on the restored part); the 3rd pāda has 10 sections, and ends on f. 79 r.; the 4th pāda has 5 sections, and ends on f. 80 v.; the 5th pāda has 3 sections, and ends on f. 81 v.; the 6th pāda has 9 sections, and ends on f. 83 v.; the 7th pāda has 9 sections, and ends on f. 86 v.; the total number of sections, i.e. 44, is added in the colophon. Chapter VIII has 3 pādas; the 1st pāda has 4 sections, and ends on f. 88 r.; the 2nd pāda has 12 sections, and ends on f. 91 v.; the 3rd pāda has 7 sections, and ends on f. 93 v.; the total number of sections, 23, is stated in the colophon as before. Chapter IX has 4 pādas; the 1st pāda has 10 sections, and ends on f. 96 r.; the 2nd pāda has 11 sections, and ends on f. 98 v.; the 3rd pāda has 13 sections, and ends on f. 102 r.; the 4th pāda has 9 sections, and ends on f. 104 r.; the total number of sections being 43. Chapter X has 4 pādas; the 1st pāda has 13 sections, and ends on f. 108 r.; the 2nd pāda has 11 sections, and ends on f. 110 v.; the 3rd pāda has 13 sections, and ends on f. 114 r.; the 4th pāda has 10 sections, and ends on f. 116 v.; the total number of sections being 47. Chapter XI has 4 pādas; the 1st pāda has 12 sections, and ends on f. 119 r.; the 2nd pāda has 9 sections, and ends on f. 121 v.; the 3rd pāda has 13 sections, and ends on f. 125 r. (the colophon is completely obliterated with black pigment); the 4th pāda has 16 sections, and ends on f. 128 v.; the total number of sections being 50. Chapter XII has 4 pādas; the 1st pāda has 11 sections, and ends on f. 131 v.; the 2nd pāda has 8 sections, and ends on f. 133 v.; the 3rd pāda has 15 sections, and ends on f. 136 v.; the 4th pāda has 12 sections, and ends on f. 140 r.; the total number of sections, as stated in the colophon, is 46. Chapter XIII, written consecutively, has 4 pādas; the 1st pāda has 13 sections—the last word of the 13th section is repeated, a sign of the termination of the chapter—and ends on f. 144 r.; the 2nd pāda has 19 sections, and ends on f. 152 v.; the 3rd pāda has 9 sections, and ends on f. 155 r.; the 4th pāda has 7 sections, and ends on f. 157 v.

It marks the accent not only on Vedic stanzas, but on fragments of Vedic quotations also, several words preceding the quotation are similarly marked. The danda appears at the end of a section, or the beginning and end of a quotation.

Size: 9\textquoteleft\textquoteleft$\times$ 3\textquoteleft\textquoteleft\textquoteleft$\times$

Material: Paper.

Number of leaves: ii + 157 + ii blank.

Number of lines: 8; f. 157 has 9 lines.

Character: Devanāgarī.

Date: Not given, but rather old.

Scribe: Not known.
INRODUCTION TO THE NIRUKTA

Injuries: It is a very much injured manuscript; f. 12 is torn on the left-hand side, and the text is restored on a patched-up piece of paper; a part of ff. 23 and 52 is injured and the text is similarly restored; on f. 153 v. and 154 v. the right half is restored; f. 157 is restored in a different handwriting. Besides, the leaves are torn in innumerable marginal spaces, but without injuring the text.

Peculiarity of spelling: It has preserved the old calligraphy. Some of the chief peculiarities are: घ with चा is sometimes written as घा; e.g. f. 1 v., line 5, प्रधान is written प्रधा. Cf. also f. 1 v., line 6.

This is written as ए; e.g. f. 1 v., line 5, तत्व = तत्वे; f. 2 v., line 1, तत्वेऽ = तत्वेऽ; f. 63 r., line 2, नेत्रेऽ = निषेऽ, and so on.

This is occasionally written as ए/; e.g. f. 2 r., line 5, वेदेऽ = वेदे and जायते = जायाते, line 6, वर्धते = वर्धीत; f. 2 v., line 8, विधित्वत = विधित्वत.

But in the case of ए this method is not always adhered to; occasionally ए is written in the ordinary way, e.g., f. 2 v., line 5, चर्चायेऽ and not चर्चायार्थ; f. 2 v., line 7, पुजितार्थ and not पुजितार्थ; f. 63 r., line 2, चुदायेऽ and not चुदान्य, अविदु; and not वायुः.

This is written as ओ, e.g., f. 2 r., line 1, मी = मी; line 2, वचनमीदुःवरार्यः = वचनामीदुःवरार्यः, line 8, वायोद्विकाः = वायोद्विकाः.

Occasionally ए is written like ए, and the sign of ए in conjunction is added, not at the bottom, but on the side of a letter; e.g., f. 1 v., line 3, रावीयमायो = रावीयमायो; but f. 2 r., line 1. पुरची = पुरची is written in the ordinary way; f. 1 v., line 3, सु = सुः.

This is written as a short horizontal stroke in conjunction with other letters; e.g., f. 1 v., line 4, चालारिः = चालारिः, line 6, सच = सच; f. 2 r., line 5, चारित्वार्थः = चारित्वार्थः; f. 1 v., line 7, सूरची = सूरची.

This is occasionally written as a short horizontal stroke, even when it is not a conjunct consonant; e.g., f. 2 r., line 2, चतुः = चतुः, but in conjunction with ए it is written in the ordinary way; e.g., cf. चनिष्ठ above, and प्रमृत्यः, f. 1 v., line 6. There is dittovery also, e.g., f. 2 r., line 3, चुङपङ्खवतः.

The manuscript belongs to a period when calligraphy was still in a process of transition, consequently it preserves the old and new forms of letters side by side; it cannot therefore be later than the fifteenth century. I think that among the manuscripts of the Nirukta in the Bodleian this is the oldest and best manuscript belonging to the shorter recension.
Contents: The *Nirukta* (7-14 chapters; the *pariśīṣṭa* is treated as two chapters) in the longer recension. The text is punctuated with a short and vertical stroke, indicating *saṃdhi* and the termination of a sentence, while the *danda* appears at the end of a section, or the commencement and end of a quotation. Accent is marked with red ink in Vedic quotations. The work is divided into chapters and sections, thus: Chapter VII begins with "श्री गणिताय नमः। हृद्रः ऋकः।" on f. 1 v., has 31 sections, and ends on f. 15 v. Chapter VIII has 22 sections, and ends on f. 23 v.; Chapter IX has 43 sections, and ends on f. 35 r. Chapter X has 47 sections, and ends on f. 49 r. Chapter XI has 50 sections, and ends on f. 61 v. Chapter XII has 46 sections, and ends on f. 75 r. Chapter XIII has 13 sections, and ends on f. 79 v. Chapter XIV has 37 sections, and ends on f. 96 r. All the 14 chapters are written consecutively, and at the end of each chapter a summary similar to that described on p. 1 is added.

Size: 11" × 5".
Material: paper.
Number of leaves: ii + 96 + ii blank.
Number of lines: 7.
Character: Devanāgarī.
Date: Not given.
Scribe: Not known.

The colophon on f. 96 r. runs as follows: "श्री निरुक्त अथवा निरुक्ताय नमः। हृद्रः ऋकः।"

It is a neat, well-written, fairly accurate, and modern manuscript.


The text of the *Nirukta* is made up of two different manuscripts, which contain Chapters I-VI and VII-XII respectively, but both are incomplete, and both belong to the longer recension. The two parts are separated by a fragment of a third manuscript (ff. 38-43), which gives a part of Chapters XI and XII. The fragment has no value for the purpose of collation, and is therefore ignored.

**PART I.**

Contents: The *Nirukta* (Chapters I-VI) in the longer recension. The text is divided into chapters and sections thus: Chapter I begins on f. 1 v., has 20 sections, and ends on f. 7 v.; Chapter II has 28 sections, and ends on f. 12 r.; Chapter III has 22 sections, and ends on f. 18 v.;
Chapter IV has 27 sections, and ends on f. 25 r.; Chapter V has 28 sections, and ends on f. 30 r.; Chapter VI has 35 sections only, the remaining sections are missing. The text is bounded on both sides by double red lines ff. 1-21; by double black lines ff. 11 r, 17 v, and 22-36; f. 12 is written in a different handwriting. The accent is marked in red ink in Vedic stanzas only. Double short vertical red strokes are used to indicate sandhi and the end of a sentence, which are replaced by similar black strokes from f. 7 v.-f. 12 r., which are again replaced by a similar single red stroke ff. 19-30. The danda, as usual, appears at the end of a section only, or at the commencement and the termination of a quotation. The chapters are written consecutively. Numerous notes are added on the margin, and sometimes between the lines of the text also, e.g. ff. 2, 3, 12, 18 v., 19. At the end of each chapter a short summary, as described on page 1, is subjoined:

Size 13" × 5".
Material: paper.
Number of leaves: 1 + 36 + i blank.
Number of lines: 10 ff. 1-25; 11 ff. 26-36.
Character: Devanāgarī.

Date: The last leaves of the manuscript are missing; neither the date nor the name of the scribe is known. From its appearance the manuscript looks old, f. 8 is numbered as f. 9, and f. 9 as f. 11, and the mistake continues up to the end; the reference to folios are therefore to the number added in pencil.

Injuries: It is injured in many places, e.g. ff. 7-12 on the top (left).

Part II.

Contents: The uttarārdha of the Nirukta (Chapters VII-XII) in the longer recension. The text is divided into chapters and sections thus: Chapter VII begins on f. 1 v. with the words "श्री गणेशाय नमः" and has 31 sections, and ends on f. 11 r (= f. 54 r.); Chapter VIII has 22 sections, and ends on f. 15 v. (= f. 58 v.); Chapter IX has 43 sections, and ends on f. 23 v. (= f. 66 v.); Chapter X has 47 sections, and ends on f. 32 r. (= f. 75 r.); Chapter XI has 30 sections, and ends on f. 40 v. (= f. 83 v.); Chapter XII has 43 sections only, and ends on f. 48 v. (= f. 91 v.); the remaining portion of the manuscript is missing. All the chapters are written consecutively, and at the end of each chapter a summary similar to that of Part I is added. The text is bounded on both sides by two sets on double black lines, ff. 1-34 (ff. 44-77) and ff. 41-48 (ff. 84-91); and by similar red lines ff. 35-40 (ff. 78-83). The accent is marked in red ink in Vedic stanzas
only, and a short vertical red stroke is occasionally used for punctuation; the use of the danda is similar to that of Part I. F. 9 (= f. 52) is written in a different handwriting.

Size : 11½’’ x 4½’’.
Material: paper.
Number of leaves: 48 + i blank.
Number of lines: 9–10.
Character: Devanāgarī.
Date: The last part of the manuscript is missing; consequently the date and the name of the scribe are not known.
Injuries: ff. 18 (= 61), 34–40 (= 77–83) are slightly injured in the top margin; f. 22 (= 65) is practically defaced by black and yellow ink, and f. 28 (= 71) by water.


The text is made up of two different manuscripts.

PART I.

Contents: The pūrvārdha of the Nirukta in the longer recension. The manuscript is fragmentary and incomplete, containing Chapters I, IV, V, and a part of the first section of the VI. The text is divided into chapters and sections. Chapter I has 20 sections, and ends on f. 13 v. Chapter IV has 27 sections, and ends on f. 26 r. Chapter V has 28 sections, and ends on f. 40 r. The accent is marked in red ink in Vedic stanzas only, while a short vertical red stroke is used for punctuation. The words (sic) इति नौसिकः पुवेर्ष्ट्ये प्रथमोधायः || are wrongly added at the bottom of f. 1 v. in a different handwriting. F. 1 r. has a figure of Gaṇeṣa drawn rather crudely in red with two female attendants.

Size : 13½’’ x 5½’’.
Material: paper.
Number of leaves: i + 40.
Number of lines: 7–8.
Character: Devanāgarī.
Date and scribe: Not known.
Injuries: ff. 13–14 are slightly injured by worms. It looks modern. The numbering in the original is wrong; the reference is to the number added in pencil. It is full of mistakes.

Peculiarity of spelling: f. 2, l. 1 व्रज्ञा is written as व्रज्ञ, f. 2, l. 1 मी is written as घि.
PART II.

Contents: The uttarārdha of the Nirukta (Chapters VII–XIII) in the longer recension. The text is divided into chapters and sections thus: Chapter VII has 31 sections, and ends on f. 6 v. (= 46 v.); the colophon adds: श्री रामो जयतेतरां। Chapter VIII has 22 sections, and ends on f. 10 r. (= 50 r.); Chapter IX has 43 sections, and ends on f. 15 r. (= 55 r.); Chapter X has 47 sections, and ends on f. 20 v. (= 60 v.); Chapter XI has 50 sections, and ends on f. 26 v. (= 66 v.); Chapter XII has 46 sections, and ends on f. 32 r. (= 72 r.); Chapter XIII begins on f. 32 v. (= 72 v.), has 13 sections, and ends on f. 34 v. (= 74 v.); the colophon runs (sic)

|| रूटि निष्के उत्तरार्धके सप्तमंङ्गपथः। || ह || गुम्भ मन्तु || ह || श्री महागणपत्येन नमः।

the last chapter, which is also named XIII, has 37 sections, which are not numbered anew, but continuously from the previous section, and ends on f. 42 r. (= 82 r.). Chapters VIII–XII are written consecutively, and a summary, similar to the one described on p. 1, is added at the end of each chapter, but the summary on f. 42 r. (= 82 r.) also includes that of the first 13 sections, although the summary of these sections is already subjoined on f. 34 v. (= 74 v.).

The colophon on f. 42 r. (= 82 r.) runs thus: रूटि निष्के चत्वारदशोधायः।

The text is bounded on both sides by double black lines, ff. 1–23 (= 41–63) and ff. 38–42 (= 78–82) by similar red lines, ff. 24–36 (= 64–76), f. 37 (= 77) is coloured yellow. A short vertical red stroke is employed for punctuation, the dropping of visarga is indicated by adding them on the top of the letter just before the red stroke, e.g. f. 1 v. (= 41 v.), l. 3: अपवच्छेदं आयामिनं; op. cit. l. 4: गुष्ठिवयो रूपं सं; op. cit. l. 8: पुष्पशोकं चधंमिति, and so on.

Occasionally the short red stroke is written ख, but the sign ख is not meant to point out the elision of short a, e.g. op. cit. l. 5: प्रवोचिद्विन्दुः। Sometimes ख is replaced by ख. The danda appears at the end of a section, or at the beginning and end of a quotation. The accent is marked in red ink on Vedic stanzas.

Size: 13½" x 5½".
Material: paper.
Number of leaves: 42 + 1 blank.
Number of lines: 12–17.
Character: Devanāgari.
Date and scribe: Not known.
Injuries: f. 1 (= 41), ff. 21–22 (= 61–62), f. 23 (= 63) are slightly injured.
It is a neat, but closely written manuscript.
DETAILED DESCRIPTION OF MANUSCRIPTS

MS. Chandra Shum Shere, d. 182. C3.

The text of the Nirukta is made up of two manuscripts.

PART I.

Contents: The pūrvārdha of the Nirukta in the longer recension. The work is divided into chapters and sections thus: Chapter I begins on f. 1 v. with the words: (sic) श्री गोविंद | श्री रामायण नमः, has 20 sections, and ends on f. 7 r. Chapter II has 28 sections, and ends on f. 12 r. (ff. 8–9, containing sections 3–11 of the second chapter, are missing in the original). Chapter III has 22 sections, and ends on f. 18 r. (ff. 19 and 21–23, containing sections 11–12 and 14–19, are missing in the original). Chapter IV has 27 sections, and ends on f. 23 v. Chapter V has 28 sections, and ends on f. 29 v. Chapter VI has 36 sections, and ends on f. 38 r. The chapters are written consequitively, the summary is added as usual, punctuation and accents in Vedic stanzas are marked in red ink. The text is bounded on both sides by double black lines, f. 1 r. has a few laudatory verses written on it and the words: (sic) चच य रिन्ह | इस गुरुचिप्रियत | चक्र.

A part of line 9 on f. 5 r., and of line 4 on f. 7 r., of line 5 on f. 7 v., is obliterated with black pigment. Two lines are added to the top of f. 13 v., f. 19 v. is partially defaced by light red ink, and half a line on f. 20 r. is similarly obliterated with red pigment. Colophon on f. 38 r. runs thus:

|| इति निर्णयः पूव्वष्ट्रि पढ़े थायः || श्री रामचन्द्राय नमः || श्री विद्वेशराय नमः || गुभमसु || श्री वक्तुत्तुइः नमः || A female figure is drawn on f. 38 v., and a list of several articles is added. The prominent difference of ink, characters, carelessness, occasionally disproportionate red vertical strokes, frequent use of red ink for marginal notes, smudging of the black ink, give a very untidy appearance to the manuscript.

Size: $12\frac{1}{2}'' \times 5\frac{3}{16}''$

Material: Paper.

Number of leaves: i + 38 + i blank

Number of lines: 10–11.

Character: Devanāgari.

Date and scribe: Not known.

The name of the owner is given on f. 1 r. as Godabole Laksmana Bhaṭṭa.

Peculiarity of spelling: It occasionally writes र as द, e.g., f. 1 v., line 1, श्री रामाय = श्री रामाय. Like M 1, it frequently doubles t in conjunction with other letters, e.g. f. 1 v., line 2, समाहर्व = समाहर्व; line 3, द्विप-मन्यव: = द्विपम्यव:; line 4, चलारि = चत्तारि; line 8, नित्यम = नित्यम.
INTRODUCTION TO THE NIRUKTA

PART II.

Contents: The uttarārdha of the Nirukta (Chapters X–XIII) in the longer recension. The text is divided into chapters and sections thus: Chapter X begins on f. 1 r. (= 40 r.), has 47 sections, and ends on f. 16 v. (= 55 v.). Chapter XI has 50 sections, and ends on f. 31 v. (= 70 v.). These two chapters are written consecutively. Chapter XII begins with II श्री गवेशय नमः II has 46 sections, and ends on f. 13 v. (= 83 v.). This seems to be a different manuscript from the previous one containing Chapters X–XI; the pagination begins anew, the handwriting is different, and unlike the former the text is bounded on both sides by double red lines. The pariśiṣṭa is separated from Chapter XII, and is treated as one chapter. The numbering of leaves starts anew from the first. It begins with II श्री II, on f. 1 r. (= 84 r.), has 50 sections, and ends on 14 v (= 97 v.). The last word of the 13th section is repeated, but the summary is added at the end of the 50th section. The summary, as usual, is added at the end of every chapter. The accent is marked in red ink in Vedic quotations, while a short vertical red stroke is used for punctuation. A line in different handwriting is added at the bottom of f. 1 v. (= 40 v.). A line and a half in red ink is added on the right-hand margin of f. 22 r. (= 61 r.); part of the 50th section of the eleventh chapter is finished off on the top and right-hand margin on f. 31 v. (= 70 v.). A line is added on the top of f. 11 v. (= 81 v.). Section 43 of Chapter XIII is left out in the text, but added on the top and the margin on the right on f. 13 r. (= 96 r.).

Size: 9” × 4”.
Material: Paper.
Number of leaves: 31 + 13 + 12 (= 58) + i blank.
Number of lines: 7 to 9.
Character: Devanāgarī.
Date and scribe: Not known; the colophon runs thus: II श्री निःस्त उत्तरमयेय सप्तोषयः II.
Injuries: It is slightly injured by worms in several places, e.g. ff. 7–4 (= 47–54) and ff. 1–3 (= 84–86).
It has a modern look.


The text is made up of two manuscripts, containing the pūrvārdha and the uttarārdha, with the pariśiṣṭa respectively, each being copied by a different scribe, at a different place and period. They will therefore be separately described.
MS. 1. A.D. 1629 Copied at Benares.

Contents: The pûrvârda of the Nirukta in the shorter recension; the text is divided into chapters, pâdas, and sections, thus: Chapter I has 6 pâdas; the 1st pûda contains 5 sections, and ends on f. 2 v.; it is not stated where the 2nd pûda comes to an end, probably it should be ended after the 4th section, as the number of the following section begins anew; the 3rd pûda has six sections, and ends on f. 6 v.; the 4th pûda has 4 sections, and ends on f. 8 r.; the 5th pûda has 2 sections, and ends on f. 9 v.; the 6th pûda has 6 sections, and ends on f. 11 v.; 27 being the total number of sections given in the colophon, which runs thus: (sic) II & II.

Chapter II has 7 pâdas: the 1st pûda contains 7 sections, and ends on f. 13 v.; 2nd pûda contains 5 sections, and ends on f. 16 r.; 3rd pûda contains 3 sections, and ends on f. 17 r.; 4th pûda contains 7 sections, and ends on f. 18 v.; 5th pûda contains 3 sections, and ends on f. 19 v.; 6th pûda contains 5 sections, and ends on f. 21 r.; 7th pûda contains 6 sections, and ends on f. 23 r.; the total number of sections being 36. Chapter III has 4 pâdas: 1st pûda contains 7 sections, and ends on f. 25 v.; 2nd pûda contains 6 sections, and ends on f. 28 v.; 3rd pûda contains 6 sections, f. 30 containing sections 5–6 is missing; 4th pûda contains 6 sections, and ends on f. 33 v.; the total number of the sections being 25. Chapter IV has 4 pâdas: 1st pûda has 8 sections, and ends on f. 35 v.; 2nd pûda has 8 sections, f. 38 containing a part of the 8th section of the 2nd pûda, and the 1–2 sections of the 3rd pûda is missing; 3rd pûda has 6 sections, and ends on f. 40 v.; 4th pûda has 7 sections, and ends on f. 43 v. Chapter V has 4 pâdas: 1st pûda contains 6 sections, and ends on f. 46 r.; 2nd pûda contains 8 sections; f. 48 containing sections 6–8 is missing; 3rd pûda contains 7 sections, and ends on f. 51 r.; 4th pûda contains 10 sections, and ends on f. 54 r.; the total number of sections being 31. Chapter VI has 6 pâdas: 1st pûda contains 5 sections, ending on f. 56 r.; 2nd pûda contains 6 sections, and ends on f. 58 r.; 3rd pûda contains 7 sections, and ends on f. 61 r.; 4th pûda has 8 sections, and ends on f. 64 r.; 5th pûda has 5 sections, and ends on f. 66 r.; 6th pûda has 8 sections, and ends on f. 68 v.; f. 1 is missing. The text is bounded on both sides by double black lines. Punctuation is similar to that of C 3. Occasionally marginal notes are added in red ink.

Size: 8⅓" x 3⅔".
Material: paper.
Number of leaves: i + 64.
INTRODUCTION TO THE NIRUKTA

Number of lines: 10.
Character: Devanāgarī.
Date: on f. 68 v. (= 64 v.): (sic) \( \text{हर्तिसंवत} 9683 \) वर्ष \( \text{वैशाखश्व} 8 \) वुढ़ि
(i.e. completed on Wednesday in the former half of the month Vaisākha
A.D. 1627).
Scribe: on f. 68 v. (= 64 v.): (sic) च हाउसुत च शिवासुत च उरसुत च\nचफीपुच्छ शामेन बखीतं पठाभें
Place: on f. 68 v. (= 64 v.): (sic) \( \text{चर्वुसुतवराराशौधेत खेपितं वृद्धग-}
रवास्यं} \gm \begin{align*}
\text{रवास्यं} \end{align*}
\( \text{गम्यति} \) नम:
Injuries: ff. 1, 30, 38, 48 are missing; f. 22 is injured, and slightly defaced, and f. 33 is defaced by marginal notes.
Peculiarity of spelling: \( \text{रू} \) is occasionally written as \( / / \), e.g. f. 2 r. line 2:
\begin{align*}
\text{इतरत्रोपदेश:} &= \text{एतरत्रोपदेश:} \quad \text{f. 2 r., line 8: वर्षति} = \text{वर्षात} \quad \text{f. 2 v., line 4: प्र परे} &= \text{प्र पारे} \quad \text{की} \quad \text{is occasionally written as \( / / \)} \quad \text{e.g. f. 2 v., line 2: नामाख्यातयो} = \text{नामाख्याताय:} \quad \text{but cf. line 3, f. 2 v., line 8: सर्बतो} = \text{सर्वोत} \quad \text{र} \quad \text{is occasionally written in conjunction thus: f. 3 r., line 2: प्रतिकियाधारियो} = \text{प्रतिकियाधारियो}, \quad \text{line 4: उपमाधर्वेय:}
\end{align*}

Manuscript containing the uttarārdha. A.D. 1691.
Copied at Dacca.

Contents The second part (Chapters VII–XII) of the Nirukta in the shorter recension; the text is divided into chapter, \( \text{पाद} \), and section. In this division, and the number of \( \text{पाद} \)s in a chapter, and that of sections in a \( \text{पाद} \), it agrees with M 3. The 7 \( \text{पाद} \)s of Chapter VII end on ff. 3 r.
\( (= 67 r.,) \) 4 v. (= 68 v.), 7 v. (= 71 v.), 9 r. (= 73 r.), 10 v. (= 74 v.), 13 r.
\( (= 77 r.,) \) 16 v. (= 80 v.) respectively; the 3 \( \text{पाद} \)s of Chapter VIII end on ff. 18 r. (= 82 r.), 21 v. (= 85 v.) 24 r. (= 88 r.) respectively; the 4 \( \text{पाद} \)s of Chapter IX end on ff. 27 v. (= 91 v.); 30 r. (= 94 r.), 33 v.
\( (= 97 v.,) \) 35 v. (= 99 v.) respectively; the 4 \( \text{पाद} \)s of Chapter X end on ff. 39 v. (= 103 v.), 42 v. (106 v.), 46 r. (110 r.), 48 v. (= 112 v.) respectively; the 4 \( \text{पाद} \)s of Chapter XI end on ff. 51 v. (= 115 v.), 54 r. (= 118 r.), 58 v. (= 122 v.), 62 v. (126 v.) respectively; the 4 \( \text{पाद} \)s of Chapter XII end on ff. 65 v. (= 129 v.), 68 r. (= 132 r.), 71 v. (= 135 v.), 75 v. (= 139 v.) respectively. f. 56 r. (= 120 r.) is left blank. The text is bounded on
both sides by treble black lines. The accent in Vedic quotations is marked
in red ink. The short vertical stroke is replaced by a similar black stroke
for punctuation. The use of the \( \text{दंडा} \) is similar to M 3.
The \( \text{परिशिष्टा} \) is separated from Chapter XII, and is contained in
ff. 76–94 (= 140–158). The division of the text into \( \text{पाद} \)s and \( \text{Khanda}\)s
DETAILED DESCRIPTION OF MANUSCRIPTS

is identical with M 3. The 4 pādas of Chapter XIII end on ff. 80 v. (= 144 v.), 89 r. (= 153 r.), 91 v. (= 155 v.), 94 r. (= 158 r.) respectively.

Pagination is continued from the end of Chapter XII. The date given on f. 94 r. (= 158 r.): \textit{(sic)} संवत् १७४५ वां चैत्रामासे १५ गुरुवारे। cannot be genuine, for it is clear from the numbering of folios that it must have been written after Chapter XII, which was finished in संवत् १७४७: hence, it could not be earlier than १७४७. The name of the scribe is Harirāma, a resident of Mupalīpura. The colophon runs thus: \textit{(sic)} ज्योतिष जीवकामध्ये मुफळीपुरवालस्वे वृद्धग्रस्तातीथ पंचवीलसुसुख्यु सूर्य हरिहर सूर्य हरिरामिन स्वयं लिखितं. Size: 9” x 4”.

Material: Paper.
Number of leaves: 94 + i blank.
Number of lines: 8.
Character: Devanāgarī.

Date: on f. 75 v. (= 139 v.): खळळि श्री संवत १७४७ (= A.D. 1691)

Scribe: on f. 75 v. (= 139 v.): द्रीबत सोमिन्यर: he seems to have taken great pains in copying the manuscript, for he remarks:

\textit{(sic)} समप्रतिकाण्त्यवाच्यमुद्दिरप्रेमस्वः।

कष्टन लिखितं तथं यतं परिपालनेत्।

Place: on f. 75 v. (= 139 v.): (sic) श्री ढाकामध्ये खळळः।

Injuries: ff. 1-11 (= 65-75) are slightly defaced.

Peculiarity of spelling: it occasionally writes ऐ as in Part I, e.g.

f. 1 v. (= 65 v.), line 1 ग्रामाण्य = ग्रामाण्य

" " " नः = नः

" " " 3 चार्यपालम् = चार्यपालम्

Some of the figures for numbers are occasionally slightly different: ८ = व८, ५ = व५, ३ = तृ। f. 73 r. (= 137 r.), जी is written as जी; f. 73 r. (= 137 r.), line 8: चौमास = चौमास.


The text is made up of two manuscripts which are described separately.

MS. containing the पुर्वार्द्धा, A.D. 1758.

Contents: Chapters I–VI of the Nirukta in the shorter recension. The text is divided into pādas and sections. It agrees with C^4 in having
INTRODUCTION TO THE NIRUKTA

six pādas in Chapter I. It is carelessly written, and full of mistakes. The text is bounded by double red lines up to f. 24, and by similar black lines, ff. 25–67. Ff. 55 v., 56 are defaced by disproportionate marginal notes. F. 57 is wrongly numbered 56 in the original. The first four lines on the top of f. 58 r. are to be crossed. Two geometrical figures are drawn on f. 1 r.

Size: 8¼" × 4¾".
Material: Paper.
Number of leaves: i–67.
Number of lines: 7–14.
Character: Devanāgarī.
Date: on f. 67 v. (sic) संवत् १७५८ गुर्जरे मीती चै ५७ वदि n मुखः (= A.D. 1758).

Scribe: The name of the owner is added in a different handwriting on f. 67 v.: आ पोतिच मांकंबलरामसुतु नाँधुराम नि के गुमं मभति (i.e. this book belongs to Nathurāma, son of Bhāmaṅgabārāma).

MS. containing the uttarārdhā with the parisēṣṭa, dated A.D. 1479.

Contents: Chapters VII–XIII of the Nīrūkta in the shorter recension, written consecutively. The text is divided into pādas and Khaṇḍas, agreeing with C 4 in the number of pādas and Khaṇḍas, distributed in each chapter and pāda respectively. The seven pādas end on ff. 2 v. (= 69 v.), 3 v. (= 70 v.), 5 v. (= 72 v.), 7 r. (= 74 r.), 8 r. (= 75 r.), 9 v. (= 76 v.), 12 r. (= 79 r.); the three pādas of Chapter VIII on ff. 13 r. (= 80 r.), 16 r. (= 83 r.), 17 v. (= 84 v.); the four pādas of Chapter IX on ff. 20 r. (= 87 r.), 22 r. (= 89 r.), 24 v. (= 91 v.), 26 r. (= 93 r.); the four pādas of Chapter X on ff. 29 v. (= 96 v.), 31 v. (= 98 v.), 34 v. (= 101 v.), 36 v. (= 103 v.); the four pādas of Chapter XI on ff. 39 r. (= 106 r.), 41 r. (= 108 r.), 43 v. (= 110 v.), 46 v. (= 113 v.); the four pādas of Chapter XII on ff. 49 r. (= 116 r.), 51 r. (= 118 r.), 54 r. (= 121 r.), 56 v. (= 123 v.); the four pādas of Chapter XIII on ff. 60 r. (= 127 r.), 67 r. (= 134 r.), 69 v. (= 136 v.), 71 v. (= 138 v.). The text is bounded on both sides by double black lines. The accent in Vedic stanzas is marked in red ink. Punctuation is similar to M 3. It is a very good manuscript, neat and accurate.

Size: 8¼" × 3¾".
Material: Paper.
Number of leaves: 72+i blank.
Number of lines: 9.
Character: Devanāgarī.
Date: on f. 71 v. (= 138 v.): संवत १३३५ (= A.D. 1479) वर्ष माहुवा युहि ११ वेः.

Scribe: on f. 71 v. (= 138 v.): पीतावरिष्ण निम्नक्त संपूर्णे स्थितमस्तकः युहि। The Colophon runs thus: (eic) श्री चालिमायारि महाराजाधिराय श्री भावविव- बिवासु स्मांतरणागरशाल्य्रोणं संग्रह्यक्षः महायात्क श्री शंकरसुत याथव श्री प्रयागद्वास्तुतः या० बहुः आमधयनायं पीतावरिष्ण एवते। The name of the owner is given on f. 72 r. (= 139 r.): याचिक्य श्री प्रयागद्वास्तुतः याचिक्य श्री बहु आनि पीपि। Rites and sacrifices performed by the owner at various places of pilgrimages like Kurukṣetra, Benares, &c., are enumerated on f. 72 r. (= 139 r.).

Peculiarity of spelling: छ is always written as द्व, छ is written as इँ, ए, e.g.: कथे = कार्य on f. 71 v., line 6.

| f. 54 r. (= 121 r.), line 3: द्वसमणा: = द्वसमणा:   |
| " " " 4: वेषां = वेषां and so on. |

छ is written as इँए, e.g.

| f. 53 v. (= 120 v.), line 9: भवबिब्रस्म = भवबिब्रस्म   |
| " " " 2: पितिया = पितिया and so on. |

चि is written as लिं, e.g.

| f. 53 v. (= 120 v.), line 1: पविष्चवतो = पविष्चवता   |
| " " " 2: पुराणो = पुराणा |
| " " " 6: गुद्दलजः = गुद्दलजः. |

चि is written as लिंचि, e.g.

| f. 5 r. (= 72 r.), line 6: वेलीप्रस्मकः = वेलीप्रस्मकः   |

त in conjunction with छ is written as a short vertical stroke, and with छ or छ as a horizontal stroke, e.g.

| प्रेश = प्रेश; हल्पिध = हल्पिध |
| उदावह = उदावह; ल = छ and so on. |

छ is written variously as छ or छ or छ.

Injuries: ff. 9 (= 76), 10 (= 77), 19 (= 86), 29 (= 96) are slightly injured.


Contents: The Nirukta of Yāska in the longer recension. It consists of three manuscripts; the first contains Chapters I–V in 86 leaves (86 v. gives a part of the first section of Chapter VI); the second, Chapter VI in
INTRODUCTION TO THE N1RUKTA

27 leaves (numbered in the original as 47–73 = 87–113); the third, Chapters VII–XIV, in 78 leaves (= 114–191). The division of the text into Chapters (adhyāya) and sections (Khaṇḍas), the punctuation, and the method of marking the accent in Vedic stanzas are identical with M 4. The text is bounded by double red lines only occasionally. F. 3 is replaced by a leaf in a later handwriting. Ff. 87–92 are written on blue paper. A summary similar to M 4 is added at the end of each chapter.

Size: $8\frac{1}{4}'' \times 4''$ (ff. 1–86) and $7\frac{3}{4}'' \times 3\frac{1}{2}''$ (ff. 87–113), $7\frac{1}{4}'' \times 3\frac{1}{2}''$ (ff. 114–191).

Material: Paper.
Character: Devanāgarī.
Number of leaves: i + 191 + i blank.
Number of lines: 7 (ff. 1–113), 7–10 (ff. 114–191).
Date and Scribe: Not known.

The name of the owner is added on f. 114 r.: ब्रह्म पुस्तक बटवळचीवर-मटकेत्र पुस्तक योगीवरभ नमः

MS. Chandra Shum Shere, d. 183. C 7.

Contents: The uttarārdha of the Nirukta, Chapters VII–XI, and sections 1–27 of Chapter XII in the shorter recension. The text is bounded by treble black lines on both sides, and is divided into pādas and Khaṇḍas. The numbering of sections does not begin anew in each pāda, but is consecutive for the whole chapter, and agrees with the manuscripts of the longer recension. It looks old; the ink is totally effaced in several parts, which makes it difficult to read; but it is not really old, for it does not display any characteristics of old writing. It is full of mistakes. Three lines are added at the bottom on f. 13 v., 52 v. Marginal notes are occasionally written.

Size: $9\frac{3}{4}'' \times 3\frac{1}{2}''$.

Material: Paper.
Number of leaves: i + 58 + i blank.
Number of lines per folio: 7.
Character: Devanāgarī.
Date and Scribe: Not known, for the last leaves are missing.

Peculiarity of spelling: न is occasionally written as a short horizontal stroke in conjunction. F. 1 v., line 1; बुधिनां = बुधिनां, f. 1 v., line 2: चूति = चूति. न is doubled in conjunction with र्, e.g. कर्म = कर्म. F. 58 v. is torn in tv.
DETAILED DESCRIPTION OF MANUSCRIPTS


Yāska's Nirukta, A.D. 1768.

This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts, vol. ii, p. 107. His description may be supplemented by the following: the Colophon on f. 79 v. runs thus: (sic) श्री॥

Two more verses are added in a different hand, one being a slight modification of a verse from the Pūrvaṇaṭaṇtra. The pūrvārdha and the uttarārdha are written in different hands.

Peculiarity of spelling: ल and न are occasionally doubled in conjunction with र, e.g.

f. 1 v., line 7: तयोर्धवर्षण = तयोर्धवर्षण
f. 2 r., " 2: सूर्ले = सूर्ले

Number of lines per folio: 7 (ff. 1–21), 9 (ff. 22–79), 7 (ff. 80–162), 8 (ff. 163–183).

Injuries: Ff. 53–63 are slightly injured by worms on the left marginal top.


This manuscript is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 106. His description may be supplemented as follows:

Peculiarity of spelling: It writes घ as घ्घ

ः is occasionally written as ०, e.g. तपोः = तपोः
ः " " " " ०/ः, " तचतं = तचतं
ः " " " " ०/ः, " मंजों = मंजों
ः " " " " ०/ः, " स्वरोः = स्वरोः

Number of lines per folio: 8 (ff. 1–61), 9 (ff. 62–78), 8 (ff. 79–91), 9 (ff. 92–101), it varies from 10–11 (ff. 102–130).

F. 104 is upside down. The size of leaves (ff. 79–86) is: 8½" x 3½". Ff. 79–130 are written in a handwriting different from that of the previous folios.
INTRODUCTION TO THE NIRUKTA


This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 107. His description may be supplemented by the following:

Peculiarity of spelling: ए is occasionally written as /, e.g. f. 2 r. line 2: द्रेश = द्रश; न्नते = न्नत; पवते = पवात; f. 2 r., line 3: द्रेष्टर = द्रास्त; विविधाय = विविधाया.

But its chief peculiarity is that it frequently doubles consonants in conjunction, e.g. f. 2 r., line 2: पृष्ठिणः, इ is doubled, रण्ड्रम, ि is doubled; दुरसाचा, न is doubled; line 4: किन्नुन, े is doubled; line 5: वीर्याःणि, ो is doubled; पुषोचम, े is doubled; line 6: पुस्तःश्रम for पुस्तःश्रम; line 7: सम, ः is doubled; f. 2 v., line 1: चाप, े is doubled; line 6: चुःभस्म, ः is doubled, चःप, े is doubled; f. 4 r., line 1: भाजासंद्रमपुक्तरिधिवाचरसतिः से च for भोजकेद्रमपुक्तरिधिवाचरसतिः, and so on.

MS. Mill 144. Mi.

Copied at Ahmedabad, A.D. 1730.

This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 106. It occasionally doubles न in conjunction with other consonants, e.g. f. 2 r., line 8: प्रतिविध-क्षेत्रस्थिपत्तस्मा &c.

The numbering of sections does not begin anew in each पदा, but is continuous, and agrees with the longer recension as to the total number of sections in Chapters IX–XII. It belongs to the shorter recension.

MS. Sanskrit, e. 17. S.

A.D. 1781.

This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 105. The text is punctuated as usual, and divided into chapters and sections. A summary similar to the one described on p. 1 is added at the end of each chapter. It belongs to the longer recension. The text is bounded on both sides by two sets of double red lines. It is a neat and accurate manuscript.
The Relationship of the MSS.: two recensions.

The manuscripts fall into two groups, and for the sake of convenience and brevity, may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A.D. 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble—as some of the scribes remark—neither of them transmits the text of the Nirukta in an uninterpolated state. Both recensions add the parisista—which can be proved to be an interpolation by independent testimony—as an integral part of the text, and cannot, therefore, be the faithful representatives of the archetype. Moreover, both have besides the parisista, an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor, and written in a style quite different from that of Yaska. For instance, there can hardly be any doubt as to the interpolated character of ix. 2, which is given as a constituent part of the text by the manuscripts of both recensions. Further, the commentary on the Vedic stanza in xi. 7 is meaningless and written in a different style. The Vedic stanza, being quite easy, requires no explanation. Yaska generally does not comment on easy Vedic stanzas, simply remarking: iti sā nigada-vyākhya tā, i.e., 'this stanza is explained by the mere reading'. In all such cases, this note of Yaska comes after easy Vedic stanzas only. It would thus be intelligible, if it had followed immediately the Vedic stanzas in xi. 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi. 8. This is contrary to Yaska's method. It is clear that the words: iti sā nigada-vyākhya tā were originally placed immediately after the Vedic stanzas in xi. 7. The intervening passage is an interpolation, and rather a clumsy one, for it can be easily detected. This is further proved by the fact that Durga, who repeats every word of Yaska in his commentary, ignores them. How these additions gradually find their way into the text is illustrated by the following example. There is an easy quotation in xii. 2, and Yaska, as usual, simply adds: iti sā nigada-vyākhya tā. Some interpolators have endeavoured to add after these words a short comment. Thus some manuscripts here subjoin the following remark: वसातित्वा ढा परशो वसातित्वा रातित्वा बससे ... सूरातित्वे.

Further, each recension contains passages, which, being superfluous, are omitted by the other, or are amplified versions of those in the other. For example, B adds, between vii. 19 and 20, one entire section, which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xiv. 33 with slight alterations.

1 Cf. N. x. 18, 24; xi. 3, 45; xii. 31.
Again, in B the commentary on the Vedic stanza quoted in v. 27, reads as follows: सुदेवस्य संक्यायांनारस्मिन्विष्य तव देव सम शिरसः प्रायायानुवर्ति काजुद्रेः सुर्येऽऽुमिर्मितविवपि निगमोऽमति।

A's version of this is greatly amplified:

सुदेवस्य काजुद्रेः कर्मणीयस्य वा मवसि वज्रभ वस्य ते सम संधिः सिद्धु सववायायशस्य ते सम स्तोतसिः तानि ते काजुद्रमासुः सुर्येऽऽुमिर्मितेऽऽोऽमः सोऽऽशिरसाशाः यथा। वैरिं तौरिकरिन्तरिमितंवमाः पूयं वयतेवतारिमितत्वदांसीरक्व-मिस्मासि वा। तदि तस्यार्थादाहितविवपि निगमोऽमति।

Further, A contains a long passage in 6.5: इत्स्य प्रायीन्यप्रच्छ... बाक्यात्व: omitted by B.

d. 'Omissio ex homoeoteleuto' in Sanskrit Manuscripts.

It is clear, therefore, that both the recensions cannot faithfully represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the Nirukta. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as omissio ex homoeoteleuto is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines: 'The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian hymnology, above all for the Student of Adam of St. Victor's hymns', the eye of the抄ist wandered from the student of the first to the same word in the second line and the words 'of the Christian... for the' were left out. The same thing happened to the scribe of MS. C 3. In copying the sentence: संदित्वानन्त्यात्त तत्सुराषां मुर्लम। असोरसुरान-जन्त्य तदसुराषायामसुरसिम्त्य विश्वायते his eye wandered from the word चत्रज्ञति in the first line to the same word in the second line, with the result that the words तत्सुराषां मुर्लम। असोरसुरानजन्त्य were left out.

Again, in copying N. vi. 22: खूरे राध: शतारथे कुर्कुद्वर दिनिष्टिष्टु। RV. VIII. 4.19. खूरे समाधितमांत्रे महामवति। the eye of the scribe wandered from the खूर्य of the first line to the similar word खूरे: in the second line,

1 Clark, Descent of Manuscripts, p. 1.
consequently the intervening words राध: शताघ्न ... द्विविधिषु were omitted in MS. C 3.

Further in N. ii. 26: द्वारोऽनवत्सविता सुप्राणिः कक्षापाणिः | पाणिः पशायते: पुजाकसंभण: प्रमुख्यां पाणी द्वायस्युज्ञयति | तस्य वर्गे प्रस्वे याम उवर्नीं। द्वारोऽनवत्सविता सुप्राणिः is the first pāda of the second hemistich of the stanza of RV. III., 33. 6. Unconsciously the scribe remembered the second pāda तस्य वर्गे प्रस्वे याम उवर्नीं; and wrote it down immediately after finishing the first pāda with the result that the intervening words कक्षापाणिः | पाणिः पशायते ... पुजाकसंभण are missing in MS. C 4. It cannot therefore be concluded that the shorter recension is always the best, for sometimes omissions are accidental.

e. Dittography in Sanskrit Manuscripts.

On the other hand, there is also the phenomenon called dittography, i.e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by The Globe on July 9, 1915.

'The Echo de Paris publishes a message from Cettinje announcing the message from Cettinje announcing the appointment as Governor of Scutari of Bojo Petrovitch.' The part of the second line is a verbatim repetition of a part of the first line.

In N. ii. 28, उत्तर वाजी बिपिनिः तुर्नावति धीयायां बद्दे धापि ... कङ्गु द्विधिषा: .........

चिपिकच इत्यानिते एनङ्गातः। कङ्गु वाजी बिपिनिः तुर्नावति धीयायां बद्दे द्विधिषा: .... the eye of the scribe wandered by chance after कङ्गु to the Vedic stanza, and he mechanically copies the whole of the first line except उत्तर न in MS. C 5.

Again, in N. vi. 8, the scribe of the MS. Mi. repeats गुलूतिकम् चा.

Further there are some passages whose omission by B is absolutely unjustifiable. Yāska explains every word occurring in the fourth chapter of the Nighantu. The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan. Examples of such omissions are the following. Yāska explains जिन्मे: (Ngh. 4. 3. 12) in N. vi. 3, but the passage: जिन्मे निभाशाहारिष: is omitted by B. Again, Yāska explains चोखः (Ngh. 4. 3. 28) in N. vi. 6 as चोखः चाकाहः, which is omitted by B. This omission makes the following Vedic quotation meaningless.

Further, in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to

1 Clark, op. cit., p. 6.
begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage: चवमिव चुक्तिकालिनी निरूत्ती (N. vi. 26) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus, not one of them has preserved the old spelling, while most of the B MSS. retain this peculiarity, i.e.

of writing ए as / as वाय्य for वायः

Again, some of the A MSS. divide the pariśiṣṭa into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the pariśiṣṭa into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N. vi. 5, and an amplified version of B's comment in N. v. 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāska's own method of giving etymological explanations. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāska. A contains a considerable number of such additions, while B has only two.

The following are a few samples:

N. ii. 6. A reads: कृषि त्रुणनात्। तुला च विषयानुसूचित वा। ता चिन्तितिनिवस्यायस्यः। नियतामीमयत् .

B reads: कृषि त्रुणनात्। नियतामीमयत् .

The two derivations are omitted.

N. ii. 10. A reads: हिरव्यं कस्मात् . . . हितरमस्य महतीति वा हिुदयरमस्य महतीति वा।

B reads: हिरव्यं कस्मात् . . . हितरमस्य महतीति वा।

N. ii. 13. A reads: सूर्यमादितियमदिति: पुष्पेषम्।

B reads: सूर्यमादितिपुष्पेषम्।

N. ii. 20. A reads: आयुमनि आयुमं आयुमन्यस्यायाम् कुर्वायेण।

B reads: आयुमनि आयुमन्यस्यायाम् कुर्वायेण।
N. ii. 22. A reads: प्रथम रति मुख्याम ग्रंथमो मभवति | जननमलारिसम्।
B reads: प्रथम रति मुख्याम ग्रंथमो मभवति। जननमलारिसम्।

N. iii. 8. A reads: जयगामिभ्यो मभवति यायगामिभ्यो मभवति। जयराष्ट्रियो मभवति।
B reads: जयगामिभ्यो मभवति यायगामिभ्यो मभवति। जयराष्ट्रियो मभवति।

N. iii. 10. A reads: आक्षण्डित:। खण्डित:। तद्विद्यन्तिकवधयो:।
B reads: आक्षण्डित:। तद्विद्यन्तिकवधयो:।

N. iii. 15. A reads: को वा श्रवणे विधवेव देवरम। देवरं क्षात्रू ौद्वितीयो
B reads: वर उच्यते। विधवा विधातुका मभवति।

N. iii. 16. A reads: ज्ञातवा देव वृष्णि इवेति। वृष्णे वृष्णेश्वरे मभवति।
B reads: ज्ञातवा इव वृष्णि इवेति।

N. iii. 19. A reads: निघिततावाहित:।
B reads: निघिततावाहित:।

N. iv. 2. A reads: मयादा। मयादा।
B reads: मयादा।

N. iv. 10. A reads: लक्षी लामा वा रामधा। लक्षी लामा वा रामधा।
B reads: लक्षी लामा वा रामधा।

N. iv. 13. A reads: देवीन्ता। समीरितान्ता। सुविचारितान्ता। वृथला वा।
B reads: देवीन्ता। समीरितान्ता।

N. iv. 15. A reads: कन्या कमलिया मभवति। क्रयें नेतेवित वा। कन्तेया।
B reads: कन्या कमलिया मभवति। क्रयें नेतेवित वा। कन्तेया।
N. iv. 19. A reads: उद्वं हर उच्यते। लोका हरांसुचयने। अथगहनी हरसो उच्यते।
B reads: उद्वं हर उच्यते। लोका हरांसुचयने।

N. v. 3. A reads: पाणीरिति वा खाण्यनेरिति वा सार्थनेरिति वा।
B reads: पाणीरिति वा खाण्यनेरिति वा।

N. v. 12. A reads: तुम्महारी बिप्रमहारी चूम्महारी।
B reads: तुम्महारी।

N. v. 26. A reads: बिङ्कोजुवा। कोजुयमाना बर्तादुदतिति वा। कोजुयते बो खाण्यकृपामण्यः।
B reads: बिङ्कोजुवा। कोजुयमाना बर्तादुदतिति वा।

N. vi. 8. A reads: बिङ्कार्ति गिरातिकर्मिः वा गुरुतातिकर्मिः वा गुरुतातिकर्मिः वा।
B reads: बिङ्कार्ति गिरातिकर्मिः वा गुरुतातिकर्मिः वा।

N. vi. 16. A reads: अभवत सर्वेश्यमयमेरिति वायसरोपेयिति वायसंपादिन दृति वा।
B reads: अभवत सर्वेश्यमयमेरिति वायसंपादिन दृति वा।

N. vi. 33. A reads: श्रीयते बिञ्जे। बिञ्जनारिथक। बिञ्जे बिञ्जेण्य बाख्यातम।
B reads: श्रीयते बिञ्जे। बिञ्जे बिञ्जेण्य बाख्यातम।

N. vi. 32. A reads: बुद्धुद दुभुवयति बिन्दौ वा बिन्दौ वा भयद्वो वा...।
B reads: बुद्धुद दुभुवयति बिन्दौ वा भयद्वो वा...।

N. vi. 33. A reads: चर्दूपे चर्दूपातिनी गमनपातिनी श्रद्धापातिनी दूरपातिनी वा मर्मविनविधिनी गमनविनविधिनी श्रद्धविनविधिनी दूरविनविधिनी वा।
B reads: चर्दूपे चर्दूपातिनी गमनपातिनी वा मर्मविनविधिनी गमनविनविधिनी वा।

Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B.

Fortunately, as has been said above, Durga repeats every word of the Nirukta in his commentary, so that the text of the Nirukta ‘in toto’ can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the Nirukta and supplies valuable information about the condition of the text in its author’s time. Durga does not recognize the pariśiṣṭa as an integral part of the Nirukta, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the Nirukta, as current before the addition of the pariśiṣṭa. Further, it derives great value from the fact that Durga displays critical judgement in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N. i. 2, he reads अयुग्यत्त बृहस्पतः but
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gives युगपत्त as a variant, adding: युगपट्तनामयुगपट्तनामात्मानमित्वात्माश्च।

Again, in N. i. 12, he reads संविनाशातानि but gives संविनाशातानि as a variant, adding ऋषवा संविनाशातानि तानि संविनाशातानि तानि चेतुभावात्मतः पाठी।

Again, in N. iii. 15, he remarks: चाप्रे नं च इव इव निष्यं तुम्हारे से न सुरधियामहेन्द्र गतार्थते मन्यमाना: केवलद्व निमं नाधियते। ऋपे पुनः समाबायानुमोख्यति मन्यमाना एवंिविन निमं मध्यमियते।

Again, in N. iii. 21, he reads चविनाशः but gives चविनाशः as a variant, adding: ऋचे लघयते चविनाशः निमिति। मेवामिनाशीकष्यवान मान।

Again, in N. iv. 19, he reads स्न्हः but gives स्न्हः as a variant, adding: माध्यमि सुररित्वः पाठः। (sic) चविनाशः: प्रादायपाठः।

Again, in N. vi. 2, he remarks: निरजे गा इव इव केवित्यमुग्ध एतर हुति बचपति।

Again, in N. vi. 4, he reads चविनाशः चतुर्दशम चर्चनाशः ्चर्चनाशः and चर्चनाशः as variants.

Again, in N. vi. 6, he reads चविनाशः but gives चीविअशः as a variant, adding: चीविअशः जवि ्चर्चनाशः हि भाषकारौ निरारः।

Again, on N. vi. 21, he remarks: ऋचः रत्नार्थमिति। भाषाभोक इव स्वीमन गतार्थतामशः मन्यमानो भाषकारो निमं नाधियते। तेविस्वीमन धर्मधीयते। २०२ चौ विष्णुबद्वस... 3. 5. 8. 1.

Again, on N. vi. 33, he remarks: भाषमच न सम्भविव लति हि तस्मांभु पाठोऽविष्यः। ततो योभयस।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the Nirukta, as it existed in his time.

f. 1. Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods:

(1) D, i.e. the commentary of Durga, written before the edition of the pariśiṣṭas and embodying the whole text of the Nirukta, represents the earliest period, i.e. about the thirteenth century A.D.

(2) B, i.e. the manuscripts of the shorter recension represent a period later than D,—when the pariśiṣṭas were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.
(3) A, i.e. the manuscript of the longer recension, represents a still later period when the \textit{patisiṣṭas} had been divided into chapters and the old orthography had gone out of use.

A collation of these three different recensions indicates that three distinct stages of interpolations in the \textit{Nirukta} can be clearly traced. For example, let us take a passage in N. i. 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A.

N. i. 4. D reads: साधारण बौध्याडिति पुजायाम | दृष्टिचित्रालुपमार्थ | कुञ्जमायणीदाहरिचवकुलितम् | नू देषयो . . .

B reads: साधारण बौध्याडिति पुजायाम | साधारण शाचार्य याह्यबाहिनीनारिनाचिनिति द्विजस्मिति वा | दृष्टिचित्रालुपमार्थ | कुञ्जमायणीदाहरिचवकुलितम् | कुञ्जमायणीदाहरिचवकुलितम् | कुञ्जमायणीदाहरिचवकुलितम् | नू देषयो . . .

A reads: साधारण बौध्याडिति पुजायाम | साधारण शाचार्य | साधारण शाचार्य याह्यबाहिनीनारिनाचिनिति द्विजस्मिति वा | दृष्टिचित्रालुपमार्थ | कुञ्जमायणीदाहरिचवकुलितम् | कुञ्जमायणीदाहरिचवकुलितम् | कुञ्जमायणीदाहरिचवकुलितम् | नू देषयो . . .

Another example for these three stages is supplied by N. ix. 2, as follows:

D reads:

\begin{itemize}
  \item सर्वोऽवक्षात् | तस्किष्या भवति \( \| \) ।।
  \item मा नोभित्रो वस्यो श्रोभ्यमायुरिक्र ।।
\end{itemize}

B reads:

\begin{itemize}
  \item सर्वोऽवक्षात् | तस्किष्या भवति \( \| \) ।।
  \item सर्वोऽवक्षात् । सर्वोऽवक्षात् \( \| \) ।।
  \item श्रोभ्यमायुरिक्र | श्रोभ्यमायुरिक्र \( \| \) ।।
  \item मा नोभित्रो वस्यो श्रोभ्यमायुरिक्र ।।
\end{itemize}

A reads:

\begin{itemize}
  \item सर्वोऽवक्षात् | तस्किष्या भवति \( \| \) ।।
  \item सर्वोऽवक्षात् । सर्वोऽवक्षात् \( \| \) ।।
  \item श्रोभ्यमायुरिक्र | श्रोभ्यमायुरिक्र \( \| \) ।।
  \item मा नोभित्रो वस्यो श्रोभ्यमायुरिक्र ।।
\end{itemize}
It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples.

N. i. 4. D reads: कुष्ठायां चिद्रायेरठवकृति। न इलेवः...  
B reads: कुष्ठायां चिद्रायेरठवकृति। कुष्ठाय: कुष्ठेद श्वीद्वित। न इलेवः...

D reads: वया: श्वेष वेति। श्वेष: श्वागः।  
B reads: वया: श्वेष वेति वातायन मभवनः। श्वेष: श्वागः: मभवनः।

N. i. 7. D reads: बुधद्वेष ले वेदने। बुधद्वेष महतो नामधेयमः।  
B reads: बुधद्वेष ले वेदने। भयो महते। बुधद्वेष महतो नामधेयमः।

N. ii. 22. D reads: बुधवामिदुर्वकाम.... शब्दमेंशः भंशते भेऽ।  
B reads: बुधवामिदुर्वकाम.... शब्दमेंशः भंशते भेऽ। पूरीयं पूणाति: पूर्वते भेऽ।  

N. ii. 26. D reads:  
तस्य वयं प्रस्वे चाम उवः।  
प्राबाधायानात्व आन्युवः।  
B reads:  
तस्य वयं प्रस्वे चाम उवः।  
उवः कारिते वृंशीतितिर्वृंशीनायः।  
प्राबाधायानात्व आन्युवः।

N. iii. 18. D reads: सिंहः सहनात। संपुर्विक्रा वा हुने: संहाय इतताति वा।  
B reads: सिंहः सहनात। हिंसे भी खादु विपरीतकः। संपुर्विक्रा वा हुने:  
संहाय इतताति वा।

N. v. 4. D reads: जर्जी अकुलस्यो भवनति। जर्जी इपव: श्रमयः।  
B reads: जर्जी अकुलस्यो भवनति। जर्जी कमाति। जर्जी इपव: श्रमयः।

N. v. 23. D reads:  
उबधायः भागायः: समजायः।  
इति पंचमयः।  
B reads:  
उबधायः भागायः: समजायः।  
इति पंचमयः। उद्धयितरकः।

समजायः प्रथभाब्रवबः  
समजायः समे।
MS. C 1 agrees with B except that the last line नमनास्यके स्मे is omitted.

N. vi. 3. D reads:

चउहर रुपः सहमूलमितः
वृषभाधमः प्रतिमृगशिश्चायमः

B reads:

चउहर रुपः सहमूलमितः
मूलः मोचनादा मोक्षादा मोहनादा
वृषभाधमः प्रतिमृगशिश्चायमः

N. vi. 8. D reads: देवो देवान्यांमादया द्याकं कद्वितया ||

B reads: देवो देवान्यांमादया द्याकं द्यायं कद्वित्यं कल्पित्यं ||

N. vi. 24. D reads: गव्यदा धमनयो भवति

A reads: गव्यदा धमनयो भवति गव्यमादु धीयति

B omits it altogether.

N. vi. 28. D reads: चन्द्रा किष्ण . . . कच्चिव चुंद्रा लिबुज्जव वृषभम्

B reads: चन्द्रा किष्ण . . . कच्चिव चुंद्रा लिबुज्जव वृषभम् लिबुज्जव त्रस्तिर्मिच्चति

क्षोच्ये विभवलक्ष्यति त्रस्तिर्मिच्चति साध्याच सत्याच तत्तताच।

f. 2. Parallel instance of Servius, commentator of Virgil.

Thus the stages of interpolation at different periods can be traced. The principle of the ‘best MSS.’ is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska. I have, however, distinguished the evidence of Durga’s commentary from that of the manuscripts of the Nirukta, although Durga’s commentary is very important for supplying such valuable evidence for the history of the text of the Nirukta, it cannot, strictly speaking, be called a manuscript of the Nirukta. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplifica-
tion, the three stages of interpolation being pointed out by Thilo in his edition. I think the text of the *Nirukta* reproduced from Durge represents the archetype as closely as it is possible to restore it with the help of the present materials. I have collated¹ sixteen manuscripts myself, besides taking into account fourteen manuscripts collated by Roth, and eight by the editor of the *Nirukta* in Bib. Ind. Thus, directly and indirectly, the evidence of about forty manuscripts has been available for this edition, and the text may therefore be regarded as more or less settled.

**g. Commentators of Yāṣka.**

Although, from an early period, Yāṣka’s work has been recognized as one of the most important vedāṅgas by the orthodox tradition of literary India, he, unlike Pāṇini, has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary, he has been acknowledged to be the pre-eminent authority on etymology. Hence (at first sight) it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yāṣka’s work itself is a commentary and not an independent treatise, hence it did not stand in need of much elucidation. Secondly, it is written in classical Sanskrit prose, and, notwithstanding its somewhat archaic and terse style, is easily intelligible to the reader as compared, for instance, with the aphorisms of Pāṇini; consequently there was not much demand for further comment. Yet three commentators, at least, are known to have elucidated Yāṣka’s work.

(1) Ugra is mentioned as a commentator on the *Nirukta* by Aufrechter in his *Catalogue Catalogorum*.² But no other information, about his personality, the character of his work, and the time when he lived, is available. No reference is made to him by any of the other writers in the same field.

(2) The second commentator is Skandāsvāmi, mentioned by Devarājayajvan.³ A manuscript of his work exists in the Bibliothèque Nationale, Paris,⁴ and a friend of mine from Lahore has recently informed me that he has obtained a complete manuscript of his commentary.

¹ Since then, on my visit to Paris, I have been able, through the courtesy of Professor Sylvain Lévi, to examine the *Nirukta* manuscripts in the Bibliothèque Nationale, Nos. 267–64, described by Cabaton in the *Catalogue sommaire des Manuscrits Sanscrits et Pāli*, pp. 39–40. All of them, except the first collated by Roth, belong to the nineteenth century. They all represent the text of the longer recension, and do not afford any other variants. The contents of Nos. 263 and 264 is Durga’s commentary, which comes to an end with the twelfth chapter.

² Vol. i, p. 207.


⁴ Loc. cit. (Aufrecht).
(3) But the most important of all these commentators is Durga. He seems to be later than Devarājayajvan who is familiar with the then extant commentaries on the Vedas, the Nighantu, and the Niruktu, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to Devarāja, hence Durga would also be later than Skandasvāmi. Durga's commentary is published, and has superseded the works of his predecessors. His work is important for two reasons: (1) he is the last of the commentators, and therefore represents the fullest development of the traditional interpretation of the Nirukta; (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

**Date of Durga.**

It has already been pointed out that in all probability he is later than Devarājayajvan, though this assumption hardly helps us, for the date of Devarāja himself is not known. However, Durga's lower limit can be determined almost with certainty. A manuscript\(^1\) of his commentary in the Bodleian Library is dated 1387 A.D. The date is genuine and is accepted as such by Professor A. B. Keith.\(^2\) The manuscript was copied at Bhṛgu Kṣetra in the reign of Maharāṇā—Durgasimhāvijaya. Thus he could not be later than 1387 A.D. It is difficult to identify any particular site with Bhṛgu Kṣetra, but probably it was situated somewhere between the Sarasvati and the Jannā. As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communication, the migration of the MS. of his commentary to Bhṛgu Kṣetra presupposes the lapse of sufficient time in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhṛgu Kṣetra. It will not be far from the truth, therefore, to place Durga about the thirteenth century A.D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devarājayajvan, he does not give the slightest information about himself or the general state of the Nirukta during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon\(^3\) on f. 132 v. at the end of the eleventh chapter of the Nirukta, which runs as follows:

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1 MS. Wilson 475.  
3 MS. Wilson 475.
 COMMENTATORS OF YĀSKA

This shows that the full name of the commentator was Durgasinha. The fact that he lived in a hermitage and was addressed as bhagavat indicates that he was an ascetic and belonged to some particular order of Sannyāsa. Further, he is a descendant of the family of the Vasiṣṭhas. He does not explain the stanza RV. III. 53. 23, quoted by Yāska to illustrate the meaning of the word lodham, because the stanza implies hostility to Vasiṣṭha. He says: 'The stanza, in which this word (lodham) occurs is hostile to Vasiṣṭha. And I am a descendant of Vasiṣṭha, belonging to the Kapiṣṭhala branch, hence I do not explain the stanza.'

Sāyāna has the following note on it: पुरा खलु विषादित्रियशः सुदासम राजायिरासित । स च केनचित्त्वारणीन वसिद्वदोशायौ । विषादित्रियो शिपाख रवार्यसमििस्मिनिर्मात्रिपत्तः। इस चित्त्रायारूपः । ता च्छिच्छो वार्तिना न मृक्ष्यति।

'There was formerly a royal sage named Sudās, a disciple of Viśvāmitra. Somehow, he became an object of Vasiṣṭha's hatred. Then, Viśvāmitra, in order to protect his disciple, reviled Vasiṣṭha with these stanzas. These are the imprecatory stanzas. The Vasiṣṭhas do not pay any attention (lit. listen) to them.' This corroborates Yāska's statement that there are stanzas which contain asseveration and imprecation only.

Durga's commentary is important for it repeats every word of Yāska, thus the text of the Nirukta 'in toto' could be reproduced from Durga's work alone. As none of the manuscripts collated by me is older than the fifteenth century, Durga supplies therefore evidence of a very valuable character for the textual criticism of the Nirukta. The number of variants attributed by Durga to his predecessors and his frequent remarks that the text is corrupt and that the right reading is to be discovered,—all such cases I have pointed out,—indicate that there has been no unbroken tradition with regard to the handing down of the text of the Nirukta.

Further there seems to have been some sort of revival of the study of the Nirukta in the neighbourhood of Jammu in Durga's time, for it seems difficult to imagine that in an isolated place like Jammu, Durga sat down to write his commentary simply for the love of writing a commentary. It is more reasonable to suppose that Durga accomplished this task in order

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1 The Nirukta, iv. 14.
2 Durga's Commentary on the N. iv. 14.

N. vii. 3.

D 2
to meet the demand for a good text, elucidation of obscure passages, and amplification of Yāska’s arguments, a demand which a revival of the study of the nirukta had called forth. The examination of the manuscript of Durga’s commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th–12th chapters, numbered as 12–17 by Durga consecutively from the five chapters of the Nighantu, are as follows:

(1) At the end of the 7th chap. on f. 50 r. \( \text{सद्धीर्घाय: } \)

(2) " 8th chap. on f. 70 v. \( \text{हति निष्क्रुत्ति चयो } \ldots \text{धाय: } \)

(3) " 9th chap. on f. 86 v. \( \text{छुज्जधीर्घाया निष } \ldots \text{समास: } \)

(4) " 10th chap. on f. 112 r. \( \text{छछ्व } \ldots \पन्थधीर्घाय: } \text{समास: } \)

(5) " 11th chap. on f. 132 v. \( \text{छछ्वधीर्घाया निष्क्रुत्ति जंजूमा-} \left\{ \begin{array}{l}
\text{गैयमनिवासिन आचार्यभक्ताहरुसिंहकी बोडक्साधाराक्स चतुर्थ: } \text{पाठ: } \text{समास: } \end{array} \right\}

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself, while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an acharya and addresses him as bhagavat. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a pada of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found; the colophon there, on f. 150 r., being \( \text{सन्दक्ष्य चतुर्थ: } \text{पाठ: } \). This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained from adding the name of Durga in the colophon at the end of the 12th chapter. MS. Mill 142, dated A.D. 1839, and described in the Catalogues of Sanskrit Manuscripts in the Ptoleian Library by Keith,\(^1\) also preserves the final inscription at the end of the 11th chapter, while on f. 128 v., at the end of the 12th chapter it simply says \( \text{सन्दक्ष्य चतुर्थ: } \text{पाठ: } \). It is also to be noticed that in this manuscript

\(^1\) Vol. ii, p. 108.
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as well, the word adhyāyu only is used in the earlier colophons while pāda makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connexion, i.e. the manuscripts have the following śloka at the end of the 12th chapter.

स्त्यामिनाथि दशा जामी बरोतंबविचेदितम् ।
स्त्रीसमन्ध तथा कर्षद्वभं भुंगारशिब्धाम् ॥

As Durga is shown to be a hermit, to ascribe these verses to him will be highly inappropriate.

Durga and the Parisiṣṭa.

Both the published editions of Durga’s commentary regard the commentary on the portions of the 13th chapter as an integral part of Durga’s work. But the MS. Wilson 475, dated 1387 A.D., and MS. Mill 142, dated 1839 A.D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary is completed at the end of the 12th chapter and the MS. Mill 142, expressly say that the work is finished.

Moreover, the 13th chapter was not added to the Nirukta by Durga’s time, as is proved by his remark in the introductory part of his commentary:

‘And this (the Nirukta) is its (the Nighantu’s) amplified commentary consisting of twelve chapters whose first sentence is “a list has been handed down by tradition”’. Hence the commentary on the 13th chapter was written at a later period and attributed to Durga by some disciple or follower of his.

Yāska’s contributions to Etymology, Philology, and Semantics.

1. Date of Yāska.

History is the one weak point of Sanskrit literature, being practically non-existent. Not a single systematic chronological record has survived, and so complete is the lack of any data to guide us in this matter that the dates of even the most famous Indian authors like Pāṇini and Kālidāsa are still subject to controversy. Yāska’s date cannot therefore be determined with absolute certainty. One can arrive at a relative date

1 This evidence is, however, inadequate. To make the case plausible, it must be corroborated by the internal evidence, i.e. the difference of style, treatment, &c. With this view I am now systematically examining and comparing the commentary on the twelfth with that of the preceding chapters. Later on I shall add the result of my examination.
only by bringing together the isolated pieces of information supplied by archaeological finds, literary references, and accidental mention of known historical or political events. This evidence, however, is not conclusive, and is differently interpreted by various oriental scholars. There is a great difference of opinion among them about the precise date of Yāska, but at the same time there is also the unanimity which sets down his lower limit as not later than 500 B.C. As this limit has not been questioned so far (while his upper limit is carried as 700 B.C.), it may therefore be safely assumed that Yāska lived at least about a century earlier than Plato. Both Yāska and Plato sum up as it were the results of their predecessors in philological and etymological investigations in the Nilukta and the Cratylus respectively. Both stand pre-eminent with regard to their age, and have dominated the thought of succeeding generations in their respective countries. Yāska's work is important for the history of philology and etymology. And as the representative record of the researches of ancient Indians, it is of considerable interest for a comparative study of the Indian and Greek achievements in these two branches of knowledge in the earliest period of their history.

2. Phonetic equipment of Yāska.

Before we proceed to examine, in detail, the principles laid down by Yāska for etymology, or his speculations in philology, it will be worth while to inquire whether Yāska was a properly qualified person to undertake the task, i.e. whether he possessed any knowledge of sound-laws, or, in other words, whether he received any phonetic training, and of what sort? As has already been pointed out, historical and biographical records about ancient India do not exist, or at least, if they existed, have not survived. Nothing definite is therefore, known about the life of Yāska, nor about the period in which he lived, nor about the educational system which then prevailed. In the absence of such records it is therefore extremely difficult to ascertain the worth of his qualifications, or the extent of, and his familiarity with, sound-laws. Yet some indirect information can be pieced together by collecting a few isolated data capable of throwing some light on the subject. In the first place, Yāska is acquainted with a vast amount of Sanskrit literature. The numerous exemplary quotations occurring in the Nilukta conclusively show that he knew the Rg-veda, the Sāma-veda, the Atharva-veda, the Yajur-veda, and their pada-pāthās, the Taittirīya Śaṅhitā, the Mātrāgṛṇi Śaṅhitā, the Kāthaka Śaṅhitā, the Aitareya Brāhmaṇa, the Gopuṭha Brāhmaṇa, the Kauśitaki Brāhmaṇa, the Satapatha Brāhmaṇa, the Prātiṣeṣākhyas,
and some of the Upaniṣads. The full list of all the works known to him is given in the Appendix. This shows that Yāska was a man of comprehensive knowledge and vast reading. Secondly, he refers to and quotes the opinions of the various schools of thought which existed in his time, i.e. the school of etymologists, the school of grammarians, the school of ritualists, the school of legendists, the school of Nāidānas (i.e. specialists, in primary causes). Further, he discusses and criticizes the views of many authorities—his predecessors and contemporaries. The full list of these is also given in the Appendix. The mention of eminent scholars and schools of thought presupposes specialization in their respective departments of knowledge which implies some uniform system of training and a sufficiently high order of education extending over a long period. Otherwise it is difficult to conceive how these various schools could have come into existence at all. Thus it can be assumed without much doubt that Yāska had received some kind of training in one, or more than one, of these schools. He discusses the doctrines of the schools other than his own, and thus seems to have acquired a general familiarity with them to be able to do so. Thirdly, he distinctly mentions the praṇītakhyas, i.e. phonetic treatises which record the researches made by ancient Indians in the physiological and the acoustic aspects of Phonetics. These treatises themselves presuppose the existence of the pad. -pāthas, i.e. ‘the word texts’, which give every word of the saṃhitā in its isolated state, i.e. free from the euphonic combinations, and analyse compounds into their component elements. Gradually by the time of Yāska, a strong phonetic feeling had come into existence, as is evident from the scientific arrangement and classification of the Sanskrit alphabet. This shows that Yāska was furnished with some phonetic equipment such as the state of the scholarship of the time permitted him to acquire. This view is supported by the fact that Yāska is familiar with and recognizes the following phonetic phenomena: (1) Syncope as in जग्म: (they went) from the root गम (to go); (2) Metathesis as in दोक्खा ‘a drop’ from बृद्धि (to drop), रच्छ: (rope) from छच्छ (to emit), and तकु ‘knife’ from छट्र (to cut), and so on; (3) Anaptyxis, as in अाख्यत from the root अस (to throw), बारा: (door) from the root यु (to cover), सहख्यां: from the root धर्म (to fry), &c.; (4) haplology as in त्रुच = tri + roa, i.e. ‘three stanzas’.

1 He is also acquainted with assimilation, and has noticed an example of prākritization in the Rg-veda while explaining युट्क्ष by रत्किं (N. v. 24). For the detailed account of his observations on phonetic phenomena see Chapter II, sections

1 All these words are found in the Nirukta, ii. 1–2. I have cited examples furnished by Yāska himself.
1-2. From what has gone before, it may be concluded that Yāska was a man of extensive reading, that he had pursued a systematic course of study, and that he was furnished with some phonetic equipment. This conclusion is further supported by the fact that his explanations are pervaded with a rationalistic spirit and devoid of the mystifying or supernatural element, a characteristic of the ritualist and the parivrājaka school, cf. e.g. Yāska’s explanation of Vṛtra. He is altogether free from fanaticism, bigotry, and intolerance when he meets Kautsa’s adverse criticism of what he believes to be the revealed hymns, but gives rational answers to the various points of objection. He is actuated by a scientific spirit even when he is dealing with gods. Thus, for instance, he classifies gods into various groups, i.e. the terrestrial, the atmospheric, and the celestial according to the sphere of their activity, and assigns definite functions to each. Yāska’s classification of gods has nothing corresponding to it in the mythologies of other nations. Further, his treatment of synonyms and homonyms is also scientific. At first he attributes a particular meaning to a particular word, and then supports his assertion by quoting a passage, generally from the Vedic literature, in which that word is used in that particular sense. Whether or not one agrees with him in attributing particular meanings to particular words, it cannot be denied that his method is scientific and, notwithstanding his remote antiquity, surprisingly modern. This scientific spirit, so evident in the Nirukta, could be developed by a scientific training only. In the absence of any definite information, the preceding statement will, I think, give some indication as to Yāska’s qualifications to undertake the task which he set before himself.

3. Importance of Etymology.

Taking both the East and the West together, Yāska is the first writer on etymology. He is also the first to treat it as a science by itself. According to the orthodox Indian tradition, the Nirukta has, for a long time, been recognized as a treatise which deals specially with etymology. But the claim of Yāska is not based on this recognition. He has enunciated his doctrines in the Nirukta. His remarks on the importance of etymology may sound very commonplace to us, but probably appeared to have the same profoundness of wisdom when they were first uttered about 2,500 years ago, as President Wilson’s fourteen points for the modern political world. His arguments for etymology are summarized as follows:

(1) Etymology is essential for the proper understanding of the Vedic texts.
(2) Etymology is the complement of grammar.¹
(3) Etymology is necessary for the analysis of the *samhitā* into the *pada-pātha*, and of words into their component elements.
(4) Etymology has practical utility, for it enables one to discover the primary deity of a stanza which bears the characteristic marks of more than one deity, and thus helps to perform the sacrifice with perfection.
(5) Etymology is a science, and should be studied for its own sake, for knowledge is commended, and ignorance is condemned. (Chapter I, sec. 15–17.)


Yāska's fundamental notion about language is, that all words can be reduced to their primordial elements which he calls roots. With this idea he lays great emphasis on the point that as every word can be traced to an original root, one should never give up a word as underivable. His first general principle is, 'One should give the etymological explanation of words whose accent and grammatical form are regular, and are accompanied with a radical modification in the usual manner', i.e. in accordance with the laws of phonology. One would hardly question the derivation of पाचक from पच्च 'to cook', or of पाठक from पढ़ 'to read', or of बोध from बुध 'to know', or of निद्र from निद्र्द 'to break', and so on. It should be observed that Yāska recognized the importance of accent, and accords it a due place in his principle. It is obvious that the above-mentioned rule is limited in its scope, for only a comparatively small number of words can fulfil the conditions therein laid down. Yāska therefore strikes a note of warning and says that a disproportionate importance should not be attached to grammatical form, for the rules of grammar are not universal like laws of nature, and have many exceptions, adding that one has also to take into consideration phonetic phenomena such as syncope, metathesis, haplology, anaptyxis, assimilation, &c. His second principle is that in case the accent and grammatical form are not regular, and are not accompanied with a radical modification, one should always take his stand on the meaning of the word and endeavour to derive it from some similarity of form, or if there is no such similarity of form, even from the similarity of a single letter or syllable. Thus, according to Yāska, one should not be afraid to derive, *dois*, *du*, *dove*, *dusse*, &c. from *devoir*, 'to owe', or *iṣṭi* (sacrifice) from the root *yaj* (to sacrifice), on account of the apparent dissimilarity of their form. Comparative philology furnishes the best examples to illustrate Yāska's remark that often there is hardly any resemblance between a word and its original source, i.e. its primitive

¹ *Tad idam vidyā-tīhanam vyākaranasya kārttayam*. N. i. 15.
and derivative forms. Cf. IE. *penque; Skt. pāṇca; Zend. pāṇca; Gk. πέντε; Lat. quīnque; Lith. penkē; Goth. fian; Germ. jīnf; OE. fife; Eng. five. Again, French larme and English tear have only r in common, both being otherwise quite different from their original source *dakru, which assumed an Anglo-Saxon form tēar, and a primitive Lat. daeru. The Eng. eue and Lat. ovis have nothing in common, and each has exclusively preserved some parts of their original *ōvis. Eng. four, Germ. vier, have only r in common with Gk. τέτρας. Eng. quick (orig. ‘alive’) has only i in common with Gk. βίος (life). Eng. sit, and Gk. ἕδ (ἐδάρα, ‘seat’) have nothing in common, and each has preserved one exclusive part of the original *sed. Again, cf. IE. *ghans; Skt. hamsa; Gk. χαίνει; Lat. anser (for hānsa); Germ. Gans; OE. gōs; Eng. goose.

But the application of this rule by an incompetent person gives rise to grotesque results; many such cases are supplied by the Nirukta, e.g. Śakaṭāyana’s derivation of Sat-ya, the ya of which he formed from the causal of i, and Sat from as, ‘to be’. Yāśka foresees the danger of the misuse of his principle. So after laying down his rule, he adds a note of warning. He urges that single words isolated from their context should not be thus derived, for without a knowledge of the context, it is often difficult to know the precise meaning of a word. He recommends that derivations should not be explained for a person not acquainted, or not well acquainted, with grammar, and not for one who has not studied etymology as a pupil. He says, ‘One should indeed explain derivations for one’s own pupil who has been in residence studying etymology or for one who is capable of understanding; for the intelligent and for the diligent.’ N. ii. 3.

The third principle of etymology laid down by Yāśka is that one should derive words in accordance with their meanings. ‘If their meanings are the same, their etymologies should be the same, if the meanings are different, the etymologies should also be different.’ (N. ii. 7.)

This principle is on the whole sound, for in every language there occurs the phenomenon that words of different origin often assume the same form. For instance:

Skt. Akta derived from the root aj means ‘driven’;

" " " " " aỳj " 'besmeared'.

Aja " " " " " aj " 'driver'.

= a-ja " " " " jum " 'not born'.

Aniṣṭa = an-iṣṭa from √iṣ means ‘unwished’.

" = an-iṣṭa " √yaj " 'not sacrificed'.

Anudāra = an-udāra means ‘a niggardly man’.
Skt. Anudāra = anu-dāra means ‘followed by a wife’.

Apavāna = apa-vāna ‘without air’.

Avasāna = avu-sāna ‘not dressed’.

English Abode. From abide, meaning ‘delay’ or ‘dwelling-place’.

Abode. OE. abéd-an, connected with the primitive verb beódan, meaning ‘prognostication’; cf. fore-bode.

Abound. OFr. abonder, abonder; Lat. abundare, meaning ‘to be plentiful’.

Admiral. OFr. amiral, derived from the Arabic amir-āl, latinized in various ways and assimilated according to popular forms, meaning ‘a naval officer’.

Adust. Lat. adust-us, Fr. aduste, meaning ‘scorched’.

Aught. OE. āht; OHG. ēht; Goth. aht-s, meaning ‘possession’.

Bay. OFr. baie; Lat. bāca, meaning ‘a small fruit, a berry’.

Beak. Fr. bec; It. becco; Sp. bico; Late Lat. beccus, meaning ‘a bird’s bill’.

Bear. OE. bera; OHG. bero; Mod. G. bär; cf. ON. björn; Lat. fērus, meaning ‘an animal’.

Cf. ON. býr, bugja, ‘to push back’; meaning ‘an embankment or dam’.

Short form of baie-antler, meaning ‘the second branch of a stag’s horn’.

Fr. bai; Lat. badius, meaning ‘a reddish-brown colour’.

Beak. Fr. bec; It. becco; Sp. bico; Late Lat. beccus, meaning ‘a bird’s bill’.

'A justice of the peace’.

A variant of beek, ‘to warm’.

Bear. OE. bera; OHG. bero; Mod. G. bär; cf. ON. björn; Lat. fērus, meaning ‘an animal’.

OE. bēre; cf. Goth. barizins, meaning ‘barley’.

Greek φης; Skt. ḍhar, meaning ‘to carry’.
English Dole derived from French dévil means ‘grief’.

related to Teut. deal; Ger. Teil means ‘portion’.

Fame. Fr. fame; Lat. fāma (report); Gk. φήμη, meaning ‘public report’.

Fr. faim; Lat. janes; cf. OFr. ufamer, meaning ‘want of food, hunger’.

Obsolete form of foun.

Fast. OE. fæstan; OHG. fæsten; ON. fæstu; Goth. fæstan, meaning ‘to abstain from food’.

ME. fest; ON. fest-r, meaning ‘a rope’.

Fr. feste; Lat. fastus, meaning ‘arrogance’.

Fold. OE. folde; OLG. folda; ON. fold, related to *fælbu, ‘field’, meaning ‘ground’.

OE. fældon; OHG. fældan; ON. fællo; Goth. fælan; OTeut. *falban; cf. Lith. pleta; Gk. δι-παλτος, meaning ‘to arrange one thing over another’.

OE. fælæd; Mod. LG. falt, meaning ‘an enclosure for domestic animals’.

ME. fald; OHG. falt; ON. fald-r, meaning ‘a bend or ply’.

Hound. OE. hund; OHG. hunt (d-); Goth. hunds; ON. hundr; Gk. κύων, κῦν; Skt. śvan, meaning ‘dog’

ME. hūn; ON. hūnn, meaning ‘a projection’.

Seal. OE. siol; OHG. selah; ON. sel-r, meaning ‘an animal’.

OFr. seel; It. sugello; Lat. sigillum, meaning ‘a device’.

Sound. Derived from Fr. son; Lat. sonus, means ‘noise’.

OE. sunul, means ‘strong’.

Fr. sonder; Lat. subundare, means ‘testing depths’.

French Air. Gk. ἀέρ; Lat. āer-em; Sp. aire, meaning ‘the gaseous substance which envelopes the earth’.

OFr. aire, meaning ‘disposition’.

It. aria, meaning ‘melody’.

Champs. Lat. campus; It. campo; Sp. campo, meaning ‘field’.

OFr. cant, meaning ‘side’.

Chère. Feminine of cher, ‘dear’.

Gk. ἱππα, ‘face’.

Cousin, -e. Lat. consobrinus; It. ougino, -a; Sp. sobrino, -a; Ptg. sobrinho, -a, meaning ‘a relative’.

Lat. culicinus, meaning ‘an insect’.

Devant. Preposition meaning ‘before’.

Fr. participle of devoir, ‘to owe’.

Feu. Lat. focus; It. fuoco; Sp. fuego; Ptg. fogo; OFr. fou, meaning ‘fire’.
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French *Feu*. Derived by Estienne and Scheler from Lat. *fuit* > *feut* > *feu*; by Ménage from Lat. *felix* > *felicies* > *felce* > *feu*; by Littre from OFr. *fuhu* > *feui*, connecting with Lat. *fatutus*, meaning 'dead'.


*Geste*. Lat. *gestus*, meaning 'gesture'.

*Louer* derived from Lat. *locare* means 'to let'.

*Man* derived from Lat. *ludere* means 'to praise'.

German *acht*. OHG. *ahto*; MHG. *ahte*; Goth. *ahtau*; OE. *eahta*, derived from an IE. root; cf. Skt. *aśtau*; Gk. *okrō*; Lat. *octo*; Lith. *aštani*, meaning 'eight'.

*Bull*. From *bellen*, meaning 'barking'.

*Bauer*. OHG. *bār*; MHG. *bår*; LG. *baur*; ON. *bær*; OE. *bār*, 'dwelling'; cf. neighbour; OE. *nēah-gebār* and *nēah-būr*; E. *boower*; OTeut. *būro(m)*, from Teut. √*bā*; IE. √*bhū*; cf. Skt. *bhū* (*bhūmi*, 'earth'); Gk. *phō*; Lat. *fui* (*futurus*); meaning 'bird-cage'.

*Bulle*. MLG. *bulle*; MDu. *bulle*; Du. *bul*, *bol*; ON. *bole*, *boli*; ME. *bole* (*boole*); cf. ME. *bule*, *bulle* and E. *bull*, bullock; meaning 'a buffalo'.

*MHG. bulle*; OE. *bule*; E. *bull*; Fr. *bulle*, derived from Lat. *bullo*, meaning 'a papal mandate'.

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*MHG. bulle*; OE. *bule*; E. *bull*; Fr. *bulle*, derived from Lat. *bullo*, meaning 'a papal mandate'.
German Geisel. Pl. of geisel, OHG. gisul; MHG. gisel; OE. gisel, meaning
'hostages'.

A form of geisel, MHG. geiseln, meaning 'to whip'.

Kehren. OHG. kēran; MHG. kēren, meaning 'to sweep'.

Kiefer. OHG. ki emerged; MHG. ker payment.

Kehreu. OHG. keran; MHG. keran, meaning 'to sweep'.

Kiefer. OHG. klenforha; MHG. kienboum and the corresponding
word to OHG. *kienforhe; cf. Kien and Föhre, meaning
'Scotch fir, pine tree'.

MHG. kiver, kivel, kivele; OSaxon. laiflos: OE. caflu, meaning
'jaw'.

Kiel. OHG. kiol, chiol; MLG. kiel; MHG. kiel; OE. coel; OS. kilol,
meaning 'keel'.

Laden. OHG. hladan; MHG. laden; OS. hladan; OE. hladan; Goth.
(ad)hdpan; E. lade, meaning 'to load'.

MHG. ktl; LG. quiele; E. quill, meaning 'a piece of reed or
feather of a bird'.

Lauren. MHG. laden; Goth. lapon; OE. lafiann, meaning
'shop'.

Mark. OHG. marka; MHG. marke; OS. marka; OE. mearc, meaning
'boundary'.

MHG. mark; MDu. marc; ON. mork; OE. marc; Med. Lat.
murca, marcus; Fr. marc; It. marco, marca, meaning
'a coin'.

OHG. marg, marag; MHG. marc; ON. marg; OE.
mearc, meark; MDu. march, marg; Mod. Du. mery; OTeut.
*mazgo; cf. AV. mazga; Skt. majjag, meaning 'the soft
fatty substance of bones'.

Reis. OHG. hris; MHG. rys; ON. hris; MDu. Du. rys; OF. hrís,
meaning 'twigs or small branches'.

MHG. rys; MLG. rys; ME. rys: OFr. vis; It. riso; Lat.
*orizum; Gk. ὤριζα; cf. Skt. vṛhi, meaning 'rice'.

Hindi kāma derived from Skt. kṛ means 'work'.

kam 'love'.

Examples might be multiplied. It is clear that such words can be satisfactorily derived only with reference to their meaning, for being derivable
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from more than one original source, they are liable to be connected with the wrong root unless the derivation is based on the meaning. Yāska's rule is therefore sound. But in criticism of Yāska's rule, it may be remarked that words, having the same origin, come to acquire different meanings. For instance, Lat. *cup* (cupido), 'to desire', and Skt. *kup*, 'to be angry', have the same common origin. Again, cf. IE. *klutós*; Skt. *śrutás*; Gk. *κλυτός*; Lat. (*in*)clutus; OE. *hlūd*; Eng. *loud*. Yāska did not know any other language besides Sanskrit, his horizon was therefore necessarily limited, yet his familiarity with the two phases of the Sanskrit language, i.e. the Vedic and the classical, which is historically the development of the former, and which in their relation to each other bear a close correspondence to that of the Ionic and the Attic tongues, placed him on a better working ground than those who were not fully conscious of such historical development. There is no passage in the *Cratylus*, for instance, showing that Plato realized that the Attic was historically the outgrowth of the Ionic language. On the contrary, the following passage indicates that he was not aware of any such development.

5. Plato on Etymology.

Soc. 'Yes, my dear friend; but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizening them in all sorts of ways. . . . And the additions are often such that at last no human being can possibly make out the original meaning of the word.' 1 Again, Plato does not recognize that etymology has any scientific or even systematic basis. He does not seem to realize that derivation of words should be governed by some general rules. In addition to the above, I quote the following passage in support of my statement:

Soc. . . . 'Now attend to me; and first, remember that we often put in and pull out letters in words and give names as we please and change the accents.' 2 Evidently he did not attach much importance to accent. The only principle, which can hardly be so called, is contained in the following passage:

Soc. . . . 'And whether the syllables of the name are the same or not the same, makes no difference, providing the meaning is retained; nor does the addition or subtraction of a letter make any difference so long

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2 Ibid. p. 341.
as the essence of the thing remains in possession of the name and appears in it.'

These three passages from the *Cratylus* indicate that Plato looked upon etymology as a compendium of individual conjecture which would justify Voltaire's famous satire that, 'Etymology is a science in which vowels count for nothing and consonants for very little', and Max Müller's well-known epigram that, 'a sound etymology has nothing to do with sound'. The fundamental difference between Yāska and Plato is that the former distinguished roots from affixes and suffixes, i.e. the radical from the formative element, and hence was able to formulate general principles for analysing words into their constituent parts; the latter did not realize this distinction and consequently made conjecture the basis of etymology. It may be remarked, however, that Sanskrit is generally acknowledged to be more perspicuous than Greek; it was easier therefore to see this distinction in Sanskrit than it was in Greek, and besides Yāska had the advantage of inheriting this knowledge from a long line of predecessors who had made this discovery at a very early period. But Yāska's greatness, even if every one of his etymological explanations is proved to be wrong—as many are manifestly so,—lies in the fact that he is the first to claim a scientific foundation, and also the first to formulate general principles for etymology.

6. Philological speculations of Yāska.

In two aphoristic rules, Yāska enunciates his view as to why articulate speech is given preference to other modes of expression, such as gestures, movements of hands and body, &c. He says, 'words are used to designate objects with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness'.\(^2\) Durga, the commentator of Yāska, explains the term 'comprehensiveness', with regard to the psychological process involved in the apprehension of meaning through the instrumentality of the spoken word. He says that there are two phases of consciousness in the human mind, i.e. (1) the manifest, and (2) the unmanifest. When a person desires to express the manifest consciousness, his effort results in the exhalation of breath which modified in the various speech-organs produces the word. The word again pervades the unmanifest consciousness of the hearer, makes it manifest, and thus the meaning is apprehended.\(^3\) Using philological terminology, we may express the same thing by saying that there are permanent word-records in the sub-conscious strata of the human

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2 The *Nirukta*, i. 2.
3 Durga on N. i. 2.
mind. These word-records are brought from the sub-conscious to the conscious state by articulated speech. It may be objected that whatever the psychological process may be, the most important use of the word is to express and convey the meaning to somebody else, and this purpose can equally be accomplished by other methods, such as gestures, movements of hands, face, and eyes. As if Yāska had anticipated this objection, he adds the term ‘minuteness’ in his aphorism. Dūrga has the following comment: The movements of hands and the winking of the eyes, &c., are also comprehensive, they will express the meaning and in this manner we will be saved the trouble of studying grammar and the bulky Vedic literature. True, gestures, &c., are comprehensive, but they are not minute, i.e. they involve greater effort in production and are always indefinite. Even discarding Dūrga’s elaborate explanation of ‘comprehensiveness’, Yāska’s aphorism can mean only that words are used in the everyday affairs of the world because they are capable of giving expression to every kind of meaning with their numerous shades of difference, and are produced with comparatively less exertion. There seems to be no doubt that at the time of writing the above-mentioned aphorism, Yāska had in his mind the alternative method of expression by means of gestures, &c. And his argument that words are preferred to gestures, on account of the economy of effort, has a strikingly modern note.

7. Origin of Language.

Yāska is a follower of the school of etymologists, whose fundamental doctrines is that all words are derived from original roots.1 Gārgyā and the followers of the school of grammarians do not agree with him.2 There is also a short discussion about onomatopoeia.3 Aupamanyava maintains that there is no such thing as onomatopoeia, but Yāska holds that there are some words which are formed by the mere imitation of sounds of nature, mostly the names of birds, such as crow, partridge, &c., but which can be derived otherwise also. It is surprising that in this connexion he does not mention the word cuckoo. Besides the names of birds, he thinks that the following words are similarly formed. Kitava4, ‘a gambler’; dundubhi5; ‘a drum’; ciscā kṛṇoti6, ‘it makes a ciscā sound’; kṛka7, the former part of kṛkavāku, ‘a cock’. According to Yāska, onomatopoeia does not play any important part in the foundation of language. He discards

1 Nirukta, i. 12.
2 Loc. cit.
4 Ibid. v. 22
5 Ibid. ix. 12.
6 Ibid. ix. 14.
7 Ibid. xii. 13.
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therefore the so-called Bow-wow theory.¹ As Yāska reduces all words to primordial roots, he may therefore be regarded as an adherent of the root-theory.

This again affords a point of difference from the Cratylus, where Plato, in attempting to trace the origin of the sounds of the alphabet to the sounds of nature, considers onomatopoeia to be the most important factor in the formation of language. As an objection to his theory, it may be remarked that the objects with which men in primitive society are most familiar would be things like 'cave', 'pit', 'tree', &c., and the naming of these objects precludes all imitation of natural sounds. Words like 'digger', 'weaver', &c., would represent a higher stage of civilization.²

8. Parts of Speech.

Yāska says that there are four parts of speech: noun and verb, preposition and particle.³ At first sight, it seems inexplicable that an ancient author like Yāska should mention preposition as a part of speech and should ignore adverbs which historically can be shown to have been evolved at an earlier stage of the linguistic development than the former. The difficulty, however, disappears when it is remembered that prepositions in Sanskrit are seldom used to express case relations, but mostly serve as adverbal prepositions. With Yāska's division of speech into four parts may be compared the remarks of Dionysius of Halicarnassus, who attributes a similar classification to Aristotle.

'Composition is ... a certain arrangement of the parts of speech. ... These were reckoned as three only by Theodectes and Aristotle and the philosophers of those times, who regarded nouns, verbs, and connectives as the primary parts of speech. Their successors, particularly the leaders of the Stoic school, raised the number to four, separating the article from the connectives.'⁴ According to Aristotle, 'Diction viewed as a whole is made up of the following parts: the letter (or the ultimate element), the syllable, the conjunction, the article, the noun, the verb, the case, and the speech.'⁵


Yāska defines the noun and the verb as follows: A verb has becoming as its fundamental notion, a noun has being as its fundamental notion. But where both (i.e. becoming and being) are dominated by becoming as in a verbal noun), a becoming arising from a former

² See also Max Muller, loc. cit.
³ Nirukta, i. 1.
⁴ Literary Composition, ch. iii, Roberts's ed., p. 71.
⁵ Poetics, 20. 1456 b, Bywater's ed., p. 57.
to a later state is denoted by a verb, as 'he goes', 'he cooks', &c.; while the embodiment of the whole process beginning with the original and ending with the final conception, which has assumed the character of being, is denoted by a noun, as 'going', 'cooking', &c.\(^1\) Further, becoming has six modifications: (1) genesis, (2) existence, (3) alteration, (4) growth, (5) decay, and (6) destruction.\(^2\) With these may be compared Aristotle's definitions of noun and verb. 'A noun or name is a composite significant sound not involving the idea of time; with parts which have no significance by themselves in it. . . . A verb is a composite significant sound involving the idea of time, with parts which have no significance by themselves in it. Whereas the word 'man' or 'white' does not imply when, 'walks' and 'has walked' involve in addition to the idea of walking that of time present or time past.'\(^3\)

In his definition of a verb, Aristotle lays great emphasis on the idea of time, but ignores the idea of action involved in it: his definition is therefore incomplete and states the element of lesser importance only, for of the two ideas of action, and time, the former is of primary and the latter of secondary significance. Yāska has hit on the right word, i.e. becoming which expresses both, the notion of action and time as well. Aristotle's definition of a noun is a negative one. He explains what it does not involve, but not what it positively does involve. Yāska, on the other hand, gives a positive definition, setting forth being to be the fundamental notion of a noun. Further, he also defines a verbal noun, which is ignored by Aristotle.

Yāska explains prepositions as words which bring into prominence the subordinate meaning of nouns and verbs. He then subjoins a list of twenty prepositions assigning to each its appropriate meaning. Proceeding further, he divides particles into three groups, (1) comparatives, (2) conjunctives, and (3) expletives. He defines these terms, giving a list of the particles of each group, explaining their meanings and illustrating their uses by suitable quotations from Vedic literature. They are treated in detail in the first chapter of the Nirukta (sec. 3–9).

Yāska observes the dialectical differences in the spoken language of his time. Thus he points out certain characteristics of the speech of the Aryans and the Kāṃbojas, the people of the East, and the people of the North.\(^4\) He acknowledges the relation of the classical to the Vedic Sanskrit. Thus he remarks that their vocabulary is identical,\(^5\) that their use of prepositions and particles with occasional exceptions is similar.\(^6\)

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\(^1\) Nirukta, i. 1.

\(^2\) Op. cit. i. 2.

\(^3\) Pselius, 20, 1450 b. 10, Bywater's ed., p. 58.

\(^4\) Nirukta, ii. 2.

\(^5\) Op. cit. i. 16.

He seems to be conscious of the historical connexion of the two languages when he says that the words of the one are derived from the roots of the other. He knows that it is not nouns only, but also verbs, which have synonyms. "So many verbs have the same meaning. So many are the synonym of a noun (lit. being)." He explains homonym as a word which has more than one meaning. He also notices certain idiomatic expressions, whose order is immutably fixed as 'Indra and Agni', 'father and son', but not 'Agni and Indra', 'son and father'.

Semantics.

How names are given.

The epoch of Yāśka was an age of remarkable literary activity. There seems to be a general striving after the search of truth in all the departments of human knowledge. On the philosophic side, it marks the beginning of the Upaniṣadic period which preached monotheism of an exalted type, and gave expression to some of the sublimest thoughts ever recorded in the history of mankind. On the religious side, it was the harbinger of the Buddha who was soon to carry out a campaign of vigorous protestantism against the then prevailing ritualistic practices. Even in the matter of style, it is the period of transition which ushered in the era of the aphorism (sūtra). As shown above, the age was busy with grammatical and philological speculations, nor were semantics ignored. In the first chapter of the Nirukta (see 12-14), Yāśka discusses the question, how names are given. The most important arguments are set forth in the form of questions and answers. A critic is introduced who raises the various points of objection, each of which is duly answered by the author. It is a dialogue consisting of two monologues which are put in the mouths of the critic and the author in succession. The arguments are as follows: (1) Every being who performs a particular action should be called by the same name, e.g. every one who runs on the road should be called aśva (runner), and not the horse alone; everything that pricks, as a needle or spear for instance, should be called trṇa (pricker) and not a blade of grass alone. (2) Every being should be given as many names as the actions with which that particular being is associated, e.g. a pillar should be called not sthūnā (i.e. which stands upright) only, but also darā sayā (i.e. which rests in a hole), and also saujana (i.e. which is joined with the beams). (3) Only such words should be used in giving names as are regularly derived from roots according to the rules of grammar, so that

1 Nirukta, ii. 2.  
4 Op. cit. i. 16
the meaning of the object which they denote, should be quite clear and free from doubt, e.g. *puruṣa* (man) should be *purī-saya* (i.e. city-dweller); *aśva* (horse) = *aśṭa* (i.e. runner); *trṇa* (grass) = *tardana* (pricker) and so on. (4) If the name of an object is to be determined by its actions, the being precedes the action (e.g. the horse comes into existence before it actually runs), the designation of a being, which is earlier, from an action, which is subsequent to it, is not tenable (perhaps for the reason that it will leave the being nameless during the interval). (5) People indulge in sophistry in explaining names, as for instance, when it is said that earth (*prthivi*) is so called on account of its being broad (*prath*), they do not consider as to who made it broad and on what basis.

Rejoinder.

(1) We find that of the beings who perform a particular action, all do not get the same name but only a few, e.g. every one who cuts wood is not called *takṣaka*, but the carpenter alone is so called; it is the ascetic only who is called *parī-vṛājaka* (i.e. a wanderer) and not every one who wanders; it is only the sap of the sugar-cane that is called *jīvāna* (i.e. enlivening) and not everything that enslains; it is only the planet *Mars* that is called *bhūmi-ja* (i.e. earth-born), and not everything that is born from the earth and so on. He seems to imply that there is a law of specialization by which a particular name comes to be exclusively associated with a particular object.

(2) He means to say that in spite of their manifold activities, objects take their name from one particular action, which is the most important and the most special to them, e.g. a carpenter performs many actions, yet he is called *takṣaka* (i.e. a cutter of wood), because the shaping of things by cutting wood is his most important function and can be specially associated with him. Durga has the following comment on it:
... तत्र यदुभक्तिनिकितियोगादेशेनामम् यथाजितीति। एतद्युक्तम्। यदि
चंद्रदलितश्चाध्यायान्तरायां चानिकानमात्रियां यथार्थतः तत्तथं व्यवहारार्थ
प्राप्तिः। गौह्रे
तदुपयमालि। ब्रम्हकितानिकितियोगायोगिकपी एति सत्येक्षयानिकितियोगिकपी 
एति 
अवस्थित एव श्रव्यनिमय: स्वभावते एव कार्यः।

'Thou seest, my friend, and we also see, that one man who cuts wood
is called 'carpenter', while another who does the same is not so called.
You may well ask the reason. Listen; go and ask the world, quarrel with
the world if you like, for it is not I who made this law. But this is what
we find: of those who do the same work, some are named in accordance
with that activity, others not. You may say that because one object is
named in accordance with that activity, therefore others doing the same
thing should be similarly named. Although all nouns are derived
from verbs, the choice of names with reference to a particular action
is made by nature (svabhāvatāh); or it may be that the choice is
made by the law of special action. A man who performs one particular
action more specially, whatever other actions he may perform, will
obtain his name from that particular action. This is a settled rule. For
we do not call the man, who cuts wood now and then, by the name of
carpenter, but him we call carpenter who cuts wood at any time, or in any
place and always. This is an instance of a name, the choice of which is
made by special action and this name may be freely given, to others who
perform the same action specially. And if sometimes, or somewhere,
some other action is still more special to them, they will obtain their
names in accordance with that action only. . . .

We see that persons who perform many actions, obtain their names
from one particular action. A carpenter performs many other actions,
but he is not called after those activities. . . . If it be said, that many
persons who perform the same action, should have a common name, and
one person who performs many actions, should have as many names, all
that we can say is, that it is contrary to the practice of the world. Neither
is the case. Whether many persons perform a particular action, or a single
person many actions, the law about the names is that the choice is made
by natural selection.'

With this may be compared the remarks of Bréal.

'One conclusion is to be drawn from all that has gone before: it is an
undoubted fact that Language designates things in an incomplete and

1 Cf. Max Müller's translation of some parts of the above-quoted passage (ibid., p. 167).
inaccurate manner. Incomplete: since we have not exhausted all that can be said of the sun when we have declared it to be shining, or of the horse when we say that it trots. Inaccurate: since we cannot say of the sun that it shines when it has set, or of the horse that it trots when it is at rest, or when wounded or dead.

Substantives are signs attached to things: they contain exactly that amount of truth which can be contained by a name, an amount which is of necessity small in proportion to the reality of the object. . . . It will be impossible for language to introduce into the word all the ideas which this entity or object awakens in the mind. Language is therefore compelled to choose.1

(3) Many words whose grammatical form is quite regular are used to denote names of objects, such as vratati (creeper), jāgarūka (wakeful), durvi-homi (one who sacrifices with a ladle), &c.

(4) We find that many objects get names which are based on subsequent actions, e. g. the wood-pecker.

(5) If ṣṛthivē (earth) is derived from ṣpras (to be broad) there is no sophistry at all. It is not necessary to consider as to who made it broad and on what basis, for it is broad to the eye.

Thus the question is discussed in the Nirukta. The same question is discussed at length in the Cratylus also, wherein Plato propounds three theories and makes the three characters in the dialogue their exponents. Hermogenes holds that names are conventional, arbitrarily given, and altered at will. Its antithesis is represented by Cratylus who maintains that they are natural. Socrates takes an intermediate position and admits that names are natural and at the same time have an element of convention as well.2

i. Early anti-Vedic Scepticism.

In the fifteenth section of the first chapter of the Nirukta, a critic is introduced in the person of Kautsa, who not only questions the authority of the Vedas, but actually maintains that the Vedic stanzas are meaningless, adducing several arguments in support of his assertion. From the twentieth section of the same chapter it is evident that Yāska believes the Vedic hymns to be revealed, having been handed down from generation to generation by oral tradition, and requiring to be studied with great care; the purpose of his own work being to facilitate this study. As the

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*Nirukta* is one of the six auxiliary treatises of the Veda, it is rather difficult to say with what object Yāska presented and tried to controvert the view of his opponents, for it is inconceivable that the learned theologians would reproduce, in their orthodox books, a controversy which challenges the most fundamental beliefs of their religion. The reproduction of the Kautsa controversy indicates on the one hand, that not only Yāska was endowed with a rationalistic spirit, and was free from bigoted fanaticism, but also that it was possible to carry on such discussions with tolerance at that period of remote antiquity; and implies on the other, that Kautsa was an eminent scholar, or some great personality, or the exponent of some philosophic system, whose thought could not be ignored. Some, however, think that Yāska has invented Kautsa as a convenient method of giving expression to Vedic Scepticism. This view is conjectural, and is not supported by any evidence. Yāska uses the terms *ekē, ekam, aparame, &c.*

when he wants to refer to something in general, and he could have very well employed the same terms with regard to the above-mentioned controversy, had it not been associated with a particular individual, i.e. Kautsa. There is no ground to doubt the historical existence of the authorities whose opinions are quoted, or referred to, or to whom particular statements are attributed, by Yāska. And unless the contrary can be proved, it may be assumed that Kautsa was an historical entity. It may also be taken for granted that he was the leader of a movement, which may be described as something akin to materialistic rationalism, and which was the result of a remarkable literary activity, a characteristic of the epoch of Yāska, as pointed out elsewhere. But Kautsa was by no means the originator of such a movement, the beginning of which can be traced to an earlier period. Its origin is probably to be sought in sectarianism. For a considerable time, the *Atharva-veda* was not recognized as divine revelation. For the followers of the *Atharva-veda*, it was therefore necessary to demonstrate the superiority of their own Veda to the RV., the SV., and the VS. Perhaps the most effective means, employed for the achievement of this object, was to invent legends and allegorical stories, in which all the four Vedas are introduced, and in which a certain task is proposed for them. The RV., the SV., and the VS. are invariably shown to be incompetent in its performance, and it is given up as too difficult by the three Vedas in succession, being finally accomplished by the AV., whose superiority over the other three Vedas is thus implicitly expressed. I quote the following two stories from the Gopatha Brāhmaṇa in support of my statement:

तान्वाग्मुवाच | अन्य: शर्मिति | तथाति | तमृवेदः पर्ववाचाहस्य शर्मिति

...
Speech said to them, "tame the horse"). "Be it so", replied they. Having approached him, the RV. said, "I shall tame the horse". When he set about (accomplishing it), a great terror seized him. He turned her in the eastern direction. He declared, "this horse is wild indeed". The VS. approached him and said, "I shall tame the horse". When he set about (accomplishing it), a great terror seized him. He turned her in the western direction. He declared, "this horse is wild indeed". The SV. approached him and said, "I shall tame the horse". How indeed wilt thou tame the horse?" "Rathantaram is the name of my song of praise which is neither terrific, nor harsh. With that the horse is praised". But when he set about (accomplishing it), the same great terror seized him. He turned her in the northern direction. He declared, "the horse is indeed still wild".

After these futile attempts, they are advised to seek Atharvāṇa the tamer. They approach him and request him to tame the horse. He prepares the water of tranquillity, which he sprinkles over the horse. From every limb of the horse flames fall down on the ground, and the horse, perfectly tame, salutes the sage.

The object of the following story is to show the incompetency of the three Vedas to afford protection:

The gods said to Indra, "Do now protect this sacrifice of ours. Verily protect us with that form of thine, with which thou affordest us the greatest shelter, with which thou canst best protect us". He assumed the

1 GB. i. 2. 18; Bib. Ind. ed., p. 35.
form of the RV. and having approached, stood before them. The gods said to him, “assume some other form; with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us”. He assumed the form of the VS., and having approached stood behind them. The gods said to him, “assume some other form; with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us”. He assumed the form of the SV., and, having approached stood to their north. The gods said to him, “assume some other form; with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us”.

Indra then assumes the form of the Brhma-veda, i.e. the Atharva-veda, which is approved by the gods as competent to give them the greatest protection.

It need hardly be said that the efforts of the followers of the Atharva-veda were crowned with success, for, in course of time, the A.V. was recognized as one of the revealed scriptures. But their method of discrediting the other Vedas gave rise to a movement of inquiry and scepticism—a movement, the traces of which can still be discovered in isolated passages of the Aranyakas and the Upanisads. Besides the fact that the anti-Vedic ideas have been preserved in the Aranyakas and the Upanisads, which, according to the orthodox tradition, are a part of the scriptures, indicates that the movement must have been important and wide-spread, so much so that even some of the Vedic Scholars came under its influence, and freely gave expression to their heterodox views, some of which have survived. I quote the following passages in support of the foregoing conclusion:

एतत्र खै न तद्ध्र्पास आदिकथ्यं: काविश्रयाः किमर्याः वयमधेयामहि किमर्या वर्य

‘Verily it was so, then the Kavaíseyas, the learned seers, said, “to what purpose shall we study the Vedas, to what purpose shall we sacrifice? We sacrifice breath in speech, and speech in breath; whosoever is born is indeed the authoritative person.”

उद्यममुनिमति व एक्ता बद् तद्ध्र्पास तद्धृत्रेवोक्ष्यामलव्य प्रश्नितीति हीं द शब्दन्त्यिन्ति

‘People say, “Hymn, Hymn”. This earth indeed, is the hymn, for all, whatever exists springs from it.’

The study of the Vedas is regarded as avidyā (non-knowledge) in MU.

1 GB. i. 2. 19; Bib. Ind. ed., p. 36.  2 A.A. iii. 2. 6; Keith’s ed., p. 139.  3 A.A. ii. 1. 2; Keith’s ed., p. 101.
EARLY ANTI-VEDIC SCEPTICISM

I. 1. 4-5; as lower knowledge in MU. III. 2. 3; KU. I. 2. 23. The full force of this condemnation will be realized, if it is borne in mind that the Upaniṣads are also regarded as revealed books (śruti). The case would be analogous if, for instance, St. Paul had declared in one of his epistles that the study of the Bible is non-knowledge, or lower knowledge. The following are the other anti-Vedic passages: Byh. U., I. 5. 23; Kau. U., II. 5; Ch. U., V. 11-24; TU., II. 5; Vivekacūḍāmaṇī 2; the Jain Uttarādhyāyana sūtras, IV. 12; XIV. 12; Gītā, II, 42, 45; IX. 21: XI. 48, 53. In order to reconcile them with the pro-Vedic doctrines, the commentators have offered ingenious explanations of these passages.

It is possible that the Buddha came under the influence of this anti-Vedic movement at an early period, which may be responsible for his vehement denunciation not only of Vedic rites and practices, injunctions, and invocations, &c., but of Vedic lore. He held them up to ridicule, and discarded them as an obstacle to final emancipation. His views about Vedic knowledge have been preserved in the form of a dialogue in the Tevijja sutta in the Dīgha Nikāya. Two Brāhmaṇās, Vāsettha and Bhāradvāja quarrel as to which is the true path. Unable to settle their dispute, they go to the Buddha for a decision. The Buddha holds a conversation with them, and after perplexing and confounding them with analogies and arguments in a Socratic manner, gradually leads them to his own way of thinking, and finally converts them to Buddhism. The important parts of the dialogue with regard to the Vedas are the following:

13. 'Well then, Vāsettha, those ancient Rṣis of the Brāhmaṇās versed in the three Vedas, the authors of the verses...to wit,...Vāmadeva, Vessāmitta, Jamadaggi, Āṅgirasa, Bhāradvāja, Vāsettha, Kassapa, and Bhagu—did even they speak thus, saying: "We know it, we have seen it, where Brahmā is, whence Brahmā is, whither Brahmā is?"

"Not so, Gantama!"

15. "Just, Vāsettha, as when a string of blind men are clinging to one another, neither can the foremost see, nor can the middle one see, nor can the hindmost see—just even so, methinks, Vāsettha, is the talk of the Brāhmaṇās versed in the three Vedas but blind talk...the talk...of the Brāhmaṇās versed in the three Vedas turns out to be ridiculous, mere words, a vain and empty thing."

24. "Again, Vāsettha, if this river Aciravati were full of water even to the brim, and overflowing, and a man with business on the other side, bound for the other side, should come up, and want to cross over, and he, standing on this bank, should invoke the farther bank, and say, 'Come hither, O Farther Bank! Come over to this side!'"

"Now what think you, Vāsettha? Would the farther bank of the
river Aciravati, by reason of that man's invoking and praying and hoping and praising, come over to this side?"

"Certainly not, Gautama!"

25. "In just the same way, Vāsettha, do the Brāhmanās versed in the three Vedas... say thus: 'Indra we call upon, Soma we call upon, Varuṇa we call upon, Īsāna we call upon, Pajāpati we call upon, Brahmā we call upon...’ Verily, Vāsettha, that they, by reason of their invoking and praying and hoping and praising, should after death... become united with Brahmā—verily such a condition of things can in no wise be."

35. "... Therefore is it that the threefold wisdom of the Brāhmanās, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called perdition." 1

In criticism of this, it may be remarked that the views of the Buddha concerning Vedic prayer are erroneous. His arguments, and especially his analogy of the bank of the Aciravati, are applicable to any other prayer as well, and thus prayer itself will become an absurdity. Not only is prayer a very important act of worship in every religion, but in the form of the wheel of prayer is the most distinguishing characteristic of Tibetan Buddhism. Moreover, prayer is a psychical phenomenon, it exerts a powerful influence on the mind through the medium of subconscious suggestion, and such its efficacy is beyond doubt. Further, the analogy of the Buddha is fallacious. To compare not only sentient but omniscient and omnipotent God with an inanimate piece of matter like the bank of a river, and then to deduce a conclusion from this comparison that because the latter does not respond to prayer hence the former also does not do so, is altogether unjustifiable. Nevertheless the Buddha's denunciation of the Vedas developed a strong contempt for them in his followers who often trampled them under foot. 2 It is also probable that these teachings of the Buddha inspired other non-Vedic schools as well. The criticisms of some of these schools are equally vehement, and one seems to hear the reverberated echo of the voice of the Buddha even in some of their expressions. The following passage gives the views of the Cārvāka system:


2 See Śāṅkara-dīvījaya, the episode of Kumārila Bhaṭṭa's life in a Buddhist monastery.
'If you object... "how should men of experienced wisdom engage in the Agnihotra and other sacrifices",... your objection cannot be accepted as any proof to the contrary, since the Agnihotra, &c. are only useful as means of livelihood, for the Veda is tainted by the three faults of untruth, self-contradiction, and tautology; then again the impostors who call themselves Vedic Pândits are mutually destructive, as the authority of the Jñānakânda is overthrown by those who maintain that of the Karma-kânda, and vice versa; and lastly, the three Vedas themselves are only the incoherent rhapsodies of knaves, and to this effect runs the popular saying: Brihaspati says that the (performance of) Agnihotra, the three Vedas, the three staves, and smearing oneself with ashes, are but means of livelihood for those who have neither sense, nor manliness.'

'If a beast, slain in the jyotiṣṭoma sacrifice goes to heaven, why then, does not the sacrificer kill his own father?'

'The three authors of the Veda were buffoons, knaves, and spirits of darkness. Jarphari, turphari, &c., these are the well-known rhapsodies of the Pândits.'

The Ārhat system has the following criticism with regard to the Vedas:

And a non-eternal omniscient being cannot be the subject of an eternal Veda; then how can he be expounded by a spurious and a false Veda?'

Cf. also: 'There was neither the Sāma-veda, nor the Yajur-veda, nor the Rg-veda, nor was any work done by man.'

The earliest anti-Vedic scepticism, together with the doctrines of the Buddhist, the Cārvāka, and the Ārhat systems must have created, in

1 Sarasvati-vinayaka, Bib. Ind. ed., p. 3. For this passage I have adopted Cowell's translation with some modifications.
3 Loc. cit.
5 Mahābhārata Vanapatra, 11234.
course of time, a considerable amount of opposition to the teachings of the Vedas. It was therefore necessary for the followers of the Vedas to answer the objections of their opponents and to re-establish their position. Hence Jaimini was compelled to devote almost the whole of the first adhyaya of the Pura-Mimânsâ to the examination and refutation of such objections. The substance of Kautsa's criticism, together with the subject-matter of Yâska's rejoinder is amplified with numerous additions in the nrst chapter of the PM. The controversy, however, is too long to be quoted here. Kumârila Bhaṭṭa, the commentator on the PM. was another expounder of Vedic doctrines, and after him the task devolved on the great Śaṅkarâcârya, who by his eloquence, vast learning, profound philosophy, and great powers of debate rebuilt the shattered supremacy of the Vedic religion, and extirpated Buddhism ¹ and other non-Vedic systems from the land of their birth. But adverse critics of the Veda, even after the great Śaṅkarâcârya, have not been altogether unknown in India. For instance, Nânaka, the founder of the Sikh religion, may be mentioned as a notable teacher who laid great emphasis on saintliness, and discarded the Vedas as mere mythical records. He said:

Santa kî mahimâ veda na jâne
Càron veda kahâni.

'The greatness of a saint is not known to the Veda; all the four Vedas are merely (books of) stories.

Hence we find that Sâyanâcârya again reverts to the same discussion in the introduction of his commentary on the Rg-veda. The number of arguments for and against is still further increased. A brief summary of the controversy is subjoined:

Criticism.

'The primâ facie view is that there is no such thing as the Veda: how can there be a part of it, as the Rg-veda? . . . . It is not possible to admit the existence of the Veda, for it is not capable of definition or proof.'

(1) If the Veda is defined as being the last of three kinds of proofs, perception, inference, and evidence, the definition will be too wide, for it will include the Smârtis as well.

(2) If the Veda is defined as an instrument of apprehending transcendental things, the definition will again suffer from the same defect.

¹ However, the final blow was dealt by the Mohammedan invaders, who destroyed the Buddhist monasteries in the Northern part of India.
² See Max Müller's edition of the RV, with the commentary of Sâyanâcârya, vol. i, pp. 2-3. The Sanskrit text of the introductory part of Sâyana's commentary, together with an English translation, is given by Peter-on in his Handbook to the Study of the Rgveda, Part I.
(3) The qualifying expression, ‘being not the product of human authors’, will not improve the definition, for the Vedas are the works of human authors, though they may be super-men.

(4) If you say that by ‘human authors’ you mean ‘men having a corporeal frame’, we will draw your attention to the *purusa-vākta*.

(5) If you say that by ‘corporeal frame’ you mean ‘a body which is the result of the actions of a previous life’, we will point out that Agni, Vāyu, and Āditya, the authors of the Vedas, were endowed with bodies which were the result of actions of a previous life.

(6) If the Veda is defined as a collection of words (sabda-rāṣiḥ) consisting of the *mantra* and the *Brāhmaṇa*, it does not hold good, for up till now it has not been settled what is *mantra*, and what is *Brāhmaṇa*.

(7) Nor is there any proof of the existence of the Veda. The scriptural quotations in support of your contention are useless, as they are cited from the Vedas themselves, and nothing can be proved by its own evidence. No man, however clever, can mount his own shoulders.

(8) If you say that the consensus of public opinion is in favour of the Vedas, we will reply that the whole world can be deluded: for instance, the people believe in a blue sky, yet there is no such thing as sky, nor has its blue colour any reality.

*Sāyāṇa’s rejoinder.*

(1) The definition of the Veda as a collection of words, consisting of the *mantra* and the *Brāhmaṇa* is faultless; therefore Apastamba has said, ‘The Veda is the name given to the *mantra* and the *Brāhmaṇa*.’

(2) It is true that things like a jar, or a piece of cloth, &c., are not self-luminous, but it does not follow from this that the sun, and the stars, &c., too have no such character. Granting that it is impossible for a man to mount his own shoulders, nevertheless, the Vedas have the power to illuminate themselves as well as other things.

(3) You have to recognize the various kinds of proofs, including evidence. And the evidence of the Śrūtis and of tradition cannot but be admitted as proof of the existence of the Veda. Hence, the Vedas cannot be overthrown by any of the infidels like the followers of Cārvāka.

*Further criticism.*

(1) Admitting that there exists a thing called the Veda, it is not worth a commentary, for the Veda is of no authority (*na hi Vedah pramāṇam*).

(2) Some define authority as ‘an instrument of sound experience’, others as ‘a means of acquiring knowledge, not known before’. Neither of these is to be found in the Veda.
Then follows an amplified statement of Kautsa's criticism. Sayana's reply gives the substance of Yāska's rejoinder with additions and modifications, to which is added a long quotation from the first chapter of the pārva-Mīmāṃsā, reference to which has already been made.

It would be superfluous to collect the pro-Vedic passages. The Vedas are the foundation of the whole of Sanskrit literature. But the triumph of the Vedic school is apparent from this fact alone that all the anti-Vedic systems have either perished, or been driven into exile, or been reduced to insignificance. Thus the pre-Buddhistic anti-Vedic scepticism can now be traced in a few isolated passages only. Buddhism, once the state religion of the Mauryan Empire at its zenith under Asoka,—the then greatest Empire in the world—has been banished from its native land. The Cārvāka and the Ārhatā systems have been reduced to insignificance. Their followers are few and far between, and their influence on Indian thought and religion is so small that for all practical purposes it can be safely ignored.
THE NIRUKTA

CHAPTER I

A TRADITIONAL list (of words) has been handed down (to us). It is to be (here) explained. This same list is called Ni-ghantavas. From what (root) is (the word) Ni-ghantavas derived? They are words quoted from the Vedas (ni-gamāh). Having been repeatedly gathered together from Vedic hymns, they have been handed down by tradition. Aupamanyava holds that, as these are the quoted words of the Vedas, they are called Ni-ghantavas on account of their being quoted (ni-gamanaḥ). Or else (the word Ni-ghantavas) may be (so called) from being fixed only (√han), i.e. (a list, in which) they (the words) are fixed together, or collected together (√hr). Now, what (are) the four classes of words? They are the following: noun and verb; prepositions and particles. With reference to this, they thus prescribe the definition of noun and verb: the verb has becoming as its fundamental notion, nouns have being as their fundamental notion. But where both are dominated by becoming, (a becoming arising from a former to a later state is denoted by a verb, as 'he goes', 'he cooks', &c. The embodiment of the whole process from the beginning to the end, which

2 Durga explains ni-gamāḥ as: ni-śayanādhikāni vi ni-guḍhārthā ete pariṇāthāh santo mantrārthān gamayantī jñāpayantī.
3 Roth adopted the variant samāhāya on the principle, lectio difficilior potior est, but this reading is not supported by the evidence of MSS., and, later on, was admitted to be unjustified by Roth himself; see Erläuterungen, i. 1, p. 4.
4 Cf. RP. xii. 5. 699; VP. viii. 52; AP. i. 1; Kautilya, Arthaśāstra, ii. 10. 28, p. 72; Patañjali, Mahābhāṣya, i. 1. 1, Kielhorn's edition, p. 8; Dionysius of Halicarnassus on Literary Composition, ch. ii, Robert's edition, p. 71; Aristotle, Poetics, 20, 1456b 1, Bywater's edition, p. 57; Wackernagel, Altindische Grammatik, vol. i, p. lxviii; cf. also Dharmasāṅgrahaḥ, xxxv, Anecdota Oxoniensia, vol. i, part V, p. 7.
5 i.e. Preceptors. Durga.
7 The same as note 6 except Brh. D.; cf. Jowett, Dialogues of Plato, vol. i, pp. 368–9: 'Name is not a musical or pictorial imitation... but it is expression of the essence of each thing in letters and syllables.'
has assumed the character of *being*, is denoted by a noun, as ‘going’, ‘cooking’, &c. The demonstrative pronoun ¹ is a reference to *beings*, as ‘cow’, ‘horse’, ‘man’, ‘elephant’, &c.; ² ‘to be’, to *becoming*, as ‘he sits’, ‘he sleeps’, ‘he goes’, ‘he stands’, &c.

According to Audumbarāyana speech is permanent in the organs only.³

(Here ends the first section.)

In that case the fourfold division (of words) will not hold good, nor the grammatical connexion, nor the mutual reference of sounds which are not produced simultaneously.⁶ Words are used to designate objects, with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness.⁶ They, too, are the names of gc as well as of human beings.⁷ On account of the impermanence of human knowledge, the stanza, (directing) the accomplishment of action, is (to be found) in the Veda.⁸

According to Vārsyāyāni, there are six modifications of *becoming*: genesis, existence, alteration, growth, decay, and destruction.⁹ Genesis denotes only the commencement of the first state, but neither affirms nor denies the later. Existence affirms a being that has been produced. Alteration connotes the modification of elements of a non-decaying being.¹⁰ Growth denotes the increase of one’s own limbs or of objects which are associated (with one’s self), as he grows by means of victory, or he grows with his

¹ Cf. Patañjali, Mahābhāṣya: sarvanāma ca sāmānyatācā: ‘And the pronoun is the general exponent.’
² Cf. Patañjali, op. cit. i. 1. 1, vol. i, pp. 1 and 5. i. 1, 6, vol. i, p. 104; i. 1. 8, vol. i, p. 136; i. 4. 4, vol. i, p. 356; Bhandarkar, Wilson Philological Lectures, p. 291; Jowett, Dialogues of Plato, vol. i, pp. 327, 387, 388; Jaimini; PM. i. 1. 6–23; the Vedānta sūtras, i. 3. 28; 4. 28; ii. 1. 4; Kaṅkā, Vaiśeṣika sūtras, ii. 2. 21–37; the Sāmkhya-pravacana sūtras, v. 58–60; the Nyāya sūtras, i. 1. 7, 54–7; ii. 2. 13–17; iii. 2. 49; the origin and nature of Śādā is a subject for discussion in the Buddhist literature also: Śādā is an action, Kāthākāvyam, xii. 3; Śuddha is physical vibrations, op. cit. ix. 9–10; Eng. trans. entitled, ‘Points of Controversy’, is by S. Z. Aung and C. A. F. Rhys Davids.
⁴ Cf. Gune, I. A., loc. cit.
⁶ Cf. Jowett, op. cit., vol. i, p. 333; Soc. ‘He often speaks of them; notably and nobly in the places where he distinguishes the different names which gods and men give to the same things’, i.e. words are used in giving names to things both by gods and men.
⁷ This is tantamount to the statement that the Veda is the repository of eternal and perfect knowledge.
⁸ Cf. Brh. D. ii. 121; see Professor Macdonell, Byāddevātā, vol. ii, p. 65; the passage is quoted verbatim by Patañjali, op. cit. i. 3. 1, vol. i, p. 258, except that he calls Vārsyāyāni, bhogavin, and uses the past tense.
⁹ The word a-pracārānamānaṇya is used by Yāska in order to show that alteration—which may be for better or for worse—is to be interpreted as denoting the former only and not the latter.
body. The term decay denotes its antithesis. Destruction denotes the commencement of the later state, but neither affirms nor denies the former.

(Here ends the second section.)

Hence, other modifications of becoming are only further developments of those (enumerated above), and should be inferred according to the occasion.

‘Unconnected prepositions’, says Śakaṭayana, ‘have no meaning, but only express a subordinate sense of nouns and verbs.’ They have various meanings,’ says Gargya; ‘hence, whatever their meaning may be, they express that meaning (which brings about) modification in the sense of the noun and the verb.’ The word ṣā is used in the sense of ‘hitherward’; pra and purā are its antitheses: abhi, ‘towards’; prati is its antithesis: ati and su, ‘apā val’; nir and dur are its antitheses: ni and ava, ‘downwards’; ud is their antithesis: sam, ‘combination’; vi and apa are its antitheses: ava, ‘similarity’ and ‘succession’: apī, ‘contact’: upa, ‘accession’: pāri, ‘being all around’: udhi, ‘being above’, or ‘supremacy’. Thus they express various meanings to which attention should be paid.

(Here ends the third section.)

Now the particles occur in various senses, both in a comparative sense, in a conjunctive sense, and as expletives. Of them, the following four are used in the sense of comparison. Iva (has this sense) both in the classical and in the Vedic Sanskrit: thus ‘like Agni’, ‘like Indra’, &c. The word na has the sense of negation in classical, and both (i.e. the sense of negation and comparison) in Vedic Sanskrit: thus in the passage, ‘They did not recognize

1 Cf. RP. xii. 5. 707; upasarga vikāpa-kṛt: ‘The preposition is the specializer (of meaning)’; VP. viii. 54-5; AP. iv. 3; see Whitney, J.A.O.S., vol. vii, p. 515; Pāṇini, Astādhyaśi i. 4. 58: prādayaḥ upasargāḥ kriyā-gaṇa; Patañjali, op. cit. i. 3. 1, vol. i, p. 356: ‘A preposition is the distinguishing mark of an action’; cf. also ii. 1. 1, vol. i, p. 365.

2 Cf. RP. xii. 6. 702-3: ‘Prepositions are twenty and they express a meaning together with the other two (i.e. noun and verb)’; Patañjali, op. cit. i. 8. 1, vol. i, p. 356: ‘But again individual prepositions express the distinction of actions, whenever a word which denotes the same action is used.’

3 Cf. Pāṇini, op. cit. i. 4. 89.

4 Op. cit. i. 4. 91.

5 Cf. RP. xii. 6. 702-3; VP. vi. 24; Pāṇini, op. cit. i. 4. 53; the list of prepositions in RP. and VP. is identical with that of the Āraṇyaka, but enumerated in a different order; it is also identical with the list in the Gana-pātha, if the double forms of niḥ and duḥ are not taken into consideration; cf. also AP. i. 15; the list is incomplete and only half of that given in RP., VP., N., and Pā; prepositions are explained by Pāṇini, op. cit. i. 4. 83-97; Patañjali, op. cit. i. 4. 4, vol. i, pp. 341, 345-9; Professor Macdonell, Vedic Grammar, pp. 414-21; cf. also A. Vedic Grammar for Students, pp. 208, 211-58, 265 ff.

6 The sentence is omitted by Durga.

7 Cf. RP. xii. 9. 708: nipaṭhāvaṁ arthavādāṁ nipālaṇaḥ śatvarthah...
itvā ca sārthakāḥ.


PARTICLES

Indra as a god, it has the sense of negation. The established use is (to place it immediately) before that which it makes negative. In the passage 'Like hard drinkers of wine', it has the sense of comparison. The established use is (to place it immediately) after that with which it compares. The word *cā* has many meanings. In the sentence 'Will the teacher kindly explain it?' it is used in the (sense of) respect. [From what root is (the word) *ācārya* derived?] *Ā-cārya* (teacher) is so called because he imparts traditional precepts (*ā-cāru*); or because he systematically arranges (*ā* + *cā* + *arthu*) the various objects (of knowledge), or because he systematically develops the intellectual faculty. In the expression 'like curd', it is used in the sense of comparison; in 'bring even the sour gruel', it is used in the sense of contempt. *Kūl-ṃāsāḥ* (sour gruels) are so called because they are wasted away (*ṣīdānti*) in families (*kulesu*). The word *wać* has many meanings. In the sentence 'therefore he will do it', it is used in assigning a reason; in 'how pray will he do it?' in asking a question, as well as in 'has he really done it?' It is also used in the sense of comparison (as follows):

Of thee like the branches of a tree, O widely invoked one!

Of thee like the branches of a tree, O widely invoked one!

*Vayaḥ* means branches, (and) is derived from (the root) *vī* (to move): they move in the wind. *Śā-khaḥ* (branches) are so called because they rest in the sky (*kha-vayaḥ*), or (the word) may be derived from (the root) *sak* (to be able).

Now a conjunctive particle is that by whose addition separateness of notions is indeed recognized, but not like an enumerative one, i.e. because of a separation by isolation. The word *ca* is used in the sense of 'aggregation', and is joined together with both, as 'I and you, O slayer of Vṛtra!' *ḍ* is used in the same sense, as 'for gods and for manes.' The word *vā* is used in the sense of deliberation, as 'Ah, shall I put this earth here or there?' Moreover, it is used in the sense of 'aggregation' (as follows).

(Here ends the fourth section.)

1 x. 86. 1; N. 18. 4.
2 The passage beginning from, 'Of them ... negation', is translated by Muir; see Sanskrit Texts, vol. ii, p. 151.
3 viii. 2. 12.
4 The passage within square brackets is omitted by MSS. of the shorter recension.
5 Cf. Patañjali, op. cit. i. 1. 9, p. 88.
6 The passage beginning, 'From what root ... intellectual faculty', is omitted by Durga.
7 The sentence is omitted by Durga.
8 vi. 24. 3.
9 The sentence is omitted by Durga.
11 viii. 62. 11.
12 x. 16. 11.
13 x. 119. 9.
'Vāyu and thee, Manu and thee.' The words *aha* and *ha* have the sense of 'mutual opposition', and are combined with the former (member) as 'let this man do this, the other that', and 'this man will do this, not that'. The letter *u* is also used in the same sense, (being joined) with the later (member), as 'these people tell a lie, those the truth': it is further used as an expletive, as 'this', 'that'. The word *hi* has many meanings in (the sentence) 'therefore he will do it', it (is used) to point out the reason; in (the sentence) 'how pray will he do it?' to ask a question; in (the sentence) 'how can he analyse it?' to (indicate) displeasure. The word *kila* (is used to express) superiority of knowledge, as 'thus truly it happened'.

Moreover, it is combined with the two (particles) *ur* and *urur* in asking a question, as 'was it not so?' and 'was it so, pray?' The word *ma* denotes prohibition, as 'do not do it', and 'do not take'. The word *khu* also (denotes prohibition), as 'enough of doing this', and 'have done with it'; further, it is used as an expletive, as 'thus it happened'. The word *su* has the sense of uncertainty in classical Sanskrit: (in the sentence) 'was it ever so?' it (is used) in an interrogation; (in the sentence) 'was it ever so pray?' in an interrogation but not to oneself. The word *nunam* has the sense of uncertainty in the classical language, both, i.e. the sense of uncertainty and that of an expletive, in Vedic Sanskrit.

Agastya, having assigned an oblation to Indra, desired to offer it to the Maruts. Indra, having presented himself, lamented (as follows).

(Here ends the fifth section.)

There, it seems, it does not exist; there is no to-morrow, who knows that which is not past? The mind of another is apt to waver; lo! the expected is lost.

There, it seems, it does not exist, i.e. there is no to-day nor indeed to-morrow. To-day, on this day. *Dyuk* is a synonym of day (so called) because it is bright (*dyut*). To-morrow, the time that is still expected. Yesterday, the time that has expired. 'Who knows that which is not past?' i.e. who knows that which is yet to come (i.e. the future)? This

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1 Cf. Muir’s translation of the sentence, *Sanskrit Texts*, vol. ii, p. 161: 'The particle "nunam" is used in the *bhāṣā* to signify uncertainty; in the Veda, too, it has that signification, and is also a mere expletive.'


4 i. 70. 1.

5 Durga paraphrases *no* by *āmasatraḥ*; he is wrong, for *no* is accented and could not therefore mean ‘for us’, i.e. it is not *nas*, but a compound of the negative particle *na* + *u*. Cf. *N. 1. 7.*
other word abhutam (‘wonderful’) = abhāt, i.e. something which, as it were, is unprecedented. ‘The mind of another is apt to waver’, i.e. fickle. Another, a person not to be introduced (to good people). Cittam (mind) is derived from (the root) cit (to know). ‘Lo! the expected is lost’, [even the assigned thing is lost].

Moreover, it (nunam) is used as an expletive.

(Here ends the sixth section.)

May that rich reward of thine, O Indra! milk every boon for the singer. Be helpful to the worshippers, do not put us aside, let good fortune (come) to us; may we speak loudly in the assembly with heroes. May that (reward) of thine milk every boon for the singer. Boon, what is to be chosen. Singer, praiser. Rich reward, i.e. abounding in wealth. The word magham is a synonym of wealth, it is derived from (the root) mamh, meaning to give. Daksinā (reward) is derived from (the root) daks, meaning to cause to accomplish; it causes the imperfect to be accomplished. Or else, it may be (so called) from circumambulating. With reference to the quarter, (it means) the quarter natural to the hand, i.e. the right hand. Daksināh (right) is derived from (the root) daks, meaning to work strenuously, or from dās, meaning to give. Hastah (hand) is derived from (the root) han (to strike): it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over, do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. Bhaya (good fortune) is derived from (the root) bhaj (to distribute). The word bhūt is a synonym of ‘great’: it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (vi-iraya) the enemies, or it (vi-ra) may be derived from (the root) vi, meaning to go, or from vīr (to be powerful).

1 Explained by Durga as an offspring of a low-class man who lives in various ways, or who is not to be brought to the assembly of the good.

2 The passage within square brackets is omitted by the MSS. of the shorter recension and Durga.

3 ii. 11. 21.

4 Cf. Patañjali, op. cit. vi. 1. 1, vol. iii, p. 16.

5 This is tantamount to the statement that the word daksinā also means ‘the southern quarter’. Durga remarks: prāṇaya劫aha prajāpater yato daksinā hasta bahūvca sā daksinā dig abhayat, i.e. the quarter to the right hand of Prajāpati, while he stood facing the east, became the southern quarter. The expression, ‘natural to the hand’, is to be understood as being pointed out by the right hand while one faces the eastern direction.

6 The sentence is omitted by Durga.

7 Durga paraphrases Virayati by nānā-prakāram mārayati, i.e. ‘he kills in various ways’. He seems to take vīr as a non-compound root, and is supported in this interpretation by Dhātu-gāthā, xxxv. 49, where vīr is enumerated as a verb of the tenth class. But Yāsaka appears to take it as a compound of vi + ir (to disperse), for he distinguishes it from the denominative verb, cf. his third derivation.
The word sim has the sense of totality, or is (used) as an expletive:  
Aditya sent them forth.  
Sent them forth, i.e. sent them forth on all sides. And also:  
From all sides the wise one has manifested bright rays.

i.e. The sun has uncovered (them) on all sides. Su-rucuh means the rays of the sun, (so called) on account of their brilliant light (su-rocau). Or else the word simu takes the ablative suffix (-tas) without any meaning, i.e. simuha = simutah = sima-la, (which means) ‘from the boundary’. Sima means boundary: it forms the seam between two countries. The word tvu, being a pronoun with the sense of ‘opposition’, is unaccented. Some hold it to be a synonym of ‘half’.

(Here ends the seventh section.)

One sits increasing the store of stanzas; a second chants the gāyatra hymn in sakvari measures. One, i.e. Brahma, expounds the science of being; whilst another metes the measure of the sacrifice.

With these words, (the stanza) declares the application of the duties of the priests. One sits increasing the store of stanzas, i.e. the invoker. A stanza (yc) is a means of worshipping (arcanu). A second chants the gāyatra hymn in sakvari measures, i.e. the chanter. Gāyatram is derived from (the root) yai, meaning to praise. Sakvariya are stanzas; it is derived from (the root) sak (to be able). It is known: because with these he was able to slay Vrtra, that is the characteristic of the sakvari stanzas. One, i.e. the Brahma, expounds the science of every being. Brahma is omniscient: he knows everything; Brahma is supereminent from knowledge, Brahma is supereminent all around. One metes the measure of the sacrifice, i.e. the (performing) priest. Adhvar-yuh (priest) = adhvaru-yuh, i.e. he directs the sacrifice, he is the leader of the sacrifice, or else, he loves the sacrifice. Or (the word is formed) by the addition of (the suffix) yuh (to vadh) in the sense of studying. Adhvaru is a synonym of ‘sacrifice’: the verb dhv means to kill, (a-dhvaru denotes) the negation of it (killing). According to some, the word (tuc) is a particle, then how could it be a noun of unaccented character? It is clearly inflected. ‘Lo! they call thee,
steadfast in friendship', (here it is) in the accusative; 'for one she yielded her body', in the dative. Further, it is (inflected) in the nominative plural.

(Here ends the eighth section.)

Friends, having (similar) eyes and ears, were unequal in the speed of their minds. Some are like tanks, which reach up to the mouth, and are suitable for a bath; others indeed are like those which reach up to the breast, and (are meant) to be seen only.  

[Friends], having (similar) eyes and ears. Aksīh (eye) is derived from (the root) cakṣ (to see); 'it is from unī (to be beautiful),' saysĀgrāyana. It is well known: Therefore, they are, as it were, more beautiful. Kurnah (ear) is derived from (the root) kṛt (to cut); it has its entrance torn asunder; 'it is from r (to go),' saysĀgrāyana. It is well known: Going upwards, as it were, they have protruded in space. They were unequal in the speed of their minds. Some reach up to the mouth, others up to the breast. Āsyam (mouth) is derived from (the root) as (to throw), or else (from ā-syanand, 'to flow'): food flows towards it. Daghnām is derived from (the root) dagh, meaning to flow, or from dūs (to be wasted): it is very much wasted. Some are like tanks, suitable for bathing. Suitable for bathing, i.e. fit for bathing; (others are) to be seen only. Hrudā (tank) is derived from (the root) hrūd, meaning to make a sound, or from hūd, meaning to make cool. Further, it (tva) is used in the sense of 'aggregation', as 'recurrences and possession of Aśvins', i.e. possession of Aśvins, and recurrences.

Now the words which are used—the sense being complete—to fill up a sentence in prose, and a verse in poetic compositions, are expletives such as kum, īm, īd, and u.  

(Here ends the ninth section.)

Men without garments, and having many children, being afraid of a wolf, as it were, longed for the dewy season to live.
Dewy season to live. śīrām is derived from (the root) śy (to crush), or sam (to put an end to).

He emitted it for pressing;¹ i.e. he created it for pressing (the soma-juice).

May our hymns make him grow.² May our hymns, i.e. songs of praise, make him grow. Giras (songs) is derived from (the root) gy (to speak).

This person, whom thou approachest, is for thee.³ Thine is this man whom thou approachest. Iva is also used (as an expletive), as ‘they all knew it well’, and ‘they both knew it well’. Moreover the word na is combined with id, in (the sense of) ‘apprehension’.

(Here ends the tenth section.)

With oblations some seek heaven from this world; others press soma-juices in sacrifices. The pure rejoice indeed with their rewards: pursuing crooked ways, lest we should fall into hell.⁴

Hell is going downwards, i.e. falling lower and lower; or it does not contain even slight room for happiness. Moreover the words na ca are joined with the word id, in interrogation, as ‘do they not drink wine?’ 
Sūrā (wine) is derived from (the root) sv (to press). Thus they are used in various meanings, to which attention should be paid.⁵

(Here ends the eleventh section.)

With these words, the four word-classes, i.e. the noun and the verb, prepositions and particles, are explained in their (respective) order. With reference to this, Śākaṭāyana holds that nouns are derived from verbs. This, too, is the doctrine of the etymologists.⁶ ‘Not all,’ say Gargya and

¹ i. 9. 2; AV. 20. 71. 8.
² viii. 13. 18.
³ i. 30. 4; AV. 20. 45. 1; SV. 1. 183; 2. 949.
⁴ RV, Khila x. 106. 1.
⁵ Pāṇini uses the term nipāla to denote not only particles, but also prepositions, see Aṣṭādhyāyī, i. 4. 56. The technical word employed by him for particles alone is aṣṭāya (op. cit. i. 1. 37). Particles are enumerated in the sāṇa called cādāyā (op. cit. i. 4. 57). The total number of particles collected in the list is 195. This, however, does not include cā and ṛi mentioned by Yaska. Of the 195 particles, 22 only are explained in the Nirukta: (1) comparatives, i.e, na, ciid, and nu; (2) conjunctives, ca, ṛi, vā, aha, ha, kila, &c.; (3) expletives, kam, im, id, u, &c. Cf. Patañjali, op. cit. i. 1. 6.; ii. 4, 4, vol. i, pp. 94, 340-1; Professor Macdonell, Vedic Grammar, p. 429.
⁶ Cf. Patañjali, op. cit. iii. 3. 1, vol. ii, p. 138: ‘And the noun is derived from the verb’ says the author in the Nirukta. ‘The noun indeed is derived from the verb’, so say the etymologists, and the son of Śakaṭa in grammar. Among the grammarians, Śaṅkāyana says, ‘The noun is derived from the verb’; cf. also Breal, Semantics, p. 107: ‘It comes from the fact that the verb is the essential and the capital part of our languages, which serves to form substantives and adjectives’; see Moncalt, The Origin of Thought and Speech, p. 74.
some of the grammarians, 'but only those, the accent and grammatical form of which are regular and which are accompanied by an explanatory radical modification. Those (nouns), such as cow, horse, man, elephant, &c., are conventional¹ (terms, and hence are underivable).

Now, if all nouns are derived from verbs, every person who performs a particular action should be called by the same name, i.e. whosoever runs on the road should be called 'runner' (aśva, 'horse'); whatever pricks (like needle, &c.), 'pricker' (trṇam, 'grass'). Further, if all nouns are derived from verbs, a substantive should obtain as many names as the actions with which it is connected; thus a column should also be called 'beam-supporter', and 'that which rests in a hole'.

(Here ends the twelfth section.)

Moreover, substantives should be named according to the regular and correct grammatical form of a verb, so that their meanings may be indubitable, e.g. puruṣa (man) should take the form of puri-śaya (city-dweller); aśva (horse), of aśṭā (runner); trṇam (grass), of tardanam (pricker). Further, people indulge in sophistry with regard to current expressions, e.g. they declare that earth (prthivi) is (so called) on account of being spread (v’prath); but who spread it, and what was the base? Again, Śakaṭāyana derived parts of one word from different verbs, in spite of the meaning being irrelevant, and of the explanatory radical modification being non-existent, e.g. (explaining sat-yu) he derived the later syllable ya from the causal form of (the root) i (to go), and the former syllable sat from the regular form of (the root) as (to be). Further, it is said that a becoming is preceded by a being, (hence) the designation of a prior (being) from a posterior (becoming) is not tenable; consequently this (theory of the derivation of nouns from verbs) is not tenable.

(Here ends the thirteenth section.)

¹... there remain in the end certain simple elements of human speech—the primordial roots—which have sufficed to provide the innumerable multitude of words used by the human race'; Max Müller, Lectures on the science of language, 6th ed., vol. ii, pp. 70, 80, 86; cf. also AA. ii. 1. 3; i. 1. 6.

¹ Plato introduces, in the Cratylus, a character in the person of Hermogenes who maintains that names are conventional, that they are given arbitrarily and can be altered at will. The diametrically opposite view, that names are natural, is put in the mouth of Cratylus, while Socrates takes an intermediate position, admitting that names are natural, while at the same time they have an element of convention also. Some passages of the dialogue relevant to the controversy are given in the additional notes; see Jowett¹, Dialogues of Plato, 3rd ed., vol. i, pp. 324, 327-8, 356, 366, 378.
As to (the statement) that all those (nouns), the accent and grammatical form of which are regular, and which are accompanied by an explanatory radical modification, are derived, (we reply that) in that case it is quite evident. As to (the point) that every person whoever performs a particular action should be called by the same name, we see that in some cases the performers of the action do obtain a common name, while in others they do not, e.g. a carpenter or ascetic, enliven, earth-born, &c.

With this, the following objection is answered as well. As to (the point) that substantives should be named in such a way that their meanings may be indubitable, (we reply that) there are words (of that character), words of rare occurrence, i.e. single words formed by primary suffixes, as creeper, guest, one having matted locks, a wanderer, wakeful, one who sacrifices with a ladle, &c. As to (the objection) that people indulge in sophistry with regard to current expressions, (we reply that) it is with regard to current expressions alone that (etymological) examination is most desirable. With regard to ‘they declare that earth (prthivi) is (so called) on account of being spread (prthu); but who spread it, and what was the base?’ (we reply that) it is indeed broad to look at, even if it is not spread by others. Moreover, in this way all known words, without any exception, can be found fault with. As to (the point) that a certain individual derived parts of one word from different verbs, (we reply that) the person who made such a derivation in spite of the meaning being irrelevant should be blamed; it is the fault of an individual, not of the science (of etymology).

As to (the argument) that the designation of a prior (being) from a posterior becoming is not tenable, we see that in some cases prior beings do obtain their names from posterior become, but not in others, as ‘a woodpecker’, ‘one having long locks’, &c. Bilva is (so called) from being supported or from sprouting.

(Here ends the fourteenth section.)

Moreover, without it (etymology) the precise meaning of Vedic stanzas cannot be understood. For one who does not understand the meaning, a thorough investigation of accent and grammatical form is not possible.

1 The former two, i.e. a carpenter and an ascetic, are examples of cases where people who perform the same action get a common name; the latter two are examples of cases where they do not get a common name, as enliven means the juice of sugar-cane, and earth-born means the planet Mars.

hence this science (etymology) is the complement of grammar and a means of accomplishing one's own object.

'The object of the science) is to ascertain the meaning of Vedic stanzas, it is useless,' says Kautsa, 'for the Vedic stanzas have no meaning'; this is to be established by the following propositions have their words fixed, their order, too, is immutably fixed. Further, the accomplishment of the ritual form is enjoined by the Brāhmaṇa, as 'Spread it wide', and so he spreads; 'Let me pour out', and so he pours out. Further, their meaning is impossible, as 'Save him, O plant!' and while striking, one declares, 'Do not injure him, O Axe!' Moreover, their meaning is contradictory, as 'There was but one Rudra and no second', and 'Rudras, who on earth are thousands without number'; 'O Indra! thou art born without a foe', and 'Indra vanquished hundred armies together'. Further, one enjoins a person who is already acquainted, as 'Address the hymn to-Agni which is being kindled'. Besides, it is said, 'Aditi is everything'. 'Aditi is heaven, Aditi is atmosphere, &c.' will be explained later on. Further, their meaning is obscure, as amyuks, yādrśmin, jārāyāyi, hānuka, &c.

*Here ends the fifteenth section.*

Vedic stanzas are significant, because (their) words are identical (with those of the spoken language). There is the Brāhmaṇa passage: This indeed is the perfection of the sacrifice, that the prescription of the form, that is to say, the action which is to be performed, is declared by a stanza of the Rg or the Yajurveda. 'Playing with their sons and grandsons,
As to (the objection) that propositions have their words fixed, their order too is immutably fixed, (we reply) that it is the same with regard to the everyday speech of the world, as ‘Indra and Agni’, ‘father and son’.

As to (the objection) that the accomplishment of the ritual form is enjoined by the Brāhmaṇa, (we reply) that this is a mere reiteration of what has been said already. As to (the objection) that their meaning is impossible, (we reply) that no injury is to be inflicted, so it must be understood by the authority of the Vedic passage. As to (the objection) that their meaning is contradictory, (we reply) that the same (objection) is applicable to the everyday speech of the world, as ‘this Brāhmaṇa has no rival’, ‘this king has no enemies’, &c. As to (the objection) that one enjoins a person who is already acquainted, (we reply) that in salutation a person announces his name to one who is already acquainted with it; the mixture of honey and milk is declared (to the guest) who is already acquainted with it. As to (the objection) that Aditi is everything, (we reply) that it is the same in the everyday speech of the world, as ‘all fluids reside in water’.

As to (the objection) that their meaning is obscure, (we reply) that it is not the fault of the post if the blind man does not see it; it is the fault of the man himself. Just as among the country-folk a man becomes distinguished with (a little) knowledge, so among the scholars of the traditional Vedic lore a man of profound knowledge alone is worthy of praise.

(Here ends the sixteenth section.)

Moreover, without this (etymology) the word-division is not possible.

Be merciful, O Rudra, to the footed wanderer.

The footed wanderer, i.e. cows, provision for the journey: (avasāya) is derived from (the root) av, meaning to go, with the suffix asa; it is therefore not analysed (in the Padapāthā).

Having released the horses.

Here (avas-sāya is derived from the root) so preceded by the preposition (ava); in the sense of releasing it is therefore analysed.

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1 x. 85. 42; AV. 14. 1. 22; this is an example of the identity of words of Vedic stanzas with those of classical Sanskrit.
2 i.e. The order of words in these idiomatic phrases cannot be reversed, e.g. it will be wrong to say, ‘Agni and Indra’; ‘son and father’.
3 Durga’s explanation of the example is that water is the source of all fluids, hence all fluids are contained within water.
4 See Introduction, Early anti-Vedic Scepticism; a summary of the controversy is given by Muir, op. cit. vol. ii, pp. 169–72.
5 x. 169. 1.
6 i. 104. 1.
IMPORTANCE OF ETYMOLOGY

Here has come this messenger of death.\(^1\)

\((Nir\{\text{\textit{rty}}\}a)\) is either in the ablative or in the genitive case, (so it is written in the \textit{Padap\{\text{\textit{atha}}} as ending in the \textit{visar\{\text{\textit{janiya}}} (= \textit{nir\{\text{\textit{rty}}\}a}).

Far, far away call for death.\(^2\)

Here (\textit{nir\{\text{\textit{rty}}\}a} is in the dative case, (so it is written in the \textit{Padap\{\text{\textit{atha}}}) as ending in \textit{ai} (= \textit{nir\{\text{\textit{rty}}\}ai}).

\textit{Samhi\{\text{\textit{t\text{\textit{a}}}}} is the closest conjunction by means of euphonic combination.\(^3\)

\textit{Samhi\{\text{\textit{t\text{\textit{a}}}}} is based on the original form of words.\(^4\) The phonetic treatises of all schools are based on the original form of words.

Moreover, in the sacrificial act, there are many injunctions with regard to the characteristics of deities. This is to be established by the following. Should some people say, 'We here know the characteristic marks' (of deities, we need not therefore study etymology; set before them the following stanza).

Like Indra, like V\{\text{\textit{ayu}}, the gods fill thee with strength.\(^5\)

Here is the characteristic mark of Indra and V\{\text{\textit{ayu}} in a stanza addressed to Agni.

Shining like Agni, O Manyu! be strong.\(^7\)

Similarly (the characteristic mark of) Agni (is found) in a stanza addressed to Manyu.\(^8\) \textit{Vis\{\text{\textit{arjana}}} means shining. Of this word (the part) \textit{vis\{\text{\textit{arjana}}} is a synonym of light.

Moreover, there is praise of knowledge and censure of ignorance.

\textit{(Here ends the seventeenth section.)}

He is the bearer of a burden only,—the blockhead who, having studied, does not understand the meaning of the Veda. But he who knows the meaning obtains all good fortune and, with his sins purged off by knowledge, attains heaven.\(^9\)

Whatever is learnt without its being understood is called mere cramming; like dry logs of wood on an extinguished fire, it can never illuminate.\(^10\)

\begin{itemize}
  \item \(^1\) x. 165. 1; AV. 6. 27. 1.
  \item \(^2\) x. 164. 1; AV. 20. 96. 23.
  \item \(^3\) Quoted by \textit{Panini}, op. cit. i. 4. 109; cf. \textit{Patanjl\{\text{\textit{a}}} , op. cit. i. 4. 4, vol. i, p. 554.
  \item \(^4\) Identical with RP. ii. 1. 106, except that the order of words is reversed.
  \item \(^5\) The sentence is incomplete, abrupt, and obscure, very unlike the style of \textit{Yaska}. The meaning has to be completed by an additional clause put within brackets.
  \item \(^6\) vi. 4. 7; VS. 33. 13.
  \item \(^7\) x. 84. 2; AV. 4. 31. 2.
  \item \(^8\) The meaning is that etymology helps to discover the principal deity to whom a stanza is addressed. This cannot be found out by the knowledge of the characteristic mark only as in the cases adduced by \textit{Yaska}.
  \item \(^9\) \textit{Samhi\{\text{\textit{pani\text{\textit{pad}}} B. 3.
  \item \(^10\) Loc. cit. quoted with the variant \textit{ad\{\text{\textit{hita}}} by \textit{Patanjl\{\text{\textit{a}}} , op. cit. i. 1. 1, vol. i, p. 2.
\end{itemize}
Sthānūḥ (post) is derived from (the root) sthā (to stand). Artha (meaning) is derived from (the root) ar (to go), or it is (so called because) it stops from going.¹

(Here ends the eighteenth section.)

Seeing one does not see speech, hearing one does not hear it. And to another she yielded her body like a well-dressed and loving wife to her husband.²

Even seeing, one does not see speech; even hearing, one does not hear it. With these words, the hemistich describes the ignorant man. ‘And to another she yielded her body’, she reveals herself, i.e. knowledge; the manifestation of meaning (is described) by this speech, i.e. the third verse. Like a well-dressed and loving wife to her husband [well dressed at proper seasons, dressed in an auspicious manner, and loving],³ i.e. just as he (the husband) sees her and hears her at proper seasons: this is the praise of one who understands the meaning.⁴ The stanza following this explains it still more (explicitly).

(Here ends the nineteenth section.)

They certainly declare one to be steadfast in friendship, him no one can overpower in conflicts (of debates). But that man wanders with a barren delusion; he listened to speech that is without fruit or flower.⁵

Indeed, they declare one to be steadfast in friendship with speech, i.e. taking delight in it, and having thoroughly understood the meaning, or in friendship with gods in a delightful place; they do not overpower him, who knows the meaning well, even in powerful debates. But that man wanders with a barren delusion, i.e. with a symbol of speech: To him (speech) does not grant desires, which are to be granted by speech. Who heard speech without fruit or flower in the abodes of gods and men, for that man speech has no fruit nor flower, or has very little fruit or flower. The meaning of speech is called its fruit and flower. Or the sacrificial stanzas, and stanzas addressed to deities, or the deity and the soul are its fruit and flower.⁶

¹ Durga takes artha in the sense of wealth, and explains the two derivations as (1) wealth is approached by greedy people, (2) wealth stops from going with the deceased person to the next world. Durga’s explanation of artha does not suit the context, which here denotes ‘meaning’ or ‘knowledge’. By sthānūḥ Durga understands an ass. A person who commits Vedic texts to memory without understanding is compared to an ass bearing a load of sandal-wood, who perceives its weight but not its fragrance.
² x. 71. 4; cf. N. 1. 8.
³ The passage within square brackets is omitted by MSS. of the shorter recension and Durga.
⁴ The whole section is quoted by Patañjali, op. cit. i. 1. 1, vol. i, p. 4.
⁵ x. 71. 5; cf. N. 1. 8.
Seers had direct intuitive insight into duty. They by oral instruction handed down the hymns to later generations who were destitute of the direct intuitive insight. The later generations, declining in (power of) oral communication, compiled this work, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning. *Bilma = bhilma* (division) or illustration.¹

So many roots have the same meaning. *Dhātuh* (root) is derived from (the root) *dhā* (to put). So many are the synonyms of this substantive. This name of a deity is incidental, the other is primary. With reference to this, the (name) which occurs in a stanza addressed to another deity is called incidental.²

(We adore) thee like a horse with long hair.³

(We adore) thee like a horse that has long hair. Long hair is for warding off the gad-flies. *Damsā* (gad-fly) is derived from (the root) *dams* (to bite).

Like a fierce animal, roaming everywhere, haunting the mountains.⁴

As a fierce animal roaming everywhere, haunting the mountains. *Mṛgaḥ* (animal) is derived from (the root) *mṛj*, meaning to go. Fierce, of whom all are afraid. ‘Dreadful’ is derived from the same root also. *Ku-carah* means ‘one who moves in a crooked manner’. If it be an epithet of a deity (it means) ‘where does he not go?’ Haunting the mountains, living in mountains. *Girih* means a mountain: it is raised up. *Parvata* (mountain) is (so called) because it has joints (*parvāna*). But *parvā* is derived from (the root) *pr* (to fill), or from *prū* (to propitiate). Here, during a period of a fortnight, they propitiate the gods. It (mountain) is (so called) on account of the similarity of the joints of the nature of the other (period).⁵

Seated on a cloud. A cloud is called mountain from the same reason (i.e. from its being raised). The section which deals with the appellations of deities to whom panegyrics are primarily addressed is called the *daiwata*; this we shall explain later on, but the synonyms and homonyms now.

(Here ends the twentieth section.)

³ i. 27. 1; SV. 1. 17; 2. 984.
⁴ i. 164. 2; x. 182. 2.
⁵ According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions. Cf. Muir, op. cit. vol. iv, p. 69.
CHAPTER II

Now (we shall deal with) etymology. With reference to this, the words, the accent and the grammatical form of which are regular and are accompanied by an explanatory radical modification, should be derived in the ordinary manner. But the meaning being irrelevant, and the explanatory radical modification being non-existent, one should always examine them with regard to their meaning, by the analogy of some (common) course of action. If there be no (such) analogy, one should explain them even by the community of a (single) syllable or letter; but one should never (give up the attempt at) derivation. One should not attach (too much) importance to the grammatical form, for these complex formations (vyttayah) are (often) subject to exceptions. One should interpret inflected cases according to the meaning. In prattum (= pra-dattam, ‘given away’) and avattum (= ava-dattam from ava √do, ‘divided’) only the initial parts of the root survive. Further, there is aphaeresis of the initial part of the verb us (to be) in weak forms, as stak (‘they two are’), santi (‘they all are’), &c. Further, there is elision of the final part, as in gatvā (from √gam, ‘having gone’), gatam (√gam, ‘gone’), &c. Further, there is elision of the penultimate, as in jagmatuh (red. form of gam, ‘they two went’), and jagmukh (red. form of gam, ‘they all went’). Moreover, there is the modification of the penultimate, as in rājā (rājan, ‘king’), dandī (dandin, a ‘staff-bearer’), &c. Further, there is elision of a letter, as in tatvā yāmi (= tatvā yācāmi), &c.

Moreover, there is elision of two letters, as in trca (= tri + rca, ‘three stanzas’). Further, there is alteration in the initial part (of the root), as in jyotik (√dyut, ‘light’), ghanah (√hun, ‘killer’), binduh (√bhid, ‘a drop’), bātyah (√bhut, ‘to be hired or nourished’), &c. Further, there is metathesis, as in stokāḥ (from √scut, ‘a drop’), rajuḥ (‘rope’), śikatāḥ names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizening them in all sorts of ways... Durga paraphrases aksara (syllable) by svrā (accent).

1 Cf. Jowett, Dialogues of Plato (3rd ed.), vol. i, p. 335; the Cratylus, 393: ‘And whether the syllables of the name are the same or not the same makes no difference provided the meaning is retained; nor does the addition or subtraction of a letter make any difference so long as the essence of the thing remains in possession of the name and appears in it,’ Also p. 341, Soc. ‘Now attend... and just remember that we often put in and pull out letters in words and give names as we please and change the accents.’ And p. 358, Soc. ‘but then you know that the original


3 Durga derives rajuḥ from √raj, but it is more likely to be derived from √raśi.

4 Durga derives sīkaṭā from √kas, ‘to shine’, but it is more probably derived from √sik or √sic; cf. Patañjali, op. cit. i. 1. 2, vol. i, p. 31.
PRINCIPLES OF ETYMOLOGY

(‘sand’), tarku (ṃkt, ‘a knife’). Further, there is change in the final part (of the root).

(Here ends the first section.)

Oghah (ṃvah, ‘flood’), meghah (ṃmih, ‘cloud’), nādah (refuge), gādah (ṃgāh, ‘fordable’), Vadhāh (ṃvah, ‘bride’), madhu (ṃmad, ‘mead’).

Further, there is anaptyxis, as in āsthah (ṃas, ‘to throw’), dvārah (ṃvr, ‘door’), bharujā (ṃbhraj, ‘ripe’). D.), &c. With reference to this, it is pointed out that when a root contains a semi-vowel contiguous to a vowel it becomes the origin of two primary bases. There, if an accomplished form is not derivable from one base, one should try to derive it from the other. Even there, some are of rare occurrence, as ātīh (ṃav, ‘protection’), mṛduḥ (ṃmrad, ‘soft’), pṛthuh (ṃpṛath, ‘broad’), pṛṣataḥ (ṃprus, ‘a drop’), kunārum (ṃkruṇ, ‘sounding’). Further, Vedic primary nuns are derived from roots of classical Sanskrit, as damānāḥ (devoted to the house), kṣetrasādāhāḥ (one who divides the fields), &c.; and also nouns of classical Sanskrit from Vedic roots, as usṇam (worm), ghṛtam (clarified butter). Further, primary forms alone are employed (in speech) among some people; secondary forms among others. The verb śavati, meaning to go, is used by the Kambojas only. Kambojas (are so called because) they enjoy blankets (kambala), or beautiful things. A blanket (kambala) is a desirable object (kamaniya). Its modified form śava is used by the Aryans: dāti, in the sense to cut, is employed by the people of the east, while the people of the north use dātra (sickle). In this manner, one should explain single words.

Now with regard to derivatives and compounds, whether of one or more than one member, one should explain their component parts in their respective order, having first divided (the words) into them. Punishable, i.e. a person [a person of punishment] deserving punishment, or something to be accomplished by punishment. Danda (punishment) is derived from

1 For the detailed examination of this section, see Introduction, Yāska’s Contributions, &c.

2 Durga derives nādah from nāh (to bind), but it is probably from nādāḥ; cf. nādhamānāḥ.


4 The sentence is omitted by Muir in his translation as if it did not exist. As it is given by MSS. of both recensions and explained by Durga, it cannot be regarded as an interpolation, hence its omission by Muir is unjustified; see Sanskrit Texts, vol. ii, p. 356.

5 Roth denies the correctness of Yāska’s statement that the Aryans use sae (see Erklärungen, p. 17). His denial is, however, groundless, because Yāska is corroborated by a grammarian of such eminence as Patañjali (see the Mahābhāṣya, i. 1. 1, vol. i, p. 9). The passage in the MB. is almost identical with the Nirukta.

6 Cf. Jowett, Dialogues of Plato (3rd ed.), vol. i, pp. 365, 370, Soc. But the secondary,
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2. 3] (the root) *dad*, meaning to hold. People say, ‘Akrūra holds the jewel’.

The word (dānā) is derived from (the root) *dam*, says Aupamanyavā. ‘Inflict punishment on him’ is (used) in censure. *Kaksyā* means girth of a horse; it is carried round the region of girth. *Kaksah* (armpit) is derived from (the root) gāh (to plunge into) with the suffix *kṣa*, or from *khyā* (to make known) with redundant reduplication: what is there worth seeing? Or it (may be derived) from *kas* (to rub against). On account of this analogy (i.e. of being rubbed) it means ‘human armpit’, and on account of the analogy of the arms and their root, the word (signifies armpit) of a horse.

*(Here ends the second section.)*

Royal servant, a servant of the king. *Rājak* (king) is derived from (the root) *raj* (to shine). *Purusah* (person) = *puri-sādah* (one who sits in a city), or = *puri-sāyah* (one who sleeps in a city), or is derived from (the root) *y* (to fill), i.e. he fills the interior, with reference to the inner soul.

This entire (universe) is filled by that inner soul, to whom there is nothing anterior, nothing subsequent, than whom there is nothing more minute, nor more great, and immovable like a tree, who alone lives in heaven.¹

This, too, is a quotation. *Viśacakudrākurṣa*, ‘one who drags about like a despicable dog’. The words *vi* and *cakula* are used (to denote) ‘gait of a dog’; *drāti* means a despicable gait; *kudrāti* means a despicable *drāti*; *cakudrāti* is the same as *kudrāti* with redundant reduplication: he who possesses that (*kudrāti*) is called *viśacakudra*. A beauty of auspicious colours, i.e. one whose beauty is like that of auspicious colours. Auspicious, it is desirable. *Varṇah* (colour) is derived from (the root) *vr* (to cover). *Rāpm (beauty)* is derived from (the root) *ruc* (to shine). In this manner one should explain derivatives and compounds. One should not explain

as I conceive, derive their significance from the primary.²

Soc... ‘Ought we not, therefore, first to separate the letters, just as those who are beginning rhythm first distinguish the powers of elementary, and then of compounds sounds?’

Soc... ‘Must we not begin in the same way with letters, first separating the vowels, and then the consonants and mutes into classes, according to the received distinctions of the learned?’ Cf. Brh. D. ii. 106.

¹ The story of Akrūra, a king, and a jewel called *syamanikaka* is related in the Mahābhārata, the Bhāgavata and the Brahma Purāṇas, and *Hemacandra*; see the *Nirukta* in Bib. Ind. ed., vol. ii, p. 164, foot-note. ² Durga remarks that an armpit always itches, because it is full of perspiration, hence it is constantly rubbed and may be appropriately derived from the root *kas* ‘to rub’. ³ By *āt* Durga understands the armpit of a woman. His explanation that from the analogy of the armpit of a woman the word *kakṣa* means the armpit of a man is arbitrary. ⁴ TA. 10. 10. 3; Mahān. U. 10. 4; Śveta U. iii. 9; cf. Muir, op. cit. vol. v, p. 374.
isolated syllables, either to a non-grammariamian, or to a non-residential pupil, or to one who is (incapable of) understanding it.\footnote{1} Eternal indeed is the scorn of the ignorant for knowledge. But one should explain to a residential pupil, or one who is capable of knowing them, the intelligent and the diligent.

(Here ends the third section.)

Verily knowledge approached Brāhmaṇa, 'Protect me, I am thy treasure. Do not expound me to the scornful, nor to the unstraightforward, nor to one who has no self-control; thus shall I grow powerful.'\footnote{2}

One should honour him as a father and mother, and should never bear enmity towards him who pierces ears with truth, without causing pain, and bestowing ambrosia.\footnote{3}

Just as religious students, who, having received instruction, do not honour their teachers with word, thought, and deed, are not to be fed by the teacher, similarly that knowledge does not feed them.

In order to protect thy treasure, O Brahman! expound me to him alone whom thou knowest to be pure, diligent, intelligent, observing the rules of a celibate life, and who never bears enmity towards thee.\footnote{4}

Śevadhi means treasure.

(Here ends the fourth section.)\footnote{5}

Now, therefore, we shall proceed in order. The word gauḥ is a synonym of 'earth', (so called) because it goes very far, or because people go over it (√gām). Or it may be derived from (the root) gā with the suffix au (gā + au = gau). Moreover, it is a synonym of 'an animal', from the same root also. Further, in the latter meaning, there are Vedic passages where primary forms (of gauḥ) are used in a derivative sense: 'Mix soma with milk',\footnote{6} i.e. (gauḥ is used in the sense) of milk. Matsarah means soma; it is derived from (the root) manḍ meaning to satisfy. Matsarah is a synonym of greed also: it makes man mad after wealth. Payas (milk) is derived from (the root) pā (to drink), or from pyāy (to swell). Kṣāra (milk) is derived from (the root) kṣar (to flow), or it is derived from ghas (to consume) with the suffix āra, like uśāra (root of

\footnote{1} Cf. AA. iii. 2. 6.
\footnote{2} Cf. Manu, ii. 114; Vasiṣṭha, ii. 8; Viṣṇu, xxix. 9.
\footnote{3} Cf. Manu, ii. 144; Vasiṣṭha, ii. 10; Viṣṇu, xxx. 47; Āpastamba, i. 1. 14.
\footnote{4} Cf. Manu, ii. 115; Vasiṣṭha, ii. 9; Viṣṇu, xxix. 10; all the four stanzas are quoted from Sanhitiopanishad B. 3, Burnell's ed., pp. 29-32.
\footnote{5} According to Roth, the section in toto is an interpolation. The evidence of the MSS. and of Durga goes against him, but from the nature of its contents the section seems to be of a spurious character.
\footnote{6} ix. 46. 4.
a plant). 'Milking soma, they sit on a cow-skin,' \[1\] i.e. (gauh is used in the sense) of cow-skin used for sitting on. \(\text{Amēūh}\) (soma is so called because) no sooner than it goes in, it is agreeable, or it is agreeable for life. \(\text{Carma}\) (skin) is derived from (the root) \(\text{car}\) (to move) or (it is so called because) it is cut off (from the body). Moreover (gauh) means skin and phlegm: 'Thou art girded round with skin and phlegm, be strong'; \[2\] this (is said) in praise of a chariot. Moreover, it means tendon and phlegm: 'Girt with tendon and phlegm, it flies when discharged'; \[3\] this is in praise of an arrow. Bow-string is called \(\text{gauh}\) also: if it be \(\text{gavyā}\), it is the derivative form; if not (it is causal), i.e. it sets arrows in motion.

(Here ends the fifth section.)

On every strip of wood twanged the well-strung string: thence the men-eating birds flew.\[4\]

On every strip of wood, i.e. on every bone. \(\text{Vṛksa}\) (tree) is (so called) from being cut down (\(\sqrt{\text{vraśe}}\)). [Or it stands having covered (\(\sqrt{\text{vr}}\)) the earth \(\text{kṣā}\) (earth); \(\text{kṣā}\) is derived from (the root) \(\text{kṣi}\) meaning to dwell].\[5\] Twanged the well-strung string, i.e. it makes a sharp ringing sound. The (verb) \(\text{mīm}\) means 'to make a low sound'. From thence birds fly in order to eat men. The word \(\text{vīh}\) is a synonym of bird, and is derived from (the root) \(\text{vī}\), meaning to go. Moreover, it is a synonym of arrow also from the same root. The sun is called \(\text{gauh}\) also. 'Lo that (charioteer) in the sun who has joints.'\[6\]

'Having joints means having brilliance,' says Aupamanyava.\[7\] Moreover, a ray of the sun illuminates the moon.\[8\] That the illumination of the moon is caused by the sun is to be established by the following: \(\text{Susumṇa}\) is the ray of the sun, the moon is the holder.\[9\] This, too, is a Vedic passage. That (ray) is called \(\text{gauh}\) also. Here indeed they thought of the ray: \[10\] this we shall explain later on. All the rays are called \(\text{gāvāh}\) also.

(Here ends the sixth section.)

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1. x.94. 9.
2. \(\text{vi. 47. 26}; \text{AV. 6. 125. 1}; \text{cf. N. 9. 12}\).
3. \(\text{vi. 75. 11}; \text{VS. 29. 48}; \text{cf. N. 9. 12}\).
4. x. 27. 22.
5. The passage within square brackets is omitted by the MSS. of the shorter recension and Durga.
6. \(\text{vi. 56. 3}\).
7. According to Durga, days and nights are joints, hence the sun is called one who has joints.
8. This shows that Yāska was acquainted with the non-self-luminous character of the moon.
9. \(\text{VS. 18. 40}; \text{ŚB. ix. 4. 1. 9}\). Durga explains \(\text{susumṇa}\) as 'one who gladdens all beings'.
10. \(\text{i. 81. 15}; \text{AV. 20. 41. 3}; \text{SV. 1. 147}; \text{2. 265}; \text{cf. N. 4. 25}\).
We desire to go to those regions of you two, where are nimble and many-horned rays. There, indeed, shines forth brightly that highest step of the wide-striding Visňu.1

We long to go to those regions of you two, where are rays [many-horned], having a large number of horns.2 The word bhāri is a synonym of 'many'; (so called) because it produces much. Śrūga (horn) is derived from (the root) āri (to rest. on), or from ār (to slay), or from sam (to destroy); or (it is so called because) it grows up to protect, or it comes out of the head. Ayasah means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced, Visňu. Pāda (foot) is derived from (the root) pād (to go); when it is placed down, (the same word in the neuter gender) means a footstep. The word (also signifies) a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the pāda of division.

In like manner, doubts are entertained with regard to other nouns as well; (the rule is that) they should be explained according to their meaning: if their meanings are uniform, their etymologies are uniform; if their meanings are uniform, their etymologies are uniform.3 With these words, the twenty-one synonyms of earth are dealt with. With reference to them, nīrtiḥ (earth) is (so called) from giving enjoyment; the other word (nīrtiḥ), which signifies calamity, is derived from (the root) ? (to befall); the latter is confused with the former; their difference (should be) noted. The following stanza is addressed to her.

(Here ends the seventh section.)

He, who made it, did not know of it; it was hidden from him who saw it. Encompassed within the womb of the mother, and multiplying greatly, he entered the earth.4

1 People having many children fall into calamity,' say the ascetics. 'It refers to the phenomenon of rain,' say the etymologists. 'He who made it'; the verbs 'to make' and 'to scatter' are used in connexion with the phenomenon of rain. He did not know of it, i.e. the middle one.5 He, the middle one, who saw it concealed by the sun, alone knew of it.6 In the womb of the mother: mother (mātā) means atmosphere; in it, the beings are measured out (nir āmā). Womb means atmosphere: this is a vast

1 i. 164. 6; cf. Professor Macdonell, Vedic Reader, p. 35.
3 In criticism of this rule, it may be remarked that words of different origin often come to acquire the same meaning, and words of the same origin different meanings; see Introduction, Yāskā's Contributions, &c.
4 i. 164. 32; AV. 9. 10. 10.
5 According to Durga, it refers to cloud.
6 i.e. Indra alone knew of it. Durga.
region encompassed by air. This other (meaning, i.e.) a woman’s womb, is derived from the same root also: it is surrounded.\(^1\) Multiplying greatly, it reaches earth through the phenomenon of rain.\(^2\)

Śākapūni\(^3\) made the determination that he would know all the deities. A deity having the two characteristics\(^4\) appeared before him. He did not know her; he said to her, ‘I would like to know thee’. She referred him to the following stanza, with the words that it was addressed to her.

(Here ends the eighth section.)

Here he snorts, covered by whom the speech, resting on a sputtering (cloud), utters a lowing sound. She indeed frightened the mortal with her (thundering) actions; becoming lightning, she concealed her form.\(^5\)

Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or (utters a lowing sound) like māyu, i.e. the sun.\(^6\) This is the atmospheric speech. Resting on a sputtering \(^7\) cloud, she frightens the mortal with her (thundering) actions,\(^8\) deeds, and, becoming lightning, conceals her form.\(^9\) The word \\(^{\text{vavriḥ}}\) is a synonym of form: because it covers (√vṛ, to cover). Having overspread the earth with rain, it draws it back again.

(Here ends the ninth section.)

The following fifteen (words) are synonyms of gold.\(^10\) From what (root) is hiranyam derived? It is circulated (hriyate) in a stretched form,\(^11\) or it

\(^{1}\) According to Durga it is surrounded by sinews and flesh.

\(^{2}\) Two different interpretations of the word nirṛthā, (1) as signifying calamity, according to the ascetics; (2) as meaning earth, according to the etymologists, are here presented. Durga remarks that similar differences of interpretation exist with regard to other Vedic passages as well. He cites dadhi-krāṇa akāriṣam as to be recited at the time of eating curds according to A.P. vi. 13; the same is also chanted by women, in a horse-sacrifice, in the vicinity of the horse, when the queen has risen. He thinks this difference of application of the same stanza is to be based on different interpretations of the stanza, and points out the importance of etymology for the correct understanding of the Vedic texts and hence for their correct application at sacrifices.

\(^{3}\) Sāka-pūṇi is explained by Durga as a gatherer of herbs.

\(^{4}\) i.e. Male and female, or the atmospheric or the celestial characteristics. Durga.

\(^{5}\) i.e. 164, 29; A.V. 9, 10, 7.

\(^{6}\) The sun is called māyu, because he is the measurer of all beings (√mā). Durga thinks that the first hemistich describes the internal thunder of a cloud which is yet unmanifested.\(^7\)

\(^{7}\) Cloud is called sputtering, because it splutters water. Dharmasani is translated as ‘Wuck!’ by Roth.

\(^{8}\) Durga thinks this refers to the manifested thunder, which produces a most dreadful sound; everybody is frightened and seeks shelter. Roth translates cilliibhiḥ by ‘mit Zischen’.

\(^{9}\) According to Durga, having manifested herself as lightning and producing rain, she disappears.

\(^{10}\) According to Durga, synonyms of gold follow those of the earth, because gold, being found in earth, is intimately associated with it.

\(^{11}\) i.e. In the form of ornaments, being extended in the form of beautiful bracelets, necklaces, &c. Durga.
is circulated from man to man,\(^1\) or it is useful and delightful,\(^2\) [or it is the delight of the heart], or it may be derived from (the root) *hary*, meaning to yearn after.

The following sixteen (words) are synonyms of atmosphere. From what (root) is *antarikṣam* derived? It is intermediate (*antarā*, i.e. between heaven and earth); it is the end of the end; or it lies between these two (i.e. heaven and earth), or it is imperishable in the bodies. With reference to this, the word *sumudra* (atmosphere) is confused with *sumudra* (which means terrestrial ocean). From what (root) is *sumudra* derived? From it waters flow up (*sam+ud+√dru*), or waters flow towards it (*sam+abhi+√dru*), beings take delight in it, or it is a great reservoir of water, or it moistens thoroughly (*sum√ud*). Their difference (should be noted). With reference to this, they relate (the following) legend:\(^3\) Devapi and Ṣantanu, sons of Rṣṭiṣena, were two brothers, who belonged to the clan of the Kurus. Šantanu, the younger brother, caused himself to be installed as king. Devapi retired to practise austerities. From that time the god did not rain for twelve years in the kingdom of Šantanu. The Brāhmaṇas said to him, 'Thou hast committed (an act of) unrighteousness. Because thou hast caused thyself to be installed as king, having put thy elder brother aside, therefore the god does not rain in thy kingdom.' Then he, i.e. Šantanu, sought to invest Devapi with sovereignty. To him said Devapi, 'Let me be thy priest and sacrifice for thee'.\(^4\) Here is his hymn expressing a desire for rain.\(^5\) The following is a stanza of this hymn.

*(Here ends the tenth section.)*

The seer Devapi, son of Rṣtiṣena, acting as the performing priest, knew (how to obtain) the goodwill of the gods. He caused the divine waters to flow from the upper to the lower ocean by means of rain.\(^6\)

Āṛṣṭiṣenaḥ means the son of Rṣtiṣena (i.e. one whose army is well supplied with spears), or of Išita-sena (i.e. one whose army is mobilized). Army is (so called because) it has a commander, or a uniform mode of marching.

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\(^1\) i.e. In the form of coins, Durga remarks: *tena hi vyuṭahārad kriyate*; this shows that there was gold currency in Yāska's time.

\(^2\) 'Even a mouse', says Durga, 'enjoys itself, if it possesses gold, how much more a human being!'

\(^3\) The story is also related in Bṛh. D. vii. 155-7; viii. 1-7; see Professor Macdonell's note in his edition, vol. ii, p. 292; cf. Sieg, *Sagenstoffe des Ṛgveda*, pp. 129-142. The story is also found in different versions in the *Mahābhārata* and many Purāṇas; see Muir, *op. cit.* vol. i, pp. 271-8.

\(^4\) This shows that the different castes were not divided into water-tight compartments by a rigid barrier of mutual exclusiveness. Here we find a *Kṣatriya* acting as a priest, so the promotion from one to the other was not infrequent.

\(^5\) Cf. Muir, *op. cit.* vol. i, pp. 269, 270.

\(^6\) x. 98. 6.
Putra (son): either he very much protects by offering (sacrificial cakes, &c.); or put being (the name of) a hell, he (the son) saves one from that. The seer, acting as the performing priest. A seer is (so called) from his having vision. 'He saw the hymns,’ says Aupamanyava. It is known: because the self-born Brahma manifested himself to them while practising austerities, they became seers; that is the characteristic of the seers. Devāpi, one who knew, i.e. was aware of (how to obtain) the goodwill of the gods, i.e. the blessed will of the gods, by songs, praise, and gifts to the gods. From the upper to the lower ocean: upper, raised much higher; lower, moving below (the ground). Adhāḥ (below), i.e. it does not run; with this word its upward motion is denied. The stanza following this explains this much more.

(Here ends the eleventh section.)

When Devāpi, domestic chaplain to Śantanu, and selected to be the performing priest, imploring kindled fire, the generous Brhaspati granted him speech, which was heard by the gods, and which was the winner of rain.

Śan-tanu means, peace to thee, O body, or peace to him in his body. Domestic chaplain is (so called because) they place him in front. Selected to be the performing priest, (he) imploring kindled fire. Which was heard by the gods, i.e. which the gods hear. [Which was the winner of rain], i.e. requesting rain. Rarāṇa (generous) is a reduplicated form of rā (to give). Brhaspati was Brahmā; he granted him speech. Brhat has been fully explained (i. 7; op. x. 11).

(Here ends the twelfth section.)

The following six (words) are common (synonyms) of sky and sun. Those which primarily belong to the sun will be explained by us later on. From what (root) is āditya derived? He takes the fluids, he takes (i.e. eclipses) the light of the luminaries, or he blazes with lustre, or he is the son of Aditi; this last (epithet) however is rarely applied to him in the text of the Ṛgveda, and he has only one hymn addressed (under this epithet).

The sun, son of Aditi,[9] [i.e. the son of Aditi]. In like manner, there

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1 Cf. Manu, ix. 188; Viṣṇu, xv. 44.  
2 Cf. the Rāmāyaṇa, i. 3. 8–7, quoted by Muir, op. cit. vol. iv, p. 441.  
3 T.A. ii. 9; see Gune, Bhandarkar Comm. Vol.  
4 x. 98. 7.  
6 See N. 12. 8–22.  
7 The word āditya is derived from the same root ā-ūd, in SB. xi. 6.3. 8; TB. iii. 9. 21.1; TA. i. 14. 1; Brh. U. iii. 9. 5; all the passages bearing on the etymology are cited by Muir, op. cit. vol. iv, p. 117.  
8 Aufrecht proposes the variant a-sūktabhaṅk, as it has no hymn addressed to it, but one stanza only. See Muir, loc. cit. The author, however, means to say that although hymns are addressed, oblations are not offered under this epithet; cf. Durga's remarks.  
9 x. 88. 11; cf. N. 7. 29.
are panegyrics of other deities addressed to them as Ādityas, as in the case of Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Amśa. Also of Mitra and Varuṇa:

Ādityas, lords of the act of bestowing.¹ Lords of gift. Also of Mitra alone:

May that mortal, O Mitra, be rich in food, who, O Āditya, abides by thy ordinance.²

This toc is a Vedic quotation. Also of Varuṇa alone:

Now let us be in thy ordinance, O Āditya!³

The word vrata⁴ is a synonym of action, having the sense of abstaining: because it enjoins. This other meaning of vrata (i.e. a vow) is derived from the same root also: because it chooses. Food is called vrata also, because it covers the body.

(Here ends the thirteenth section.)

Śvār means the sun; it is very distant, it has well dispersed (the darkness), it has well penetrated the fluids, it has well penetrated the light of the luminaries, or it is pierced through with light. Dyauḥ (sky) is explained by the same. Prāni means the sun. It is thoroughly pervaded by the bright colour," say the etymologists. It closely unites the fluids, it closely unites the light of the luminaries, or it is closely united with light. Now sky is (so called because) it is closely united with luminaries and the virtuous. Nāka means the sun, [the bearer of fluids], bearer of lights, leader of luminaries. Now the sky: the word kām is a synonym of happiness, the opposite of its negative form (i.e. nākam).

There is no misery for the man who has departed to the other world.⁵

There is no wretchedness for the man who has departed to the other world; it is the virtuous only who go there. Gauḥ means the sun: it causes the fluids to move, it moves in the sky (√gau). Now the sky is (called gauḥ) because it is gone very far from the earth, or because the luminaries move in it. Viṣṭap means the sun: it has pervaded the fluids, it has pervaded the light of the luminaries, or it is pervaded with light. Now the sky is (called viṣṭap) because it is pervaded by the luminaries and the virtuous. Nabhus means the sun: [bearer of fluids], bearer of lights, leader of luminaries. Or else it may be the word bhasmas itself, in reversed order: it is not that it does not shine. The sky is explained by the same.

(Here ends the fourteenth section.)

The following fifteen (words) are synonyms of ray. Ray is (so called)

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¹ i. 136. 3; ii. 41. 6; SV. 2. 262.
² iii. 59. 2.
³ i. 24. 15; VS. 12. 12.
⁴ Cf. Roth, Erläuterungen, p. 21.
⁵ See Roth, op. cit. p. 21; the quotation is untraced.
on account of restraining. Of these the first five are common (synonyms) of horse and rays.

The following eight (words) are synonyms of quarter. From what (root) is dīṣaḥ derived? It is derived from (the root) dīs (to point out), or they are (so called) from being within easy reach, or from pervading. With reference to these, the word kāṣṭhā is a synonym of many objects. Kāṣṭhā means quarters: they are situated having gone across. Kāṣṭhā means intermediate quarters: they are situated having crossed each other. The sun is called kāṣṭhā also: it is situated having gone across. Destination is called kāṣṭhā also: it is situated having gone across. Waters are called kāṣṭhā also: they are situated having gone across, i.e. stationary waters.

(Here ends the fifteenth section.)

The deposited body was in the midst of waters which neither stay nor rest. Waters march against the secret (outlet) of Vṛtra; in deep darkness lay he whose enemy is Indra.

The deposited body, i.e. the cloud, was in the midst of waters which neither stay nor rest, i.e. waters which are non-stationary. Šarīra (body) is derived from (the root) sr (to kill), or from sam (to destroy). Waters march against, i.e. know, [the secret] outlet of Vṛtra. Dīrgha (long) is derived from drāgh (to lengthen). Tamas (darkness) is derived from tva (to spread). Ā-saṭyad is formed from (the root) ā-ṣā (to lie). Whose enemy is Indra, i.e. Indra is his slayer, or destroyer, therefore he (is called) having Indra as his enemy. 'But who is Vṛtra? 'It is a cloud,' say the etymologists. ['It is a demon, son of Tvaṣṭā,' say the legendarions.] The phenomenon of rain is produced by the commingling of water (vapours) and lightning (jyotis). With reference to this, there are figurative descriptions of battle. Indeed, the descriptions of Vedic stanzas and the narratives of the Brāhmaṇas (depict him), no doubt, as a serpent. By expanding his body, he blocked the channels (of the rivers).

When he was killed, waters flowed forth. The following is the stanza which explains this.

(Here ends the sixteenth section.)

Having the demon as their master, and the cloud as their guardian, the obstructed waters stood (behind) as kine (held back) by a merchant.

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1 Cf. Roth, loc. cit.
2 i. 32. 10.
3 According to Durgā, these waters are in the interior of the cloud, so as long as the cloud does not rain they move with the moving cloud, and finally rest in the ocean.
4 Durgā explains niyam as the outlet in the cloud through which the waters flow down.
He slew Vṛtra, and reopened that outlet of water which had been closed.\(^1\)

Having the demon as their master,\(^2\) as their overlord. Dāsa (slave) is derived from (the root) das (to exhaust): he causes the works to be exhausted. Having the cloud as their guardian, i.e. guarded by the cloud, they stood (behind). The cloud (ahi) is (so called) on account of its motion;\(^3\) it moves in the atmosphere. This other (meaning of ahi, i.e. a serpent, is derived from the same root also, or from ā√han (to attack) with its preposition shortened: it attacks. The waters held back as cows by a merchant. Pani means a merchant; a merchant is (so called) from trading (√pan). A trader is (so called because) he cleanses his articles of trade. The outlet of waters which had been closed. Bilam,\(^4\) the opening through which anything is conveyed, is derived from (the root) bhr (to convey). He slew Vṛtra and reopened that outlet. Vṛtra is derived from (the root) vr (to cover), or from vṛ (to roll) or from vṛdh (to grow). It is known: because he covered, that is the characteristic of Vṛtra.\(^5\) It is known: because he rolled,\(^6\) that is the characteristic of Vṛtra. It is known: because he grew, that is the characteristic of Vṛtra.

(Here ends the seventeenth section.)

The following twenty-three (words) are synonyms of night. From what (root) is rātriḥ (night) derived? It exhilarates the nocturnal creatures and causes the others to cease work, and makes them strong, or it may be derived from (the root) rā meaning to give: the dew is given away during this (period).

The following sixteen (words) are synonyms of dawn. From what (root) is usāḥ (dawn) derived? (It is so called) because it shines (√vas).\(^7\) It is the time subsequent to night. The following stanza is addressed to her.

(Here ends the eighteenth section.)

This light, the best of all lights, has come, and has generated a variegated and extensive illumination. Just as being born it gives birth to the sun, so the night has left its seat for the dawn.\(^8\)

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1 i. 32. 11.
2 Durga explains the compound as a tat-paruṣa, but the accent shows that it is a possessive compound. His explanation is: Lords of servants, i.e. a servant, exhausted by the performance of various works entrusted to him, drinks water, and becomes fresh again.
4 Durga paraphrases bilam by nirgamadæram, i.e. an outlet.
5 TS. ii. 4. 12. 2; i.e. he covered the waters of the atmosphere. Durga.
6 According to Durga, he was instrumental in setting the waters in motion.
8 i. 113. 1; SV. 2. 1099.
SYNONYMS OF DAY

This light, the best of all lights, has approached. It has generated a variegated, well-known, and very extensive illumination. Just as being born it gives birth to the sun, i.e. the night to the sun, so the light has left its seat, i.e. place for the dawn. A woman's womb is (so called because) the foetus is joined with it. The following, another stanza, is addressed to her.

(Here ends the nineteenth section.)

Resplendent, having a resplendent calf, the white one has come; the black one has left places for her. Having a common relation, immortal, succeeding each other, the two bright ones wander about fashioning the colour.

Having a resplendent calf, i.e. the sun. The word ruṣat is a synonym of colour; it is derived from (the root) ruc, meaning to shine. The sun is called her calf on account of companionship, or of drawing up the juices. Resplendent, the white one has come. Śvetyā (the white one) is derived from (the root) śvīt (to be bright). The black one has left places for her: the one of black colour, i.e. the night. Krṣṇam (black) is derived from (the root) krṣ (to drag away): it is the despised colour. Now (the seer) praises them together: having a common relation, having a common tie; immortal, having the characteristic of immortality; succeeding each other [coming after one another], i.e. with reference to each other; the two bright ones wander about, they themselves are bright, (so called) on account of shining. Or else they wander about with heaven, i.e. they wander about along heaven. Fashioning [creating], making each other's inner self.

The following twelve (words) are synonyms of day. From what (root) is ahaḥ (day) derived? (It is so called because) people accomplish works during (this period). The following is its incidental occurrence in a stanza addressed to Vaiśvānara.

(Here ends the twentieth section.)

1 Durga remarks that the sun is too hot, the moon is too cool, but the dawn is neither cold nor hot, hence it is the best of all other lights.
2 The text seems to be corrupt: it should read 'dawn' instead of 'night'; the present reading makes the sentence meaningless. There is a confusion in the sequence of birth.
3 Cf. 2. 8.
4 i. 118. 2; SV. 2. 1100.
5 The dawn is represented as being followed by the sun. She is compared to a cow followed by her calf: this is companionship. As the calf drinks milk from the udder of the cow, so the sun draws up the dew, which is particularly associated with dawn, hence the sun is called her calf. Durga.
6 The first hemistich describes the points of contrast, i.e. the one is white, the other black, one comes, the other leaves; the second hemistich, the points of resemblance.
7 The sun is the common tie. Durga.
8 The night is called bright also, on account of the multitude of shining stars.
The black day and the white day, the two regions roll on with activities worthy of knowledge. As soon as born, Vaiśvānara Agni, like a king, has overcome darkness with his light.1

The black day, i.e. night. The white day, i.e. bright day. The two regions2 roll on with activities worthy of knowledge, i.e. which should be known. As soon as born, Vaiśvānara Agni has dispelled darkness with his light like the rising sun, who is the king of all luminaries.

The following thirty (words) are synonyms of cloud. From what (root) is megha (cloud) derived? (It is so called) because it sheds water (√mih). They are common with the synonyms of mountain up to the two words upara and upala, which mean cloud: clouds cease to move in it, or the waters are made inactive.3 The following stanza is addressed to them.

(Here ends the twenty-first section.)

In the measurement of gods they stood first; from their division, waters flowed down. The three working in succession warm the earth; the two carry the fertilizing moisture.4

In the creation of gods they, i.e. groups of atmospheric gods, stood first.5 First is a synonym of ‘chief’: it is foremost. [Krṇatram,6 means atmosphere, i.e. where the clouds are cut into pieces.] By cutting clouds into pieces water7 is produced. The three working in succession warm the earth, i.e. cloud, wind, and sun cause the herbs to become ripe with heat, cold, and rain. Working in succession, i.e. with their respective functions, they sow the worlds one after another. This other (meaning of) anvāpa, i.e. a bank of a river, is derived from the same (root) also: it is sown with water. Or else it may (really) be anvāp, just like prāc; from that form (anvāp) anvāpa may be derived as prācēna (from prāc). The two carry the fertilizing moisture, i.e. wind and sun (carry) the water (vapours). Bybākam (moisture) is a synonym of water; it is derived of their importance; for had there been no clouds, the entire universe would have perished for want of rain.

1 vi. 9. 1; AB. v. 15. 5.
2 Durga paraphrases rajasi by rañjaka, i.e. dyers; and remarks that the day colours the world with light, night with darkness.
3 The word upara (cloud) is derived from upa āram (to cease to move). Yāska’s explanation, ‘the clouds cease to move’, is obscure, and is passed over by Durga.
4 x. 27. 23.
5 According to Durga, this refers to the creation of clouds, i.e. Prajāpati, while creating gods, created clouds first on account

of their importance; for had there been no clouds, the entire universe would have perished for want of rain.

6 Roth translates krṇatram as ‘seed’ or ‘seedland’; see op. cit., p. 22.
7 According to Durga, the word upara here denotes water. Originally it means ‘cloud’, then ‘the water of the cloud’, and lastly ‘water in general’. He cites an analogous case of the extension of meaning: ‘crying mounds of earth’, i.e. mounds of earth here signify people seated on them.
from (the root) bra, meaning to make a sound, or from bhrami (to fall down). Purisam (fertilizing) is derived from (the root) pṛ (to fill), or from the causal of pṛ.

(Here ends the twenty-second section.)

The following fifty-seven (words) are synonyms of speech. From what (root) is va (speech) derived? It is derived from (the root) vac (to speak). With reference to these, the word Sarasvatī is used both in the sense of ‘a river’ and of ‘a deity’ in Vedic passages;1 we shall explain the (Vedic passages) where it is used in the sense of a deity later, and just now those where it is used in the sense of a river.

(Here ends the twenty-third section.)

Like one who digs the lotus-stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship Sarasvatī, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.2

She (has shattered) with her might, i.e. with crushing powers. The word suṣma is a synonym of strength, (so called) because it crushes (everything). Bisam (lotus-stem) is derived from (the root) bis, meaning to split, or grow. Peak is (so called because) it is very much raised up, or it is very lofty. With mighty waves. Who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as what is on this, bank. Pāram means something afar; auvāram, something near at hand. Let us attend upon the river Sarasvatī with well-composed sublime songs of praise, and acts (of worship), for our protection.3

The following hundred and one (words) are synonyms of water. From what (root) is udākum (water) derived? (It is so called) because it moistens (√uḍ).

The following thirty-seven (words) are synonyms of river. From what (root) is nadyak (rivers) derived? (They are so called because) they produce a sound (√nud), i.e. they are roaring. Their character is mostly secondary, and very rarely primary. With reference to this, they relate (the following) legend.4 The seer Visvāmitra was the domestic priest of Sudās, the son of Pijavana. Viśvā-mitra, friend of all. All, moving

2 vi. 61. 2; TB. ii. 8. 2. 8.
3 Durga also interprets the stanza as addressed to Sarasvatī, the deity; Sarasvatī is the atmospheric speech, the peaks of mountains are the tops of clouds shattered by her strong waves, i.e. mighty thunders. She sweeps what is far and near, i.e. heaven and earth.
4 The story is found in AB. viii. 18-18, Viṣṇu Purāṇa, &c. See Muir, op. cit., vol i, pp. 337-64; cf. Brh. D. iv. 105-6, see Professor Macdonell’s edition, vol. ii, pp. 164-5; Sayana gives an amplified version in his commentary on iii. 33. 1.
together. *Su-daśa*, a bountiful giver. *Paijavana*, son of Pijavana. Again *Pi-javana*, one whose speed is enviable, or whose gait is inimitable.\(^1\) Having gathered his wealth, the priest came to the confluence of the Sutlej and the Bias. Others\(^2\) followed him. He, i.e. Viśvāmitra, implored the rivers to become fordable. (He addressed them) in the dual as well as in the plural number. With reference to this we shall explain (the stanza in which he addresses them) in the dual number later, and just now (the stanza in which he addresses them) in the plural number.

(Here ends the twenty-fourth section.)

Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kuśika, and desirous of protection, invoke the river with a sublime hymn.\(^3\)

Stop from flowing at my friendly bidding, I who prepare soma (for you). Great flood, rich in water. The word ṛīvam is a synonym of water, (so called because) it pervades everything. For a moment (stop) your courses,\(^4\) your journeys, or your protections. A moment, a recurring (unit of) time. Ṛtu is derived from (the root) ṛ, meaning to go. *Muhūḥ* (again) as if the time was indolent (*mūhūḥ*) as long as a moment. Abhi-ksaṇam = abhi-ksaṇam (a moment). *Ksaṇa* (an instant) is derived from (the root) kṣaṇ (to injure): it is the injured time.\(^5\) *Kālha* (time) is derived from (the root) kāl, meaning to go. I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom, for protection. Son of Kuśika. Kuśika was (the name of) a king. The word *kuśika*\(^6\) is derived from (the root) kruś, meaning to cry, or kramś, meaning to cause to shine; or he is a good expounder of meaning. The rivers answered (as follows).

(Here ends the twenty-fifth section.)

Indra, the wielder of the thunderbolt, dug our (channels); he smote down Vṛtra, the enclosure of rivers. Savitṛ, the god of beautiful hands, led us (hither), at his stimulation we flow expanded.\(^7\)

Indra, the wielder of the thunderbolt, dug our (channels); the verb *rud* means to dig. He smote down Vṛtra, the enclosure of rivers, has been explained. Savitṛ, the god of beautiful hands, i.e. of auspicious hands, led us (hither). *Pāṇih* (hand) is derived from (the root) pāṇ, meaning to

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1. According to Durga, it means a person who walks so quickly that others cannot keep pace with him.
2. i.e. Servants or robbers. Durga.
3. iii. 33. 5.
4. Durga paraphrases evaḥ by udakaḥ, with waters, and takes avanaiḥ to mean 'prayers', i.e. stop (your course) at our prayers.
5. Durga remarks that an instant is called 'injured time', because it is so short.
7. iii. 33. 6.
worship: they worship gods, having folded their hands. At his stimulation, we flow expanded.\(^1\) *Uruyāḥ* (expanded) is derived from (the root) *
\(\text{āru}
\) to cover). ‘It is derived from (the root *vṛ* (to cover),’ says Aurnavābha. Having (thus) answered, the rivers consented in the end.

\[\text{(Here ends the twenty-sixth section.)}\]

We shall listen to thy words, O bard; thou camest from afar with this chariot. I bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.\(^2\)

We listen to thy words, O bard! Go \(^3\) afar with this chariot. We bend down for thy sake, as a nursing mother for her son, or as a maiden bends herself to embrace her lover.

The following twenty-six (words) are synonyms of horse. Of these, the last eight are (always used) in the plural number. From what (root) is *aśiṅk"* derived? (It is so called because) it trots on the road, or it eats too much. With reference to these, the word *daḍhiṅkrā* (horse) is (so called because) it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used (both in the sense of) a horse and of a deity. We shall explain those (passages where the word is used in the sense of) a deity later, and in this place those (where it is used in the sense of) a horse.

\[\text{(Here ends the twenty-seventh section.)}\]

That courser hastens with speed, although it is bound by neck, flank, and mouth. Putting forth its (best) power, *daḍhiṅkrā* sprang along the bends of roads.\(^4\)

That courser, i.e. swift runner,\(^5\) trots on the road with speed, i.e. quickly; although it is bound by the neck. *Grīṅā* (neck) is derived from (the root) *gṛṅ* (to swallow), or from *gṛṅ* (to call out), or from *grāh* (to seize). Bound by flank and mouth has been explained. Putting forth its (best) power, i.e. action or intelligence. *Anusambāṅkrat* is a word (derived) from the simple original form of (the root) *tāṅ* (to spread). Bends of roads, curves of roads,

1 i.e. He is our lord; he alone has the right to issue orders to us, and not you. Durga.

2 iii. 33. 10.

3 Yāśka explains *yaṛātha* (perfect) by *yāhi* (imperative); this gives better sense but cannot be grammatically justified. If it is construed as perfect, the meaning would be equally relevant, i.e. we shall listen to thy words, for thou camest (*ā yaṛātha*), i.e. thou hast come, from a long distance, and hence deserve some compassion, and so on. Durga follows Yāśka; cf. Roth, *op. cit.*, p. 23.

4 iv. 40. 4; the stanza is translated by Profesor Macdonell, *J.R.A.S.*, vol. xxv, p. 439.

5 Dreadful, i.e. it inspires terror in the heart of those who look at him. Durga.
Panthāḥ (path) is derived from (the root) pat (to fall), or from pel (to go), or from panth (to move). Aukāḥ (curve) is derived from (the root) ainc (to bend). Āpanopharṇat is a reduplicated form (intensive) of (the root) phañ (to bound).

The following ten (words) describe the specified teams of gods for the knowledge of association.

The following eleven verbs mean to shine. That very number of the following (words) is the synonym of flame.

(Here ends the twenty-eighth section.)

CHAPTER III

The following twenty-six (words) are synonyms of action.1 From what (root) is karma (action) derived? (It is so called) because it is done (√ki). The following fifteen (words) are synonyms of offspring.2 From what (root) is apatya (offspring) derived? (It is so called because) it spreads farther, or with offspring one does not fall3 (into hell). With reference to this, we shall quote (the following) two stanzas, in order to show that the offspring belongs to the begetter only.4

(Here ends the first section.)

The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so for the fool (only); O Agni, do not corrupt our paths.5 The treasure of the stranger is indeed to be avoided, i.e. it is not to be approached. Stranger, one who is distant. Rekṣa is a synonym of wealth: it is left by the deceased (√ric). May we be masters of eternal wealth, as of the parental property. (The child) begotten by another is no son. The word sesas is a synonym of offspring: this is what remains of the

1 According to Durga, synonyms of action follow those of flame, because it is in the flame of the burning fire that actions like the performance of sacrifice, &c., are accomplished.

2 Synonyms of offspring follow those of action, because procreation is the most important of all actions. Durga.

3 Cf. Manu, ix. 138; Viṣṇu, xv. 44.

4 Cf. Manu, ix. 81-3; the opposite view is expressed in Manu, ix. 43, 49-51. 54; Ga. Dh. xviii. 9-14; Ap. Dh. ii. 13. 6-7; Vasiṣṭha, xvii. 6-9, 63-4.

5 VII. 4. 7. Durga remarks that the stanza forms a part of a dialogue between Agni and Vasiṣṭha. The latter implored the former to grant him a son, as all his sons had been killed. The former asked him to get a son by adoption or purchase, &c.; whereupon he denounced all but the legitimate son.
deceased. That is a child for the fool, i.e. insane, only. Do not corrupt our paths. The stanza following this explains it much more.

(Here ends the second section.)

The stranger, however delightful, should not be adopted, begotten in another’s womb; he should not be regarded (as one’s own) even in thought. To his own abode he certainly goes back. Let the new (hero), impetuous and irresistible, come to us.¹

The stranger should never be adopted, although he may be the most delightful man. The child begotten in another’s womb should not be regarded as ‘this is my son’, even in thought. Now he goes back to the same abode from whence he came. Okah (abode) is used as a synonym of dwelling-place. Let the newly-born (hero), impetuous, i.e. swift and overpowering; his rivals, come to us; he alone is (the real) son.

Now (some lawgivers) cite the following stanza in support of a daughter’s right to inheritance,³ others hold (that it is to be cited) in support of a son’s right to inheritance.

(Here ends the third section.)

The husband admits that he (the father) shall obtain a grandson from the daughter,⁴ the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.⁵

The husband admits the daughter’s right to be appointed as a son, with regard to (the discharge of) the duties of offspring. A daughter is (so called because) it is difficult (to arrange) for her welfare,⁶ or she fares well at a distance; or (the word duhitā) is derived from (the root) duh⁷ (to milk). He has obtained a grandson, i.e. the son of the daughter is the grandson.⁸ The wise man, honouring the process of the procreative sacrifice, i.e. (of the diffusion) of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the

¹ vii. 4. 8.  
² Durga offers two interpretations, (1) i.e. a child begotten on one’s own wife from the seed of another man; (2) a child begotten on a woman other than one’s own wife. An illegitimate son is already denounced in the preceding stanza, quoted in section 2; I think, therefore, that the adopted child is the object of denunciation in this stanza, hence Durga’s second interpretation is more appropriate.  
³ Offspring has been explained as that which spreads farther than the progenitor.  
⁴ The translation of the 1st and 3rd pāda is approximate only.  
⁵ iii. 31. 1; AB. vi. 18. 2.  
⁶ She is difficult to please, wherever she may be given away in marriage. Durga.  
⁷ She is always milking wealth, &c., in the form of presents from her father, and she is always demanding something or other. Durga.  
⁸ Cf. Manu, ix. 138, 136, 139.
mother, (holds) that both children (i.e. the son and the daughter) have the right to inheritance without any distinction (whatsoever).\(^1\) The selfsame view is expressed in the following stanza and āyāka.

Thou art produced from each and every limb; thou art engendered from the heart itself. Verily, thou art the very soul named son, as such live a hundred autumns.\(^2\)

In the beginning of the creation, Manu, the self-existent, declared himself that according to law the right of inheritance belongs to both children (the son and the daughter) without any distinction (whatsoever).\(^3\)

'Not the daughters,' say some (of the lawgivers). It is known: therefore the man has the right to inheritance, but not the woman. And also: therefore they abandon a woman as soon as she is born, but not the man. Women are given away, sold, and abandoned, but not the man. 'The man also,' retort others, 'as is seen in the case of Śunahṣeṇa.' According to another view, this refers to a maiden who has no brother.

[Women, all clad in red garments, move like veins.]\(^5\) They stand with their path obstructed like women who have no brother.\(^6\)

They stand like women who have no brother, and whose path is obstructed with regard to procreation and the offering of the sacrificial cake. With these words the simile implies the prohibition of marrying a brotherless maiden.\(^7\) The stanza following this explains it much more.

(Here ends the fourth section.)

Like a brotherless maiden who goes back to men, like one who ascends the pillar of the assembly-room for the acquisition of wealth, like a well-dressed wife longing for her husband, dawn displays her beauty like a smiling damsel.\(^8\)

Like a brotherless maiden who goes towards men, i.e. parental ancestors,\(^9\) (to render) the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the

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\(^1\) Durga remarks that an identical garbha-dāna ceremony is performed, and the same Vedic texts are recited, both for a son and a daughter. The process of birth is the same in both cases, so there is no difference between them.

\(^2\) SB. xiv. 9. 4. 8; Bṛh. U. vi. 4. 8; SV. B. i. 5. 17; Baudhāyana, ii. 2. 14.

\(^3\) The āyāka is not found in the extant code of Manu. A similar view is expressed: Manu, ix. 130, 133, 139.

\(^4\) MS. iv. 6. 4; iv. 7. 9; cf. also TS. vi. 5. 8. 2; vi. 5. 10. 3.

\(^5\) The passage within square brackets is omitted by the MSS. of the shorter recension and Durga. As Yāska himself does not explain the first hemistich, it is clear that he quoted the second hemistich only. Hence, according to the evidence of Yāska himself, the shorter recension has a better claim to represent the archetype.

\(^6\) AV. i. 17. 1.

\(^7\) Cf. Manu, iii. 11; Yājñi, i. 53.

\(^8\) i. 124. 7.

\(^9\) Cf. Roth, op. cit., p. 25.
BROTHERLESS MAIDEN

assembly-room 1 in order to obtain wealth, i.e. a woman from the south. *Garta* signifies the pillar of the assembly-room; it is derived from (the root) *gṛ* (to invoke): transactions made under it are true. There she who has neither son nor husband ascends. There they strike her with dies. She obtains wealth. The cemetery heap is called *garta* also, being derived from (the root) *gur* (to raise): it is raised up. A cemetery is (a place where) repose is tranquil, or the body becomes tranquil. *Śartra* (body) is derived from (the root) *śr* (to burn), or from *ṣam* (to destroy). *Śma-śru* (beard) is hair, (so called because) it stands (√*śrī*) on the body (śmanī). *Loma* (hair) is derived from (the root) *lū* (to cut), or from *ū* (to cling to). One should not expose the lower part of the sacrificial post; the negligent sacrificer who exposes the lower part of the sacrificial post shall soon rest in the cemetery. 2 This too is a Vedic quotation. *Chariot* is called: *garta* also, being derived from (the root) *gṛ*, meaning to praise: it is the most praised vehicle.

Ascend the chariot, O Mitra and Varuṇa. 3

This too is a Vedic quotation. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth. There are four similes. One should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). 4 From this, the prohibition of marrying a brotherless maiden 5 and the father's right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. 6 Now (some lawgivers) cite the following stanza (in support) of their denial of a daughter's right to inheritance. Some are of opinion that the major share belongs to the (appointed) daughter. 7

(Here ends the fifth section.)

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director, of good deeds. 8

*Na jāmuye* means not for the sister. *Jāmiḥ* (sister) is (so called because) others beget *jā*, i.e. offspring, on her, or the word may be derived from (the root) *jum*, meaning to go: she has mostly to go (to the husband's

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1 Durga remarks that the custom of the people of the south is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.
2 The quotation is untraced.
3 v. 62. 8.
4 The quotation is untraced.
5 Cf. Manu, iii. 11; Yājñavalkya, i. 53.
6 i.e. He is free from the tormenting anxiety of childlessness. Durga.
7 Cf. Manu, ix. 184.
8 iii. 51. 2.
family). The legitimate, i.e. one’s own son, left, i.e. gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered vahni, i.e. a son, and avahnyi, i.e. a daughter, one of them, i.e. the son and the heir, becomes the procreator of children, and the other, i.e. the daughter, is brought up and given away (in marriage) to another person.

(Here ends the sixth section.)

The following twenty-five (words) are synonyms of man. From what (root) is manasyāḥ (men) derived? (They are so called because) they connect their works after having thought about them (√man) or because they were created by a wise creator. Again, the verb manasyati is used in the sense of being wise. Or they are the offspring of Manus. With reference to this, there are Vedic passages (in which) the word ‘five-tribes’ is used.

(Here ends the seventh section.)

To-day, then, let me first think out the speech with which we, the gods, shall overcome the demons. Ye partakers of sacrificial food, ye holy five-tribes, enjoy my sacrifice.

To-day, then, I will think out the best speech with which we gods may overpower the demons. Demons (a-su-rāḥ) are (so called because) they delight in evil places, or they are expelled from places (√as, to throw). Or else the word asulḥ is a synonym of breath; inhaled, it rests in the body, i.e. endowed with it (asu-rāḥ). It is known: he created gods (surān) from good (su), that is the characteristic of gods; he created demons (asurān) from evil (a-su), that is the characteristic of demons. Partakers of sacrificial food and holy, i.e. eaters of the sacred food and holy. The word āṛj is a synonym of food, (so called) because it gives strength, or it is easy to divide when cooked. Ye five-tribes, enjoy my sacrifice. According to some, (the five-tribes) are the gandharvās, the manes, gods, demons, and evil spirits. ‘They are the four castes with niśāda as the fifth,’ says Aupamanyava. From what (root) is niśāda (hunter) derived? (He is so called because) he lives by killing animals. ‘Sin is embodied (ni- √sad) in him,’ say the etymologists.

When with the tribe of five peoples.

With the tribe consisting of five peoples. Five, united number, i.e. (remains) uninflected in the masculine, feminine, and neuter genders.

1 x. 53, 4. 2 Cf. TB. ii. 3, 8, 2. 3 Cf. Muir, op. cit., vol. ii, p. 175; see also his note vol. i, p. 177. 4 viii. 63, 7; AB. v. 6, 8.
The following twelve (words) are synonyms of arm. From what (root) is bāhu (arm) derived? (It is so called because) they perform various actions with them.

The following twenty-two (words) are synonyms of finger. From what (root) is avigulayah (fingers) derived? (They are so called because) they go foremost, or they drip foremost, or they act foremost, [or they move foremost], or they mark, or they bend, or may be (so called) from decorating. The following stanza is addressed to them.

(Here ends the eighth section.)

Worship them who have ten protectors, ten girdling circles, ten yoke-straps, ten binding thongs, ten reins; who are immortal, who bear ten car-poles, and who when yoked are ten.\(^1\)

Avanayah means fingers: they promote actions. Girdling circles illumine actions. ‘Yoke-straps’ is explained by ‘binding thong’. Reins penetrate actions. Who bear ten car-poles, and who when yoked are ten. Dhūl (pole) is derived from (the root) dhūrv, meaning to hurt. This other (meaning of) dhūl is derived from the same (root) also: it hurts (the team), or it supports them.

The following eighteen roots have the meaning ‘to desire’.

The following twenty-eight (words) are synonyms of food. From what (root) is annam (food) derived? It is brought near (ā ✓nam) created beings, or it is derived from (the root) ad (to eat).

The following ten roots have the meaning ‘to eat’.

The following twenty-eight (words) are the synonyms of power. From what (root) is balam (power) derived? Power is (so called because) it sustains; it is derived from (the root) ḫy (to sustain).

The following twenty-eight (words) only are the synonyms of wealth. From what (root) is dhanam (wealth) derived? (It is so called because) it gives delight (√dhi cl. 5).

The following nine (words) are synonyms of cow.

The following ten roots have the meaning ‘to be angry’.

The following eleven (words) are synonyms of anger.

The following hundred and twenty roots have the meaning ‘to go’.

The following twenty-six (words) are synonyms of quick. From what (root) is ksipram (quick) derived? (It is so called because) the interval is short.

The following eleven (words) are synonyms of near. From what (root)
is antikam (near) derived? (It is so called because) it is brought near (ā Śnī).

The following forty-six (words) are synonyms of battle. From what (root) is samgrīma (battle) derived? (It is so called) from going together (sam Śgūm) or from shouting together (sam Śyī), or (because) the two villages have come together. With reference to this, there are Vedic passages (in which) the word khala (is used).

(Here ends the ninth section.)

Single-handed I overcome this one (opponent); irresistible I overcome two. What can even three do (against me)? In battle I thrash them well, as if they were sheaves. How dare my enemies, who are without Indra, revile me?¹

Single-handed I overpower this² one (opponent); resisting all rivals, I overpower two. What can three do against me? One is the number gone a little (√i, to go). Two is the number running farther (√dvū, ‘to run’). Three is the number gone across farthest (√tū, ‘to cross’). Four is the number moved most (√cū). Aṣṭu (eight) is derived from (the root) aś (to pervade). Nine, not to be won (√vūn), or not obtained³ (na + ava Śāp). Ten, exhausted⁴ (dus), or whose meaning is seen (√dvū). Twenty, two times ten. A hundred, ten times ten. A thousand, a powerful (number). Ayutam (ten thousand), prāyutam (hundred thousand), niyutam (million), of these each latter the former multiplied by ten. Arbuda means a cloud: arañam means water;⁵ giver of water [cloud], it shines like water, or—it seems to be like water. Just as that cloud when raining becomes a large mass, so like that is the number arbudam (ten millions).

‘In battle I thrash them well, as if they were sheaves’, i.e. like sheaves I thrash them well in battle. The word khala is a synonym of battle; it is derived from (the root) khul (to fall), or skhul (to kill).⁶ This other (meaning of) khala, i.e. threshold, is derived from the same root also: it is scattered over with grain. ‘How dare my enemies, who are without Indra, revile me?’ i.e. who do not know that I am Indra, or who have no Indra.

¹ i. 48. 7; cf. Brh.D. i. 49.
² Durga thinks ‘this’ refers to the universe as a whole and not to any single opponent.
³ No work is done on the ninth day, and to begin anything on that day is regarded as inauspicious. Durga.
⁴ The word āvā (ten) recurs in ekādasa, &c.

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Durga.

⁵ Durga explains arañam as arāṇa-sīlam gamaṇa-sīlam aṃbu, i.e. from the root ṛ, to go. In Monier-Williams’s dictionary the meaning ‘water’ is not attributed to arañam.

⁶ i.e. Heroes fall, or kill each other. Durga.
The following ten verbs have the meaning pervade. With reference to these, two synonyms, i.e. akṣaṇa and āpāna, are participles, and mean 'pervading', 'obtaining' respectively.

The following thirty-three roots have the meaning 'to kill'. With reference to these, the form viyātah is either the present indicative, 'he crushes', or imperative, 'crush'.

Thou art invoked, O shatterer.  
O breaker in pieces. [Khanḍa (fragment) is derived from (the root) khaṇḍ (to break).] The word taḍit has the joint sense of 'near' and 'killing', (so called) because it kills.

(Here ends the tenth section.)

Through thee, O Lord of prayer, bringer of prosperity, may we obtain wealth which men covet. Chew those niggards, who prevail against us far and near, into a shapeless form.

Through thee, O Lord of prayer, good promoter of prosperity, may we obtain enviable treasures from men. Chew them into shapeless form, i.e. the enemies who are far from us and who are near to us, the niggards, who are not liberal, or who are stingy. The word āpnaś is a synonym of form because it obtains (√āp) (something to rest upon). 'Taḍit means lightning,' says Śākapūṇi, 'for it smites and is seen from afar.' Or else it may be meant to be the synonym of 'near' alone.

Though afar, thou shinest brightly as if near. Although at a distance, thou lookest bright as if near at hand.

The following eighteen (words) are synonyms of thunderbolt. From what (root) is vajraḥ (thunderbolt) derived? (It is so called) because it separates. With reference to these, the word kutsa is derived from (the root) kṛt (to cut). It is also the name of a seer. 'A seer is a composer of hymns,' says Aupamanyava. Further, it has the meaning 'to kill' only; his friend Indra slew drought.

1 viii. 17. 12; AV. 20. 5. 6; SV. 2. 76.
2 Durga explains, 'because it kills', as referring to lightning, which, according to him, is called taḍit also, because it kills. This is anticipating Śākapūṇi in the next section.
3 ii. 23. 9.
4 According to Durga, there are two kinds of enemies, (1) who are difficult to be destroyed, (2) who are easy to be destroyed. The former are the liberal ones; the latter, the niggards.
5 i. 94. 7.
6 It separates living beings from life.
7 Cf. Roth, op. cit., p. 30; Durga remarks that the word kutsa, meaning 'thunderbolt', should be derived from the root kṛt (to cut), and meaning 'a seer', from the root kṛ (to compose).
8 I.e. Invigorated by the panegyrics of Kutsa. Durga.
9 I.e. Something which dries up the juices, a demon, or a cloud. Durga.
The following four roots have the meaning to be prosperous.

The following four (words) are synonyms of lord. With reference to these, the word ina means either (1) one who is endowed with prosperity, or (2) who endows others with prosperity.

(Here ends the eleventh section.)

Where (birds) of beautiful wings vigilantly invoke the portion of immortality with knowledge. The lord, the guardian of the entire universe, he, the wise one, here approached me, the immature.

Where (birds) [of beautiful wings], i.e. rays of the sun falling in a beautiful manner, invoke, i.e. move towards the portion of immortality, i.e. of water, with consciousness. The lord, the guardian of all created beings, i.e. the sun; he, the wise one, here approached me, the immature one. Wise, having intelligence. Immature, i.e. one who is to be matured. The sun is called as of mature wisdom in the description of the Upaniṣad. This is with regard to the deity.

Now about the self. Where (the birds) of beautiful wings, i.e. senses, easily going astray, vigilantly invoke, i.e. move towards, the portion of immortality, i.e. of knowledge, with consciousness. The lord, the guardian of all senses, i.e. the soul; he, the wise one, here approached me, the immature. Wise, having intelligence. Immature, i.e. one who is to be matured. 'The soul is of mature wisdom' describes the characteristic of the soul.

(Here ends the twelfth section.)

The following twelve (words) are synonyms of much. From what (root) is bahu (much) derived? (It is so called) because it is produced on a large scale.

The following eleven (words) are synonyms of small. Hrasva (small) is derived from (the root) kras (to become small).

The following twenty-five (words) are synonyms of great. From what (root) is mahān derived? 'He repudiates others through pride,' says Śākapūṇi (māna + ākā).

Or he is to be respected (mamḥ). With reference to these, the two words vavaksītha and vivaksāse are the reduplicated forms either of (the root) vac (to speak) or of vak (to carry).

1 i. 164. 21; cf. AV. 9. 9. 22.
2 i.e. They fall on a bright object which is quite free from darkness, or they shine when they fall. Durgā.
3 i.e. They make the water warm, or having seized fluids in the form of vapours go back to the sun. Durgā.
4 i.e. They have full knowledge of what they are required to do. Durgā.
5 Yāska derives vavaksītha, perfect of vac (to wax), from vac or vah.
The following twenty-two (words) are synonyms of home.¹ From what (root) is grhāh (homes) derived? (They are so called) because they seize everything ² (√ grāh).

The following ten roots have the meaning 'to attend'.³

The following twenty (words) are synonyms of happiness.⁴ From what (root) is sukham (happiness) derived? (It is so called because) it is useful for the senses (kham). Kham (sense) again is derived from (the root) khan (to dig).

The following sixteen (words) are synonyms of beauty. Rūpa (beauty) is derived from (the root) rue (to shine).

The following ten (words) are synonyms of praiseworthy.

The following eleven (words) are synonyms of wisdom.

The following six (words) are synonyms of truth. From what (root) is satyu (truth) derived? (It is so called because) it is spread among the good, or it originates with the good.⁵

The following eight words have the meaning 'to see'. And [the following] roots, cāyati, &c., are mixed with nouns.⁶

The following nine words (are enumerated) in order to make the list (complete, i.e. including) all words (classes).⁷

Now, therefore, the similes. When an object bears (some) resemblance to another which is otherwise dissimilar, (it is denoted by a simile), says Gārgya. With reference to this, their function is to compare an inferior quality, or an unknown object, with a higher quality, or a very well known object. Further, (there is also the comparison of) the higher with the inferior.⁸

(Here ends the thirteenth section.)

As two thieves, who risk their lives and haunt the forest, have secured (their victim) with ten fingers.⁹

Who risk their lives, who give up their lives.¹⁰ Who haunt the forest, i.e. who frequent the forest: the author compares the two arms, which

¹ It is the great alone who have homes of their own, so synonyms of home follow those of great. Durga.
² A house can never be made full. Durga.
³ Synonyms of the verb 'to attend' follow those of homes, because it is in homes that people attend or are attended. Durga.
⁴ Synonyms of happiness come next, because thus attended one feels happy. The happy are the beautiful. Durga.
⁵ Cf. Śākaṭāyaṇa’s derivation, 1. 13.
⁶ Cf. Roth, op. cit., p. 31; Durga remarks that there are three nouns, i.e. cikyat, vicarṣāṇiḥ, and cīṣṭacarṣāṇiḥ, in the list, the rest are verbs.
⁷ i.e. prepositions and particles are included also. Durga.
⁸ According to Durga, the statement is applicable to the Veda only.
⁹ x. 4. 6; cf. Roth, op. cit., pp. 31-2.
¹⁰ i.e. Highwaymen who are determined to rob or to die. Durga.
produce fire by (the process of) friction, with two thieves.\(^1\) 'A thief is (so called because) he does that, i.e. [becomes the doer of that], which is sinful,' say the etymologists. Or the word may be derived from (the root) tan (to spread): his activities are manifold,\(^2\) or he is active both during the day as well as night.\(^3\) Have secured (their victim) with ten fingers, have well secured, i.e. have put (in a place of safety). Thus the higher quality (of the arms) is intended (to be compared).

(Here ends the fourteenth section.)

Where are you at night, where during the day? O Aśvins, where do you get your necessary things, where do you dwell? Who puts you to bed in a dwelling-place as a widow a husband’s brother; and a bride a bridegroom?\(^4\)

Where do you remain at night, and where during the day? Where do you obtain the necessities of life, and where do you dwell? Who puts you to bed as a widow her husband’s brother? From what (root) is devara derived? (He is) so called (because) he is the second husband.\(^5\) Widow is (so called because) she is without a supporter, or from trembling, or, according to Carmaśiras, from running about.\(^6\) Or else the word dhava\(^7\) is a synonym of man; vi-dhavā (‘widow’, is so called because) she is separated from man (dhava). The word devara means a player (√div, ‘to play’). Maryah means ‘a man’, i.e. one who has the characteristic of the intervening explanation of viṭhavā; this is against the method of Yāska, who places all the etymologies of one word at the same place, connecting them with ‘or... or’; (3) the passage is omitted by the MSS, of the shorter recension and Durga.

It refers to the Indo-European practice of the nīyoga, cf. Xenophon, Rep., lac. i. 9; Plutarch, Lives, part I, ch. iii, sec. 3 and sec. 5; Caesar, Commentaries, bk. iv, ch. xiv; Deut. xxv. 5; St. Matthew xxii. 24; Manu, ix. 57–68; Gau. xviii. 4–5; Bau. ii. 4, 9–10; Va. xvii. 56, 61; Ya. i. 68, 69; see Hastings, Encyclopaedia of Ethics and Religion, article on Niyoga.

\(^1\) This is an example where something higher, i.e. the two arms employed in producing fire by friction, is compared with something inferior, i.e. two thieves, who rob people in a forest. The point of comparison is, just as thieves secure their victim, so we tightly fasten the two sticks to produce fire.

\(^2\) Durga attributes this explanation to the school of grammarians, although there is no evidence to do so.

\(^3\) i.e. He commits thefts in the village during the night and robs people in the forest during the day. Durga.

\(^4\) x. 40. 2.

\(^5\) The passage within square brackets is evidently an interpolation, as shown by the following: (1) the four words viṭhavā, devara, maryah, and yosā are explained by Yāska in the same order in which they occur in the second hemistich of x. 40. 2, but this passage disturbs the regular order; (2) the first derivation of devara is separated from the second by

\(^6\) i.e. The word is derived from the root dhā with vi: at the death of her husband, a woman trembles at the dark prospect of the future, or she runs about without being protected by anybody (vi√dhāv).

\(^7\) Roth thinks dhava to be a coined word; see op. cit., p. 32.
being mortal. Yosā (a woman) is derived from (the root) yu (to join).\(^1\) 
Kurute ... a = a kurute, i.e. who makes you rest in the dwelling-place.

Now the particles have already been explained. The word 'as' (denotes) a simile of action:

As the wind, as the forest, as the ocean stirs.\(^2\)
As the brilliant fires.\(^3\)

The soul of consumption perishes beforehand as that of a captive bird.\(^4\)

Ātmā (soul) is derived from (the root) at (to go), or āp (to obtain); i.e. it may be (called) 'obtained' (in the sense) that it is omnipresent.

They of golden breasts, who are like Agni on account of their brilliance.\(^5\)
They who are like Agni, i.e. the brilliant Maruts of resplendent breasts, brilliant and having golden breasts.\(^6\)

(Here ends the fifteenth section.)

Just as one should be afraid of him who takes the four (dice) until they are deposited, so he should not be eager for harsh speech.\(^7\)

Just as one is afraid of a gambler who holds the four [dice],\(^8\) in the same manner one should be afraid of (using) harsh speech. One should never be eager for (using) harsh speech.

The letter ā is a preposition, and has already been explained. It is also used in the sense of a simile:

As a consumer to his enjoyment.\(^9\)

Like a consumer to his enjoyment. The sun is here called the consumer: he is the consumer of night; he is the consumer of lights also.\(^10\)

Further, there is the Vedic quotation:

May the sister's consumer hear our call.\(^11\)

The author calls dawn his sister, from companionship, or drawing the juices. Or else this human lover may have been meant; the enjoyment

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\(^1\) Durga explains that a woman unites herself with a man.
\(^2\) v. 78. 8; according to Durga, it is recited at the time of delivery: O child! ten months old; just as the wind, the forest, and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her.
\(^3\) i. 50. 3; AV. 13. 2. 18; 20. 47. 15; VS. 8. 40; ŚB. 4. 5. 4. 11.
\(^4\) x. 97. 11; VS. 12. 85.
\(^5\) x. 78. 2.
\(^6\) According to Durga, some, thinking that the passage, agnir na ye, &c., is explained by durmadāso na surāyām (N. 1. 4), do not cite the quotation x. 78. 2.
\(^7\) i. 41. 9.
\(^8\) i.e. Before the dice are deposited on the gambling board, or remains in suspense as to whether he will win or lose. Durga.
\(^9\) Frag. of x. 11. 6\(^\#\); AV. 18. 1. 28.
\(^10\) Night disappears at the rising of the sun, and the light of the moon and the stars is eclipsed by that of the sun. Durga.
\(^11\) vi. 55. 5.
in that case will refer to the woman, derived from (the root) bhaj (to enjoy).

In messah, &c., the simile is (denoted) by the word bhuta, i.e. having undisguised as:

Being disguised as a ram, thou hast approached us.\(^1\)

Messah (ram) is derived from (the root) mīṣ (to blink), just as pasuh (animal) is derived from paś (to see).

In Agni, &c., the simile is (denoted) by the word rūpa, i.e. having the form of:

Golden in form and glittering like gold sat the offspring of waters golden in colour.\(^3\)

i.e. One whose form is like the colour of gold. And the word thā also (is used to denote a simile).

Him (thou milkest) like the ancient, like the former, like all, like the present (sacrificers).\(^4\)

i.e. Just as the ancient, as the former, as all, as these (sacrificers milk). This, it is nearer than that. That, it is farther than this.\(^5\) The word amuthā is explained by 'like that'.

The word vat (denotes) a simile in accomplishment: Like a Brāhmaṇa, like a contemptible man.\(^6\) As a Brāhmaṇa, as a contemptible man.\(^7\) Contemptible, one who has the nature of an ox, or that of a beast.

(Here ends the sixteenth section.)

Hear Praskaṇva's call, O (Lord of) great ordinances, and having all created beings as thy property, like that of Priyamedha, Atri, Virūpa, and Āṅgiras.\(^8\)

Priyamedhaḥ, i.e. one to whom sacrifices are dear. Just as (thou hast heard the call) of these seers, so hear the call of Praskaṇva. Praskaṇvaḥ,\(^9\) a son of Kaṇva, or one born of Kaṇva; it is formed on the analogy of prāgram (in front). Bhṛgu\(^10\) was produced in flames, i.e. one who, although being roasted, was not burnt. Āṅgiras (was born) in

\(^1\) viii. 2. 40.
\(^2\) It seems as if Yāska recognized paś as an independent root, and not the ordinary form of drī.
\(^3\) ii. 35. 10.
\(^4\) v. 44. 1.
\(^5\) Cf. Roth, op. cit., p. 82.
\(^6\) The quotation, if it is a quotation and not an invented example on Yāska's part, is untraced.
\(^7\) i.e. He studies like a Brāhmaṇa, or croaks like a contemptible man. The simile refers to some particular accomplishment. Durga.
\(^8\) i. 45. 3.
\(^9\) Cf. Roth, loc. cit.
\(^10\) Cf. TB. i. 8. 2. 5; indraśya ... tredhā ain-dryam viryam parāpatat. Bhṛgus prīyam abhavat; the seminal fluid of Indra, having his characteristic power, was discharged threefold. The third (person) born was Bhṛgu; cf. Manu, i. 35, 59, which mention Bhṛgu as sprung from fire; MBh. Ādi. 2605 and Vāyu Pu. i.
live coals. Live coals (are so called because) they leave a mark, or they are bright. They said, 'Seek the third in this very place'; therefore A-tri is so called, i.e. not three. Vaikhānasa is (so called) from being dug out (√khan, 'to dig'). Bhāradvāja is (so called) from being brought up (√bhr). Virūpa, multiform. Lord of great ordinances, i.e. whose ordinances are great.

(Here ends the seventeenth section.)

Now (the rhetoricians) describe metaphors as similes in which the object of comparison is stated without the particles of comparison. 'Lion', 'tiger', &c., denote excellence; 'dog', 'cow', &c., are used in contempt.

The word kāka (crow) is an onomatopoetic word. This onomatopoeia is mostly found in the names of birds. 'Onomatopoeia does not exist,' says Aupamanyava. Kāka (crow) is (so called because) it is to be driven away (i.e. from √kal). Tittiri (partridge) is (so called) from hopping (√ty), or because it has variegated spots of the size of a sesamum seed. A Francolin partridge is (so called) because it is withered like a monkey, or it is swift like a monkey, or it is slightly brown, or it warbles a melodious note. Dog, swift runner, or (the word śvā) is derived from (the root) śav, meaning to go, or śvas (to breathe). Lion (simha) is (so called) from its power of resistance, or it is derived from (the root) hims (to injure) by metathesis, or from han (to kill), preceded by the (preposition) sam: it kills having collected. Tiger is (so called) from smelling, or it kills having separated.

(Here ends the eighteenth section.)

The following forty-four roots have the meaning to worship.

The following twenty-four (words) are synonyms of wise. From what (root) is medhāvi (wise) derived? (He is so called because) he is endowed with that, i.e. wisdom. Me-dhā (wisdom) is (so called because) it is stored (√dhā) in the mind.

The following thirteen (words) are synonyms of praiser. A praiser is (so called) from praising.

The following fifteen (words) are synonyms of sacrifice. From what (root) is yajña derived? 'It is a well-known act of worship,' say the just born said, 'Seek the third also here', hence the seer who sprang up was called A-tri. Not satisfied as yet, they began to dig, and the seer thus produced was called Vaikhānasa. A similar story is related in Brh. D. v. 97-103; see Professor Macdonell's edition, pp. 190-1.
etymologists. Or it is (an act of) supplication (to gods), or it is sprinkled with the yajus formulas. 'It has a large number of the skins of black antelopes,' says Aupananyava. Or it is directed by the yajus formulas.

The following eight (words) are synonyms of priest. From what (root) is rtvicro (priest) derived? (He is so called because) he is the furtherer of sacrifice. 'He sacrifices with the stanzas of the Rgveda,' says Śākapūrī. Or he sacrifices at proper seasons.

The following seventeen roots have the meaning 'to beg'.

The following ten roots have the meaning 'to give'. The following four roots have the meaning 'to solicit'. The two verbs svapiti and sasti have the meaning 'to sleep'.

The following fourteen (words) are synonyms of well. From what (root) is kūpā (well) derived? (It is so called because) drinking (water) from a well is difficult, or from (the root) kūp (to be angry).

The following fourteen (words) are the synonyms of thief. From what (root) is stena (thief) derived? '(He is so called because) he is the receptacle of sin,' say the etymologists.

The following six (words) are synonyms of what is ascertained, and what is obscure. [From what (root) is nirnilam (ascertained) derived? (It is so called because) it is cleansed (of doubts).]

The following five (words) are synonyms of distant. From what (root) is dūram (distant) derived? (It is so called because) it is drawn out (√drū), or it is difficult to be reached (dwr√i).

The following six (words) are synonyms of ancient. From what (root) is purānam (ancient) derived? (It is so called because) it was new in the days of yore.

Also the following six (words) are synonyms of new. From what (root) is navam (new) derived? (It is so called because) it is brought just now.

(Here ends the nineteenth section.)

The following twenty-six synonyms are in pairs. The words prapitve and abhikeś are (synonyms) of near. Prapitve, i.e. arrived at; abhikeś, i.e. approached.

Come quickly to us, when the drought is arrived.²

Lo!³ the maker of room has approached.⁴

These two are the Vedic quotations.

Dabhram and arbhakam are (synonyms) of small; dubhram is derived

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¹ According to Roth (op. cit., p. 34), prapitve refers to morning, and abhikeś to evening. Grassmann attributes to it the meaning 'advance', 'forward course', &c.
² viii. 4. 3; SV. 1. 252; 2. 1071.
³ Cf. Roth, loc. cit.
⁴ x. 133. 1; AV. 20. 95. 2; SV. 2. 1151.

See Wörterbuch zum Rgveda, p. 876.
from (the root) \textit{dabh} (to destroy): it is easily destroyed. \textit{Arbhakum}, it is extracted (\textit{ava/\sqrt{hr}}).

Come, approach, embrace, do not think (my hair) to be small.\(^1\)

Salutations to the great, salutations to the small.\(^2\)

These two are the Vedic quotations.

\textit{Tiras} and \textit{sutas} are (synonyms) of attained. \textit{Tiras}, i.e. it has crossed over (\textit{\sqrt{\gamma}}). \textit{Sutas}, it is moved together (\textit{\sqrt{\delta}}).

O undeceived ones, come round quickly across the turn.\(^3\)

Smashing like an earthen jar, he attacks the demons who move together.\(^4\)

These two are the Vedic quotations.

\textit{Tvah} and \textit{nemah} are (synonyms) of half. \textit{Tvah}, not fully spread (i.e. half). \textit{Nemah}, not brought in full (i.e. half). \textit{Arduh} (half) is derived (1) from (the root) \textit{hr} (to take away) by metathesis, or (2) it may be derived from (the root) \textit{dhr} (to hold), i.e. it is held out (\textit{= extracted}), or (3) from (the root) \textit{rdh} (to increase): a most abundant division.

One half reviles, one half praises.\(^5\)

Half are gods, half are demons.\(^6\)

These two are Vedic quotations.

\textit{Rksdh} and \textit{strblh} (stars) are (synonyms) of stars. \textit{Naksatra} (stars) is derived from (the root) \textit{naks}, meaning to go. There is also a Brāhmaṇa passage: These are not gold (\textit{na-kṣatrdni}).\(^7\) \textit{Rksdh} \(^8\) (stars) appear to be raised up. \textit{Strblh} (stars) appear to be scattered (in the sky).

These stars which are placed on high.\(^9\)

Looking at the sky with stars, as it were.\(^10\)

These are two Vedic quotations.

\textit{Vamribhih} and \textit{upajihvikdh} are (synonyms) of emmet. \textit{Vamryah} (emmet) are (so called) from vomiting. \textit{Simikā} (emmet) is (so called) from crawling. \textit{Upajihvikdh}, smellers.\(^11\)

[Unmarried maidens (have taken) the undivided son from the emmets.]\(^12\)

When the emmet eats, when the pismire crawls.\(^13\)

This is the Vedic quotation. [These are two Vedic quotations.]

\footnotesize

1. i. 126. 7.  
2. i. 27. 13; cf. VS. 16. 26.  
3. v. 75. 7.  
4. vii. 104. 21; AV. 8. 4. 21.  
5. i. 147. 2; VS. 12. 42. One half reviles, i.e. demons; one half praises, i.e. gods. Durga.  
7. According to Durga, \textit{kṣatra} is a synonym of wealth. The stars glitter like gold.  
9. i. 24. 10; TA. i. 11. 2.  
10. iv. 7. 3.  
11. Their smelling power is very acute. Durga. i.e. An insect provided with proboscis; cf. Roth, loc. cit.; Bl. ii. 354.  
12. iv. 19. 9.  
13. viii. 102. 21; VS. 11. 24.
PAIRS

54

Ma. and krāram are (synonyms) of granary.1 Ma., i.e. pierced upwards (ud-dvīram), or pierced for food (ūrje dvīram).

Fills him like a granary with barley.2

This is a Vedic quotation. He fills him like a granary with barley. Krāram, i.e. something into which a hole is bored (krta-daram).

Being kindled, anointing the granary 3 of intellects.4

This is a Vedic quotation.

(Here ends the twentieth section.)

Rambhah and pīnākam are (synonyms) of staff. Rambhah, i.e. people grasp it.5

(We) grasped thee as decrepit people their staff.6

This is a Vedic quotation. (The sense is that) we lean on thee as decrepit men on their staff. Pīnākam (bone), i.e. with this one destroys (pinaṣṭi).

Clad in skin, trident in hand, whose bow is unbent.7

These are two Vedic quotations.

Menaḥ and gnāḥ are (synonyms) of women. 'Striyah' (women) is derived from (the root) styai, meaning to be bashful. Menāḥ (women) are (so called because) men honour them (mānayanti). Gnāḥ (women) are (so called because) men go to them (gacchanti).

Thou didst make even the wifeless to be possessed of a consort.8

Women cut thee, the active spread thee.9

These are two Vedic quotations.

Sepaḥ and vaitasaḥ are (synonyms) of penis. Sepaḥ is derived from (the root) kṣap, meaning to touch.10 Vaitasaḥ, it is faded.11

Loving whom we embrace.12

Thrice during the day hast thou embraced me.13

These are two Vedic quotations.

Ayā and endā are (synonyms) of reference.

With this faggot we worship thee, O Agni !14

Here it is in the feminine gender.

1 Cf. Durga's explanation, quoted by Roth, op. cit., p. 36.
2 ii. 14. 11.
3 Butter is the granary of intellects. Durga.
4 VS. 29. 1.
5 According to Roth (loc. cit.) a-rabh means to catch hold, to keep hold, or to lean upon.
6 iii. 45. 20.
7 KS. 9. 7; cf. VS. 3. 61; SB ii. 6. 2. 7; TS. i. 8. 6. 2.
8 v. 31. 2.
9 MS. i. 9. 4; 134. 8; KS. 9. 9.
10 Spratyate hi tena stri Durga.
11 Cf. Durga's explanation, quoted by Roth, op. cit., p. 37.
12 x. 35. 37; AV. 14. 2. 38. The translation is not literal.
13 x. 95. 5. This was addressed by Urvaṣī to Pururavas, when the latter implored her to stay.
14 iv. 4. 15.
With this, to us, O Agni.  
Here it is in the neuter gender.  
With this husband commingle thy body.  
Here it is in the masculine gender.  
Sisaktu and sacate are (synonyms) of service.  
Let him who is smart attend upon us.  
i.e. Let him who is smart serve us.  
Attend upon us for thy welfare.  
i.e. Serve us for thy welfare.  
The word svasti is (a synonym) of non-destruction, i.e. honoured existence: it exists well. Bhyasate and rejate are (synonyms) of fear and trembling.  
At whose breath heaven and earth trembled.  
The world is afraid of the great ones, O Agni!  
These are two Vedic quotations.  
The following twenty-four (words) are synonyms of heaven and earth. The following stanza is addressed to them.  
(Here ends the twenty-first section.)  

Of these two, which is prior, which posterior? How were they born, O sages! who knows? All that exists, they themselves support. The two days roll on like chariot-wheels.  
Of these two, which is prior, which posterior? How were they born, O sages! who knows them thoroughly? They themselves support all their functions, whatever they are. And their two days, i.e. day and night, roll on as if placed on chariot-wheels. With these words, the seer describes the greatness of heaven and earth.  
(Here ends the twenty-second section.)

1 vii. 16. 1; SV. 1. 45; 2. 99; VS. 15. 32.  
2 x. 85. 27; cf. AV. 14. 1. 21.  
3 i. 18. 2; VS. 3. 29.  
4 i. 1. 9; VS. 3. 24.  
5 i. 12. 1; AV. 20. 34. 1.  
6 i.e. The Marutas. Durga.  
7 vi. 66. 9.  
8 i. 185. 1; AB. v. 18. 10; KB. 23. 8.  
9 The question is whether they were born simultaneously like twins, or one after another. Durga.  
10 Cf. Roth, op. cit., p. 37.
CHAPTER IV
HOMONYMS

SYNONYMS have been explained. Now therefore we shall take homonyms in their respective order and (such) Vedic words whose grammatical forms are obscure. They call this (i.e. the list of homonyms) aikapadikam, (i.e. composed of single words).

Jahā means ‘I have killed’.

(Here ends the first section.)

O men, what friend has said, Unprovoked I have killed my friend? who flies from us?

The word maryā is a synonym of man, or it may be a synonym of boundary. [Boundary, it is settled by men.] Boundary is the (line of) division between two bounded places. Methati means to provoke. What innocent man have I ever killed? Who runs away from us because he is afraid of us?

Nidhā means ‘a net’, (so called) because it is laid (on the ground). Pasyā means a collection of snares. Pāsāḥ (snare) is derived from (the root) paś (to fasten), on account of being fastened.

(Here ends the second section.)

Imploring seers, fond of sacrifices, approached Indra like birds of beautiful wings. Uncover the encompassed, fill our vision, release us as if we were bound by a net.

Vayah is the plural of vi (bird). [Of beautiful wings, i.e.] the beautifully falling rays of the sun approached Indra imploring. Uncover our encompassed vision. Caksuh (eye) is derived from (the root) khyā (to know), or caks (to see). Fill, i.e. enlarge or give. Release us who are bound with snares as it were.

By the region of ribs, hips, and arms.

1 Lit., many words which have one meaning.
2 Lit., single words which have many meanings.
3 According to Durga, aikapadikam is a conventional term. Or it may be significant and is rightly applied to the list of homonyms, in which list each word stands by itself, while in the list of synonyms the words are arranged in groups. However, there are a few exceptions in the list of homonyms, as somasakṣāh, &c.
4 lit. 45, 37; cf. Roth, op. cit., p. 38.
5 Durga gives a second interpretation of the sentence as follows: Who will say, ‘I am innocent, kill me’.
6 x. 73, 11; SV. 1. 319.
7 Cf. Roth, op. cit., p. 38.
8 Frag. of VS. 21. 43; TB. iii. 6. 11. 1.
Durga quotes and explains the stanza in full.
The region of the ribs, i.e., a part of the body consisting of joints, \( \text{Parvāha} \) (joint) is derived from the root \( \text{asru} \) (to touch): it touches the back part. \( \text{Prattham} \) (back) is derived from the root \( \text{asru} \) (to touch): it is touched by limbs (of the body). A limb is (so called) from being marked, or from being bent. \( \text{Śrōntik} \) (hip) is derived from (the root) \( \text{śron} \), meaning to go forward, i.e., a hip appears to go forward when a person walks. \( \text{Śitāma} \) means forefoot (\( \text{dos} \)). \( \text{Dos} \) (fore-foot) is derived from (the root) \( \text{dru} \) (to run). \( \text{Śitāma} \) means uterus,' says Śākapūṇi, 'it is open.' 'It means liver on account of its dark-red colour,' says Taitiki. \( \text{Śyāmam} \) (dark-red) is derived from (the root) \( \text{syai} \) (to cause to conceal). Liver is (so called because) it is cut out with great difficulty.\(^3\) '(\( \text{Śitāma} \)) means fat, because it is white (\( \text{śiti} \)) meat (\( \text{māmsam} \))', says Gālava. \( \text{Śiti} \) (white) is derived from (the root) \( \text{so} \) (to whom) to eat. \( \text{Māmsam} \) (meat), it is honoured; \( \text{i.e.} \) it is thought \( \text{(delicious)} \); or else, the mind perishes in it. \( \text{Medas} \) (fat) is derived from (the root) \( \text{mid} \) (to grow fat).

(Here ends the third section.)

O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is. With both hands bring that wealth to us, O treasure-knower.\(^6\) Whatever [excellent], glorious, and abundant wealth there is, O Indra; or that which I do not here possess, (i.e. taking \( \text{me-ha-nā} \)) \(^7\) as consisting of three words, that wealth should be given to us, O wielder of the thunderbolt. \( \text{Adrīk} \) (thunderbolt) is (so called because) with it he splits (mountains), or it may be derived from (the root) \( \text{ud} \) (to eat).

It is well known: they are eaters of soma.\(^8\) The word \( \text{rādhas} \) is a synonym of wealth: with it, they conciliate. Bring that wealth to us, O Lord to whom treasures are known, with both thy hands. Let both thy hands be full.

\( \text{Dumānās} \),\(^9\) one who is inclined towards kindness, or one who is inclined to charity, or one who is inclined to self-control. Or else the word \( \text{dama} \) is a synonym of home; (\( \text{dumānās} \), therefore) may mean, 'one who is devoted to home'. \( \text{Manas} \) (mind) is derived from (the root) \( \text{man} \) (to think).

(Here ends the fourth section.)

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1 Joints are called ribs, because they consist of ribs. Durga.
2 Every limb becomes bent in course of time. Durga.
3 According to Durga it is cut out with great ease, because it is so soft.
4 i.e. It is prepared for a person who is to be honoured. Durga.
5 i.e. It is enjoyed by a person with hearty pleasure, or by those who are intelligent. Durga.
6 v. 39. 1; SV. I. 345; 2, 522.
7 Śākalya, the author of the \( \text{Rgveda pada-pāṭha} \), does not analyse the word \( \text{meha-nd} \), while Gārgya, the author of the \( \text{Śāmaveda pada-pāṭha} \), analyses it into \( \text{me-ha-na} \). \( \text{Yāsaka} \) explains it in both ways.
8 x. 94. 9.
Devoted to the house, welcome guest in dwelling-places, approach this sacrifice of ours, O wise one! Having destroyed all assailants, bring to us the treasures of our enemies, O Agni.\textsuperscript{1}

\textit{Atithiḥ} (guest), one who goes (√at) to the houses, or one who goes to the families or houses of other persons on certain dates\textsuperscript{2} (√i + \textit{tithiḥ}). The word \textit{dvuraṇa} is a synonym of house: they (homes) are difficult to be satisfied (\textit{dur} + √\textit{av}, 'to satisfy'), i.e. difficult to be provided for.\textsuperscript{3} Approach this sacrifice of ours, O wise one! Having destroyed all assailants, bring to us the treasures of our enemies, i.e. having destroyed the forces of our adversaries, bring to us the treasures or the food from the homes of our enemies.

\textit{Mūṣah} means a mouse. \textit{Mūṣikā} (mouse) again is derived from (the root) \textit{muṣ} (to steal). \textit{Mūṣah} is derived from the same root also.

\textit{(Here ends the fifth section.)}

Bricks torment me on every side, like rival wives. O (Indra) of a hundred powers, oppressing cares devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this (state) of mine.\textsuperscript{4}

Bricks, i.e. bricks of the well, torment me on every side, like rival wives. As mice devour the greasy threads. Or (\textit{sīnā}) may mean one’s own limbs, i.e. they devour their own limbs;\textsuperscript{5} so oppressing cares, desires torment me, the singer of thy praises, O Lord of a hundred powers. [Know, O heaven and earth, of this (state) of mine.] Realize, O heaven and earth, this (state) of mine. This hymn was revealed to Tirta fallen into a well.\textsuperscript{6} With reference to this, there is an invocation, accompanied with a legend, a stanza, and a \textit{gāthā}.\textsuperscript{7} Tirta was one most eminent in wisdom. Or else the word may have been intended as a synonym of number, i.e. \textit{ekataḥ}, \textit{dvitaḥ}, \textit{tritah}, thus the three were produced.\textsuperscript{8}

\textit{(Here ends the sixth section.)}

May we, with an active mind, partake of thy pressed soma, as if it were paternal property. O king soma, prolong our lives, as the sun prolongs the summer days.\textsuperscript{9}

May we, with (an active), i.e. quick, or vigorous, or enlightened mind, partake of thy pressed soma-juice, as if it were paternal property.

\begin{itemize}
  \item \textsuperscript{1} iv. 4. 5; AV. 7. 73. 9.
  \item \textsuperscript{2} i.e. He comes to the houses of sacrificers on the full-moon day and other days of sacrifice. Durga.
  \item \textsuperscript{3} Durga quotes the following passage: It is difficult indeed to provide for one’s family.
  \item \textsuperscript{4} i. 105. 8; x. 32. 2; cf. Bph.D. 7. 34.
  \item \textsuperscript{5} It is the habit of some birds to devour their own tails, and the habit of the house is to first besmear its tail with grease and to lick it afterwards. Durga.
  \item \textsuperscript{6} Cf. Roth, \textit{op. cit.}, p. 39.
  \item \textsuperscript{7} Cf. Sieg, \textit{Sagenstoffe des Rgveda}, p. 27.
  \item \textsuperscript{8} Cf. Professor Macdonell, \textit{J.R.A.S.} xxv.
  \item \textsuperscript{9} viii. 48. 7; KS. 17. 19.
\end{itemize}
JATHARA

O king soma, make our lives long, as the sun does the days in summer. Days are (so called because) they are of different courses, or they are bright, or they pass away.

The word kuruțana (do), as well as the words kartana (do), hantana (kill), and yātana (go), have (no) as a redundant addition.

Jatharam means belly; (all that is) eaten is held in it, or is deposited in it.

(Here ends the seventh section.)

Indra, the bull, accompanied by the Maruts, is for battle. Drink soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore thou art the king of soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. Bull, i.e. one who brings down rain. For battle, for a delightful battle. Drink soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly. Madhu means soma, is derived from (the root) mad (to exhilarate), and is compared with soma (on account of the analogy of exhilaration). This other (meaning of) madhu (wine) is derived from the same (root) also. Thou art the king of soma-draughts (now, as thou wert) in the former days.

(Here ends the eighth section.)

Titaũ means a sieve: it is covered with a hide, or it has holes, or its holes are (small) like sesamum seeds.

(Here ends the ninth section.)

Where the wise have sifted speech in their minds, as if winnowing grain in a sieve, there friends recognize friendships; the blessed mark is impressed on their speech.

As if winnowing grain in a sieve. Saktuk (grain) is derived from (the root) sac (to cling): it is difficult to wash; or it may be derived from the (root) kas (to shine) by metathesis: it is fully blown. Where the wise have sifted speech, i.e. knowledge, in their minds. Wise, very learned, or great thinkers. There friends will recognize friendships. The blessed mark is impressed on their speech. Blessed is explained by fortunate: it is to be

1 i.e. They are cold during the night and warm during the day. Durga.
2 i.e. They destroy cold. Durga.
3 i.e. They are extended, they roll on one after another ad infinitum. Durga.
4 Durga quotes VS. 12. 69; RV. v. 4. 30. 2; and RV. 2. 3. 26. 3 to illustrate kartana, hantana, and yātana respectively.
5 iii. 47. 1.
7 Cf. Patañjali, op. cit., i. 1. 1, vol. i, p. 4.
8 x. 71. 2.
enjoyed, or acquired by created beings, or its existence is the cause of enjoyment, or it goes to the deserving person. *Lakṣmi* (mark) is (so called) from obtaining, or from indicating, [or from a desire to obtain], or from marking; or it may be derived from (the root) *lag*, meaning to desire, or from *lagj*, meaning to cling, or from *lajj*, meaning not to praise.\(^1\)

We shall explain *sīpra* later on.\(^2\)

*(Here ends the tenth section.)*

That is the divinity of the sun, that is his greatness, that in the midst of actions he rolled up what was spread out. When he has yoked the bay steeds from the stable, night still spreads around her garment for him.\(^3\)

That is the divinity of the sun, that is his greatness, that in the midst of actions, i.e. works which were being done, he gathers together what was spread out. When he has yoked the bay steeds, i.e. the rays of the sun, or the horses. Night still spreads around her garment for him, i.e. it disconnects the bright day from all. Or else it may have been used in the sense of comparison, i.e. like night he spreads his garment. There is also the Vedic quotation:

*Weaving what was spread, she wove again.*\(^4\)

i.e. She gathered together.

*(Here ends the eleventh section.)*

Verily, thou art seen together with Indra, going with the dauntless (group). Both joyous and of equal valour.\(^5\)

Verily thou art seen together with Indra, going in the company of the dauntless group.\(^6\) Both of you are joyous, happy. Or else the meaning may be 'with that happy group'. 'Of equal valour' is to be similarly explained.

*(Here ends the twelfth section.)*

With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path.\(^7\)

With well-formed haunches, with protruding, [well-protruding], or broad haunches. With symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle. Or else *sīras* refers to the sun, i.e. it follows all created things to rest, and stands in their midst. This other (meaning of)

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1 i.e. Men who have *lakṣmi* do not praise themselves. Durga. The whole section is quoted by Patañjali, *loc. cit.*
2 See 6. 17.
3 i. 115. 4; AV. 20. 123. 1; VS. 33. 37.
4 ii. 38. 4.
5 i. 6. 7; AV. 20. 40. 1; 70. 3; SV. 2. 200.
6 i.e. The Maruts. Durga.
7 i. 163. 10; VS. 29. 21.
śiras (i.e. the human head) is derived from the same root also: the senses depend upon it. Together the spirited [divine coursers]. Śūrah (spirited) is derived from (the root) śu, meaning to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows. Hamsāḥ (swans) is derived from (the root) han (to smite): they tread the way in lines. Śreni (row) is derived from (the root) śrī (to combine), they are combined.

When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is the panegyric of the horse, for the horse was fashioned from the sun: ¹

O Vasus, ye fashioned forth the horse from the sun.²

(Here ends the thirteenth section.)

Observing the forests, when thou hast gone to the mothers, the waters. That return of thine, O Agni, is not to be forgotten, when being afar, thou wert here in an instant.

Kāyamāna ³ means observing, or desiring ⁴ the forests, when thou hast gone to the mothers, the waters, i.e. hast become extinguished. O Agni, that return of thine cannot be forgotten, when being afar and being produced, thou wert here in an instant.

Thinking him a beast, they drive the greedy one away.⁵

Thinking him a beast, they drive the greedy seer away.⁶

(Praise) Agni of purifying flames.⁷

i.e. Of pure light: ⁸ it rests through all, or pervades all.

(Here ends the fourteenth section.)

Like two small dolls on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses.⁹

Two dolls, two young maidens.¹⁰

Kanyā (maiden) is (so called because) she is an object of love (kamanājyā), or (because it is said) to whom should her hand be given, [or because she is brought by the lover], or it may be quotes: Waters verily are the source of Agni. Return, i.e. lightning, if it is born from waters, or the terrestrial fire, if generated from the friction of the two sticks. Durga.

¹ According to Durga this gives Yāśka’s answer to an anticipated objection. The objection is that the stanza is to be interpreted as addressed to the sun, and as such its application to the horse-sacrifice is highly inappropriate. To this Yāśka rejoins, that the panegyric of the one is the panegyric of the other, &c.

² iii. 9. 2; SV. 1. 53.

³ ‘Avoiding, or being afraid, or respectful.’ Grassmann, op. cit., p. 443.

⁴ i.e. Desiring the wood, which is the source of thy birth, as well as waters. He

⁵ ii. 53. 23.

⁶ Durga ignores the stanza, because it implies hostility to Vasistha, he himself being a descendant of Vasistha.

⁷ iii. 9. 8; viii. 43. 31; 102. 11.

⁸ Cf. Roth, op. cit., p. 42.

⁹ iv. 32. 23.

¹⁰ Cf. Roth, loc. cit.
derived from (the root) kau, meaning to shine. 'The words relating to the seats of the maidens are in the locative singular,' says Śākapūṇi, i.e. on the ornamental wooden seats. Dāru (wood) is derived from (the root) ḍṛ (to split), or from dru (to injure). Dru (wood) is derived from the same (root) also. New, newly made. Small, not large. As they shine on their seats, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds.

'He has given me this, he has given me that'; having thus enumerated, the seer said:

On the bank of the Suvāstu.

Suvāstu is the name of a river. Tugva means a ford, (so called because) people hasten towards it.

Will the Maruts again bend down for us.

Once again, the Maruts bend down for us.

We shall explain the word nasataḥ later on.

Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.

Incite Indra, so that he may give us wealth, with those draughts of thine, which are gladdening, which foam, and which are accompanied with songs of praise.

(Here ends the fifteenth section.)

She has appeared like the breast of the pure one, she has displayed lovely traits like a singer. Waking up the sleepers like a mother, this most constant one has come of them that are coming again.

She has appeared like the breast, i.e. light that is exalted, of the pure one. The pure one is the sun, (so called) from purifying. This other (meaning of) vākṣas (breast) is derived from the same (root) also: it is exalted in the body. A bird, too, is called the pure one, from the same purifying: it roams over waters. Waters, too, are called the pure one, from the same purifying. Nodḥās (singer) means a seer: he composes a new hymn. As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms. Adma-sad (mother)—udma means food—i.e. one who sits at a meal, or one who obtains food. Waking up the sleepers, the most constant one has come of them that are coming again.

1 The author of the Padapātha agrees with Śākapūṇi.
2 viii. 19. 37.
3 Cf. Roth, op. cit., p. 43; Muir, op. cit., vol. ii., p. 344.
4 'A sweeping flood, waterfall, and then a
5 vii. 58. 5.
6 See 7. 17.
7 ix. 75. 5.
8 i. 124. 4.
9 Cf. Roth, op. cit., p. 44.
[Waking up the sleepers], the most constant one has come of them that are coming again.

They, possessors of speech and impetuous.¹

Impetuous, or ambitious, or having a direct perception. Vāśi is a synonym of speech, (so called) because it is spoken.

Let us two praise (him), O priest! sing in answer to me, let us compose an agreeable hymn to Indra.²

Some think it to be a panegyric on invocation; others, a recitation on pressing the soma. It is, however, addressed to Indra.

We shall explain the word paritakmyā later on.³

(Here ends the sixteenth section.)

Suvite = su + ite, or = sāte, i.e. in (the sense of) going well, or to give birth to.

Place me in good position.⁴

This, too, is a Vedic quotation.

Dayatih⁵ has many meanings.

Let us protect the old with the new.⁶ (In this passage dayatih) means to protect.

Who alone here distributes wealth.⁷ (In this it) means to give, or to divide.

Irresistible, dreadful, he burns the forests.⁸ (In this it) means to burn. Irresistible, one who is difficult to be resisted.

The treasure-knower, slaying his foes.⁹ (In this it) means to slay.

These soma-juices are pressed, let the Āśvins, who come at dawn and are of equal valour, drink them. I am (here), indeed, to refresh and to salute you. The crow flying at daybreak has waked me up.¹⁰

dayamānāḥ,¹¹ i.e. flying.

The word nā cit is a particle, and is used in the sense of ancient and modern; nā ca also (is similarly used).

Even to-day as in the days of yore, the same is the work of the rivers.¹²

And to-day the function of the rivers is the same as it was in ancient
times.

¹ i. 87. 6.
² iii. 53. 3.
³ See 11. 25.
⁴ Ts. i. 2. 10. 2; KS. 2. 8.
⁵ Cf. Roth, op. cit., pp. 44–5. Durga remarks that Yāska is not conjecturing now as in the case of suvite.
⁶ KS. 19. 3; TB. iii. 6. 13. 1; cf. VS. 28. 16; N. 9. 43.
⁷ i. 84. 7; AV. 20. 63. 4; S7. 1. 889; 2. 691.
⁸ vi. 6. 5.
⁹ iii. 34. 1; AV. 20. 11. 1.
¹⁰ The quotation is untraced. Durga explains the fourth quarter only and remarks that the rest of the passage is to be discovered.
¹¹ Atra dayatir gatyarthaḥ. Durga.
¹² vi. 30. 3.
The present and the past place of treasures.\(^1\)
The modern and the ancient place of treasures. The word *rayih* is a synonym of wealth; it is derived from (the root) *rā*, meaning to give.

(Here ends the seventeenth section.)

May we obtain (lit. know) that unlimited gift of thine.\(^2\)
May we obtain that illimitable gift of thine. The sun is called *akūpāra* also, i.e. unlimited, because it is immeasurable. The ocean, too, is called *akūpāra*, i.e. unlimited, because it is boundless. A tortoise is also called *a-kūpāra*, because it does not move in a well.\(^3\) *Kacchapa* (tortoise) is (so called because) it protects (pāti) its mouth (*kaccha*), or it protects itself by means of its shell (*kacchena*), or it drinks (Vpa) by the mouth. *Kaccha* (mouth or shell of a tortoise) = *kha-ccha*, i.e. something which covers (chadyate) space (*kham*). This other (meaning of) *kaccha*, 'a bank of a river', is derived from the same (root) also, i.e. water (*kam*) is covered (chadyate) by it.

To destroy the demons, he sharpens his horns.\(^5\)
i.e. For the destruction of the demons, he sharpens his horns. *Rākṣas* (demon) is (so called because) life has to be protected (\(\sqrt{rāks}\)) from him, or he attacks (\(\sqrt{kṣan}\)) in solitary places (*rakṣasi*), or he approaches (\(\sqrt{nakṣ}\)) at night (rātrau).\(^6\)

Impetuous, Agni with impetuous steeds.\(^7\)
i.e. Swift with swift horses, or nobly-born Agni with horses of noble breed.
Let the agile rest in this sacrifice.\(^8\)
i.e. They who move swiftly.

(Here ends the eighteenth section.)

So that the gods be ever for our prosperity, our watchful guardians day by day.\(^9\)
So that the gods may always be the promoters of our prosperity. Watchful, vigilant. Our guardians on every day.

*Ayavana*\(^10\) is (the name of) a seer: he is the collector of hymns. There are Vedic passages in which it occurs as *ayavāna*:

\(^1\) i. 96. 7.
\(^2\) v. 39. 2; SV. 2. 523.
\(^3\) i.e. On account of its shallowness. Durga.
\(^4\) i.e. As soon as it smells any danger, it draws its mouth within the shell and assumes the characteristic shape of the tortoise.
\(^5\) v. 2. 9.
\(^6\) Roth derives *rākṣas* from *rāks* 'to kill', *op. cit.*, p. 46.
\(^7\) x. 3. 9.
\(^8\) VS. 28. 5.
\(^9\) i. 89. 1; VS. 25. 14; KS. 26. 11.
\(^10\) Cf. Roth, *op. cit.*, p. 46.
You two made the decrepit Cyavāṇa young again, to move anew like a car.¹

You two made the decrepit Cyavāṇa, i.e. who was very old, young again, in order to move about like a car. 

Yuvā (a youth), he stirs (pravayuti) actions. The verb takeṣati means to make.

Rajas² is derived from (the root) raṇj (to glow). The two lights are called rajas, water is called rajas, worlds are called rajas, blood and day are called rajas.

[Variegated and thundering worlds move in different directions.³ This is a Vedic quotation.]

Haras is derived from (the root) hr (to take away). Light is called haras, water⁴ is called haras, worlds⁵ are called haras, [blood and day are called haras. Mix this light with thy light, O Agni.⁶ This is a Vedic quotation.]

The wise sacrificed.⁷

People, having a precise knowledge of the various acts of worship, sacrificed.

The word vyañtaḥ has many meanings.

Looking at the foot of the god with obeisance.⁸

(In this passage it) means 'to see'.

O hero, partake of the oblation.⁹

(In this it) means 'to eat'.

Eat and drink the milk of the cow.¹⁰

Do you eat and drink the milk of the cow. Uṣriyā [and usrā] is a synonym of cow, (so called) because enjoyable things flow from it.

The soma being pressed by the intelligent,¹¹ the well-conducted lovers of wealth have willingly praised thee, O Indra.¹²

i.e. Having presented the soma, they have praised thee.

Pour down the golden juice in the lap of the wood, prepare it with chisels made of stone.¹³

Pour down the golden juice in the lap of the wood, i.e. of a wooden

¹ x. 39. 4.
² Cf. Muir, op. cit., vol. iv, p. 71. Yāṣka does not illustrate the various meanings of rajas by suitable examples. Durga supplies them and explains Yāṣka’s omission by the remark that the word is frequently used in these senses.
³ v. 63. 3; TB. ii. 4. 5. 4.
⁴ i.e. It is taken away from a well, &c., by people for living. Durga.
⁵ i.e. People, the merit of whose deeds being exhausted, are taken away from them.
⁶ x. 87. 25; SV. 1. 95.
⁷ v. 19. 2.
⁸ vi. 1. 4.
⁹ iii. 41. 3; AV. 20. 23. 3.
¹⁰ i. 153. 4; AV. 7. 73. 5.
¹¹ It is the intelligent alone who are capable of pressing the soma, and not others who do not possess intelligence. Durga.
¹² The quotation is untraceable.
¹³ x. 101..10.
cup. The golden juice is the soma, (so called from) its golden colour. This other (meaning of) harikh (i.e. a monkey) is derived from the same (root) also.\(^1\) Prepare it with chisels made of stone, i.e. with stone-made chisels, or with songs of praise.\(^2\)

*May* he, the noble one, defy the manifold creatures, let phallus-worshippers not penetrate our sanctuary.\(^3\)

*May* he overpower them, i.e. the manifold creatures who are hostile\(^4\) to us. Let the phallus-worshippers, i.e. the unchaste—śiśna\(^5\) (phallus) is derived from (the root) śvath (to pierce)—not approach our sanctuary, i.e. our truth, or sacrifice.

*(Here ends the nineteenth section.)*

Surely there will come those future ages, when kinsmen will behave like strangers. Seek, O fair one, a husband other than me; for him, thy consort, make thy arm a pillow.\(^6\)

There will come those future ages, when kinsmen will act in the manner of strangers. *Jāmi*\(^7\) is a synonym of tautology, fool, and one born in the same caste. Make thy arm a pillow for thy consort; seek, O fair one, a husband other than me is explained (easily).

*(Here ends the twentieth section.)*

Heaven is my father, progenitor; here is my uterine relative; the great earth is my mother. The womb is within the two widespread world-halves; the father here bestowed a life-germ on the daughter.\(^8\)

Heaven is my father, protector, benefactor, progenitor; here is my uterine relative; the great earth is my mother. Relative is (so called) from being connected together. Uterine is (so called) from being fastened together. It is said: children are born fastened to the umbilicus.\(^9\) Hence the near relatives are called as having a common umbilicus, or a common tie. A near relative is (so called) from being well known. The womb is within the two widespread world-halves. Widespread, i.e. spread very wide, or spread very high. There the father bestows the life-germ on the daughter, i.e. the rain-cloud on the earth.

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\(^1\) Durga quotes a verse from the Rāmāyana, according to which the monkeys are described as ‘soft like the śīrṣa flower, and glittering like gold’.

\(^2\) In the second case, the meaning would be: prepare, i.e. season or purify the soma-juice with songs of praise, which are comprehensive and sublime. Durga.

\(^3\) vii. 21. 5.

\(^4\) i.e. Who destroy our sacrifices. Durga.

\(^5\) Cf. Roth, *op. cit.*, p. 47.

\(^6\) x. 10. 10; AV. 18. 1. 11.

\(^7\) Cf. Roth, *loc. cit.* Durga remarks that Yāsaka does not cite passages to illustrate the meaning of jāmi; he himself follows snit.

\(^8\) i. 164. 38; cf. AV. 9. 10. 12.

\(^9\) Cf. TS. vi. 1. 7. 2.
[Desirous of peace, desirous of happiness.] 1
Now bestow sinless peace and tranquillity upon us. 2 The words 
rapas and ripram are synonyms of sin; i.e. freedom 3 from diseases, and the 
warding off of dangers. Moreover, a descendant of Brhaspati is called Saamyu 
also:
This we beg of Saamyu: to go to the sacrifice; to go to the lord of 
sacrifice. 4
This too is a Vedic quotation. (The meaning is) in order to go to the 
sacrifice, and to the lord of the sacrifice.
(Here ends the twenty-first section.)
Aditi, unimpaired, mother of gods. 5
(Here ends the twenty-second section.)
Aditi is heaven, Aditi is atmosphere, Aditi is mother, father, and son. 
Aditi is all the gods, and the five tribes; Aditi, what is born and what 
shall be born. 6
With these words, the seers describe the greatness of Aditi. Or else, all 
these things are unimpaired.
Whom the Bhrgus raised. 7
Erire is a reduplicated form of Ir (to raise), preceded by the pre-
position ã.
(Here ends the twenty-third section)
People shout after him in battles, as they do after a clothes-stealing 
thief, or a falcon let loose and swooping downwards, and a glorious herd 
of cattle. 8
(People shout) after him as they do after a clothes-stealing thief, i.e. one 
who steals clothes. Vastrum (clothes) is derived from (the root) vas (to wear). 
The word tayu is a synonym of thief: 'he is a store-house of sin,' say the 
etymologists, or it may be derived from (the root) tas (to perish). 9 People 
shout after him in battles. The word bhara is a synonym of battle; it is 
derived (from the root) bhâ (to bear), or hâ (to carry away). 10 Swooping

1 The explanation within square brackets is 
contradictory to Yâska's comment and is thus 
indirect argument in support of its spuri-
ous character.
2 x. 15. 4 ; VS. 19. 55; cf. AV. 18. 1. 5.
3 Cf. Roth, op. cit., p. 48.
4 TS. ii. 6. 10. 2; SB. i. 9. 1. 26.
5 Durga attributes the two explanations to 
the school of etymologists and to the school 
of legendarians respectively.
6 i. 89. 10; AV. 7. 6. 1; VS. 25. 23.
7 i. 143. 4.
8 iv. 38. 5.
9 i.e. He perishes on account of his un-
righteous conduct. Durga.
10 i.e. The heroes, or the treasures of the 
enemy are carried away.
downwards, pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose.\(^1\) Falcon is (so called because) it swoops in an admirable manner. And a glorious herd of cattle, i.e. a famous herd of cattle: glory and the herd, or wealth and the herd.

\(\text{Yā́dham}\) (herd is derived from (the root) \(yuv\) (to connect)): it is compact.

While kindling, the man of noble wisdom extols him,\(^2\) i.e. he praises him.

\(Mandī\) (praiseworthy) is derived from (the root) \(mand\), meaning to praise.

Worship the praiseworthy (Indra) with hymns and oblations.\(^3\)

Bring worship to the praiseworthy (Indra) in (the form of) panegyrics with offerings of food.

\(Gauḥ\) has been explained.\(^4\)

(Here ends the twenty-fourth section.)

Indeed, in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon.\(^5\)

In this place, indeed, the rays of the sun, together of their own accord, thought of the separated, i.e. disunited, removed, disconnected, or concealed (ray); there, in the house of the moon.\(^6\)

\(Gā́tu\) has been explained.\(^7\)

[Dawns made a move for man.\(^8\) This too is a Vedic quotation.]

\(Damsayah\) means works, (so called because) they finish them.

Thinking (to make) the works (fruitful) for the peasant, (you let) the waters (flow).\(^9\)

This too is a Vedic quotation.

He became prosperous, distress does not approach him.\(^10\)

He became prosperous, distress does not come near him. The words \(amhatih\), \(amhah\), and \(amhuh\) are derived from (the root) \(han\) (to injure) by metathesis, after making its penultimate the initial part \((han > ahn > anh = amh)\).

O Brhaspati, thou dost destroy the derider.\(^11\)

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\(^1\) According to Durga, \(jastam\) means 'bound', i.e. a falcon in this state cannot fly up, but comes down and kills its prey, being applauded by people. This explanation seems to be far-fetched and illogical, for a bound falcon cannot kill its prey.

\(^2\) x. 45. 1; VS. 12. 18.

\(^3\) i. 101. 1; SV. 1. 330.

\(^4\) See 2. 5.

\(^5\) i. 84. 15; AV. 20. 41. 3; SV. 1. 147; 2. 365.

\(^6\) Cf. Roth, op. cit., p. 49.

\(^7\) See 4. 21.

\(^8\) iv. 51. 1.


\(^10\) i. 94. 2.

\(^11\) i. 90. 5.
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O Bṛhaspati, when thou destroyest the derider.¹ Pāy means to deride. 

Viṣṇuṭe means heaven and earth, (so called) from their remaining apart from each other.

Alike, heaven and earth terminating at a distance.² Alike, of equal measure. Measure is (so called) from being measured. Dūram has been explained.³ Antah (end) is derived from (the root) at (to go).

The word rdhak⁴ is a term (used to denote) the idea of separation.⁵ It is also used in the sense of prosperity.

Being prosperous, thou hast sacrificed; being prosperous, thou hast toiled.⁶

In a state of prosperity, thou hast sacrificed; in a state of prosperity, thou hast exerted thyself.

The words asyāḥ and asya have the acute accent when referring to a primary, and grave when referring to a secondary, object. The more emphatic meaning has the acute accent, the less, the grave.

For the obtaining of this, be near us, O goat-teamed one, gracious and bounteous.⁷ [Be glorious, O goat-teamed one.]

For the obtaining of this, be near us.

Gracious, without being angry. Raurivān (bounteous) is a reduplicated form of (the root) rā (to give). The seer addresses Pūsan as goat-teamed. Goat-teamed, goats are his coursers. Now the grave accent:

Let her husband, who has a long life, live for hundred autumns.⁸

May her husband, who has a long life, live for hundred autumns. Autumn is (so called because) the herbs become ripe during this period, or the rivers are in flood.

The word asya (his) is explained by the word usyāḥ (her).

(Here ends the twenty-fifth section.)

Lightning is the middlemost brother of this sacrificer who is noble and benevolent. His third brother is butter-backed. Here I saw the lord of the universe with seven sons.⁹

Lightning is the middlemost brother of this sacrificer, i.e. who is worthy of being invoked; who is noble, i.e. who is to be honoured; who is benevolent, benefactor. Bhrātā (brother) is derived from (the root) bhr, meaning to take: he takes a share (of patrimony), or he is to be brought

¹ i.e. One who does not sacrifice and the object of whose life is self-enjoyment.
² iii. 54. 7. Cf. Roth, op. cit., p. 50.
³ See 3. 19.
⁴ Cf. Roth, loc. cit.
⁵ Durga quotes RV. iv. 40. 5 to illustrate the meaning of separation.
⁶ VS. 8. 20.
⁷ i. 138. 4.
⁸ x. 85. 39; AV. 14. 2. 2.
up. His third brother\(^1\) is butter-backed, i.e. this Agni. There I saw the lord of the universe, i.e. the protector of everything, or supporter of everything, or with seven sons; i.e. with the seventh son,\(^2\) or whose sons have gone everywhere.\(^3\) Seven is an extended number. There are seven rays of the sun, they say.

(Here ends the twenty-sixth section.)

Seven yoke the one-wheeled car. One horse having seven names draws it. Three-navelled is the wheel, imperishable and irresistible, on which all these worlds rest.\(^4\)

Seven yoke the one-wheeled car, i.e. the car which moves on a single wheel. Cakram (wheel) is derived from (the root) cak (to repel), or car (to move), or kram (to go). One horse having seven names draws it, i.e. the sun: seven rays draw up the juices for him, or the seven seers praise him. The other word nāma (name) is derived from the same (root, nam) also; (so called) from being drawn up. The second hemistich chiefly describes the year: the three-navelled wheel, i.e. the year with its three seasons, summer, rainy season, and winter. Year is (so called because) people live together by them. Summer, juices are swallowed during this period. Rainy season, during this time it rains. Winter, full of snow. Again, kīmam\(^5\) (snow) is derived from (the root) han (to injure), or from hi (to hasten). Imperishable, having the characteristic of non-decay. Irresistible, not dependent on anything else. The seer praises the year, on which all created beings rest together, with all measures.

When the five-spoked wheel began to roll.\(^6\)

This is with reference to the five seasons. There is the Brähmaṇa passage: There are five seasons in the year,\(^7\) taking the winter and the dewy season together:

Six are said to have been inserted.\(^8\)

This is with reference to the six seasons, which are inserted in the navel as spokes. Again, sat (six) is derived from (the root) saḥ (to bear).

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\(^1\) In a stanza addressed to Vāyu, the order of the three gods is as follows: (1) Vāyu, (2) Aditya, (3) Agni; hence Agni is the third. Durgā.

\(^2\) Durgā attributes to the legendarians the saying: that the sun verily is the seventh son. He also quotes a Brähmaṇa passage which says that the sun is the seventh and Indra is the eighth.

\(^3\) This refers to the sun, i.e. whose rays go everywhere. Durgā.

\(^4\) i. 164. 2.

\(^5\) Cf. Durgā’s explanation, quoted by Roth, op. cit., p. 51.

\(^6\) i. 164. 13; AV. 9. 9. 11.

\(^7\) Cf. AB. i. 1; SB. i. 3. 5. 1; i. 7. 2. 8.

\(^8\) i. 164. 12; AV. 9. 9. 12.
That twelve-spoked one does never decay.¹

One wheel and twelve fellies.²

These are with reference to months. A month is (so called) from measuring.³ Felly, it is well secured.

In it are placed together three hundred spokes, as it were,⁴ and sixty moving one after another.²

There is the Brāhmaṇa passage: Verily, there are three hundred and sixty days and nights in a year.⁵ This is taking the day and the night together (i.e. as one).

There stood seven hundred and twenty.⁶

There is the Brāhmaṇa passage: Verily, there are seven hundred and twenty days and nights in a year.⁷ This is taking the day and the night separately (i.e. as two).

(Here ends the twenty-seventh section).

CHAPTER V

He found the cloud in the course of the rivers.⁸

Sasnim means a cloud, (so called because) it is washed.⁹

O men! invoke the best carrier of invocations, the hymn, who is the messenger.¹⁰

O men, invoke the messenger, i.e. the hymn, who is the best carrier of invocations. Narā means men: they repeatedly move (Nṛtyanti) in actions.¹¹ Dūtah (messenger) is derived from (the root) jū (to be quick), or from dru (to run), or from the causal of vṛ (to keep back).

[Thou art the messenger of gods and mortals.¹² This too is a Vedic quotation.]

Vāvasānah is a participle (formed) from (the root) vus (to desire), or from vās (to roar).

¹ i. 164, 11; AV. 9. 9. 13.
² i. 164, 48; AV. 10. 8. 4.
³ i.e. The year is measured, as it were, by months. Durga.
⁴ According to Durga, the second na in the passage has the sense of aggregation.
⁵ Cf. GB. i. 5. 5; AB. ii. 17; ŠB. i. 3. 5. 9; xii. 3. 2. 3.
⁶ i. 164. 11; AV. 9. 9. 13.
⁷ AB. ii. 17; ŠB. xii. 3. 2. 4; cf. GB. i. 5.
⁸ x. 139. 6.
⁹ Cf. Roth, op. cit., p. 52. Surrounded on all sides by water-vapours, or flowing on all sides. The course, i.e. the atmosphere. Durga.
¹⁰ viii. 26. 16. 4.
¹¹ Nṛtyanti gatrāṇi punah prakṣipanti. Durga.
¹² x. 4. 2.
Desiring the seven shining sisters.\(^1\) This, too, is a Vedic quotation.

Vāryam (boon) is derived from (the root) \(vṛ\) (to choose). Or else (it is so called because) it is the best.

We choose that boon, the best protection.\(^2\)

We choose that boon, which is the best (protection), i.e. it is to be protected, or you are its protectors, or it belongs to you.

The word \(\text{andḥas}\) is a synonym of food,\(^3\) (so called because) it is to be sought.

With drinking vessels pour down the exhilarating food.\(^4\)

Pour down the exhilarating food\(^5\) with drinking vessels. \(\text{Amatram}\) means a vessel, (so called because) the householders eat from it. The householders (are so called because) they are innumerable.\(^6\) A drinking vessel (is so called because) people drink from it. Darkness is called \(\text{andḥas}\) also, because no attention can be fixed in it or because nothing is visible. People also use the expression \(\text{andḥam tamas}\), i.e. ‘blinding darkness’. This other (meaning of) \(\text{andḥas}\) (blind) is derived from the same root also.

He who has eyes sees, but the blind man cannot know.\(^7\) This, too, is a Vedic quotation.

\(\text{Here ends the first section.}\)

Attached to each other, having many streams, rich in water.\(^8\)

Devoted to each other, or without abandoning each other, having many streams and rich in water.\(^9\)

\(\text{Vanuṣyati}\) means to slay, its grammatical form is not known.

May we slay those who seek to injure us.\(^10\)

This too is a Vedic quotation.

May we, in battle, conquer the perverse, and him who seeks to injure the long-spread (sacrifice).\(^11\)

May we, in battle, conquer the perverse, i.e. the pernicious, the sinful person, who desires to spoil our long-spread sacrifice. \(\text{Pāpah}\) (sinful person) is (so called because) he drinks what is not to be drunk, or having

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\(^1\) x. 5. 5.
\(^2\) vi. 25. 13.
\(^3\) Evam \text{atra} \text{dāna-sambandhād andḥaḥ sūbdo 'nārthā upopādyate. Dura.}
\(^4\) ii. 14. 1. \(^5\) i.e. Soma. Dura.
\(^6\) According to Durga, the word \(a-	ext{mā}\) denotes something which cannot be measured, i.e. countles s. Householders are therefore called \(a-	ext{mā}\) for the same reason.

\(^7\) i. 164. 16; AV. 9. 9. 15.
\(^8\) vi. 70. 2; cf. Roth, \(p\). \text{cit.}, p. 52.
\(^9\) i.e. Heaven and earth, who cause much rain to fall, or who support the manifold creation, and who are rich in clarified butter. Durga.

\(^10\) i. 132. 1; viii. 40. 7.
\(^11\) i.e. A person addicted to the gratification of sensual pleasures. Durga.
committed sin, he falls lower and lower;¹ or the word may be (formed) from the intensive of the root pat (to fall).

_Taruṣyati_ has the same meaning also.

Accompanied by Indra, may we slay Vṛtra.²

This too is a Vedic quotation.

_Bhandanā_ (applause) is derived from (the root) _bhand_,³ meaning to praise.

The widely-loved bard praises him with many names.⁴

This too is a Vedic quotation.

He utters forth praises which are rich in offspring.⁵

This also is (a Vedic quotation).

Go quickly, O wanton, with some one other than me.⁶

Go at once, O wanton, with some person different from me. Speaking in this manner, thou hurtest me as it were. _Āhanā_⁷ (a wanton) is (so called from) her lascivious speech. _Āhanāḥ_ (i.e. the vocative) is derived from the same.

_Nadāḥ_⁸ means a seer; it is derived from (the root) _nad_, meaning to praise.

The love of the self-controlled seer has come to me.⁹

The love of the self-controlled seer, i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words a seer's daughter wailed.¹⁰

(Here ends the second section.)

Soma, whose (greatness) neither heaven, nor earth, nor waters, nor atmosphere, nor mountains (fathomed), has flowed.¹¹

According to some, _aṅkṣāḥ_ is formed from (the root) _aś_ (to go).

When the cowherd dwells with kine in a watery place, soma flows from the milked cows.¹²

The fox stalked the approaching lion.¹³

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¹ He falls very low in hell. Durga.
² vii. 48. 2; KS. 23. 11.
³ Cf. Roth, _op. cit._, p. 53.
⁴ iii. 3. 4; Durga paraphrases _kavi_ (bard) by _krānta-dārtāna_ (of comprehensive vision).
⁵ ix. 86. 41.
⁶ x. 10. 8; AV. 18. 1. 9. This is a part of a dialogue between Yama and Yamī; cf. Roth, _loc. cit._
⁷ Durga quotes a Brāhmaṇa passage in support of the meaning attributed by him to the word _āhanāḥ._
⁸ Cf. Roth, _loc. cit._
⁹ i. 179. 4; cf. Brh. D. i. 53.
¹⁰ Durga identifies the seer's daughter with Lopāmudrā, wife of Agastya. Being love-sick, she addressed this strophe to her celibate husband. The story is related at greater length in Brh. D. iv. 57-60; Professor Macdonell's edition, vol. ii, pp. 140-2; cf. Sieg, _op. cit._, pp. 120-6; Roth, _loc. cit._
¹¹ x. 89. 6.
¹² ix. 107. 9; SV. 2. 348.
¹³ x. 28. 4. The quotation is irrelevant, and is omitted by Durga.
Some think that (the word *aksāḥ*) means to dwell in the former, and to flow in the latter quotation. When the cowherd dwells with kine in a watery place, then soma flows from the milked kine. ‘In all quotations (the word *aksāḥ*) means to dwell,’ says Śākapūṇi.

The word *svātram* is a synonym of quick: it is of swift motion.

He, the winged one, Agni, who has all created beings as his property, made quickly whatever moves, the immovable and the movable.\(^3\)

And he, the winged one, Agni, who has all created beings as his property, made in a moment all that moves, the stationary and the non-stationary.\(^4\)

*Utih* (protection) is derived from (the root) *av* to protect). To thee (we turn round) for protection, as to a chariot.\(^5\)

This too is a Vedic quotation.

We shall explain *hāsamāne* later.\(^6\)

Vamraka has approached Indra with a soma draught.\(^7\)

\(^1\) Cf. Roth, *op. cit.*, p. 54.
\(^2\) x. 88. 4.
\(^3\) Durga takes it to mean that Agni consumes all the movable and immovable things at the time of final dissolution.
\(^4\) viii. 68. 1 ; SV. 1. 354 ; 2. 1121.
\(^5\) See 9. 89.
\(^7\) x. 79. 3 ; cf. Roth, *op. cit.*, p. 55.
\(^8\) i. 17. 5.
\(^9\) viii. 2. 6. Durga explains *prāṣāḥ* as panegyrics addressed to thee, and *vāḥ* as greedy persons; cf. Roth, *loc. cit.*
\(^10\) MSS. of the longer recension place the quotation between ‘roots also’ and ‘he tears up’, in i. 9.
\(^11\) i. 61. 7 ; AV. 20. 35. 7.
is derived from the same root also: he tears up the roots, or he tears up all the good roots.

Indra (slew) the ravening boar.\(^1\)

This too is a Vedic quotation. The Aṅgirases are called varāhās also:

The Lord of prayer, with the powerful Aṅgirases.\(^2\)

Moreover, these groups of atmospheric gods\(^3\) are called varāhavāḥ also:

Seeing the groups of atmospheric gods, of golden chariot-wheels, of iron tusks, running.\(^4\)

Svasarāṇī\(^5\) means days: they move of their own accord. Or else, svār means the sun, he causes them to move.

As rays to the days.\(^6\) This too is a Vedic quotation.

Śaryāḥ means fingers: [they create works]. Śaryāḥ means arrows: they are made of Saccārānum sara (śara). Śara (arrow) is derived from (the root) śṛ (to rend).

As with arrows one (pierces), supporting (a bow) with two arms.\(^7\)

This too is a Vedic quotation.

Arkaḥ means a god, (so called) because they worship him. Arkaḥ means a stanza, (so called) because it is by means of a stanza that they worship (gods). Arkam means food: it causes created beings to shine. Arkaḥ means a tree (Calotropis gigantea): it is compressed with bitterness.\(^8\)

(Here ends the fourth section.)

Chanters chant thy praises, singers sing the song. Brāhmaṇas raised thee up like a pole, O god of a hundred powers.\(^9\)

Chanters chant thy praises. Singers sing forth the song of thy praise. The Brāhmaṇas raised thee up like a pole, O god of a hundred powers! A pole (vaṃśa)\(^10\) is (so called because) it grows in a forest (vana-śaya), or is so called from being divided into different parts.

Pavy\(^10\) means the rim of a wheel, (so called) because it brushes away the earth.

Lo! with the rim of their chariots they rend the mountain with their might.\(^11\)

The Maruts destroyed him with the edge of their sword.\(^12\)

These two are Vedic quotations.

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\(^1\) viii. 66. 10.
\(^2\) x. 67. 7; A.V. 20. 91. 7.
\(^3\) From the plural number of the word group, Durga concludes that this refers to the Maruts.
\(^4\) i. 88. 5; cf. Roth, op. cit., p. 56.
\(^5\) Cf. Roth, loc. cit.
\(^6\) i. 3. 8.
\(^7\) ix. 110. 5; SV. 2. 857.
\(^8\) It is bitter through and through. Durga.
\(^9\) i. 10. 1; SV. i. 342; 2. 694.
\(^10\) Cf. Roth, op. cit., p. 57.
\(^11\) v. 52. 9.
\(^12\) Cf. Durga’s remarks quoted by Roth, loc. cit.
Vakṣus (breast) has been explained.¹
Dhanvan means atmosphere: waters flow from it.
It shines brightly from across the atmosphere.²
This too is a Vedic quotation.
Sinam means food: it binds created beings together.³
With which you bring food to friends.⁴
This too is a Vedic quotation.
Iḍhā is explained by the word amuthā.⁵
Sacā means ‘together’.
Being together with the Vasus.⁶
i.e. Being with the Vasus.
Cid is an enclitic particle; it has already been explained.⁷ Further, if accented, it is a synonym of animal in the following passage: Thou art animal, thou art mind.⁸
All the enjoyments are stored in thee, or thou stimulast knowledge.
The letter ṣ is a preposition; it has already been explained.⁹ Further, it is used in the sense of ‘on’.
Waters in the cloud.¹⁰
Waters in the cloud, i.e. waters on the cloud. [Waters in the cloud, i.e. waters resting on the cloud.]
Dyumnam is derived from (the root) dyut (to shine), and means glory or food.
Bestow upon us glory and treasure.¹¹
Bestow upon us glory and treasure.

(Here ends the fifth section.)

Pavitram is derived from (the root) pū (to purify). A stanza is called pavitra (pure):
The stanza with which the gods always purify themselves.¹²
This too is a Vedic quotation. Rays are called pavitram:
Purified by rays [pressed by men with stones].¹³

¹ See 4. 16.
² x. 187. 2; AV. vi. 84. 8.
³ Community of meals was a characteristic feature of the Aryan household in ancient times, and even now implies kinship, or community of caste in India. In Hindu Law relationship with a deceased person is determined by one’s right to offer the funeral cakes of food; cf. Durga, quoted by Roth, op. cit., p. 58.
⁴ iii. 62. 1.
⁵ See 3. 16.
⁶ Frag. of ii. 31. 1.
⁷ See 1. 4.
⁸ VS. 4. 19; 12. 53.
⁹ See 1. 4.
¹⁰ Frag. of v. 48. 1.
¹¹ vii. 26. 3.
¹³ Frag. of VS. 7. 1; read together with what follows within square brackets, it is ix. 86. 34.
This too is a Vedic quotation. Water is called pavitram. Having a hundred waters (i.e. streams), rejoicing with food.¹

i.e. Having much water. Fire is called pavitram. Air is called pavitram. Soma is called pavitram. The sun is called pavitram. Indra is called pavitram.

Agni is pure, may he purify me. Vāyu, Soma, the Sun, Indra, are pure, may they purify me.²

This too is a Vedic quotation.

Todah is derived from (the root) tud (to push).

(Here ends the sixth section.)

I, the liberal giver, call upon thee, O Agni, in many ways. I am indeed the master (of thy panegyrics). As in the cavity of some great well.³

I, who am a liberal giver, invoke thee alone. Arīk means an unfriendly person; it is derived from (the root) ṛ (to injure). The master is called arīk also, from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, ‘as in the cavity of some great well’; i.e. as in the opening of some great chasm.⁴

Having a good gait, i.e. one whose manner of walking is good.

Sacrificed to from all sides, the butter-backed having a good gait.⁵

This too is a Vedic quotation.

Śipiviṣṭa and Viṣṇu are two synonyms of Viṣṇu.⁶ ‘The former has a contemptuous meaning’, says Aupamanyava.

(Here ends the seventh section.)

What was blameable in thee, O Viṣṇu! that thou didst declare, ‘I am Śipiviṣṭa’. Do not hide this shape from us, for, in battle, thou wert of a different form.⁷

O Viṣṇu, what is there obscure about thyself, i.e. not worthy of being known, that thou sayest to us,⁸ ‘I am denuded like a phallus’, i.e. whose

¹ vii. 47. 3.
² The quotation is untraced.
³ i. 150. 1; SV. i. 97.
⁴ Durga amplifies Yāska’s explanation as follows: I invoke thee alone because I am master, i.e. competent to praise thee well, and am capable of offering many oblations. Another reason for invoking Agni alone is his inexhaustible power of consumption, which is compared with that of some deep well or great chasm. Sarāṇa is derived from ēr (to injure) and means ‘an opening’. The uterus is also called toda.
⁵ v. 37. 1.
⁶ Muir attributes the sentence to Aupamanyava. There is no evidence, however, to support this view. Durga does not put it in the mouth of Aupamanyava; cf. Sanskrit Texts, vol. iv, p. 505.
⁷ vii. 100. 6.
⁸ Muir reads the negative particle na instead of naḥ, ‘to us’. This is evidently a
rays are not displayed? 1 Or else, it may be that (the word is used as) a synonym of praise: O Viṣṇu, what is this well-known (shape) of thine, i.e. worthy of being fully known, that thou sayest to us, 'I am enveloped with rays (ṣipī-viṣṭa)'; i.e. whose rays are displayed? Rays are here called ṣipayaḥ, 3 i.e. he is enveloped by them. Do not hide this shape from us. The word varpas is a synonym of form, (so called) because it covers things. For in the battle, i.e. in the combat, thou wert of a different form; 4 i.e. whose rays are gathered together. The following stanza explains it much more.

(Here ends the eighth section.)

I, a master of hymns, and knowing the sacred customs, to-day praise that name of thine, Śipiviṣṭa. I, who am weak, glorify thee, who art mighty, and dwellest beyond this world. 5

I, a master of hymns, to-day will sing forth that name of thine, Śipiviṣṭa. I am master, i.e. lord, of hymns. Or else it is thou who art a master, I, who am weak, praise thee who art mighty. The word tavaśa is a synonym of mighty: he is risen high. Who dwellest beyond, i.e. very far from this world.

Glowing with heat, i.e. one whose glow has reached us.
May we two together serve the god of glowing heat. 6
Let us both attend upon the god, whose glow 7 has reached us.
Agile, i.e. one whose speed is great.
The agile has shortened the life of the demon. 8
He caused the life of the demon to be shortened.

(Here ends the ninth section.)

From two sticks, men with fingers have produced fire by the motion of their hands; a fire, glorious, seen at a distance, lord of the house and active. 9

mistake, for Roth's edition, which Muir seems to have used, has the right reading maḥ. This reading is also supported by the evidence of the MSS. of both recensions and Durga. Cf. Sanskrit Texts, vol. iv, p. 88.

1 i.e. The rising sun at daybreak, when its rays are not displayed. Durga.
2 Śipiviṣṭa is a name of Viṣṇu; this is also shown by the following passage: TS. ii. 5. 5.
2: Viṣṇave Śipivistāya. It means 'a bald person', and according to TS. ii. 2. 12. 5, 'a diseased person whose private parts are exposed'; cf. Muir, op. cit., vol. iv, pp. 88, 504–6.
3 Śipi means 'animal' also, cf. TS. ii. 5. 5.
2: yajño vai viṣṇuḥ paśavah Śipiḥ.
4 Cf. Roth, op. cit., p. 59.
5 vii. 100. 5.
6 vi. 55. 1.
7 Whose glow, or whose anger, has reached us. Durga.
8 iii. 49. 2.
9 vii. 1. 1; SV. 1. 72; 2. 723.
Didhitayah mean fingers: they are employed in (the performance of) actions. Fire-sticks are (so called because) fire rests in them, or because fire is produced from them by attrition. By the motion of their hands, by the circular movement of their hands. They produced fire, glorious, visible at a distance, the lord of the house, and swift.

(Here ends the tenth section.)

At one single draught Indra drank thirty lakes full of soma.

At one draught alone Indra drank them together, i.e. along with one another; this is the meaning. (Lakes) full of soma, i.e. dear to his heart, or full to the brim, or consecrated to Indra. Or else Indra is a lover of soma, or he drinks till his desire, his appetite, is completely satisfied. With reference to this, the interpretation of the ritualists is the following: There are thirty libation-vessels consecrated to one deity at the meridional pressing of the soma-juice. These (libation-vessels) they drink at a single draught. They are here called lakes. 'There are thirty days and nights in the second, and thirty in the first half of a month,' say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight. There is also a Vedic quotation:

The imperishable one whom the imperishable drink.

They fill him again in the first fortnight. There is also a Vedic quotation:

As the gods cause the moon to grow.

Adhriigu (lit. irresistible) means a stanza, (so called) from being at the head of a cow (i.e. = adhi-guḥ). Or else it is intended to refer to an injunction, for there is a repetition of words: Toil, O irresistible one, toil well, toil, O irresistible one. Fire also is called irresistible.

(The drops) flow for thee, O irresistible and mighty one. i.e. One whose motion is unrestrained and who is active. Indra is called irresistible also:

(I send) a gift to the irresistible Indra.

This too is a Vedic quotation.

1 Cf. Roth, op. cit., p. 60.
2 viii. 66. 4.
3 Xape ind. is used to denote complete satisfaction, see Pa. i. 4. 66; cf. Roth, loc. cit.
4 Durga remarks that the stanza is addressed to Indra; the explanation of the etymologists presupposes it to be addressed to Āditya, and it is therefore irrelevant. He meets this self-raised objection by citing a Brāh-

manā passage, 'That Āditya is verily Indra', and gets over the difficulty by identifying the one with the other,
5 VS. 5. 7; cf. AV. 7. 81. 6.
6 VS. 5. 7; cf. Roth, loc. cit.
7 AB. ii. 7.
8 iii. 21. 4.
9 i. 61. 1; AV. 20. 35. 1.
Āṅgūṣah means a hymn: it is to be chanted aloud.

With this hymn we possess Indra.

With this hymn we have Indra with us.

(Here ends the eleventh section.)

With infused energy, rushing to the attack, shaker, impetuous, great hero and foaming, soma surpasses all plants and trees. All the counter-measures did not deceive Indra.

One whose anger is roused, and who rushes to attack, [i.e. who is quick to attack, or who attacks while moving] i.e. soma, or Indra. Dhuniḥ (shaker) is derived from (the root) dhū (to shake). The word śimi is a synonym of action, or it may be derived from (the root) ēam (to exert oneself), or from sak (to be able). The foaming soma: that which remains as residue after soma is strained is called ryįsām, i.e. something which is thrown away, hence soma is called ryįśī, i.e. containing the residue. Further, this is used as an epithet of Indra also: ryįśī, the wielder of thunderbolt. That portion (i.e. the residue) and the grains belong to his (i.e. Indra's) steeds. Grains are (so called because) they are parched in a kiln, or dried on a board.

Let thy steeds devour grain and sniff at the residue.

This too is a Vedic quotation. (Babhdhām) is formed by reduplicating the first syllable and removing the penultimate of (the root) bhas, which means to devour. Soma surpasses all plants and trees. All the counter-measures do not deceive Indra; i.e. the counter-measures which they adopt against him are of no avail before Indra: they perish before they reach him, i.e. without reaching him at all. Some are of opinion that the stanza is primarily addressed to Indra, while the reference to soma is of secondary character. Others hold that it is primarily addressed to both.

Śmaśā, i.e. something which runs quickly, or runs in the body.

The ridge has held back the water.

The ridge has held back the water.

(Here ends the twelfth section.)

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1 i. 105. 19.
2 x. 89. 5; cf. Roth, op. cit., p. 62.
3 v. 40. 4; AV. 20. 12. 7.
4 This is the reason why Indra is called ryįśī, i.e. one whose steeds feed on the residue of soma (ryįśām).
5 Cp. Roth, op. cit., p. 68.
6 Durga refers to the sūtra Pa. vi. 4. 100.
7 Yāska does not attribute any definite meaning to the word. Durga translates it as 'a river' or 'a vein'. The word occurs in the RV. once only. It is probably connected with admaṇ and means 'an elevated edge', or 'bank'; cf. Roth, op. cit., p. 68.
8 x. 106. 1; SV. 1. 228.
Urvasī\(^1\) is (the name of) a naiad, (so called because) she pervades wide regions (\(uṛu + \sqrt{a}s\) ‘to pervade’), or she pervades by means of thighs\(^2\) (\(uṛu + \sqrt{a}s\) ‘to pervade’), or her desire is great (\(uṛu + \sqrt{v}u\)s ‘to desire’). \(Apsaras\) (a naiad) is one who moves on water. Or else the word \(apsas\) is a synonym of beauty; it is derived from the negative of (the root) \(p\)\(s\)ā (to devour); it is not to be devoured, but to be gazed at, or to be made pervasive.\(^3\) ‘It is for clear perception,’ says Śākapūṇi. In ‘ Whatever forbidden food’,\(^4\) (\(apsas\) signifies) something which is not to be eaten. In ‘ Pervading indeed’,\(^5\) (the word signifies) pervasive. (\(Apsaras\)) is (therefore) one who possesses that (\(apsas\)), i.e. a beautiful person: the beauty is either acquired by her or given to her.\(^6\) On seeing her, the seminal fluid of Mitra and Varuna fell down.\(^7\) It is to this that the following stanza refers.

\((\text{Here ends the thirteenth section.})\)

O Vasistha, thou art a son of Mitra and Varuṇa. O Brahman; thou wilt born from the mind of Urvaśī. (Thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere.\(^8\)

O Vasistha, thou art certainly the son of Mitra and Varuṇa. O Brahman, thou wilt born from the mind of Urvaśī. (Thou art) the drop that fell in divine fervour. Drop,\(^9\) it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere.\(^10\) \(Puskaram\) means atmosphere: it nourishes (\(p\)\(s\)ut\(i\)) created beings. Water is called \(puskaram\), because it is a means of worship (\(p\)\(uj\)a-karam), or to be worshipped (\(\sqrt{p\}\)\(uj\)). This other (meaning of) \(puskaram\) (lotus) is derived from the same root also: it is a means of decorating the body (\(vapus\)-karam). \(Pusyam\) (flower) is derived from (the root) \(p\)\(us\) (to blossom).

\(Vayunam\) is derived from (the root) \(v\) (to string): it signifies desire or intelligence.

\((\text{Here ends the fourteenth section.})\)

He here spread the unintelligible darkness; he made it intelligible with the sun.\(^11\)

\(^1\) Cf. Roth, \(\text{op. cit.}\), p. 63. 
\(^2\) i.e. In sexual intercourse. Durga. 
\(^3\) This is the second derivation of the word \(apsas\), i.e. it is derived from the root \(\dot{a}p\), ‘to pervade’. 
\(^4\) VS. 20. 17. The passage is cited by Yāska to support his first derivation of \(apsas\) from the negative of \(ps\)ā. 
\(^5\) VS. 14. 4. The passage is quoted by Yāska to support his second derivation of \(apsas\) from \(\dot{a}p\), i.e. to show that \(apsas\) means pervasive. 
\(^6\) Roth suspects the genuineness of the passage from ‘In whatever . . . given to her’. He was probably misled by the assumption that the passage contains Yāska’s remarks. He does not seem to realize that Yāska here cites two short quotations from the VS. in support of the two etymologies of \(apsas\) given by him. 
\(^7\) Cf. Brh. D. v. 155. 
\(^8\) vii. 33. 11. 
\(^9\) Cf. Durga quoted by Roth, \(\text{op. cit.}\), p. 64. 
\(^11\) vi. 21. 3.
He spread unknowable darkness; he made it knowable with the sun.

Vājapastyam means soma.

May we obtain the soma. This too is a Vedic quotation.  
Vājagandhyam (has the same meaning) with gandhyā as the second member of the compound.

May we eat the soma. This too is a Vedic quotation.

Gandhyam is derived from (the root) graha (to seize).

Like food which is to be seized, they desire to unite themselves with the straightforward.

This too is a Vedic quotation.

The verb gadh means to mix. Mixed on all sides, mixed all around.

This too is a Vedic quotation.

Kaauru-yāna means one whose car is made, whose wisdom is ripe, whose chariot is made. This too is a Vedic quotation.

Tvāru-yāna means one whose car is very quick.

Approach our sacrifice with the Maruts, thy friends of equal power, O Indra whose car is swift.

This too is a Vedic quotation.

Ahra-yāna means one whose car does not bring shame on him.

Make it presently, O (Agni) whose car does not bring shame.

This too is a Vedic quotation.

Hra-yāna means one whose car is moving constantly.

(We found) silver on him whose car moves constantly. This too is a Vedic quotation.

Who, steady in every action, belongs to all.

i. e. Pervading all hymns.

Vṛndē is derived from (the root) vṛnd, meaning to become soft.

(Here ends the fifteenth section.)

When thou uprootest forests, roaring at the head of wind, and the draught which makes them soft.

When thou causest the forests to fall with thy deadly weapon, or roaring at the head of the howling wind, and the draught, i. e. the sun who is the drying agent.

The hard became soft.

1 ix. 98. 12; SV. 2. 1030. Durga derives ajapastyam from ajā and śpat (to fall).
2 Cf. Roth, op. cit., pp. 64-5.
3 ix. 98. 12; SV. 2. 1030.
4 iv. 16. 11.
5 i. 126. 6.
7 Cf. Roth, ibid.
8 iv. 4. 14.
9 viii. 25. 23.
10 i. 101. 4.
11 i. 54. 5.
12 Fragment of ii. 24. 8.
This too is a Vedic quotation. The verbs *vīḍ and *vṛīḍ, meaning to be hard, are joined together with the former.

*Nīṣṣapī* means a libidinous person, i.e. devoid of virility. *Pavas* (virility) is derived from (the root) *sāp*, meaning to touch.

O, do not hand us over to others, as a libidinous person his wealth. Just as the libidinous man wastes his wealth on others, so do not ye hand us over to others.

*Tūryāśam* means water, (so called) because it flows quickly.

Like water on a mountain. This too is a Vedic quotation.

*Kṣumpam* means a mushroom, (so called because) it is easily shaken.

(Here ends the sixteenth section.)

When, with his foot, will he trample the infidel man like a mushroom? When indeed will Indra hear our prayers? When, with his foot, will he trample the unworshipping man like a mushroom? When indeed will he listen to our hymns? The word *vīḍa* is a synonym of quick: it is gone as soon as it is calculated.

*Nicumpuṇa* means soma, the exhilarating food, i.e. it exhilarates (when mixed) with water.

(Here ends the seventeenth section.)

These pressed soma juices accompanied by their consorts flow lovingly to be partaken. Soma spreads to waters.

These pressed soma juices accompanied by their consorts, i.e. waters, flow lovingly to be partaken, i.e. to be drunk. Soma goes to waters. Ocean is called *nicumpuṇa* also: it is filled with water. The last sacrificial ablution is called *nicumpuṇa* also: on this occasion, they recite in a low tone, or they put the sacrificial utensils down.

O last sacrificial ablution.

This too is a Vedic quotation. *Nicumpuṇa* occurs as *nicuṇkuṇa* also.

*Pudih* means a goer, (so called) because he goes.

(Here ends the eighteenth section.)

He who catches hold of thee, O morning guest coming with wealth, like a bird with a net, shall be rich in kine, gold, and horses; great is the life which Indra will bestow upon him.
He who catches hold of thee, O guest who goest at daybreak, coming with food, as a boy catches a bird in a net, becomes rich in kine, gold, and horses; great indeed is the life which Indra bestows upon him. A net is (so called) from being let loose on the ground, or from lying on the ground, or from being spread on the ground.

Pāduḥ 1 (foot) is derived from (the root) pad (to walk).

That bright foot of his manifests light, conceals water, and is never relinquished. 2

The sun manifests light and conceals water. The word busam is a synonym of water. It is derived from (the root) brū, meaning to sound, or from bhramis (to fall). Whatever water he causes to fall by raining, the same he draws back again by means of his rays.

(Here ends the nineteenth section.)

VRTKA 3 means the moon, (so called) because her light is disclosed, or because her light is not sufficient, or because her light is strong (compared with stars).

(Here ends the twentieth section.)

The red moon, maker of the month, indeed, saw (the stars) going along the route. Having observed she rises up like a carpenter with a bent back: be witness of this, O heaven and earth. 4

The red, i.e. bright. Maker of the month, i.e. the moon is the maker of months and fortnights. 5 The moon indeed saw the multitude of stars going along the heavenly route. And having observed every star with which she will come in conjunction, she rises up like a carpenter suffering from a bent back; be witness of this, O heaven and earth. The sun is called vrka also, because he dispels (darkness).

The constant one invoked you, O Aśvins, when you released her from the mouth of the wolf. 6

There is a legend that dawn was seized by the sun. She called upon the Aśvins, who released her. A dog is called vrka also, on account of biting.

The wolf, the killer of sheep, is indeed his warder. 7 i.e. Killer of young sheep. A young sheep is (so called because) it is not solar. In order to bring it into harmony with the solar calendar, an extra month of about thirty days is added every fourth year. 8

1 Cf. Roth, op. cit., p. 67.
2 x. 27. 24.
3 Cf. Roth, op. cit., p. 68.
4 i. 105. 18; cf. Brh. D. 2. 112.
5 The Indian calendar, according to which daily business is transacted, is lunar and
6 i. 117. 16.
7 viii. 66. 8; AV. 20. 97. 2; SV. 2. 1042.
covered with wool. Urña (wool) again, is derived from (the root) vr (to
cover), or from urnu (to cover oneself). A she-jackal is called vrkti also.

The father made Rjraśva, who made a gift of a hundred rams to the
she-wolf, blind.1

This too is a Vedic quotation.
Josavākam.2 is a synonym of unknown, i.e. what is to be made
known.3

(Here ends the twenty-first section.)

O Indra and Agni, promoters of sacrifice, the gods to whom fat
oblations are offered! you partake of (the food of that man) who praises
you when the soma-juices are pressed, but not of his who speaks what is
unknown (to him).4

O Indra and Agni, you partake of the food of that man who praises you
two when the soma juices are pressed. But the two gods, to whom fat
oblations are offered, do not partake of the food of that man who speaks
what is unknown to him, i.e. who is a mere reciter.5

Kṛttih.6 is derived from the root kṛt (to cut): it signifies fame or food.
Great like fame is thy protection, O Indra.7

O Indra, thy protection in the atmosphere is very great indeed, like
fame. This other (meaning of) kṛttih (garment)8 is derived from the same
root also: it is made of cotton threads. Or else it is used for the sake of
comparison.9

Clad in skin, trident in hand, and with bow outstretched.10

[Wander about wearing the skin garment, and come to us bearing the
trident.11]

This too is a Vedic quotation.
Śu-g hinī12 means a gambler: he destroys (hanti) himself (svam). One-
self is (so called because) it is dependent.

As a gambler picks up the die marked with four dots in play.13

1 i. 116. 16.
2 'Magniloquence, or challenging speech';
cf. Roth, op. cit., p. 68; 'agreeable
speech', Grassmann, Wörterbuch zum Ṛgveda,
p. 500.
3 i.e. On account of being not understood.
Durga.
4 vi. 59. 4.
5 i.e. One who recites stanzas on the bank of
some river and does not perform any practical
work. Durga. He quotes a Brāhmaṇa pas-
sage: Because among the gods Indra and
Agni have the major share, &c.
6 'Hide, skin', &c. Grassmann, op. cit.,
p. 347.
7 vii. 90. 6; SV. 2. 762.
8 According to Durga, the other meaning
of the word is 'a girl', so called because she is
wrapped in cotton clothes.
9 This is explained by Durga as giving the
third meaning of the word, i.e. 'a skin', from
the analogy of a cotton garment.
10 KS. 9. 7; cf. VS. 3. 61.
11 VS. 16. 51.
13 x. 43. 5; AV. 20. 17. 5.
As a gambler picks up the die marked with four dots in play. Kitava is an onomatopoetic word = kim + tava, i.e. what have you got? ¹ Or else it is a benedictory exclamation, 'good luck'.²

The word samam ³ is an unaccented pronoun and has the sense of comprehensive.

(Here ends the twenty-second section.)

Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat.⁴

Let the weapon of all our evil-minded, i.e. whose minds are sinful, and always vindictive enemies not smite us as a wave does a boat. Urmi (wave) is derived from (the root) urnu (to cover). A boat (nau) is (so called because) it is to be pulled through (√nī), or the word may be derived from (the root) nam (to bend). With reference to this, how can a noun be an enclitic?⁵ (It is a noun) for the reason that it is inflected.⁶

Lo! give us wealth on all occasions.⁷

In (the above quotation) the word occurs in the locative case. The verb bīsiti means to give.

Protecting from all attacks.⁸

In (the above quotation) it occurs in the ablatival case. The verb uruṣyati means to protect. It occurs in the nominative plural also:

Let all others be destroyed.⁹

(Here ends the twenty-third section.)

O Men, the consumer of waters, who is also the bountiful, fills you with oblation: the father, the observer of the deed.¹⁰

He causes the waters to be consumed with oblations. The words piparti and papuri mean either to fill, or to please. The father, who observes the deed, the action,¹¹ i.e. the sun.

¹ i.e. His friends the other gamblers ask him questions like the following: did you win? how much did you win? or, what have you got to stake? &c. Durga; cf. Roth, op. cit., p. 68.
² i.e. His friends wish him good luck, as he begins to play.
³ Cf. Grassmann, op. cit., p. 1478.
⁴ viii. 75. 9.
⁵ The particles alone are accentless; as nouns always have an accent, it cannot be a noun. This is the objection. Durga.
⁶ Yāśka's rejoinder to the objection is, that it is accentless is quite obvious, and that it is a noun is shown by the fact that it is inflected and three quotations illustrating its inflexion in the nominative, ablatival, and locative are cited. Towards the end of the twenty-second section Yāśka says that samam is a pronoun; he here uses the word nāma in the same sense. Cf. Professor Macdonell, Vedic Grammar for Students, p. 495.
⁷ viii. 21. 8.
⁸ v. 24. 3.
⁹ viii. 39. 1-10.
¹¹ Cf. Roth, op. cit., p. 69. According to Durga, the two words jāra and papuri are in contrast
The word *śamba*¹ is a synonym of thunderbolt; it is derived from (the root) *śam* (to kill), or from the causal of *ṣad* (to knock off).

The thunderbolt that is terrible; with that, O widely-invoked one.²

This too is a Vedic quotation.

*Kṛpayāḥ*³ = *kṛpāyāḥ*, i.e. having a stinking smell. The word *kṛpāyam* is (so called because) it is difficult to be purified, (even) when one tries to expiate a vile deed.

*Here ends the twenty-fourth section.*

The first invokers of gods went forth their several ways, their glorious deeds are hard to surpass. Many, who were not able to ascend the ship of sacrifice, remained in this very world, stinking.⁴

They went forth severally. *Prthak* (severally) is derived from (the root) *prathī* (to spread). First invokers of gods: i.e. who invoked the gods, and performed glorious and heroic exploits, which are hard to be surpassed by others, i.e. those who were not able to ascend the ship of sacrifice. Now those, who were not able to ascend the ship of sacrifice, remained here, i.e. in this very place, or in debt, or in this world. The word *িरम*⁵ is a synonym of arm, (so called because) it is very much moved (*saṁ √ɪr*).⁶

O son of strength, thou soon drawest all these pressed soma juices which thou supportest thyself.⁷

O son of strength, thou soon favourest all these places which thou supportest thyself.

*Aṁsātram,*⁸ a means of protection from calamity, i.e. a bow, or coat of mail. A coat of mail (*kavacam*) is (so called because) it is bent in a crooked manner (*ku+ancitam*), or it is slightly bent (*ka+ancitam*), or it is fitted on the body (*kāye+ancitam*).

*Here ends the twenty-fifth section.*

Refresh the horses, win fortune, here make a chariot that brings prosperity. Pour down, in the cavity, the drink for men, having wooden troughs, furnished with a stone wheel and pails and armour.⁹

Refresh the horses; win good fortune: let victory be your fortune; make a chariot that brings prosperity. Having wooden troughs: wooden, to each other, i.e. the sun first consumes the waters by means of evaporation, &c., and then gives them back through rain.

² x. 42. 7; AV. 20. 89. 7.
⁴ x. 44. 6; AV. 20. 94. 6.
⁵ Cf. Roth, *op. cit.*, pp. 69-70.
⁶ i.e. As compared with other limbs of the body. Durga.
⁷ x. 50. 6.
made of wood; trough (ā-lāvā) is (so called) from being invoked. Con-
veyance (āvaha) is (so called) from driving (ā-√vak).

Cavity (avata) is (so called because) it goes down very deep (avva-atitā).
A stone wheel, i.e. a pervading wheel, or a wheel that frightens away.
Having pails of armour: let your armours be the substitutes for pails.
Kośa (pail) is derived from (the root) kus (to draw out): it is drawn out.
This other (meaning of) kośa (treasure) is derived from the same root also: it is accumulation, a great collection. Pour down the drink for men, water for men. The seer compares a battle with the characteristic of

Palate is called kākudā: kokuvā signifies tongue, that (tongue) is placed under it. Tongue is (called) kokuvā because, being noisy (kokāyamāna), it utters sounds. [Or it may be derived from (the root) kokūy, meaning to make a sound.] Tongue (jihvā) is (so called because) it calls out again and again (johuvā). Tālu (palate) is derived from (the root) ār (to cross): it is the highest part (in the mouth), or from lat (meaning to be long) by metathesis like talum (surface); the word latā (creep) is (derived from the same root) without metathesis.

(Here ends the twenty-sixth section.)

O Varuṇa, thou art a benevolent god, into whose palate flow the seven rivers as into a hollow channel.²

Thou art a benevolent god, i.e. a bountiful god, into whose palate flow the seven rivers for their course as into a hollow channel. This too is a Vedic quotation.³

[Thou art a benevolent god, i.e. a bountiful god, or a munificent god, O Varuṇa, to thee belong the seven rivers. A river (sindhu) is (so called) from flowing (sru). Into thy palate flow the seven streams. Su-ūmī (channel), i.e. having beautiful waves. Just as a stream (flows) into a hollow channel.

According to Taitīki, bīriām means atmosphere, and is derived in the following manner: the former part from (the root) ve and the latter from (the root) ār: the birds or luminaries move in it. The following Vedic stanza illustrates this.]⁶

(Here ends the twenty-seventh section.)⁷

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2. viii. 69. 12; AV. 20. 92. 9.
3. This is the version of the MSS. of the shorter recension and Durga.
4. Cf. Grassmann, op. cit., p. 1567; he derived it from √er (to move).
6. The comment placed within square brackets is the version of the MSS. of the longer recension.
7. The section is quoted in toto by Patañjali, op. cit., i. 1. 1, vol. 1, p. 4.
For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men's earliest call, (may) Vāyu and Pūṣan (come) with their teams for our welfare.1

For them, the grass soft to tread is twisted. They come as protectors or benefactors of all. Bṛhitum means atmosphere: it is full of fear or light. Or else it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men (may) Vāyu and Pūṣan (come) with their teams for our welfare, i.e. protection. With his team, i.e. one whose steeds are yoked. 'Yoked' is (so called) from being restrained or yoked.

Accha2 is used in the sense of abhi. 'It means to obtain', says Śākapūṇi.

Puri, ēm, and sīm have been explained.3

Enam and enam are explained by the words asya and asyāh.4

Śrūṇi5 means a hook, (so called) from urging (ṝṝṝ). Aṅkuśa (hook) is derived from (the root) añc (to bend): it is bent.

From the vicinity of the hook, let him here come to ripe grain.6

This too is a Vedic quotation.

From the nearest place of the hook, let him come to the ripe herbs, let him come to the ripe herbs.

(Here ends the twenty-eighth section.)

CHAPTER VI

O Agni, O Sovereign lord of men, burning quickly with thy flames, thou art born, glowing with bright (days), from the waters, from within the flintstone, from the forest-trees, and from the herbs.7

O Agni, burning quickly with thy flames, thou (art born) with bright days. The words āṣu and āṣu are two synonyms of quick. Kṣani, the latter part (of āṣu-śu-kṣani), is derived from (the root) kṣan (to injure): it quickly injures, or procures (sanoti) with its flames.8 Śuk is derived from (the root) śuc (to shine). Or the nominative has been used for the ablative; this is shown by the context.9 The former part (of ā-śuukṣani),

1 vii. 39. 2; VS. 53. 44.
3 See 1. 7; cf. Professor Macdonell, op. cit., pp. 476, 486, 496.
4 See 4. 25.
6 x. 101. 3; VS. 12. 68.
7 ii. 1. 1; VS. 11. 27.
8 The division of the word, in the latter case, is the following: āṣu-śu-kṣani.
9 i.e. All the other words, like 'from the waters, from within the stone', &c., are in the ablative.
i.e. the letter ā, is a preposition; the latter is formed from the desiderative of the causative of (the root) sûc, i.e. desirous of kindling quickly. Suṣi (glowing) is derived from (the root) sûc, meaning to glow. This other (meaning of) suṣi (pure) is derived from the same root also: 'Sin is removed from him,' say the etymologists.

May Indra make us fearless from all quarters.

Āṣāḥ² means quarters, (so called) from being situated (ā-sad). Āṣāḥ means intermediate quarters, (so called) from pervading (√as).

Kāṣi means fist, (so called) from shining (pra-kāṣ). Fist (muṣṭih) is (so called) from releasing (√muṣ), or from stealing (√muṣ), or from stupefying (√mulh).³

These boundless regions, which thou hast seized, O Indra, are thy fist, O Lord of wealth.⁴

These two regions, i.e. heaven and earth, having a boundary, are (so called) from being bounded. Rodhas means a bank: it restrains the stream. Kūla (bank) is derived from (the root) ruṣ (to break) by metathesis; and loṣṭa (lumps) without metathesis.⁵ Boundless, very extensive. These which thou hast seized are thy great fist, O Lord of wealth!

O Indra, crush the handless, thundering (cloud).⁶

O Indra, having made him handless, crush the cloud that thunders all around.

(Here ends the first section.)

The cover easy to pierce, the enclosure of speech, being afraid, yielded before slaughter. He made the paths easy to tread for driving the cattle. The following speech well protected the widely-invoked one.⁷

Alāṭyra⁸ means easy to pierce, i.e. a cloud. Valu (cover) is derived from (the root) νη (to cover). Vṛṣṭa (enclosure) is (so called) because it moves in the atmosphere. Of go, i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle: he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e. waters on account of their flowing, or speeches on account

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¹ ii. 41. 12; AV. 20. 20. 7; 57. 10.
³ Fist is called stupefying, because one becomes perplexed as to what its contents are.
⁴ iii. 30. 5. 4; Roth, op. cit., p. 72.
⁵ Ruṣ > ruṣ > rūka > kāra by metathesis, and kāla by the interchange of r and l; ruṣ > roṣṭa > loṣṭa by interchange of r and l.
⁶ iii. 30. 8; VS. 18. 69.
⁷ iii. 30. 10.
⁸ 'Niggard', cf. Grassmann, op. cit., p. 121.
of being uttered. The rain-water is invoked by a large number of people. The verb dhām means to go.

(Here ends the second section.)

O Indra, tear up the Rakṣas with their root, shatter them in the middle, render them in the front. How far did you entice him? Throw the burning weapon upon the foe of prayer.

O Indra, tear up the Rakṣas with their root. Mūlam (root) is (so called) from releasing (√muc), or from stealing (√mus), or from stupefying (√muḥ).  

Rend them in the middle, shatter them in the front.

Agram (front) is (so called because) it comes nearest (ā-gatam). How far, i.e. up to what country.

Salatākam means one who is perplexed; it means 'one who is sinful', say the etymologists. Or it may be sararākam, i.e. moving everywhere, formed by reduplicating (the root) sr (to move). Tapuṣi (burning) is derived from (the root) tap (to heat). Heti (weapon) is derived from (the root) han (to kill).

(Indra) indeed (slew) even him who was lying and swelling (with waters), i.e. having auspicious waters, whose waters are auspicious.

Visruhah means streams, (so called) from flowing (vi√srv). The seven streams grew like branches. This too is a Vedic quotation.

Virudhaḥ means herbs, (so called) from growing (vi√ruh). Herbs are our means of salvation. This too is a Vedic quotation.

Nakṣad-dābhum means one who strikes down any man who approaches, or who strikes down by means of a weapon which can reach all.

Who strikes the approaching opponent, who is swift and who dwells on mountains. This too is a Vedic quotation.

A-skṛtyaḥ means one whose life is not short. The word kyulku is a synonym of short: it is mutilated.

He whose life is not short, who is undecaying, and who is brilliant.

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1 iii, 30. 17.  
2 Durga omits the sentence mūlam to (√muh).  
3 'Melting'; cf. Grassmann, op. cit., p. 1491.  
4 v. 32. 6.  
5 Yaska paraphrases kāt-paṭam by sukhapaṭasam; Durga by kapayam, i.e. a cloud whose water is sweet; Sāyana by sukha-karaṁ paṭa yasya; 'swelling', Grassmann, op. cit., p. 311; cf. Roth, op. cit., p. 72.

6 vi. 7. 6.  
7 x. 97. 3; VS. 12. 77.  
8 Durga explains it as na-kṣad-dābhūm, i.e. one who annihilates by his mere presence without killing; annihilating, Grassmann, op. cit., p. 157.  
9 vi. 22. 2; AV. 20. 36. 2.  
10 i.e. Having a long life. Durga. Grassmann, op. cit., p. 157, 'not scanty.'  
11 vi. 22. 3; AV. 20. 36. 3.
This too is a Vedic quotation. [Niśrmbhāḥ 1 means drawing with a firm step.]

(Here ends the third section.)

May those goats, who draw with a firm step, bring Puṣan, the refuge of men, in a chariot, may they (come) bearing the good.2

May those goats, who draw with a firm step, bring Puṣan, the refuge of men, i.e. the refuge of all the born beings3 in a chariot.

Br̥had-ukthah 4 means a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed.

We invoke him to whom sublime hymns are to be addressed.5

This too is a Vedic quotation.

Rdu-udara means soma: its inside (udara) is soft, or it is soft in the inside of men.

May I be together with my friend, the soma.6

This too is a Vedic quotation.

We shall explain the word rdupe later on.7

Pulukāma means a man of many desires. Man is indeed of many desires.8 This too is a Vedic quotation.

Asinvaṭī means eating insatiably.

Eating insatiably and devouring too much.9

This too is a Vedic quotation.

Kopanāḥ means creeping, i.e. worms.

O wise ones, as worms consume10 a tree.11

This too is a Vedic quotation.

Bhā-ṛjika12 means one whose light is well known.

With a banner of smoke, (kindled) with fuel, of well-known light.13

This too is a Vedic quotation.

Rujānāḥ14 means rivers: they break (rujanti) their banks.

He, whose enemy is Indra,15 crushed down the rivers.16

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1 Durga explains the word as ‘drawing quickly’; and Grassman as ‘stepping firmly’, op. cit., p. 735.
2 vi. 55. 6.
3 Durga explains janantar Janantar as ‘one whose glory has become manifest’, i.e. as a possessive compound, which is impossible from the accent.
4 Roth doubts the accuracy of Yāska’s etymology, which is supported both by M. W. and Grassmann, op. cit., p. 910.
5 viii. 32. 10.
6 viii. 48. 10.
7 See 6. 33.
8 i. 178. 5. Cf. Kālidāsa, Kumāra-sambhava, iv.
9 x. 79. 1.
10 Lit. steal.
11 v. 54. 6. Durga also takes vedhasaḥ as an epithet of worms, i.e. who penetrate into the inside of a tree and consume its sap.
12 Durga explains the word as ‘of straight or steady light’, and Grassmann, op. cit., p. 391, ‘of radiating light’.
13 x. 12. 2; AV. 18. 1. 30.
15 Durga takes indra-satruḥ as a tatpurusa compound, but from the accent it is clearly a possessive compound.
16 i. 32. 6; TB. 11. 5. 4. 4.
This too is a Vedic quotation.

†uruśa (power, or army) is derived from (the root) jū (to speed), or dru (to run), or du (to hurt).

The army dispatched (against us) will not be strong. The oblation has reached you every day with protection. The food has reached you from all sides with protection. Ghrānpa means day.

(Here ends the fourth section.)

Uparāpakaṇṭi means a woman who grinds grain on stones, or who throws grain down on stones. [Indra asked the seers, 'How does one live in famine?' One of them answered, 'Nine are the means of livelihood in famine, i.e. cart, pot-herbs, kine, net, restraining the flow of water, forest, ocean, mountain, and the king.' This stanza is explained by the mere reading of it.]

(Here ends the fifth section.)

I am a bard, my father is a physician, my mother a stone-grinder. Planning in various ways, desirous of wealth, we live, following (others) like cattle; flow, Soma, flow for Indra's sake.

I am a bard, i.e. a composer of hymns. My father is a physician. The word tataḥ is a synonym of offspring, it means father or son. Stone-grinder, i.e. she who prepares barley meal. ṇauṇā, derived from (the root) nam, means either mother or daughter. Planning in various ways, i.e. working in various ways. Desirous of wealth, lovers of wealth. We follow the world like kine. 'Flow, Soma, flow for Indra's sake,' this is the solicitation.

Seated, he slays the higher one, in his lap. In the bosom.

Prakalavid means a trader, i.e. one who knows the small, even the minutest parts of a thing.

Bad friends, measuring like a trader.

This too is a Vedic quotation.

1 Cf. Roth, op. cit., p. 74; Grassmann, op. cit., 498. According to Durga, jū means to injure.
2 i. 129. 8.
3 vii. 69. 4; cf. Roth, loc. cit.
5 The passage within square brackets is omitted by MSS. of the shorter version and Durga, and is evidently irrelevant. Cp. Brh. D., loc. cit.
6 ix. 112. 3. Cf. Roth, loc. cit.
7 x. 27. 13. Indra lets the higher one, i.e. the one in the form of rain-water, flow in the atmosphere. Durga.
8 Cf. Roth, op. cit., p. 75; 'reckoning the smallest part', Grassmann, op. cit., p. 864.
9 vii. 18. 15.
Abhyardhayajvā means one who offers sacrifices having made them into separate parts.

Pāṣā, who sacrifices in separate parts, pours down. This too is a Vedic quotation.

Ikṣe means thou rulest.

Thou rulest, O King, over the treasures of both (the worlds) indeed. This too is a Vedic quotation.

[Kṣoṇusya means of abode.] O Aśvins, ye gave a spacious abode to Kanva. This too is a Vedic quotation.

(Here ends the sixth section.)

We are thy kinsmen. i.e. We in the nominative. Come to us, O Aśvins of equal power. i.e. To us, in the accusative.

With us who are equally strong, O Bull. i.e. With us, in the instrumental case.

Extend this to us, O Lord of wealth, and wielder of the thunderbolt. i.e. To us, in the dative case.

May he secretly separate the enemy even when far from us. i.e. From us, in the ablative.

Our desire spreads like the submarine fire. i.e. Our, in the genitive case.

Bestow treasures on us, O Vasus. i.e. On us, in the locative case.

Pāthas means atmosphere: it is explained by the word pathā. Like a flying falcon, he sweeps down the atmosphere.

This too is a Vedic quotation.

Water is also called pāthas, from drinking ( √pā, 'to drink'). He observes the water of these rivers. This too is a Vedic quotation.

Food is also called pāthas, from swallowing ( √pā, to swallow). O wise one, carry up the food of the gods.

1 'Most munificent', Durga; 'distributing'.
Grassmann, op. cit., p. 88.
2 vi. 50. 5.
3 vi. 19. 10.
4 The passage within the square brackets is omitted by MSS. of the shorter recension only, and not by Durga.
5 i. 117. 8.
6 VS. 4. 22.
7 i. 118. 11.
8 i. 155. 7.
9 iii. 36. 10.
10 vi. 47. 13.
11 iv. 30. 19; TB. ii. 5. 4.
12 VS. 8. 18.
13 All these quotations, i.e. seven in all, have been cited to show that the word asme is used in all the seven cases.
14 'Region, heavenly path, abode', Grassmann, op. cit., p. 805; cf. Roth, op. cit., p. 76.
15 ix. 68. 5.
16 vii. 34. 10.
17 x. 70. 10.
This too is a Vedic quotation.

Savīmanī¹ means at the stimulation. We (go) at the stimulation of the divine Savitṛ.² This too is a Vedic quotation.

Stapratheś means broad all round. O Agni, thou art broad all round.³ This, too, is a Vedic quotation.

Vidathāni means knowledge. Urging forth knowledge.⁴ This too is a Vedic quotation.

(Here ends the seventh section.)

Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and the yet to be born, with vigour; we did not think of every share.⁵

Absolutely dependent they approach the sun. Or else it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun. Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born. Let us think of that portion with vigour, with strength.

Ojas (vigour) is derived from (the root) oj (to be strong) or from ulj (to subdue).

Āṣṭh⁶ (a mixture of milk and soma) is (so called) from being mixed (āāśṛ, to mix) or from being slightly cooked (āāśrā, to cook). Now the other meaning of āṣṭh (benediction) is derived from the root ā-sās (to pray for).

For Indra, kine (yield) mixture.⁷ This too is a Vedic quotation. And also: That true benediction of mine to the gods.⁸

When the mortal has brought thy share, thou that swallowest most hast consumed the herbs.⁹

When the mortal has obtained thy share for thee, thou that swallowest most hast consumed the herbs. Jigarti means to consume, or to invoke, or to seize.

(We are) ignorant, (thou art) wise, we do not perceive thy greatness, thou indeed knowest, O Agni.¹⁰

We are confused, but thou art not confused; we do not know, but thou, O Agni, surely knowest thy greatness.

¹ Cf. Roth, op. cit., p. 76; Grassmann, op. cit., p. 1493.
² vi. 71. 2.
³ v. 13. 4; SV. 2. 757.
⁴ iii. 27. 7; SV. 827.
⁵ viii. 99. 3; AV. 20. 58. 1; SV. 1. 267; 2. 669; VS. 33. 41.
⁷ viii. 69. 6; AV. 20. 22. 6.
⁸ TS. iii. 2. 7. 2.
⁹ i. 163. 7; x. 72; VS. 20. 18.
¹⁰ Although very tired, the horse swallows grass. This is his greatness, for others in a similar state cannot even move. Durga.
¹¹ x. 4. 4.
Śāsamānah means praising. (He) who praising verily offers your oblations with sacrifices. This too is a Vedic quotation.

The god with favour turned towards the gods. The god whose favour is directed towards the gods. [Kṛp is derived from the root kṛp (to pity), or from klṣ (to manage).]

(Here ends the eighth section.)

For I have heard that you are more liberal than a son-in-law, nay even more than a brother-in-law. Now with this oblation of soma, O Indra and Agni, I will compose a new hymn for you.

I have heard that you are more liberal indeed than a would-be son-in-law; i.e. one whose son-in-lawship is not quite complete. It is well known that the people in the south apply the term vijāmātā to the husband of a purchased maiden. By this is meant a bridegroom, whose relationship is not quite complete as it were. Jāmātā (son-in-law) is (so called because) he is the progenitor of jā, which means offspring. Nay even more than a brother-in-law, i.e. more liberal than a brother-in-law. They, who are well versed in primary causes, remark that a brother-in-law is (so called because) he comes very near on account of his relationship. Or else he is (so called because) he sows parched grain from a winnowing basket. Lājāh (parched grain) is derived from (the root) lāj (to parch). Syam, a winnowing basket, is derived from the root so (to finish). Śārpam means a sieve for winnowing grain, it is derived from (the root) śṛ (to fall off). Now, O Indra and Agni, I shall compose a new] altogether new hymn for you, along with this oblation of Soma.

We shall explain omāsah later on.

(Here ends the ninth section.)

O Lord of prayer, make the soma-presser glorious like Kakṣivat, the son of Uṣij.

O Lord of prayer, make the man who presses soma, i.e. who prepares soma, resplendent like Kakṣivat, the son of Uṣij.

Kakṣivān, who possesses secluded apartments. Ausīja, son of Uṣij. Uṣij is derived from (the root) vaś, meaning to desire. Or else the armpit

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1 i. 151. 7.
2 i. 127. 1; AV. 20. 67. 3; VS. 15. 47; SV. 1. 465; 2. 1163.
3 i. 109. 2.
4 Cf. Roth, p. cit., p. 79.
5 I.e. One who lacks the qualities of a worthy son-in-law, but who pleases the girl's father by making many costly presents. Durga.
6 A brother-in-law, i.e. brother of the wife, is very liberal in his gifts, because he is very desirous of pleasing his sister.
7 It is a part of the marriage ceremony. The brother-in-law takes grain from a winnowing basket and throws it on the head of the bride and bridegroom.
8 See 12. 40.
of a man may have been intended: make me, i.e. him (who has fine shoulders), O Lord of prayer, resplendent, me who press, prepare the soma.

(Here ends the tenth section.)

O Indra and Soma, let the wicked man, the vaunter of his evildeeds, be heated like a pot on the fire, being tormented by you. Bear unyielding enmity to the foe of prayer, the eater of raw meat, the malignant man of fierce eyes.¹

O Indra and Soma, (torment) the vaunter of evil deeds. Agha (evil deed) is derived from (the root) han with the preposition a shortened, i.e. it kills. Tapus is derived from (the root) tap (to heat). Pot (caru) is (so called because) it is a heap of clay (mrc-caya), or it may be derived from (the root) car (to walk), from it waters go up. (Bear enmity) to the foe of prayer, [i.e. one who hates a Brähmana, and who eats raw meat], to the eater of raw meat, [and to the man whose eyes are fierce], and to the man of dreadful eyes. ’Raw meat is (so called because) it is procured by carving,’ say the etymologists. Bear enmity. Unyielding, not ceasing;² or else which may not be reconciled even by those who are free from malevolence. Malignant,³ i.e. a vagabond who goes about (saying) ‘What now’, or ‘What is this, what is this?’ for the sake of back-biting. Piśunah (back-biter) is derived from (the root) piś (to adorn): he adorns (his yarns) in various ways.

(Here ends the eleventh section.)

Make thy powerful throng extensive like a net, go like a king accompanied by his minister, on an elephant. Hastening after the net with speed, thou shootest: transfix the fiends with darts that burn most fiercely.⁴

Make thy powerful throng. Powerful throng (qājāh)⁵ is (so called) from being maintained (v-pāl). Prasitiḥ is (so called) from being fastened (pra/sī): ‘noose or net’. Go like a king who is accompanied by his minister, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue well-nourished with food,⁷ or (riding) a fearless

¹ vii. 104. 2; AV. 8. 4. 2; cf. Roth, op. cit., p. 78.
⁴ iv. 4. 1; VS. 18. 9.
⁵ ‘Strength or power’, Durga; cf. Roth, op. cit., pp. 78-9.
⁶ Lit., who acts like a disease for his enemies.
⁷ i.e. His body-guard. Durga.
elephant. Hastening after the net with speed: the word trṣvā is a synonym of quick; it is derived from (the root) ṭṛ (to pass over), or from ṭvṛ (to hurry). Thou shootest, transfix the fiends with darts that burn, or enflame, or crush down most fiercely.

The disease of evil name, which attacks thy womb.  
Amāvā 2 is explained by abhyamanā, i.e. disease. ‘Of evil name’ signifies a worm (germ of disease) whose name is sinful. A worm (kṛmyāh) is (so called because) it grows fat (√mīd) on raw flesh (krāvyo), or it may be derived from (the root) kram, meaning to creep, or from krām (to crawl).

Transcending all the evil deeds.  
Transcending all the crooked and wicked ways. Āpvā, 4 (something) transfixed with which (a man) is separated (from life or happiness), i.e. disease or fear.

Away, O disease.  
This too is a Vedic quotation.  
Amātīḥ 6 means ‘made at home’, or one’s own intellect.

Whose intellect is of a high order, whose lustre shone [at stimulation].  
This too is a Vedic quotation.

The word śruṣṭī is a synonym of quick: it pervades quickly.  
(Here ends the twelfth section.)

O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nāsätyas, who are longing for it, in this sacrifice.

O Agni, offer oblations quickly to them who long for, i.e. desire, (their portions) in this sacrifice, i.e. Bhaga and Nāsätyas, i.e. Aśvins. ‘They are ever true and never false,’ says Aūrṇavābha. ‘They are promoters of truth,’ says Āgrāyāna. Or else they are (so called because) they are nose-born.  

Purandhi 10 means very wise. With reference to this, who is very wise? Some think it to be an epithet of Bhaga, who is placed prior to it (in the stanza); according to others, it refers to Indra: he is of manifold

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1 x. 162. 2; AV. 20. 96. 12.  
2 Cf. Roth, op. cit., p. 80; Grassmann, op. cit., p. 93.  
3 AV. 12. 2. 23. The word duritāna does not occur in the RV. So Yāska was obliged to seek his illustration from AV.  
4 Cf. Grassmann, op. cit., p. 80.  
5 Frag. of x. 103. 12; AV. 3. 2. 5; VS. 7. 44; see 9. 33; cf. SV. 2. 121.  
7 AV. 7. 14. 2; SV. 1. 464. The word occurs twice in RV. i. 64. 9: 73. 2; but Yāska quotes neither of them.  
9 Cf. 12. 1.  
activities, and the most dreadful shatterer of cities. Others take it to mean Varuṇa, i.e. who is praised with regard to his intelligence.

This supernatural power of the most wise one. This too is a Vedic quotation.

The word rūṣat is a synonym of colour; it is derived from (the root) ruc, meaning to shine.

The brilliant strength of the kindled one has been seen. This too is a Vedic quotation.

(Here ends the thirteenth section.)

There is indeed kinship, O gods destroyers of malignant persons, and there is friendship among you.

O gods destroyers of those who seek to injure others, of you there is indeed kinship, and there is friendship among you. Apyam (friendship) is derived from (the root) dp (to obtain).

Sudatrah means bountiful giver. May Tvāstā the bountiful giver distribute wealth among us. This too is a Vedic quotation.

Suvidatrah means benevolent. O Agni, come towards us with benevolent gods. This too is a Vedic quotation. Anuṣak is the name of a series of succession, it clings one to the other.

They spread the grass successively. This too is a Vedic quotation.

Turnvih means overpowering.

He, the overpowering, the great, the dustless, (shines) in the atmosphere. This too is a Vedic quotation.

Girvanāḥ means a god: they win him over with hymns.

The agreeable; the sublime hymn to the god. This too is a Vedic quotation.

(Here ends the fourteenth section.)

1 According to Durga, dhī is a synonym of work, hence purandhī means one of manifold activities.
2 vi. 85, 6.
4 v. 1. 2; SV. 2. 1097.
5 vii. 27. 10.
6 Cf. Roth, op. cit., p. 80; 'who eat violently', Grassmann, op. cit., p. 1167.
7 'Liberal, lending out', Grassmann, op. cit., p. 1534.
8 vii. 34. 22; VS. 2. 21; 8. 14.
9 'Of good knowledge', Grassmann, op. cit., p. 1552.
10 x. 15. 9; AV. 18. 3. 48.
11 'In succession', Grassmann, op. cit., p. 178.
12 viii. 45. 1; SV. 1. 133: 2. 688; VS. 7. 32.
14 i. 56. 3. Durga takes areṇu pauruṣya as one compound, but they are two different words, as is indicated by the accent.
15 viii. 69. 7; SV. 2. 781.
The wind-tossed gods, who seated in a well-tossed region, created all these beings together.¹

In a well-stirred region, the group of atmospheric gods who are stirred by breath,² i.e. wind, and who, while satisfying the earth with fluids, created living beings. The principal clause ‘they sacrificed’ has been passed over.

Straight is that spear of thine, O Indra.³

(The spear) which is hurled towards the enemy or which has reached the enemy.⁴

By his skill, he won everything on which the stake was laid.⁵

By his skill, he won all that on which the stake was laid.

Like a procreating bull, (Agni) has been generated with sacrifices.⁶

(Here ends the fifteenth section.)

Enjoying they have stood forth to you, all of you have become the chiefs, O Rbhus.⁷

Enjoying⁸ they have stood⁹ forth to you. All of you have become the chiefs by going in front, [or by swallowing first of all], or by accomplishing first of all. Or else, the word agriyā is agram itself with meaningless case-termination.

O Indra, none eat these prescribed oblations, bestow upon us cooked food and soma.¹⁰

O Indra, eat these prescribed oblations and bestow food. The word canas¹¹ is a synonym of food. Pacati is used as a noun.

Accept it cooked from the fatty portion.¹²

This too is a Vedic quotation. Or else it may be in the dual number. It is well known when it is in the singular.

Just as: The cooked oblation of rice, O Agni!¹³

Śurudhāḥ¹⁴ means waters: they restrain heat well. They are indeed the first waters of the sacred rite.¹⁵

¹ x. 82. 4 : VS. 17. 23.
² 'A-sūrta, non-bright, dusky', Grassmann, op. cit., p. 157; Roth, loc. cit.
³ i. 169. 8.
⁴ In battle, on account of heated imagination, enemies exclaim, ‘Oh it is hurled towards me, it is hurled towards me’. Durga.
⁵ v. 44. 8 : see 1. 15.
⁶ vi. 12. 4.
⁷ iv. 84. 3.
⁸ 'Being attended upon by the gods.' Durga.
⁹ Durga paraphrases pra asthuḥ by prasthi-tīni, i.e. prescribed. It is quite wrong, for asthuḥ is root ao. 3rd pl. of sthā.
¹⁰ x. 116. 8.
¹¹ 'Pleasure, satisfaction, grace', Grassmann, op. cit., p. 485.
¹² Cf. VS. 21. 60.
¹³ iii. 23. 2.
¹⁴ 'Hero, strength, invigorating draughts', Grassmann, op. cit., p. 1407.
¹⁵ iv. 23. 8 ; cf. 10. 41.
Aminah means immeasurable, great, or invulnerable. Immeasurable with forces. This too is a Vedic quotation. Jajjhatih means waters (so called because) they produce a sound. The Maruts like the waters. This too is a Vedic quotation. A-pratiskutah means unopposable, or unrestrainable. For us— who are unrestrainable. This too is a Vedic quotation.

Sasudanah means eminent. Eminent he has surpassed even his own intellect. This too is a Vedic quotation.

(Here ends the sixteenth section.)

Srprah (supple) is (so called) from slipping (√ṣṛṣ). This other (meaning of) srprah is derived from the same root also, i.e. clarified butter, or oil.

(We invoke) the supple-armed for our protection. This too is a Vedic quotation. Karasnu means two arms: they are the promoters of actions (√kṛ √ṣnā).

Su-sipram is explained by the same also. O thou having very supple limbs, in the food rich in kine. This too is a Vedic quotation.

Śipre means the two jaws or the two nostrils. Hanu (jaw) is derived from (the root) han (to kill). Nāsikā (nose) is derived from (the root) √nas (to join).

Open the jaws and pour forth the milk beverage. This too is a Vedic quotation.

Dhenā (milk beverage) is derived from (the root) dḥā (to put). Rausū (delightful) is (so called) from giving delight (√rām).

He the delightful one perceived with his variegated light. This too is a Vedic quotation.

Dvi-barhdh means one who is great in two, i.e. the atmospheric and the celestial regions.

1 From √am (to go): 'impetuous', MW.; 'mighty', &c., Grassmann, op. cit., p. 98.
2 Frag. of vi. 19.1; VS. 7.39.
3 v. 52.6.
4 'Irresistible', Grassmann, op. cit., p. 79.
5 i. 7.6; AV. 20.17.12.
6 'Presumptuous, self-confident, splendid, victorious', Grassmann, op. cit., p. 1377.
7 i. 33.13.
8 'Spreading, extending, oily', &c., Grassmann, op. cit., p. 1577.
9 viii. 82.10; SV. 1.217.

10 Lit., bathers (pra-smātārau).
11 'Having beautiful lips', Grassmann, op. cit., p. 1554.
12 viii. 21.8.
14 i. 101.10.
15 'Milch cow, mare', &c., Grassmann, op. cit., p. 695.
17 ii. 4.5.
18 Having 'twofold strength or greatness', &c., Grassmann, op. cit., p. 652.
And the doubly great, immeasurable with his strength.\(^1\)

This too is a Vedic quotation.

\textit{Akraḥ}\(^2\) (fort) is (so called) from being attacked. Like a fort, the supporter of enemies in battle.\(^3\) This too is a Vedic quotation.

\textit{Uraṇaḥ} means making abundant.

From days of yore, thou art employed as a messenger, making (the small) abundant.\(^4\) This too is a Vedic quotation.

\textit{Stiṇyaḥ}\(^5\) means waters, (so called) from being collected together.

The sprinkler of rivers and the rainer of waters.\(^6\) This too is a Vedic quotation.

\textit{Stipāḥ}\(^7\) means guardian of waters, or one who guards them who approach him (for protection).

May he be our guardian, aye the protector of our bodies.\(^8\) This too is a Vedic quotation.

\textit{Jabāru}\(^9\) means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice).

The sun was placed on high in the beginning of creation.\(^10\) This too is a Vedic quotation.

\textit{Jrātham}\(^11\) means a hymn; it is derived from (the root) \(\text{yr}\) (to invoke).

Addressing the hymn, sacrifice to the wise one for wealth.\(^12\) This too is a Vedic quotation.

The word \textit{kulīṣa}\(^13\) is a synonym of thunderbolt; it is the shatterer of banks.

Like the branches (of a tree) cut down by the thunderbolt, the cloud rests being in close contact with the earth.\(^14\)

A branch of a tree, (so called because) it is attached to it. This other (meaning of) \textit{skandaḥ},\(^15\) i.e. shoulder, is derived from the same root also: it is attached to the body. The cloud lies on earth, being in close contact with it.

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\(^1\) vi. 19. 1; VS. 7. 39.
\(^2\) 'Standard of an army, banner', Grassmann, \textit{op. cit.}, p. 5.
\(^3\) iv. 7. 8.
\(^4\) 'Snow-field, glacier', Grassmann, \textit{op. cit.}, p. 1890.
\(^5\) vi. 44. 21.
\(^6\) 'Protector of the household', Grassmann, \textit{loc. cit.}; 'well', Durga.
\(^7\) x. 69. 4.
\(^8\) 'Making old, demon', MW.; 'an epithet of Agni as a consuming agent', Grassmann, \textit{op. cit.}, p. 481.
\(^9\) vii. 9. 6.
\(^11\) vi. 69. 4.
Tuñjah\textsuperscript{1} (gift) is derived from (the root) \textit{tu}j, meaning to give.

(\textit{Here ends the seventeenth section.})

I do not lack excellent praise of Indra, the wielder of the thunderbolt, in these subsequent hymns which are addressed to him at every gift.\textsuperscript{2}

I find there is no end to the praise of Indra, the wielder of the thunderbolt, in these subsequent hymns which are addressed to him at every gift.

\textit{Barhanā}\textsuperscript{3} means strongly.

The far-famed demon was strongly made.\textsuperscript{4} This too is a Vedic quotation.

(\textit{Here ends the eighteenth section.})

Illustrious indeed becomes that man who presses the soma-juice for him during day and during night. The mighty Indra, lord of wealth, strips him bare, who amasses wealth, who is fond of decorating his body, and who is a companion of selfish men.\textsuperscript{5}

The word \textit{ghramṣa} is a synonym of day, (so called because) juices are evaporated during this period. \textit{Uḍhas}\textsuperscript{6} means the udder of a cow, (so called) because it is more raised than the other parts, or because it is fastened near the abdomen. From the analogy of giving fatty fluids,\textsuperscript{7} night is called \textit{uḍhas} also. The man who presses soma for him during the day and even during the night becomes indeed illustrious.

He strips him bare, i.e. the mighty lord of wealth strips him bare—the man who amasses wealth, who is averse to the spread of righteousness; who is fond of ornaments, who does not sacrifice, who is a fop, who decorates his body \textit{gaudiṣy}; who is selfish, who is the friend of selfish men.\textsuperscript{8}

He cleft the strongholds of him who lay in the bowels of earth, Indra shattered the lofty draught.\textsuperscript{9}

Indra cleft the strongholds of him who lay in the holes of earth\textsuperscript{10} and shattered the lofty cloud.

(\textit{Here ends the nineteenth section.})

\textsuperscript{1} Shock, assault’, MW.; ‘start, run, pressing or pushing forward’, Grassmann, \textit{op. cit.}, p. 540.

\textsuperscript{2} i. 7. 7; AV. 20. 70. 30.

\textsuperscript{3} ‘Great growth, or slaughter’, Durga; ‘strength, might’, &c., Grassmann, \textit{op. cit.}, p. 900; ‘tearing, pulling’, MW.

\textsuperscript{4} i. 54. 3.

\textsuperscript{5} v. 34. 3.

\textsuperscript{6} \textit{Yāska} derives \textit{uḍhas} from \textit{ud}√\textit{hau} or from \textit{upa√nah}; cf. Lat. \textit{über}, Gk. \textit{öbes}, AS. \textit{üb}, Irish \textit{uth}, Ger. \textit{euter}.

\textsuperscript{7} i.e. Dew, Durga.


\textsuperscript{9} i. 33. 12.

\textsuperscript{10} Durga explains \textit{uḍha} as cloud, i.e. who rests having closed the outlets (\textit{biṣa}) of water, which causes the food (\textit{uḍ}) to grow.
Hastening forth for this Vṛtra, O lord who can hold much, hurl the thunderbolt on him. Desiring channels, for the waters to flow, rend him across like the joint of a cow.¹

Hastening forth, O Lord, hurl the thunderbolt quickly on this Vṛtra. Kiyedhā² means one holds so much (= kiyad-dhā), or one who surrounds many attackers. Desiring channels for the waters to flow, rend the joints of the clouds like those of a cow.

Bṛ̣mī (whirlwind)³ is derived from (the root) bhram (to move).

Causing enlightenment, thou art the whirlwind of men.⁴ This too is a Vedic quotation.

Vispītāḥ⁵ means great expanse.

Conducting us across this great expanse,⁶ This too is a Vedic quotation.

(Here ends the twentieth section.)

Let that fluid of ours be wonderful, a cover for many and a self for others. May the brilliant Tvaṣṭā, who loves us, release it for our prosperity and wealth.⁷

May Tvaṣṭā, who loves, i.e. longs for us, release that quickly-flowing, great and self-amassed water⁸ for the prosperity of our wealth.

Rāspīnāḥ means noisy; it is derived from (the root) ṛap (to chatter), or rus (to make a sound).

Of the life of the noisy.⁹ This too is a Vedic quotation.

Ṛṇ劫i means to decorate.

[Thou decoratest thy strength at day-breaks.]¹⁰ This too is a Vedic quotation.

The word ṭju is derived from the same also.

(Let) Varuṇa (lead us) with right guidance.¹¹ This too is a Vedic quotation.

¹ i. 61. 12; AV. 20. 35. 12.
² Durga construes kiyedhā with Vṛtra, i.e. the cloud who holds unmixed quantities of water. He overlooks the fact that Vṛtra is in the dative, while kiyedhā is in the nominative case. Grassmann (op. cit., p. 326) explains it as 'distributing much'.
³ i.e. Thou bringest men into the wheel of transmigration.
⁴ i. 31. 16.
⁵ Something which spreads far and wide on every side, i.e. the wheel of transmigration, Durga. 'Danger, affliction', Grassmann, op. cit., p. 1810.
⁶ vii. 60. 7.
⁷ i. 142. 2; AV. 5. 27. 10.
⁸ Durga explains turpa as water, i.e. rainwater, and Grassmann as 'fluid, seminal fluid', op. cit., p. 542. Durga explains nābhāṇa = na+a+bhāna, i.e. brilliant.
⁹ Frag. of i. 22. 4.
¹¹ Durga remarks that Yaska does not cite any Vedic passage to illustrate ṛṇjati, for it is explained by bhrjīka. However, some MSS. give RV. iv. 8. 1.
¹² i. 90. 1; SV. 1. 218.
Pratadvasu means they two who have obtained wealth.

O Indra, urge the two bay steeds that have obtained wealth towards us. This too is a Vedic quotation.

(Here ends the twenty-first section.)

Send our sacrifice for the worship of the gods, send our prayer for the obtainment of wealth; release the udder at the performance of the sacred rites, let waters be obedient to our call.

Send forth our sacrifice for worshipping the gods, send forth our prayer for the obtainment of wealth. At the performance of sacred rites, at the performance of sacrifice or the yoking of sacrificial car. A car (is so called because) it is covered with the excrement of the animal, or because it moves slowly, or because it produces a creaking sound when it moves. Let waters be obedient to our call full of comfort. Let waters be full of comfort for us.

O Indra, offering much that is good.

O Indra, giving much that has to be won.

Hating the impious, king of both, Indra offers to tribes and men.

He scatters the impious, and always hates them who do not press the soma-juice. He distributes wealth among the soma-pressers. King of both, i.e. king of celestial and terrestrial wealth. The two words coskūyumāna and coskūyate are reduplicated forms.

Sumat means of one's own accord. That on which my heart is set has approached me of its own accord.

Let that on which my heart is set approach me of its own accord, i.e. by (means of) the sacrifice. This stanza is used in the horse-sacrifice.

Diviṣṭijā means sacred rites which lead to heaven. Abundance of wealth consisting of hundred horses in the sacred rites of Kurūṅga.

Silāru (abundant) is (so called because) it becomes great having been collected in all measures. Anu (minute) means something which is not abundant. It is the preposition anu (used as a noun) with its suffix dropped like samprati. Kurūṅga was the name of a king, (so called) because he attacked (the tribe of) the Kurus, or because he attacked the dynasties (of his enemies). Kuru is derived from (the root) kṛt (to cut).
The word krūra (cruel) belongs to the same root also. Kula (family) is derived from (the root) kuṣ (to knead), it is kneaded.

Dātṛḥ (messenger) has been explained.₁

Jīvatāḥ means to animate.

Clouds animate the earth, fires the sky.² This too is a Vedic quotation.

(Here ends the twenty-second section.)

Amatṛḥ means 'without measure', 'great', or 'one who is invulnerable'.

Great without measure, mighty in a fortified place.³ This too is a Vedic quotation.

The wielder of thunderbolts is praised as identical with the hymn.⁴

The wielder of thunderbolts is praised as equal to the hymn.

Amavṝtrātim ⁵ means one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked.

Praise well the giver of wealth, whose gifts are not vulgar.⁶ This too is a Vedic quotation.

Amavṝna ⁷ means one who is not dependent on others.

Increase the independent, mighty, sweet-tongued, and praiseworthy lord of prayer with hymns.⁸

Increase the lord of prayer, who is independent, who does not depend on others, the mighty, the sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy, with hymns, i.e. stanzas of praise, which are the means of worship.

Asāmi ⁹ is the opposite of sāmi (incomplete). Sāmi is derived from the root so (to kill).

Liberal givers, bear this complete strength.¹⁰

O ye whose gifts are delightful, bear this strength which is complete.

(Here ends the twenty-third section.)

Let me not make thee angry like a wild beast at the time of soma-pressing by straining the soma, or by my always beseeching hymns; for who has not besought the Lord?

₁ See 5. 1. ² i. 164. 51. ³ Cf. Grassmann, op. cit., p. 52. ⁴ i. 190. 1. ⁵ 'Whose gifts injure not', Grassmann, op. cit., p. 53. ⁶ viii. 4; AV. 20. 58. 2. ⁷ 'Not half, quite complete', Grassmann, op. cit., p. 154. ⁸ i. 39. 10.
May we, always beseeching with our hymns, songs, praises, and the straining of the soma,\(^1\) not make thee angry like a wild beast at the time when soma is pressed; for who has not besought the Lord? \(\text{Galā}^2\) means vessels, (so called) because the extracted juice is stored in them.

Let the soma-draughts flow into thee, aye! and the extracted juices of vessels.\(^3\) These two words are inflected in various cases. Here it (\(\text{galā}\)) means the juices which have been extracted in the vessels.

*(Here ends the twenty-fourth section.)*

We do not think ourselves guilty, or poor, or devoid of lustre.\(^4\)

We do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity, and activity, said the seer.

\(\text{Bukura}^5\) means one who gives light, or who inspires awe, or who runs effulgent.

*(Here ends the twenty-fifth section.)*

O Aśvins, working wonders; sowing the grain with the plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the Ārya.\(^6\)

[O Aśvins, sowing grain, as it were, with a plough.] \(\text{Vṛka}\) means a plough, (so called) from cutting. \(\text{Lāṅgula}\) (plough) is derived from the root \(\text{lag}\) (to cling), or it is (so called) because it has a tail. \(\text{Lāṅgula}\) (tail) is derived from (the root) \(\text{lag}\) (to cling), or from \(\text{lāṅg}\) (to wave), or from \(\text{lamb}\) (to hang down). Milking food for man. O fair ones!\(^7\) Blasting the impious foe with lightning or with (a flood of) water. Ārya means the son of the lord.

\(\text{Bekanāṭāk}\) are, indeed, the usurers, (so called) because they make (their principal sum) double, or because they advance on (security) of double (value), or because they demand double (price).

Indra overcomes all the usurers who behold the daylight and the dishonest merchants.\(^8\)

Indra subdues all usurers who behold the daylight, who behold the sun,\(^9\)

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1 viii. 1. 20; SV. 1. 307.  
3 i. 15. 1; vii. 92. 22; SV. 1. 197. 2; 1010; VS. 8. 42.  
4 viii. 61. 11.  
6 i. 117. 21.  
7 Durga explains *dasrau* as ‘enslavers of enemies’, or ‘the promoters of works like agriculture, &c., by means of rain’. The passage consisting of the etymological explanations, from *Vṛka*... up to (hang down), is omitted by Durga.  
8 viii. 66. 10.
whose vision is limited to the present only, who do not see the (future) days by their action. Merchants are traders.

(Here ends the twenty-sixth section.)

O Ādityas, run to us the living ones before the slaughter; where are you, the hearers of our call? ¹

O Ādityas, run ² to us while we are still alive, i.e. before we are slain; where are you, the hearers of our invocations? It is known to be the composition of the fish caught in a net. The fish ³ are (so called because) they float in water, or they revel in eating each other. Net is (so called) because it moves in water, or it is set in water, or it lies in water.

Anhūraḥ means distressed. The word anhūraḥuḥ is derived from the same root also.

Taking away from the distressed. ⁴ This too is a Vedic quotation.

The wise established seven boundaries, transgressing even one of them a man falls into distress. ⁵

The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime. ⁶

Bata is a particle, it is (used) to denote distress and compassion.

(Here ends the twenty-seventh section.)

Alas! thou art a weakling, O Yama, we have not found any heart or spirit in thee. Another, indeed, will embrace thee, resting on thy breast like a woodbine on a tree. ⁷

A weakling, i.e. devoid of all strength. O Yama, thou art a weakling, i.e. of little strength. I do not know ⁸ thy heart, thy mind. Another woman, indeed, will embrace thee, joined with thy breast like a woodbine with a tree. Libujā (woodbine) means a creeper: it clings (√t̐), distributing (vi-bhaj-antī). Vrutati (creeper) is (so called) from selecting (√ṣy), or from entwining (√s̐i), or from spreading (√t̐n).

¹ viii. 67. 5.
² Yāska paraphrases abhi-āhetana by abhi-dhāvata. The former is imp. of √dā with abhi.
³ Matsyāḥ (fish) is derived from √syand (to float) and madhu (water).
⁴ i. 105. 17.
⁵ x. 5. 6; AV. 5. 1. 6.
⁶ The sentence is quoted by Sāyaṇa in his commentary on x. 5. 6. In Max Müller's second edition of the RV. with Sāyaṇa, the word bhraṇahātyām is omitted, consequently the number of boundaries is six instead of seven.
⁷ x. 10. 13; AV. 18. 1. 15.
⁸ Yāska paraphrases avidāma by viśānāmi. The former is the 1st per. plur. aor. of √vid; the latter 1st per. sing. pres. of √jāt.
Vāṭāpyaṇum means water: wind (vāṭā) causes it to swell (vṛā pyai).

Purifying the water, the delight of all.\(^1\) This too is a Vedic quotation.

As a trembling young bird has been placed on a tree.\(^2\)

As a trembling, or anxiously longing, young bird, i.e. the young offspring of a bird. Śākalya has analysed vāyaḥ into vā and yah: then the finite verb would have had the acute accent, and the sense have been incomplete.

The word rāthuvrajati\(^3\) means one desirous of something accomplished, or one who desires a chariot.

This god desires a chariot.\(^4\) This too is a Vedic quotation.

(Here ends the twenty-eighth section.)

Fatten the perennial cow like food.\(^5\) i.e. which never runs dry.\(^6\)

Ādhuvārah\(^7\) (agitator) is so called from agitating.

Thou art the perfection of intellects and agitator of priests.\(^8\) This too is a Vedic quotation.

Anavabravah\(^9\) means one whose speech is irreproachable.

Like Indra, thou bringest victory, and thy speech is irreproachable.\(^10\) This too is a Vedic quotation.

(Here ends the twenty-ninth section.)

Go to the hill, O barren, one-eyed, hideous, ever-screaming (famine). We frighten thee away with those heroes (lit. beings) of the cloud.\(^11\)

O barren, one-eyed, hideous (famine). ‘One-eyed (is so called because) his sight is crooked,’ says Aupamanyava. Or it may be derived from the root kaṇṭ, meaning to be small.

The verb kaṇṭ is used to denote the smallness of sound, as ‘it sounds inaudible’. A (person) is called kaṇṭa on account of the smallness of his size, and kāṇṭa on account of his short vision, i.e. one-eyed. ‘Hideous, i.e. whose manner of walking is crooked,’ says Aupamanyava. Or the word (vi-kāṭa) may be derived from (the root) kuṭ (to be crooked) by metathesis: he is very crooked. Ever-screaming, always screeching, go to the hills. With the heroes of the cloud. Śirimbitha\(^12\) means a cloud: it is

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\(^1\) ix. 35. 5.
\(^2\) x. 29. 1; AV. 20. 76. 1.
\(^3\) ‘One who drives in a chariot’, Grassmann, op. cit., p. 1139; ‘one who desires speed (raṁkhaṇaṁ)’, Durga.
\(^4\) ix. 3. 5; SV. 2. 609.
\(^5\) vi. 63. 8.
\(^6\) Cf. Grassmann, op. cit., p. 152.
\(^7\) ‘Shaker, exciter, mixture, combination’, Grassmann, op. cit., p. 177.
\(^8\) x. 26. 4.
\(^9\) Cf. Grassmann, op. cit., p. 53.
\(^10\) x. 84. 5; AV. 4. 31. 5.
\(^11\) x. 155. 1; cf. Bṛh. D. viii. 60.
\(^12\) ‘Appellation of a man’, Grassmann, op. cit., p. 1835.
shattered in the atmosphere. *Bithum* means atmosphere. *Bithum* is explained by *bīrītu*.1 We frighten thee away with its heroes, i. e. waters. Or else, *śirimbīṣṭha* is (a name of the seer) Bhāradvāga, who endowed with black ears, destroyed evil fortune (with this stanza). We frighten thee away with his heroes, i. e. actions. The verb *cālay* means to frighten.

*Parāśvarah*2 means a seer, born from the old and exhausted Vasīṣṭha.

The seer Vasīṣṭha (surrounded by) a hundred demons.3 This too is a Vedic quotation.

*Indra* is called *parāśara* also, he is the destroyer of [other] demons.

*Indra* was the destroyer of the demons.4 This too is a Vedic quotation.

*Krivirdatī*5 means having sharp teeth.

Where your bright weapon, having sharp teeth, rends.6 This too is a Vedic quotation.

*Karūḷati*7 means having gaps in the teeth. [Or else, having seen some god with gaps in his teeth, the seer made this remark.]

(Here ends the thirtieth section.)

May god Aryaman give you all fair and beautiful things. O destroyer (of enemies), may Pūṣā Bhaga, and the god having gaps in his teeth give you all fair and beautiful things.8

Fair (is so called because) it is to be won. Destroyer (is so called) from destroying. But who is the god who has gaps in his teeth? According to some, it is an epithet of Bhaga who comes before it. According to others, this god is Pūṣā, because he has no teeth.9 Pūṣā is without teeth, says a Brāhmaṇa passage.

O Indra, (make) the tribes liberal and sweet in speech.10

O Indra, make us men charitable and soft in speech.11 This noxious creature thinks me to be without a hero.12

This imp desirous of making mischief takes me to be of little strength as it were.

*Idamyuh* means desiring this. Moreover, it is used in the sense of 'like that'. The expression ‘Indra desirous of wealth’ here means ‘having wealth’. 

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1 See 5. 27.
2 'Destroyer, annihilator', Grassmann, op. cit., p. 783.
3 vii. 18. 21.
4 vii. 104. 21; AV. 8. 4. 21.
5 'Having bloody, formidable teeth', Grassmann, op. cit., p. 359.
6 i. 166. 6.
7 'Having decaying, shattered teeth', Grassmann, op. cit., p. 315.
10 i. 174. 2.
12 x. 86. 9; AV. 20. 126. 9; cf. Brh. D. i. 53.
Rich in horses, kine, chariots, and wealth. This too is a Vedic quotation.

(Here ends the thirty-first section.)

What are the cows doing in the country of the barbarians? They neither get the milk (to mix) with soma, nor kindle fire. Bring to us the wealth of the usurer. Subdue the low-born to us, O lord of wealth.

What are the cows doing in Kīkātu? Kīkātu is the name of a country where the non-Aryans dwell.

Non-Aryan tribes are (so called because it is said), 'What have they done?' or their assumption is that religious rites are useless. They neither get the milk to mix with the soma, nor kindle fire. Bring to us the wealth of the usurer. Magunda means a usurer: he advances with the thought that it will come back to him; his son, i.e. born in the family of great usurers, is called pramagunda. Or it means an epicurean who assumes that this is the only world and there is no other. Or it may mean impotent, fond of sexual intercourse; or one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins. Low-born, born in a low family, or whose family is low.

Śūklā (branch) is derived from (the root) śuk (to be able).

Āṇi (testicles) are (so called) from being fitted (aruṇāt).

O lord of wealth, subdue him to us. The verb radhyati means to subdue.

Bundah, means an arrow. [Arrow] it pierces, it inspires awe, or it shines when it flies.

(Here ends the thirty-second section.)

Thy bow is most powerful, strongly made, and well shaped. Thy arrow is golden and swift. Both thy arms which knock down enemies and increase sweetness (for us) are well equipped and fit for war.

Powerful, having a great capacity of discharging arrows, or having an enormous capacity of discharging arrows. Thy bow is well made, well shaped, delightful. Thy golden arrow is the accomplisher. Both thy arms are [fit for battle] beautiful, well equipped for battle. Rdūpe means

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1 i. 51. 14.
2 iii. 53. 14.
3 Cf. Muir, op. cit., vol. ii, p. 350. Sāyaṇa explains Kīkātu as atheists who have no faith and say: 'What is the use of sacrifice, sacred rites, gifts, and oblations? Eat and drink, for there is no world other than this.' A name of non-Aryan tribes', Grassmann, op. cit., p. 327.
4 Sāyaṇa explains it as the name of a king also.
5 The wealth of such a person, like that of a usurer, is not spent in religious works. Durga.
6 According to Sāyaṇa, nāṭākham is the name of a city.
7 'Bow, arrow', Grassmann, op. cit., p. 910.
8 viii. 77. 11.
knocking down by movement, knocking down by motion, [knocking down by sound, knocking down at great distance], or piercing the vital parts by movement, by motion, [piercing from the sound, or piercing from a distance].

(Here ends the thirty-third section.)

From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow.¹

From the mountains Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water.

\[ \text{Vṛṇḍam and vrṇḍāraka are explained by bunda (arrow).} \]

(Here ends the thirty-fourth section.)

This same sacrificer, who is the maker of Yama, carried oblations which the gods enjoy. He is generated every month, day by day; the gods appointed him their oblation-bearer.²

This same sacrificer, who is the maker of Yama, carries food which the gods eat. He is generated every month, every fortnight, day after day. And the gods appointed him their oblation-bearer.

\[ \text{Ulbam}³ \text{ is derived from the root ārṇu (to cover), or from \text{vr} (to cover).} \]

Great was that cover and compact also.⁴ This too is a Vedic quotation.

\[ \text{Rbhīsam}⁵ \text{ means one whose lustre is gone, or taken away, or concealed, or lost.} \]

(Here ends the thirty-fifth section.)

You covered the fire with snow during the day. You have bestowed on him strength rich in food. You have brought fire on earth, and you have raised the whole group for their welfare, O Aśvins.⁶

You have covered fire with snow, i.e. water, during the day, i.e. at the end of the summer season. You have bestowed on us and Agni strength rich in food. You have raised that fire which is inside \text{ṛbhīsa}, i.e. earth, herbs, trees of forests and waters. The whole group, i.e. a group consisting of all classes of every kind.

\[ \text{Gaṅa (group) and \text{guna (quality) are (so called because) they count.} } \]

All the herbs and living beings who spring to life on earth during the rainy season are but forms of the Aśvins. With these words, the seer praises them, the seer praises them.

(Here ends the thirty-sixth section.)

¹ viii. 77. 6.
² x. 52. 3.
³ Eihauel, membrane round the embryo, Grassmann, op. cit., p. 266.
⁴ x. 51. 1.
⁵ According to Durga, it means earth, on account of its non-luminous character.
⁶ i. 116. 8; cf. Brh. D. ii. 110.
CHAPTER VII

Now, therefore, (we shall explain) the section (of the Nighantu) relating to deities. The section, which enumerates appellations of deities, to whom panegyrics are primarily addressed, is called daivatam, i.e. relating to deities. The following is the detailed examination of the same. A particular stanza is said to belong to a deity, to whom a seer addresses his panegyrics with a particular desire, and from whom he wishes to obtain his object. The stanzas, to which reference has just been made, are of three kinds: (1) indirectly addressed, (2) directly addressed, (3) and self-invocations. Of these, the indirectly addressed stanzas are composed (lit. joined) in all the cases of nouns but the verb of the third person (only).

(Here ends the first section.)

Indra rules heaven, Indra the earth.

The chanters (praise) very much Indra alone.

These Trsus being active with Indra.

Chant the sáma-stanzas for the sake of Indra.

Without Indra, no place whatsoever is pure.

I will indeed proclaim the heroic exploits of Indra.

Our desires rest on Indra. And so on.

Now the directly addressed stanzas are compositions in the second person and are joined with the word ‘thou’ as the pronoun.

Thou, O Indra, (art born) from strength.

O Indra, slay our enemies. And so on.

Moreover, the praises are directly, while the objects of praise are indirectly, addressed.

Do not praise any other.

Sing forth, O Kāṇvas.

1 The praise is of four kinds, according to its reference to (1) one’s own name, (2) one’s relatives and friends, (3) one’s accomplishments, (4) one’s beauty. Durga.


3 The clause ‘to which... been made’ is not the literal translation, but rather gives expression to the contextual meaning of the word धात used by Yāska.

4 i 89. 10.

5 i 7. 1; AV. 20. 35. 4; 20. 47. 4; 20. 70. 7; SV. 1. 198; 2. 146.

6 vii. 13. 15.

7 viii. 98. 1; AV. 20. 62. 5; SV. 1. 283; 2. 375.

8 x. 69. 6; SV. 2. 720.

9 i. 32. 1; cf. AV. 2. 5. 5.


11 x. 153. 2; AV. 20. 98. 5; SV. 1. 120.

12 x. 152. 4; AV. 1. 21. 2; SV. 2. 1218; VS. 8. 44; 18. 70.

13 viii. 1. 1; AV. 20. 85. 1; SV. 1. 242; 2. 710.

14 i. 37. 1.

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Approach, O Kuśikas, be careful.  

Now self-invocations are compositions in the first person and are joined with the word 'I' as the pronoun, e.g. the hymn of Indra Vaikūṃṭha; the hymn of Lava; or the hymn of Vāk, daughter of Ambhrṇa, and so on.

(Here ends the second section.)

Indirectly addressed and directly addressed stanzas are by far the most numerous. Self-invocations are few and far between. Moreover, (in some stanzas) there is only praise (of the deity) without any benediction (being invoked), as in the hymn: I will indeed proclaim the heroic exploits of Indra. Further, (in some stanzas) there is only benediction without any praise (being offered), as: May I see well with my eyes, may I be radiant in my face, may I hear well with my ears. This is mostly found in the Yajurveda (aḍhvaryave) and sacrificial formulae. Further, (in some stanzas) there are asseverations and imprecations:

May I die to-day, if I be a juggling demon. 
Now may he be deprived of ten heroes.

Further, (in some stanzas) there is an intention of describing a particular state:

Then was no death, nor indeed immortality.
In the beginning (of creation) there was darkness, hidden in darkness.

Further, (in some stanzas) there is apprehension arising from a particular state:

The benevolent god may fly forth to-day and never return.
I do not know whether I am this or (that). And so on.

Further, (in some stanzas) there are censure and praise:

He alone is guilty who eats alone.

This dwelling-place of a liberal person is (beautiful) like a lotus-bed.

Similarly, there is censure of gambling and praise of agriculture in the dice-hymn. In this manner and with various intentions, seers have visions of their poetic compositions (mantras).

(Here ends the third section.)

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2 x. 43; 49.
3 x. 119.
4 x. 125.
5 i. 32. 1; cf. AV. 2. 5. 5.
6 The quotation has not been traced.
8 vii. 104. 15*; AV. 8. 4. 16.
9 vii. 104. 15*; AV. 8. 4. 15.
10 x. 129. 2.
11 x. 129. 3; TB. ii. 8. 9. 4.
12 x. 95. 15.
14 x. 117. 6; TB. ii. 8. 8. 3.
15 x. 107. 10.
16 x. 34.
17 Cf. Brh. D. i. 3.
With reference to this, the following is the ascertainment of the deity of those stanzas whose deity is not specified. Such stanzas belong to the same deity to whom that particular sacrifice, or a part of the sacrifice, is offered. Now, elsewhere than the sacrifice, they belong to Prajapati according to the ritualists; and to Narasamśa according to the etymologists.\(^1\)

Or else the deity may be an optional one, or even a group of deities.\(^2\) It is, indeed, a very prevalent practice, (in everyday life) in the world, (to dedicate things in common) including what is sacred to gods, to guests, and to the manes.\(^3\) As to the view that a stanza belongs to the deity to whom the sacrifice is offered, (it may be objected) that non-deities are also praised like deities, e.g. the objects beginning with horse and ending with herbs,\(^4\) together with the eight pairs.\(^5\) But he (the student) should not think that matters relating to gods are adventitious as it were. This is to be clearly seen (by the following): On account of the supereminence of the deity, a single soul is praised in various ways. Other gods are the individual limbs of a single soul.\(^6\) Or else, as people say, seers praise objects according to the multiplicities of their original nature, as well as from its universality. They are produced from each other.\(^7\) They are the original forms of each other.\(^8\) They are produced from (action (karma)),\(^9\) they are produced from the soul. Soul is even their chariot, their horse, their weapon, their arrows; soul is indeed the all-in-all of gods.\(^10\)

(Here ends the fourth section.)

'There are three deities only,'\(^11\) say the etymologists: (1) Agni, whose sphere is earth; (2) Vāyu or Indra, whose sphere is atmosphere; (3) the sun, whose sphere is heaven.\(^12\) Of these, each receives many appellations on account of his supereminence, or the diversity of his function, just as a priest, although he is one, is called the sacrificer (hotṛ), the director of the sacrifice (udhārṇya), the possessor of the sacred lore (brahma), and the chanter (udgātr). Or else they may be distinct, for their panegyrics as

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3. Cf. AB. i. 14. ii. 6; KB. x. 4; and also AB. i. 15.
5. Ngh. v. 3. 29-36.
7. As, for instance, Dakṣa is born from Aditi, and Aditi from Dakṣa. Durga.
8. As for instance, fire, lightning, and the sun are the original forms of each other. Durga.
9. i.e. To make existence possible by bringing the human works to accomplishment. There will be no crops without the sun and there can be no life without food. Durga.
10. This is Yāska's rejoinder to the objection that non-deities are praised like deities. The so-called non-deities, says Yāska, are but different manifestations of the same single soul. In other words, Yāska here propounds the doctrine of pantheism. Cf. Brh. D. i. 73-74.
11. AB. ii. 17; KB. viii. 8.
12. AB. v. 32; SB. xi. 2, 3; Sarva. Pari. 2. 8; Brh.D. i. 69; cf. RV. x. 158. 1; Muir, *op. cit.*
well as their appellations are distinct. As to the view that (one receives many appellations) on account of the diversity of functions, (it may be remarked) that many men also can do the actions, having divided them among themselves. With regard to it, the community of jurisdiction and enjoyment should be noted, as for instance, the community of men and gods with regard to earth. Community of enjoyment is seen in the following, i.e. the enjoyment of earth by the cloud, together with air and the sun, and of the other world together with Agni. There everything is like the kingdom of man also.

(Here ends the fifth section.)

Now (we shall discuss) the appearance of the gods. Some say that they are anthropomorphic, for their panegyrics as well as their appellations are like those of sentient beings. Moreover they are praised with reference to anthropomorphic limbs:

O Indra, the two arms of the mighty one are noble.

That (heaven and earth), which thou hast seized, is thy fist, O lord of wealth.

Moreover (they are praised) as associated with anthropomorphic objects:

O Indra, come with thy team of two bay steeds.

A beautiful wife and delightful things are in thy house.

Moreover (they are praised) with regard to anthropomorphic actions:

O Indra, eat and drink the (soma) placed before (thee).

Hear our call, O God that hast listening ears.

(Here ends the sixth section.)

Others say that they are not anthropomorphic, because whatever is seen of them is unanthropomorphic, as for instance, fire, air, the sun, earth, the moon, &c. As to the view that their panegyrics are like those of sentient beings, (we reply) that inanimate objects, beginning from dice and ending with herbs, are likewise praised. As to the view that they are praised with reference to anthropomorphic limbs, (we reply) that this (treatment) is accorded to inanimate objects also:

They shout with their green mouths. This is a panegyric of stones.

As to the view that (they are praised) as associated with anthropo-

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1 Sarva. Parl. 2. 13.
2 vi. 47. 8; AV. 19. 15. 4.
3 iii. 30. 5.
4 ii. 18. 4.
5 iii. 53. 6.
6 x. 116. 7.
7 i. 10. 9.
8 Ngh. v. 3. 4-22.
9 x. 94. 2.
morphic objects, (we reply) that it is just the same (in the case of inanimate objects):

Sindhu yoked the comfortable car, drawn by a horse.1

This is a panegyric of a river. As to the view that (they are praised) with regard to anthropomorphic actions, (we reply) that it is exactly the same (in the case of inanimate objects):

Even before the sacrificer, they taste the delicious oblations.2 This too is a panegyric of stones. Or else they may be both anthropomorphic and unanthropomorphic. Or else (the unanthropomorphic appearance) of the gods, who are really anthropomorphic,3 is their counterrpart in the form of action. (Karma) as sacrifice is that of a sacrificer. This is the well-considered opinion of those who are well versed in legendary lore.

(Here ends the seventh section.)

It has been said before that there are three deities only. Now we shall explain their shares and companions. Now the following are the shares of Agni: this world, the morning libation, spring; the Gāyatrī metre, the triple hymn, the rathantaram chant, and the group of gods who are enumerated in the first place.4

Agni (wife of Agni), Prthivī (earth), and Ilā (praise) are the women. Now its function is to carry oblations and to invoke the gods. And all that which relates to vision is the function of Agni also. Now the gods with whom Agni is jointly praised are (1) Indra, (2) Soma, (3) Varuṇa, (4) Parjanya, and (5) the Ṛtavas. There is a joint oblation offered to, but no joint panegyric addressed to, Agni and Viṣṇu in the ten books (of the Ṛgveda).5 Moreover there is a joint oblation offered to, but no joint panegyric addressed to, Agni and Pūṣan. With regard to this, the following stanza is cited (in order to show their) separate praise.

(Here ends the eighth section.)

May Pūṣan, the wise, the guardian of the universe, whose cattle are never lost, cause thee to move forthwith from this world. May he hand thee over to these manes, and (may) Agni (entrust) thee to the benevolent gods.6

May Pūṣan, the wise, whose cattle are never lost, who is the guardian

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1 x. 75. 9.
2 x. 94. 2.
3 According to Durga, the visible form of gods, like air, the sun, &c., are the working selves, but the presiding deities of fire, &c., are the real gods and they are anthropomorphic. Cf. Professor Macdonell, Vedic Mythology, pp. 15–20.
4 Ngh. v. 1–3.
5 Cf. AB. ii. 32; iii. 13; iv. 29; viii. 12, 17; KB. viii. 8. 9; xii. 4; xiv. 1. 3. 5; xxii. 1; GB. i. 1. 17. 21. 29; 2. 24; ii. 3. 10; 12. 16; Brh. D. i. 115–18.
6 x. 17. 3; AV. 18. 2. 54.
of the universe, i.e. he, the sun, is indeed the guardian of all created beings, forthwith cause thee to move from this world. The third verse, 'May he hand thee over to the manes', is doubtful. According to some, it refers to Pūsan, (mentioned) in the preceding hemistich; according to others this extols Agni, (mentioned) subsequently. (May) Agni (entrust) thee to the benevolent gods.

Suvindatram means wealth: it may be derived from (the root) viḍ (to find) with one preposition (su) or from dā (to give) with two prepositions (su and vi).

(Here ends the ninth section.)

Now the following are the shares of Indra: the atmosphere, the midday libation, the summer, the tristubh metre, the fifteenfold hymn, the great chant, and the gods who are enumerated in the middle place as well as the women. Now his function is to release the waters and to slay Vṛtra. And all action that relates to strength is Indra's function also. Now the gods with whom Indra is jointly praised are Agni, Soma, Varuṇa, Pūsan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Viṣṇu, Vāyu. Moreover, Mitra is jointly praised with Varuṇa; Soma with Pūsan and Rudra; Pūsan with Vāyu; and Parjanya with Vāta.

(Here ends the tenth section.)

Now the following are the shares of Āditya: that world (i.e. heaven), the third libation, the rainy season, the jagatī metre, the seventeenfold hymn, the Vairāja chant, and the gods enumerated in the highest place as well as the women. Now his function is to draw out and hold the juices with his rays. All that relates to greatness is Āditya's function also. He is jointly praised with Candramas, Vāyu, and Saṁvatāsara. One should frame the remaining portions of seasons, metres, hymns, &c. in accordance with the distribution of the places (already mentioned). Autumn, the anusṭubh metre, the twentyfold hymn, the Vairāja chant are terrestrial. Winter, the pānkti metre, the twenty-sevenfold hymn, the Šākvara chant are atmospheric. The dewy season, the atichandus metres, the thirty-threefold hymn, the Raivatī chant are celestial.

(Here ends the eleventh section.)

1 Cf. KB. iii. 5; Yad dirgham brhat, 'what is long is great'.
2 Ng. v. 4.
3 Cf. AB. ii. 32; iii. 13; iv. 31; viii. 12. 17; KB. viii. 9; xiv. 1. 3. 5; xxii. 2; GB. i. 1-17, 18, 24, 29; ii. 3. 10. 12; 4. 4; Brh. D. i. 130-1; ii. 2-5.
4 Cf. Ng. v. 5.
5 'Enigmatical', MW; 'mysterious', Roth.
6 Cf. AB. ii. 32; iii. 13; v. 1; viii. 12. 17; KB. viii. 9; xiv. 1. 3; xvi. 1; xxii. 3. 5; GB. i. 19. 24. 29; ii. 3. 10; 4. 18; Brh. D. ii. 18-16.
7 Cf. KB: 'These are Šākvari verses. With these verily Indra was able to slay Vṛtra: that Indra was able to slay Vṛtra with them is the characteristic of Šākvari verses.'
8 Cf. AB. v. 4. 6; 12. 19; viii. 7. 12. 17; KB. xxii. 9; xxiii. 8; Brh. D. i. 116. 131.
Stanzas are (so called) from thinking, metres from covering, [hymn from praising]. 

Yajus is derived from (the root) \textit{yaj} (to sacrifice). S\textit{\=na} is (so called because) it is measured out by the stanza, or it may be derived from (the root) \textit{as} (to throw). ‘He thought it equal to the stanza,’ say they who are well versed in Vedic metres.

G\textit{\=aya}\textit{\=tri}\textsuperscript{1} is derived from (the root) \textit{gai}, meaning to praise, or from \textit{gam} with \textit{tri} by metathesis, i.e. three-coursed.

There is a Br\textit{\=a}hma\textit{\=na} passage: ‘It fell out of (Brahm\textit{\=a}’s) mouth while he was singing’. \textit{U\=n\=i}h is (so called because) it has stepped out, or it may be derived from (the root) \textit{snih}, meaning to shine. Or comparatively speaking, (it is so called) as if furnished with a head-dress. \textit{U\=n\=i}\textit{\=sa} (head-dress) is derived from (the root) \textit{snai} (to wrap round). \textit{Kakubh} is (so called because) it has an elevation. \textit{Kakubh} and \textit{kubja} (crooked) are derived from (the root) \textit{kuj} (to be crooked) or \textit{uhj} (to press down). \textit{A\textit{\=n}u\textit{\=stabh}} is (so called) from praising after. There is a Br\textit{\=a}hma\textit{\=na} passage: It follows the G\textit{\=aya}\textit{\=tri}, which consists of three verses only, (with its fourth verse of praise). \textit{Brahati}\textsuperscript{2} is (so called) from its great growth.

\textit{Pa\textit{\=ni}kti}\textsuperscript{3} is a stanza of five verses. The second member of the word \textit{Tri\textit{\=stabh}}\textsuperscript{4} is derived from (the root) \textit{stubh} (to praise). But what does the \textit{tri} mean? (It means swiftest), i.e. it is the swiftest metre. Or (it is so called because) it praises the threefold thunderbolt. It is known: that it praised thrice, that is the characteristic of the \textit{Tri\textit{\=stabh}}\textsuperscript{5}.

(Here ends the twelfth section.)

\textit{Jagati}\textsuperscript{6} is a metre gone farthest, or it has the gait of an aquatic animal. There is a Br\textit{\=a}hma\textit{\=na} passage: ‘The creator emitted it when he was disinclined to do anything’\textsuperscript{7}. \textit{Vir\=a}\textsuperscript{8} is (so called) from excelling, or from being at variance with others, or from extension; from excelling, because the syllables are complete; from being at variance, because the (number of) syllables varies; from extension, because the (number of) syllables is very

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\textsuperscript{1} Cf. GB. ii. 3. 10; Bib. Ind. ed. p. 128: G\textit{\=aya}\textit{\=tri}, verily, consists of eight syllables.
\textsuperscript{2} Cf. also AB. iv. 28: G\textit{\=aya}\textit{\=tri} conceived, she gave birth to A\textit{\=n}u\textit{\=stabh}. A\textit{\=n}u\textit{\=stabh} conceived, she gave birth to \textit{Pa\textit{\=ni}kti}. \textit{Jagati} conceived, she gave birth to A\textit{\=ti}ch\textit{\=chanda}. 
\textsuperscript{3} Cf. KB. iii. 5: ‘What is long is \textit{brah\=at}’. 
\textsuperscript{4} Cf. AB. v. 19: ‘\textit{Pa\textit{\=ni}kti}, consists of five verses’: KB. xi. 2. 
\textsuperscript{5} The third \textit{Kh\=ay\=ga} of the \textit{Dait\=a\=na Br\=hma\=na}. 
\textsuperscript{6} ‘It spreads like the waves of water.’ Durga. Cf. KB. xxx. 11: ‘They recite the five metres, A\textit{\=n}u\textit{\=stabh}, G\textit{\=aya}\textit{\=tri}, U\=n\=i}h, Tri\textit{\=stabh}, and \textit{Jagati} during the night, they are verily night metres’. 
\textsuperscript{7} i.e. When he had lost all pleasure in his work. Durga. 
\textsuperscript{8} Cf. AB. vi. 20: ‘\textit{Vir\=a} consists of ten syllables’.
large. Figuratively it is called the ant-waisted.\textsuperscript{1} \textit{Pipālikā} (ant) is derived from (the root) \textit{pe}, meaning to go.\textsuperscript{2}

With these words, these deities are dealt with. Those to whom the hymns are addressed, oblations are offered, and stanzas are addressed are by far the most numerous. Some are incidentally mentioned.\textsuperscript{3} Moreover, one offers oblations to gods, having announced (lit. joined together) them with their characteristic appellations, as to Indra, the destroyer of \textit{Vṛtra}, [to Indra, who excels \textit{Vṛtra}], to Indra, the deliverer from distress, and so on. Some make a list of these also, but they are too numerous to be collected together in a list. I enlist that appellation only which has become a conventional epithet and with reference to which chief praise is addressed (to the deity). Moreover, a seer praises deities with regard to their activities, as (Indra), the \textit{Vṛtra-slayer}, or the city-destroyer, and so on. Some make a list of these also, but they are too numerous to be collected together in a list. These (epithets) are mere indications of (a particular aspect of the proper) appellations, just as 'give food to a Brāhmaṇa who is hungry, or unguents to one who has taken a bath, or water to one who is thirsty'.\textsuperscript{4}

\textit{(Here ends the thirteenth section.)}

Now, therefore, we shall take up the deities in their respective order. We shall first explain Agni,\textsuperscript{5} whose sphere is the earth. From what root is Agni derived? He is the foremost leader,\textsuperscript{6} he is led foremost in sacrifices, he makes everything, to which it inclines, a part of himself. 'He is a drying agent', says \textit{Sthālaśṭhīvi}, 'it does not make wet, it does not moisten.' 'It is derived from three verbs', says \textit{Śākapūni}, 'from going, from shining or burning, and from leading.' He, indeed, takes the letter \textit{a} from the root \textit{i} (to go), the letter \textit{g} from the root \textit{aṇj} (to shine), or \textit{dah} (to burn), with the root \textit{nt} (to lead) as the last member. The following stanza is addressed to him.

\textit{(Here ends the fourteenth section.)}

\textsuperscript{1} This metre has only a few syllables in the middle. \textit{Durga}.

\textsuperscript{2} The whole of the twelfth section and this part of the thirteenth section are almost identical with the third \textit{Khaṇḍa} of the \textit{Dauṣṭa Brāhmaṇa}.

\textsuperscript{3} Cf. Brh. D. i. 17.

\textsuperscript{4} The words 'hungry', 'thirsty', \&c., merely describe a particular state of a person, but do not represent the individual himself or independent entities; similarly epithets like '\textit{Vṛtra-slayer}'\&c., indicate a particular activity of a deity, but do not represent the deity itself.

\textsuperscript{5} Cf. Professor Macdonell, \textit{Vedic Mythology}, pp. 88–100.

\textsuperscript{6} Cf. AB. v. 16: \textit{Agni naḥ}; 'Agni is the leader'; also the etymology given by Professor Macdonell, \textit{op. cit.}, p. 99: Brh. D. ii. 24.
I praise Agni, placed foremost, the god, the priest
Of the sacrifice; the sacrificer and the best bestower of gifts.¹

I praise Agni, I beseech Agni. The root āḍ means to solicit, or to
worship. Purohibha (placed foremost) and yajñu (sacrifice) have been
explained. Deva (god) is (so called) from making gifts (√dā) or from being
brilliant (√dāp), from being radiant (√dyut), or because his sphere is
heaven. He who is called god (deva) is also called deity (devatā).
Sacrificer, invoker. (Hotā) (sacrificer) is derived from (the root) hu (to
sacrifice), says Aurnavābha. 'The best bestower of gifts', the most liberal
giver of delightful riches. The following additional stanza is addressed to
him also.

(Here ends the fifteenth section.)

Agni should be solicited by seers, old as well as new; he shall bring
the gods here.²

May Agni, who should be solicited, [should be worshipped], by older
seers as well as by us, who are the younger ones, bring the gods to this
place. He (the student) should not think that Agni refers to this (terres-
trial fire) only. The two higher luminaries (lightning and the sun) are
called Agni also. With reference to this (the following stanza refers to)
the Agni of the middle region.

(Here ends the sixteenth section.)

Let them procure Agni like beautiful and smiling maidens of the same
mind. Let the streams of clarified butter be united with fuel; enjoying
them the god, who has all created beings as his property, is gratified.³

Let them⁴ bend down towards it like maidens who have the same
minds.⁵ Samanam (of the same mind) is (so called) from breathing
together or from thinking together. (Let them bend towards) Agni⁶
like beautiful smiling maidens, is a simile. Streams of clarified butter,
i. e. of water. Let them be united with fuel. The root nas means to obtain
or to bend. Enjoying them, the god who has all created beings as his
property is gratified. The root haur means to desire to obtain, i. e. he desires
to obtain them again and again.

¹ i. 1. 1; cf. Professor Macdonell, Vedic
Reader, p. 3.
² i. 1. 2.
³ iv. 58. 8: VS. 17. 96.
¹ i. e. Streams of water bend towards the
atmospheric fire. Durga.
⁵ i. e. Maidens who possess qualities such as
youth, beauty, &c., have the same mind, i. e.
of devoting themselves to their common hus-
band. Durga, who thus indirectly supports
polygamy.
⁶ i. e. The atmospheric fire. Durga.
The wave, rich in honey, has arisen from the ocean.\(^1\) This is regarded as referring to the sun.

He rises, indeed, from the ocean and from the waters.\(^2\) This is a Brāhmaṇa quotation. Moreover, there is a Brāhmaṇa passage: Agni is all the deities.\(^3\) The stanza following the present one explains it more clearly.

* (Here ends the seventeenth section.)

They call Agni Indra, Mitra, and Varuṇa; (they) also (say) that he is the divine Garutmān of beautiful wings. The sages speak of him who is one in various ways; they call him Agni, Yama, Mātariśvan.\(^4\)

The wise speak of this very Agni, [and] the great self, in various ways, as Indra, Mitra, Varuṇa, Agni, and the divine Garutmān. Divine, born in heaven. Garutmān is (so called because) he is praised, or whose soul is mighty, or whose soul is great. He to whom the hymn is addressed and the oblation is offered, is this very (terrestrial) Agni. These two higher luminaries receive (praise and oblations) under this appellation incidentally only.\(^5\)

* (Here ends the eighteenth section.)

From what root is Jātavedāḥ derived? \(^6\)

He knows all created beings, or he is known to all created beings, or else he pervades every created being, or he has all created beings as his property or wealth, or he has all created beings as his knowledge, i.e. discernment. There is a Brāhmaṇa passage: that because, as soon as he was born, he found the cattle, that is the characteristic of Jātavedas. And also: Therefore, in all seasons, the cattle move towards Agni.\(^7\) The following stanza is addressed to him.

* (Here ends the nineteenth section.)

(We will press soma for Jātavedas. He shall consume the property belonging to the niggard. He takes us, i.e. the assembly, across all obstacles; Agni carries us across troubles like a river by means of a boat.) \(^8\)

(We will press soma for Jātavedas, i.e. unto Jātavedas, or Jātavedas

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\(^1\) iv. 58. 1; VS. 17. 89; cf. AB. i. 22.

\(^2\) KB. xxv. 1. 9; AB. v. 16.

\(^3\) Cf. AB. i. 1; ii. 3; TB. ii. 1. 12; GB. ii. 1. 12; Śad. B. 3. 7; ŚB. i. 6. 2. 8; MS. 1. 4. 14.

\(^4\) i. 164. 46; AV. 9. 10. 28.

\(^5\) Cf. Brh. D. i. 78.

\(^6\) Cf. Brh. D. i. 92; ii. 30–1.

\(^7\) The quotation is untraceable. Cf. AB. i. 15: Agnī hi devāṇām prāvah, 'Agni indeed is the (sacrificial) animal of the gods'.

\(^8\) i. 99. 1. The stanza is omitted by the MSS. of the longer recension, Roth, and Durga. Cf. 14. 33.
worthy of being worshipped. For the pressing and straining of the immortal king, i.e. the soma, he shall consume, i.e. he will burn with determination, or reduce the property of the niggard to ashes, for the sake of sacrifice. The meaning is that he will cause soma to be offered. He takes us, i.e. the assembly, across all obstacles, all difficult places. Agni carries us across troubles like a river, a very deep and broad stream, by a boat, i.e. he helps us to overcome difficulties as if he were to take us across a river by means of a boat. The following additional stanza is addressed to him also. 1

Do ye impel Jātavedas, the strong horse, to sit on this our grass. 2

With your actions impel Jātavedas, who pervades everywhere. Or else it may be a simile, i.e. Jātavedas, who is like a horse, may he sit on this our grass. In the ten books (of the Ṛgveda) there is but a single hymn, containing three stanzas in the Gāyatrī metre, addressed to Jātavedas. But whatever is addressed to Agni, is associated with Jātavedas too./ He (the student) should not think that this refers to (terrestrial) Agni alone; even these two upper lights are called Jātavedas also.

With reference to this, (the following stanza refers to) the Agni of the middle region.

Let them procure like maidens of the same mind. 3

This we have already explained. 4 Now (the following stanza refers to) the sun.

They uplift him, Jātavedas. 5

We shall explain this later on. 6 He, to whom the hymn is addressed and the oblation is offered, is this very (terrestrial) Agni Jātavedas. These two upper luminaries receive (praise and oblations) under this appellation incidentally only. 7

(Here ends the twentieth section.)

From what root is Vaiśāvānara derived?

He leads all men, or all men lead him. Or else, Vaiśāvānara may be

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1 The whole comment is omitted by MSS. of the longer recension, Roth, and Durga. The stanza, together with its explanation, is spurious. The style in which this passage is written is quite different from that of Yaska and similar to that of the author of the fourteenth chapter. It is, as a matter of fact, almost identical with the commentary of 14. 33. The few minor differences seem to be made with a deliberate intention to give it a different appearance, but without success.

2 x. 188. 1.

3 IV. 58. 8; VS. 17. 96.

4 See § 17.

5 I. 50. 1; AV. 13. 2. 16; 20. 47. 13; SV. 1. 31; VS. 7. 41; 8. 41.

6 See 12. 15.

May we be in the goodwill of Vaiśvānara, for he indeed is the king, the refuge of all the worlds. Born from this world, he beholds this entire universe. Vaiśvānara stretches with the sun.\(^1\)

Born from this world, he surveys the entire universe. Vaiśvānara stretches together with the sun. May we be in the benevolent will of Vaiśvānara, i.e. of him who is the king and the place of refuge of all created beings. But who is Vaiśvānara? The preceptors say, ‘This is the atmospheric fire, for the seer praises him with regard to the phenomenon of rain’.

(Here ends the twenty-second section.)

I will proclaim the greatness of the bull. Supplicating men attend upon him who is the slayer of Vṛtra. The Vaiśvānara Agni killed the demon, shook the waters, and shattered Śambara.\(^2\)

I will speak forth the greatness, i.e. the pre-eminence of the bull, i.e. the sprinkler of the waters. Supplicating men, i.e. whose request is to be granted, and who are desirous of rain, attend upon, i.e. serve him, who is the slayer of Vṛtra, i.e. the cloud. Dasyu (demon) is derived from (the root) \textit{dus}, meaning to lay waste: in him the juices are wasted, or he causes works to be laid waste.\(^3\) The Vaiśvānara Agni slew him, shook the waters, and shattered Śambara, i.e. the cloud.

‘Now (the reference is) to that sun,’ say the older ritualists. The tradition handed down in the sacred texts is that the increase of libations is in accordance with the ascending order of these worlds. After the ascension, the series of descending is designed. The sacrificer accomplishes this series of descending with the Vaiśvānara hymn,\(^4\) recited on (the occasion of) the invocation addressed to Agni and the Maruts. But he should not lay too much emphasis on the hymn, for it is addressed to Agni. From thence he comes to Rudra and the Maruts, the deities whose sphere is the atmosphere; from thence to Agni, whose sphere is this very world, and it is precisely on this spot that he recites the hymn.\(^5\)

Moreover, the oblation assigned to Vaiśvānara is distributed in twelve potsherds,\(^6\) for his function is twelvefold. Moreover, there is a Brāhmaṇa

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\(^1\) i. 88, 1; Vs. 26, 7.  
\(^2\) i. 59, 6.  
\(^3\) i.e. Works like agriculture, &c., are laid waste if the rain is withheld. Durga.  
\(^4\) vi. 8–9.  
\(^6\) Cf. AB. vii. 9; KB. iv. 3; Brh. D. ii. 16–17.
VAIŚVĀNARA

passage: That Āditya verily is Agni Vaiśvānara.1 Further, the invocations in the liturgy are addressed to Vaiśvānara, the sun, as: ‘Who illuminates heaven and earth’?.

He indeed illuminates both heaven and earth. Further, the chāṇulomika hymn3 is addressed to Vaiśvānara, the sun:

He shone present in heaven.

He, indeed, shone present in heaven. Further, the havispāntīya4 (i.e. libation to be drunk) hymn is addressed to Vaiśvānara, the sun.

‘This very (i.e. terrestrial) fire is Vaiśvānara,’ says Śākapūni.5 These two upper lights are called Vaiśvānara also. This (terrestrial) fire is called Vaiśvānara, because it is engendered from them (i.e. the upper lights). But how is it engendered from them? Where the lightning fire strikes a place of shelter,6 it retains the characteristics of the atmospheric fire, i.e. flashing in waters and becoming extinguished in solid bodies, as long as (that object) is not seized upon. But as soon as it is seized upon, this very (terrestrial) fire is produced, which becomes extinguished in water, and blazes in solid bodies.

Now (the following is the process of its production) from the sun. The sun having first revolved towards the northern hemisphere, a person holds a polished (piece of) white copper, or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it: it blazes forth, and this very (terrestrial) fire is produced.7 Moreover, the seer has said:

Vaiśvānara stretches with the sun.8

But the sun itself cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one become manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, the seer made (the above-mentioned) remark.

Now (had Vaiśvānara been the sun), there would have occurred expressions relating to Vaiśvānara in those same hymns and shares which are assigned to celestial deities, i.e. Savitṛ, [Sūrya], Pūsan, Viṣṇu, and [the Viśvedevās.] And they would have praised him by (attributing to him) the functions of the sun, as thou risest, thou settest, thou revolvest, &c. It is only in the hymns addressed to Agni that there are found expressions

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1 The quotation is untraced.
2 The quotation is untraced.
3 VS. 33. 92; cf. KB. xxx. 10, ‘cattle verily are chandomas’; cf. also AB. v. 16.
4 x. 88. 4; cf. GB. l. 2. 20.
5 Cf. Roth, op. cit., p. 100.
6 i.e. Wood or water. Durga.
7 This shows that Yāsaka was familiar with the scientific law of the refraction of heat and light.
8 i. 38. 1.
relating to Vaiśvānara. And the seer praises him (by attributing to him) the functions of Agni, as thou carriest, thou cookest, thou burnest, and so on.

As to (the view) that the seer praises him (by attributing) the phenomenon of rain, (we reply) that it is possible with regard to this (terrestrial) fire also.

Uniform with days, this water goes up and falls down again. Clouds bring new life to earth, fires animate heaven.¹

This stanza is explained by the mere reading of it.

(Here ends the twenty-third section.)

The bay steeds having beautiful wings clad in waters fly up their dark course to heaven. They turned round from the seat of waters, and lo! the earth is made wet with clarified butter.²

The dark egression, i.e. the night of the sun. Bay steeds having beautiful wings are the draught-animals, i.e. the rays of the sun.³ When from heaven, from the common dwelling-place of waters, i.e. the sun, they turn down towards the earth, the latter is made wet with clarified butter, i.e. water. The word ghritur is a synonym of water; it is derived from (the root) ghr, meaning to besprinkle. Moreover, there is a Brāhmaṇa passage: Agni verily sends forth rain from this world. Having become [indeed] the space-coverer (i.e. cloud) in the atmosphere, it rains; the Maruts conduct the emitted rain. When, indeed, the sun turns round fire with his rays, then it rains.⁴ As to (the view) that after ascension the series of descending is designed, (we reply) that this takes place by the injunction of the sacred texts. As to (the view) that the oblation assigned to Vaiśvānara is distributed in twelve potsherds, (we reply) that the number of potsherds has no (reference to) the explanation of the function, for the oblation assigned to the sun is distributed in one, as well as in five potsherds. As to the Brāhmaṇa quotation, (we reply) that the Brāhmaṇas, indeed, speak of many divisions, as: the earth is Vaiśvānara, the year is Vaiśvānara, Brāhmaṇa is Vaiśvānara,⁶ and so on.

As to (the view) that invocations in the liturgy are addressed to Vaiśvānara, the sun, (we reply) that the liturgy is addressed to this very (terrestrial) fire. ¹Who shone for the tribes of men.’⁷ As to (the view) that

¹ i. 164, 51; TA. i. 9. 5.
² i. 164, 47; AV. 6. 22. 1.
⁴ TS. ii. 4. 1. 2; KS. xi. 10.
⁵ Cf. KB. v. 8: Atha yat saurya ekakapālah.
⁶ The quotation is untraced.
⁷ The quotation is untraced. It is the terrestrial fire which shines for men alone. Durga.
the chāndomika 1 hymn is addressed to Vaiśvānara, the sun, (we reply) that it is addressed to this very (i.e. the terrestrial) fire.

Sacrificed with blazing fires. 2 Blazing fires, profusely generated fires, or burning fires; it is with them that the sacrifice is made. As to (the view) that the hymn, 3 Libation to be drunk 4 is addressed to Vaiśvānara, the sun, (we reply) that it is addressed to this very (terrestrial) fire.

(Here ends the twenty-fourth section.)

The undecaying and pleasant libation to be drunk is sacrificed in fire which touches heaven and knows the sun. For its maintenance, existence, and support, the gods spread it with food. 4

The oblation which is to be drunk, which is pleasant and undecaying, is sacrificed in fire which touches heaven and knows the sun. For all the various actions, i.e. maintenance, existence, and support, the gods spread this fire with food. Moreover, the seer said:

(Here ends the twenty-fifth section.)

The mighty seized him in the lap of the waters; the tribes attended on the king worthy of honour. The messenger brought Agni from the sun, Mātariśvan (brought) Vaiśvānara from afar. 5

Seated in the lap, in the bosom, of the waters, i.e. in the mighty world of the atmosphere, the groups of mighty atmospheric gods seized him like tribes who wait upon the king. Worthy of honour, having panegyrics addressed to him, or worthy of respect [or worthy of worship]. Whom the messenger of the gods brought from the shining one, the sun who drives away darkness, who impels all things and who is very far. [Or else] the seer called Mātariśvan, the bringer of this Vaiśvānara fire. Mātariśvan is air: it breathes in the atmosphere, or moves quickly in the atmosphere. Now the seer praises him with the following two stanzas in order to enter into all places.

(Here ends the twenty-sixth section.)

At night Agni becomes the head of the world. Then in the morning he is born as the rising sun. This is the supernatural power of the holy ones that with full knowledge he accomplishes the work so quickly. 6

The head is (so called because) the body depends on it. He who is the head 7 of all beings at night is Agni, thence he himself is born as the sun rising

1 VS. 33. 92.
2 Śāńkh. Śr. S. x. 10. 8c
3 x. 88.
4 x. 88. 1.
5 vi. 8. 4.
6 x. 88. 6.
7 Just as it is impossible to live without a head, so life is not possible without fire. Durga.
in the morning. They know this profound wisdom of the holy gods who accomplish sacrifices: the work that he performs with full knowledge, i.e. hastening he goes through all places. The stanza following this explains it still more.

(Here ends the twenty-seventh section.)

With a hymn, in heaven, the gods generated Agni, who fills both heaven and earth, with powers. They made him for a threefold existence indeed. He ripens herbs of every kind.

The gods made that Agni, whom they generated in heaven and earth with a hymn and who fills both heaven and earth, with [powers], i.e. actions, for threefold existence. 'For the terrestrial, atmospheric, and celestial (existence),', says Śākapūṇi. There is a Brāhmaṇa passage: Its third part, which is in heaven, is the sun. With these words, the seer praises him with reference to fire. Now, in the following stanza, the seer praises him with reference to the sun.

(Here ends the twenty-eighth section.)

When the holy gods set him, the sun, the son of Aditi, in heaven. When the ever-wandering pair come to life, then they behold all the worlds.

When all the holy gods set him, the sun, [Aditi's son], son of Aditi, in heaven, when the wandering couple, i.e. the couple that always wanders together, i.e. the sun and the dawn, were created. How is the word mithuna (couple) derived? It is derived from (the root) mi, meaning to depend, with the suffix thu or tha, having the root nā or van as the last member. Depending on each other, they lead each other, or win each other.

Its (meaning), i.e. 'human couple', is derived from the same root also; or else they win each other, when they are united. Now, in the following stanza, the seer praises him with reference to Agni.

(Here ends the twenty-ninth section.)

Where the lower and the higher dispute as to which of us, the two leaders of sacrifice, knows more. The friends who enjoy together, and accomplish the sacrifice, were competent. Now who will decide this?

Where the divine sacrificers, i.e. this (terrestrial) and that atmospheric

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1 Cf. AB. viii : 'The sun verily enters into fire when setting. He then disappears. Agni verily is born as the sun'.
2 x. 88. 10.
3 The quotation is untraced.
4 x. 88. 11.
5 Cf. AB. v. 16: mithunaḥ vai patavaḥ, 'cattle verily are the couple'.
7 x. 88. 17.
Agni, dispute, as to which of us two knows more about the sacrifice. Which of the priests, who tell the same tale, and who enjoy together, and who are the accomplishers of sacrifice, will decide this for us? The stanza following this explains it still more clearly.

(Here ends the thirtieth section.)

O Mātariśvan, as long as the birds of beautiful wings wear directly the illumination of dawn, so long the Brāhmaṇa, sitting lower than the sacrifice, and approaching the sacrifice, bears it.¹

As long as there is the illumination or the manifestation of dawn. The particle of comparison is here used in the sense of 'directly', as 'place it directly here'. (As long as) birds of beautiful wings, which fly in a beautiful manner, i.e. these nights, O Mātariśvan, wear the light of the bright colour, so long the Brāhmaṇa sacrificer, who approaches the sacrificer and sits lower than this sacrificer, i.e. this Agni, bears it.

But the recitation of the sacrificer is addressed to Vaiśvānara, who is not Agni: O divine Savitṛ, he chooses thee, i.e. this fire, for the sacrifice, along with thy father, Vaiśvānara. The seer calls this very fire 'Savitṛ' (stimulator), and the atmospheric or the celestial fire, who is the progenitor of all, 'father'. He to whom the hymn is addressed and the oblation is offered is this same (terrestrial) Agni-Vaiśvānara. These two upper luminaries receive (praise and oblations) under this appellation incidentally only.

(Here ends the thirty-first section.)

CHAPTER VIII

From what root is ḍraviṇodāḥ (giver of wealth) derived? ḍraviṇam means wealth (so called) because people run (√dru) towards it, or strength (so called) because people run by means of it; ḍraviṇodāḥ (therefore) means the giver of wealth or strength.² The following stanza is addressed to him.

(Here ends the first section.)

Thou art the giver of wealth. In worship, the priests with stones in their hands adore the god in sacrifices.³

It is thou who art the giver of wealth.⁴ The word ḍraviṇasah means

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¹ x. 88, 19.
³ i. 15, 7.
⁴ Roth construes ḍraviṇodāḥ with priests, taking it as nom. pl. Yāska, however, explains it as nom. sing.
people who sit down (to distribute) wealth, or who prepare (offerings of) wealth. Or else it means a cup of soma: 'let him drink from this.' They adore, i.e. implore, praise, increase, or worship the god in sacrifices.

But who is this giver of wealth? ‘It is Indra’, says Krauṣṭuki; ‘he is the most liberal giver of strength and wealth, and all deeds relating to strength belong to him.’ The seer also says:

I think he is indeed born of energetic strength.

Moreover a seer calls Agni a descendant of the giver of wealth, because he is born from him.

Who generated fire between two stones. This too is a Vedic quotation.

Further, there are expressions relating to the ‘giver of wealth’ in (stanzas used in) sacrifices and offered to the seasons. ‘Indra’s drink’, again, is the (name) of their vessel. Further, he is praised with reference to the drinking of soma. Further, a seer says: May the giver of wealth and his descendant drink.

‘This very (i.e. terrestrial) Agni is called “giver of wealth”,’ says Śākapūni. The expressions referring to ‘the giver of wealth’ are found in hymns addressed to Agni only.

Gods supported Agni, giver of wealth. This too is a Vedic quotation. As to (the view) that Indra is the most liberal giver of strength and wealth, (we reply) that all gods possess supernatural power. As to (the quotation) ‘I think he is indeed born of energetic strength’, (we reply) that this very (i.e. terrestrial) fire is produced when churned with energetic strength; he is therefore called ‘son of strength’, ‘offspring of strength’, ‘child of strength’, and so on. As to (the view) that a seer calls Agni ‘a descendant of the giver of wealth’, (we reply) that he is so called as he is generated by the priests, who are here called ‘givers of wealth’, because they offer oblations.

This son of seers is the overlord. This too is a Vedic quotation. As to (the view) that ‘Indra’s drink’ is the name of their drinking-cup, (we reply) that it is a mere apportionment, as all the cups used in drinking soma are called ‘belonging to Vāyu’. As to (the view) that he is

2 x. 73. 10.
3 i.e. Agni is born from Indra. Durga.
4 ii. 12. 3; AV. 20. 34. 3.
5 The quotation is untraced.
7 i. 96. 1.
8 x. 73. 10.
11 AV. 4. 39. 9; VS. 5. 4.
12 Roth translates bhaktindiram as ehrende (Einladung), i.e. ‘honouring invitation’. See op. cit., p. 116: the etymological meaning of bhakti (vibhaj) is distribution, cf. Grassmann, op. cit., p. 921. Durga's explanation of the same word is not quite clear.
praised with reference to the drinking of soma, (we reply) that this happens in his (Agni's) case also.

Accompanied by associating troops, and rejoicing, drink soma.¹ This too is a Vedic quotation. As to (the quotation) 'May the giver of wealth and his descendants drink', (we reply) that it refers to this very (i.e. terrestrial) fire.

(Here ends the second section.)

May thy draught animals, with which thou drivest without being injured, become fat. O lord of the forest, O courageous one, drink thou soma, O giver of wealth, from (the cup called) neptra, together with the seasons.²

May thy draught animals, i.e. the team which draws (the chariot), with which thou drivest, without suffering any injury, become fat. Be firm. Having stirred³ and having approved,⁴ O courageous one, (drink) thou from the neptra (cup), placed on the subordinate altar. Dhiṣṇya = dhiṣṇya, i.e. the subordinate altar, (so called) because it is the place of recitation. Dhiṣṇa [means speech] is derived from (the root) dhis used in the sense 'to hold'.⁵ Or else it distributes or procures intelligence. He is called 'the lord of forests', because he is the protector or benefactor of forests. Vanam (forest) is derived from (the root) van (to win). Drink with the seasons, i.e. with periods of time.

(Here ends the third section.)

Now therefore the Āpra deities. From what root is Āpra derived? From (the root) āp (to obtain) or from prī (to please). There is also a Brāhmaṇa passage: One pleases them with Āpra hymns.⁶ Of these, Īḍhma (fuel) comes foremost. Fuel is (so called) from being kindled (śām-vid). The following stanza is addressed to him.

(Here ends the fourth section.)

¹ v. 60. 8.
² ii. 37. 8.
³ 'Having mixed, i.e. mixed together with the finger. It is the habit of the people who drink, to shake the liquid with their finger.' Dura.
⁴ Dura paraphrases abhi-gārya by abhyud-yamya, i.e. 'having lifted up'; Roth (op. cit.) translates aufnehmen, i.e. 'taking up'; cf. Grassmann, op. cit., p. 402.
⁵ 'Speech holds the meaning, for eternal indeed is the connexion between speech and meaning.' Dura.
⁶ According to Dura, Agni is the protector of forests, or trees of forests, because he does not burn them, although he is capable of doing so, as he exists in their interior. Roth has misunderstood Dura, as the following remark of his shows: 'Agni is so called because, according to Dura, he can burn wood'. See op. cit., p. 116; cf. Brh. D. iii. 26.
⁷ AB. ii. 4; KB. x. 3. 2.
Kindled to-day in the abode of man, O god, having all created beings as thy property, thou offerest sacrifice to the gods. And, O wise one, having plenty of friends, bring (them); thou art the messenger, thou art the learned bard.¹

Kindled to-day in the house of every man, O god, having all created beings as thy property, thou offerest sacrifice to the gods. And O wise one, i.e. one who possesses knowledge, having plenty of friends,² bring them. Thou art the messenger, thou art the [learned], i.e. having profound knowledge, bard. 'Idhma is sacrifice,' says Kāthakya. 'It is Agni,' says Śākapūṇi. Tanūnapāt,³ 'one’s own son.' ['It is clarified butter,' says Kāthakya.]
The word napāt is a synonym of offspring which does not immediately succeed a person (i.e. a grandson):⁴ it is very much propagated downwards. In this case, the cow is called tanū (because) delicious things are prepared (tatākh) from her. Milk is produced from the cow, and the clarified butter is produced from milk. 'It is Agni,' says Śākapūṇi. Waters are here called tanū (because) they are spread in the atmosphere. Herbs and trees are produced from waters and this (fire) is produced from herbs and trees. The following stanza is addressed to him.

(Here ends the fifth section.)

O bright-tongued Tanūnapāt, having anointed the leading paths of the sacred rite with honey, be sweet. Directing the act of worship and our thoughts together with our prayers, carry our sacrifice to the gods.⁵

'Nurā-sāṃsa is sacrifice,' says Kāthakya; 'seated men (narāḥ) praise (√sāms) gods in sacrifice.'⁶ 'It is Agni,' says Śākapūṇi; 'he is to be praised by men.' The following stanza is addressed to him.

(Here ends the sixth section.)

Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable Narāśaṃsa with sacrifices.⁷

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¹ x. 110. 1; AV. 5. 12. 1; VS. 29. 25.
² Durga explains the word mitrā-mahāk as ‘one who is honoured by his friends’; according to Roth, op. cit., p. 117, it means huldrich, i.e. ‘gracious’. The accent shows it to be a possessive compound, and it may be translated as ‘one whose might is his friends’; cf. Grassmann, op. cit., p. 1040.
³ According to Durga, it means a ‘grandson’, and signifies (1) clarified butter, i.e. the offspring of milk, which is itself produced from the cow; thus clarified butter is the grandson of the cow; (2) Agni, the grandson of waters, i.e. the offspring of trees and herbs which are produced from waters. According to Roth, loc. cit., it does not necessarily mean ‘a grandson’, but ‘a descendant in general’; cf. Grassmann, op. cit., p. 520, ‘a son of one’s own self’.
⁴ Cf. Brh. D. ii. 27.
⁵ x. 110. 2; AV. 5. 12. 2; VS. 29. 26.
⁶ Cf. Brh. D. ii. 28; iii. 2–3.
⁷ vii. 2. 2; VS. 29. 27.
Of these, the gods, who are of noble deeds, pure, promoters of meditation, and who enjoy oblations of both kinds, i.e. the soma and other oblations, or the mystical and the supplementary ones, we will highly praise the greatness of the holy Narāśāṁsa.

**Ital.** is derived from (the root) ṛṣ, meaning to praise, or from inuḥ (to kindle). The following stanza is addressed to him.

(Here ends the seventh section.)

Being invoked thou art to be praised and worshipped. O Agni, come united with the Vasus. O great one, thou art the sacrificer of the gods. As such, O excellent sacrificer, do thou sacrifice to them, incited (by us).  

Being invoked thou shouldst be praised and worshipped. O Agni, come associated together with the Vasus. O great one, thou art the sacrificer of the gods. The word *yahu* is a synonym of great, i.e. gone (√yo), and invoked (√hu). As such, O excellent sacrificer, do thou sacrifice to them, incited (by us). Incited, impelled, or implored. Excellent sacrificer, the best sacrificer.

**Barhih** (grass) is (so called) from growing rapidly. The following stanza is addressed to him.

(Here ends the eighth section.)

The grass in the eastern direction is twisted at daybreak with injunctions for the covering of this earth. He spreads it farther and farther to make the best and most comfortable seat for the gods and Aditi.  

The grass in the eastern direction is strewn at daybreak, in the first period of the day, with injunctions in order to cover this earth. He spreads it [farther and farther]: it is scattered to a great extent, or spread to a great extent. Best, excellent, or very wide. A most comfortable seat for the gods and Aditi. The word *ṣvonaḥ* is a synonym of comfort; it is derived from (the root) so (to rest): they rest in it, or it is to be resorted to.

1 Roth (op. cit., p. 118) construes *ṣvonaḥ* with *Narāśāṁsaṇya*, i.e. the plural with the singular, which is grammatically impossible. He defends himself by saying that *Narāśāṁsaṇya = Narāṇam*, but without any support or justification. He explains this as *vivōnam imperium tenens*, i.e. 'holding power over men'. Cf. Grassmann, op. cit., p. 718.

2 Cf. AB. ii. 1, i.e. the food of oblation. According to Roth, loc. cit., it means one to whom prayer is addressed, i.e. Agni.

3 x. 110. 3; AV. 5. 12. 3; VS. 29. 28.


5 x. 110. 4; AV. 5. 12. 4; VS. 29. 29.

6 Roth, op. cit., p. 119, translates *vastoh* by *di-locute*, i.e. 'at dawn', and Durga explains it as 'for covering'. Cf. Grassmann, op. cit., p. 1238.
Dvārāḥ (door) is derived from (the root) jū (to press forward), or from dru (to move), or from the causal of vr (to exclude). The following stanza is addressed to them.

(Here ends the ninth section.)

Spacious doors remain wide open like beautiful wives for their husbands. O divine doors, great and all-impellers, be easy of access to the gods.¹

Having spaciousness, make yourself wide open as exceedingly beautiful wives do their thighs for their husbands in sexual intercourse. The thighs are the most beautiful parts (of the body). O divine doors, mighty, i.e. great. All-impellers, i.e. all come to the sacrifice through them. ‘It is the door of the house,’ says Kāthakya. ‘It is Agni,’ says Śakapūni.

Uṣāsānakta = dawn and night. Dawn has been explained. The word naktā is a synonym of night: it anoints beings with dew; or else it is (called) night (because) its colour is indistinct.² The following stanza is addressed to them.

(Here ends the tenth section.)

Pressing forward, adorable, brought near each other, dawn and night the divine women, mighty, shining beautifully and putting forth beauty adorned in a radiant manner, may sit down on the seat³ (yoni).

Smiling or causing good sleep,⁴ may (they) take their seat or sit down, i.e. the holy ones, neighbours of each other, divine women, mighty, shining beautifully, i.e. resplendent, and putting forth beauty adorned in a radiant manner. Śukra (radiant) is derived from (the root) suc, meaning to shine. The word pesaś is a synonym of beauty; it is derived from (the root) piś (to adorn): it is well adorned.

Daivya hotārā means the two divine sacrificers, i.e. this (terrestrial) and that (atmospheric) Agni. The following stanza is addressed to them.

(Here ends the eleventh section.)

The two divine sacrificers are foremost, sweet-voiced, and the measurers of sacrifice for the man to worship. They are inciters, active in the sacrifices, and with injunctions point out the light in the eastern direction.⁵

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¹ x. 110. 5 ; AV. 5. 12. 5 ; VS. 29. 30.
³ x. 110. 6 ; AV. 5. 12. 6 ; 27. 8 ; VS. 29. 81.
⁴ Yāska explains suṣaṇyaṇṇi as ‘smiling, or causing sleep’. Durga follows Yāska. According to Roth, op. cit., p. 119, it is a de-
nominative form of suṣaṇi, ‘to distribute’; cf. Sayana’s derivation quoted by Roth, loc. cit. It is, however, a participle of suṣaṇi which is derived from su (to press), and means ‘pressing’; cf. Grassmann, op. cit., p. 1558.
⁵ x. 110. 7 ; AV. 5. 12. 7 ; VS. 29. 82.
The two divine sacrificers are foremost, endowed with sweet speech, and the creators of sacrifice for the man [for every man] to worship. They are inciters, workers in sacrifices, who enjoin that one should offer sacrifice in the eastern direction.

Tisro devih means the three goddesses. The following stanza is addressed to them.

(Here ends the twelfth section.)

May the light of the sun come to our sacrifice quickly, and speech, here instructing like man: May Sarasvati and the three goddesses of noble deeds sit on this most comfortable seat of grass.¹

May the light of the sun come soon to our sacrifice. The sun is (called) bharata: its light (therefore) is (called) bhārati.² And (may) speech, instructing here like a man, (come to us). May Sarasvatī and the three goddesses of noble actions sit on this comfortable seat of grass.

¹ Tvaṣṭr³ (is so called because) it pervades quickly,' say the etymologists. Or it may be derived from (the root) tvīṣ, meaning to shine, or from tvakṣ, meaning to do. The following stanza is addressed to him.

(Here ends the thirteenth section.)

O wise and excellent sacrificer, incited (by us) sacrifice here to-day to the god Tvaṣṭr, who adorned these two progenitors, i.e. heaven and earth, and all the worlds with beauty.⁴

O wise and excellent sacrificer, incited (by us) sacrifice here to-day to god Tvaṣṭr, who made these two progenitors, i.e. heaven and earth, and all created beings beautiful. According to some, Tvaṣṭr is an atmospheric deity, because he is enlisted among the atmospheric gods.⁵ 'He is Agni,' says Śākapūṇi. The following, another stanza, is addressed to him.

(Here ends the fourteenth section.)

Spreader of light, the beautiful one grows among them, elevated by his own glory in the lap of the oblique. Both were afraid of Tvaṣṭr, who was being born, turning back, they both serve the lion.⁶

Light is (so called) from making (things) well known. The diffuser of light, the beautiful one grows among them. Cāru (beautiful) is derived from the root car (to be diffused). Jihmam (oblique) is derived from the

¹ x. 110. 8; AV. 5. 12. 8; VS. 29. 33.
² According to Yāska, bhārati means 'the light of the sun'. But bhārati and ād evidently stand in opposition to each other: i.e. as goddesses of speech; cf. Grassmann, op. cit., p. 938.
⁴ x. 110. 9; AV. 5. 12. 9; VS. 29. 34.
⁶ i. 95. 5.
root hā (to bound). Elevated, held up. By his own glory, by the glory of his own self. In the lap, i.e. bosom. Both were afraid of Tvaṣṭṛ, who was being born. [Turning back, they both serve the lion.] Heaven and earth, or day and night, or the two sticks of wood: turned towards the lion, i.e. the vanquisher, they both 1 attend upon him.

(Here ends the fifteenth section.)

Agni, 2 (lord of herbs) has been explained. The following stanza is addressed to him.

(Here ends the sixteenth section.)

Preparing the food and the season by oblations to the gods, bestow them thyself. May the lord of herbs, the god pacifier, and Agni enjoy the oblations with honey and clarified butter. 3

Having prepared 4 the food and oblations at the proper time of performing the sacrifice, bestow thyself on thyself. May these three, i.e. the lord of herbs, the god pacifier, and Agni, enjoy the oblation with honey and clarified butter. 5

But who is the lord of herbs? 'It is the sacrificial post,' says Kāṭhakya. 'It is Agni,' says Śākapūṇi. The following, another stanza, is addressed to him.

(Here ends the seventeenth section.)

O lord of herbs, lovers of the gods anoint thee with divine honey in sacrifice. Whether thou standest uplifted or whether thy abode is in the lap of this mother, here bestow wealth on us. 6

Lovers of the gods anoint thee, O lord of herbs, with divine honey and clarified butter in sacrifice. Whether thou standest uplifted, or whether thy dwelling-place is made in the lap, i.e. bosom, of this mother, thou shalt give us riches.

'It is Agni,' says Śākapūṇi. The following, another stanza, is addressed to him.

(Here ends the eighteenth section.)

1 The word both refers to the two arms of the priest who produces fire by attrition. Cf. Roth, p. 120.
2 See above, § 3.
3 x. 110. 10; AV. 5. 12. 10; VS. 29. 85.
4 Roth, op. cit., p. 120, translates samanjana as satingend, i.e. swallowing.
5 Yāska, followed by Durga, explains madhuna as a noun, i.e. 'with honey'. Roth, loc. cit., makes it an attribute of yajyena, i.e. 'with sweet butter', a very far-fetched explanation. The same word occurs in iiii. 8. 1, quoted in the next section, coupled with dairyena, i.e. 'divine'. From the comparison of this passage it is clear that madhuna cannot be taken as an attribute.
6 iiii. 8. 1.
O lord of herbs, having golden wings, circumambulating and having fastened oblations with a cord, carry them to the gods along the most straight paths of sacrifice; this is thy object from the days of yore.¹

O lord of herbs, (carry) oblations to the gods; having golden wings, i.e. wings of the sacred law. Or else it may have been used for the sake of comparison, i.e. whose wings glitter like gold. This is thy object from the days of yore, it is an ancient object of thine, hence we address thee. Carry (oblations) along the paths of sacrifice, which are the most straight, i.e. whose course is most straight, which abound in water, and which are free from darkness: The following, another stanza, is addressed to him.

(Here ends the nineteenth section.)

O lord of herbs, learned in all the ways, having fastened the oblations with the most beautiful cord, carry them to the gods, O thou desirous of bestowing, and among the immortals proclaim the giver.²

O lord of herbs, having fastened with the most beautiful cord,³ carry the oblations of the giver⁴ to the gods [in sacrifice]: learned in all ways, i.e. well versed in all branches of knowledge. And proclaim the giver among the immortals, i.e. gods.

Consecrations by saying 'hail!' (they are so called because) the word svāhā (hail!) is uttered in them; or speech herself said, 'well, ho!' or one addresses himself, or one offers oblation consecrated with (svāhā) 'hail'. The following stanza is addressed to them.

(Here ends the twentieth section.)

As soon as he was born, he measured the sacrifice, Agni became the leader of the gods. May the gods eat the oblations consecrated by the utterance of 'hail' in the speech of this sacrificer, set up in the eastern direction.⁵

As soon as he was born, he created the sacrifice. Agni became the chief of the gods. May the gods eat the oblation consecrated with the utterance of 'hail' in the speech, i.e. mouth, of this sacrificer, set up in the eastern direction. [With these words they sacrifice.]

With these words the Āprī deities are dealt with. Now who is the

¹ MS. 4. 3. 7; 208. 10; KS. 18. 21; TB. iii. 6. 11. 2.
² x. 70. 10; MS. 4. 18. 7; 209. 1; KS. 18. 21.
Cf. TB. iii. 6. 12. 1.
³ 'With a well-twisted, strong cord', Roth, op. cit., p. 121.
⁴ Yāska explains didhiṣṭāḥ as gen. sing., i.e. 'of the giver'. Durga amplifies it by the remark: 'of the giver, i.e. of the sacrificer'. The word has no accent and can therefore be vocative only and refer to Agni, i.e. 'desirous of bestowing'. Roth, loc. cit., attributes the following meanings to it: 'wooner, bridegroom, husband', Grassmann, op. cit., p. 600.
⁵ x. 110. 11; AV. 5. 12. 11; VS. 29. 36.
god to whom the introductory and the concluding oblations are offered?\textsuperscript{1} According to some, they are offered to Agni.

(Here ends the twenty-first section.)

The introductory and the concluding oblations are exclusively mine. Give me, O gods, the juicy portion of the offering: butter of waters and the fragrant exhalations of herbs. May the life of Agni be long.\textsuperscript{2}

The introductory and the concluding oblations are exclusively thine, and so will be the juicy portions of the offerings; nay, this whole sacrifice will be thine, O Agni; to thee will bow down the four quarters.\textsuperscript{3}

Further, there is a Brâhmaṇa passage: Verily, to Agni belong the introductory, and to Agni the concluding oblations.\textsuperscript{4} According to others, they have the metres as their deities. There is a Brâhmaṇa passage: Verily, to the metres belong the introductory, and to metres the concluding oblations.\textsuperscript{5} According to others, they have the seasons as their deities. There is a Brâhmaṇa passage: Verily, to the seasons belong the introductory, to the seasons the concluding oblations.\textsuperscript{6} [According to others, they have sacrificial animals as their deities. There is a Brâhmaṇa passage: Verily, to sacrificial animals belong the introductory, to sacrificial animals the concluding oblations.\textsuperscript{7}] According to others, they have breath as their deity. There is a Brâhmaṇa passage: Verily, to breath belong the introductory, to breath the concluding oblations.\textsuperscript{8} According to others, they have soul as their deity. There is a Brâhmaṇa passage: Verily, to soul belong the introductory, to soul the concluding oblations.\textsuperscript{9}

But the well-considered view is that they are addressed to Agni. The rest is mere apportionment. Then why are these views put forward? It is well known: A person, about to utter the sound vaśat, should meditate on the particular deity to whom the oblation is offered.\textsuperscript{10}

With these words, these eleven Āpri hymns are dealt with. Of these, the hymns of Vasiṣṭha, Atri, Vadhyrāśva, and Grīḷasamāda are addressed to Narāśaṃsa; the hymns of Medhātithi, Dirghatamas, and that of invitation (praiṣas) to both (i.e. Narāśaṃsa and Tāṇuṇāpāt). The hymns other than those (mentioned above) are therefore addressed to Tāṇuṇāpāt, to Tāṇuṇāpāt.\textsuperscript{11}

(Here ends the twenty-second section.)

\textsuperscript{1} Cf. Muir, \textit{op. cit.}, vol. ii, pp. 175-6.
\textsuperscript{2} x. 51. 8.
\textsuperscript{3} x. 51. 9.
\textsuperscript{4} Cf. Muir, \textit{loc. cit.}
\textsuperscript{5} Cf. ŚB. i. 3. 2. 9.
\textsuperscript{6} Cf. ŚB. i. 3. 2. 8; KB. iii. 4; MS. i. 4. 12.
\textsuperscript{7} Cf. KB. iii. 4.
\textsuperscript{8} Cf. KB. vii. 1: x. 3; AB. i. 11. 17; SB. xi. 2. 7. 27.
\textsuperscript{9} Cf. TS. vi. 1. 5. 4.
\textsuperscript{10} Cf. GB. ii. 3. 4; AB. iii. 8.
CHAPTER IX

Now therefore we shall take up in order the terrestrial beings to which panegyrics are addressed. Of these, the horse is the foremost. Äśva (horse) has been explained.1 The following stanza is addressed to him.

(Here ends the first section.)

The horse as draught animal desires a comfortable chariot and the encouraging shout of the inciter; the male organ (desires) the two hairy rims; the frog (desires) the pond; flow, Indu, flow for Indra's sake.2

The horse as a draught animal; the draught animal (desires) a comfortable (chariot) [the draught animal a chariot]. The word sukhum (comfortable) is a synonym of 'good'.

Good is auspicious, very suitable [or it proceeds in a very suitable manner. Laughter; goer, or protector, or benefactor; the male organ goes towards. Water causes to conceal.] Māna has been explained. The following stanza is addressed to him.

(Here ends the second section.)3

Let not Mitra, Varuna, Aryaman, Āyu, Indra, Rbhuksan, and the Maruts overlook us, because we will proclaim the heroic deeds of the horse, the courser, born of the gods, in the assembly.4

On account of our proclaiming the heroic deeds of the horse, the courser, the racer, born of the gods, in the assembly, i.e. at sacrifice, may not Mitra, Varuna, Aryaman, Āyu, Vāyu, the swift one, Indra, the wide dweller or the king of the Rbhus, and the Maruts overlook us.

A bird (is so called because) it is able to lift itself up, or to make a sound, or to rush along, or else they wish him to be always auspicious, or the word (śakuni, bird) may be derived from (the root) śak (to be able).5

The following stanza is addressed to him.

(Here ends the third section.)

Crying violently and proclaiming its nativity, it impels speech as a rower a boat. O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.6

1 See 2. 27; cf. also 1. 12. 2 ix. 112. 4. 3 The section in toto must be spurious; cf. Roth, op. cit., p. 125. Mānaḥ as a masc. is senseless, for it refers to mā naḥ, 'not us', of the following quotation, nor has it been explained.

4 i. 162. 1; VS. 25. 24.

5 The etymological explanations of śakuni given by Yāska are the following: (1) śak and śni, (2) śak and śnad, (8) ślam and śkr.

6 ii. 42. 1; cf. Brh. D. iv. 94.
It cries violently, proclaiming its birth, i.e. its name is onomatopoeic. It propels speech as a rower does a boat. O bird, be highly auspicious i.e. exceedingly auspicious. Mangalam (auspicious) is derived from (the root) gr, meaning to praise. Or else (from gr, to swallow), i.e. it swallows evil things. Or else (the word) is anga-lam, i.e. having limbs. According to the etymologists (it is derived from √mus), i.e. it submerges sin. Or else (people say) 'let it come to me'.5 May no overpowering force find thee on any side.

A bird uttered a lowing sound to Gr̄tsamada, as ne was about to proceed (to acquire) a particular object.5 This is indicated by the following stanza.

(Here ends the fourth section.)

O bird, speak out what is auspicious in the south, and that which is auspicious in the north. Say what is auspicious in front of us and also what is auspicious behind us.6

The stanza is explained by the mere reading of it.

Gr̄tsamada = Gr̄tsa-madama, i.e. wise and joyful. The word gr̄tsa is a synonym of wise; it is derived from (the root) gr, meaning to praise.

Mandukā (frogs) = mājjakāh, i.e. divers, (so called) from diving. Or the word may be derived from (the root) mad, meaning to rejoice, or from mand, meaning to be satisfied. 'It is derived from (the root) mād (to decorate),' say the grammarians.7 Or else, their abode (oka) is in water (mānde). Mangala (water) is derived from (the root) mad (to rejoice) or from mad (to be merry).8 The following stanza is addressed to them.

(Here ends the fifth section.)

Sleeping for a year, the frogs have uttered forth speech, impelled by the cloud, like Brāhmaṇās engaged in religious rites.9

Sleeping for a year, the Brāhmaṇās, who are engaged in religious rites, i.e. who have taken the vow of silence. Or else a simile may have been intended, i.e. (uttered speech) like Brāhmaṇās, who are engaged in religious rites. The frogs have uttered forth speech which has been impelled by the cloud.10

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1 The bird is an object of praise. Durga.
2 Auspiciousness destroys misfortunes as soon as they arise. Durga.
3 According to Durga, lam = ram, the possessive suffix: the letter m is added without any meaning, and anga signifies the various ingredients, as honey, milk, &c., of the
4 i.e. Mangala is derived from the root gam with mām, i.e. 'going to me'.
5 'Signifying success.' Durga.
6 RVKH. 2. 43. 1; cf. Professor Macdonell, Vedic Mythology, p. 152.
7 'The frogs are adorned with variegated lines on their skin by nature.' Durga.
8 The sentence is omitted by Durga.
9 vii. 108. 1; AV. 4. 15. 13; cf. Brh. D. vi. 27.
10 Cf. Professor Macdonell, Vedic Mythology, p. 151.
Vāsiṣṭha, desirous of rain, praised the cloud. Frogs applauded him. On seeing the applauding frogs, he praised them. This is indicated by the following stanza.

(Here ends the sixth section.)

O frog, join me. O swimmer, invoke rain. Float in the middle of the pond, having spread your four feet.¹

The stanza is explained by the mere reading of it.

Dice (akṣāḥ) are (so called because) they are obtained (√ās) by gamblers, or (wealth) is obtained through them. The following stanza is addressed to them.

(Here ends the seventh section.)

The waving ones of the great (tree), growing in windy places, rolling on the gambling board, intoxicate me. The ever-wakeful berry of the vibhūdaka tree appears to me like a draught of soma that grows on the Mūjavat mountain.²

The waving berries of the mighty³ vibhūdaka tree intoxicate me. Growing in windy places, i.e. growing on mountain slopes. Rolling on the gambling board. Board (irīṇām) is free from debt⁴ (nir-ṛṇam). It is derived from (the root) ṛṇ (to go), i.e. it is distant. Or else, herbs have been removed from it. Like a draught of soma growing on the Mūjavat mountain. Mūjavataraḥ, i.e. grown on Mūjavat. Mūjavat is the name of a mountain, (so called because) it abounds in Saccharum sara (muṇja). Muṇja is (so called because) it is thrown out (√muč) by a kind of rush. Īśkā (a kind of rush) is derived from (the root) ṛś, meaning to go. This other (meaning of) īśkā (i.e. arrow) is derived from the same root also. Vibhūdaka (name of a tree) is (so called) from piercing. Wakeful is (so called) from keeping awake.⁵ The poet praises them (i.e. dice) in the first and condemns them in the succeeding stanzas.⁶ This is known to be the composition of a seer made miserable by dice.

Grāvānah (stones) is derived from (the root) ḫan (to kill), or from ghṛ (to praise), or from grah (to seize). The following stanza is addressed to them.⁷

(Here ends the eighth section.)

¹ RVKH. 7. 108.
² x. 34. 1; R. Vidh. 3. 10. 1; cf. Brh. D. vii. 36.
³ Yāska takes bṛhat as an adjective, agreeing with vibhūdakaṁya to be supplied, as in the text of the RV. vibhūdakaḥ in the nominative case is the subject of the second line.
⁴ Debts incurred on the gambling board, unlike others, are not payable by the descendants of the debtors. Durga.
⁵ According to Durga, dice are called wakeful, because they keep the winner awake through the joy of winning, and the loser on account of the misery of his loss.
⁶ See x. 34. 2-14.
⁷ x. 94. 1.
Let them proclaim. Let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in soma, together bear the sound, i.e. invocation for Indra.¹

Let them proclaim. Let us proclaim. Address the stones who speak in return. When unsplit mountains, i.e. who are not to be split up. Quick, making haste. Together (producing) soma. Śloka (call) is derived from (the root) ūr (to break open). Ghoṣa (sound) is derived from (the root) ḡkus (to sound). You are rich in soma, or you are in the abodes of one who is rich in soma.

A nārāśamsa stanza is that with which men are praised. The following stanza is addressed to it.

(Here ends the ninth section.)

I present, with wisdom, the sublime hymns of Bhāvya, who dwells on the Sindhu—the unsurpassed king who, desirous of glory, measured out a thousand libations for me.²

Sublime hymns, i.e. not childish, or not few. A child—turning round for strength—is to be brought up. Or else his mother is sufficient for him, or his mother is (a source of) strength for him. Or the word bāla (child) is derived from bala (strength), with the negative particle placed in the middle.³ I present with wisdom, i.e. with ingenuity of mind, or praise, or intelligence. Of the King Bhāvya, who dwells on the Sindhu, and who prepared a thousand libations for me—the king who is unsurpassed, or who is not hasty, or who does not hurry, and who is desirous of praise.

(Here ends the tenth section.)

A king obtains praise on account of being associated with sacrifice, and the paraphernalia of war from their association with the king. Of these, the chariot comes first. Rathah (chariot) is derived from (the root) rāṁk, meaning to speed, or from sthirā by metathesis:⁴ one sits in a chariot with joy, or from rāp (to chatter) [or from ras (to make a sound)].⁵ The following stanza is addressed to it.⁶

(Here ends the eleventh section.)

² i. 126. 1; cf. Brh. D. iii. 155.
³ The passage, ‘A child ... in the middle’, is omitted by Durga. It gives the etymological explanation of a word which neither occurs in the text of the RV., nor in that of Yāsaka, hence I agree with Durga in thinking that the passage is spurious.
⁴ i.e. sthirā > thara, and by metathesis ratha.
⁵ The last two etymologies are omitted by Durga.
⁶ Cf. Professor Macdonell, op. cit., p. 155.
O lord of forests, our friend, promoter, and a noble hero, indeed be firm in body. Thou art girt with cowhide, be strong. May thy rider win what is to be won.¹

O lord of forests, indeed be firm in thy limbs. Thou art our friend, promoter, and a noble hero, i.e. a blessed hero. Thou art girt with cowhide, hence be strong, i.e. be very firm. May thy rider win what is worthy of winning.

The word dundubhi² (drum) is onomatopoetic. Or else it is (so called) being made of a split tree.³ Or it may be derived from (the verb) dundubhya, meaning to make a sound. The following stanza is addressed to it.

(Here ends the twelfth section.)

Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with Indra and the gods, keep off the enemy farther than afar.⁴

Fill earth and heaven with thy roar. Let them all that are immovable, i.e. stationary, and that are non-stationary, think highly of thy loud call. O drum, associated together with Indra and the gods, disperse the enemy farther than what is very far.

Quiver is the receptacle of arrows. The following stanza is addressed to it.⁵

(Here ends the thirteenth section.)

The father of many (daughters), and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.⁶

The father of many (daughters) and whose sons are many is with reference to arrows. When exposed, it smiles as it were. Or it is an onomatopoetic word. Saṅkāk (strife) is derived from (the root) sac (to suffer), or from kṛ (to scatter), preceded by the preposition sam. Slung on the back it conquers when hurled forth, is explained.

Handguard is (so called because) it is held firmly on the hand. The following stanza is addressed to it.

(Here ends the fourteenth section.)

¹ vi. 47. 26; AV. 6. 125. 1; VS. 29. 52. ³ This gives the first derivation of the word dundubhi, i.e. the former part from druma (tree), and the latter from the root bhid.
² Cf. Professor Macdonell, op. cit., p. 155. ⁴ vi. 47. 29; AV. 6. 126. 1; VS. 29. 55. ⁵ Cf. Professor Macdonell, loc. cit.
⁶ vi. 75. 5; VS. 29. 42.
Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.\(^1\)

Like a serpent, it encircles the arm with its coils, shielding it from the strokes of the bowstring. The handguard well versed in all the sciences. A man is (so called because) he possesses abundance of manly spirit,\(^2\) or the word \(pum\_\text{n}\) (man) is derived from (the root) \(pum\_\text{s}\) (to crush).

Bridles have been explained.\(^3\) The following stanza is addressed to them.

\[
(\text{Here ends the fifteenth section.})
\]

Seated on the car, a skilful charioteer guides his steeds in front of him, to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.\(^4\)

Seated on the car, a skilful charioteer, i.e. a noble charioteer, guides his steeds, which are in front of him, to whatever place he likes. I worship the greatness of bridles. The reins, although they are behind, give direction to the mind.

\(\text{Dhanus}\)\(^5\) (bow) is derived from the root \(\text{dhan}\_\text{v}\), meaning to go, or to kill: the arrows are discharged from it. The following stanza is addressed to it.

\[
(\text{Here ends the sixteenth section.})
\]

May we win kine with the bow, and with the bow the combat. May we win dreadful battles with the bow. The bow brings the desires of the enemy to naught. May we conquer all quarters with bow.\(^6\)

The stanza is explained by the mere reading of it.

\(\text{Samud\_\text{a}\_\text{h}}\) (battle) = \(\text{sum-\text{ad\_\text{a}\_\text{h}}}\) (i.e. eating together) from (the root) \(\text{ad}\) (to eat),\(^7\) or = \(\text{sum-\text{ma\_\text{d\_\text{a}\_\text{h}}}}\) (i.e. raging together) from (the root) \(\text{mad}\) (to rage).

\(\text{Jya}\) (bowstring) is derived from (the root) \(\text{ji}\) (to conquer), or from \(\text{ji}\) (to conquer, cl. ix), or it is (so called because) it causes arrows to fly quickly. The following stanza is addressed to it.

\[
(\text{Here ends the seventeenth section.})
\]

Coming close to the ear as if desirous of whispering a secret, and embracing its dear friend, this string, stretched on the bow, and leading us to salvation in battle, utters a low shrill sound like a woman.\(^8\)

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1 vi. 75. 14; VS. 29. 51.  
2 Compared to a woman, who is poor in spirit, a man has more manly strength. Durga.  
3 See 3. 9.  
4 vi. 75. 6; VS. 29. 43.  
5 Cf. Professor Macdonell, \textit{loc. cit.}  
6 vi. 75. 2; VS. 29. 39.  
7 People devour each other, as it were, in battle. Durga.  
8 vi. 75. 3; VS. 29. 40.
It comes close to the ear as if desirous of speaking. Embracing, as it were, its dear friend, i.e. the arrow. It utters a [shrill] sound like a woman. This string stretched on the bow. In battle, in strife. Leading us to salvation, [leading us across].

\textit{Iṣu} \textsuperscript{1} (arrow) is derived from (the root) \textit{iṣ}, meaning to go [or to kill]. The following stanza is addressed to it.

\textit{(Here ends the eighteenth section.)}

She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro.\textsuperscript{2}

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer.\textsuperscript{3} Or else it is derived from (the root) \textit{mṛg} (to pursue).\textsuperscript{4} ‘When hurled, she flies girt with cow-phlegm’, has been explained.\textsuperscript{5} May the arrows grant us protection there where men run in the same direction and in the opposite direction, i.e. protection in battles.

Lashing rod is called whip. Whip (\textit{kusā}) is (so called because) it reveals (\textit{pra-kāśayaśati}) danger to the horse. Or else it is derived from (the root) \textit{kṛṣ} (to drag) on account of being small. Further, speech is called (\textit{kusā} because) it reveals meaning, or it rests in space; or it is derived from (the root) \textit{kruṣ} (to make a noise). The following stanza is addressed to the horsewhip.

\textit{(Here ends the nineteenth section.)}

They strike their thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles.\textsuperscript{6}

They strike their thighs, i.e. their moving thigh-bones. \textit{Sakthi} (thigh-bone) is derived from (the root) \textit{sac} (to be united), the body is fixed in it. And they deal blows on their buttocks.\textsuperscript{7} \textit{Juḫhanam} (buttock) is derived from (the verb) \textit{jaṅghanya} (to strike repeatedly). O lashing rod, impel horses that are [sagacious,] of highly-developed intelligence, in battles, i.e. contests, or conflicts.

\textsuperscript{1} Cf. Professor Macdonell, \textit{loc. cit.}
\textsuperscript{2} vi. 75. 11; VS. 29. 48.
\textsuperscript{3} This gives the detailed description of an arrow. The pointed end is made of the horn of a deer, which is very sharp, and the rest is covered with beautiful wings. Cf. Durga’s remarks.
\textsuperscript{4} According to Durga, certain arrows possess the power of pursuing even an invisible enemy and of discrimination in attack.
\textsuperscript{5} See 2. 5.
\textsuperscript{6} vi. 75. 13.
\textsuperscript{7} Durga takes \textit{jaṅghanti} as a particle in the vocative case, agreeing with \textit{aśvajanī}. This explanation is wrong. Not only is it opposed to that of Yaska, but \textit{jaṅghanti}, as the accent indicates, cannot be in the vocative case.
Mortar (ulakhalam) is (so called because) it causes to spread out (uru-karam), or it has a hole at the top, or it prepares food (uru-karam). There is a Brāhmaṇa passage: \(^1\) ‘Make me large,’ said he. Then indeed he became a mortar. Verily, they call it uru-karam (causing to spread out), indirectly ulakhalam, i.e. mortar. The following stanza is addressed to it.

(Here ends the twentieth section.)

Whenever, O Mortar, thou art set to work from house to house. Then utter thy brightest sound like the trumpet of the conquerors.\(^2\)

The stanza is explained by the mere reading of it.

(Here ends the twenty-first section.)

Vṛṣabhah means one who rains down offspring,\(^3\) or who increases the seed very much. Vṛṣabhah is therefore so called from raining, i.e. whose characteristic is to rain. The following stanza is addressed to him.

(Here ends the twenty-second section.)

Thundering they approached him. In the midst of the strife, they made the bull shed water. Through him Mudgala won a hundred thousand well-nourished kine in battle.\(^4\)

Thundering they approached him is explained. They made the bull shed water in the midst [of battle], i.e. the place of conquest or swiftness. Through him (he conquered) the king of beautiful possessions.\(^5\) The verb bharv means to eat. Or else, Mudgala won a thousand well-nourished kine in battle. The word pradhana is a synonym of battle: treasures are scattered forth in it.

Wooden mace, i.e. mace made of wood. With reference to it they relate a legend. A seer Mudgala, a descendant of Bṛḍmyāśva, having yoked his bull and a wooden mace, and having fought in battle, won the contest. This is indicated by the following stanza.

(Here ends the twenty-third section.)

Look at this yoke of the bull and the wooden mace lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles.\(^6\)

Look at this yoking together of the bull, and the wooden mace lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles. The word pṛtanājyam\(^7\) is a synonym of battle, (so called) from dispersing or conquering hostile armies. "Mudgala means one who possesses

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\(^{1}\) Cf. SB. vii. 5. 1. 12.
\(^{2}\) i. 28. 5; AB. vii. 17; cf. Brh. D. iii. 101.
\(^{3}\) Prajñapti-kāraṇaṁ retaṁ śuciṁ yonau.
\(^{4}\) x. 162. 5.
\(^{5}\) According to Durga, sakharran means a prosperous country, especially rich in barley.
\(^{6}\) x. 102. 9.
\(^{7}\) Cf. Roth, op. cit., p. 130.
beans, or who swallows beans, or passion, or pride, or joy. 1 Bhārmyāśva, a son of Bṛhmaśva. Bhārmyāśva means one whose horses are always wandering, or he is (so called) from horse-breeding.

The word pitūk is a synonym of food. It is derived from (the root) pā (to protect), or from pā (to drink), or from pyāy (to swell). The following stanza is addressed to it.

(Here ends the twenty-fourth section.)

Verily I will praise the food, the holder of great invigorating strength; with whose vigour Trita rent Vṛtra limb by limb. 2

I praise the food which contains great invigorating strength. The word tavīṣi 3 is a synonym of strength. It is derived from (the root) tu, meaning to increase. With whose vigour, i.e. power, Trita, i.e. Indra who abides in three places, rends Vṛtra limb by limb.

Rivers have been explained. 4 The following stanza is addressed to them.

(Here ends the twenty-fifth section.)

Hear this my hymn of praise, O Gaṅgā, Yamunā, Sarasvatī, Śūtudrī together with Paruṣni, Marudvṛdhā with Asikni, and Ārjikīya with Vītastā and Susomā. 5

Attend 6 to this my hymn of praise, O Gaṅgā, Yamunā, Sarasvatī, Śūtudrī, Paruṣni, Marudvṛdhā with Asikni: hear, O Ārjikīya with Vītastā and Susomā. 7 This is the general sense. Now (follows) the etymological explanation of every word. Gaṅgā is (so called) from going (vāyu). 8 Yamunā, she flows, joining herself (with other rivers), or she flows gently. 9 Sarasvatī—the word sarāsa is a synonym of water, it is derived from (the root) sr (to flow)—rich in water. Śūtudrī, quick runner, rapid runner, 10 or it runs swiftly like one who is goaded. Irāvatī is called Paruṣni, i.e. having joints, [shining,] winding. Asikni, non-bright, non-white. The word sitam is a synonym of white colour, its antithesis is (denoted by) a-sitam. Marudvṛdhā, i.e. swollen by all other rivers and winds. Vitastā, not burnt, 11 mighty, having high banks. Ārjikīya is called Vipās, so called

during.

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1 Cf. Roth, op. cit., p. 129.
2 i. 187. 1.
3 Cf. Roth, op. cit., p. 130.
4 See 2, 24.
5 x. 75. 3.
8 i.e. She goes to the best place, or sends created beings to the best place. Durga.
9 There are no waves in it. Durga.
10 Cf. Mbh. Ādi-par., verse 6752, Śatadhā viḍrata yasmūc cha tadadhur iti viḍrata 1.
11 Durga says, on the authority of the Sūndihēni Brāhmaṇa, that there was fire called Vaidheka which consumed all rivers except this one.
because) it rises in \( \gamma \text{̄}k\text{u} \), or it flows in a straight line. The Vipāś is (so called) from bursting forth, or from loosening fetters, or from being extended. It is called fetterless because the fetters of the moribund Vasiṣṭha were loosened in it.\(^1\) Formerly it was called Uruṇjirā. Suṣomā is the Sindhu, (so called because) rivers flow towards it. Sindhu is (so called) from flowing.

Apah (waters) is derived from (the root) āp (to obtain). The following stanza is addressed to them.

*(Here ends the twenty-sixth section.)*

Ye waters are indeed beneficent. As such bestow strength on us, so that we may look upon great happiness.\(^2\)

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i.e. delight.

Herbs (ości-dhāyak) are (so called because) they suck (dhāyanti) the burning element \(^3\) (osi), or (because) people suck them when something is burning (in the body). Or else they suck the morbid element (idoṣa). The following stanza is addressed to them.

*(Here ends the twenty-seventh section.)*

I think there are indeed one hundred and seven abodes of the tawny ones, the herbs, that were produced three ages before the gods, in days of yore.\(^4\)

I think there are indeed one hundred and seven abodes of the tawny ones, i.e. tawny-coloured ones, the herbs, which carry off (disease) produced three ages before the gods, in days of yore. There are three kinds of abodes, i.e. places, names, and species. Here species are meant.\(^5\) Or else there are seven hundred \(^6\) vital parts of man, the herbs are applied on them.

Night has been explained.\(^7\) The following stanza is addressed to it.

*(Here ends the twenty-eighth section.)*

O night, the terrestrial region of the father together with (atmospheric) places has been well filled. Thou art great, and encompassest the abodes of heaven; the dreadful darkness draws all around.\(^8\)

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\(^1\) Cf. Mbh. Ādi-par., verses 6745 and 6750.

\(^2\) x. 9. 1.

\(^3\) There are two etymologies given, (1) from \( \sqrt{\text{ury}} \) (to burn) and \( \sqrt{\text{dhe}} \) to suck, (2) from \( \sqrt{\text{dus}} \) and \( \sqrt{\text{hē}} \).


\(^5\) i.e. There are 107 kinds of herbs.

\(^6\) Yāska explains \( \text{ṣatām} \ldots \text{ṣaptā ca as} \) \( \text{ṣaṣṭa-ṣatām, i.e. 700. According to the ordinary meaning of the words used, as indicated by the accent and ca, the phrase can only mean 'a hundred and seven'.} \)

\(^7\) See 2. 18.

\(^8\) RVKH. x. 127. 1.
O night, thou hast well filled the terrestrial region along with the places of the middle (region). Great, mighty, thou encompassest the abodes of heaven; the dreadful darkness draws all round the region.

Wilderness is the wife of desert. Desert (aranya) is (so called because) it is far (upa-arña) from the village, or because it is dull (a-rumāya). The following stanza is addressed to her.

(Here ends the twenty-ninth section.)

O wilderness, how is it that thou who disappearest in deserts ever onwards dost not seek the village? it appears that fear does not find thee. The seer addresses her with the words, 'O wilderness, how is it that thou who disappearest in deserts, i.e. forests, like one directed to some place onwards, dost not seek the village? It appears as if fear does not find thee.' Or the word iva is used in the sense of slight apprehension (i.e. the slightest fear).

Faith (śrad-dhā) is (so called) on account of being based on truth (śrad). The following stanza is addressed to it.

(Here ends the thirtieth section.)

Through faith is fire kindled, through faith is oblation offered. With our speech we announce faith at the head of fortune.

Through faith is fire well kindled, through faith is oblation well offered. With our speech we announce faith to be at the head, i.e. the chief limb of fortune, i.e. prosperity.

Earth has been explained. The following stanza is addressed to it.

(Here ends the thirty-first section.)

O Earth, be pleasant, thornless providing a resting-place; grant us extensive protection.

O Earth, be comfortable, thornless providing a resting-place. Rksarāh means 'thorn', it is derived from (the verb) yek (to be stiff). Kannakah (thorn) is (so called) (because it says to itself), Whom (kum) should I hurt

1 Cf. Professor Macdonell, op. cit., p. 134.
2 x. 146. 1.
3 Durga remarks that the poet lost his way in the forest, and being puzzled as to what direction it was, and being afraid, addresses the goddess of the forest. 'How is it that I am afraid and thou art not?'
4 Durga remarks that śrad-dhā means that intuitive attitude which one assumes towards religion and secular and spiritual matters and which does not undergo any change. The tutelary deity of this intuition is called śradātha. Cf. Professor Macdonell, op. cit., p. 119-20.
5 x. 151. 1.
6 Durga quotes a passage which says that the gods do not accept the oblations of the faithless.
7 See 1. 13-14.
8 i. 22. 15.
(tāpyāmi)? or it may be derived from (the verb) kṛt (to pierce), or from kant, meaning to go, i.e. it is very prominent on the tree. Grant us (let them grant) protection from all sides, i.e. extensive protection.

Āpva (disease) has been explained. The following stanza is addressed to it.

(Here ends the thirty-second section.)

Infatuating the heart of these (our enemies), seize their limbs; depart, O Āpva, approach (them), burn with flames in their hearts. Let our enemies abide in blinding darkness.

Infatuating the heart [the intellect] of these (our enemies), seize their limbs; depart, O Āpva, approach them, burn their hearts with flames. Let our enemies grope in blinding darkness.

Agnāyi is the wife of Agni. The following stanza is addressed to her.

(Here ends the thirty-third section.)

I call upon the wife of Indra, the wife of Varuṇa, and the wife of Agni for welfare and for drinking soma.

The stanza is explained by the mere reading of it.

(Here ends the thirty-fourth section.)

Now, therefore, the eight pairs, mortar and pestle. Mortar has been explained. Pestle (musalam) is (so called because) it moves again and again (muhuṣ-saram). The following stanza is addressed to them.

(Here ends the thirty-fifth section.)

Adorable, best winners of food, they are held aloft, devouring food like steeds.

Worthy of being worshipped with sacrifices, best distributors of food, they are held aloft, devouring food like steeds.

Two receptacles of oblations, i.e. depositories of oblations. The following stanza is addressed to them.

(Here ends the thirty-sixth section.)

1 The passage within brackets is omitted by the manuscripts of the longer recension and Durga.
2 See 6. 12.
3 x. 103. 12.
4 Cf. Professor Macdonell, op. cit., pp. 124-5. Yaska's explanation that Agnāyi is the wife of Agni is liable to criticism, for in the following stanza she is associated with drinking soma—a function not very appropriate for the wife of Agni.
5 i. 22. 12.
6 See 9. 20.
7 i. 23. 7.
8 The mortar is mounted or made to stand upright; the pestle is lifted up for pounding. Durga.
O ye free from treachery, let the holy gods sit in your lap; here, to-day, to drink the soma.¹

Let them (gods) sit in your lap, in your bosom, [or else, O ye not to be injured]. Holy gods,成就者 of sacrifice; here, to-day, for the drinking of soma. Heaven and earth have been explained.² The following stanza is addressed to them.

(Here ends the thirty-seventh section.)

To-day may heaven and earth extend our accomplishment, this sky-touching sacrifice, to the gods.³

To-day may heaven and earth extend farther our performance, i.e. this sky-touching sacrifice, to the gods.

Vipāś and Śutudrī have been explained.⁴ The following stanza is addressed to them.

(Here ends the thirty-eighth section.)

Like two bright cows, like two licking mothers, Vipāś and Śutudrī hasten forth eagerly with their waters from the lap of the mountains, contending like two mares let loose.⁵

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly.⁶ Like two mares who are released, or who are out of temper. Contending—the verb lās is used in (the sense of) emulation—or who are excited. Like two [bright] beautiful cows, two mothers licking together,⁷ Vipāś and Śutudrī hasten forth with their waters.

The ends of the bow are (so called because) they send forth arrows, or they are made of wood, or they never fail. The following stanza is addressed to them.

(Here ends the thirty-ninth section.)

Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.⁸

Approaching each other like two women who have the same thought, they bear arrows in their lap, i.e. bosom, as a mother does a child. May these destructive ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

¹ ii. 41. 21.
² See 1. 13. 14; 3. 22.
³ ii. 41. 20.
⁵ iii. 33. 1.
⁶ i.e. Longing for their mutual confluence or the sea. Durga.
⁷ i.e. Two mothers who want to lick the same calf.
⁸ vi. 75. 4.
Wind and sun.\(^1\) *Śvāṅk* means wind, (so called) because it moves quickly in the atmosphere. *Sūrāḥ* means the sun, (so called) from moving (\(\sqrt{sṛ}\)). The following stanza is addressed to them.

*(Here ends the fortieth section.)*

O wind and sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.\(^2\)

The stanza is explained by the mere reading of it.

The two approving goddesses, the two goddesses who approve without reflection, i.e. heaven and earth, or day and night. According to Kāṭhakāya, they are crop and season. The following invitation is addressed to them.

*(Here ends the forty-first section.)*

The two approving goddesses who bestow treasures: of these two, one shall remove the ills and hostilities, and the other shall bring noble treasures for the sacrificer. Do ye both eat in order to win and to bestow treasures. Sacrifice.\(^3\)

The two approving goddesses, i.e. the two goddesses who approve without reflection. [Who bestow treasures,] who distribute treasures. Of these two, one causes ills and hostilities to be removed, and the other brings excellent treasures for the sacrificer, in order to win or bestow treasures. Do ye both eat, drink, or desire the sacrifice. With these words, the invitation is expressed.

Two goddesses worshipped with food-oblations, two goddesses who are to be worshipped with food-oblations, i.e. heaven and earth, or day and night. According to Kāṭhakāya, they are crop and season. The following invitation is addressed to them.

*(Here ends the forty-second section.)*

The two goddesses worshipped with food-oblations: one shall bring the strengthening food, and the other a common meal and drink. May we partake of the old with the new and of the new with the old. The two goddesses worshipped with food-oblations, and causing strength, have bestowed that strengthening food. Do ye both eat in order to win and to bestow treasures. Sacrifice.\(^4\)

The two goddesses worshipped with food-oblations, i.e. who are to be worshipped with food-oblations. One brings food and juice, and the other common meal and drink. May we partake of the old with the new and of the new with the old. The two goddesses worshipped with food-oblations,

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\(^2\) iv. 57. 5.

\(^3\) KS. 19. 13; MS. 4. 13. 8; 210. 1.

\(^4\) KS. 19. 13; MS. 4. 13; 210. 4.
and causing strength, have bestowed that strengthening food. Do ye both eat and drink or enjoy desire, in order to win and to bestow treasures. Sacrifice. With these words, the invitation is expressed.

(Here ends the forty-third section.)

CHAPTER X

Now, therefore, (we shall take up) the deities of the middle region. Of these, Vāyu¹ (wind) is the foremost. Vāyu (wind) is derived from (the verb) vā (to blow), or it may be derived from the verb vṛ (meaning to move). 'It is derived from the verb i (to go),' says Sthaulāṣṭhīvi, 'the letter v being meaningless.' The following stanza is addressed to him.

(Here ends the first section.)

Come, O beautiful Vāyu, these soma-juices are made ready. Drink them, hear (our) call.²

Come, O Vāyu, worthy of being seen. These soma-juices are made ready [i.e. prepared]; drink them and hear our call. What deity other than the atmospheric will the seer thus address?³

The following, another stanza, is addressed to him.

(Here ends the second section.)

May the ever-running steeds, the chariot-horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food: lest the nectar of Vāyu be wasted.⁴

The constantly-running steeds, the chariot-horses, i.e. the horses which draw the chariot. Who move in a straight line, i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful, in a car of blessed wheels, in order to join the old and the new⁵ food. The word śravas is a synonym of food, (so called) because it is heard (v śru). So that the

¹ Cf. Professor Macdonell, op. cit., pp. 81-3.
² i. 2. 1.
³ The commentator here criticizes Yāska's view that Vāyu is foremost among the atmospheric deities. He claims that place for Indra. He then endeavours to justify Yāska by trying to identify Vāyu with Indra. He says: 'It is indeed well known that Indra, whose sphere is the atmosphere, drinks soma. The preparation of soma-juice is meant for him only. It is not to be pressed for any other deity. Vāyu is therefore Indra himself.'
⁵ Cf. 4. 17. Durga explains new as the soma which is gathered and offered at the same time; old, as the soma which is gathered at the morning libation and offered at the midday or the evening libation.
soma-draught of this Vāyu may not\(^1\) be wasted. According to some, the stanza is primarily addressed to Indra, the function of Vāyu being subordinate; according to others, it is primarily addressed to both.

Varuṇa is (so called) because he covers (\(\sqrt{vṛ}\)). The following stanza is addressed to him.

\textit{(Here ends the third section.)}

Varuṇa sent forth the cloud, opening downwards, and created heaven, earth, and the intermediate space. With it, the king of the entire universe moistens earth as rain the barley.\(^2\)

Varuṇa (sent forth) the cloud, whose door opens downwards. (A cloud, \textit{kabandham,} is so called because) \textit{kavanam,} which means water, is deposited into it. Water is called \textit{kabandham} also—the verb \textit{bandh} \(^3\) is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth, and the intermediate space. With that greatness, the king of the entire universe moistens earth as rain does barley.\(^4\) The following, another stanza, is addressed to him.

\textit{(Here ends the fourth section.)}

I praise him, who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nābhāka at the same time. Let all others be killed.\(^5\)

I praise him well with speech, i.e. song or eulogy, equal to the respectable hymns of the manes and the panegyrics of Nābhāka at the same time. Nābhāka was a seer who, in his speech, called him one having seven sisters at the birth of these flowing (rivers). He (Varuṇa)\(^6\) is called one belonging to the middle region. Now this is he himself. Let all others be killed.\(^7\)

All others, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful, shall not be suffered to live.

\(^1\) There is no negative particle in the text of the RV. Yāska uses the verb \textit{dās} in 1. 9, which is explained by Durga as \textit{kṣayārthasya.} It may be that Yāska derives the negative meaning from the preposition \textit{vi.} However, this explanation does not hold good, for Yāska uses the words: \textit{na vi dusyet, paraphrased by Durga as avidaste 'mpakṣine.}

\(^2\) v. 35. 3.

\(^3\) According to Durga, the word \textit{kavanam} is derived from \textit{\(\sqrt{kar,}\) to go'. He says: bandhir anibhārta, nibhiras tāvad acapalas. Tadd- viparītavā cā bandhīh. Kāya ca tac capalayu ceti \textit{kabandham.}

\(^4\) This stanza does not bring out with sufficient clearness the characteristic of the atmospheric Varuṇa, rain being mentioned as a function of the celestial sun. The stanza therefore leaves one in doubt as to whether Varuṇa is an atmospheric or a celestial deity. The ambiguity, however, is cleared by the next stanza.

\(^5\) vii. 41. 2.


\(^7\) The root \textit{nabā} means 'to kill' according to Ngh. ii. 19.
Rudra \(^1\) is (so called) because he bellows (ravati), or because he runs (dravati) vociferating (int. of ru), or it is derived from the causal of the verb rud (to roar). There is a Kathaka passage: Because he has roared, that is the characteristic of Rudra. There is a Haridravika passage. Because he roared, that is the characteristic of Rudra. The following stanza is addressed to him.

\(\text{(Here ends the fifth section.)}\)

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons. May he hear us!\(^2\)

Bear these songs to Rudra of massive bow and swift arrows, the god who abounds in food,\(^3\) unassailable by his opponents, the assailant, the disposer, and armed with sharp weapons. May he hear us. The word tigma is derived from (the root) tij, meaning to sharpen. Ayudham (weapon) is (so called) from killing. The following, another stanza, is addressed to him.

\(\text{(Here ends the sixth section.)}\)

May that bright weapon of thine, which, hurled down from heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; do thou not hurt our sons and descendants.\(^4\)

May that bright weapon of thine, which is hurled down from heaven, i.e. from beyond heaven, (avoid us). Didyut (bright weapon) is derived from (the root) do (to cut), or from dyu (to assail), [or from dyut (to shine)].\(^5\) It flies on earth. Ksmā means earth, it flies on it or along it. Or else it flies bringing destruction. May it pass us over. O god of authoritative speech, a thousand medicines belong to thee; do thou not injure our sons and grandchildren. Tokam (offspring) is derived from the verb tud\(^6\) (to push). Tanayam (son) is derived from the verb tan (to spread). Agni is called Rudra also.\(^7\) The following stanza is addressed to him.

\(\text{(Here ends the seventh section.)}\)

O thou who art skilled in praise, be active for the worship of every man; a beautiful hymn for Rudra.\(^8\)

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\(^1\) Cf. Professor Macdonell, \textit{op. cit.}, pp. 74–7.
\(^2\) vii. 46. 1.
\(^3\) Yāska explains svadhāme as annavate. Roth, \textit{op. cit.}, p. 135, attributes to it the meaning ‘independent’, selbständig, or ‘magnificent by nature’, selbstkerrlich; cf. also Muir, \textit{op. cit.}, vol. iv, p. 314.
\(^4\) vii. 46. 3.
\(^5\) Two other derivations suggested are the following: (1) \(\sqrt{d}i\) & cl. ‘to shine’, \(\sqrt{d}i:\) 4 cl. ‘to cast’.
\(^6\) He is pushed, as it were, by his father, who urges him to do this or who prohibits him from doing that.
\(^7\) Agni is identified with Rudra; cf. AV. 7. 87. 1: \(yo agnau rudra yo apan antar \ldots\) tasmā rudrīyā nama asta agnaye.
\(^8\) i. 27. 10; SV. 1. 15; 2. 1018.
**Jarā** means praise; it is derived from (the verb) ḫṛ, meaning to praise. He who receives praise, or awakens another by praise, (is called *jarā-bodhu*). Be active, i.e. do that, so that every man may be able to sacrifice; a beautiful hymn for Rudra.

Indra is (so called because) he divides food (*iṟā + ḍr*), or he gives food (*iṟā + ḍa*), or he bestows food (*iṟā + ḍhā*), or he sends food (*iṟa + ḍāraya*), or he holds food (*iṟa + ḍhāraya*), or he runs for the sake of soma (*indu + dru*), or he takes delight in soma (*indu + ram*), or he sets beings on fire (*iṟindh*). It is known: that because they animated him with vital breaths, that is the characteristic of Indra. 'He is (so called) from doing everything (lit. this),' says Āgrāyana. 'He is (so called) from seeing everything (*idam + ḍrā*),' says Aupamanyava. Or the word is derived from (the verb) *iṇad*, meaning to be powerful, i.e. being powerful he tears the enemies asunder, or puts them to flight. Or he honours the sacrificers. The following stanza is addressed to him.

(Here ends the eighth section.)

Thou didst pierce the spring, create channels, and rich in water send them forth knocking against each other. O Indra, thou didst uncover the great cloud, emit the streams, and smite down the giver (of water).

Thou didst pierce the spring. *Ut-su* (spring) is (so called) [from moving upwards (*ut-√ṣr*)], or from rising upwards (*ut-√sud*), or from flowing upwards (*ut-√syand*), or it is derived from the verb *ud* (to issue out). Thou didst create its channels. Thou, rich in water, didst send forth these atmospheric multitudes (of clouds) having water, and pressing each other hard. The verb *ram* means to stop or to emit. O Indra, thou didst uncover the great mountain, i.e. the cloud emitted its streams and smote him down, i.e. the giver whose function is to give (rain). The following other stanza is addressed to him.

(Here ends the ninth section.)

The wise god, who immediately on his birth became foremost and who surpassed (other) gods in strength, at whose breath heaven and earth tremble on account of the greatness of his might, he, O men, is Indra.

Who as soon as he was born became foremost, the wise god, who, with his strength, i.e. strong action, subdued, i.e. seized all around, protected all around, or surpassed (other) gods; at whose power even heaven and earth trembled on account of the greatness of his might, i.e. on account

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3 The quotation is untraced.
4 v. 32. 1; SV. 1. 315.
5 ii. 12. 1; AV. 20. 34. 1.
of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.  

Parjanyaḥ² (cloud) is derived from (the verb) trpj (to be satisfied) by reversing the first and the last (letter): one who gives satisfaction and is favourable to men (trpj+janyah = pral+janyah = pray+janyah = para+janyah), or he is (so called because) he is the best conqueror (paraḥ+jājina), or he is the best progenitor (paraḥ+jājina), or he is the bestower of juices (praḥ+jājina). The following stanza is addressed to him.

(Here ends the tenth section.)

He strikes down trees and he strikes down demons, the entire universe was afraid of the great slaughter. Even the guileless fly from the rainer, when Parjanya thundering strikes the evil-doers.³

He strikes down the trees and he strikes down the demons. All beings are afraid of this great slaughter. Great, indeed, is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanya thundering strikes the evil-doers, i.e. men who commit sinful acts.

Bṛhas-patih⁴ is the protector or supporter of the great. The following stanza is addressed to him.

(Here ends the eleventh section.)

On all sides he saw water bound up by the cloud like fish dwelling in shallow water. Having rent (the cloud) with a dreadful roar, Bṛhaspati drew it out like a cup from a tree.⁵

On all sides he saw water bound up by the all-pervading cloud like fish living in shallow water. He took it out like a cup from the tree. From what verb is camasah (cup) derived? (from √cam) i.e. they drink in it. Bṛhaspati having rent it with a dreadful roar, i.e. sound.

Brahmanas-patih is the protector or supporter of brahma. The following stanza is addressed to him.

(Here ends the twelfth section.)

All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might, and together they poured an abundant spring rich in water.⁶

¹ According to Durga, the seer Grtsamada, a friend of Indra, who had enjoyed his companionship, expresses his gratification in the stanza. He remarks that the stanzas of the RV. often refer to historical events also. He offers an alternative explanation for 'conjoined with a narrative', i.e. which is worthy of being related to posterity.


³ v. 83. 2.


⁵ x. 68. 8; AV. 20. 16. 8.

⁶ ii. 24. 4.
All the rays of the sun, which appear like the sun, drink that very stream of water, pervading, flowing, and spreading downward, which Brahmanaspati pierced with his might, i.e. with power. And together they pour out the abundant springs, rich in water, i.e. abounding in water.

(Here ends the thirteenth section.)

Lord of the abode—kṣetram (abode) is derived from (the verb) kṣi, meaning to dwell—the protector or supporter of the dwelling-place. The following stanza is addressed to him.

(Here ends the fourteenth section.)

We will win with the lord of the abode as with a friend; bring to us a horse or cow, O nourisher. He shall be gracious to us for such (gift).²

We will win with the lord of the abode as with a very friendly person. Bring, O nourisher, a well-nourished cow and horse. He shall be gracious to us for such (gift).

With strength or wealth. The verb mṛl means to give. The following stanza is addressed to him.

(Here ends the fifteenth section.)

O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well purified like clarified butter, as a cow does its milk. May the lords of the sacred law be gracious to us.³

Bestow upon us, O lord of the abode, as a cow her milk, the honeyed wave, distilling honey, i.e. water, well purified like clarified butter. May the lords or protectors of law be gracious to us. The verb mṛlay means to protect, or to worship. With reference to this some think that the recurrence of the same expression in the same stanza means tautology, as for instance, 'the wave rich in honey', and 'distilling honey'; others think that the recurrence of the same expression in the same verse (pāda) is tautology, as for instance, 'Golden in form, he is golden in appearance'.⁴ Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance, 'as from water the frogs', and 'as frogs from water'.⁵

Vāstos-patih⁶ (house-lord)—vistuh (house) is derived from (the verb)

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¹ Cf. Professor Macdonell, op. cit., p. 138.
² iv. 57. 1.
³ iv. 57. 2.
⁴ ii. 35. 10.
⁵ x. 166. 5.
YAMA

vaś, meaning to dwell—is the lord or protector of the house. The following stanza is addressed to him.

(Here ends the sixteenth section.)

O lord of the house, thou art the killer of disease, wearing all forms; be our very kind friend.¹

O lord of the house, thou art the killer of disease, wearing all forms; be our very happy friend. The word śiva is a synonym of happiness (sukha). The verb śis takes the suffix va, which replaces the letter next to the penultimate (i.e. ś) and optionally takes gūna.²

The word śiva is derived from the same root also. He becomes the deity of all those forms that he longs for.

Maghaṇā assumes every form.³ This too is a Vedic quotation.

Vācas-pati is the lord or protector of speech. The following stanza is addressed to him.

(Here ends the seventeenth section.)

Come again, O lord of speech, together with the divine mind. O lord of wealth, make me happy, let my body (depend) on me alone.⁴

The stanza is explained by the mere reading of it.

Arđiṇa-ṇapat⁵ is explained by the offspring of the self (tunū-ṇapat).⁶ The following stanza is addressed to him.

(Here ends the eighteenth section.)

Offspring of waters, who shines within the waters without fuel, whom priests implore in sacrifices; thou hast given us honeyed waters with which Indra grew in vigour.⁷

Who [will shine, i.e.] shines in the interior of waters without fuel, whom wise men praise in sacrifices; O offspring of waters, give us honeyed waters for pressing the soma with which Indra grows in vigour, i.e. in vigorous action.

Yama⁸ is (so called) because he governs (√yam). The following stanza is addressed to him.

(Here ends the nineteenth section.)

With oblation, worship the king, Yama, son of Vivasvat (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men.⁹

¹ vii. 55. 1.
² Śis + va > śiva and, with gūna, śeva.
³ iii. 58. 8.
⁴ AV. 1. 1. 2.
⁶ See 8. 5.
⁷ x. 30. 4; AV. 14. 1. 87.
⁸ Cf. Professor Macdonell, op. cit., p. 171.
⁹ x. 14. 1; cf. AV. 18. 1. 49.
Who has departed: who has gone round the heavenly heights, i.e. elevations and depressions. The verb av means to go. The sense is: and with oblation, worship the king, Yama, the son of Vivasvat (the sun), who has shown the path to many and who is the rendezvous of men. The verb duvasyati means to worship. Agni is called Yama also. The following stanzas proclaim him.

(Here ends the twentieth section.)

Like a spear hurled, it inspires awe as the archer's arrow of bright appearance.

Yama, indeed, is what is born, Yama, what shall be born; he is the maidens' lover, the matrons' lord.

With the moving and the non-moving oblation we obtain him, the kindled god, as cows do their abode in the evening.

These are hemistichs. Like a spear hurled, it inspires terror (among enemies) or courage (among friends), as does the archer's arrow of bright appearance, of dreadful appearance, [of strong appearance, of glorious appearance], of great appearance, or of shining appearance.

Yama indeed was born, associated with Indra.

Ye are twin brothers, whose mother is here and there.

This too is a Vedic quotation. Yama is, as it were, what is born and what shall be born. Maidens' lover, i.e. one who causes maidens to be loved. Matrons' lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

Agni was thy third husband. This too is a Vedic quotation.

As cows obtain their home in the evening so may we obtain the kindled god, who is well kindled with pleasant things, with our non-stationary, moving, i.e. oblation in the form of an animal, and non-moving, stationary, i.e. oblation in the form of herbs.

Mi-tra is (so called) because he preserves (trāyate) from destruction (vra-mi-ti) or because he runs (dravati) measuring things together (√mi), or

1 It is not clear why Yāska introduces the verb av, 'to go'. Durga does not throw any light on it.
2 i. 66. 7.
3 i. 66. 8.
4 i. 66. 9. According to Durga, the word vak in the text of the RV. is an expletive.
5 vi. 59. 2.
6 Indian marriage is accomplished by taking seven steps round the fire-altar. Fire is here called maidens' lover, because fire causes the marriage to be accomplished, with which the period of maidenhood comes to an end.
7 x. 85. 40; AV. 14. 2. 3.
the word is derived from the causal of (the verb) mid (to be fat). The following stanza is addressed to him.

(Here ends the twenty-first section.)

Proclaiming, Mitra leads men forth, Mitra supported earth and heaven. Ever watchful, Mitra beheld the tribes. To Mitra sacrifice the fat oblations.¹

Proclaiming, i.e. speaking encouraging words, Mitra leads men; Mitra alone supports earth and heaven. Without winking Mitra beholds the tribes. The word krṣṭayāḥ is a synonym of men, (so called) because they are active, or because their bodies are long (vi-krṣṭa). 'To Mitra sacrifice the fat oblations' has been explained. The verb hū means to give.²

Kaḥ is (so called because) he is loving, or surpassing, or happy. The following stanza is addressed to him.

(Here ends the twenty-second section.)

In the beginning, the golden foetus took shape; he was the sole existing lord of the universe. He supported this earth and heaven. Let us, with oblations, worship the god Kaḥ.³

The golden foetus; the foetus made of gold, or he whose foetus is made of gold. The word garbhah (foetus) is derived from the verb grbḥ (used) in the sense of praising, or (so called because) it swallows useless things. Now when a woman receives the life-germs (gunān) and her own life-germs are brought into contact with them, fertilization takes place.⁴ He came into existence in the beginning. He was the sole existing lord of the universe. He supports earth and heaven. 'Let us, with oblations, worship the god Kaḥ' is explained. The verb vidh means to give.

Sarasvat has been explained.⁵ The following stanza is addressed to him.

(Here ends the twenty-third section.)

Be our protector with those waves of thine, O Sarasvat, which are rich in honey and distil clarified butter.⁶

The stanza is explained by the mere reading of it.

(Here ends the twenty-fourth section.)

¹ iii. 59. 1.
² The sentence is omitted by Durga.
³ x. 121. 1; AV. 4. 2. 7; VS. 18. 4; 28. 1; 25. 10.
⁴ Durga describes the process of fertilization as follows: 'When a woman receives from a man the life-germs, i.e. the essence of the marrow of his bones, &c., in the form of seminal fluid and brings them (i.e. sperma-
⁵ i.e. By Sarasvat.
⁶ vii. 96. 5.
Viśvākaraṇa is the maker of all. The following stanza is addressed to him.

(Here ends the twenty-fifth section.)

Viśvākaraṇa is sagacious, mighty, creator, disposer, and supreme beholder. The objects of their desire rejoice together with food, where beyond the seven seers, they declare (only) one to exist.\(^1\)

Viśvākaraṇa is of a penetrating mind, pervading, creator, disposer, and the most supreme beholder of beings. The objects of their desire, i.e. objects which are loved or sought after, or approached, or thought about, or aimed at. They rejoice with waters. Where these seven seers, i.e. luminaries. Beyond them is the sun. In him (the sun) they (the luminaries) become one. This is with reference to the deity.

Now with reference to the soul.

Viśvākaraṇa is of a penetrating mind, pervading, creator, and disposer, and the most supreme manifester of the senses. The objects of worship of these (senses), i.e. objects desired, or sought after, or approached, or thought about, or aimed at. They rejoice together with food. Where these seven seers, i.e. the senses. Beyond them is the soul. In him (the soul) they (senses) become one. This expounds the course of the life of the soul.\(^2\)

With reference to it they relate a legend. Viśvākaraṇa, the son of Bhuvaṇa, sacrificed all beings in a universal sacrifice.\(^3\) He sacrificed even himself in the end. This is indicated by the following stanza.

Who sacrificed all these created beings.\(^4\) The following stanza explains it still more explicitly.

(Here ends the twenty-sixth section.)

O Viśvākaraṇa, growing with oblations, thyself sacrifice earth and heaven. On both sides let other men be stupified. Here may Indra be our inciter.\(^5\)

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\(^1\) x. 82. 2.

\(^2\) The manuscripts of the longer recension read etasmin, while those of the shorter read asmin. I prefer the latter to the former, because a comparison of the adhi-dāivata and adhyātma explanation of the stanza shows that Yāska intends to bring about a contrast between his two interpretations. For this reason he uses etāṃ, etāni, etbhyaḥ, and etasmin in the former, and epāṃ, indāni, obhyaḥ in the latter. The corresponding word for etasmin is therefore asmin, hence I conclude that the reading of the shorter recension is the correct one.

\(^3\) Universal sacrifice is regarded as very efficacious. Cf. ŚB. xiii. 7. 1. 1: 'Ah, I will sacrifice myself in created beings, and created beings in myself. Then, having sacrificed himself in all created beings and created beings in himself, he acquired superiority, sovereignty, and overlordship over all created beings. Likewise, a man having sacrificed all oblations and all created beings in a universal sacrifice, acquires superiority, sovereignty, and overlordship.' Cf. also Manu, xii. 91; Isa. U. 6; AP. i. 23. 1; Muir, op. cit., vol. v, p. 372.

\(^4\) x. 81. 1; VS. 17. 17.

\(^5\) x. 81. 6; SV. 2. 989; VS. 17. 22.
O Viśvakarman, growing with oblations, thyself sacrifice earth and heaven. On both sides let other men, i.e. rivals, be stupified. Let Indra, who is pre-eminent in knowledge, here be our inciter.

Tärkṣya¹ is explained by Tvaṣṭṛ: (1) he dwells (kṣayati) in the crossed-over place (√ṛṛ), i.e. atmosphere; (2) he protects (rakṣati) objects quickly (tūrṇam); or (3) it is derived from (the verb) āṣ (to pervade). The following stanza is addressed to him.

(Here ends the twenty-seventh section.)

Let us, here, invoke Tärkṣya, who is rich in food, incited by gods, mighty, impeller of chariots, the felly of whose wheel is unhurt and who is a hero in battle, quickly for our welfare.²

(Let us invoke) him who is exceedingly rich in food. Jūti signifies motion or pleasure; deva-jūtum therefore means one who is incited by the gods, or pleased by them. Endowed with might, transporter of chariots, the felly of whose wheel is uninjured and who is victorious in battles. Let us be quick and here invoke Tärkṣya for our welfare. What god other than the atmospheric would the seer have thus addressed?³ The following stanza is addressed to him.

(Here ends the twenty-eighth section.)

Who even spread, with his might, the five tribes in a moment, as the sun, with his light, does the waters. A hundredfold, a thousandfold in his speed. Like a hurled javelin, they cannot keep him back.⁴

Who also spreads five human tribes, in a moment, with his might, i.e. strength, as the sun does the waters with his light. His motion gains a hundredfold, a thousandfold speed. Like a discharged arrow made of reeds, they cannot keep him back.

Manyu⁵ (anger) is derived from (the verb) man, meaning to shine, or to be angry, [or to slay]: arrows shine through anger. The following stanza is addressed to him.

(Here ends the twenty-ninth section.)

Accompanied by thee on the same chariot, O Manyu, let our heroes, demolishing, making hairs stand on their end, unassailable, swift like Maruts, having pointed arrows, sharpening their weapons, fire-incarnate rush forth towards the (enemy).⁶

¹ Cf. Professor Macdonell, op. cit., p. 148.
² x. 178. 1; AV. 8. 85. 1; SV. 1. 382.
³ The characteristic of the atmospheric gods is strength. They perform deeds of valour, and all that requires power. The author thinks that this trait is clearly attributed to Tärkṣya in the stanza, and according to him, therefore, Tärkṣya can be no other than an atmospheric deity.
⁴ x. 178. 3; AB. iv. 20.
⁵ Cf. Professor Macdonell, op. cit., p. 119.
⁶ x. 84. 1; AV. 4. 31. 1.
Having mounted the same chariot with thee, O Manyu, let our heroes, demolishing, causing the hair to stand on end, unassailable, swift like the Maruts, having pointed arrows, sharpening their weapons, rush forward towards the enemy. Fire-incarnate, i.e. destroying like fire, or armed, or wearing a coat of mail.

Dadhikrā has been explained.1 The following stanza is addressed to him.

(Here ends the thirtieth section.)

Dadhikrā spread out the five tribes with might as the sun the waters with his light. Thousand-gaining, hundred-gaining is the swift courser. May he commingle these speeches with honey.2

Dadhikrā spreads out water [with might] with strength as the sun the five human tribes with light. Thousand-gaining, hundred-gaining is the swift, i.e. having speed, courser, i.e. having motion. May he commingle these speeches of ours with honey, i.e. water. Madhu (honey) is derived from the verb dham (to blow) reversed.

Savitr 3 (is so called because) he is the stimulator of all. The following stanza is addressed to him.

(Here ends the thirty-first section.)

Savitṛ has fixed the earth with supports; Savitṛ has fastened heaven in unsupported space; Savitṛ has milked the atmosphere, shaking itself like a horse, and the ocean bound in illimitable space.4

Savitṛ caused the earth to be fastened with supports. In the unsupported atmosphere Savitṛ has made the heaven firm. Savitṛ has milked the cloud fastened in the atmosphere, i.e. fastened in the illimitable space, or fastened in space which does not move quickly, or hasten, i.e. (the cloud) which moistens, shaking5 itself like a horse. What other god than the atmospheric one would the seer have thus described? The sun is called Savitṛ also. He is so praised in the Hiranyastūpa hymn.6 The seer Hiranyastūpa proclaimed this hymn in the act of worship. This is indicated by the following stanza.

(Here ends the thirty-second section.)

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1 See 2. 27. Cf. Professor Macdonell, op. cit., p. 148.
2 iv. 38. 10.
3 Cf. Professor Macdonell, op. cit., p. 32.
4 x. 179. 1.
5 The word dhuni is explained by Durga as ‘shaking’, and also by Roth, op. cit., p. 143. But in his famous lexicon he attributes to it the meaning ‘sounding’, which is adopted both by Muir, op. cit., vol. iv, pp. 110-11, and Max Müller.
6 x. 149.
Like Āngirasa Hiraṇyastūpa, I invite thee, O Savitṛ, to this sacrificial food. Thus worshipping and bowing before thee for protection, I keep watch as for a stalk of soma.¹

Golden tuft of hair: a tuft of hair made of gold or one having a golden tuft of hair. Stūpa (tuft of hair) is derived from the verb stūati (to be collected into a heap), i.e. a collection. O Savitṛ, like Āngirasa, I invite thee to this sacrifice, i.e. sacrificial food. Thus worshipping, bowing before thee for protection, I keep watch as for a stalk of soma.

Tvāṣṭṛ has been explained.² The following stanza is addressed to him.

(Here ends the thirty-third section.)

The divine stimulator, multiform Tvāṣṭṛ, generated and nourished manifold mankind. All these created beings and the great divinity of the gods are solely his.³

The divine stimulator, omniform Tvāṣṭa, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e. waters, are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word as-u is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√as, to throw); (2) or the word asu-ratva has its first letter (v) elided.

Vāṭa⁴ (wind) is (so called) because he blows (vāti). The following stanza is addressed to him.

(Here ends the thirty-fourth section.)

May Vāṭa blow towards us what is healing, full of happiness and comfort for our heart. He shall prolong our lives.⁵

May Vāṭa blow towards us the healing medicines and what is full of happiness and comfort for our heart. And may he prolong our life. Agni has been explained. The following stanza is addressed to him.

(Here ends the thirty-fifth section.)

Thou art invited to this beautiful sacrifice for the drinking of soma. Come, O Agni, with the Maruts.⁷

Thou art invited to this beautiful sacrifice for the drinking of soma.

¹ x. 149. 5.
³ iiii. 55. 19; AV. 18. 1. 5.
⁴ Cf. Professor Macdonell, op. cit., pp. 81-8.
⁵ x. 186. 1; SV. 1. 184; 2. 1190.
⁶ See 7. 4.
⁷ i. 19. 1; SV. 1. 16.
As such, O Agni, come together with the Maruts. What god other than the atmospheric one would the seer thus address? The following stanza is addressed to him.

(Here ends the thirty-sixth section.)

I prepare the sweet mead for thee to drink first. Come, O Agni, with the Maruts.¹

I prepare the sweet mead, i.e. made of soma, for thee to drink first, i.e. to partake of first. As such, O Agni, come together with the Maruts.

(Here ends the thirty-seventh section.)

Vena is derived from (the root) ven, meaning to long for. The following stanza is addressed to him.

(Here ends the thirty-eighth section.)

This Vena impels them who are in the womb of the variegated one. Light is the chorion in measuring the region of vapours. At the contact of waters and the sun, the wise kiss him with thoughts like an infant.²

This Vena impels (them who are) in the womb of the variegated one, i.e. in the womb of one who is endowed with variegated colours, i.e. waters. Light is the chorion, his light serves the purpose of chorion. The chorion develops with the external membrane of the foetus, or it is joined with the external membrane. At the coming together of waters and the sun, wise men kiss, lap, praise, cause to grow, or worship, with hymns as they do an infant. Infant (śīṣu) is (so called because) he is worthy of praise (samsantya), or it is from (the root) śi, meaning to give.³ Foetus is obtained after a long time.

Asū-niti is (so called because) it carries breath away (asūn nayati). The following stanza is addressed to it.

(Here ends the thirty-ninth section.)

O Asūniti, support the mind within us for a longer life. And prolong our age, and make us complete for beholding the sun. The verb radhī is used in the sense 'to be subdued'.

We will not be subjected to the foe, O King Soma!⁵ This too is

¹ i. 19. 9; viii. 8. 7; AV. 20. 99. 1; SV. 1. 266; 2. 923.
² x. 123. 1; VS. 7. 16.
³ It is given by man to woman. Durga.
⁴ AV. 5. 3. 7.
⁵ AV. 5. 3. 7.
a Vedic quotation. Do thou increase the self, i.e. the body, with clarified butter.

*Rta* has been explained.\(^1\) The following stanza is addressed to him.

*(Here ends the fortieth section.)*

Of Rta, indeed, are the earlier invigorating draughts. Contemplation of Rta kills vices. The call of Rta awakening and illuminating, pierced even the deaf ears of the living being.\(^2\)

Of Rta, indeed, are the earlier invigorating draughts. Consciousness of Rta kills all that should be avoided. The call of Rta pierces the ears even of the deaf. Deaf, whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man, of light, or of water.

*Indu* is derived from (the verb) *indh* (to kindle) or from *ud* (to moisten). The following stanza is addressed to him.

*(Here ends the forty-first section.)*

May I proclaim that to the auspicious Indu who, like one to be invoked, is vigorous. He stirs prayer; the slayer of demons stirs prayer. May he himself drive away from us the mockery of the scoffer with slaughter. May the wicked drop down, lower and lower, like some insignificant thing, may he drop down.\(^3\)

I proclaim that to the auspicious Indu, like one who is worthy of being invoked, who is vigorous, rich in food, or full of desire, he causes our prayers to stir; and the slayer of demons causes them to stir with strength. May he himself drive away the man who scoffs and his mockery from us with slaughter. May the wicked drop down. Even lower than that may he drop down, like an insignificant thing. Some think that repetition (of the same words) adds a greater force to a (particular) sentiment, as for instance: Oh, she is beautiful, oh, she is beautiful. This (repetition) is characteristic (of the style) of Parucchepa.\(^4\) He was a seer. He whose organ is (large) like a joint, he whose organ is in every joint.

With these words, the twenty-seven apppellations of deities are dealt with. Hymns are addressed and oblations are offered to them. Of these,

\(^1\) See 2. 25; 8. 4; 4. 9; 6. 22.  
\(^2\) iv. 23. 8; cf. 6. 16.  
\(^3\) i. 129. 6; cf. Brh. D. iv. 4.  

Parucchepa is mentioned in TS. ii. 5. 8. 3. 

Nṛmedha and Parucchepa dispute as to whose knowledge is of a superior kind. They try to kindle fire in moist wood. The former produces smoke only, the latter a flame, and thus establishes his superiority.
the following, i. e. Vena, Asuniti, Rta, and Indu, do not have oblations offered to them.

Prajā-pati is the protector or supporter of creatures. The following stanza is addressed to him.

(Here ends the forty-second section.)

O Prajāpati, no one except thyself did encompass all these created things. With whatever desire we sacrifice to thee, let that be ours. May we be lords of treasures.

O Prajāpati, no one, indeed, other than thyself encompassed all those created things. With whatever desire we sacrifice to thee, let that be ours. May we be lords of treasures: (this) is a benediction.

Ahi has been explained. The following stanza is addressed to him.

(Here ends the forty-third section.)

With hymns thou singest (the praise) of Ahi, born in the waters, sitting in the lowest part of the rivers, in vapours.

With hymns thou singest (the praise) of Ahi, born in waters, sitting in the lowest part of the rivers, in vapours, [in waters]. Budhnam means atmosphere: waters are held bound in it; the other word budhnam (body) is derived from the same root also, i. e. breath is held bound in it. He, who is Ahi, is budhṇya, i. e. a dweller in atmosphere, budhnam meaning atmosphere. The following stanza is addressed to him.

(Here ends the forty-fourth section.)

May Ahi who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail.

May Ahi who dwells in the atmosphere not put us to injury. May his sacrifice never fail, i. e. of the lover of sacrifice.

Su-purna (having beautiful wings) has been explained. The following stanza is addressed to him.

(Here ends the forty-fifth section.)

One had beautiful wings, he has entered the ocean, he beholds this entire universe. With a pure mind I saw him from near, him the mother kisses and he kisses the mother.

One has beautiful wings; he enters into ocean; he beholds all these

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1 Cf. Professor Macdonell, op. cit., p. 118.
2 x. 121.10; AV. 7. 80. 3; VS. 10. 20; 28. 65.
3 See 2. 17.
4 vii. 34. 16.
5 vii. 34. 17; cf. Brhl. D. v. 165.
6 See 4. 3; 7. 24.
7 x. 144. 4; AA. iii. 1. 6. 15.
created beings. With a pure mind I saw him. Here the seer, who had intuitive insight into reality, (expresses) his pleasure in a narration.\(^1\)

The mother, i.e. atmospheric speech, kisses him and he kisses the mother. *Purūravas* is (so called) because he cries too much. The following stanza is addressed to him.

*(Here ends the forty-sixth section.)*

On his being born, the goers (*guha*) sat together and the rivers flowing by themselves strengthened him, when, O Purūravas, the gods strengthened thee for the great battle, for slaying the barbarian.\(^2\)

On his being born the goers, i.e. waters, (so called) from going, or else the divine women, sat together, and the rivers, [flowing by themselves,] moving by themselves, strengthened him, when the gods strengthened thee, O Purūravas, for the great battle, for the delightful combat, for slaying the barbarian, the gods (strengthened thee), the gods.

*(Here ends the forty-seventh section.)*

**CHAPTER XI**

*Syena* (falcon) has been explained.\(^3\) The following stanza is addressed to him.

*(Here ends the first section.)*

Having seized soma, the falcon bore a thousand, ten thousand libations together. Here, in the enjoyment of soma, the bountiful left the illiberal behind, and the wise the dull-witted man.\(^4\)

Having seized soma, the falcon carried a thousand, ten thousand libations at the same time. (The word) thousand is used with reference to the sacrifice, in which soma is pressed a thousand times. In the sacrifice there are ten thousand soma-draughts, or there are ten thousand gifts in connexion with the pressing of soma. There the bountiful left the unfriendly, i.e. the non-liberal, behind in the enjoyment of soma, and the wise the dull-witted man.

He is praised with reference to the drinking of soma, and in a hymn addressed to Indra; he is therefore identified with Indra.

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\(^1\) Cf. Muir, *op. cit.*, vol. ii, p. 196.

\(^2\) x. 96. 7.

\(^3\) See 4. 24.

\(^4\) iv. 26. 7.
Soma is a plant: the word is derived from (the root) *sv* (to press): it is pressed again and again. Its character (as a deity) is mostly secondary and only rarely primary. In order to point out its (primary use) in the hymns relating to soma-juice while it is being purified, we shall quote (the following stanza).

*(Here ends the second section.)*

Be pure with thy sweetest and most gladdening stream. O soma, thou art pressed for Indra to drink.¹
The stanza is explained by the mere reading of it.
Now here is another stanza addressed to him or to the moon, as follows.

*(Here ends the third section.)*

Because they grind the herbs together, one thinks that he has drunk the soma. Of the soma which the Brāhmaṇas know, none whatsoever partakes.²
The hemistich, 'Because they grind the herbs together, one thinks that he has drunk the soma,' refers to the uselessly-pressed soma, which is not soma at all. Of the soma which the Brāhmaṇas know, none whatsoever, i.e. no one who does not offer sacrifice, can partake. This is with reference to sacrifice.
Now with reference to the deity. The hemistich, 'Because they grind the herbs together, one thinks that he has drunk the soma,' refers to the soma pressed with the Yajus formula, which is not soma at all. Of the soma which the Brāhmaṇas know, i.e. the moon, none whatsoever, i.e. no one who is not a god, can partake.
The following, another stanza, is addressed to him, or to the moon.

*(Here ends the fourth section.)*

O god, when they drink thee, forth thenceforward thou thrivest again. Wind is the protector of soma; the month is the maker of years.

O god, when they begin to drink thee, forth thenceforward thou again thrivest; this refers to some particular libations, or to the first and second fortnights of the lunar month. Wind is the protector of soma. The seer calls wind its protector on account of companionship or extracting the juice.³ The month is the maker of years, of annual periods, i.e. the plant soma on account of its (assuming) particular shapes, or the moon.

_Candrimās⁴_ (the moon) is (so called because) it roams about noticing (√cay + √dram) or is bright and measures (candra-mā), or its measure is bright. _Candra_ (bright) is derived from (the verb) _cand_, meaning to

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¹ ix. 1. 1; SV. 1. 468; 2. 39; VS. 26. 25.
² x. 85. 3; AV. 14. 1. 3.
³ x. 85. 5; cf. AV. 14. 1. 14.
⁴ Cp. 2. 20.
It roams about beautifully, or it roams about for a long time. Or the former part of the word (candramās) is derived from (the verb) cam (to drink). Cāru (bright) is derived from (the verb) ruc (to shine) reversed. The following stanza is addressed to him.

(Here ends the fifth section.)

When he is born, he is ever new, the banner of day he goes before dawns. Approaching he distributes their share among the gods; the moon extends farther long life.1

When he is born he is ever new to the beginning of the first fortnight. 'The banner of days he goes before dawns' refers to the end of the second fortnight.

According to some the second verse has the sun as its deity. 'Approaching he distributes their share to the gods' refers to the half-monthly oblation of clarified butter. The moon farther extends long life.

Mrtyu (death) is (so called) because he makes people die. 'He is (so called because) he causes the dead to be removed,' says Śatabalākṣa, the son of Mudgala. The following stanza is addressed to him.

(Here ends the sixth section.)

Away, O Death, depart along the path that is thine own, but different from the road of the gods. I speak to thee, who hast eyes and possesset the power of hearing. Do not injure our children, nor our heroes.2

Away, O Death, certainly, O Death, certainly depart, O Death, with this it is declared, O Death, the dead is for him who causes him to be removed, O Death. It is derived from (the verb) mad or from mud. The following stanza is addressed to them.

(Here ends the seventh section.)

Here is the impetuous meeting of the two mighty ones. O Indra and Viśṇu, the drinker of the pressed soma-juice avoids you. You two turn aside that which is directed towards mortal man, aye, the dart of the archer Kṛṣṇa.3

The stanza is explained by the mere reading of it.

Viśvānara has been explained.4 The following stanza is addressed to him.

(Here ends the eighth section.)

1 x. 85. 19; cf. AV. 7. 31. 2.
2 x. 18. 1; AV. 12. 2. 21; VS. 85. 7.
3 i. 155. 2. The stanza together with the commentary on x. 18. 1 in the 7th section is omitted by Durga; cf. Roth, op. cit., p. 147.
4 See 7. 21.
Bring your worship to the great (god) who is being exhilarated, and (who is giver of) food, who is dear to all men, who is all-powerful; to Indra, whose great strength is very overpowering, whose great glory and power heaven and earth honour.¹

Honour [you], with praise, the great god, giver of sacrificial food, who is being exhilarated, i.e. who is rejoicing, who is being praised, or who is being implored; who is dear to all men, and who is all-powerful; and to Indra, in whose pleasure there is exceedingly great strength and most praiseworthy glory and power bestowed on men. Heaven and earth worship you. What god other than the atmospheric would the seer have thus addressed?

The following, another stanza, is addressed to him.

(Here ends the ninth section.)

Visvānara the divine stimulator has lifted up the all-impelling immortal light.²

The meaning is that Visvānara, the god who stimulates, has lifted up the all-impelling immortal light.

Dhātṛ³ is the creator of all. The following stanza is addressed to him.

(Here ends the tenth section.)

May Dhātṛ give uninjured life extending to the sacrificer. We meditate on the goodwill of the god whose laws are true.⁴

May Dhātṛ give prolonged and undecaying livelihood to the liberal worshipper.

We meditate on the goodwill, the blessed will, of the god whose laws are true.

Vidhātṛ is explained by dhātṛ. The following is his incidental mention in a stanza addressed to many deities.

(Here ends the eleventh section.)

In the law of King Soma and Varuṇa, in the protection of Brhaspati and Anumati, to-day in thy invocation, O Maghavan, and of Dhātṛ and Vidhātṛ, I partook of the jars.⁵

The meaning is: induced by these deities I partook of the jars full of soma-juice. Kalauṣa (jar) [from what verb is it derived?] is (so called because) kalāḥ, particular measures of soma, are deposited in it (kulā- + ʾūti). ⁶

¹ x. 50. 1. ² vii. 76. 1; cf. Brh. D. vi. 11. ³ Cf. Professor Macdonell, op. cit., p. 115. ⁴ AV. 7. 17. 2. ⁵ x. 167. 8.
Kalih and kalāh are both derived from (the root) kṛ (to scatter): their measures are scattered.

(Here ends the twelfth section.)

Now therefore (we shall deal with) the groups of atmospheric deities. Of these, the Maruts come first. Ma-rutah, of measured sound (√ṇ + √rū), or of measured brilliancy (√ṇ + √rū), or they run very much (maḥad + ārū). The following stanza is addressed to them.

(Here ends the thirteenth section.)

Come, O Maruts, with chariots charged with lightning, of good speed, furnished with spears and having horses as their wings. Fly to us like birds, O ye that have wise counsel, with the most wholesome food.

O Maruts, with (chariots) charged with lightning. Of good speed, i.e. that turn well, or praise well, or shine well. Come with chariots furnished with spears. Having horses as their wings, as the means of flying. Fly to us like birds with the most wholesome food. Having wise counsel: whose works are blessed or whose wisdom is blessed.

Rudras have been explained. The following stanza is addressed to them.

(Here ends the fourteenth section.)

Come, O Rudras, accompanied by Indra, of one accord, riding in golden chariots for prosperity. This thought from us longs for you, (come) like springs from heaven for one who seeks water in the hot season.

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you as the thirsty for the divine springs of water. Trṣṇaj is derived from (the verb) trṣ (to be thirsty). Udanyuh (one who seeks water) is derived from the verb udanyu (to moisten).

R-bhavah are (so called because) they shine widely (uru + √bhā), or they shine with sacred rite (ṛta + √bhā), or they live with sacred rite (ṛta + √bhū). The following stanza is addressed to them.

(Here ends the fifteenth section.)

Having performed laborious works with zeal; institutors of sacrifice, being mortals, they attained immortality. The Rbhus, sons of Sudhanvan,

1 Cf. Professor Macdonell, op. cit., p. 77.
2 i. 88. 1.
3 See 10. 5; cf. Professor Macdonell, op. cit., p. 74.
4 v. 57. 1.
5 Durga remarks that some commentators explain udanyu as a bird called cātaka, at whose prayer divine springs of water come down from heaven.
radiant like the sun, mixed things together with their works during the year.\(^1\)

Having finished the works with utmost quickness, the bearers, or the wise Rbhus, attained immortality although they were mortals. The Rbhus, sons of Sudhanvan, looking like the sun, or wise like the sun. They mixed things together with their works, i.e. actions during the year.

Rbhu, Vibhau, and Vāja were the three sons of Sudhanvan, a descendant of Āṅgiras.\(^2\) With reference to them there are Vedic passages which mention the first and the last (Rbhu and Vāja) in the plural number, but not the middle one. With regard to this, i.e. the use of plural number of Rbhu and the praising together of the cup, there are many hymns in the ten books (of the Rgveda). The rays of the sun are called Rbhus also.

When you slept in the house of the unconcealable one, because \((\text{you were})\) there, hence, O Rbhus, you did not come here to-day.\(^3\)

The unconcealable one is the sun, (so called because) he cannot be concealed. Because you slept in his house; as long as you remain there, so long you cannot be here.

Āṅgirasas have been explained.\(^4\) The following stanza is addressed to them.

\*(Here ends the sixteenth section.)*

These seers are indeed multiform, moreover they are inscrutable. They are sons of Āṅgiras; they were born of Agni.\(^5\)

These seers have many forms. Their actions are inscrutable, or their wisdom is profound. They are sons of Āṅgiras. \(\text{They were born of Agni}^\prime\); with these words their birth from Agni is described.

The Manes have been explained.\(^6\) The following stanza is addressed to them.

\*(Here ends the seventeenth section.)*

Let the lower manes who press soma, go upwards, up the higher ones, and up the middle ones. May the manes who followed breath, who are harmless, and who know the sacred rites, come to us at our invocations.\(^7\)

Let the lower manes go upwards, let the higher manes go upwards, let the middle manes go upwards. Who press soma, i.e. who prepare the soma-juice. Who went in pursuit of breath, i.e. life. Who are harmless, i.e. who are not hostile. And who know what is truth and what is sacrifice. May the manes come at our call. Yama is said to be an

\(^1\) i. 110. 4.
\(^3\) i. 161. 11.
\(^4\) See 3. 17; cf. Professor Macdonell, op. cit., p. 142.
\(^5\) x. 63. 5.
\(^6\) See 4. 21.
\(^7\) x. 15. 1; AV. 18. 1. 44; VS. 19. 49.
11. 21]  

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atmospheric deity,¹ the manes are therefore regarded as atmospheric deities also. Āṅgirasas have been explained.² Manes have been explained.³ Bhrugas have been explained.⁴ *Atharvāṇas,* i.e. motionless—the verb *tharv* means 'to move', its negation—i.e. who are without motion. The following stanza is addressed to them in common.

*(Here ends the eighteenth section.)*

Āṅgirasas and our manes of ninefold gaits, Atharvāṇas and Bhrugas, the soma-pressers: may we be in the goodwill of those holy ones, in the blessed favour of their minds.⁵

Āṅgirasas and our manes of nine gaits, i.e. whose ways of going lead in nine directions. Atharvāṇas and Bhrugas, the soma-pressers, i.e. who prepare the soma-juice. May we be in the goodwill, in the blessed will of the holy ones, in the auspicious, excellent, generous, or blessed favour of their minds. 'This refers to a group of atmospheric deities,' say the etymologists. 'They are manes,' says the tradition. Moreover, seers are praised.

*(Here ends the nineteenth section.)*

Their splendour is dazzling like that of the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O Vasiṣṭhas, cannot be imitated by any other.⁷ This is the (panegyric).

Āptyāḥ⁸ is derived from (the verb) *āp* (to obtain). The following is their incidental occurrence in a stanza addressed to Indra.

*(Here ends the twentieth section.)*

Praiseworthy, multiform, great, most supreme lord, worthy of being obtained among those to be obtained, he crushed seven demons with his strength; and he overpowers many adversaries.⁹

Worthy of praise, of many forms, very wide, most supreme master, worthy of being obtained of those who should be obtained, who tears to pieces the seven givers or the seven gift-makers with his strength; who overpowers many adversaries. The verb *śāks* means to obtain.

*(Here ends the twenty-first section.)*

¹ Cf. Professor Macdonell, *op. cit.*, p. 171.
³ See 4. 21.
⁵ Professor Macdonell, *op. cit.*, p. 141.
⁶ x. 14. 6; AV. 18. 1. 58.
⁷ vii. 33. 8.
⁹ x. 120. 6; AV. 20. 107. 9.
Now, therefore, (we shall deal with) the groups of atmospheric goddesses. Of these Aditi ² comes first. Aditi has been explained.¹ The following stanza is addressed to her.

(Here ends the twenty-second section.)

At the birth and ordinance of Dakṣa, thou attendest, O Aditi, on the two kings Mitra and Varuṇa. In births of diverse forms, Aryaman of the seven priests and rich in chariots has his path unobstructed.²

O Aditi, thou attendest on two kings, Mitra and Varuṇa, at the birth and the ordinance, i. e. action, of Dakṣa. The verb vivāṣṭi is used in the sense of attending. Rich in obligations, he attends upon (gods).³ Or it is used in the sense of 'praying for'.⁴ Aryaman, i. e. the sun, having many chariots,⁵ and whose path is unobstructed, i. e. unimpeded, chastises the enemy.⁶ Seven priests: seven rays extract juices for him, or seven seers praise him. In births of diverse forms, i. e. activities, sunrises.⁷

They say that Dakṣa is a son of Aditi and is praised among the sons of Aditi. But Aditi is the daughter of Dakṣa.

Dakṣa was born from Aditi, and Aditi sprang into life from Dakṣa.⁸ This (is the text) also.⁹

How can this be possible? (We reply) they may have had the same origin, or, in accordance with the nature of gods, they may have been born from each other, or they may have derived their characteristics from each other.¹⁰ Agni is called Aditi also. The following stanza is addressed to him.

(Here ends the twenty-third section.)

May we be those to whom, O Aditi, mistress of noble wealth, thou wilt grant perfect innocence, and whom thou wilt impel with blessed strength, and food rich in offspring.¹¹

O Aditi, mistress of noble wealth, (may we be they) to whom thou givest innocence, i. e. faultlessness, in the entire sphere of action. Āgas is derived from (the root) gam, preceded by the preposition ā. Eṇas (sin) is derived from (the root) i (to go). Kil-bīṣam: destroyer of glory, i. e. averseness to the performance of noble deeds: it destroys the reputation of a person.

¹ Cf. Professor Macdonell, op. cit., p. 120.
² x. 64. 5; cf. Brh. D. vii. 104.
³ i. 12. 9; SV. 2. 196; VS. 6. 23.
⁴ i. e. She prays that 'may these two sons of mine work for the good of the world'. Durga.
⁵ According to Durga it means 'very swift'.
⁶ By the enemy Durga understands darkness, i. e. the sun dispels darkness.
⁷ i. e. The rising of the sun in different parts of the sky at different periods. Durga.
⁸ x. 72. 4.
⁹ According to Durga, 'also' here denotes cause.
¹⁰ Cf. 7. 4; ŚB. iii. 1. 3. 3. See Roth, op. cit., pp. 150-1; Muir, op. cit., vol. iv, p. 13.
¹¹ i. 94. 15.
And whom thou impellest with blessed strength, i.e. vigour, and goods, [wealth] rich in offspring. May we be those persons.

Saramā is (so called) from moving (\(\sqrt{s}r\)). The following stanza is addressed to her.

(Here ends the twenty-fourth section.)

With what desire has Saramā attained this place? The road leads far off to distant regions. What is the errand for us? what was the night? and how hast thou crossed the waters of the Rasā?¹

With what desire has Saramā come here? The road is distant. Jagurih (leading) is derived from the intensive form of the verb gam (to go). (Far off), i.e. winding with curves. What was the errand with regard to us? what night? Paritakmyā means night, (so called) because takma surrounds it on both sides. Takma is a synonym of heat, (so called) because it goes away (\(\sqrt{ta}\)). How hast thou crossed the waters of the Rasā? Rasā, a river, is derived from (the verb) ras, meaning to make a sound. Or else how (hast thou crossed) those roaring waters? There is a legend that the bitch of the gods, sent forth by Indra, conversed with the demons called Paṇis.

Sarasvatī has been explained.² The following stanza is addressed to her.

(Here ends the twenty-fifth section.)

May Sarasvatī, who purifies, who possesses large stores of food, and who is rich in devotion, like our sacrifice.³

May Sarasvatī, our purifier, having abundant stores of food, and rich in devotion, i.e. in acts of worship, like the sacrifice.⁴ The following, another stanza, is addressed to her.

(Here ends the twenty-sixth section.)

With her banner Sarasvatī makes the great ocean manifest. She presides over all devotions.⁵

With her banner, i.e. with her activity or wisdom, Sarasvatī makes the great ocean manifest, i.e. causes it to be known. She presides over all these sacrifices. This is applied to the objects of speech; speech is therefore regarded as belonging to the sphere of the atmosphere.

Speech has been explained.⁶ The following stanza is addressed to her.

(Here ends the twenty-seventh section.)

² See 2. 23.
³ i. 3. 10; SV. 1. 189; VS. 20. 84.
⁴ Durga explains it as 'may she carry the sacrifice to the gods'.
⁵ i. 3. 12; VS. 20. 86.
⁶ See 2. 28.
When Vac, speaking unknown words, sat down as the charming queen of the gods, the four milked food and milk, but where did her best portion go?\(^1\)

When Vac, speaking unknown, i.e. unintelligible, words,\(^2\) sat down as the [charming] pleasant \(^3\) queen of the gods, all the four quarters milked food and waters. But where did her best portion go? \(^4\) It may be that which goes to the earth or that which is taken away by the rays of the sun. The following, another stanza, is addressed to her.

*(Here ends the twenty-eighth section.)*

The gods generated divine speech. Animals of all shapes speak it. May that charming milch cow, in the form of speech bestowing on us strength-giving food, easily approach us.\(^5\)

The gods generated the goddess Vac.\(^6\) Animals of all shapes speak it, i.e. animals whose sounds are articulate, and those whose sounds are inarticulate. May that pleasant milch cow, in the form of Vac bestowing food and juice on us, easily approach us.

‘Anumati and Raka are two wives of gods,’ say the etymologists. ‘They are the days of full moon,’ say the ritualists. It is known: that which is the earlier day of full moon is Anumati, that which is later is Raka.\(^7\)

*Anumati* (approbation) is (so called) on account of approving \((anu + \sqrt{man})\). The following stanza is addressed to her.

*(Here ends the twenty-ninth section.)*

O Anumati, do thou approve of it and bring peace to us. Impel us for expert judgement, prolong our lives.\(^8\)

Do thou approve, O Anumati, and bring happiness to us. Bestow food on our offspring and prolong our lives.

*Raka* is derived from (the verb) \(ra\), meaning to give. The following stanza is addressed to her.

*(Here ends the thirtieth section.)*

With noble praise I call upon Raka of noble invocations. Let the blessed one hear us and wake up herself. With unbreakable needle let her sew the work. May she give us a hero worthy of a hundredfold praise.\(^9\)

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\(^1\) viii. 100. 10.
\(^2\) i.e. In the form of thunder. Durga.
\(^3\) i.e. Giving satisfaction or delight to the whole world on account of producing rain. ‘Sat down,’ i.e. when she begins to produce rain. Durga.
\(^4\) i.e. Having caused the herbs to grow, where do these showers go; where do they come from every year? Durga.
\(^5\) viii. 100. 11.
\(^6\) Durga explains *devi* as ‘giver of waters’.
\(^7\) AB. vii. 11; Śad. B. iv. 6; GB. 2. 1. 10.
\(^8\) AV. 7. 20. 2; VS. 84. 8; cf. Brh. D iv. 88.
\(^9\) ii. 32. 4; AV. 7. 48. 1.
With excellent praise, I invoke Rākā, to whom excellent invocations are addressed. May the blessed one hear us. May she wake up herself. With an unbreakable needle may she sew the work together, i.e., function of procreation. Sūcī (needle) is derived from (the verb) siv (to sew). May she give us a hero of a hundred gifts, worthy of praise, i.e., whose praises should be proclaimed.

‘Sinivalī and Kuhū are two wives of gods,’ say the etymologists. ‘They are the days on which the moon is invisible,’ say the ritualists. It is known: that which is the earlier day on which the moon is invisible is Sinivalī, that which is later is Kuhū.

Sinivalī: sinam means food: it makes created beings strong (sināti); vālam means a particular period, and is derived from (the verb) vr (to cover)—i.e., rich in food in that period, or hairy. Or it is (so called) because the moon being very minute during this period is to be attended, as it were, with a hair. The following stanza is addressed to her.

(Here ends the thirty-first section.)

O broad-hipped Sinivalī, thou who art the sister of the gods, enjoy this oblation which is offered to thee, and grant, O goddess, offspring to us. Sinivalī, having broad thighs. Stuka, (thigh or tuft of hair), derived from (the verb) styai (to be heaped together), means a heap, i.e., having a large tuft of hair, or praise. Thou art the sister of the gods. Svāṣā (sister) = su + asā, i.e., she who sits (sidati) among her own people (svesu). Enjoy this oblation, i.e., food. O goddess, grant us offspring.

Kuhū is derived from the verb guh (to conceal). Or (it is said) where has she been? Or at what place is she invoked? Or where does she sacrifice the offered oblation? The following stanza is addressed to her.

(Here ends the thirty-second section.)

I invoke again and again Kuhū of noble actions and invocations, who knows her work, in this sacrifice. May she give us the glory of our manes: as such, O goddess, we worship thee with oblation.

I invoke Kuhū of noble deeds, to whom the actions are known, and of noble invocations, in this sacrifice. May she give us the glory of our manes, i.e., ancestral property or ancestral fame. ‘As such, O goddess, we worship thee with oblations’ is explained.

Yami has been explained. The following stanza is addressed to her.

(Here ends the thirty-third section.)

1 AB. viii. 1; Śaṭ. B. iv. 6; GB. 2. 1. 10. 4 Cf. 10. 19; Professor Macdonell, op. cit., p. 171.
2 ii. 32. 6; AV. 7. 46. 1; VS. 34. 10.
3 AV. 7. 47. 1.
(Embrace) another, O Yamî, another shall embrace thee as a creeper a tree. Do thou seek his heart and he thine, with him make the blessed contract.¹

Indeed, Yamî, thou wilt embrace some one else and he thee, as a creeper does a tree. Do thou seek his heart and let him seek thine. With him make the blessed contract, i.e. blessed and auspicious. Yamî loved Yama who repulsed her, such is the legend.

(Here ends the thirty-fourth section.)

Urvasî has been explained.² The following stanza is addressed to her.

(Here ends the thirty-fifth section.)

Who shone like a flash of lightning bearing to me the desired watery (gifts). From the waters has been born a noble and strong hero. Urvasî extends long life.³

Who shone like a flash of lightning bringing to me the desired watery (gifts), i.e. waters of the world of the atmosphere. When (this takes place) then certainly is born from the waters this lord, strong hero, i.e. man, or who is favourable to men, or the offspring of men. Well born, very nobly born. Now Urvasî increases long life.

Prthivî (earth) has been explained.⁴ The following stanza is addressed to her.

(Here ends the thirty-sixth section.)

There indeed, O earth, thou bearest the instrument of splitting the mountains, O great one, and abounding in heights, thou quickenest the earth with thy might.⁵

Truly thou holdest, O earth, the instrument of splitting, of rending, [of tearing asunder] mountains, i.e. clouds, in that region, O great one, thou, abounding in declivities, or in water, quickenest the earth with thy greatness.

Indrâñi is the wife of Indra. The following stanza is addressed to her.

(Here ends the thirty-seventh section.)

I have heard the wife of Indra to be the most fortunate among these women. Like others, her husband never dies from old age. Indra is supreme over all.⁶

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¹ x. 10. 14; cf. AV. 18. 1, 16.
² See 5. 18; cf. Professor Macdonell, op. cit., p. 194.
³ x. 95. 10.
⁴ See 1. 18. 14.
⁵ v. 84. 1.
⁶ x. 86. 11; AV. 20. 126. 11. For the refrain cf. Deutschland über alles.
I have heard the wife of Indra to be the most fortunate among these women. Never, indeed, does her husband die from age even in extreme years. We say this to Indra, who is supreme over all. The following, another stanza, is addressed to her.

(Here ends the thirty-eighth section.)

I never rejoice, O Indrāni, without my friend Vṛṣākapi, whose watery and dear oblation here goes to the gods. Indra is supreme over all. O Indrāni, I never enjoy myself without my friend Vṛṣākapi, whose watery oblation, i.e. cooked in water, or seasoned with water, which is pleasant, now goes to the gods. We say this to Indra, who is supreme over all.

Gaurī is derived from (the verb) rupe, meaning to shine. This other word gaura, which means white colour, is derived from the same root also: it is praiseworthy. The following stanza is addressed to her.

(Here ends the thirty-ninth section.)

Fashioning waters Gaurī lowed, one-footed, two-footed, aye, four-footed, eight-footed, nine-footed, and having become thousand-syllabled in the highest heaven.

Fashioning, creating waters Gaurī lowed. One-footed with the middle (air). Two-footed, with the middle (air) and the sun. Four-footed, with the quarters. Eight-footed, with the quarters and intermediate quarters. Nine-footed, with the quarters, intermediate quarters, and the sun. Thousand-syllabled, i.e. having much water in the highest heaven. The following, another stanza, is addressed to her.

(Here ends the fortieth section.)

Oceans flow down from her, thereby the four quarters subsist. Thence flows the imperishable; on that the entire universe lives.

Oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live.

Gauḥ has been explained. The following stanza is addressed to her.

(Here ends the forty-first section.)

The cow lowed after the blinking calf. On its forehead she made the sound hiu for recognition. Longing for the flow of the warm milk-stream, she utters a lowing sound and swells with milk.

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1 x. 86. 12; AV. 20. 126. 12.  2 i. 164. 41; cf. AV. 9. 10. 21.  3 i. 164. 42; AV. 9. 10. 22; 13. 1. 42.  4 See 2. 5.  5 i. 164. 28; cf. AV. 9. 10. 6.
The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead she made the ḫīṅ sound for recognition. Longing for the flow, i.e. oozing, of the warm, i.e. fresh milk,¹ she utters a lowing sound and swells with milk. Or else she lows like māyu, i.e. the sun. This is the atmospheric speech. ‘This is the giver of warm milk,’ say the ritualists.

Dhenu (milch cow) is derived from (the root) dhe (to suck), or from dhi (to nourish). The following stanza is addressed to her.

(Here ends the forty-second section.)

I call upon this milch cow which is easy to milk. The deft-handed cow-herd shall milk her. Savitr shall generate the best stimulation. I will well proclaim the heat kindled around us.²

I call upon this milch cow which is milked easily, and the cow-milker of blessed hand milks her. May Savitr produce the best stimulation for us. This, indeed, is the best of all stimulations, the water or milk which is prepared with a yajus formula.

Fire is kindled all around, I will proclaim it well. This is the atmospheric speech. ‘This is the giver of warm milk,’ say the ritualists.

Aghnyā (cow) is (so called because) she is not to be killed, (a + ṛhan), or she is the destroyer of sin. The following stanza is addressed to her.

(Here ends the forty-third section.)

Be indeed fortunate with good pasture, hence may we also be fortunate. Eat grass, O cow, and always drink limpid water while wandering.³

Be fortunate indeed as eating good pasture. Hence may we now be fortunate. Eat grass, O cow! Always drink limpid water while wandering. The following, another stanza, is addressed to her.

(Here ends the forty-fourth section.)

Making the ḫīṅ sound, the treasure queen, desiring the calf of treasures with her mind, has approached. Let this cow yield milk for the two Aśvins, and may she grow for greater prosperity.⁴

The stanza is explained by the mere reading of it.

Pathyā means fortune, (so called because) it dwells in the atmosphere the word panthās denoting atmosphere.

The following stanza is addressed to it.

(Here ends the forty-fifth section.)

¹ According to Durga, ‘the oozing’, &c., is the flow of rain and the evaporation of water.
² i. 164. 26; AV. 7. 78. 7; 9. 10. 4.
³ 1. 164. 40; AV. 7. 78. 11; 9. 10. 20.
⁴ 164. 27; AV. 7. 78. 8; 9. 10. 5.
The fortune which comes abounding in wealth to riches is best indeed in the distant atmosphere. May she preserve us at home and abroad. May she, whose guardians are the gods, be easy of access.¹

Fortune is indeed best in the distant atmosphere. She comes abounding in wealth to riches, i. e. treasures which are worthy of being sought after. May she protect us at home, i. e. in our own dwelling-place, and abroad, i. e. in travelling to distant places. May she be easy of access. The guardian goddess, i. e. who protects the gods, or whom the gods protect.

Usas (dawn) has been explained.² The following stanza is addressed to her.

(Here ends the forty-sixth section.)

Being afraid, Usas has fled from the shattered car, because the strong bull has struck it down.³

Being afraid, Usas has fled from the shattered car, i. e. the cloud. Anas means wind, derived from (the verb) an (to breathe). Or else it may be for the sake of comparison, i. e. as if from the car. Anas means a car, (so called) because rags are tied to (ā-nah) it, or it may be derived from (the verb) an, meaning to live: it is a means of livelihood for people.⁴

Cloud is called anas from the same verb also. Because the strong bull, the rainer, i. e. the atmospheric god, has struck it down. The following, another stanza, is addressed to her.

(Here ends the forty-seventh section.)

Here lies her car, shattered and all broken into pieces. She has fled afar.⁵

Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i. e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued.

Ilā has been explained.⁶ The following stanza is addressed to her.

(Here ends the forty-eighth section.)

May Ilā, the mother of the herd, or Urvaśi praise us with the rivers. May Urvaśi, praising with the mighty heaven, and concealing the prepared thing of the living man, accompany us for the increase of the strength-giving portion.⁷

¹ x. 68. 16.
² See 2. 18.
³ iv. 30. 10.
⁴ This shows that some sort of hackney carriages, or carriages which plied for hire, were obtainable in the time of Yāska.
⁵ iv. 30. 11.
⁶ See 8. 7.
May Ilā, the mother of the herd [the mother of all], or Urvasī with rivers praise us. Or may Urvasī, praising with the mighty heaven, i.e. the great heaven, and concealing the prepared thing, i.e. the ready-made thing of the living being, [of the man,] of light, or of water, attend to the increase of our food.

*Rodasī* is the wife of Rudra.¹ The following stanza is addressed to her.

*(Here ends the forty-ninth section.)*

We invoke indeed the glorious chariot of the Maruts, wherein has stood Rodasī, bearing delightful things, in the company of the Maruts.²

We invoke the swift, the famous chariot of the Maruts, i.e. the cloud, wherein has stood Rodasī bearing the delightful waters, in the company of, i.e. together with, the Maruts.

*(Here ends the fiftieth section.)*

**CHAPTER XII**

Now, therefore, (we shall deal with) the celestial deities. Of these, the Aśvins come first. The Aśvins³ are (so called) because they two pervade (√as) everything, one with moisture, the other with light. 'They are called Aśvins on account of their having horses (aśva),' says Aurnavābha.⁴ Who then are the Aśvins? According to some they are heaven and earth;⁵ day and night, according to others. Some take them to be the sun and the moon, (while) the historians regard them as two virtuous kings. Their time is after midnight, which, in consequence, is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. The following stanza is addressed to them.

*(Here ends the first section.)*

¹ Cf. Sāyaṇa on i. 167. 4: 'Some say that the wife of Rudra is called Rodasī, others think that this is the name given to the wives of the Maruts. The latter view is the right one.' Cf. *op. cit.*, i. 167. 5; Rodasī is the wife of Marut, or lightning. Cf. Muir, *op. cit.*, vol. iv, p. 420.

² v. 56. 8.

³ Cf. Professor Macdonell, *op. cit.*, p. 49.


⁵ Cf. ŚB. iv. 1. 5. 16.

प्रयत्नं यथायति तस्मान हि वै वायुप्रीदिनी
प्रवर्माविष्णुविवाहिनी हीर्दु सर्वमुखातां।
You wandered like two black clouds during the nights. O Aśvins, when was it that you came to the gods?¹

The stanza is explained by the mere reading of it.² It is with reference to their separate individual praise that the hemistich is addressed to the two Aśvins, who are mostly praised conjointly, and whose time and functions are identical. One is called the son of night, the other son of dawn. The following, another stanza, is addressed to them.

(Here ends the second section.)

Born here and there, they are conjointly praised with reference to their own names and a spotless body. One of you is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven.³

Born here and there they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the furtherer of very great strength, i.e. belonging to the middle region; the other is considered the blessed son of heaven, i.e. the sun. The following, another stanza, is addressed to them.

(Here ends the third section.)

Awaken the two early-yoking Aśvins. May they come here to drink of this soma.⁴

Awaken the Aśvins, who yoke early in the morning. May they two come here to drink of this soma. The following, another stanza, is addressed to them.

(Here ends the fourth section.)

Offer sacrifice and impel the two Aśvins in the morning; there is no divine worship: that in the evening is unaccepted; also another than us sacrifices and gives satisfaction. The earlier a sacrificer worships, the more he gains.⁵

Sacrifice and impel the Aśvins early in the morning; there is not an oblation offered to the gods in the evening: that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins, i.e. he is the best winner. Their time is up to the rising of the sun; during this period ṣ other deities are invoked.

Uṣas is derived from (the verb) vāś, meaning to desire. The other uṣas

¹ The quotation is untraced.
² Cf. Roth, op. cit., p. 159.
³ i. 181. 4.
⁴ i. 22. 1.
⁵ v. 77. 2.
⁶ According to Durga, the time immediately following that of the Aśvins is the time for sacrifice, during which many deities are invoked.
(dawn) is derived from (the verb) \textit{vas} (to shine), and belongs to the middle region. The following stanza is addressed to her.

\textit{(Here ends the fifth section.)}

O \textit{Ušas}, abounding in food, bring to us variegated (wealth), with which we may support son and grandson.\footnote{1} O \textit{Ušas}, rich in food, bring that [variegated.] noteworthy, [respectable] wealth to us, so that we may support our sons and grandsons thereby. The following, another stanza, is addressed to her.

\textit{(Here ends the sixth section.)}

These same dawns have raised their banners, they anoint the sun in the eastern half of the region. Like bold heroes making their weapons ready, the red mother cows proceed.\footnote{2}

These same dawns have lifted up their banner, i.e. light. The plural number may have been used for one deity only, in order to show respect. Together they anoint the eastern half of the intermediate world with the light. Like bold heroes making their weapons bright.\footnote{3} The preposition \textit{nir} has been used in place of the preposition \textit{sam}.

I go to their meeting-place as a woman to her lover.\footnote{4} This too is a Vedic quotation.

They go forth; the rays (\textit{gāvaḥ}) are (so called) on account of going (\textit{ā-gam}). They are called red (\textit{a-rusiḥ}), on account of shining (\textit{ā-\textbf{v}ruc}). Mothers (\textit{mā-tarahl}) : the measurers (\textit{\textbf{v}mā}) of light.

\textit{Sūryā}\footnote{5} is the wife of the sun. This very dawn (\textit{ušas}) after the expiry of a good deal of time (becomes \textit{sūryā}). The following stanza is addressed to her.

\textit{(Here ends the seventh section.)}

O \textit{Sūryā}, ascend this world of nectar, which is very bright, free from impurities, multiform, golden in colour, easy to turn and with beautiful wheels, in order to bring comfort to thy husband.\footnote{6}

Shining beautifully, whose impurity has been destroyed, omniform. Or the terms may have been used for the sake of comparison, i.e. bright like a beautiful \textit{Kīmśuka} flower, soft like the silk-cotton tree. \textit{Kīmśuka} is derived from (the verb) \textit{kramāḥ}, meaning to illumine. \textit{Ṣalmāliḥ} (silk-cotton tree) is (so called) because it is easy to pierce, or because it abounds in pricking

\footnote{1}{i. 92. 13; \textit{SV.} 2. 1081; \textit{VS.} 34. 33.}
\footnote{2}{i. 92. 1; \textit{SV.} 2. 1105; cf. \textit{Bṛh.} D. iii. 124.}
\footnote{3}{i.e. They make the world bright as soldiers do their weapons. Durgā.}
\footnote{4}{x. 34. 5. The passage is cited to illustrate the interchange of the prepositions \textit{nir} and \textit{sam}.}
\footnote{5}{x. 85. 20; cf. \textit{AV.} 14. 1. 61.}
\footnote{6}{Cf. Professor Macdonell, \textit{op. cit.}, p. 30.}
thorns. O Sūryā, ascend the world of nectar, i.e. of water. Do so, in
order to bring happiness to thy husband. There is a Brāhmaṇa passage:
Savitṛ gave Sūryā in marriage to King Soma, or to Prajāpati.1

Vṛṣākapāyi is the wife of Vṛṣākapī. This very (Sūryā) after the
expiry of a good deal of time (becomes Vṛṣākapāyi). The following stanza
is addressed to her.

(Here ends the eighth section.)

O Vṛṣākapāyi, abounding in wealth, having noble sons and fair
daughters-in-law, Indra shall eat thy bulls and the agreeable oblation,
which can do everything. Indra is supreme over all.2

O Vṛṣākapāyi, abounding in wealth. Having a noble son, i.e. the
atmospheric Indra. Having a fair daughter-in-law, i.e. the atmospheric
speech. A daughter-in-law is (so called because) she sits well, or procures
well. Or else she procures su, which means offspring. May Indra
devour thy sprinkling bulls, i.e. these atmospheric heaps of clouds. Uksan
(sprinkling bull) is derived from the verb uks, meaning to grow, i.e. they
grow with water. Make thy oblation agreeable, which brings infinite
happiness [the oblation which brings happiness]. We say this to Indra,
i.e. the sun, who is supreme over all.

Saranyū is (so called) on account of moving. The following stanza is
addressed to her.

(Here ends the ninth section.)

They concealed the immortal lady from the mortals; having made one
of like appearance, they gave her to the sun. And Saranyū bore the
Āśvins when that took place, and deserted the two twins.3

They concealed the immortal lady from the mortals. Having made
one of similar appearance, they gave her to the sun. Saranyū sup-
ported the Āśvins when that took place, and deserted the two twins.
The atmospheric (Indra) aid the atmospheric speech (are meant),' say the
etymologists; 'Yama and Yami,' say the historians. With reference to
this, they relate a legend.4

Saranyū daughter of Tvaṣṭṛ bore twins, Yama and Yami, to Vivasvat
the sun. She having substituted another lady of similar appearance, and
having assumed the shape of a mare, ran away. He, Vivasvat, the sun,
having also assumed the shape of a horse, pursued her, and joined her.

1 AB. iv. 7; cf. KB. xviii. 1; cf. Gune, Bhand. Comm. Vol., p. 49.
2 x. 86. 13; AV. 20. 126. 13.
3 and 4 The legend is related in greater detail

in Brh. D. vi. 162–3; vii. 1–7; see Professor Macdonell’s edition, vol. i, pp. 78–9; vol. ii,
Thence the Aśvins were born. Manu was born from the lady of similar appearance. This is indicated by the following stanza.

(Here ends the tenth section.)

Tvaṣṭr celebrates the marriage of his daughter: hence this entire universe comes together. Being married, the wife of the great Vivasvat, and the mother of Yama, disappeared.¹

Tvaṣṭr celebrates the marriage of his daughter.

[This entire universe comes together.] All these created beings come together. Being married, the wife of the mighty Vivasvat, and the mother of Yama, disappeared, i.e. the night, who is the wife of the sun, disappears at sunrise.

(Here ends the eleventh section.)

Savitṛ has been explained.² His time is that when the sky, with its darkness dispelled, is overspread by the rays of the sun. The following stanza is addressed to him.

(Here ends the twelfth section.)

The wise one puts on all forms. He has generated bliss for the biped and the quadruped. Noble Savitṛ has looked on heaven. He shines bright after the departure of dawn.³

The discreet one puts on all the brilliant lights. Wise (kavi) is (so called) because his presence is desired (√kuvam), or the word is derived from (the root) kav (to praise). He generates bliss for bipeds and quadrupeds. Noble Savitṛ has seen heaven. He shines brightly after the departure of dawn. It is known from the list where animals are enumerated⁴ that a goat, having characteristic black marks on the lower parts, is sacred to the sun.⁵

From what analogy is this so? From the analogy that at his time it is dark below on earth. Having characteristic black marks on the lower parts, i.e. dark in the lower parts. From what analogy is this so?⁶ Having kindled the sacred fire, one should not approach a lovely dark maiden. It is only for the enjoyment and not for any sacred purpose that a lovely dark maiden is approached. From the analogy that she belongs to the dark race.⁷ It is known in the list that enumerates

¹ x. 17. 1; AV. 3. 31. 5; 18. 1. 53; cf. Brh. D. vii. 7.
² See 10. 31.
³ v. 81. 2; VS. 12. 3.
⁴ VS. 29. 48.
⁵ TS. v. 5. 22. 1; VS. 22. 58.
⁶ and ⁷ The question is: 'how does the word rāmā come to signify "dark"?' The answer is this. The word rāmā literally means a lovely maiden, but it has acquired the significance 'dark' because the maiden belongs to the dark race.
animals: the cock is sacred to the sun. From what analogy is this so? (The cock is sacred to the sun), because he announces the time (of the sun). The former part of the word kṛkau-vāku is onomatopoetic, the latter is derived from (the root) vac (to speak).

Bhaga has been explained. His time is previous to the sunrise. The following stanza is addressed to him.

(Here ends the thirteenth section.)

May we invoke the early-conquering Bhaga, the fierce son of Aditi, him who is the supporter. Thinking of whom the destitute, even the rich, aye even the king says, 'Bestow on me'.

May we invoke the early-conquering Bhaga, the fierce son of Aditi, him who is the supporter of all. Thinking of whom the destitute, i.e. the poor desirous of becoming rich. Even the rich—the word tura (rich) is a synonym of Yama, being derived from the verb tṛ (to cross), or from tvar (to hasten), i.e. on account of hastening, Yama is (called) of 'quick-gait'—even the king says to him, i.e. Bhaga, 'Bestow'. They say that Bhaga is blind: it is not visible, while it has not risen. There is a Brāhmaṇa passage: Prāṣitro destroyed both his eyes. It is known: Bhaga (fortune) goes to man, i.e. the sun after rising goes to men.

Sūrya is derived from sṛ (to move), or from su (to stimulate), or from svir (to promote well). The following stanza is addressed to him.

(Here ends the fourteenth section.)

Rays uplift him, the god who has all created things as his property, i.e. Sūrya, for all to see.

The meaning is that the rays lift up Sūrya, who has all created things as his property, for all beings to see.

[What god other than the sun would the seer have thus addressed?] The following, another stanza, is addressed to him.

(Here ends the fifteenth section.)

The variegated splendour of the gods, the eye of Mitra, Varuṇa, and Agni, has gone up. He has filled heaven, earth, and the intermediate space. Sūrya is the soul of the moving and the stationary.
The noteworthy splendour of the gods, the perception of Mitra, Varuṇa, and Agni, has gone up. He has filled heaven, earth, and the intermediate space by his greatness [that greatness]. Śūrya is the soul of the movable and the immovable (universe).

Now when he goes on account of the increase of rays, he is called Puṣan. The following stanza is addressed to him.

(Here ends the sixteenth section.)

Thy one form is bright, thy other is holy. Day and night are dissimilar in form. Like heaven art thou. Thou protectest all arts, indeed. Here let thy gifts be blessed, O Puṣan, rich in food.

Thy one form is bright, bright-red. Thy other is holy, i.e. to which the sacrifice is offered. Thy function is to make the day and the night of different forms. And thou art like heaven. Thou protectest all sciences. Here let thy gift be full of fortune, O Puṣan, abounding in food. The following, another stanza, is addressed to him.

(Here ends the seventeenth section.)

Made ready with desire, he has reached the worshipful overlord of every path with speech. He shall give us invigorating draughts of sparkling surface. Puṣan shall accomplish our every thought.

Made ready with desire, he has reached, or come in contact with, the worshipful supreme overlord of every path. May he give us treasures of noteworthy surface, and may Puṣan accomplish our every action.

Now that which is set free becomes Viṣṇu. Viṣṇu is derived from (the root) viṣ (to pervade), or from vy-āṣ (to interpenetrate). The following stanza is addressed to him.

(Here ends the eighteenth section.)

Viṣṇu strode over this (universe). Thrice he planted his foot, enveloped in dust.

Viṣṇu strides over this and all that exists. Thrice he plants his foot, [for threefold existence]. 'On earth, in the intermediate space, and in heaven,' says Śākapūṇi. 'On the mountain of sunrise, on the meridian, and on the mountain of sunset,' says Aurnavābha.

Enveloped in his [dust], i.e. the foot-print is not visible in the stormy

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1 Cf. Professor Macdonell, op. cit., p. 85.
2 vi. 58. i; SV. 1. 75.
3 vi. 49. 8; VS. 34. 42.
4 See 5. 8–9; cf. Professor Macdonell, op. cit., p. 87.
5 i. 22. 17; AV. 7. 26. 4.
6 Cf. Muir, op. cit., vol. ii, p. 177. According to Durga this refers to the terrestrial, the atmospheric, and the celestial Agni.
atmosphere. Or it is used in a metaphorical sense, i.e. his footstep is not visible, as if enveloped in a dusty place. Pāmsavah (dust) is (so called) because it is produced (√sō) by feet (pādaih) or else it lies scattered on the ground, or it is trodden down.

(Here ends the nineteenth section.)

Viśvānāra has been explained.¹ The following is his incidental mention in a stanza addressed to Indra.

(Here ends the twentieth section.)

I invoke for you the lord of Viśvānāra, whose prowess is unhumbled, with the desires of human beings, and with the protection of chariots.²

In this sacrifice I invoke Indra, (lord) of Viśvānāra, i.e. the sun, of unhumbled prowess, or of mighty strength, with desires, courses, or protection of men, i.e. of mortals along with the protection, i.e. path, of chariots.

Varuṇa has been explained.³ The following stanza is addressed to him.

(Here ends the twenty-first section.)

The eye with which, O pure Varuṇa, thou seest the active sacrificer among men.⁴

The word bhuranyu is a synonym of ‘quick’. Bhuranyu means a bird: it flies to a long distance; it carries one to the heavenly world also. Flying together with (bird), the sacrificer is called bhuranyu also.

With this perception, O purifier, thou seest the actively striving sacrificer among men. The words ‘we praise that eye of thine’ must be supplied. Or else the context (should be sought) in the following stanza.

(Here ends the twenty-second section.)

The eye with which, O pure Varuṇa, thou seest the active sacrificer among men:⁵

with that thou reachest heaven in various ways, measuring the wide region and days with nights, and seeing many generations, O sun!⁶

Thou reachest heaven in different directions, measuring the broad region, the mighty world, and days with aktus, i.e. nights, and seeing, O Śūrya, many generations, i.e. creatures. Or else (the context is to be sought) in its preceding stanza.

(Here ends the twenty-third section.)

¹ See 7. 21. ² viii. 65. 4; SV. 1. 364. ³ See 10. 3. ⁴ i. 50. 6; AV. 13. 2. 21. ⁵ i. 50. 6. ⁶ i. 50. 7.
The eye with which, O pure Varuna, thou seest the active sacrificer among men:¹

(with that eye) thou risest before the tribes of gods, before men, before all (to enable them) to behold the light.²

Before all this [thou risest. Light is called 'facing this' because it faces everything]. Thou beholdest (this).³ Or else (the context is to be sought) in the stanza itself.

(Here ends the twenty-fourth section.)

The eye with which, O pure Varuna, thou seest the active sacrificer among men,⁴ with the same eye thou beholdest us men also.

Kesi, having long hair—by hair, rays are meant, i.e. endowed with rays, (so called) on account of shining (kās), [or on account of being very bright (pra-√kās)]. The following stanza is addressed to him.

(Here ends the twenty-fifth section.)

Kesi bears fire, Kesi water, Kesi heaven and earth, Kesi this entire universe for beholding the light, Kesi is called this light.⁵

Kesi (bears) fire and water. The word visam is a synonym of water, derived from the verb vi-svā from svā preceded by vi, meaning to purify, or from sac (to accompany) preceded by vi. He supports heaven and earth. Kesi beholds this, i.e. all this. Kesi is called this light. With these words the seer describes the sun.

Moreover, these other two lights are called Keśin (having long hair) also: (terrestrial) fire on account of the smoke, and (the atmospheric) fire on account of mist. The following stanza is addressed to them in common.

(Here ends the twenty-sixth section.)

Three lights (having long hair) perceive at the proper season. One of them strews in the year. One beholds the entire universe with its powers. Of one the sweep is seen, but not its shape.⁶

Three lights (having long hair) perceive at the proper season, i.e. they behold at the right time. One of them strews in the year, i.e. the fire burns the earth. One beholds everything with its actions, i.e. the sun. Of one the motion is seen, but not its shape, i.e. the middle one.

Now he who, with his rays, causes everything to quiver is called

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¹ i. 50. 6.
² i. 50. 5; AV. 18. 2. 20; 20. 47. 17.
³ Cf. Roth, op. cit., p. 176.
⁴ i. 50. 6.
⁵ x. 136. 1; cf. Brh. D. viii. 49.
⁶ i. 164. 44; AV. 9. 10. 26; cf. Brh. D. i. 95.
Vṛṣākapi, i.e. the shaker with his rays. The following stanza is addressed to him.

(Here ends the twenty-seventh section.)

O Vṛṣākapi, thou who art the destroyer of dreams, who art about to set along the path once more; come again, we two will regulate the prosperous course. Indra is supreme over all.1

O Vṛṣākapi, thou who art the destroyer of dreams, i.e. the sun, by rising (in the morning), causes dreams to be destroyed. As such thou art about to set along the path once more. Come again, we two will regulate the well-stimulated actions. We say this to Indra, i.e. the sun, who is supreme over all.

Yama has been explained.2 The following stanza is addressed to him.

(Here ends the twenty-eighth section.)

Here, where under a tree of beautiful leaves Yama drinks together with the gods, our father, lord of the house, longs for the old ones.3 Where under a tree of beautiful leaves or in the chosen dwelling-place (of the virtuous). Or else it may have been used for the sake of comparison, i.e. as if under a tree of beautiful leaves.

Vṛksaḥ (tree) is (so called because) it is felled.

Palaśam (leaf) is (so called) from falling.

Yama goes together with the gods, i.e. the sun with rays. There may the protector or supporter of us all long for the old ones.

Aja ekapād:4 the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot. He does not draw one foot out.5 This too is a Vedic quotation.

(Here ends the twenty-ninth section.)

The daughter of lightning, thunder, the one-footed driver, supporter of heaven, the Sindhu, the waters of the ocean, the all-gods, and Sarasvati, together with prayers and praise, shall hear my words.6

Pavi means a javelin, because it tears the body open; pavi-ram means a pointed weapon, i.e. furnished with javelins; pavi-ra-vān, one who possesses this weapon, i.e. Indra.

Indra stood at the head.7 This too is a Vedic quotation. Its deity is speech, Pāvīrāvī, and pāvīrāvī is divine speech. Thundering, i.e. reverberation of the speech of another. And the one-footed driver, supporter of

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1 x. 86. 21; AV. 20. 126. 21.
2 See 10. 19.
3 x. 135. 1.
4 Cf. Professor Macdonell, op. cit., p. 73.
5 AV. 11. 4. 21.
6 x. 65. 13.
7 x. 60. 3.
heaven, and the river, and waters of the ocean (atmosphere), all the gods, and Sarasvatī, may hear these words of mine, joined with purandhī, i. e. praise, and joined with prayers, i. e. rites.

Prthivī (earth) has been explained. The following is her incidental mention in a stanza addressed to Indra and Agni.

(Here ends the thirtieth section.)

Whether, O Indra and Agni, you two dwell on the highest, on the middlemost, or even on the lowest earth. From thence come, both of you, O mighty lords! Now drink of the pressed soma.

The stanza is explained by the mere reading of it.

Samudraḥ has been explained. The following is its incidental mention in a stanza addressed to Pavamāna.

(Here ends the thirty-first section.)

Having a purifying instrument they sit round speech, their ancient father preserves the ordinance. Varuṇa placed the mighty ocean across, the wise were able to begin in the waters.

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round [atmospheric speech]. Their ancient, i. e. old and atmospheric, father preserves the ordinance, i. e. the course of action. Varuṇa places the mighty ocean across, i. e. within. Now the wise are able to begin, i. e. to commence the work in the dharuṇa, i. e. in the waters. The one-footed driver has been explained.

Prthivī (earth) has been explained. Ocean has been explained. The following is their incidental mention in another stanza addressed to many deities.

(Here ends the thirty-second section.)

May the serpent of the depth hear us. May the one-footed driver, the earth, the ocean, the all-gods, the promoters of truth, who are invoked and praised, and the stanzas uttered by wise men, protect us.

Also may the serpent of the depth hear us. And may the one-footed driver, the earth, the ocean, the all-gods, the promoting truth or promoting sacrifice, and who are invoked and praised with stanzas, and the stanzas uttered by wise men, i. e. uttered by intelligent men, protect us.

Dadhyaṇā, i. e. driver (akta) towards meditation (dhyānam), or medita-
tion is driven into him. Atharvan has been explained.\(^1\) Manu is (so called) from thinking (\(\sqrt{m}an\)). The following is their incidental mention in a stanza addressed to Indra.

(Here ends the thirty-third section.)

Whatever devotion Atharvan, father Manu, and Dadhyañ have spread, as before the prayers and hymns have come together in Indra, who respects self-rule.\(^2\)

May the devotion which Atharvan, Manu, the father of the Mānavas, and Dadhyañ have spread, prayers, i.e. pious works, and hymns come together as before in that Indra, who respecting self-rule, pays homage according to law.

(Here ends the thirty-fourth section.)

Now, therefore, (we shall proceed with the) groups of celestial gods. Of these, the Ādityas come first. The Ādityas have been explained.\(^3\) The following stanza is addressed to them.

(Here ends the thirty-fifth section.)

I sacrifice these hymns, whose surface is brilliant with clarified butter, with a ladle to the Ādityas, who are eternal sovereigns. May Mitra, Aryaman, Bhaga, mighty Varuṇa, Dakṣa, and Āmsa hear us.\(^4\)

Whose surface is brilliant with clarified butter, i.e. emitting clarified butter, or distilling clarified butter, [or distributing clarified butter, or dripping clarified butter]. I sacrifice oblations with ladle to the Ādityas for a long time [in order to live long] or who are kings for a long time. May Mitra and Aryaman, and Bhaga, and the creator of many births, Dakṣa, Varuṇa, and Āmsa hear these hymns of ours. Āmsa is explained by Āmsu.

Seven seers have been explained.\(^5\) The following stanza is addressed to them.

(Here ends the thirty-sixth section.)

Seven seers are placed in the body, seven protect the seat without neglect. Seven works went to the world of setting where two gods who never sleep and sit on the sacrifice keep watch.\(^6\)

Seven seers are placed in the body, i.e. rays in the sun. Seven protect the seat, i.e. the year without neglect, i.e. without being negligent. Seven pervading ones: they alone go to the world of the sleeping one, i.e. the setting sun. There wake two gods who never sleep and sit at sacrifice, i.e.

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\(^1\) See 11. 18.
\(^2\) i. 80. 16; cf. Brh. D. iii. 121.
\(^3\) 2. 18.
\(^4\) ii. 27. 1; VS. 34. 54.
\(^6\) VS. 34. 55.
the air and the sun. This is with reference to the deity. Now with reference to the self. Seven seers are placed in the body, i.e. six senses and the seventh knowledge in the soul. Seven protect the seat without neglect, i.e. they do not neglect the body. Seven works: these same go to the world of the sleepy one, i.e. the setting soul. There two gods who never sleep and sit at the sacrifice keep watch, i.e. the self of wisdom and lustre. Thus he describes the course of the self. The following, another stanza, is addressed to them.

(Here ends the thirty-seventh section.)

The ladle having side holes and its bottom turned upwards—wherein is placed the omniform glory. Here sit together the seven seers who became the guardians of this great one.¹

The ladle having side holes and a top-knot, or which expands at the top, wherein is placed the omniform glory. Here sit together the seven seers, i.e. rays who became guardians of this mighty one. This is with reference to the deity. Now with reference to the self. The ladle having holes on the sides and held fast at the top, or arousing at the top, wherein is placed the omniform glory. Here sit together the seven seers, i.e. the senses which became the guardians of this mighty one. Thus he describes the course of the self.

The gods have been explained.² The following stanza is addressed to them.

(Here ends the thirty-eighth section.)

May the blessed goodwill of the righteous gods, may the gift of the gods, turn down towards us. We honoured the friendship of the gods, may the gods prolong our age so that we may live.³

May we (live) [in the goodwill], in the blessed will of gods, who go straight, or who go at the proper season. May the gift of the gods turn down towards us. We honoured the friendship of the gods. May the gods prolong our age so that we may live long.

Viṣvē devāḥ, all the gods. The following stanza is addressed to them.

(Here ends the thirty-ninth section.)

Come, O All-gods, protectors and supporters of men, and gracious to the pressed soma of the worshippers.⁴

Protectors or to be protected; supporters of men, all-gods, come here, liberal to the sacrificer of the pressed soma. With reference to this, there is found in the ten books (of the Rgveda) only one hymn, composed in the

¹ AV. 10. 8. 9.
² See 7. 15.
³ i. 89. 2; VS. 25. 15.
⁴ i. 3. 7; VS. 7. 33; 83. 47.
Gāyatrī metre and containing three stanzas, which is addressed to the Viṣṇeva devāḥ (all-gods). But anything which is addressed to many deities is used in the place of those (hymns) addressed to the all-gods. 'Only that hymn which has the characteristic word "all" should be used for them,' says Śākapuṇi. This principle, however, cannot be of very wide application. The hymn, 'One tawny', contains ten stanzas of two verses each, without any characteristic mark. The hymn of Bhūtāṃśa, son of Kaśyapa, addressed to the Āśvins, has the characteristic mark in one stanza only (out of eleven). The Abhitaśṭīya hymn has the characteristic mark in one stanza only.

'The gods who are to be propitiated are (so called) because they lead straight to the goal. The following stanza is addressed to them.

(Here ends the fortieth section.)

The gods worshipped sacrifice with sacred rites. Those were the first ordinances. Becoming great they verily obtained heaven, where dwell the earlier gods who are to be propitiated.

The gods worshipped sacrifice with sacred rites, i.e. gods worshipped Agni by performing sacrifices (lit by kindling fire). There is a Brāhmaṇa passage: Agni was the victim. They immolated him, with him they made sacrifice. Those were the first ordinances. Having become great they verily enjoyed heaven together, where dwell the earlier gods who are to be propitiated, i.e. who lead straight to the goal. 'They are a group of gods whose sphere is heaven,' say the etymologists. The tradition is that that was the first epoch of the gods.

Vasus are (so called) because they put on everything. On account of the Vasus Agni is called Vāsava, this is the explanation; hence they are terrestrial. On account of the Vasus Indra is called Vāsava, this is the explanation; hence they are atmospheric. Vasus are the rays of the sun, (so called) on account of shining forth; hence they are celestial. The following stanza is addressed to them.

(Here ends the forty-first section.)

We have made your seat easy to approach, O gods, you who were pleased to come to this libation. Having eaten and drunk, may all the Vasus bestow treasures on us. We have made your paths easy to traverse. O gods, you were pleased to come to this libation. Having eaten and
drunk, may all the Vasus bestow treasures on us. The following, another stanza, is addressed to them.

(Here ends the forty-second section.)

The divine Vasus have here enjoyed themselves with the earth. The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward. Listen to this our messenger, who has started on his journey.  

The divine Vasus enjoyed themselves here with the earth. Jma means earth. The dwellers on earth and the bright ones, i.e. shining ones, embellished, i.e. cause to reach or to enjoy in the wide atmosphere. Make these paths lead towards us, O swift ones, and listen to this our messenger, i.e. Agni, who has started on his journey.

Vājinaḥ (impetuous) has been explained. The following stanza is addressed to them.

(Here ends the forty-third section.)

May the impetuous ones of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us.

May the impetuous ones be a source of happiness for us in invocations at divine service, i.e. sacrifice. Of measured speed, of well-measured speed. Shining brightly, moving beautifully, or praising beautifully, or shining beautifully. Chewing the serpent, the wolf, and the demons, may the divine coursers soon remove diseases from us.

Divine wives, wives of the gods. The following stanza is addressed to them.

(Here ends the forty-fourth section.)

May the willing wives of the gods protect us. May they befriend us for offspring and winning of booty. Grant us protection, O goddesses whose sphere is earth, and who abide in the ordinance of waters, and who are easy to invoke.

May the willing wives of the gods protect us. May they befriend us [for offspring, i.e.] for begetting children, and for winning food. May those goddesses who are on earth, and who are also in the ordinance, i.e. pious work, of waters, and who have noble invocations addressed to them, grant us protection, i.e. shelter. The following, another stanza, is addressed to them.

(Here ends the forty-fifth section.)

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1 vii. 39. 3.
2 See 2. 28.
3 vii. 38. 7; VS. 9. 16; 21. 10.
4 v. 46. 7; AV. 7. 49. 1.
May the divine women, wives of gods: Indrāṇī, Agnāyi, Aśvinī, and Rāṭ, enjoy themselves. May Rodasī and Varuṇāni hear us. May the goddesses enjoy that which is the proper season of consorts.¹

Moreover may the divine women, wives of the gods, enjoy themselves: Indrāṇī, the wife of Indra; Agnāyi, wife of Agni; Aśvinī, wife of the Aśvins; Rāṭ, she who shines; Rodasī, wife of Rudra; Varuṇāni, wife of Varuṇa. May the goddesses enjoy, i.e. long for that, the proper season of consorts.

(Here ends the forty-sixth section.)

¹ v. 46. 3.
EXEGETICAL AND CRITICAL NOTES

CHAPTER I

1. 1.) Muir translates the passage as follows: ‘A sacred record (samāmnāya) has been compiled, which is to be expounded. This is called the Nighantus.’

His rendering of samāmnāya by ‘a sacred record’ is not quite correct. It may be that he has been led to this conclusion on account of misunderstanding the following explanatory note of Durgācārya: ‘The meaning is, that this compilation has been put together by seers, as being an illustration for understanding the meaning of the Vedic stanzas, in a single list, divided into five chapters.’

He explains the word samāmnāya as follows: ‘The list of words beginning with gaus and ending with devapatñi is called samāmnāya. . . . It is called samāmnāya because it is handed down by tradition.’

That the word samāmnāya means ‘a list’ or ‘a traditional list’ is further shown by the following passages:

Atha varnasamāmnayam vyākhyāsāmah.

‘Now we shall explain the list of letters.’

Atha varnasamāmnayaḥ.

‘Now the list of letters.’

The Tri-bhāṣya-ratna has the following comment:

‘sam denotes aggregation; ā tradition; and mnāya signifies the instruction handed down from generation to generation in succession.’

Cf. also: padāksara-

samāmnayam chandasy eva pratīṣṭhitam.

Muir also leaves out the words imam samāmnayam in his translation of the third sentence, which may be translated as ‘this same list’.

1. 3.) Yaska gives three derivations of the word Nighantu: (1) from gam with the preposition ni, (2) from han with ni, (3) from hr with ni. None of them is satisfactory as they do not account for the cerebral t. Durga, fully conscious of the unsatisfactory character of Yaska’s etymologies, tries to get over the difficulty by the following ingenious theory of his own. He says:

‘The arrangement of words is indeed threefold, i.e. those whose grammatical form is (1) direct, (2) indirect, and (3) obscure. With reference to them, the root is explicitly stated in words of direct grammatical forms; it is inherent in those of indirect forms. As regards words of obscure forms, the process of

* The bracketed figure does not represent the chapter and the sections, but the sections and the line.

2 Vpr. viii. 1.
3 Tpr. i. 1.
4 Anuvākānukramaṇi, 1. 6.
explanation is the following: having been reduced from the state of obscurity to that of the words of indirect forms, they should be explained by those of direct forms, e.g. *ni-ghanṭavah* is a word whose grammatical form is obscure. The same (being reduced to) *ni-gantavah* attains to the state of a word of indirect form, and as *ni-gamayitārāh* to that of a word of direct form.'

This theory acquires some plausibility from the explanation of Aupamanyava, but there is no evidence to show that Yāska agreed with Durga's threefold classification. On the contrary, Yāska does not follow the process laid down by Durga, that words of obscure forms should be explained by those of direct forms through the intermediation of those of indirect forms. This fact alone is sufficient to indicate that Yāska did not subscribe to the view of the commentator.

Another more or less fanciful derivation of the word *nighantu* is suggested from the root *granth* or *grath* by transposition, which, however, has the merit of accounting for the cerebralization through *ṛ*, i.e. 'a list of words which have been strung together', or from √*ghat* or √*ghan†* with *ni*, 'to join together', i.e. 'a list of words which have been joined together'.

1. 6.] Gune translates the passage as follows: 'Nouns are where being predominate and a verb is where becoming predominates respectively.' The translator has changed the order of the original without any justification.

1. 7.] Owing to the want of precise punctuation the commentator has not clearly understood the passage. He ends the sentence with *bhavataḥ* and gets over the difficulty of grammar by construing *bhavataḥ* twice as follows: चाष गुनन्येति

Roth² seems to agree with the commentator in the punctuation and interpretation of the passage. Both interpret तबच as referring to a sentence, but there is hardly any justification for attributing this sense to तच. It immediately follows Yāska's definition of nouns, which definition is not comprehensive, for it excludes all verbal nouns whose fundamental notion is more a becoming than a being. In order, therefore, to reconcile his definition with this class of nouns and to draw a clear line of demarcation between verbs and verbal nouns, Yāska expresses his meaning more definitely at greater length in this sentence. There should be no full stop after *bhavataḥ*. The sentence should be read thus:

तबचोभे भावमधानि भवतः युवापरिबृत्तं भाषामाखातिनाद्य क्रजत पचतीति ।
उपायमप्रमृथ्यपरंपरयाः मृत्युर्वस्तमृत्युर्वस्तमापमित्रं पञ्चित्विति। 'Where both are dominated by a becoming, a becoming arising from a former to a latter state is denoted by a verb, as "he goes", "he cooks", &c.; the embodiment (of the whole process) from the beginning to the end, which has assumed the character of being, by a noun, as "going", "cooking", &c.' The difference is this: a becoming in the course of a process or state of flux is denoted by a verb, but the embodiment of the complete process is denoted by a noun.³

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¹ IA., vol. xliv, p. 158.
² Cf. op. cit., p. 4.
³ Cf. Gune, loc. cit.
The commentator cites the following two stanzas to show clearly the
difference between nouns and verbs:

'They call that notion by the term verb, which is connected with many
actions, which proceeding from a former to a later state is yet one, and which is
accomplished through the termination of the actions.

A becoming, produced by the completion of action, capable of being expressed
by a word ending in a primary affix, and joined with number, case, inflexion,
and gender, should then be regarded as a noun.'

1. 8.] With a view to further distinguish nouns from verbs, Yāska says in
this sentence, that there is a specific difference in the use of terminology
applicable to nouns and verbs, e.g. beings can only be pointed out by a demon-
strative pronoun, as 'this cow', 'that elephant', &c. Verbs, on the other hand,
cannot be so pointed out. In order to indicate them, one is obliged to use the
verb 'to be'. The use of different technical terms, which are non-interchange-
able, shows that there is some fundamental difference of notions between them,
the characteristics of which have already been mentioned.

1. 10.] In the original text, the sentence forms a part of the first section, and
is immediately followed by the second. It introduces a controversy, i.e.
whether words are permanent or impermanent,—a controversy which in its
difference altogether from the subject-matter of the first section. To
begin the second section with this sentence would have been therefore a more
logical division of the sections, and more in harmony with the modern concep-
tion of what constitutes a paragraph. That a section of the Nirukta more or
less corresponds to a paragraph is indicated by the evidence of older MSS.
which place the full stop, i.e. danda, at the end of, and very seldom within the
section itself, excepting the commencement and the conclusion of a quotation.
This is further supported by the fact that, in most cases, one section is devoted
to the explanation of one Vedic stanza only. Hence it is argued that the division
of the text of the Nirukta into sections, as constituted at present, is illogical and
arbitrary. It is therefore proposed 1 to discard in this respect the authority of
the MSS., which has been hitherto strictly followed, and 'to make sections
according to the most natural division'. 2 'Faithfulness', says Gune, 'is indeed
a merit, but it should not be overdone, at least not where reason says other-
wise.' 3 The suggestion is rather a bold one and, I think, contrary to the canons
of modern editorship. The suggested improvements can very well be shown in
foot-notes, but the wisdom of rearranging the text itself in opposition to the
evidence of the MSS. is doubtful. However, there are practical difficulties in
accepting this suggestion. Redivision of sections would involve the transference
of a considerable number of passages to new sections, and would thereby reduce
the utility of various books of reference, as far as these passages are concerned.
Further, if the sections of the Nirukta do not harmonize with the modern con-

2 loc. cit.
3 loc. cit.
ception of what constitutes a paragraph, does it necessarily follow that they are illogical? Is this, by itself, a conclusive proof of their arbitrary character? To my mind, the answer is in the negative, for the ancients may have had a different conception of the constitution of a paragraph. As far as Yāska is concerned, a careful examination of all the sections of the Nirukta indicates that Yāska proceeds methodically in his division of the text into sections, which division is based on a general principle. By the time of Yāska very great weight was attached to the Vedas, especially by that scholar himself, as is evident from Chapter I, particularly from his rejoinder to the adverse criticism of Kautsa. To him, a Vedic stanza was of the utmost importance, and accordingly formed a very suitable beginning for a new section. There are 400 sections altogether in the first twelve chapters of the Nirukta, distributed among those chapters as follows:

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<td>I</td>
<td>20</td>
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<td>IV</td>
<td>27</td>
<td>VIII</td>
<td>22</td>
<td>XII</td>
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329 sections out of the total of 400 begin with a Vedic stanza. The sections which do not so begin, and which in many cases could not so begin, as for instance those in the introductory remarks and discussions of the first and the seventh chapters, are shown in the following list:

<table>
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<tr>
<th>Chapter</th>
<th>I. 1, 2*, 3*, 4, 5*, 12, 13, 14, 15, 16, 17.</th>
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<tr>
<td>II</td>
<td>1, 2*, 3*, 4, 5, 10, 13, 14, 15, 18, 23.</td>
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<tr>
<td>III</td>
<td>1, 7, 13, 18, 19, 20, 21.</td>
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<td>IV</td>
<td>1, 17, 22.</td>
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<td>V</td>
<td>4, 6, 13, 20.</td>
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<td>VI</td>
<td>5, 17, 23.</td>
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<td>VII</td>
<td>1, 3, 4, 5, 6, 7*, 8, 10, 11, 12, 13*, 14, 19, 21.</td>
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<td>VIII</td>
<td>1, 4, 16.</td>
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<td>IX</td>
<td>1, 11*, 22, 35.</td>
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<td>X</td>
<td>1, 14, 25, 38.</td>
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<tr>
<td>XI</td>
<td>1, 13, 22, 35.</td>
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<tr>
<td>XII</td>
<td>1, 12, 20, 35.</td>
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The total number of these sections is 72, of which eight only, marked with an asterisk, can be regarded as arbitrarily divided when judged by the modern conception. One explanation is the following. In beginning a section with a Vedic stanza or verse, it became necessary to place its short introductory note
at the end of the previous section, e.g. *Athāpi prathamā bahuvacane.* It appears that this method of putting a short sentence of a section at the end of a previous section—which was a necessity in the case of sections beginning with Vedic stanzas—has been mechanically extended to the eight sections mentioned above. From what has gone before, it will be clear that the sections in the *Nirukta* are not illogically nor arbitrarily divided, but are based on a general principle adopted by Yāska. Gune’s suggestion to rearrange the sections and to discard the authority of the MSS. is therefore unacceptable.

‘Speech is permanent in the organs only’ means that the character of speech is evanescent. Sounds disappear as soon as they are uttered. They have no existence beyond articulation by the vocal organs and their corresponding cognition by the sense of hearing. With this may be compared the remarks of Patañjali:

‘Because speech is set in motion by individual letters and because the letters are annihilated as soon as they are uttered.’

‘Speech is set in motion by individual sounds. One cannot produce two sounds simultaneously. Take the word *gauḥ,* for instance: when the sound *g* is being produced, neither *au* nor the *visarjaniya* can be uttered; when *au* is being produced, neither *g* nor the *visarjaniya* can be given utterance; and when the *visarjaniya* is being produced, one can neither pronounce *g* nor *au,* because they are annihilated as soon as they are uttered. The sounds indeed are perishable after being uttered, i.e. as soon as they are uttered they have perished.’

Durga has the following comment: ‘As soon as the speech of the speaker is an act of utterance in the organ, so long only it is possible to say that it exists, but fallen from lips it no longer exists. ... And the sounds that have perished and that have not perished cannot be conjoined.’ The question whether words are eternal or non-eternal was a very important subject of discussion among the ancient Indians. For instance, cf. Patañjali:3

‘But again, is the word eternal or non-eternal (lit. created)? Whether it is eternal or non-eternal is thoroughly discussed in the *Samgraha.*’

1 N. 1. 15. The reference in IA., loc. cit., of this passage to p. 43 in Roth’s edition is wrong, 43 being a misprint for 34.
3 op. cit., i. 1. 1, vol. i, p. 6.
4 According to Nagaji, *Samgraha* is a grammatical treatise by Vyādi. Cf. *Catalogus catalogorum,* vol. i, p. 686. The name of Vyādi is well known in Sanskrit Literature. He seems to have been a man of versatile genius, being famous as a grammarian, lexicographer, writer of authoritative books on medicine and poetics. As a grammarian, he is mentioned in Rpr. iii. 14. 17; vi. 12. 13; xii. 15; Kātyāyana’s *Varttika* 45 on Panini’s Sūtra, i. 2. 64. As a lexicographer and medical author, he is quoted by numerous writers on those subjects, see *Catalogus catalogorum,* vol. i, p. 618. Aufrecht attributes the *Samgraha* to Patañjali himself although it is quoted by him. Tradition mentions Patañjali as the curer of the three evils, (1) the evils of body, (2) evils of speech, and (3) evils of mind, and represents him as having written three masterpieces, i.e. (1) the *Caraka Samhitā,* (2) the *Mahābhāṣya,* and (3) the *Yogasūtras,* in order to remove the three evils respectively. But nowhere is he credited with the authorship of another grammatical treatise.
arguments against (the proposition) are stated, as well as the arguments in favour thereof. The conclusion (arrived at) in that work is this, that although the word is eternal, it is also non-eternal; the definition being applicable in both ways.' Patañjali, however, does not seem to agree with the conclusion arrived at in the Sāmgraha. He remarks:

'The twofold character of words is not proved.

'Twofoldness of (the character of) words is not proved. If it be said that twofoldness has been proved, this cannot be maintained.' He says further: 2

'Words are eternal. In the eternal words there must be sounds which are perpetual, unchangeable, and free from elision, addition, and modification.

'This is proved by the eternity of sounds . . . words are eternal.'

The character of words is discussed by him at greater length in his comment on the vārttika: सिद्ध शब्दसंवचने. 3 The argument may be summarized as follows:

The relation of words to the objects they denote is eternal. This power of denotation of objects is natural and uncreated, 4 and so are the objects. It may be objected that although matter is uncreated, yet the various forms into which it is moulded are non-eternal; e.g. the earth is not created by man, but the various pots and jars, into which it is shaped, are the creations of a potter, hence the words denoting these forms cannot be eternal. To this the answer is given that the form is eternal also, for it is not something radically different from the matter, but only a particular state which the matter assumes at a particular time. 'But how is it known that word, object, and their mutual relation are eternal?' From the ordinary usage of the world. In daily life, people perceive objects and use words to denote them. They do not make any effort in creating them, because effort is necessary in producing what is non-eternal only; e.g. a man desirous of using a pot goes to the house of a potter and says, 'Please make me a pot, I want to use it', but a man desirous of employing a word does not go to the house of a grammarian and say, 'Please, sir, make me a word, I want to use it'. People perceive objects and use words to denote them without any effort. 5

The way in which Patañjali refers to the Sāmgraha shows that it was a work of some eminent scholar and was very well known in his time. Further Patañjali does not agree with the conclusion arrived at in the Sāmgraha; he is therefore not likely to be its author. Nagaji seems to be right in ascribing its authorship to Vyādi, who, besides being quoted several times, is mentioned as an ācārya along with Śākalya and Gārya in Rpr. xiii. 12.

No MS. of the Sāmgraha, nor of any other work by Vyādi, has been so far discovered, except a solitary MS. of Vyādi paribhāṣā Vyāli, in the temple library of the Maharājā of Jammu and Cashmere. The MS. is described in Stein's Catalogue of Skt. MSS. on p. 47. The description of the MS. is very meagre, so it is impossible to judge whether or not it is a genuine work by Vyādi.

1 op. cit. i. 1. 6, vol. i, p. 104.
2 op. cit. i. 1. 8, vol. i, p. 136.
3 op. cit. i. 1. 1, vol. i, p. 6.
4 Cf. Jaimini, PM. i. 1. 5.
With this may be compared the remarks of Plato in the *Cratylus*:

_Soc._ 'And speech is a kind of action?'
_Her._ 'True.'

_Soc._ 'And will a man speak correctly who speaks as he pleases? Will not the successful speaker rather be he who speaks in the natural way of speaking...?'

_Soc._ 'And we saw that actions were not relative to ourselves, but had a special nature of their own.'

The question of the eternity of words was important not only to the grammarians and philologists, but also to the followers of the orthodox systems of philosophy. To their mind authoritateness of the divine relation, i.e. the Veda, seemed to be involved and to depend on the solution of this principle. Hence the question forms a topic of discussion in almost every school of thought. It has been very fully treated by Jaimini in the first of his *Pārvamimāṇsa*. The arguments against the eternity of words are set forth in i. 1. 6–11; their refutation is contained in i. 1. 12–17; further arguments in support of the eternity of words are given in i. 1. 18–23. Some of the arguments are as follows:

_**Words are Eternal.**_

(1) _Words are eternal because they are not uttered for the sake of utterance alone, but to express some meaning, and no meaning could ever be comprehended, had the words been transient._

(2) _Because everywhere there is a universal cognition of words._

(3) _Because the number is not used. When one word has been used several times, it is usually spoken of as having been used so many times and not that so many words have been used. This shows that the sameness or the unchangeable character of the word is recognized even when it is uttered or used after intervals; hence words are eternal._

Audumbarāyaṇa's view as to the nature of words may be regarded as based on a doctrine akin to that of flux. With this may be compared the following remarks of Plato in the *Cratylus*:

_Soc._ 'I myself do not deny that the givers of names did really give them the idea that all things were in motion and flux; which was their sincere but, I think, mistaken opinion... Tell me, whether there is or is not any absolute beauty or good, or any other absolute existence?'

_Crat._ 'Certainly, Socrates, I think so.'

_Soc._ '... But let me ask whether the true beauty is not always beautiful.'

_Crat._ 'Certainly.'

_Soc._ 'And can we rightly speak of a beauty which is always passing away?... Must not the same thing be born and retire and vanish _while the word is in our mouth?_'

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1 Jowett, *Dialogues of Plato*, vol. i, p. 327
Soc. "Nor can we reasonably say, Cratylus, that there is knowledge at all, if everything is in a state of transition and there is nothing abiding."

2. 1.] As most of the MSS. do not mark the *avagraha*, the sign of *a*, it is not clear whether the reading represents *yugapat* or *ayugapat*. The few MSS. that do mark the *avagraha* are inconsistent, as they use it only occasionally. Their evidence is therefore not cogent. However, none of the MSS. mark the *avagraha* in this particular instance. Nevertheless I think the reading represents *ayugapat*. My reasons are as follows: (1) From the physical point of view, to produce simultaneously more than one sound is an impossibility; *yugapat* would therefore convey no sense.

(2) The context points to *ayugapat*, for the sentence is intended to show the absurdity of Audumbarāyaṇa’s view that speech is permanent only in the organ. But if we read *yugapat* the whole sentence becomes meaningless, for then the grammatical relation of the sounds which are produced simultaneously is possible, even if it is held that speech is permanent in the organ only.

(3) This is in agreement with the view taken by Durga, who reads *ayugapat* and gives *yugapat* as a variant.

(4) Another objection to the reading *yugapat* is that it would make grammar superfluous. When words are produced simultaneously their mutual connexion is simultaneous also. Durga remarks, ‘The unconnected alone is connected (with something). In this case (i.e. reading *yugapat*) the roots are for ever connected with prepositions and affixes; and affixes with elision, addition, and modification of letters.’

Durga attributes the statement तच्च चतुर्दश ... योगश to the पुर्वपक्ष and thinks the rejoinder to begin with the words वास्मित्वाचः मद्वक्ष, a view which cannot be maintained. The sentence तच्च चतुर्दश, &c., is a negative sentence; it refutes the view of Audumbarāyaṇa. According to Durga’s interpretation, the controversy would be divided into three parts as follows:

(1) Audumbarāyaṇa. Words are permanent in the organs only.

(2) Purvapakṣa. In that case the fourfold classification, &c., of words cannot be maintained.

(3) Yāska’s rejoinder. On account of the pervasiveness and minuteness of words, the fourfold classification can be maintained. Durga thus introduces a third party into the discussion and tends to make out Yāska as supporting the view of Audumbarāyaṇa, by refuting his critic.

I think there are only two parties, i.e. Audumbarāyaṇa and Yāska; No. 1 gives the view of the former, No. 2 the rejoinder of the latter; while No. 3 does not relate to this controversy at all, but deals with an altogether new topic, i.e. the superiority of speech over gestures, &c. Yāska’s rejoinder begins, therefore, with तच्च चतुर्दश, &c.

2. 2.] It may be objected that there is no necessity for using words, for the meaning can very well be conveyed by means of gestures. To this Yāska replies that gestures, facial expressions, movements of hands and eyes, require
comparatively greater effort in their production, and are always indefinite. Their meaning can never be absolutely clear, it always involves some doubt. The word 'minute' implies comparatively less effort and greater accuracy. Patañjali refers to the same subject as follows: 'The meaning is clearly understood when the word is uttered. "Bring the cow", "Eat the curd": these words having been uttered, the cow is brought, and the curd is eaten.' With this may also be compared the remarks of Plato in the Cratylus: ¹

Soc. 'And here I will ask you a question: suppose that we had no voice or tongue, and wanted to communicate with one another, should we not, like the deaf and dumb, make signs with the hands and head and the rest of the body?'

Her. 'There would be no choice, Socrates.'

Soc. 'We should imitate the nature of the thing; the elevation of our hands to heaven would mean lightness and upwardness; heaviness and downwardness would be expressed by letting them drop to the ground; if we were describing the running of a horse, or any other animal, we should make our bodies and their gestures as like as we could to them.'

2. 3.] Words are used to designate objects not only by men, but by gods also. Like Yāska, Plato also thinks that gods use words in giving names to things, and it follows therefore that the names given by gods would be the right names: ²

Soc. 'He often speaks of them; notably and nobly in the places where he distinguishes the different names which Gods and men give to different things. . . . For the Gods must clearly be supposed to call things by their right and natural names; do you not think so?'

Her. 'Why, of course they call them rightly, if they call them at all. But to what are you referring?'

Soc. 'Do you not know what he says about the river in Troy . . . "Whom", as he says, "the Gods call Xanthus, and men call Scamander".'

Her. 'I remember.'

Soc. ' . . . Or about the bird which, as he says, "The Gods call Chalcis, and men Cymindis": . . . Or about Batieia and Myrma:

"The hill which men call Batieia and the Immortals the tomb of the Sportive Myrna".'

If words are used with reference to gods—human knowledge being neither perfect nor permanent—mistakes are likely to be made in addressing and invoking gods, which will make them angry and render various acts of worship, like sacrifice, &c., fruitless. In order to do away with such mistakes, injunctions, invocations, and hymns, &c., which are meant to complete and make worship fruitful, are laid down in the Vedas. A part of this paragraph is written in the sūtra style, which style may therefore be regarded to have commenced about the time of Yāska. This is probably the earliest specimen of the sūtra style.

¹ Jowett, op. cit. vol. i, p. 368.
² Jowett, op. cit., vol. i, p. 333.
EXEGETICAL AND CRITICAL NOTES

Like Yāska, Jaimini also lays emphasis on the Veda as being the source of dharma: 'Dharma is the object, the source of which is the Vedic injunction.'1 And also: 'On account of the prescription of action being the object of the Veda.'2

3. 3. Cf. Vājasaneyiprātisākhya: 3 'A verb denotes an action, and a preposition makes that action specific.' The Rgvedaprātisākhya: 4

'The prepositions are twenty; with the other two (i.e. noun and verb) they express a meaning. They are: pra, abhi, a, parā, niḥ, duḥ, anu, vi, upa, apa, sam, pari, prati, ni, ati, adhi, su, ud, ava, and api.' This list is identical with that of the Nirukta, except that they are enumerated in a different order.

Cf. the Taittiriyaprātisākhya: 5: 'ā, pra, ava, upa, abhi, adhi, prati, vi, ni, are prepositions.' It contains only half the number of prepositions. Cf. Pāṇini: 6 'Pra, &c., are called prepositions when joined with verbs.' The list of the prepositions is given in the gana called prādayāḥ, which is identical with that of the Nirukta, if the double forms of niḥ and duḥ, in the former, are not taken into consideration. The technical term used by Pāṇini for preposition is karmaprapacānyā. He uses the word upasarga in a wider sense, i.e. covering both prepositions and adverbs. The various meanings of the prepositions are explained by Pāṇini, i. 4. 83–97. 7 Cf. also the Atharvavedaprātisākhya: 8 'Disjoined from the verb, however, are such as are used without significance...'.

4. 1. Particles are classified by Yāska under three groups:

(1) Particles of comparison, which are only four in number, and whose meanings and uses are illustrated by suitable examples. Yāska does not define the term upamā (comparison) in this connexion, but discusses its meaning later on.10

(2) Particles which denote karmopasamgraha, Yāska's explanation of which term is not clearly expressed, nor does Roth11 make it more lucid. The obscurity has led Durga to misinterpret the sentence. He takes karmopasamgraha as equivalent to samuccaya, i.e. 'aggregation'; this is only one of the meanings expressed by the said term, which is very comprehensive. It is quite obvious that the term is designed to cover all the meanings expressed by the particles enumerated in the second group, i.e. those beginning with ca and ending with

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1 PM. i. 1. 2.
2 Op.cit., i. 2. 1. Questions like the eternity of śabda, the impermanence of human knowledge, the infallibility of the Veda, form topics of discussion in almost every system of philosophy; cf. VSu. i. 3. 28; i. 4. 28; ii. 1. 4; ii. 4. 20; NSu. i. 1. 7; ii. 1. 54–7; ii. 2. 18–17; iii. 2. 49; VaiSu. ii. 2. 21–37; vi. 1. 1; x. 2. 9; SpSu. v. 45–51; v. 37–40; v. 53–61.
3 viii. 54. The list of the prepositions is given in vi. 24, which is identical with that of the Nirukta.
4 xi. 6: 702.
5 i. 15.
6 i. 4. 58.
7 Cf. Patañjali, i. 4. 4: vol. i, pp. 341, 343–9; see foot-note (in the text).
8 iv. 3.
10 N. 3. 13.
11 Erläuterungen, p. 6.
ENA. Gune translates the sentence yasyāgamat, &c., as follows: 1 ‘Owing to whose advent (i.e. use) separateness of the श्रेण (senses or ideas) is indeed known, but not as in simple enumeration owing to separate position or independent mention, that is कर्मपरसंग्रह, i.e. adding or putting together of the senses or ideas.’

One must admit that the meaning of the term is not quite clear. One does not know what is the precise difference between ‘simple enumeration’ and ‘putting together’. My translation of the sentence is the following: ‘That by whose addition separateness of notions is indeed recognized, but not as an enumerative one, i.e. on account of a separateness by isolation, is a conjunction.’ I think ‘conjunction’ is the nearest corresponding word in English which will cover all the meanings expressed by the particles of the second group, and which is therefore equivalent to karmopasangrāha. For example, in the sentence, इत्यादि पृष्ठीसिर्मां बिद्धधारीह येचि या! ‘Ha! I will put this earth here or there’; separateness of place is recognized by the use of the particle va; the repetition of iha by itself would have failed to convey the idea of different places. This notion of separateness is expressed, not by a categorical enumeration as horse, cow, man, elephant, &c., but by the use of the particle. Again, in the sentence, चयमहें करोलवयमिद्, ‘Let one man do this, the other that’; two distinct actions are mentioned, the notion of whose distinctness is conveyed by the particle aha. The particles of the second group are explained with appropriate examples in the Nirukta, i. 4–9. With this definition of a conjunction may be compared the following remarks of Aristotle: 4

‘A conjunction is (a) a non-significant sound which, when one significant sound is formable out of several, neither hinders nor aids the union, and which, if the speech thus formed stands by itself (apart from other speeches), must not be inserted at the beginning of it, e.g. μύ, δή, τοι. δέ; or (b) a non-significant sound capable of combining two or more significant sounds into one; e.g. ἀμφότερος, πέρι, &c.

(3) Particles which do not express any meaning, but are merely used to fill up a sentence in prose or verse, are expletives. They are enumerated towards the end of the ninth section; they are four in number: kam, im, id, and u; but later (in the tenth) eva is added to this list. Quotations showing their uses are cited and explained in the tenth section. The meaning of id, when combined with na and na ca, is discussed and illustrated by suitable examples in the eleventh section. Thus id combined with na is used to denote apprehension: ‘lest we should’, &c.; id combined with na ca is used in asking questions: ‘don’t they drink?’ The above-mentioned list of the particles of the third class is by no means complete. Some particles of the second group, i.e. u,

1 IA., vol. xlv, p. 159.
2 N. i. 4.
3 N. i. 5.
khalu, nunam, are occasionally used as expletives, and sim in Vedic Sanskrit. Sim was originally the accusative singular of a pronoun, related to sā, as kim to ka. It appears in the Rigveda as an enclitic particle.1

7. 3.] Roth thinks that Yaska explains nunam by adyatatanam, ‘to-day’, and remarks, ‘J. hat darin Unrecht’.2 This view is erroneous. According to Yaska, the particle nunam is used (1) to signify ‘uncertainty’, and (2) as an expletive. These two uses are exemplified by two respective quotations, the former illustrating its meaning of ‘uncertainty’, the latter showing its use as an expletive. Hence it is that, in the latter case, Yaska neither repeats nor paraphrases nunam by any other word in his commentary, indicating thereby that it is an expletive, while in the former quotation nunam is repeated by Yaska in his explanation, showing thereby that it has the sense of ‘uncertainty’. The word adyatatanam is not intended to paraphrase nunam, but is added for the sake of amplifying Indra’s brief statement.

12. 2.] Cf. the following passages: AA. ii. 1. 3: भधातो रेतात्म: खृष्टः।

. . . . पाण्डवान रेतो हृद्यां हृद्यां रेतो नगो मलो रेतो वाल्लवाचो: रेत: कर्म

‘Now, therefore, the origin of seed. . . Heart is the seed of people, mind is the seed of heart, speech is the seed of mind, and action is the seed of speech.’ AA. ii. 1. 6: तस्क वाक्यानिर्माणामातिहामाति तदवर्षा वचना तत्तत्त्र भावसिद्धामिः।

सर्व सिंतं एवं हीरं नामिनी एवं वाचात्मवदति। ‘Speech is his thread, names the chords. All this is woven by this speech of his, in the form of thread and names as chords. For all this is names, and by his speech he names everything.’ Cf. also Ch. U. vi. 5. 1–4; 6. 1–5; vii. 2. 1; vii. 12. 2. See Keith, A.A. Translation.

Sakatañya: a famous ancient grammarian, quoted in RV. Pra. i. 13, 17; xiii. 16, 747 (Max Müller’s ed., pp. 13 and 271); in Vaj. Pra. iii. 8, 11, 86; iv. 4, 126, 188; in A. Pra. ii. 24; in Astadhyayi iii. 4, 111; viii. 3, 18; 4, 50; and in N. 1. 3, 12. No work of his has been preserved. The Sabdamahasana quoted by Vopadeva and various other writers is the work of a modern Jain grammarian called Sakañya.3 Aufrecht regards him as the author of the Unadisutras. They, however, cannot be the work of the ancient Sakañya, for they clearly bear a modern stamp. Belvarkar4 attributes the Unadisutr̥as to Panini. His argument is that they use satijñas such as hrasva, dirgha, pluta, udatta, lopa, samprasāraṇa, and abhyasa in the same sense in which Panini uses them. This argument is inconclusive because, the works of Panini’s predecessors being lost, we have no means of judging whether or not he is indebted to them for those terms. Some at least of these satijñas or technical terms were derived from a common stock; Yaska himself, for instance, makes use of a few of them, as

1 See Professor Macdonell, A Vedic Grammar for Students, pp. 249, 452.
2 op. cit., p. 6.
3 On the authenticity and date of the modern Sakañya, see IA., vol. xliii, pp. 205–12.
4 Systems of Sanskrit Grammar, p. 25.
lopā, abhyāsa, &c. Again, in some cases Pāṇini's teaching, as pointed out by Belvalkar himself, runs counter to the Unādi Sūtras.¹ Thus to ascribe the authorship of the U. Sūtras to Pāṇini does not rest on firm ground. Moreover, Patañjali's defence of Pāṇini against the adverse criticism of Kātyāyana ² is that the Unādi words are crude forms of nouns which are not derived.³ This statement implies that Patañjali did not regard all nouns as derivable from verbs. He also attributes the same doctrine to Pāṇini, and Patañjali, I think, cannot be accused of not knowing well, or misunderstanding Pāṇini. So, according to this testimony, both Pāṇini and Patañjali were the followers of the school of Gārgya. The Unādi Sūtras, on the contrary, are the product of the school of Śaṅkāyana, whose fundamental doctrine was that all nouns are derived from verbs; they cannot therefore be attributed to Pāṇini. It is probable that, in their original form, they were written by Śaṅkāyana, but were extended and modified by subsequent writers, and in spite of their modernness still bear traces of their ancient origin.

Gārgya: an ancient grammarian, quoted by Yāska i. 3, 12; iii. 13, and Pāṇini, iv. 1. 105; vii. 3. 99; viii. 3. 20; 4. 67, and mentioned by Durga as the author of the padaphāṭha of the Śāmaaveda. No work of his has survived. Both Pāṇini and Patañjali seem to be his followers, for they regard the Unādis as undervisible. It is therefore no wonder that his work, after the appearance of the Aṣṭādhya, has not survived.

12. 3.] The sentence तथा स्वरसङ्क्षारिति which is somewhat difficult, is differently interpreted by various writers. The crux lies in the word sam-vijnātām. Durga paraphrases this word as follows: samam vijñātām aikamityena vijñātām, 'discriminated unanimously; i.e. discriminated with absolute agreement'. Max Müller ⁴ translates it by 'intelligible'; Roth by 'arbitrarily named'.⁵ Roth's translation seems to be based on Durga's second explanation of the same term, which is as follows: sam-vijnāna-padam itiha sāstre rūḍhi-sabudasye yam samjñā: 'in this (branch of) knowledge, the term sam-vijnāna is a technical expression used for a conventional word.' Durga resorts to the Comparative Method and quotes: tāny apy eke samāmananti . . . sam-vijnāna-bhūtam syat,⁶ in support of his explanation. He is further corroborated by a comparison of all the passages of the Nirukta in which the word sam-vijnāna or (with the omission of the prep. vi) sam-jñāna occurs.⁷ We may therefore take the word to signify 'a conventional term'.

The next problem in the sentence is the punctuation. Max Müller⁸ takes sam-vijnātām, &c., as the principal clause to complete the relative clause tad yatra

¹ Pāṇini's sūtra vi. 2. 139 is opposed to Usū. iv. 226.
² On the relation of the three grammarians, see Kielhorn, Pāṇini, Kātyāyana, and Patañjali.
⁴ History of Ancient Skt. Lit., p. 165.
⁵ op. cit., p. 9, 'willkürlich benannt'.
⁶ N. 7. 13.
⁸ op. cit., p. 165.
. . . syaṭām, and translates as follows: 'For first, if the accent and formation were regular in all nouns and agreed entirely with the appellative power (of the root), nouns such as go (cow), aśva (horse), puruṣa (man) would be in themselves intelligible.' He succeeds in thus construing the sentence by translating yatra by ‘if’; leaving out tāṇī; and by attributing to sam-vijñātāni a meaning not borne out by the comparison of passages. Roth divides the sentence by placing a semicolon after syaṭām and takes sam-vijñātāni, &c., as a co-ordinate clause; but in order to connect the two clauses, he supplies the word dāgegen. Durga offers two interpretations. Firstly, he places a full stop after tāṇī and takes the words yathā gaur aśva, &c., as a co-ordinate clause, supplying, however, the words na pūnaḥ; the translation of the sentence according to this interpretation would be the following: 'The words whose accent and grammatical formation are regular and which are accompanied with an explanatory radical element are unanimously recognized to have been derived from roots; but not words like “cow”, “horse”, “man”, “elephant”, &c.'

Secondly, he places a full stop after syaṭām and takes sam-vijñātāni, &c., as an independent sentence. According to this division, the first sentence would consist of one single relative clause, without any principal clause. To meet this difficulty he remarks: 'Tad ākhyātājan gunaḥkṛtam iti pratima iti vākya ṣeṣaḥ.' 'We think that the words, “that is derived from a verb”, must be supplied as a supplementary clause.' The translation according to this interpretation is the following: 'Those words whose accent and grammatical formation are regular, and which are accompanied with an explanatory radical element, are derived from roots. Words like “cow”, “horse”, “man”, “elephant”, are conventional terms.'

Gune does not seem to be aware of this second interpretation of Durga and independently arrives at a conclusion identical with that of Durga, and suggests the adoption of the supplementary words: sarvam tat prādeśikam. These words occur in Yaska’s rejoinder in section 14. His argument is that, in his rejoinder, Yaska always first repeats the words of his opponent and then answers the objection. According to Gune, the sentence placed within the words yatho etad and iti exactly represents the original statement of the critic. The sentence placed within these words in Yaska’s rejoinder in section 14 contains the supplementary clause sarvam tat prādeśikam, which, being thus assigned to the critic by Yaska himself, must have formed a part of the sentence under discussion. He remarks, ‘And we are also sure, comparing the initial passage [i.e. in the pūrṇapakṣa] with its counterpart in Yaska’s reply at R. 36. 10, that सर्व तत्र प्रादेशिकम must have been there. Its omission is strange and unaccountable. Perhaps it is the scribe’s mistake ...'. In other words, Gune thinks that the passage in Yaska’s rejoinder could be used as a MS. (archetype). furnishing evidence which cannot be challenged, for the critical edition of the

1 IA., loc. cit.
2 N. I. 14.
3 IA., loc. cit. and p. 174.
original passage of the critic in section 12. A closer examination, however, does not support this theory, for a comparison of the statements of the critic with those assigned to him by Yāska, in his rejoinder, shows that Yāska repeats, and puts between yatho etad and iti, only so many words of his opponent as are necessary for the controversy. He does not repeat them in toto. It is evident, if one compares section 13 and section 14:

<table>
<thead>
<tr>
<th>Pūrvapakṣa.</th>
<th>Yāska’s rejoinder.</th>
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<tbody>
<tr>
<td>1. 13: चयापि च एवां ज्ञायवाद्या-</td>
<td>1. 14: चयो अत्यथा चापि प्रतीता-</td>
</tr>
<tr>
<td>मन्त्रालिकः संस्कारी चक्षुः चापि</td>
<td>धोषिनि खुलैनायाच्या चाच्यरिति . . . .</td>
</tr>
<tr>
<td>प्रवर्तितं वै प्रादेशिकं विकारि</td>
<td>यस्य एतपदेशः प्रदेशाभ्यासस्य-</td>
</tr>
<tr>
<td>पदेशः प्रदेशाभ्यासस्य शास्त्राः</td>
<td>क्षारिति . . . .</td>
</tr>
</tbody>
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In both these cases, Yāska repeats only a part of his opponent’s statements. Gune’s assertion is therefore unfounded; hence his suggestion as regards the adoption of a supplementary clause cannot be accepted.

The sentence can, however, be explained without having recourse to an assumed interpolation. The difficulty will disappear if a full stop be placed after syātām and the passage na sarvātī . . . syātām be construed as one sentence. I would then translate: ‘Not all the words,’ say Gārgya and some other grammarians, ‘but only those, the accent and grammatical form of which are regular and which are accompanied by an explanatory radical element. Those such as “cow”, “horse”, “man”, “elephant”, &c., are conventional terms.’

Durgā has the following theory about nouns: ‘There is a threefold order of nouns; i.e. (1) those whose roots are apparent; (2) those whose roots can be inferred; (3) and those whose roots are non-existent. With reference to this, the nouns whose roots are apparent are such as “doer”, “bringer”, &c. Nouns whose roots can be inferred are such as “cow”, “horse”, &c. Nouns whose roots are non-existent are such as cītthā, dāvitthā aravinda, and vārvinda, &c.’

It is quite evident that Yāska, a follower of the school of etymologists—whose fundamental doctrine is that all nouns are derived from roots—could not have recognized the third category of his commentator, who thus appears to be a follower of the school of Gārgya.

14.] With the Nirukta controversy about the origin and nature of names may be compared a somewhat similar discussion in the Cratylus, where Plato propounds three theories, represented by the three characters of the dialogue. He puts in the mouth of Hermogenes the doctrine that names are conventional. The opinion of Cratylus that names are natural is diametrically opposed to this. Socrates takes an intermediate view. He refutes the view of Hermogenes that names are given arbitrarily and altered at will:
Soc. 'Well, now, let me take an instance. Suppose that I call a man a horse or a horse a man, you mean to say that a man will be rightly called a horse by me individually, and rightly called a man by the rest of the world; and a horse again would be rightly called a man by me and a horse by the world: That is your meaning?'

He then expounds the principle of the natural correctness of names.

Soc. 'Then the actions also are done according to their proper nature, and not according to our opinion of them? In cutting, for example, we do not cut as we please... but we cut... according to the natural process of cutting;...'

Her. 'I should say that the natural way is the right way.'...

Soc. 'And this holds good of all actions?'

Her. 'Yes.'

Soc. 'And speech is a kind of action?'

Her. 'True....

Soc. 'And is not naming a part of speaking? for in giving names men speak.'

Her. 'That is true.'

Soc. '... Is not naming also a sort of action?'

Her. 'True.'

Soc. 'And we saw that actions were not relative to ourselves, but had a special nature of their own?'

Her. 'Precisely.'

Soc. 'Then the argument would lead us to infer that names ought to be given according to a natural process, and with a proper instrument, and not at our pleasure: in this and no other way shall we name with success.'

Socrates also admits the element of convention in names:

Soc. 'Yes, my dear friend; but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizening them in all sorts of ways: and time too may have had a share in the change.'...

Also:

Soc. 'To say that names which we do not understand are of foreign origin; and this is very likely the right answer, and something of this kind may be true of them; but also the original forms of words may have been lost in the lapse of ages; names have been so twisted in all manner of ways, that I should not be surprised if the old language when compared with that now in use would appear to us to be a barbarous tongue.'

Cratylus maintains that names are either true or not names at all:

Crat. 'Very true, Socrates; but the case of language, you see, is different; for when by the help of grammar we assign the letters a or b, or any other letters, to a certain name, then, if we add, or subtract, or misplace a letter, the

1 Jowett, Dialogues of Plato, Cratylus, p. 385.
2 Ibid., p. 387.
3 Ibid., p. 414.
4 Ibid., p. 421.
name which is written is not only written wrongly, but not written at all; and in any of these cases becomes other than a name." . . .

Soc. 'I believe that what you say may be true about numbers, which must be just what they are, or not be at all; for example, the number ten at once becomes other than ten if a unit be added or subtracted, and so of any other number: but this does not apply to that which is qualitative or to anything which is represented under an image.'

As regards the derivation of names:

Soc. 'All the names that we have been explaining were intended to indicate the nature of things.'

Her. 'Of course.'

Soc. 'And that this is true of the primary quite as much as of the secondary names.' . . .

Soc. 'But the secondary, as I conceive, derive their significance from the primary.'

Her. 'That is evident.'

Soc. 'Very good, but then how do the primary names which precede analysis show the nature of things?' . . .

Soc. 'But how shall we further analyse them? . . . Ought we not, therefore, first to separate the letters, just as those who are beginning rhythm first distinguish the powers of elementary, and then of compound sounds?' . . .

Plato's doctrine, 'that names rightly given are the likenesses and images of the things which they name', does not hold good, for in a large number of cases names are not the images of things themselves, but of our concept of them. It was Locke who first pointed this out, and Max Müller amplified his argument as follows: 'Each time that we use a general name, if we say dog, tree, chair, we have not these objects before our eyes, only our concepts of them; there can be nothing in the world of sense corresponding even to such simple words as dog, tree, chair. We can never expect to see a dog, a tree, a chair. Dog means every kind of dog from the greyhound to the spaniel; tree, every kind of tree from the oak to the cherry; chair, every kind of chair from the royal throne to the artisan's stool. . . . People often imagine that they can form a general image of a dog by leaving out what is peculiar to every individual dog.'

In an elaborate discussion, Madhava brings together the views of various grammarians as to the meaning of words and its cognition: Vajapyayana maintains that all words express a generic meaning and a particular substance is apprehended after the apprehension of the genus which has an intimate relation with them. Vyādi maintains that words mean individual things, that they explicitly express the individual substance, while the genus is implied.

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1 Jowett, Dialogues of Plato, Cratylus, p. 378.
2 Ibid., pp. 367-70.
3 See ibid., p. 387.
4 Science of Thought, pp. 77, 78, cited by Moncamb.
Panini, he says, accepts both views. He attributes to words a generic meaning, for he says the singular is used to denote the class, while the plural may be optionally used (Pa. i. 2. 58); on the other hand, by i. 2. 64, his acceptance of the individualistic theory is quite apparent (Sarvadarsana-samgraha, p. 145). But the next question is, how does the cognition of the meaning, whether generic or individualistic, take place? For instance, when the word 'cow' is pronounced, there is a simultaneous cognition of dewlap, tail, hump, hoofs, and horns. Is this cognition produced by the single letters composing the word 'cow', or by their aggregation? The first alternative is not tenable, for the cognition of the object cannot be the result of a string of separate and individual letters without some unifying cause, as a garland cannot be made from a collection of separate flowers without the unifying string. The second alternative is impossible, for there can be no aggregation of sounds, each of which ceases to exist as soon as it is pronounced. If you attribute a 'manifesting' power to the letters, this power can be exercised only in succession and not simultaneously. Moreover, if each letter has a separate manifesting power, then the pairs of words rasa, sara; vana, navu; nadi, dina; rama, mara; rājā, jārā, &c., since the pairs have the same number of the same letters, should each have had the same meaning. Moreover, the baseless assumption of aggregation would involve mutual dependence. Since it is impossible that letters should convey the meaning by themselves, we have to accept the hypothesis of a unifying factor which is all-pervading and whose existence is independent of letters, and which is technically called sphota (Sarvadarsana-sa‒m., Bib. Ind., pp. 140-4).

16. 1.] This is a very important statement made by Yāska. He is fully aware of the close relationship of the Vedic language with the bhāṣā of his own times, which could be no other than the classical Sanskrit. Further, he seems to be conscious of the historical growth of the latter from the former, when he says that the nouns of the bhāṣā are derived from Vedic roots. It is needless to point out that it completely answers Kautsa's criticism that the Vedas are meaningless; for many words which they daily use in the bhāṣā are identical with those used in the Vedas, and if in the bhāṣā they do express any meaning, they must do so in the Veda. It would be absurd for Kautsa to deny that the words in the spoken language express a meaning. Thus he is constrained to admit that the Vedas have a meaning. A similar objection appears in Sayana's preface to the Rgveda: तद्वद्वैतेषस्त्यावेदान्तादिवेदिन्द्रस्मिःस्याप्राच्याध्यापत्यं न नान्ति 'From all these reasons, (it is clear) that there is no intelligible significance in the Vedas.' One of the examples here given is as follows: 'Suppose a woman named Purṇikā is plying the pestle. A Brāhmaṇa boy called Maṇavaka is committing to memory a pestle-stanza, just close to her. The recitation of the stanza does not keep time with the fall of the pestle at every stroke. No meaning is conveyed to the woman, nor is there any intention to convey any meaning to her. Similarly, at the performance of sacrifices, the recitation of Vedic stanzas
does not convey any meaning.' In answering this, Sañña quotes चविणिनित्तुः वाक्यार्थः (Pu. Mr. i. 1. 31): 'But the meaning of (Vedic) expressions is not different,' his comment being वाक्यार्थी लोकविद्योपशिष्टः: 'The meaning of expressions of the Vedic Sanskrit and of the popular speech is not different.' As to the example, the Brāhmaṇa boy does not intend to convey any meaning at the time of learning his lesson, and the woman therefore does not understand, a woman, moreover, being incapable of understanding the Veda: as sacrifices the priest does intend to convey a meaning, and others do understand it. And if at any particular time there is no intention of conveying a meaning, it would be altogether unjustifiable to conclude that there is no meaning at all.

16. 4.] The objection is that because the Brāhmaṇa text prescribes the complete form of the sacrificial acts, the Vedic stanzas are superfluous, the only use being their mere recitation. Yāska’s reply is that the Brāhmaṇa text merely reiterates what is enjoined by the Veda. Sañña here quotes: संवासिनिष्ठानात् ‘because it is mentioned in the Vedic stanzas’, and his comment is: त्र्या शोके य: कुलिते बृहते स कारयोद्वध तथापापवः: प्रशस्तिते बृहते स प्रशस्तवः। ‘just as in popular speech, he who says “do this” is the causer of the performance of the action, so in this case too, he who says “spread” is the prescriber of the act of spreading.’ And to suppose that the use of the Vedic stanzas consists solely in recitation would be attributing a transcendent importance to them. We need not go so far; ‘for’, says Sañña, ‘their non-transcendent use is the expression of meaning’:

16. 5.] Cf. Sañña’s preface (p. 3): अच्छे चायथीनधीनिति संचो द्वेषिख:। साधिते शेषं हित्योरिति शुर्विखय:। . . . . . एतवचित्तलावणं द्वेषवृपपापशाः। वैतनवसंबोध्वां श्रृवर्ते। ततो . . . विपरीतार्थवोधकलनाद्ग्रामयां। ‘The stanza, “O herb, save him”, is about grass. The stanza, “O axe, do not injure him”, refers to an axe. . . In these stanzas, inanimate objects, grass, axe, and stones, are addressed like sentient beings. Therefore the Veda, on account of such absurd invocations which are contrary to common sense, is of no authority.’ He further quotes the Sutra (Pu. Mr. i. 2. 35), वचित्तन्ततिर्यसबंधात् ‘because a meaning is attributed to lifeless things’, and his comment is that lifeless things such as grass, stones, and axe are described as if they were living beings and had the powers of saving, injuring, hearing, &c. The answer is as follows: The inanimate things themselves are not addressed in these Vedic stanzas, but their immanent deities, which have been treated at length by Badarāyaṇa. He further quotes, अभिभविधापिष्ठवः: ‘There is a figurative description in such expressions.’ His comment is: ‘This is very frequently employed in poetical compositions. For instance, a river is described as having a pair of cakravāka birds for her breasts, a row of swans for her teeth, a kāśa plant for her garment, and moss for her hair. Similarly, the Vedic texts invoking inanimate objects should be construed as implying praise. If by cultivation
the plant will protect, much more so will the cultivator; if even the stones listen to the morning recitation of the Vedic texts, how much more will the learned Brāhmaṇas.

16. 6.] Cf. Sayanā's preface (p. 8):

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Exegetical and Critical Notes

17. 1.] After pointing out the great importance of etymology for an accurate analysis of words into their constituent elements, Yāṣa incidentally defines samhitā as ‘the closest conjunction (of original words) by means of euphonic combination’ or as ‘based on original words’. By means of using certain words, Yāṣa always gives a general indication of the source of his quotations. If the quotation is from the Vedas or Samhitās like the MS. KS., &c., he regularly uses the phrase athāpi nīgamo bhavati; if it is from the Brāhmaṇas, he uses the words iti vijñāyate, iti ca, &c. Quotations from other sources are similarly indicated; thus two quotations—one from some metrical law-treatise—are introduced with the words: tad etad rkhakalabhyām abhyuktam (see 8. 4), but he nowhere cites without acknowledgement; as his definitions of Samhitā are not qualified with any such phrase, I take them to be Yāṣa’s own. The first is
adopted by Panini (i. 4. 109), the second by the RV. Pra. (ii. 1): Yaska is consequently earlier than Panini and the extant R. Pratisakhya.

It is, however, very likely that the Pratisakhyas were known to Yaska in an earlier form. Probably the sentence, ‘that the grammatical treatises (parśadāni) of all the different schools are based on the original forms of words’, alludes to the Pratisakhyas, these being the oldest grammatical treatises. Sometimes the words parśada and pratisakhya are interchanged, as is shown by the evidence of a MS. in the Bodleian, which uses the word parśada in the place of pratisakhya. This leads to the conclusion that Yaska knew some pratisakhyas, although he is earlier than the modern R. Pratisakhya.

17. 6.] Yaska here intends to point out the practical utility of etymology for the performance of sacrificial rites. For the success of sacrifice, it is of the highest importance to know the deity of a stanza. Sometimes the general principle that a stanza belongs to a deity whose characteristic mark it bears is not applicable, for instance, to a stanza which bears the characteristic marks of more than one deity. In such cases, one has to find out which deity is primarily and which is incidentally mentioned, and this, Yaska implies, can only be done with the help of etymology; hence the importance of etymology for practical purposes like the performance of sacrifices.

17. 17.] The last point adduced by Yaska in favour of the science of etymology is that knowledge should be acquired for its own sake. He quotes two stanzas from the Ṛgveda to show that it is through knowledge that one is purged of his defects, attains an unassailable position, and all the joys and blessings of this world and the next. His arguments in favour of etymology may be summarized as follows:

(1) Etymology is the complement of grammar and is therefore essential for understanding the meaning of the Vedic texts.

(2) It is essential for an accurate analysis of words into their constituent elements.

(3) It is of great importance for the performance of sacrifice, for it enables one to find out precisely the deity of a particular stanza, and to recite the appropriate texts while offering oblations to various gods.

(4) Lastly, knowledge for its own sake is commended and ignorance condemned.

18.] Roth thinks the whole of the eighteenth section is an interpolation. The second stanza is quoted by Patañjali in the Mahābhāṣya. If Roth is right, the interpolation is an old one.

20. 10.] The paragraph traces the origin and the necessity of compiling the list of words called the Nighaṇṭu. The hymns were revealed by direct intuition to the primeval bards. They handed them down to their successors by oral instruction. Later generations being devoid of direct intuition, and being weary of oral instruction, compiled with a desire to facilitate the study of the Vedas,
the Nighanta, the Veda, and the Vedanga. The last sentence attributes the compilation of the Nighanta, the Veda, and the Vedanga to the same period. Yaska, however, makes it clear that by compilation of the Veda he does not mean the composition of the Vedic hymns, which, he says, were revealed by direct intuition. Yet what he intended to convey by the ‘compilation’ of the Veda is not clear. According to Durga it refers to the growth of the branches (stakha) of the Veda. But it more probably refers to the constitution of the Samhita text and the arrangement of the hymns of the Rgveda into ten books. Yaska several times refers to the ten books of the Rgveda with the term dasatairu; and he expressly states that it was the hymns and not the Samhita text that was revealed to the primeval seers. This definition of Samhita, moreover, indicates that he regarded it as a later production. Thus it is likely that by ‘compilation of the Veda’ Yaska means the constitution of the Samhita text. The use of the singular number here is significant.

It would be equally interesting to ascertain what Yaska meant by the Vedangas. He could not possibly mean the six traditional Vedangas for the simple reason that some of the Vedangas, like Panini’s Astadhyayi, are much later than Yaska and therefore could not have been known to him. Secondly, though Yaska’s Nirukta itself is a Vedanga now, he himself could not have been so presumptuous as to regard his own commentary as a Vedanga. Nor did he regard the Nighanta as a Vedanga, for he refers to it as ‘the list’, and its separate mention in the sentence; ‘later generations... compiled the Nighanta, the Veda, and the Vedanga’, suffices to show that to Yaska the Nighanta meant something different from the Vedangas. Yaska quotes from many Brahmanas, and he was obviously familiar with most of them. The large number of Brahmana quotations in the Nirukta indicates that in Yaska’s time the Brahmanas were popular treatises, not only for the performance of sacrifices, but as handbooks of the common stock of wisdom. From their auxiliary character in the study of the Veda, it might be argued that in Yaska’s time the Brahmanas were included in the Vedangas. This argument acquires some plausibility from the fact that in the above sentence Yaska says nothing about the compilation of the Brahmanas, thus implying that they are Vedangas. This inference is, however, invalidated by Yaska’s practice of regularly mentioning these works by their proper name, i.e. Brahmana. Nor does he anywhere give any hint whatsoever that their study is essential for the proper understanding of the Vedas. But on the other hand he does say that without etymology it is not possible to understand the meaning of the Veda. Etymology, therefore, is an auxiliary science for the study of the Veda. In Yaska’s time there was an established school of etymologists, whose opinions he quotes on more than twenty occasions. The standard treatise of this school would therefore constitute one of the Vedangas. Yaska further says that etymology is the complement of grammar. In his view grammar is therefore equally important for understanding the Vedas. Besides individual grammarians,
Yāska on several occasions also refers to the school of grammarians. Their standard work would thus be another Vedaṅga. In his discussions Yāska moreover quotes the opinions of the two schools of ritualists, the older and the younger. Their most authoritative work or works would form another Vedaṅga. Two other schools, those well versed in legendary lore and in Vedic metres, are also quoted. Their standard works would form additional Vedaṅgas. These would give rise to the later Vedaṅgas and subsequently, after the time of Pāṇini, become stereotyped in the most authoritative surviving work of each school. Astronomy would, as less essential, have been added later, and the number of Vedaṅgas finally accepted as six.

20. 12.] This gives a general description of the contents and the main divisions of the Nighaṇṭu. The first part deals with the synonyms both of nouns and verbs; the second with homonyms; the third with deities, whether primarily or incidentally mentioned. Then comes the explanation of the primary and incidental mention and the definition of the daivata.

CHAPTER II

1.] The MSS. of the longer recension and the commentator read gunena, while those of the shorter one vikārena. Both are consistent in their reading, for they have their respective reading in N. 1. 14, the greater part of the first sentence in which—and also its counterpart in section 12—is identical with the passage under discussion. The authority of the commentator no doubt throws greater weight on the side of gunena, which, on that ground, was adopted by Sāmaśrami, who, finding that four of his MSS. read vikārena, remarks in the foot-note, param vṛtti-viruddhat, and ignores it without any further comment, as if that fact alone were sufficient for its condemnation. Roth does not seem to have any knowledge of the variant vikārena, for he does not mention it in his list of Abweichende Lesungen der kürzeren Recension. The variant vikārena, however, gives a better meaning. If we adopt the reading gunena, the translation of the sentence would be the following: 'With regard to those words, the accent and grammatical formation of which are regular, and which are accompanied by an explanatory radical element, (we say that) they should be explained in the ordinary manner.' To a follower of the school of etymologists the phrase underlined would be meaningless, for, according to their fundamental doctrine, every word is accompanied by its radical element. Yāska, in this case, would be placed on the horns of a dilemma: either he must give up the fundamental doctrine of his school, or recognize the absurdity of his sentence. The meaning is considerably improved by adopting the reading

1 Bib. Ind., vol. ii, p. 147.  
2 pp. 105-12.
EXEGETICAL AND CRITICAL NOTES

2. 10] vikārena; the translation of the sentence in this case is the following: ‘With regard to those words, the accent and grammatical formation of which are regular, and which are accompanied by an explanatory radical modification, (we say that) they should be explained in the ordinary manner.’ Yāska in this case is saved from the above dilemma. Further, in the immediately following sentence vikāra actually makes its appearance and is coupled with pradesika also. In my opinion vikārena is therefore the original reading.

2.] The meaning of Yāska, when he says that some Vedic nouns are derived from the roots of the classical Sanskrit and vice versa, is not quite clear. At first sight he would here seem to regard the Vedic and the classical Sanskrit as two distinct languages with two different sets of roots, which in some cases have mutually influenced each other. But from his remarks in the first chapter it is evident that he is conscious of the close relationship between the Vedic and the classical languages. To Kautsa’s criticism that the Vedic hymns are meaningless, Yāska replies¹ that they are significant because their words are identical with those of the spoken language. He notices² the uses of prepositions and particles common to the two languages. He seems to realize as well that the one is historically the outgrowth of the other when he points out that the meaning of a particular word in the classical Sanskrit is only an extension from that of the Vedic language. In fact, as expounder of the Nighaṇṭu and the commentator of about 600 Vedic stanzas, he could not have failed to observe the close affinity of the Vedic and classical Sanskrit. Considering these facts, the distinction made by Yāska between the roots of the Vedic and the classical Sanskrit would seem inexplicable. With a view to reconcile these apparently contradictory views, I propose to interpret the passage as follows: the statement that Vedic nouns are derived from classical roots means that the roots from which those particular words are derived do not occur in verbal forms in the Veda, but survive in the classical language only. Agni is called damūnas in the Vedic hymns. Yāska would no doubt have derived the word damūnas from the root dam, ‘to become tame’. He would say that although the root dam is still used in the sense of ‘becoming tame’ in classical Sanskrit, it does not occur in this sense in the Vedic language. Similarly, when he says that classical words like usṇam, gṛftam, &c., are derived from Vedic roots, all that he means is that the roots us and gṛf are used in their respective meanings ‘to burn’ and ‘to drip’ in the Vedic language only, and that they have lost these meanings in the classical language.

2. 10.] Yāska here notices the dialectical difference of the spoken Sanskrit, or what otherwise may be called provincialisms. He divides people into those who employ primary forms and those who employ secondary forms. According to this distinction the Kambojas and the Easterners use primary and the Āryas and the Northerners derivative secondary forms. Yāska differentiates the Āryas from the Easterners and the Northerners. This shows that the Easterners

¹ See 1. 14.
² See 1. 3–4.
and the Northerners were not Āryas—at least, were not regarded as such by Yāska—although they must have been brought under the influence of the Āryas to such an extent as to adopt their language. The same distinction in almost identical words is made by Patañjali in the Mahābhāṣya.\(^1\) Roth's\(^2\) denial of the correctness of Yāska’s statement that the Āryas use svā in the sense of motion is groundless, because Yāska is corroborated by a grammarian of such eminence as Patañjali. Moreover, Roth seems to forget that Yāska’s statement is made with regard to the spoken language only as distinguished from the written.

At the same time Roth’s suggestion that the whole passage: श्रवणितम् . . . . शर दत्त is spurious and added by a more learned grammarian than Yāska cannot be accepted, because Patañjali quotes the sentence: श्रवणितम् वर्धिनी कालोज्ज्विव, भाषितो भवति विकार: अवमार्यायामात्र शर दत्त। although the etymological explanation of the words kamojaś and kambala looks suspicious in itself, besides being very clumsily thrust between श्रवणितम् वर्धिनी कालोज्ज्विव, भाषितो भवति and विकार: अवमार्यायामात्र शर दत्त। विकारारम्याविपु &c., which are in fact the two component parts of a complete sentence. Moreover, the passage in the Mahābhāṣya does not contain these etymological explanations. It is thus very likely that they were added later on.

2. 18.] Yāska derives the word danda from the root dad, ‘to hold’. In order to show that the root dad is not pure invention on his part, Yāska gives an example illustrating the use of the root dad in the sense of ‘holding’. The commentator remarks that dad is used in this sense even in Vedic Sanskrit also, and cites विदेशिन्: पुक्तरे ला दन्त in support of his statement. He further adds that Akṛura was the king of Vṛṣṇyanāhaka and held a jewel called syamantaka. This story (of the syamantaka jewel and King Akṛura) is related in the Bhāgavata and Brahma purāṇas, the Mahābhārata, and Hemacandra.\(^3\)

2. 21.] Yāska gives three derivations for the word kakṣa. Durga interprets the word kakṣa in three different ways, probably in order to match the etymological explanation. Durga’s interpretations can be deduced from the etymologies of kakṣa: it is possible that Yāska himself intended to express the different meanings of the word. If so, it would be an illustration of his principle that the derivations should be different when meanings are different. Kakṣa means (1) the region of the girth, hence kakṣa means girth, i.e. the belt carried round the region of the girth; (2) cords used in churning milk. In this sense it is derived from the root gāh, ‘to churn’, with the suffix īs. Durga remarks: बली गाहतिवर्मोजनार्थस्य | कक्षोस्त्रि हि वर्मिन विभोजयति स्त्री द्यावदिद्रुवम् | (3) Armpit, as the most concealed part of the human body, and not therefore to be made known. In this sense it is derived from the root khyā, ‘to make known’, in two ways: (a) from the reduplicated form of the root

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1 Patañjali, Mahābhāṣya 1. 1. 1, p. 9.
2 Roth, Nirukta: Erläuterungen, p. 17.
3 See Bib. Ind. ii. 164, foot-note.
3.13] EXEGETICAL AND CRITICAL NOTES

Nothing. Kiel (b) derivatives), (secondary compounds in who to Yaska explain (einfache) science.' stranger, derived is of in V^C**!*) accurate elsewhere, to the text, Yaska's approach to a phonetically correct etymology is the derivation of kakṣa from the root kas. It is, however, doubtful whether all the etymologies given above are genuine. As shown elsewhere, many are interpolated.

2. 24.] Durga explains tataṃsakaṃ by ślokaṃ sāmaṇḍg. There is nothing in the text to justify Durga's explanation of tataṃsakaṃ. Further, it confuses the sense of the text, Durga's comment being: ślokaṃ sāmaṇḍg mohnaṃdho dīpa kṣa ṛṣuṇaḥ, 'on account of its similarity with the female armpit the male armpit is also called kakṣa (armpit)'. The words tataṃsakaṃ come immediately after kakṣa. Yaska's meaning seems to be the following: The word kakṣa is derived from the root kas (to rub). From this similarity (of being rubbed) the human armpit is so called (i.e. kakṣa).

3. 18.] Roth ² translates the passage as follows: 'But even simple (einfache) words one should explain neither to a non-grammarians, nor to a stranger, nor to any one else (sonst einem) who is unfit (untauglich) for this science.' The literal rendering of Yaska's words would be: 'He should not explain simple words (ekapadāni), not to a non-grammarians, nor to a stranger, or to one who does not know (anything about) this (science). Yaska goes on to say: 'But one should explain (the ekapadāni) to one whom he knows, or to one who is capable of understanding, or to a wise and pious man.' By ekapadāni Yaska evidently means primary (nominal) derivatives, the explanation of which in Nirukta 2.2 he contrasts with that of secondary derivatives (taddhitas) and compounds (samāsas), while in this passage he states to what kind of people (secondary derivatives and compounds, as well as) even simple words (i.e. primary derivatives), should not be explained. Durga has the following comment: prakṛtyopapadrahitāni yāni sattā tāni śvākāvic. . . . . . n nirvāyānaṃ nibhṛstāyāni. śvākāvic kārṣaṃ. tēvā prakṛtyopapadrahitāni: prakṛtyānandhāritvān. śvākāvic prakṛtyānandhāritāvad yataḥ abhavān yātā prakṛtyānandhāritāvad yātā.

The commentator quotes Jāhā in support of his remarks and indicates that on

1 Cf. Zend kasa, Lat. coxa, O.H.G. hahsa. ² See Erläuterungen, p. 18, note on ii. 3.10.
examine the word गाय in its isolated state, it cannot be said whether it is derived from the root han, 'to kill', or हा, 'to abandon'. He also quotes a stanza from the Rgveda and shows that the character of ma, whether it is a pronoun or a particle, can be ascertained by context only. The argument is that in order to give the etymological explanation of a word, one should know its meaning, which can be fully realized with the help of the context only, hence the warning against explaining isolated words.

4.] Roth 1 thinks that the verses quoted in the section are interpolated. It is remarkable that they are accented. The accent, however, is not marked with strict grammatical accuracy. Roth 1 thinks that this is an example of unskilful admixture of the grammatical and the musical accentuation. The verses are quoted from the Samhitopanisad. 2 With the exception of the third verse, they are identical in subject-matter with Manu ii. 114, 115, 144; Vasistha ii. 8, 9, 10; Viṣṇu xxix. 9, 10, xxx. 47; Āpastamba i. 1, 14. The fourth section has no connexion whatsoever with the preceding or the following section and interrupts the otherwise logically harmonious order of the text.

5.] From here begins the explanation of the words of the Nīghanta in the order in which they occur in that list. All the synonyms enumerated in the first three chapters of the Nīghanta are disposed of in the remaining part of the second and the third chapters. Every synonym is not explained. Only a few are selected for this purpose, others are passed over. Yāska contents himself with indicating the general method of explanation. The commentator characterizes the work of Yāska on the three sections of synonyms as follows: जिःवनषाणां पुनर्स्ति असाध्य तथा। तत्र वायुयमेव विद्यकोंमहमीं विशिष्टसंयोगाविषयस्य च। वर्णक्रमे च अभावणेत श्रेष्ठ क्रममितिः। What, then, is the characteristic of this commentary? We reply that this commentary on the three sections of synonyms is that which explains a state, synonym, analysis, number, doubtful derivations and quotations, as well as their different interpretations. Examples are as follows: (1) State—the word gauh is a synonym of earth; (2) Synonym—the declaration of an obscure by a well-known substantive, as the word gauh means the sun; (3) Analysis—the word gauh means the sun because it moves (gacchati) in the atmosphere; (4) Number—there are twenty-one synonyms of earth; (5) Doubtful derivation—the word nirṛtiḥ is derived from the root ram with ni, or from the root r. In the former case it means the goddess of death, in the latter distress; (6) Doubtful quotation—'He who made it', &c.; (7) Different interpretations—the ascetics hold that a man of large progeny comes to grief, &c.

6. 7.] According to Yāska, the sun is called gauḥ also. In order to illustrate this meaning of the word gauḥ, he quotes RV. vi. 56. 3. The word gauḥ occurs in the locative singular in the stanza, which, according to Yāska, means 'in the sun'. But Durga explains गच्छे by गच्छे महंतस्य नन्दवच्चारिति. Roth trans-

1 See Erläuterungen, p. 18. 2 Burnell's edition, pp. 29-32.
lates gāvī by 'through the course of clouds' (durch den ... Wolkenzug). In his explanation Durga remarks: उताण्यविति हस्तसि समापाथः: The joints (paruse) are the days and nights according to Aupamanyava. He explains चक्र as (1) the wheel-shaped brilliant disk that is constantly revolving; (2) as the cycle of time with its divisions and subdivisions into year, seasons, month, fortnight, day, night, hour, minute, second, and the twinkling of the eye.

6. 11.] Roth thinks that in the sentence: सोविः गोऽन्यंति refers to the moon. His argument is that if the sun is called gauḥ, the moon, to which a ray of the sun brings light, can also be so called. And he attributes the same meaning to the word gōḥ in the stanza RV. i. 84. 15 quoted by Yāska. This explanation is misleading and does not suit the context. The word in the sentence does not refer to the moon, but to that particular ray of the sun which illumines the moon. This is a case of extension of meaning. The sun is called gauḥ, then each of its rays is called gauḥ. This meaning becomes clear from the sentence which follows the one under discussion, wherein Yāska says: सर्वेण द्रमयो गाय उच्चति, 'all the rays are called gauḥ also.' This shows that स in the previous sentence refers to one ray and not to the moon. Durga interprets the passage rightly. He remarks: सर्वेण सुपूर्णो राशिरेख एव गैरिलेखते.

7. 1.] Durga explains गाय: by राशय: in accordance with the meaning given to it by Yāska. Roth translates it by cattle (Rinder). As to Durga's explanation of the dual वि see Roth's note on ii. 7, Erläuterungen, p. 19.

8. 1.] The stanza RV. i. 164. 32 is quoted to explain the meaning of Nirṛtiḥ.

According to the interpretation of the ascetics, nirṛtiḥ means distress. The stanza in that case would mean: The man, who causes impregnation (गर्भ वरीति), does not know the reality, for he acts either in a moment of passion or with a desire to get a son. When he comes to know of it, he still does not realize his responsibility, for the foetus is hidden from him. But the child nourished in the mother's womb is born in course of time. Thus multiplying, the poor man, unable to make adequate provision for the bringing up of his children, comes to grief. Durga's words are: काचु बध्रं निर्‌रत्यो दर्श: पदशः दुष्पोष्यलप्भानां आपनवलत हुच्छ सुखमापवते।

This passage foreshadows the Malthusian doctrine. Another different interpretation of the followers of the school of ascetics is that the man who causes impregnation becomes himself involved in transmigration, and being born again and again, comes to grief. This is an admonition to lead a celibate life.

According to the interpretation of the etymologists, the word nirṛtiḥ means earth. The meaning of the stanza then would be: The cloud which discharges the rain-water does not know anything about it, as to where it comes from. It is hidden from the atmospheric cloud which sees it falling, because in the atmosphere it exists in the form of vapours, while the rain-water, swelling in the atmosphere and increasing in various ways, falls to the ground.

Roth thinks it refers to lightning which quickly disappears in the clouds and
leaves an abundant progeny in the form of showers of rain (Regengüsse) which fall on the earth. See Erläuterungen, p. 20, note on ii. 8. 1.

8. 11.] The legend of Śakapūni, together with the whole of the ninth section, has no bearing on the subject-matter of the chapter and is altogether out of place. It certainly produces the impression of an interpolation. See Roth, loc. cit.

9. 2.] The second half of the second hemistich is interpreted by Durga as referring to the re-evaporation of the rain-water. As atmospheric deity in the form of lightning, it brings rain down. As celestial deity in the form of the sun, it takes the water up by evaporation. Thus the deity has the double characteristic. This explanation seems to fit in with Yāska’s sentence

10. 4.] The sentence is a little puzzling with regard to its context. According to the normal construction, the word एतत् in the sentence should refer to the word आदिवः; but this does not suit the meaning of the passage, for in the Ṛgveda it is neither applied rarely to the sun, nor precluded from being the receptacle of offerings. Durga explains the passage satisfactorily by construing एतत् with the last derivation in the preceding sentence; the meaning then would be that the epithet आदित्य is rarely used in the Ṛgveda with reference to the sun and has only one hymn addressed to him, while oblations are not offered to him under this appellation.

Durga also refers to disagreement among the commentators with regard to the interpretation of this sentence. See Roth, Erläuterungen, p. 21, note on ii. 13.

19. 5.] Dawn is explained by Yāska as the time subsequent to night and antecedent to sunrise. So figuratively it may be said that the night gives birth to the dawn, and the dawn to the sun. The passage: यथा प्रतृता सर्वसं: प्रवाय रात्रिरात्राद्विसंवेदय... योंिंमिः रित् is not clear. The sequence of the genesis of the dawn and the sun does not proceed in any order. The words underlined disturb the regular succession of the birth of the dawn and the sun. The text in this particular place seems to be corrupted. The meaning will be relevant if the word उषा... be substituted for रात्रिः. The translation in that case would be: ‘just as being born she gives birth to the sun, i.e. the dawn to the sun, so the night has left place for dawn.’ Durga’s comment is the following:

20. 4.] The sun is called the calf of the dawn from two analogies: (1) The calf always goes with the mother. The sun and dawn also appear simultaneously. On account of this companionship the sun is described as the calf. (2) The calf enjoys the privilege of taking milk from the udder of the mother cow; the sun also drinks the dew which falls at early dawn and is looked upon as the calf suckling the milk. See Roth, op. cit., p. 22.

21. Roth thinks that Yāska has wrongly introduced the sun in his explanation of the second hemistich of the stanza RV. vi. 9. 1. At first sight it may appear far-fetched, but the simile is apt and justifiable. The text of the Veda is the
following: 'Being born the Vaiśvānara fire has overcome darkness with its light like the king.' Yāṣka's explanation of the same is the following: 'Being born, i.e. being kindled, the Vaiśvānara fire has dispelled darkness with its light like the sun who is the king of all luminaries.' The dispelling of darkness by Agni could aptly be compared with that of the sun alone, hence Yāṣka's explanation is far from being unduly far-fetched.

24.] See Roth's note on विस्मयa, op. cit. It may be pointed out that the meaning 'digger of a lotus stalk' is more appropriate for the force of comparison. Durga also explains the stanza by interpreting sarasvati as atmospheric speech, and by paraphrasing 'peaks of mountains' by 'tops of clouds', 'waves' by 'thunders', 'sweeping what is far and near' by 'sweeping heaven and earth'.


Durga has the following comment: 'The horse hastens forth in spite of being bound in several places. Anything else bound in a single place would not have been able to move, much less to hasten forth.' See Roth, op. cit., p. 28.

CHAPTER III

4. 4.] Durga's argument for looking upon the daughter as equal to the son is that the daughter's son is a grandson. A sonless man can have no grandson; hence if a man had a grandson, he has a son ipso facto. Consequently the daughter would be equal to a son. This argument is not very sound. For it will be applicable in case a man has both a son and a daughter, will give to the daughter a status equal to that of the son, and will entitle her to all the rights and privileges of a son. Historically this is not true of the Aryan family. The daughter never enjoyed equality with a son as far as succession and inheritance were concerned, for on marriage she passed out of the patria potestas of the paterfamilias.

Durga's second argument for the equality of a son and a daughter is that the sacrificial rites performed on the birth of a son are identical with those performed on the birth of a daughter; the sacred texts used in the celebration of the garbhādhāna ceremony are the same; and finally the physical and physiological processes involved in procreation are without any distinction whatsoever in begetting a male or a female child. It will be superfluous to add that Durga's comment gives the argument employed in the text in an amplified

1 14. 9. 4. 8. 
2 Cf. ix. 180.
state. Metrical passages from the Śatapatha Brāhmaṇa\(^1\) and Manu\(^2\) are cited in support of the view stated above, while the Maitrāyani Śāmhitā\(^1\) is quoted to corroborate the ideas of the opposite school. Both pros and cons are thus placed side by side.

4. 15.] The passage shows that women were sold and abandoned. Durga explains sale and abandonment as marriages by purchase and capture. It may also refer to slavery. Abandonment in fact survived among some Indian communities, noticeably the Rajputs, who exposed female children. This led to infanticide, to which the British Government has put a stop only in modern times.

Roth\(^3\) thinks that the passage beginning with अज्जाद्याभार and ending with पितृयाबुद्धान: is an interpolation for the following reasons: (1) the explanation of the two hemistichs of the stanza (RV. iii. 31. 1) quoted in the fourth section is separated in a forced manner, (2) the length of the intervening passage; (3) the looseness of its connexion; (4) the designation of the metrical passage अज्जाद्याभार &c. as a stanza of the Rgveda \(\text{र} \text{k}\)—a term which Yaska never uses and which is evidently a mistake in the present case, as the verses do not belong to the Rgveda, nor possibly could belong to any other of its recensions, on account of their form and contents; (5) finally, the deviation from the purpose of the chapter is remarkable. Roth, however, is unable to say whether the whole or a part of the intervening passage is an interpolation. The only justification which he finds for this irrelevancy is that scholars were particularly busy with the controversy concerning the laws of inheritance.

All external evidence—i. e. of the MSS. of both recensions and of Durga, who has preserved a critical text of the Nirukta in his commentary—is against Roth's conclusion. As to the internal evidence, the argument of violent separation of the explanation of the two hemistichs and of the looseness of connexion is exaggerated, for the passage up to न दुहितर इविके is an amplified exposition of the second pāda of the first hemistich. As to Roth's fourth argument, the very fact that the word \(\text{र} \text{k}\) is not used to denote a stanza of the Rgveda in the Nirukta—as Roth himself says—shows that it did not then express the meaning attributed to it by Roth. On the contrary, the word nigama is always employed by Yaska to indicate a Vedic passage. The author using a different word for a metrical Brāhmaṇa passage shows that he was fully conscious of the difference between the Vedic and non-Vedic passages. Hence it is not a mistake. As to the deviation from the subject proper of the chapter, it may be said that ancient authors had nothing which could correspond to the modern system of foot-notes; they were obliged therefore to put any discussion arising out of cognate or allied subjects within the text itself.

No doubt the intervening passage is a long one and has no other parallel in

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\(^1\) See op. cit., iii. 4, p. 24.

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the *Nirukta*, yet to regard it as an interpolation without some positive proof would be going too far. The assumption would be more or less conjectural.

4. 16.] The followers of a third school, representing a compromise between the two other schools which champion the rights of the daughter and the son respectively, hold that it is the brotherless daughter who has a right to inherit the patrimony. Durga states the case for a brotherless daughter as follows: The brotherless girl alone inherits the patrimony and not one who has a brother. The male agnates, who have the right to offer the funeral cake to the deceased, and are alive, preclude a woman from inheritance, because she contributes to the growth not of her father's but of a different family, i.e. of her husband, hence she has no right to claim a share in her father's property. But a brotherless daughter is different. In that case there is no one to perform the funeral rites for the deceased, and because the daughter's son discharges these duties through the relationship of his mother, his mother, i.e. the brotherless daughter, is entitled to inherit the property of her late father. A stanza is quoted from AV. (i. 17. 1). The MSS. of the shorter recension and the *Bib. Ind.* edition of the *Nirukta* cite the second hemistich only. The MSS. of the longer recension and Durga according to the Bombay edition of the *Nirukta* give the stanza in full. From the fact that in the text of the *Nirukta* the second hemistich is alone explained, one may conclude that originally the quotation was limited to the second half of the AV. stanza only. Durga remarks that the stanza is used in the preparation of medicines for a woman suffering from excessive menstruation. The charm signifies: Let all the blood-vessels come to a standstill, like brotherless daughters who find their path obstructed.


5. ] Roth seems to have misunderstood the significance of the first pada of the stanza RV. i. 124. 7, quoted in the fifth section. He thinks that a brotherless maiden becomes homeless after the death of her father. Being homeless and destitute she approaches men boldly. This is not what is meant. The meaning is that a daughter, although given away in marriage and therefore usually lost to the parental family, comes back to discharge the duties of a son because she is brotherless. Both dawn and the brotherless daughter are conceived as going away from their natal home, and the point of comparison lies in their return; the one comes back next morning in accordance with the law of nature, the other by the law of society. The simile is rather crude.

There are four similes in the stanza. Roth seems to have noticed three only. *Na*, the particle of comparison, is used four times, and *Yaska* also says that there are four similes. They are as follows: (1) dawn comes back to men like a daughter who has no brother; (2) she goes to obtain wealth like one who mounts the platform in the gambling-hall; (3) like a well-dressed wife desiring her husband; and (4) like a smiling maiden, she discloses her beauty.

गांगिरुष्कः is explained in the *Nirukta* and by Durga as meaning a southern woman who goes to the gambling hall to obtain wealth. गतः: is interpreted
as समाखायः, which, according to Durga, means चषायत्वपणांपीठं, i.e. the seat or place where the die is thrown. The word गर्ति is derived from the root गर (to invoke) and acquires this sense because it is सत्तायतः, which is explained by Durga as follows : संगीतियते ज्ञ तः सत्तायत्वपणांपीठं न पतितायत्वमन | प्राचीन विततायत्वमां जुआ | Durga does not seem to have a very clear idea of the peculiar custom to which he refers. At one place, he says: 'If a sonless woman goes there, she obtains wealth. The gamblers give her wealth. This is the custom of the southern people.' At another place, he says: 'The woman who has lost her son and husband mounts it, i.e. takes her seat on it in the midst of the gamblers. Then she obtains wealth from the relatives of her husband, i.e. her share of the property, settled upon her by her husband.' Whether the wealth was given by the gamblers or by the relatives of the deceased husband is not made clear; the precise nature of the custom remains therefore doubtful. In this connexion it may be mentioned that among the orthodox Hindus of Northern India, there still prevails a custom called jholibhavanā, i.e. 'filling the lap,' according to which the members of a woman’s paternal family fill her lap with money on her becoming a widow. This attempt to explain a passage of the Rgveda with regard to the customs of Southern India indicates that the expounder himself belonged to the south. It will be going too far to read the peculiar customs of the south in the Rgveda. This confused and altogether far-fetched explanation of the stanza, together with a number of irrelevant derivations which follow the explanation, and the use of the epithet nigama with regard to a passage which is apparently a Brahmana quotation, make the authenticity of the passage doubtful.

गर्तितिसम्ब शोभत्वः should be interpreted to mean, ‘one who fights in a chariot;’ the simile then would be natural. ‘Like a chariot-fighter, the dawn comes to obtain wealth.’

5. 10.] Roth paraphrases उपर्यः von dem oberen unbehauchten Theil, i.e. unhewn upper part. It is more likely that the lower part is meant, which, according to Durga, should be covered with earth and grass. The meaning seems to be that the lower part of the sacrificial post should be buried in the ground and not exposed to sight. Durga says that the unhewn part of a sacrificial post is called upara. I think the part meant is lower and not upper, for the upper part remaining above the surface of the earth will still be exposed even if it be smeared over with mud and grass. Further, the part to be buried under ground is likely to be left unhewn.

5. 19.] This is the explanation of the second hemistich of RV. iii. 31. 1, quoted in the fourth section. According to Durga the daughter here means the brotherless daughter. He remarks: This is the second half of the stanza left over. This is explained to support the theory of ‘the brotherless daughter’. The first hemistich should be similarly interpreted. The sonless man has the
daughter's son as his grandson only when the daughter is brotherless and the rite of 'appointment' is performed. But he has no such claim on the sons of those daughters who have brothers. Otherwise all the husbands will be deprived of their sons and marriage itself will be useless and a burden. Or every male child will have a double pedigree. Moreover, every wife being the daughter of somebody may be called upon by her father to remain in her paternal home. This will throw society in confusion. Therefore the son of that daughter only who is duly appointed in accordance with law belongs to her father, but not the son of a daughter who has a brother.

According to Durga the texts which advocate equality between a son and a daughter refer to a brotherless daughter. रूपःसिद्धः is explained as रूपसः भेशार्यः दुर्सिद्धः रूपः सिद्धः तं जामातार्थः, i.e. husband.

Durga explains प्रासृयाः 'he arranges, or selects, or makes him approach', संज्ञेय मनवः, i.e. free from the anguish of sonlessness.

8.4 The meaning of the word विष्णुः is obscure. Yaska followed by Durga explains it by विष्णुः in the fourth section and by पुजः in the sixth. Moreover, he seems to take विष्णुः as a copulative compound standing for both man and woman.

8.5 Durga makes the following remarks on the stanza RV. x. 53. 4: The र्षिषिप is that of Śaucika Agni, and this is his dialogue with the Viśvedevās.1 Roth's criticism of it is, that although a mythological element is found in the two preceding hymns, it is entirely lacking in this hymn.

Durga takes देवः as a vocative, which is not only against Yaska's explanation, but is impossible on account of the accent. The translation of the stanza according to Durga would be as follows: 'I know that most excellent strength of speech with which we shall overcome the evil spirits. O gods, partakers of food and accomplishers of sacrifice, and ye five-tribes, favour my sacrifice.'

8.9 Two explanations are given of 'the five-tribes', in the Nirukta. According to one view, 'the five-tribes' are the gandharvas, manes, gods, evil spirits, and demons; according to Aupamanyaya, they are the four castes and the Niśādas. The former is highly improbable, because the five-tribes are called upon to participate in the sacrifice and an invitation to demons and to evil spirits to share the sacrifice is inconceivable on the part of any sacrificer. The evidence of the stanza itself is against this view. The first hemistich mentions the overthrow of the evil spirits in clear and unmistakable terms. Further, on account of the eternal hostility between the gods, the guardians and promoters of the sacrifice, on one hand, and the evil spirits and demons, the disturbers and destroyers of the sacrifice, on the other, it does not seem possible that both gods and demons could be thus asked to enjoy the sacrifice. A gathering of this kind could never be harmonious. The latter explanation

1 See Roth, op. cit., pp. 27-8.
is undoubtedly the better one. Yāska quotes RV. viii. 63. 7 to show that the five-tribes\(^1\) of the stanza under discussion are meant to be human, and thus supports this view by implication. Durga, of course, agrees with Yāska. This means that the four castes and the Nisādās shared the sacrifice in common. This would imply some sort of inter-dining among the various castes, and would show that the water-tight compartments into which the various castes are divided, and separated by rigid barriers of mutual exclusiveness, did not exist in Yāska's time. Further, the epithet 'holy' (yañjīyāsah) is applied to 'five-tribes'. If we accept Aupamanyava's view, all the four tribes and the Nisādās would be holy. This would mean, even if the Nisādās, who according to the etymologists are sinful beings, are excluded, that the lower castes were not despised by the upper ones, especially the Brāhmaṇas, which would again imply greater equality for the former and less tyranny on the part of the latter. This shows that, unlike the moderns, the ancient Brāhmaṇas could not have regarded themselves as polluted by the mere sight or the touch of the lower castes, otherwise the latter would neither have been invited to partake of the sacrifice, nor called holy; i.e. the problem of the pariah and the 'untouchables' had not then arisen, or rather the pariah and the 'untouchables' themselves did not exist.

10. 9.] The etymological explanation कृष्णात्रिति हृष्णात्रिति वा is not found in Durga's commentary. As shown in the introduction, the passage therefore is an interpolation. The spurious character of the passage is indicated by the internal evidence also: Yāska has already explained the word ambu-da (cloud) as the giver (from the द to give) of water (ambu). The passage in question is, therefore, superfluous. Moreover, it does not explain the etymology of the word ambu-da. Besides, here the derivation of ambu-da is of secondary importance; it is the word arbu-da that Yaska wants to explain. For this purpose he finds it necessary to explain arnam first, and explains ambu-da incidentally. It is reasonable to expect that in such a case he would not attach too much importance to ambu-da. This evidence, together with Durga's omission of the passage, leads me to the conclusion stated above.

12.] According to Durga, the meaning of the stanza i. 163. 21 is as follows: 'The rays of the sun—which fall on a bright object whose darkness is removed, or which are bright when they fall—having obtained a share of the immortal water from the earth, and being accompanied by it, join all creatures in invocation; or, having seized the fluids, respectfully go back to the sun. They have the knowledge of their duties. The lord, wise guardian of the entire universe, i.e. the sun, approached me, whose intellect is immature.'

With regard to the soul, the meaning is as follows: the senses, well placed in their several organs, having obtained a share of the immortal knowledge, stimulate the consciousness of the inner person with regard to external

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\(^1\) See Macdonell and Keith, *Vedic Index*, under पांका जनध.
objects, or approach the faculty of discrimination, bearing the knowledge of external objects in order to bring about their cognition. The senses themselves have no power of apprehension. They are but the unconscious instruments of the conscious पुरुष, who is the doer, and whose nature is knowledge. The lord, guardian of all senses, i.e. the soul, the wise one, has entered me, the immature one.

15. 4.] ‘Devarah is so called because he is the second husband.’ This refers to the custom called nıyoga. It prevailed among the Jews¹ and was also an Indo-European ² practice. It is also found among the Purans, a Borneo jungle people of very primitive type, among the Bayaka in Africa, among the Aleuts, and Thlinkeats, and Koloshes.³

15. 13. J. Roth translates पुरा श्रीवद्वने यच्चा as noch ehe sie gleichsam ans Leben greift, i.e. ‘before it, so to say, attacks life’. Durga explains the same words as: यच्चा श्रीवद्विना पुरा एव हनमाद्वितीय जीवो नस्ति। The passage is quoted in order to illustrate the use of yathā as a particle of comparison.

20. 9.] Roth says that, according to Durga, the inaccurate diction of Yaska has given rise to the divergent reading चात्रपश्चिमात्निपथिः धीरते। (op. cit., iii. 20. 7, pp. 34–5). Roth probably has misunderstood Durga. At any rate, Durga does not say anything about the ‘inaccurate manner of expression of Yaska’. It is also not clear to me in what Yaska’s inaccuracy consists. Moreover, Roth’s quotation from Durga’s commentary is defective; Durga’s sentence runs thus: चात्रपश्चिमात्निपथिः धीरते तथापि योज्यम्। दत्तं संदर्भं मया। एवेयो चतुर्ग्रहं। The words underlined are mutilated and मया is omitted in Roth’s quotation. Durga only wants to say that some MSS. of the Nirukta have the variant चात्रपश्चिमात्निपथिः. And in his paraphrase of the two Vedic quotations, RV. v. 75. 7 and vii. 104. 21, he explains both तिर्न: and सत: not by the meaning attributed to them by the reading पश्चिमात्निपथि but by that of the variant. His remark is as follows: तिर्निर्दिष्टार्थः तिर्निर्दिष्टार्थसिद्धिः दूर एव खानि। दत्तं प्रदेशादृष्टाद्विषयिः।

¹ See Deuteronomy xxv. 5; St. Matthew xxii. 24.
² See Xenophon, Ερήμ. Παλ. ι. 9, cited by Grote, ii. 6, p. 520, and note at the end of vol. ii.
CHAPTER IV

Durga, after the usual benedictory stanzas, quotes two verses without indicating their source, to the effect that a seer, after greatly expanding knowledge, should expound it briefly, for in the world an adherence to prolixity and conciseness is desired of learned men (according to the exigencies of the occasion). He takes this dictum as a test of sound scholarship and applies it to the commentary of Yāska. He shows that it is followed by Yāska, who is concise and also prolix as the occasion demands. According to him, brevity is the characteristic of the second and the third chapters of the Nirukta, commenting on the synonyms which should be and are explained briefly, i.e. by giving the necessary information about a particular word, its synonyms, their number, quotations to obviate ambiguity of meaning, and explanation of the same. All this exposition is brief. He then notices omissions on the part of Yāska in the explanation of synonyms in the Nirukta. ‘In this part of his commentary of the Nirukta’, he remarks, ‘one single meaning indicates many words and many words denote one single meaning.’ He adds that the different shades of the meanings of these words are not explained. In order to make his meaning clear he gives the following example: 102 words beginning with जतिति and ending with चयण् are explained to have the general meaning of motion. But a particular word expresses a particular kind of motion only to the exclusion of others; e.g. the verb kasati denotes hopping only and not flying; बोटते is used in the sense of rolling only—in connexion with a ball, for instance; बोतते expresses ‘trickling’ and is used in connexion with liquids only. Thus the specific forms of the general meaning should be investigated. Further the usage of different provinces is not explained. In some places the common words are used to denote technical expressions and vice versa. These arguments of Durga may be supplemented by drawing attention to the fact that only a few of the synonyms are explained—the rest are passed over. With this section of Yāska’s commentary Durga contrasts his commentary on homonyms. He points out that the whole list of the homonyms is explained word by word. Different meanings of one word are fully explained and illustrated with Vedic quotations. The characteristic of Yāska’s commentary on homonyms is therefore prolixity.

2. 11.] Many meanings are attributed to the word शिलाम. On account of its different interpretations by Yāska and his contemporaries, and the several theories put forward by Durga, the word seems to have lost its precise meaning at an early period. It is evident that the word means a particular part of the sacrificial animal. Durga’s one theory is that the body of an animal can be divided into: (1) external parts, as shoulders, hips, &c.; (2) internal parts, as tongue, heart, &c. He thinks that the two words preceding शिलाम in the
passage quoted by Yāska refer to the external parts of the body, i.e. flanks and hips, hence शिताम would naturally also refer to some external part. This is the argument adduced by him while explaining Yāska's sentence that the word शिताम means 'forearm' (dos). The word dos is derived by Yāska from the root dru (to run), 'because', says Durga, 'it is with the strength of the forearm that animals run'. Durga's second theory is that the two words preceding शिताम in the passage referred to above describe successive parts of the body; शिताम therefore would mean a part which comes next to hips, i.e. arms. It is for this reason that he paraphrases योिंच: by गुद्द: and derives विषित: from the root विष 3 cl. 'to pervade', and explains विषितो भवति as वाम: स पुरोघिष भवति . . . चथवा . . दिच्छलाम्हि: स भवति, i.e. it is full of ordure, . . . or its flesh is loose. I myself derive विषित: from सौ with वि and translate it as 'it is open'.

The various meanings attributed to शिताम are the following: (1) 'forearm', by Yāska; (2) yoniḥ (uterus) explained as equivalent to anus, according to Durga, by Śākapūṇi; (3) 'liver' on account of its dark colour (ṣyāman), by Taiṭṭiki; (4) fat, lit. white meat (śiti-māmsa), by Galava. Durga remarks, 'Thus it is clear that the grammatical form and the meaning of the word शिताम are not (precisely) known'.

11.] Durga explains RV. i. 115. 4 as follows: 'The divinity and the greatness of the sun is that, ignoring all workers in the midst of their work, he rolls up the net of light which is difficult to be gathered by others, but which the sun rolls up in an instant, without much trouble and without any other help. He has yoked the bay steeds—i.e. rays which draw up fluids—from the stable, i.e. the earth. The earth is the sadhastham, for it is hence that rays extract fluids.' The meaning is that when the rays are withdrawn from the earth, night spreads her garment over all.

15.] Roth translates the word बलोणक as 'image', and Langlois as 'marionette'. According to Yāska, however, it means a 'maiden'. Durga explains it by शालमझिका, i.e. an image made of the śala tree.

17.] The quotation इसे मुता रस्मय: &c., has not yet been traced. In both the Bib. Ind. and the Bombay editions of Durga's commentary the stanza is given in full. But Durga explains the fourth verse only. His remark, that the rest is to be discovered (सुम्योः च श्रीपः), indicates that he did not know the other verses of the stanza. To include the first three verses in the above-mentioned editions of Durga's commentary is therefore a mistake.

18.] Yāska quotes one Vedic passage only to illustrate his meanings of the two words अकृष्णर्क्ष and द्रावन. The order in which these two words occur in the Nighantu is reversed in Yāska's quotation. According to Yāska, the word अकृष्णर्क्ष means 'sun, ocean, and the tortoise'. Durga paraphrases the word by अकृष्णसिद्धतपुरुष्वर्क, i.e. 'complete without any flaw', and further explains the

1 See Roth, op. cit., iv. 3. 6, pp. 38-9.
term as that which may be sufficient in this, and glorious in the next world. Durga’s derivation of बुधपार्भस्य is the following: बुधपार्भस्य < बुधपर्वर्भस्य < बुधुतिलपर्वर्भस्य। He says: भव भुवर्भति भुवस्य: परशु पुरस्वात्स्य: बुधिति परशु बुधपार्भस्य न बुधुमति परशुपर्वर्भस्य।

Durga notices the difference of the order of the two words in the Nighantu and the Nirukta, and concludes that the Nighantu and the Nirukta are the works of different authors. See Roth, op. cit., iv. 18, p. 45.

The word सुनुक: is explained as ‘moving swiftly’, i.e. derived from the root सुत, or as ‘having good offspring’. On the latter Durga remarks, ‘The word tuk is a synonym of offspring. The offspring of Agni is intended to be golden. And Agni himself is called of golden seed, and so on.’ Durga paraphrases सुनुकीमि: by कुलकि: i.e. ‘of noble breed’, or the horses who have noble foals, for it is the noble horses only who can breed noble foals, i.e. the fact of breeding noble foals implies praise of the horses, and the possession of such horses implies praise of Agni.

19.] Durga’s explanation of श्रियज्ञेवा: does not indicate any reference to phallism. There is no evidence to show that Durga or Yāska was even aware of its existence. According to them the phrase denotes profligate persons whose sole or chief end in life is to gratify their sensual desires. But the phrase is a possessive (Bahuvrīhi) compound, and can be translated accurately only as ‘they whose god is the phallus’. It may be that the cult of the phallus, inasmuch as it originated from the aborigines, was not known to Yāska or Durga. In ancient times it was a widespread cult, and in one form or another survived in many Roman Catholic countries, like Belgium, France, and Italy, down to the middle of the eighteenth century. Phallic remains are discovered all over the world, notably in Ireland. According to some, the maypole and the cross are also phallic survivals—a very doubtful conclusion. The worship of Śiva as the lingam may remotely be connected with it. See Hastings, Encyclopaedia of Religion and Ethics, ‘Phallism’. Cf. also phallic objects, monuments, and remains.

21.] Durga explains the stanza RV. i. 164. 33 as follows: ‘Heaven is my father, the progenitor, and the great earth is my mother, because the rain descends from heaven to earth, helps the various herbs and plants to grow, which nourish the body and endow it with the seed of future generations: heaven and earth are therefore the primaeval cause of life. The intermediate space is the womb, i.e. the source of rain-water. The father has bestowed the life-germ on the daughter, i.e. the cloud has bestowed the rain-water on the earth. The earth is here called the daughter (du-hiṭa) because it is placed at a great distance from the cloud (du-re-hiṭa).’

21. 10.] Yāska takes श्रंच्यो: as a compound and explains श्रण्व and यावन. This analysis is in agreement with that of the author of the Padāpaṭha. Durga remarks that Yāska has divided one word having the ablative or genitive ending
into two words of the accusative case, and in order to connect the sense of the passage has supplied the words ‘diseases’ and ‘dangers’ in the Nirukta. Roth agrees with Yaska’s explanation. Cf. op. cit., p. 48.

23.] Durga explains माता (mother) by सर्वभूतानिमायी, i.e. fashioner of all beings; पुत्र: as पुत्रो च वक्तु: पापाचारये , i.e. one who saves from a great sin. According to the interpretation of the etymologists the meaning of the stanza would be as follows: ‘Heaven is unimpaired, the intermediate space is unimpaired. He is the mother, the father, and the son. The Viśvedevas are unimpaired, the five-tribes are unimpaired, and all that is born, or is yet to be born.’

24.] Roth’s translation of the second hemistich is not clear. The word जयुरिस्स is explained as जस् by Yaska, which is paraphrased by Durga as जवस ‘bound’. He says: .... ज्ञोत्सुत्तेन च एव शाब्दिक इति प्रक्तिर राज्य स हि वस्तुयत्तुत्तमस्य न भक्तिः ते मिल्लेस गद्यति गद्या च भगवानः मिलिता सत्तामि। .... न हयद: श्रेयो चविरयति। There is a contradiction in Durga’s explanation: a falcon that is bound cannot pursue its prey; जस् derived from the √जस means ‘liberate’, ‘free’, ‘let loose’. Cf. Roth, op. cit., iv. 24, p. 48.

25.] Durga explains देवपिययम as one who is addicted to self-enjoyment and who does not sacrifice to the gods.

25.19.] Yaska does not cite any passage to illustrate च्राषधक in the sense of ‘separate’, &c. Durga supplies the quotation RV. vi. 40. 5 for this purpose. He says that some commentators interpret the passage (VS. 8. 20) quoted by Yaska in two ways, i.e. taking alternately the two meanings of च्राषधक ‘separate’, and ‘prosperity’.

Cf. Roth, op. cit., 14, p. 50.

25.25.] Roth thinks that the text is corrupt and the word च्राषधक is superfluous. I do not agree with Roth, for with a proper punctuation the sentence is quite clear. It is to be read thus: च्राषधकम् पुष्ययासमाह। च्राषधक। च्या च्या:। ‘The author calls Puṣan goat-teamed. Goat-teamed, i.e. goats are the coursers.’

Cf. Roth, op. cit., 18, p. 51.
CHAPTER V

Durga explains संखिम् as 'wrapped up in waters, flowing on all sides, or well-washed, i.e. a cloud'. He explains चरः as 'in the atmosphere', and नदीजानम् as 'of waters'. According to Durga, the sense is as follows: Indra found the cloud in the atmosphere and noticed its strength, so he bored holes into it for the waters to flow down. The waters then proclaimed Indra to be Gandharva. Durga adds, 'it is heard that Indra is Gandharva and the Maruts are his nympha's.'

3.] Durga explains पक्ष by चमिब्यातम्, i.e. manifest, and paraphrases सम्य by स्नम् after Yāska. According to him, lightning remains invisible during eight months, appearing in the rainy season only, hence the epithet चन्दलदम्याणेन is used with regard to it. Cf. Roth, op. cit., 15, p. 55.

4.] According to Durga, the groups of atmospheric gods here refer to the Maruts, for the word group has been used in the plural number and it is the Maruts only who have several groups, each consisting of seven members. He then quotes the Brahmana passage: ते सतसम सदस्ता गधा: । He further says that Rudra is called varāha also, and quotes RV. i. 114. 5, in support of his statement. Cf. Roth, op. cit., 5, p. 56.

7.] Yāska's explanation of RV. i. 150. 1 is confused. He explains चरिः by चरित्र: But a worshipping cannot be unfriendly to the god whom he worships. Roth connects चरिः with चरणः and deduces the meaning, ‘strange, stranger, guest, and a hostile person’. The other meaning, ‘lord’, attributed to चरिः by Yāska is equally unsatisfactory as far as the present passage is concerned. Durga makes an attempt to explain चरिः as ‘competent to offer oblations and sing praises’. But by so doing he ignores the interrogative particle स्थित. Yāska's explanation of the third pada is obscure. Durga derives गरणेष्व from the root गर to injure, and paraphrases it by विश्रेष्व. According to him the sense is that just as many streams flow into some wide cave, and notwithstanding the large number of streams the holding capacity of the cave is not affected thereby, so many oblations are poured into fire, without affecting the latter's capacity to consume them. Having seen this phenomenon, the seer proclaimed, तोद्विश्व गरण चा महत्त, i.e. (oblations flow into fire as waters) into the cavity of a great well. Cf. Roth, op. cit., p. 59.

7.] Muir¹ attributes the sentence, 'the words Śipówiष्ट and Viṣṇu are two names of Viṣṇu', to Aupamanyava. This, however, is not correct. The first

sentence contains Yāska’s own remark, while the second gives the view of Aupaimanyava. Durga puts the second sentence only in the mouth of Aupaimanyava, and his interpretation is supported by internal evidence also. Durga remarks that of the two names of Viṣṇu, the first alone is illustrated, because the second belongs to the daivata kanda. Cf. Roth, op. cit., v. 8, p. 59.

12.] Durga remarks that some think the stanza x. 89. 5 to be chiefly addressed to Indra, and explains the third pāda as follows: i.e. Indra pervades everything as Soma does all plants and trees. Following Yāska, Durga suggests two alternative interpretations: he ascribes (1) the first hemistich and the fourth pāda to Indra, and the third pāda to Soma, (2) the first three pādas to Soma and the last to Indra. The meaning would be, (1) Indra, who is infused with energy, who rushes to the attack, the shaker of enemies, the impetuous, the great hero armed with the thunderbolt—him all counter-measures do not deceive; they perish even before they reach him; may he and Soma which surpasses all plants and trees favour us; (2) may Soma which infuses energy, which flows quickly, the shaker of vessels, active, exhilarating, foaming, and surpassing all plants and trees, and Indra whom all counter-measures do not deceive; they perish even before him; favour us. In both cases, Durga thinks this to be a joint panegyric to Indra and Soma. Cf. Roth, op. cit., v. 12, p. 62.

24.] Yāska explains कुटख by कङ्ख. This shows that he noticed this example of Prākritization in the Rgveda. Whether he deduced any general principle of Prākritization, or whether he was even aware of the existence of this phenomenon, is doubtful. Durga mechanically repeats Yāska’s words. Apparently the paraphrase of कुटख by कङ्ख did not strike him as unusual.

25.] Durga explains the second hemistich of the stanza x. 44. 6 as follows: ‘Men, who were unable to obtain thy favour and who could not ascend the ship of sacrifice, being chiefly addicted to sensual pleasures, committed vile deeds and consequently obtained bodies appropriate to their deeds in accordance with the law of Karma.’ He then quotes a passage without indicating its source: च येऐ कपूष्यचरणा अभिव इ वतं कपूष्यां योमिमाप्यादिर बहोभिन्ना सुखवृष्टिं वा चक्रवृष्टिं वा। ‘Now there is a prospect that they, whose deeds are vile, will obtain a vile form of existence, i.e. that of a dog, or of a pig, or of a low-born man’ (Chānd. Up. v. 10. 7).

25.] Durga remarks that some commentators explain the stanza x. 50. 6 with reference to Agni, i.e. Agni is called the son of strength (sūno sahasā) as he is produced by strongly twirling one stick on another. This explanation, according to him, is inaccurate, for it is contrary to the context, as the hymn (x. 50) is addressed to Indra. He thinks that the epithet, ‘son of strength’, here refers to Indra, who is so called because he is the son of prāṇa. Cf. Roth, op. cit. 7, p. 70.

26.] Durga explains the stanza x. 101. 7 as follows: ‘Refresh these horses
with water and fodder as the battle is near at hand. Win a good victory with the refreshed horses. A victory, when one’s dear friend, brothers, sons, &c., are killed, is not good. Having a noble car, pour down men into this well of battle as if they were water,’ &c. He explains ब्रवत: as कृप: स हि खचमानो महानवातिनोऽवाडितिनो भवति गत इक्ये:।

CHAPTER VI

Yaska divides the word अशु-सु-क्रानिः into three parts and says, ‘अशु- and सु are synonyms of quick’. The latter part, क्रानिः, is derived from the root क्रान (to injure). According to him the word therefore means, ‘injuring very quickly.’ Durga has not rightly understood Yaska and consequently mis-construes the sentence. He thinks that the word सु occurring in Yaska’s statement does not refer to the second part of the word अशु-सु-क्रानिः, but to an altogether different word which means ‘space’, and which has been used by Yaska incidentally only: शु-द्वेषत्वद्वा प्रासिक्कम... . He says that of the three parts अशु-सु-क्रानिः, Yaska explains the first (अशु) and the third (क्रानिः) but passes over the second (सु), adding that सु is derived from the root सु, ‘to shine’. Durga’s explanation of Yaska’s division and derivation of अशु-सु-क्रानिः is quite wrong, and it is surprising to note that he could thus misunderstand Yaska’s very clear statement. After deriving each individual part of अशु-सु-क्रानिः, Yaska explains the meaning as आशु शुचा वशोति. It appears that Durga has connected these three words with each part of अशु-सु-क्रानिः respectively and hence his mistake. It may be again pointed out that Yaska very clearly says that the words अशु and सु are synonyms of ‘quick’, and he nowhere derives सु from सु. Yaska offers another etymological explanation of अशु-सु-क्रानिः. The first part अ is the preposition and the second part is formed from the desiderative form of the root सु. Grassmann agrees with Yaska’s second derivation. Cf. op. cit., p. 188. Roth probably was not aware of the contradiction in Durga’s explanations of Yaska.

2.] Durga explains गवास बिस्तम by पुष्पकवास बिस्तम. He gives a second interpretation of the same as follows: The rain-water coming down from a pierced cloud is invoked by the people. They shout with joy, ‘Oh! how fine’. Words like these coming out of people’s mouths protect the rain-water. He takes वाष्क: in the sense of ‘waters’ in the first case, and in the sense of ‘shouts of people’ in the
second, and derives बाध्यः from the root बध (to flow) in the former and from बधः in the latter sense.

3.] Durga explains च्व बोवतः as 'from every side'. The meaning, according to him, is, 'Uproot them from every side so that the enemy, even if they try their best, may not be able to know from which side they are being uprooted. Or uproot them without a trace.' Durga's last sentence is strikingly modern. His words are: यथा न किसिद्वविषिष्ठते।

4.] In his paraphrase of the stanza v. 54. 6 Durga explains वधस: in two ways: (1) as an epithet of worms, i.e. the worms which penetrate a tree and consume its sap; (2) as an epithet of the Maruts, i.e. O wise Maruts, you steal the waters of a cloud as worms the sap of a tree. Durga's second interpretation is the correct one; वधस: is in the vocative case as the accent indicates, and can only be connected with the Maruts.

6.] According to Durga, a mother is called nana (from नाम) because she stoops in her various acts of kindness, such as giving suck to the baby. A daughter is called nana also, because she stoops down while she attends on her father. He remarks that if the word tatas is taken in the sense of 'a father', then nana would mean 'a mother'; but if the former signifies 'a son', then the latter would mean 'a daughter'. He paraphrases bhishak by brahma and remarks that brahma is called bhishak because it is he who prepares remedy (bhesaja) for sacrifice when the disease of expiation becomes manifest. He then cites a passage which looks like a Brahmana quotation: 'Verily this sacrifice cured where there is a Brahman who knows so much.' He adds that bhishak means a physician also.

6.] The passage containing the explanation and illustration of the word क्षोणास्या, and placed within square brackets, is omitted by the MSS. of the shorter recension. The omission however is not justified. The genuineness of the passage is beyond doubt, for the word क्षोणास्या occurs in the list of homonyms enumerated in the fourth section of the Nighantu, and must therefore be explained and illustrated, as every word in the above-mentioned list is so treated according to Yaska's plan. If the passage in question is omitted, क्षोणास्या would be left unexplained. Thus a gap would be created which would make the otherwise complete commentary of Yaska on homonyms incomplete. The unjustifiable character of the omission is further proved by the evidence of Durga, who does not question the authenticity of the passage.

8.] Yaska's explanation of the stanza viii. 99. 3 is very unsatisfactory. He suggests two alternative interpretations. He ignores the particle इव in his first, and इ and ना in both his interpretations. Durga has not rightly followed his second interpretation, wherein the meaning of the particle इव is explained. Durga mistakes the explanation of इव for that of इ, passed over by Yaska in both cases. Durga justifies Yaska by saying that इव, इ, and ना are expletives. This is I think the only instance where ना has been taken as an expletive.

q 2
Both Yaska and Durga paraphrase bhaksata by a participle. For the form bhaksata, see Professor Macdonell’s Vedic Grammar for Students, p. 401.

14. Yaska explains रिशद्वास्य: by रेशयद्वारिः: Durga reads रेशयद्वास्य: and gives रेशयद्वारिः: as a variant. None of the MSS. which have been collated so far, except one utilized by the editor of the Nirukta in the Bib. Ind. and specified by him as झ, have the reading रेशयद्वास्य:, although Durga’s reading acquires a certain amount of plausibility as to its correctness on account of the similarity of sound, for रिवास्य: and रेशयद्वास्य: are more similar to each other than रिवास्य: and रेशयद्वास्य: Durga’s explanation of the word यो हि रेशयद्वास्य हिःसावाभिःत तथे त आयुर्याभिःसानि। is far-fetched. He divides riśā-dasaḥ contrary to Yaska, who seems to take it as riśa-dasaḥ, i.e. destroyers of the enemy. A more natural way of explaining the word would be riśa-adah, i.e. devourers of the enemy. Grassmann explains it as ‘destroyers of violent acts’. Roth’s quotation of Durga’s comment is inaccurate. He makes the sibilant in dāśinaḥ palatal, while it is dental. Cf. Roth, op. cit., vi. 14, p. 80.

15. Yaska construes चसूरूः as the nom. pl. and explains it by चसूतमार्यता: or चसूतमार्यता: as an epithet of the atmospheric gods. Evidently he derives चसूरूः from चसु and रूः — a poor etymology. In the text of the Rgvedic stanza (x. 82. 4) चसूरूः is immediately followed by चसूरूः. The former is the opposite of the latter, and both are in the same case, yet according to Yaska the former is the nom. pl. while the latter is the loc. sing.; the former is an epithet of the gods, the latter of the region. This interpretation is very unsatisfactory and destroys the contrast intended to be brought about by the use of two opposite terms. Durga mechanically follows Yaska. The natural way would be to take चसूरूः and चसूरूः both as loc. sing. and to connect them with रजसिः. This will bring out the contrast. चसूरूः is derived from च (to move), i.e. trodden, and चसूरूः as its opposite would mean ‘untrodden’. I translate the Vedic passage as follows: ‘seated in the region which is trodden and which is not trodden,’ &c. Grassman translates चसूरूः as ‘not illumined’, ‘dusky’; see Wörterbuch, p. 157.

15. Yaska paraphrases जारयाधि by जाबाधि, i.e. he derives it from the root jan (to be born). But grammatically it is ao. pass. of the root जु (to grow old), and the sense will suit the Vedic quotation better than that expressed by jan, i.e. Agni has been made old by sacrifices as a father of cows by his many children. It occurs only once in the RV.

Durga remarks: च्या साष्डः पुष्पोमादितिरज्ञेकथा प्रजायतन केवल च्या साष्डः चर्मिवयमार्यवन्येकथा चावलेमि।

16. Yaska remarks that pacatā is used as a noun in x. 116. 8, that it occurs in the singular and dual numbers, and quotes VS. 21. 60 and RV. iii. 28. 2 to support his statement. Durga goes still farther and says that pacatā is used in the plural also: एतद्विवचन्तः द्विवचन्तः बचवचन्तः वा भवति प्रक्रियाविशिष्टः। As if to illustrate his remark, he construes pacatā in the above-mentioned stanza.
with *havimai*; *pañcata pañcāśeśaṁ* *havīṁśi*. In the hemistich verb precedes object, as *chāndi* before *havīṁśi* and *drīḍīch* before *pañcata ut somaṁ*. The translation should therefore be: ‘accept graciously the cooked viands and the soma’.

19.] Durga gives three explanations of the word *udhas*: (1) The hand-press full of soma-juice, taking it as a noun; (2) below, taking it as an adverb. The meaning then would be: release the soma-juice in various vessels and cups below the skin used for straining purposes. *auḍī ṛṇ somaśūśaṁadhīpyasvarmaḥ* . . . . *aṅgasaṁ ṛṇalat* . . . ; (3) below or above; the meaning is: release the straining-skin which is below or above the sacrificial car: *yadanti nāshkataśkādāpyaṁ* parīvādīpyasvarmaḥ.

22.] Durga takes *budhāsīti* to be Yāska’s explanation of *chīṣkāyate*. He is evidently wrong, for Yāska clearly says that both *chīṣkāyate* and *chīṣkāyate* are intensive forms, paraphrasing the former by *ṛddhā* and the latter by *cchādadhāti*.

28.] The author of the *Rgvedapadapatha* analyses *vāyāḥ* into *vā* and *yaḥ*. Yāska rightly objects to this analysis, for the relative pronoun would introduce a dependent clause whose finite verb, according to the rules of accentuation, should have the acute accent. And because the finite verb has the grave accent, it shows that the clause is not dependent and therefore Śakalya’s analysis is not correct. Yāska’s other objection to the analysis is that the meaning will be incomplete. Yāska takes *vāyāḥ* as one word, meaning the young of a bird. For the accent of the verb in a dependent clause, see Pa. viii. 1. 66; Professor Macdonell’s *A Vedic Grammar for Students*, p. 467.

30.] Durga reads *nāmaṁ*; instead of *karmiṁ*; and explains: *tān āham* dṛśāñañānaṁ *sambalamamārioṁ* *vūtikāyanaṁ* *tāṁśeṁ* lān *nāyādāyaṁ* . . . Famine is personified. On account of starvation, the sight of famine-stricken people becomes dim, therefore famine is called one-eyed. On account of insufficient nourishment, people totter on their legs, therefore famine is spoken of as having a crooked gait. Famishing people scream, and so famine is called screaming. It is called barren because there are no crops, or because people are no longer liberal in their gifts.

33.] The entire section, including the stanza together with the commentary, seems to be spurious. Yāska never cites more than one Vedic quotation to illustrate the same meaning of a word. The commentary on this stanza bears the stamp of a different commentator. As the style has affinities with comments of the *parāśīgas*, it is likely that it has been added by the author of these. The explanation of *rdupe* and *rduvpdha* is not satisfactory. Durga has also noticed this doubtful explanation and remarks: *kauśaman ca* *saṃśāvīvā lābhāt tās te saṃśāvīvā pañcāśeśeśaṁ* *vīpaptaṁ* . . .

# APPENDIX

## AN ALPHABETICAL LIST OF STORIES RELATED IN THE *NIRUKTA*

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