

PART - II

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CHAPTER - III

1. PRTHIVINĀMĀNI

The following twenty one words are synonyms of earth.¹

1. Gauh: The word is also^{listed} in the following sub-groupings:-

- i. Sadhāraṇāni: 1.4.4 (Nighaṇṭu)
- ii. Rasmināmāni: 1.5.3
(gāvaḥ)
- iii. Vānnāmāni : 1.11.4
- iv. Stotranāmāni: 3.16.7
- v. Padāni: 4.1.54
- vi. Padāni: 5.5.29

The word 'gauh' occurs in seven hundred and ninety four places in the Rgveda. They are as follows:

1. Gauh: The word is used in nominative singular in nineteen places. According to Sāyana it is used to mean cow or products of cow in fourteen places and in RV I.173.3, it means bull (vr̥ṣa iva). In X.27.22 the word is explained

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1. 1.गौः। 2.ग्मा। 3.ज्मा। 4.ह्मा। 5.क्षा। 6.क्ष्मा।
 - 7.क्षौणी। 8.क्षितिः। 9.अवर्णिः। 10.उर्वी। 11.पृथ्वी।
 - 12.मृही। 13.रिपः। 14.अदितिः। 15.इळा।
 - 16.निञ्चतिः। 17.भूः। 18.भूमिः। 19.पूषा। 20.गातुः।
 - 21.गोत्रा।

by Sāyaṇa as 'gosambandhinī snāyumatī (i.e. string of a bow made of cow's sinews). Yāska in his Nirukta (2.5) also refers to this Rk. In RV I.36.1 the word is explained by Sāyaṇa as that (praise) which goes to the gods.

In four places Sāyaṇa gives more than one meaning.² Gauh means prthivī in RV.X.31.10. (Prthivī tayoh aranyoh mātrbhūtam).

2. Gauh iva: Is used in three places; in all the places it is used in the sense of 'like a cow.'

2. i 164.17 गोरूपा गमनशीला एषा, ॥अग्नौ हूयमानाहुतिः
गोरूपेण स्तूयते ॥
यद्वा आदित्यः रश्मिसमूहः एव गोरूपेण स्तूयते ।
अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते इति स्मृतेः ॥मनु.3.76॥
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिमासः
॥म.उ.1.2.5.॥ इति श्रुतेः ।

ii 1.164.29. गौः मातृभूता गौः । यद्वा । गौरित्तिवाङ् नाम ।
माध्यमिकावाक् यया भिवृता अभितो व्याप्ता अधिष्ठितेत्यर्थः ।
म चाः क्रोशन्ति इतिवत् त मेघः शब्दं करोति । माध्यमिकावाक्
अभिव्याप्ता ।

iii 8.94.1. गौः पृश्निरूपा । *पृश्निर्यै वै पयसो मरुतो जाताः*
इति श्रुतेः । यद्वा गौर्माध्यमिका वाक् । तत्रैव मध्यमस्थाने मरुतामपि
वर्तनात्तेषां तत्पुत्रत्वमुपचयति ।

iv 10.65.6. ॥धेनुः॥ यद्वा । गौरित्तिमाध्यमिकावाक् या पय ऊर्जं
दुहाना "सा नो मन्त्रेषूर्जदुहाना ॥अ.8.100.11.॥ इत्यादिषु
दृष्टत्वात् ।

3. Gāvau: The word is used in four places in the nominative dual form. In RV. III.53.17 Sāyana comments gacchata iti gāvāśvau (two horses yoked to chariot). In ग॥वावदी॥ RV. VI.27.7, it means āsvau, according to Sāyana. In RV. also X.27.20 he explains 'horses which are going towards enemies or sacrifices.'³ In RV. X.85.11, he explains 'the bulls in the form of the sun and the moon.'⁴

4. Gāvaḥ: It is used in the nominative plural at ninety-eight places. In seventy one places, it means cows and in four places it is explained as paśavaḥ. The word is used to mean rāsmayaḥ in ten places. In eight places it is in the meaning of stutayaḥ or stutīlakṣaṇā vācaḥ. In RV. I.38.2. Skandaswāmin comments: gāvaḥ, āsvā atra gāvaḥ ucyante. But Sāyana interpretes it as cows (yathā gāvo rananti). At VIII.20.21, Sāyana comments on gāvaḥ: gāvaśca yusman matr-bhūtaḥ.

In IX.41.1 Sāyana interpretes the word in three ways,⁵

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3. गावौ शत्रून् यज्ञांश्च प्रतिगन्तारौ हरी ।
 4. गावौ गौस्थानीयौ सूर्याचन्द्रमसौ ।
 5. गावौ न । उदकोनीव तानि यथा तूर्णमथः पतन्ति तद्वत्
एवं बोधनीयन्ते । यथा गावः स्वगोष्ठं प्रत्याशुं गच्छन्ति तद्वत् ।
अथवा गावःस्तुतिवाचः ताः यथा स्तुत्यं प्रति क्षिप्रं प्राप्नुवन्ति तद्वत् ।

as water, cow and prayers. In IX.97.9, Sāyana says, 'gāvah anye gantārah.' In IX.101.8 he gives double meaning 'gāvah stutilakṣaṇā vācaḥ athavā dhenavaḥ. Here the first meaning is more appropriate. The R̥k praises soma. Thus, it can be explained as priyatamāḥ dīptāḥ stutayah somasya madārtham stuvanti. The second meaning 'the affectionate emulous cows celebrate soma for his exhilaration' is not appropriate. At RV.X.92.2, Sāyana explains gāvah gamansvabhāva and quotes Yaska (Niru.12.7) gāvah gamanāt (usasah).

Commenting upon RV.X.85.13 savitrā dattā gāvah which is related to suryā vivāha and at RV X.172.1, he says usaso vāhanabhūtā gāvah.

5. Gāvah: Is used in two places, i.e. VI.28.6 and X.100.10. In both the places it is vocative (addressing the cows which are deified).

6. Gāvah iva: This word is used in three places to mean 'as cows.' In X.146.3, Sāyana interpretes 'gavayādya mrgāḥ iva.' (VIII.43.17; X.146.3; 149.4).

7. Gāvā: Used only in V.27.1⁶ (two bulls).

not an exact quotation

6. सायणभाष्य । गावा वनइवाहौ गवां हिरण्यानां वा शकटेन संयुक्तौ त्रयस्त्रिंश राजर्षिः ददौ ।

१५११५. २५११५. २५११५. २५११५. २५११५. २५११५. २५११५. २५११५. २५११५. २५११५.

8. Gāvā iva occurs in III.33.1.. It means, like dual mother cows. Here two rivers called vipāt and śutudri are compared with cows and horses while explaining their speed.

9. Gām is used in forty places, mainly as accusative singular. But in some places, it is used in the sense of plural.⁷ In thirty-five places it is interpreted as 'cow or cattle.' In three places Sāyana gives alternative meanings⁸ (I.161.10; V.52.16; VII.44.3). The two RKs, RV. VIII.101.15 and 16 belong to godevatā. Sāyana interpretes gām as earth. (viśvarūpyam viśvarūpavatīm gām bhūmim). But in VIII.74.10 and X.59.10 gām is interpreted by Sāyana as gantāram. In RV I.33.15, he interpretes gām jaleṣu gātam magnam.⁹

10. Gām iva comes twice in RV VIII.65.3 and X.79.6. The word is explained 'like a cow or cattle.'

7. ऋ.3.4.21., 14.3, 87.2, 81.3, 97.2, 101.15, 16.

8. गाम् अवाजति, बाह्यभूमिं प्रतिगमयति । अथवायमर्थः ।
 श्रेणां पद्-शुकां गाम् उदकं प्रति अवगमयति । §प्रथमोऽर्थः साधीयान् ।§
 5.52.16. गाम् माध्यमिकावाचं गोदेवतां वा ।
 7.44.13. गाम् भूमिं वाग्देवतां वा ।

9. गाम् §10.128.4.§, गाम-§10.57.1.§ च क्रियापदे वर्तते ।

industrious, but
is it really useful?

11. Gāvā occurs only in RV.V,30.7, in instrumental case. Sāyana explains it as vajrena (by the thunderbolt).

12. Gāh is used in ninety-eight places. In eighty-one places it is interpreted as cows in accusative plural, of these in twelve places it is interpreted as paśūn.¹⁰ In RV. II.36.1, Sāyana explains gāh: govikārādidadhi payaprabhrtīni. He gives generally the same meaning in RV. VI.47.14; IX.14.5; 72.3; 95.1; and 107.26. In the following places Sāyana interpretes the word gāh as stuti or vāc: (i) I.84.16: here Sāyana gives 'double meaning for this RK. In the first interpretation Sāyana explains the word gāh gatimatośvān and in the second interpretation gāh vedarūpāh vāgviśeṣaṇa. (ii) IX.71.1 gāh stotrībhi kriyamāṇāh stutih (praise by the worshippers). (iii) IX.83.3 gāh aśirarthāh stutayo vā.

Sāyana interpretes gāh as rays¹¹ in RV.I,92.2; and quotes the Nighantū. This RK praises the goddess uṣas.

10. I.91.22; IV.7.10; VI.27.8; VI.54.6; IX.64.3; IX.64.13; 96.16; 97.13; 39; X.8.8; 67.3; 68.11.

11. गाः पूर्वमुत्थितान् रश्मीन् ईदृशीः स्ववाहनमृताश्चतुष्पदीर्गास्व वा स्व रथे योजयत् । उक्तं च "अरुण्यो गाव उषसास्" §निरु.1.15.7§ इति । एवं गौभिर्युक्तं रथमारुह्य उषसः।

So it is appropriate to explain gāh as 'the rays of the early dawn.'

In RV. IX. 90.4, gāh means rasmin according to Sāyana. In 33.3 Sāyana interpretes gāh as cows. Skandasvāmin explains the word as cow and further says: athavā gāvah atra āpah abhipretāh meghāh āpah kṣipanti. In RV IX.42.1, gāh is interpreted as raśmayān.

In other ten places Sāyana interpretes it in the sense of water.¹² (In RV. V.29.3 and X.68.3 he gives the meaning of cow also). He explains gāh as earth in RV. IX.91.6.¹³ Gāh occurs in the sense of a verb, according to Sāyana in RV. I.174.4.¹⁴

12. I.33.10. गाः गमनशीलान्युदकानि ।

II.34.1. गाः ॥मेघे॥ तदन्तर्गताः वर्या अपः ।

III.30.10. अपः । III.30.21. अपः ।

V.29.3. धनवृष्टिलक्षणान्युदकानि वा ।

VII.36.1. अपो वृष्ट्युदकानि ।

IX.82.1. गाः उदकान् । IX.108.6. अपः । V.48.2. उदकान् ।

X.68.3. गाः ॥धेनूः॥ यदा । साधुनयनादि गुणयुक्ता गा अपः वर्ततेभ्यो मेघेभ्यो आहत्य सर्वत्र वर्षति । 10.89.7. गाः उदकान् ।

13. गाः सर्वैर्मन्यतेऽत्रेति गावः पृथिव्यः । ताः पृथिवीः ।

14. गाः गच्छसि अणसि उदकानि ।

Sāyana explains in two ways in five Rks.¹⁵ (I.92.2; IX.98.8; X.68.3; I.84.16; V.29.3).

13. Gāh iṅva occurs five times in the RV. According to Sāyana gāh is cow, used as a simile. (As per the index of the Rgveda saṁhitā Vol.V, p.193 published by Vaidika Saṁśedhana Maṇḍala, Poona, gāh iṅva occurs in RV.X.127.8. But this word is not found there).

14. Gobhih occurs in seventy five places. In sixty-four places Sāyana explains it as cows, bulls, animals; or cow-products like milk, skin etc. In two places he interpretes

15. 1.I 92.2 गाः पूर्वमुत्थितान् रश्मीन् ईदृशीः स्ववाहनभूताश्चतुष्पदीर्गा
एव वा । उक्तं च 'अरण्यो गाव उषसाम् ॥ नि. 1.15.7 ॥ इति ।
एवं गोभिरुक्तं रथमारुह्योषसः (Here the rays of the
dawn are personified as cows)

I.84.16. गाः गतिमतोऽश्वान् । यद्वा । वेदरूपान् वाग्विशेषान् ।
(Speedy horse of speech in the form of Vedas)

V.29.3. धेनुर्वृष्टि लक्षणानि उदकानि वा । (Cows or rainwater)

X.96.8. गाः इषण्यन् शब्दान् प्रेरयन् यद्वा यजमानानां
यज्ञसाधनभूता गाः प्रेरयन् । (Uttering cries or
making the sacrificer's cow to proceed)

X.68-3. In the first context, though Sāyana does not mentions, 'cows' are implied. Further he says:
यद्वा । साधुनयनादिगुणयुक्ता गा अपः पर्वतेभ्यो मेधेभ्यो
आहृत्य सर्वत्र वर्षति ।

it as balivardaiḥ (RV. I.23.15 and V.80.3). While explaining the word gobhiḥ in RV. VI.75.11, Sāyana interpretes it as 'string of a bow'¹⁶ and gives reference to Nirukta 9.19. Yāska, in his Nirukta 2.5, explains the word gobhiḥ which occurs in RV. VI.47.26 and in VI.75.11¹⁷ as 'sinew and string.'

In four places Sāyana explains it as vāgbhiḥ or stuti-lakṣanaiḥ (RV. I.134.2; 151.8; VIII.20.8 and X.31.4).

In five places Sāyana interpretes it raśmibhiḥ or kiranaiḥ (RV. I.7.3; 62.5; V.1.3; IX.84.3; 86.27). In RV. I.95.8, Sāyana interpretes gobhiḥ: gantriḥ (adbhiḥ meghasthābhiḥ saha). While explaining the Rk I.7.3, Sāyana gives two meaning of word gobhiḥ - rays or water, and he

16. सा । गोभिः गोविकारैः स्नायुभिः । अथवा गौरिति ज्यानाम तया संबद्धा । तर्था च निगमः - 'वृक्षे वृक्षे नियता मीमयद्गौः' ॥ ३.१०.२७.२२. ॥ इति । अस्मायमर्थः वृक्षे वृक्षे धनुषि धनुषि गौर्य्या नियता मीमयत् शब्दं करोतीति ।

17. 'गोभिः सन्नद्धो असि वीर्यस्व' ॥ ३.६.४७.२६ ॥ इति रथस्तुतौ । अथापि स्नाव च श्लेषमा च । गोभिः सन्नद्धा पतति प्रसूता । ॥ ६.७५.११. ॥ इतीषुस्तुतौ । ज्यापि गौरुच्यते । गव्याचेत् ताद्वितम् । अथ चेन्न । गव्या गमयतीषून् ।

narrates a story which belongs to vr̥trāsura.¹⁸ The word vr̥trā is explained by Yāska as cloud and he cites the opinion of other schools.¹⁹ Here the word gobhih can be interpreted as 'rays of the sun', which change the snow of mountains into liquid. Also it should be noted that the rays of the sun are responsible for the formation of clouds. Sāyana interpretes the word in RV. IX. 74.8 and 86.47 as water.

In other six places he gives more than one meaning.²⁰

18. पुरा वृत्रासुरेण जगति यत् आपतितं तमस्तन्निवारणेन
प्राणिनां दृष्टिसिद्ध्यर्थमादित्यं ध्रुलोके स्थापितवानित्यर्थः ।
स च सूर्यः गोभिः स्वकीयरश्मिभिः अद्रिं पर्वतप्रमुखं सर्वं
जगत् विशेषेण दर्शनार्थं प्रेरितवान् प्रकाशितवानित्यर्थः ।
अथवा इन्द्र स्व गोभिः जलैर्निमित्त भूतैः अद्रिं मेघं
विशेषेण प्रेरितवान् । य च दश संख्याकेषु रश्मिनामसु
"खेदयः किरणाः गावः" § निघ. 1.5.3 § इति पाठात् । त्रिंशत्
संख्याकेषु मेघनामसु "अद्रिः गावाः" § निघ. 1.10.1. § इति पठितम् ।

19. निरुक्त 2.16. तत्को वृत्रः । मेघ इति नैरुपताः त्वाष्ट्रीसुर
इत्यैतिहासिकाः अपां च ज्योतिषा च मिश्रीभावकर्मणि
वर्षं कर्म जायते । तत्र उपमार्थेन युद्धवर्णना भवति । अद्वित्यु
खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धया शरीरस्थ श्रोतांसि
निवारयाश्चकार । तस्मिन् हते प्रसस्यन्दिह आपः ।

20. 1.134.2. गोभिः वाग्भिर्मन्त्ररूपाभिः । यद्वा । गोभिः गन्तुभिः
आहवनीयं प्रति आनेतुभिः ।
9.32.3. गोभिः गव्यैः § पयोभिः § उदकैः वा ।
9.81.2. आनहुहैरधिष्वण चर्मभिः । यद्वा । गोविकारैः क्षीरादिभिः ।
1.151.8. गोभिः गोविकारैः पय आदिभिः । यद्वा । गोभिः स्तुतिभिः
वाग्भिः । 9.86.27. गोभिः, दीप्तपक्षे गोभिः रश्मिभिरुतम् ।
9.43.1. गोभिः वसतीवरीभिरदिभिः गोविकारैः पय आदिभिर्वा ।

15. Gobhih iva occurs only once in VIII.24.6.²¹

16. Gave occurs in thirteen places in dative case.

In twelve places it means cow or paśu in general. Though it is in singular, it means plural (Sāyana: jātyabhiprāyaṃ sarvatraikavacanam).

In RV.V.33.4 Sāyana interpretes: gave vr̥ṣṭyudakāya.

17. Gobhyah occurs only in two places. In RV.VIII.45.30 Sāyana interpretes: gobhyah gamanavadbhyah udakebhyah in ablative case.

In RV.X.165.3 gobhyah is used in the sense of a cow.

18. Gōḥ occurs in forty-eight places mostly in genetive case. In thirty-two places cow or animal is its meaning in general. In RV.III.1.25; 5.11; 6.11; 7.11 and 15.7, it is interpreted gavādi paśūn sampādayitrīm.

Here, in these above mentioned Rks the goddess ilā is praised. The goddess is prayed to bestow cows and other animals.

21. सायणभाष्य - यथा गोपालो गोभिः वृजं गोष्ठं गच्छति तद्वत् त्वां स्तुतिभिः प्राप्नोमीत्यर्थः ।

In I.180.5 and III.30.10 goh is interpreted stutirūpāyāḥ vācaḥ or gorgantryāḥ usaso vāhanena and mādhyaṃikāyāḥ vācaḥ respectively.

In IV.1.16 Sāyana interpretes it as ādityasya and in I.121.2 goh kiranasya. While explaining I.84.15, Sāyana interpretes the word goh gantuh and cites Nirukta 2.6 and 4.5.²² Suṣumna is the ray of the sun, the moon is the holder. That ray is called gauḥ also. Here they thought of the ray. But Skandasvāmin, in his commentary on the same Rk explains it quite differently. He interpretes the word goh as belonging to vānnāma.²³ Goh is interpreted as earth only in two places.²⁴ Sāyana interpretes in four places

22. अत्र निरुक्तम् - "अथाप्यस्यैको रश्मिश्चंद्रमसं प्रति दीप्यते तदेतेनोपेक्षितव्यम् । आदित्यतोऽस्य दीप्तिर्भवति । सुषुम्णः सूर्यरश्मिश्चंद्रमा गन्धर्व इत्यपि निगमो भवति । सोऽपि गौरुच्यते । अत्राह गौरमन्वेति ॥2.6.॥
अत्र ह गोः सममसं तादित्यरश्मयः स्वं नाम । अपीच्यमपचितम् । अपगतम् । अपिहितम् । अन्तर्हितम् वा । ॥4.25.॥

23. गोः वाङ्-नामात्र गोशब्दः स्तुति वचनो वा ।
"गोभिर्यदीमन्वे अस्मत् । ॥8.2.6.॥ इति यथा । स्तुतिलक्षणा वाचः स्तुतिर्वा । अमन्वत । मनु अवबोधते । Further he says- गौरित्यपि सुषुम्नो नाम । । He adds -एतदयोग्यम् । न तावदत्रशब्देन चन्द्रमसो गृहं प्रतिनिर्दिष्टुं शक्यं इत्याशब्देन तस्य प्रतिनिर्देशात् चात्र शब्द पर्यायित्वात् । नापि गोशब्देन सुषुम्ना वक्तुं शक्यम् । अनैन्द्रत्वप्रसङ्गात् । गो शब्देन हि सुषुम्नस्य प्रतिनिर्देशे सुषुम्नदेवतोऽयमन्त्रः स्यात् । तस्मात् पूर्वं स्वार्थः ।

24. I.158.2. गौरिति भूनाम् भूम्याः । I.163.7. गोःभूम्याः पदे स्थाने देवस्थाने देवयजन प्रदेशे आजिधावन स्थाने वा ।

goh gantuh (RV. I. 121. 9; IV. 22. 4, 8; IV. 23. 6 gantuh indrasya). In RV. I. 180. 5 he interpretes goh gantrayah usasah. In seven places Sāyana interpretes: goh udakasya (I. 121. 2; 7; I. 181. 8; III. 55. 1; 8; IX. 96. 11; X. 12. 3 and udakāt in X. 96. 11).

In three places Sāyana explains the word with more than one meaning.²⁵ In RV. I. 121. 2, goh comes twice and gives different meaning. Skandasvāmin explaining the Rk. I. 121. 2 differs from Sāyana in interpretation and he gives the meaning as speech and for the other goh he interpretes 'Indra.'²⁶

19. Gavām occurs fifty times in the RV, used in genitive plural. Sāyana interpretes it either gavām samūhah or paśūnām (cattle). In RV. I. 126. 2 Sāyana interpretes gavām puṅgavānām. balīvardānām ityarthah. In three places,

25. 1. 54. 15. पूर्वमिव व्याख्यातम् ॥ See Foot-note No. 22 ॥
1. 121. 2. गोः पणिभिरपहतस्य गोसमूहस्य वज्रस्य उदकस्य
किरणसमूहस्य वा । गोः मातरम् जननीम् ।
10. 96. 11. गोः जात्यैकवचनम् । गावां पस्तमगुहं गोस्वदकस्योक्त-
गुणकं स्यात् न वा ।

26. स्कन्दस्वामिन् - गोः माध्यमिकायाः वाचः । for the second
गोः, गन्तृत्वादिन्द्रोऽत्र गौरुच्यते । । सम्यगाहारपरिणामादिकेन
मातृभूता गौरुषस्य च ।

he also gives the meaning as vāc (RV. I.124.5; I.164.3; VII.77.2). In six places he interpretes it as rays (RV. I.124.8; III.31.4; IV.51.8; IV.52.2;3 and V.45.2).

In five places Sāyana explains the word with more than one meaning.²⁷ It should be noted that the word gavām is mainly used in those Rks which praise the goddess uṣas (there these alternative meanings are given).

20. Gavām iva is used in three places²⁸ (RV.130.3; V.59.3; and VI.24.4).

27. 1.124.5. गवां दिशां रश्मिनां वा । अन्तरिक्षस्य पूर्वस्मिन् भागे उषः काले गवां वाचां जन्त्री उत्पादयित्री । उषः काले सर्वेषां प्राणिनां वाचः स्फुरन्तीति प्रसिद्धम् ।

1.124.11. अरुणानां अरुणवर्णानां गवां प्रसिद्धानाम् एतन्नामका-
-नामश्वानाम् वा । समूहं रथे योजयति । ॥उषाः॥ । "अरुण्यो गाव-
उषसां । श्यावाः सवितुः" ॥निघ.1.25.7-8॥ इति । यथा लोके वाहनसंनार्हं दृष्ट्वा प्रयाणमनुमीयते तथा अत्रापि अरुणरश्मिनामश्वानां दर्शनात् उषा आगच्छतीत्यध्यवसीयते । यद्वा अरुणानां रश्मिनां समूहं युङ्क्ते ।

1.164.3. गवां वाचां स्तुतिरूपाणाम् यद्वा । गवामुदकानाम् ।

7.77.2. गवां वाचां गवामेववा माता निर्मात्री । उषः कालेहि पक्षिमुष्यानां वाचो निर्गच्छन्ति । गवामपि तस्मिन्काले संचारात् तन्निर्मातृत्वम् । अथवा रश्मिनां निर्मात्री ।

5.56.5. गवाम् उदकानां, प्रसिद्धानां गवां वा सर्गं संघम् ।

28. i. गवां मार्गं यथा । ii. गवां वृजं इव ।

iii. गवां वृङ्गं इव हे मरुत, उत्कृष्टमुषणीकं पट्टादिकं धारयन् ।

21. Gavī: occurs in seven places in locative singular; but in RV. IV. 58.4; it gives plural sense; Sāyana interpretes it as cow. In RV. X. 94.9 and X. 116.4 it is used to mean cowhide.

Yaska refers in his Nirukta 2.5 to this Rk while interpreting the word 'go'.²⁹ He explains: 'gouh' is used in the sense of cow-skin used for 'sitting on.'

22. Gonām is used in twenty places generally in genitive. Except in one place in all the places the word is interpreted in the sense of cow or cattle in general. In RV. V. 3.3, Sāyana interpretes it as Udakanām ax

23. Gosu occurs in forty three places in the locative case. In thirty-eight places it is explained in the meaning of cow or cattle. But in twelve places Sāyana interpretes it either as gosu nimittabhūtāsu or gosu nimittesu. In two places (RV. V. 45.9; IX. 86.12), Sāyana interpretes the word as 'rays' in locative plural. In RV. IV. 38.1, Sāyana gives alternative meaning.³⁰ Only in RV. X. 99.4, Sāyana interpretes gosu bhūmīsu.

29. निरु. 2.5. "अंशुं दुहन्तो अध्यासते गति" ॥ श्रु. 10.94.1.॥
इत्यधिष्वण्यर्मणः । चर्म चरते चर्वा । उच्यते भवतीति वा ।

30. सर्वासुदिक्षु गोषु वा निमित्तभूतेषु ।

The word 'gau' used as the first member in a compound.

The word 'gau' is used in a compound as first word in one hundred and fifty places. Out of these, in twelve places Sāyana interpretes the word as water, in six places as 'stuti' or 'vāc' and in two places as 'raśmi.' In two places (RV.X, 53.5; 95.11) the word is explained as 'earth.'³¹

In five places Sāyana gives alternative meanings.³²

The word 'gomatīm' in RV.VIII, 24.30 and RV.X.75.6 is interpreted as the name of a river. The word gośarve in RV.VIII, 49.10 and 50.10 is explained as the name of a ksatriya and ṛṣi respectively. The word 'gau' is also used as taddhita in one hundred and three places³³ and interpreted as govukta or sahita.

31. 1. गोजाताः भूम्यामुत्पन्नाः । यद्वा । गोशब्देन तज्जं पय
आदिकमुच्यते । हिवरथं प्रादुर्भूता इत्यर्थः । § 10.53.5. §

2. गोपीथाय । गौः पृथिवी । पीथं पालनम् । भूमेरक्षणाय ।

32. 1. 137. 1. गवाशिरः । गोभिः उदकैः मिश्रिताः संजाताः ।

यद्वा । गोभिः स्तुतिलक्षणेः मन्त्रैः मिश्रिताः ।

4. 4. 5. गोजाः गोषु रश्मिषु जाताः । यद्वा । उदकेषु
वैद्युतरूपेण वा जातः § अग्निः, आदित्यः "

8. 62. 7. गोपतिः प्रतिद्वानां गवामुदकानां स्तुति वचसो वा

पतिः § इन्द्रः § 10. 103. 5. गोवित् उदकस्य स्तुतेर्वा लब्धा वेदिता वा।
10. 53. 5.

33. गोसत्, गोमतः, गोमता, गोमति, गोमती, गोमतीम्, गोमन्तम्,
गोमयम्, गोमायुः ।

The word gopītha is interpreted as somapāna³⁴ in four places except in RV. X.35-34 where Sāyana interpretes as 'raksane'. Yāska also interpretes it as somapāna (Niru.10.36). But while explaining the word in X.95.11, he interpretes gopīthāya as bhūmerakṣanāya. (See footnote No.31).

The word 'gau' used as the second member in a compound:

The word is used as second member of a compound in six places. In all the places Sāyana gives the meaning as cow (RV. VIII.51.1; VIII.2.14; 17.12; 62.10; VII.18.10). While explaining VIII.17.12, śācigo he gives a different meanings.³⁵ (Viz; cow, vāc and raśmi). (The words gāh, gām and gāma occur in ten places (8,1,1, and are used as verbs).

Thus the word gauh has the following meanings:

- | | |
|-----------------------------------|-----|
| 1. Cow, cattle or cow-products .. | 660 |
| 2. Speech .. | 33 |
| 3. Water .. | 32 |

34. 1.19.1. गोपीथाय सोमपानाय ।

5.65.6. गोपीये गौः सोमरसः । तस्य पानं यस्मिन्
त गोपीयो यज्ञः ।

10.77.7. गोपीये सोमपाने ।

35. हे शाचिगौ । शाचयः शक्ता गावो यस्यासौ शाचिगुः ।

यद्वा । "शब्दव्यक्तायां वाचि" । शाचयो व्यक्ताः प्रख्याता गावो
रश्मयो गाव एववा यस्य तादृशः ।

4. Rays	..	32
5. Earth	..	9
6. Horse	..	6
7. <u>Soma</u> juice	..	4
8. <u>Vajra</u>	..	2
9. Others	..	16
		<u>794</u>

The word 'gauh' is interpreted by Sāyana in different meanings:

<u>Meanings</u>	<u>No.of places</u>
Ray or cow	.. 2
Ray or water	.. 2
Water or cow	.. 7
Speech or cow	.. 9
Speech or Water	.. 2
Cow or earth or speech	.. 1
Cow or speech or rays	.. 1

Thus, it can be seen that though the word gauh occurs under the head of the synonyms of the earth, it mainly refers to cow, speech, water and rays. Yāska in his Nirukta explains the word in detail (2.5) as already shown before. He says it is the synonym of earth as it 'dooram gata bhavati' and the creatures walk on it (asyām bhūtāni gacchanti).

2. Gmā: The word occurs in the Rgveda in five places only, in the form of gmah used as albativ and genetive singular.³⁶

In V.38.3, Sāyana interpretes it as bhūlokāt. In X.49.2, he explains it as prthīvyāh. Similarly in other three places, it is used in the sense of prthivī (Niru.12.43).³⁷

3. Jmā: It occurs in the RV. in eleven places. Its other forms: jmāh, jmāyāh, jman and jmāyantam are used in the sense assigned (Ry.VI.52.15; I.157.1; IV.50.1; VI.62.1; VIII.1.18; X.89.1; 11; VII.39.3; VII.21.6; VII.60.2; and VIII.68.3).

But in RV.VII.60.2, Sāyana interpretes jman as antarikṣe gacchan. Jmā is used in its other forms as second word in twenty-seven places.³⁸ In other places it is generally used as 'parito-gantuh' (wind).

36; I.25.20; 37.6; V.38.3; X.22.6 and X.49.2.

37. gaman and gman also occur in the RV. in two and ten places respectively not in the sense of prthivī but used as verbs. So also gmanta in one place (I.22.11) and gmanta in two places (X.22.6; 32.1) the words anugman and prthugman occur once each but used as participles.

38. परिज्मन्, परिज्मन्, परिज्मनः, परिज्मनोः, परिज्मा, परिज्मानः, परिज्मानम्, परिज्मानाऽइव, परिज्माऽइव ।
In two places the word परिज्मन् is used in the sense of earth.
1.63.8. परिज्मन् परितो व्याप्तव्यां भूमौ ।
2.28.4. परि ज्मन् परिज्मनि भूम्याम् ।

4. Kṣmā: The word does not occur but its other forms kṣmah and kṣmyā occur in the R̥veda in six places (kṣmayā RV. I. 55.6; V. 84.3; VII. 64.3; X. 61.7; 89.3). In all the places the word is used in the sense assigned. The word kṣmah occurs in one place (RV. I. 100.15). Sāyana interpretes it as pr̥thivyāḥ. Its instrumental form kṣmayā occurs in five places (RV. I. 55.6; V. 84.3; VII. 46.3; X. 61.7 and X. 89.3). All of them are used in the sense of earth.³⁹

5. Kṣā: As per the interpretation of Sāyana kṣām is used in accusative singular form and kṣāsu, kṣāman and kṣāmani are used in locative singular forms. The word with its forms occurs in thirty seven places in the sense assigned. There are eight forms of the word kṣā.⁴⁰

In III. 32.1, Sāyana commenting on kṣām states: kṣā
nivasagatyoh.⁴¹

39. I. 55.6. सा. । "क्षमया भूम्या समानम् । यद्वा ।
क्षमया इति ओजो विशेषणम् । शत्रूणामभिभवित्रा बलेनेत्यर्थः ।
क्षमया । "क्षमुष्ण सहने" । क्षमते प्राणिजात कृतमुपद्रवमिति क्षमा ।

40. क्षाः, क्षाम्, क्षामः, क्षामं, क्षामन्, क्षामणि, क्षासु, क्षामाविद ।

41. क्षाम्, क्षी निवासगत्योः अन्येभ्योऽङ् इति दृश्यत इति निरूपपदादपि
इप्रत्ययः । ततस्तप् । क्षियन्ति निवासयन्त्यस्यां प्राणिन इति
क्षा भूमिः ।

6. Kṣamā: The word and its form kṣamī (locative singular) are used in fourteen places. Sāyaṇa interpretes the word in the sense of prthivī.

7. Kṣonī: The other forms of the word are: kṣonībhyām, kṣonī iti and in one place kṣonī iva (I.57.4). The word is used not only in the sense of earth but also in some other senses.⁴²

In RV. I.180.5; VIII.7.22; VIII.52.10; and VIII.99.6 where kṣonī iti occurs, Sāyaṇa interpretes it as dyāvā-prthivyau, dyāvā prthivī nēmadheyāni in the III chapter of the Nighantū. In RV. X.22.9 the word kṣonayah occurs; Sāyaṇa comments as manuṣyanāmaitat. But the word or its form is not included in Manuṣyanāmāni.⁴³

8. Kṣitiḥ: The other forms used in the RV. are: kṣitibhyah, kṣitisu; kṣitīnām. The form kṣitayah also occurs in the RV. and is included in Manuṣyanāmāni. Excluding the form kṣitayah.

42. 5.95.8. क्षोणिभिः वाग्भिः । 2.16.3. क्षोणीभ्यां द्यावापृथिवीभ्याम्
2.34.13. शब्दकारिभिः । 10.96.9. क्षोणीभिः वाग्भिः ।
2.16.3. क्षोणीभ्याम् द्यावपृथिवीभ्याम् ।

43. क्षोणयः । मनुष्यनामैतत् । मनुष्याः स्वकीयं स्वामिनं त्वेवार्थं
यथाप्रप्नुवन्ति तद्वत् ।

which has been included by Sāyana as the synonym of Manuṣya-nāmanī in all the thirteen places; kṣitīḥ and its forms are used in thirty two places. Out of these only in four places it is used in the sense of pr̥thivī according to Sāyana.⁴⁴ In other twenty-eight places it is explained as a synonym of manuṣya by Sāyana. In two places Sāyana gives two meanings.⁴⁵

9: Avanīḥ: The other forms of the word are: avanayah, avanā, avanīm and avanīḥ. The word with its forms occurs in sixteen places, of these only in seven places it is used in the sense of pr̥thivī according to Sāyana.

(1) Avanīḥ: occur in three places. In RV. I.4.10 and VIII.32.13 Sāyana interpretes it as rakṣakah and pālakah respectively and in I.181.3 he explains it as bhūmīḥ.

44. 1.65.3. क्षितिः भूमिः । 3.13.14. क्षितिभ्यः भूलोकात् ।
1.73.4. ध्रुवासु क्षितिषु । निस्पद्रवेषु ग्रामेषु इत्यर्थः ।
7088.7. क्षितिषु भूमिषु ।

45. 2.2.3. क्षितिषु यागभूमिषु मनुष्येषु वा ।
5.37.4. क्षितीः प्रजाः । अथवा क्षितीर्निवासान्निवसते ।
(that which makes its beings live happily).

(ii) Avanayah: It is also enlisted in the I chapter of the Nighaṇṭu under the sub-grouping of Nadīnāmāni and in the II chapter under Aṅgulīnāmāni. Sāyana interpretes the forms as follows:⁴⁶

(iii) Avanā comes only in RV.V.54.2 in locative form. Sāyana interpretes it as bhūmau.

(iv) Avanīm comes in two places (RV.I.140.5 and IV.19.6). Sāyana interpretes it as bhūmim.

(iv) Avanīḥ comes in seven places only. In RV.VI.61.3 Sāyana explains it as earth (asurairapahr̥tā bhūmīḥ). In I.61.10, he comments rakṣanahetubhūtā apah and in RV.X.99.4 apah. In RV.V.11.5 Sāyana says: avanayo nadyah. Accent is the same whether avanīḥ means earth or river.

While explaining the word in I.62.10, Sāyana says: avanayah iti aṅgulīnāma evambhūtāḥ avanīḥ aṅgulayah. In II.13.7 Sāyana comments on avanīḥ as avatriḥ oṣadhiḥ.

46. 1.186.8. अवनयो न यथैव नमनस्वभावाः रथाः रंहणस्वभावा रथवन्तो वा । यदा । अवनयो रक्षा रथा इव स्थिताः ।
 1.190.7. अवनयो न । सर्वा अवनयो भूमयो मनुष्या यथा स्वामिनं कर्मप्रति वा संगच्छन्ति तदत् ।
 5.85.6. अवनयः नद्यः ।

10. Urvī: The word is also included in the III chapter. under the list of dyāvāprthivī-nāmadheyāni. The word with its other forms⁴⁷ occurs in sixty seven places, of these only in five places Sāyana gives the meaning as earth or loka.⁴⁸ Urvī iti occurs in twenty two places in dual form. Sāyana interpretes it as dyāvāprthivyau in two places (RV. X.12.3 and X.33.14). In other places he gives the meaning vistīrṇa and in one place (VIII.80.8) he translates urvī as bahvantarāla. Urvī utiḥ comes only in RV.VI.24.2. It is interpreted as vistīrtarakṣah.

11. Prthivī: The word prthivī is also included in dyāvāprthivī-nāmadheyāni in III chapter of the Nighantū.

Prthivī is included in Antarikṣanāmāni of I chapter and in second fifth and sixth sub-groupings of the V chapter.

The word and its forms⁴⁹ are used in three hundred and and fifteen places; out of these in two hundred and forty-

47. उर्वीः, उर्वीः, उर्वीम्, उर्व्याः, उर्विया, उर्वी इति ।

48. १.189.2, 10.14.16, 10.128.5, 2.4.7, 1.146.2.

49. पृथिवी, पृथिवी, पृथिवि इति, पृथिवी इति, पृथिवीः, पृथिवीद्यावो, पृथिवीम्, पृथिवीम्, पृथिव्याः, पृथिव्याम्, पृथिव्यै, पृथ्वीः इति, पृथ्वीः, पृथ्वीः इति, पृथ्वीम् ।

seven places it is used in the sense of pr̥thivi or pr̥thivyabhi-
mānīdevatā. The word is used in seventeen places as the
synonym of antārikṣanāma, according to Sāyana.⁵⁰ The word is
also explained by Sāyana giving some other meaning.⁵¹

12. Mahī: The word mahī is included also in the follow-
ing sections of the Nighantu:

- (1) vānnēmāni: 1.11.47.
- (ii) gonāmāni : 2.11.5.
- (iii) dyāvāpr̥thivīnāmādheyāni: 3.30.18.

The word with its forms⁵² occurs in the R̥gveda in one-
hundred and forty-one places. Sāyana interpretes it only
in four places as the synonym of earth.⁵³ But, he does not
say that this word belongs to pr̥thivīnāmāni as he comments
on some other words, while explaining the R̥ks. The word
mahī iti is interpreted as referring to dyāvāpr̥thivī in

50. पृथिवी 1.39.6, 102.2, 7.34.23, 10.147.1.

पृथिवीम् 1.67.3, 5.85.1, 4.5, 10.65.4, 10.88.9.

पृथिव्याम् 1.168.8, 3.14.1, पृथिव्या 6.49.6.

7.24.3, 8.39.5, 10.28.2, 29.7.

51. 1॥ 5.56.3. अत्र पृथिवी शब्दः तदधिष्ठित प्रजां लक्षयति ।

2॥ पृथ्वीः 7.34.3. पृथ्वः प्रथमाना ॥आपः॥

3॥ 2.3.1. पृथिव्यां वैदिलक्षणायाम् । 4॥ 2.40.4. सोमः

पृथिव्यां औषधिरूपेण अन्तरिक्षे च चन्द्ररूपेण सदनं चक्रे ।

5॥ 4.4.1. पृथ्वीं विस्तीर्णाम् । 6॥ 3.7.10. पृथिव्याः,

विस्तीर्णया ज्वालायाः ।

52. महीऽइति, मही, इव, महीः, महीनाम् महीभिः, महीम् महीये,

मह्याः, मह्या, मह्यै ।

53. 7.36.8. महीं महतीं भूमिम् । 9.92.4. मही पृथिवी । 10.77.4.

महतीः भूः । 9.92.5. पृथिवीम् ।

twenty three places out of twenty-eight places of its occurrence. At other places it is used as adjective to: the earth, vāk, buddhi, kanyā, gau, nadī, anna, apah, etc. Accent is the same whether it is used as a noun or an adjective.

13. Ripah: The word occurs in the RV only in two places in genitive singular. It gives the meaning earth.⁵⁴ Another word ripā with accent on the first syllable occurs in four places. ^{? ah} Sāyana interpretes it as himsā.

14. Aditi:⁵⁵ The word with its forms occurs in one hundred and ~~sixty-five~~ places in the RV. In more than one hundred and twenty nine places it gives the meaning devanāta or occurs as an adjective to prthivī etc. According to Sāyana only in twenty two places it is used in the sense of earth.⁵⁶ The word is also used in some other senses⁵⁷ like

54. 3.5.5. रिपः भूम्याः 10.79.3. पृथिव्याः ।

55. अदितिः त्वे, अदितिम्, अदिते, अदिते, अदितेः, अदिते, अदितेः इव अदितये, अदितयः

56. अदितिः 1.43.2, 2.1.11, 5.59.8. अदितिम् 5.32.8, 7.39.5. अदितये 1.24.1, 2, 10.110.4. अदितेः इव 1.166.12. अदिते 10.64.5, 17, अदितेः 1.113.19, 185.3, 4.12.4. 7.88.7, 9.26.1, 69.3, 71.5, 74.3, 5, 10.5.7, 70.7.

57. 1.153.3. अदितिः अदीना बहुधीरा । 1.162.22. अदीनः अश्वः । 2.1.11. अखण्डयिता परिपालयिता । यदा । अदीना भूमिरसि । 8.48.2. अदीनः त्वं सौमः । 10.11.2. अखण्डनीयः अग्निः । 10.63.3. अदीना द्यौः 1.152.6. अदितिम् अखण्डितम् अन्ध्रमेतत् यज्ञकर्म 9.9.96.15. अदितेः । गोनामैतत् । अदीनायाः गोः ।

gau, agni, dyāvāprthivī etc., and used as adjective: akhanda-
nīyā adīnā vā. It should be noted that the word occurs in
the following sections in the Nighantū, other than prthivī-
nāmadheyāni:

- (i) Vāñnamāni: 1.11.48
- (ii) Gonāmāni: 2.11.6
- (iii) Dviṣaṣṭipadāni: 4.1.49
- (iv) Ṣaṭ-triṃṣatpadāni: 5.5.16

The word aditī is included in dyāvāprthivīnāmadheyāni
(Nigh. III.30.21). But the word is not used in four Vedas.
Yāska in his Nirukta (4.22) interpretes aditi as 'adīnā
devamātā.'

15. Ilā: Other than in prthivīnāmāni the word occurs
in the following sections of the Nighantū:

- (i) Vāñnamāni: 1.11.3
- (ii) Annamāni: 2.7.13
- (iii) Gonāmāni: 2.11.7
- (iv) Ṣaṭ-triṃṣatpadāni: 5.5.35

The word ilah is included in the first list of the V
chapter. This word occurs in the RV. in twelve places.
Out of these in eight places it gives the meaning of either

uttaravedī or earth.⁵⁸ In other four places it gives the meaning of anna.⁵⁹

The word with its forms⁶⁰ occurs in sixty five places in the RV. In thirty nine places it gives the meaning of ilādevī gorūpādevī uttarāvedī and bhūmī. In twenty one places Sāyana gives the meaning of havir-laksana rūpādevī or anna. In two places it gives the (RV. III.7.5; X.36.5) meanings vāk. The other meanings given by Sāyana are also listed with a few examples.⁶¹

58. I.128.1; II.10.1; VI.1.2; VII.47.1; X.70.1; 91.1; 191.1.

59. III.4.3; V.42.14; VI.58.4; X.17.9.

60. इळा, इळानाम्, इळाभिः, इळाम्, इळायाः, इळाऽवतीम्, इळाऽवन्तः, इळाऽवान्, इळासु, इळे, इळया, इळः.

61. 5.41.19. इळा भूमिः वा गोरूपधरा मनोः पुत्रीत्याहुः वा यूथस्य मरुद्गणस्य निर्मात्री इळा माध्यमिकी वाक् ।

2४ 3.27.10. इळा ईड्यन्ते स्तूयन्ते अस्यां यजमानैः देवा इति इळा भूमिः । वेदिलक्षणा भूमिः ।

3४ 3.1.23. इळाम् एतन्नामिकां गोरूपां देवताम् ।

4४ 1.48.16. इळाभिः इळेति गोनाम् । *इळा जगतीति तन्नामसु पाठात् । इळाभिर्गोभिः ।

16. Nirrtih: The word occurs in twenty one places with its forms,⁶² in RV; of these only in six places it is used in the sense of prthivī.⁶³ In sixteen places it is interpreted as either pāpadevatā or mṛtyudevata; in one place as rakṣojātidevatā (I.38.6) and as dukkham in RV. X.10.11.

The word nirratam is also used in one place (RV. I.119.7) and Sāyana interpretes it (R-gatau) niḥśesena prāptam.

17. Bhūh: The word with its other forms⁶⁴ occur in eight places only and gives the meaning earth according to Sāyana. Bhūh occurs also in antarikṣanāmāni of this chapter (Nigh. I.3.10). It may be added that bhūh, bhūvam, bhūvāni, bhuvah and bhuvah are used as verbs.

18. Bhūmih: The word with its other forms⁶⁵ occurs in forty-nine places and Sāyana interpretes in the sense of

62. निःश्रुतिम्, निःश्रुतीः, निःश्रुतीनाम्, निःश्रुतेः, निःश्रुत्याः, निःश्रुत्यै ।

63. 7.37.7, 1.164.32, 10.114.2, 1.117.5, 7.58.1, 10.95.14.

64. भूः, भुवे, भुवः, भुवा .

65. भूमिम्, भूमीः, भूमेयः, भूम्याः, भूम्या, भूम्याम् .

earth. In IX.61.10, bhūmih is bhogyaJanāh (people on the earth); In RV.II.27.8 Sāyana comments quite differently.⁶⁶

The word bhūmyasa occurs in RV.V.41.10. Sāyana interpretes bhūmim antarikṣam. The word bhūmī comes as uttarapāda in seven places. The meaning in all places is earth. Yāska in his Nirukta (8.7) derives the word from 'Il' and says Itteḥ stuti karmanah.

19. Pūṣā: The word occurs also in the V chapter under the section ekatrimṣatpadāni

The word is not used in feminine form; but in masculine gender.⁶⁷ The word pūṣā itself occurs in fifty places. In almost all the places the word is explained as poṣako devah or as adjective to some other deity. Only in one place the word means earth;⁶⁸ the form is masculine i.e. pūṣanasya.

66. भूमीः अत्र भूमिशब्दो लोकत्रये वर्तते । "यो द्वितीयस्यां तृतीयस्यां पृथिव्याम्" इत्यत्र पृथा पृथिवीशब्दः । भूम्यन्तरिक्षं स्वर्गास्त्रीन् लोकान् आदित्याः धारयन् वृष्टिप्रदानादिना धारयन्ति ।

67. पुषणः, पुषणम्, पुषणस्य, पुषणो, पुषणऽवतै, पुषणऽवन्तः, पुषणऽवान्, पुषेन्, पुषन्, पुषाऽइव, पुषणाः, पुषणा, पुषणे ।

68. 8.49.3. पुषा । पृथिवी नाम । पार्थिवस्य लोकस्य ।

In three places (viz. RV.I,40.6; X,139.1 and IX.88.3), pūṣā is āditya. Yāska in his Nirukta etymolizes the word.⁶⁹ In uttarapada where it appears in five places it is interpreted as pūṣan devaḥ.

20. Gātuḥ: This word also occurs in the IV chapter of the Nighantū (4.1.55). Other forms of the word are: gātam, gātubhiḥ. (Gātave is dative infinitive).

The word with its above mentioned forms occurs in the RV. in forty eight places. Of these, the meaning earth is given in four places.⁷⁰ In eight places Sāyaṇa explains it as stotra.⁷¹ In two places (RV.V.30.7 and VI.22.5) the meaning is sukham.

In twenty eight places the word is explained either as gamanaseela or mārga. In two places Sāyaṇa explains with two meanings.⁷² In ten places it is used as infinitive

69. निरुक्तम् 12.16. यद्रश्मिषोषं पुष्यति तत् पूषा भवति ।

70. RV.32.10; I.151.6; III.31.15; VIII.45.30.

71. V.32.10; III.1.2; 31.15; IV.4.6; V.4.6; V.87.8; VI.6.1; I.100.4.

72. I.151.6. गातुम् गमनं देवयजनदेशं वा । गातुरिति पृथिवी नाम गातुः पूषेत्युक्तत्वात् । 3.31.15. गातुम् गायन्ति स्तुवन्ति अस्यां इन्द्रादिदेवान् इति गातुः पृथिवी । नाम् ।

(tumanta). Yāska in Nirukta interpretes gātum as gamanam (4.21). (in order to go).

21. Gotrā: It occurs in six places in the Rgveda. The word is not interpreted in the Rgveda as the synonym of earth. Sāyana interpretes it in five places as megha or udaka in one place herd (of cattle) VI.65.5. But in X.103.6 explaining the word 'gotrabhidam', he gives the meaning of 'gau' as earth as an alternative meaning.⁷³

Dayānanda Sarasvatī interpretes the word in the sense of earth in RV. III.43.7. Devarāja, commentator of the Nighantū says that the word in this sense of earth should be traced in the Rgveda. (Ed. G.V. Bhattacharya: Niruktam (Nighantū) with commentary of Devarājajavan.)

From the above analytical study, one can come to the following conclusions:

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73. गाः उदकानि त्रायन्त इति गोत्राः मेघाः । यद्वा । गोर्भूमिः तां त्रायन्त इति गोत्रा पर्वताः । तेषां भेत्तारम् । §10.103.6. §
 1.51.3. गोत्रं अव्यक्त शब्दवन्तं वृष्ट्युदकस्यावरकं मेघम् ।
 यद्वा । गोसमूहं पणिभिरपहृतं गुहासु निहितम् ।
 7.17.2. गोत्रभित् । गोत्राणां पर्वतानां मेघानां वा भेत्ता । इन्द्रः §

(1) The word 'gauh' appears in the RV in seven hundred and ninety four places. It has been used in the sense of earth only in nine places. In six hundred and sixty places it is used as a synonym of cow or cow products, and cattle in general. Surprisingly, the word gauh has not been included in gonāmāni in the II chapter of the Nighaṇṭu, where nine synonyms of 'cow' are given. Why the author of the Nighaṇṭu has not included this important synonym of the cow, in the list gonāmāni is a puzzle. Quite surprisingly the word gauh has been included under some unimportant groups, (compared to gonāmāni (viz. raśmināmāni, vānnāmāni, sādhāraṇāni stotranāmāni and also in the IV and V chapters of the Nighaṇṭu).

There is a similar case with the word 'grha.' Sādhūrama in his article "words of Nighaṇṭu traced in the Vedas"⁷⁴ refers to the view of his friend Prof. Suchi Vrata who traces the synonyms of grha in the Vedas that "certain well-known Vedic words like Okah (RV.I.66.2), Sadanam (RV.I.104.5); vasatiḥ (RV.V.2.6); dhāma (RV.I.86.11) etc., all of which mean 'a house' have not been included in the grhanāmāni list of the Nighaṇṭu. On the other hand the word sadanam is included in the udakanāmāni list."

74. Adityanath Jha Commemoration Volume, Allahabad, 1975, Parts 1-4, pp.427-433.

Further, it may be added that the word 'grha' also has not been included in the grhanāmāni list. And out of sixty-nine groups in the first three chapters, in fortyfour groups the main word (viz., 'gauh' in gonāmāni, 'satya' in satyanāmāni and etc.,) of that group is not listed. It seems this is somewhat unsystematic classification.

(2) Sāyana commenting on the word kṣonayah says that it belongs to manuṣyanāmāni.⁷⁵ But in the second chapter of the Nighantū the word kṣonayah has not been included in the manuṣyanāmāni where twenty five synonyms of man are enlisted. Possibly some other Rgvedic Nighantū was available to Sāyana, in which the word kṣonayah was included under the list of manuṣyanāmāni.

(3) The listed words in the prthivīnāmāni, gau, ksitih, avanih, urvī, mahī, aditih, nirrtih, pūṣā, gātuh and gotrā are used in the Rgveda, only in a very few places in the sense assigned to them.⁷⁶

75. 10.22.9. क्षोण्यः मनुष्यनामैतत् ।

76.	Word	No. of times used in the <u>Rgveda</u>	No. of times inter- preted as earth
	<u>Gauh</u>	794	9
	<u>Avanih</u>	16	7
	<u>Mahī</u>	141	5
	<u>Urvī</u>	67	5

...

(4) Out of twenty one words enlisted in this section, prthivīnāmāni, twelve words occur in other chapters of the Nighantū⁷⁷ giving some other meaning.

Word	No. of times used in the Rgveda	No. of times inter- preted as earth
Aditiḥ	165	22
Nirrtiḥ	22	6
Pūṣā	50	1
Gātu	48	4
Gotrā	6	-

77. 1. गौः ॥गावः॥
 2. क्षोणी ॥निघ. 3.30.5.॥
 3. क्षिति ॥क्षितयः 2.3.6.॥
 4. अवनिः ॥अवनयः 2.5.11 तथा 1.13.1.॥
 5. उर्वी 3.30.19. ॥उर्व्यः 1.13.14.॥
 6. पृथ्वी 3.30.20. ॥पृथिवी 1.3.9., 5.3.26., 5.5.26॥
 7. मही 1.11.47, 2.11.5, 3.30.18.
 8. अदितिः 1.11.48, 2.11.6, 4.1.49, 5.5.16,
 ॥अदिति 3.30.21.॥
 9. इळा 1.11.3, 2.7.13, 2.11.7, 5.5.35, ॥इळः 5.2.5.॥
 10. भूः 1.3.10.
 11. पूषा 5.6.10.
 12. गातुः 4.1.55.

2. HIRANYANĀMĀNI

The following fifteen words are synonyms of Hiranya.¹

Yāska, in his Nirukta (2.10) gives the derivation of hiranya.² as "it is circulated (hryate) in a stretched form, (i.e. in the form of beautiful bracelets, necklace etc. according to Durga) or it is circulated from man to man (here Durga remarks: tena hi vyavaharah kriyate (this shows that there was gold currency in Yāska's time) or it is useful and delightful or it may be derived from the root hary meaning to yearn after.

1. Hema: The word is heman a neuter noun. It occurs only once in the RV. (IX.97.1) in the instrumental form hemanā, where Sāyana renders it as hiranyena. (The word is not found in VS and AV). This word is also listed in udakanāmāni of the Nighantu.

1. 1. हेम 2. चन्द्रम् 3. रुक्मम् 4. अयः 5. हिरण्यम् 6. पैशः
7. कृशानम् 8. लोहम् 9. कनकम् 10. कृत्-चनेम् 11. भर्म
12. अमृतम् 13. मुरुत् 14. दत्तम् 15. जातरूपम् .

2३ द्वियत् आयम्यमानमिति वा । द्वियते जनाञ्जनमिति वा ।
दितरमणं भवतीति वा ॥ हृदयरमणं भवतीति वा ॥ ह्यतिर्वा स्यात्
प्रेप्साकर्मणः ।

2. Candram: The word with its other derivatives³ occurs in forty one places. In twelve places Sāyana renders it as hiranyam. In three places it is used as an adjective, though it occurs as (only) hiranya (IV.2.13; VIII.65.11 and IX.97.50).

In RV. III.31.15, Sāyana interpretes it as hiranyam and Venkata as suvarnam. But in RV. X.107.7, where the words candra and hiranya both occur in the expression dadāti dāksinā candram uta yaddhiranyam; Sāyana explains candram as hiranyam and curiously enough hiranyam as rajatam quoting TS. 1.5.1.2. 'rajatam hiranyam.' The plural form candrāni occurring in RV. V.42.3 and VI.69.10, Sāyana renders as hiranyāni and āhlādakāni hiranyāni, respectively. In the compounds like candravarṇaḥ, candram iva, candrāgrāḥ etc., he takes candra in the sense of hiranya (RV. I.165.12; II.2.4 and V.41.14), but elsewhere, he mostly translates candra by āhlādakam āhlādakaram. Yaska (Niru. 11.5) while explaining the Rk. X.85.5, derives the word candramā.⁴

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3. चन्द्रः, चन्द्रमसश्च, चन्द्राणी, चन्द्रेण, चन्द्रम्, चन्द्र, चन्द्रभिः
 चन्द्रस्रग्नाः, चन्द्रस्रनिर्गच्छः, चन्द्रस्रबुधः, चन्द्रस्रथः, चन्द्रस्रथा,
 चन्द्रस्रवत्, चन्द्रस्रवता, चन्द्रा, चन्द्रस्रश्च चन्द्राः, चन्द्रान्, चन्द्रस्रवर्णाः,
 चन्द्रस्रथम्, चन्द्रस्रथाः.
 4. चन्द्रश्चन्द्रतेः कान्तिकर्मणः ।

3. Rukma: The word occurs in the masculine form rukmaḥ. With other forms⁵ it occurs in the RV. in twenty-nine places. Out of these, in most places Sāyana renders it as hāra or ābharana made of hiranya. Some times he explains it figuratively, and in some places he interpretes it as an adjective 'rocamaṇaḥ.'

Sāyana explains the word rukma as rocamaṇam suvarṇam iva, or suvarṇam iva vā, but Skandasvāmin takes rukmaḥ in the sense of the 'sun' (rocamaṇa ādityaḥ tadvat). In the neuter form rukmaṇa na (RV. I. 117.5), the rendering of both Sāyana and Mudgala is suvarṇam iva, but Skandasvāmi, renders it simply by ābharanam iva.

4. Ayah: The word with its forms⁶ appears in twenty places in the RV.

The expression aye asya sthūnā (RV. V. 62.7) is explained by Sāyana as ayah hiraṇya-nāmaitat, ayomayā, implying that

5. रुक्मः, रुक्मासः, रुक्मभिः, रुक्मी रुक्मेभिः, रुक्मवक्षसः,
रुक्मैर्न, रुक्मैः, रुक्मेषु, रुक्मवक्षसः, रुक्मःऽद्वय.

6. अयःऽअग्रा, अयःऽअपष्टिः, अयःऽदंष्ट्रः, अयःऽदंष्ट्रान्,
अयःऽशिष्टाः, अयःऽअशिष्टा, अयःऽस्थूणम् अयःऽहतम्, अयःऽहेनुः,
अयोः, अयसः, अयेते, अयस्मयः.

the beam is made of gold. The compound ayo-hatam (RV. IX.1.2) is explained both by Sāyana and Venkṭa as hiranya hatam, but the same compound in RV. IX.80.2 is rendered by Venkṭa as hiraṇmayena pāṇinā hatam. The compound ayah śiprah is explained by Sāyana as ayovat sārabhūtāh śiprah in RV. IV.37.4, but the expression hiranya-śiprah in RV. II.34.3 shows that here too ayah denotes hiranya. This may be taken as an evidence of Vedic ṛsis, having used the word ayah in the sense of 'gold.'

But in the Kannada edition of RV. published by Mysore palace, interpretes it in V.62.7, as steel (ukku) and in the English translation it is explained as "its pillars are of iron," again that edition explains ayah as iron in the following places also: VI.75.15; X.99.6; X.99.8; IV.37.4; VIII.101.3; V.62.8. In six places it is interpreted as hiranya by Sāyana. The form ayasah (VI.3.5; 47.10) and ayase (I.57.3; IV.21.7) are used as verbs.

5. Hiranyam: The word with its forms⁷ occurs in the RV. in eighty-nine places.

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7. हिरण्यम्, हिरण्या, हिरण्यानाम्, हिरण्यानि,
हिरण्येन, हिरण्यैः

The word is used in seventy-nine places in the sense of gold or 'made of gold.' In twenty-seven places the word is interpreted as 'hita ramanīya.'

The word hiranyam is interpreted in RV.X.107.7 as rajatam. Sāyana also quotes TS 1.5.1.2 "rajatam hiranyam." In RV.II.15.9 the word is clearly interpreted as 'dhanam' and in some other places the word is an adjective to wealth, or ornaments. Hiranya-varṇah in RV.II.35.9 is interpreted by Sāyana as river (nadīnamaitat hiranyavat nirmalarūpā nadyah).

Contrary to this, Sādhurām in his article, says 'the words 'hiranya' evidently means 'gold.'⁸ It should be noted that the word hiranya-varṇah is listed in nadīnamāni (1.13.17) of the Nighantū.(1.13)

6. Peśah: Sādhurām⁹ opines that this word does not occur in the RV. But its form peśani is explained by Sāyana in RV.X.1.6 as 'gold.'¹⁰ The word peśah is used in

8. Sādhurām, 'Words of Nighantū traced in the Vedas'; Adityanath Jha Commemoration Volume, 1976, pp.427-433.

9. Ibid.

10. पेशः इति सुवर्णनाम, हिरण्यवत्, हिरण्यसदृशानि तेजानि ।

the RV. in six places and peśāmai in one place (I.92.4). As the word is also included in Eūpanāma (Nigh.3.7.10), in all the places it means 'rūpa.' The other forms of the word with prefix 'su' and with some other words are used in the RV. In all, the forty-four places the word and its forms are interpreted as rūpa.

7. Kṛśanam: The word occurs in the RV. in its two instrumental forms kṛśanaiḥ (RV.I.35.4) and Kṛśanebhiḥ (RV.X.68.11). On the former, Sāyana comments: suvarnena, kṛśanam, loham iti suvarnanāmasu pāthāt and Skandasvāmī remarks: hiranyaiḥ hiranyanāmaitat. In the second instance, Sāyana and Venkṭa interpret kṛśanebhiḥ as suvarnairābharanaiḥ and Skanda as suvarna-sama-mandanaiḥ.

The word kṛśana-vataḥ (RV.I.126.4) and kṛśanināḥ (RV.VII.18.23) occur in one place each. The former is interpreted as: suvarnābharanopetān and the other hiranya-alaṅkāravantaḥ by Sāyana.

The word kṛśanam occurs with ūrdhva as ūrdhva-kṛśanam (RV.XII.44.2. Sāyana interpretes it as udgata taikṣṇyam etat-samjnam vā yāmāyanam ṛsim. x2191

The word in its forms is used in four places and once

in uttarapada. Except in uttarapada in all the places it is interpreted as 'gold.'

8. Loham: The word does not occur in the RV and the AV. In VS, 18.13 loham does occur and commenting on it Mahīdhara remarks: ayo loham śyāmam tāmra-loham kāmśvām vajatam, kaṅkamaṁ vā and quotes "loham-kāmsyaṇase sarva-tejase jonigake pica." He merely gives the synonyms of loha after equating it with ayah which means 'kanakam' here.

9. Kanakam, 10. Kāncanam and 11. Bharama, are not found in any of the Vedas.

12. Amṛtam: The word with its forms¹¹ occurs in the RV. in two hundred and thirty-three places. But in RV. 2.72.1, its plural form amṛtani is explained by Sāyana as hiranyāni with the remark hiranyanāmaitat; but Skandasvāmī renders it by harimayādīni.

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11. अमृतानि, अमृतं, अमृत, अमृतः, अमृतस्य, अमृतानाम्,
 अमृतेषु, अमृतेन, अमृता, अमृताः, अमृताः, अमृताः, अमृताः,
 अमृतात्, अमृतात्, अमृतात्, अमृतात्, अमृताय, अमृतासु,
 अमृते, अमृतेऽङ्गति, अमृतस्त्वस्य, अमृततत्त्वे, अमृतस्त्वाय,
 अमृतस्यन्धवः, अमृतासः, अमृतासः, अमृतस्त्वम्, अमृतेऽभिः

The word is listed in udakanāmani also (Nigh.1.12.83). The word with its form amṛtasya is used in eighteen places in the sense of water. Amṛtāsu is used in one place, and explained as apsarassu by Sāyana (RV.X.95.9). Sāyana explains amṛtasya in RV.VII.4.6 as annam udakam vā. In III.34.2 Sāyana interpretes amṛtaya as annārtham and in X.20.10 amṛtebhiḥ havirlakṣanaiḥ annaiḥ. The word amṛta those have accent on a (amṛta, amṛtāḥ), are used to mean amaranadharmāna i.e. gods. While explaining amṛttvāya in RV.V.55.4, Sāyana says: mokṣe svarga ityarthāḥ. He explains amṛtatvam in RV.IV.58.1 as mokṣam. In V.4.10, Sāyana explains amṛtatvam as santati avacchedalakṣanam and in RV.V.63.2 as svargam.

In the rest of the places Sāyana interpretes it as either maranarahita or uses it as adjective to gods, mainly to Agni and Soma. The form amṛtānām occurs in six places. Sāyana explains it in all the places as devānām in plural. It is interesting to note that Sāyana explains amṛtatvam in RV.X.107.2 as amaranadharamatvam devatvam and quotes amṛtam vai hiranyam (TS.5.2.7.2) that means when yajamāna gives hiranya, he gets amṛtatva.

13. Marut: Marut is not used in the sense of hiranya in the Vedas; it does not occur in its singular form in VS.,

and AV. The word is listed also in the III chapter of the Nighantu, under rūpanāmāni (3.7.12). The word marutah is listed under rtvināmāni (3.18.6) and in the V chapter (5.5.8) of the Nighantu. n/

14. Datram: The word occurs in the RV only in one place (RV.III.36.9). Sāyana explains datram as dhanam, but its plural datrāni also occurs in one place in RV.VIII.8.49 of the vāṅkilya hymn on which Sāyana's commentary is not available. But in the edition of RV with Sāyanabhāṣya published by the Vaidika Saṁśodhana Maṇḍala, Poona in foot-note datrāni is interpreted as hiranyādīni dhanāni. The other two forms i.e. datravān and datre appear in one place each and are interpreted as dhanavān and dhane respectively (VI.50.8; 17.6).

In AV 20.51.2, datrāni means 'gifts' and not 'gold' or gold pieces. In VS datra does not occur.

The word with its other three forms in all as above mentioned occurs in four places in the Rgveda.

15. Jātarūpam: The word does not occur in any of the three Vedas.

The above study shows that out of the fifteen listed words, five are absent and five are rarely used in the sense assigned to them.

The above discussion may be summarised in a tabular form:

	<u>Words</u>	<u>No. of times they occur in the RV.</u>	<u>No. of times used in the sense assigned</u>
1	Hema	1	1
2	Candram	41	12
3	Rukman	28	14
4	Ayah	20	6
5	Hiranya	89	79
6	Peśah	44	--
7	Kṛśanam	5	4
8	Loham	--	--
9	Kanakam	--	--
10	Kancanam	--	--
11	Bharam	--	--
12	Anrtam	233	1
13	Marut	--	--
14	Datram	4	4
15	Jātarūpam	--	--

3. ANTARIKṢANĀMĀNI

The following sixteen words are included in antarikṣa-nāmāni.¹

1. Ambaram: This word is not used in the RV. However, its form ambare is used in the RV.VIII.8.14, but not in the sense assigned.² It should be noted that the word ambaram is also listed in the section called antikanāmāni in the II chapter of the Nighaṇṭu. Devarāja interpretes the word as the 'clouds make sound in this' or 'by the contact of wind, it makes sound. The quality of ākāśa is sound.³ Dayānanda Sarasvatī, in his commentary on RV.VIII.8.14, interpretes ambare as antarikṣe.

2. Viyat: The form viyat appears in RV.IV.19.3. Sāyana explains it as śīthilāṅgam. Kṣīraswāmī interpretes the word as viyacchati na viramati. Devarāja interpretes the word as antarikṣa* (op.cit., p.8)

1. 1. अम्बरम् 2. वियत् 3. व्योम 4. बर्हिः 5. धन्वं
6. अन्तरिक्षम् 7. आकाशम् 8. आपः 9. पृथिवी 10. भूः
11. स्वयम्भूद 12. अध्वो 13. पुष्करम् 14. सगरः 15. समुद्रः
16. अध्वरम् ।
2. अम्बरे 8.8.14. अन्तिकनामैतत् । समीपे स्थः भवथः ॥ सायणभाष्य ॥
3. अम्बन्ते शब्दायन्तेऽस्मिन् मेघाः अम्बते शब्दायते वा स्वयं वायु-मेघादि-संसर्गात् - आकाशगुणो हि शब्दः । वर्षासु प्राणिभ्य उदकं ददातीति अम्बरम् ।
- * विगतं यमनमुपरमणमस्मादिति वियत् - अन्तरिक्षं हि सर्वत्र व्याप्तत्वात् न कुत्र चित् उपरत । पृष्ठ 20 ।

3. Vyoma: This word with its forms vyoma, vyoman and vyomani occurs in twenty five places in the RV. The word vyomasat is seen in RV. IV.40.5. Sāyana interpretes it as vāyu. Prior to this, he explains vyoma as antarikṣam. The words parame, vyoman occur in sixteen places. In the padapāṭha it is split as vioman. Sāyana explains the word as udakāśrayatvena utkrṣte antarikṣe (RV. I.164.41). He says that the Rk is interpreted in favour of vāk, the word should be interpreted as hrdayākāśe. Sāyana quotes Yaska who interpretes the word in the Nirukta (11.40) as vyavane. The word 'vyoma' also occurs in dinnāmāni (Nigh.1.6.6) and in udakanāmāni (Nigh.1.12.54).

also/when

The word is interpreted in five places as sthāna (RV. I.164.34,35; III.32.10; V.15.2; X.109.4). And in two places it is interpreted as viśeṣena rakṣake (I.164.39; VII.13.2). While explaining the word Sāyana interpretes it variously.⁴ The commentary of Devarāja, on the Nighantū also explains the word vyoma variously.

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4. विपुर्वादिवतेव्याप्त्यर्थत्वात् ॥मू.प.॥ व्यवति व्याप्नोति
 सर्वं जगत् यदा अवति गत्यर्थः ।
 ओम्, अवनं गमनं, विविधम् अस्मिन् विधत्ते । यदा ।
 रक्षणार्थः ॥मू.आ॥ विशेषेणावति प्राणिनो अवकाशप्रदानेन ।
 तथा च निरुक्तम्—'योन्यन्तरिक्षं महान्वयवः परिवीतो वायुना ॥11.40॥

4. Barhiṣ⁵: The word with its forms⁶ occur in the RV. in one hundred and thirty-nine places. In one hundred places it is used to mean darbha according to Sāyana, and in many other places yajña. Nowhere the word is used to mean antarikṣa according to Sāyana.

The word occurs in the following sections of the Nighantū.

1. Udakanāmāni: 1.12.78
2. Trayodaśapadāni: 5.2.6
3. Mahannāmāni (barhiṣat): 3.3.25

5. Dhanvā⁷: The word occurs in the IV chapter also of the Nighantū (4.2.27). The word with its other forms⁸ occurs

5. बृहि वृद्धौ ॥भू.प॥ "बृहति वर्धने नेन प्राणिजातान् सर्वे हि प्राणिन आकाशे वर्धन्ते पविष्यं वा त्वयं विभुत्वात्-देवराज (RV. VIII 102-14)

6. बृहिः, बृहिषि, बृहिष्मती, बृहिष्मते, बृहिषः, बृहिःस्थाम् बृहिःइव ।

7. धन्वति गच्छति अस्मादापः । यद्वा । "धन धान्ये" ॥दि.आ॥ धन्यते अर्धयति अवकाशप्रदानाय देवतात्वात् स्वं स्वमभीष्टं वा । देवराज ।

8. धन्वन, धन्वना, धन्वसु, धन्वनि, धन्व, धन्वऽइव, धन्वऽअर्णसः, धन्वऽचरः, धन्वऽच्युतः, धन्वऽअर्णसः, धन्वाति, धन्वऽसहा

in the RV. in fifty six places. The forms, dhanva, dhanva arṇāsaḥ and dhanvāti are interpreted as dhavi gatyarthe by Sāyana. Only in five places the word is interpreted to mean antarikṣa.⁹

In twelve places the word is also used in the sense of gati, as it comes in the IV chapter of the Nighantu (4.2.27). (Dhānvā RV. IX.75.5; 97.16,17,18,19; 97.52; 105.4; 106.4; 109.1; 110.1; Dhanvati III.53.4 and dhanva arṇāsaḥ V.45.2). These are different forms of the root dhar to go. n/

6. Antarikṣam:¹⁰ The word with its forms occurs in ninety seven places in the senses assigned.¹¹ Yaska derives

9. 1.35.8., 9.93.7, 1.168.5. धन्वऽच्युतः न धन्वन् शब्दः
अन्तरिक्षस्य वचनः । तेन तत्रस्थमुदकं लक्ष्यते । उदकस्राविणो मेघा इव ।
1.95.10, 1.135.9, धन्वन्चित् धन्वनि उदकनिर्गमन-अपादानभूते
अन्तरिक्षेऽपि निरालम्बे । आकाशे विलम्ब-कुर्वाणा इत्यर्थः ।

10. स्कन्दस्वामिन् ॥ निघण्टुभाष्य ॥ - "अन्तरा मध्ये सर्वभूतानां ॐ
क्षान्तं शान्तं निष्क्रियं वा शान्तमव्युहं विष्कम्भस्थानात्मकत्वात्
अन्तरा इमे रोदस्यौ क्षियतीति वा । पूर्वशरीरेषु अन्तर क्षयमिति वा,
अन्तःशब्दात् पूर्वपदं अक्षय शब्दात् उत्तरपदं विनाशिष्वपि
अविनाशीत्यर्थः - इति ।

11. अन्तरिक्षाणि, अन्तरिक्षेण, अन्तरिक्षयाः, अन्तरिक्षात्, अन्तरिक्षस्य,
अन्तरिक्षसत्, अन्तरिक्षप्राः, अन्तरिक्षप्राप्, अन्तरिक्षा, अन्तरिक्षपूतऽभिः,
अन्तरिक्षे .

antarikṣa as antara kṣāntam (i.e. residing in between the heaven and the earth) or it is imperishable in the bodies (Niru.2.10). Sāyana follows Yāska while explaining the word in the RV.¹²

7. Ākāśam:¹³ The word is not used in the RV. Among the other samhitās, it is used only in the Pāippalāda samhitā (3.28.5). In the later period it is used in the Taittirīya Upaniṣad (2.1).

8. Āpah:¹⁴ The word is also listed in the following sections of the Nighantu:

12. 10.149.1. अन्तरिक्षम् अन्तरा धान्तं मध्यमस्थानगतम् ।
यद्वा अन्तरिक्षमिति सस्तम्यर्थे प्रथमम् ।
1.35.7. अन्तरिक्षाणि अन्तरिक्षोपलक्षितानि लोकत्रय स्थानानि ।
10.65.4. अन्तरिक्षाणि द्वावापृथिव्योरन्तरा मध्येक्ष्यन्ति
निवसन्तीत्यन्तरिक्षाणि । मध्यस्थानानि ।
13. आङ्पूर्वात् "काशः दीप्यते" ॥दी.आ॥ आसमन्तात् काशन्ते
दीप्यन्ते सूर्यादयोऽत्र । यद्वा । न काशते पृथिव्यादिवत्
अप्रत्यक्षात्वात् । तथा च श्रुतिः ॥ऋ.3.59.2॥ इति । तस्मान्नान्तरिक्षं
प्रययति । "तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः ॥तै.उ.2.1॥
14. आत्पु व्याप्ती ॥भू.प॥ व्याप्नोति इत्यन्तरिक्षम् । सर्वं जगत्
आप्यते वा प्राणिभिः ॥ऋ.वे.10.45॥

two different ways (i.e. water and food).¹⁸ In RV. III.9.2 and in some other places Sāyana explains āpah as mātrbhūtā āpah.

It may be noted that in accusative case, the form apāh with accent on 'pa' means water; and āpah with accent on 'a' means karma.

In four hundred and fifty six places, the word is explained as water in general. While explaining eight Rks (i.e. RV. II.35.1, 2, 3, 7, 9, 10, 11 and 13) which belong to the god apām napāt, Sāyana says that Agni is the grand child of the waters.¹⁹ In RV. I.116.24 and 117.4 apsu is explained as water in a well. Sāyana explains the word apām in RV VII.89.4 as samudrānām udakānām. And in RV. VI.44.18, he explains the same word as āptavyānām dhanānām va udakānām vā. The word āpa is used in eight places addressing the waters as āpo devīh.

18. समुद्रनद्यात्मकान्युदकानि । अप्कार्याणि व्रीह्याद्यन्नानि वा ।

19. अपां न पात्, अपां पौत्रस्थानीयः । अदम्य ओषधिवनस्पतयो जायन्ते, ओषधि वनस्पतिभ्य एष अग्निर्जायत इति तत्पौत्रत्वम् ।
॥ अ. 2.35.1.॥ आपां नपात् संज्ञकोऽग्निः ॥ अ. 2.35.9.॥

RV 1.110.1 अग्निं आयुः
Noma Singal

It should be noted that the word apasām and its forms²⁰ are used in sixty-seven places in the sense of karma. (The words āpah, āpah and āpa are used as verbs in fourteen places. These are different forms of the root āp, to obtain). Yāska also derives the word āpah (water) from 'āp' (to obtain) (Niru.9.26).

9. Prthivī:²¹ This word prthivī is listed also in the V chapter in three groups separately (viz., Nigh.5.3.26; 5.5.26; 5.6.19).

The word prthivī is listed in prthivīnāmāni (Nigh.1.1.11) and dyāvā prthivīnāmāni in the III chapter of the Nighantu.

The word and its forms²² are used in three hundred and fifteen places. Out of these in two hundred and forty seven places it is used in the sense of prthivī or prthivyabhimāni

20. अपसः, अपसा, अपसाऽङ्गव, अपसम्, अपऽ तमः,
अपऽ तमा, अपसि, अपऽ सु ।

21. पृथिवी । प्रथ प्रथ्याने ॥ भू.आ ॥ प्रथते पृथिवी ॥ अ.2.14.2.11.
10.121.1.॥

22. पृथिवी, पृथिवी, पृथिवि, पृथिवी इति, पृथिवी इति पृथिवीः,
पृथिवी यावा, पृथिवीम्, पृथिवीम्ऽङ्गव, पृथिव्या, पृथिव्याः,
पृथिव्याम्, पृथिव्यै, पृथिवीऽ इति पृथिवीः, पृथिवीऽ इति, पृथिवीम् ।

devatā. The word is used in seventeen places as the synonym of antarikṣa, according to Sāyana.²³

10. Bhūh:²⁴ The word is listed also in prthivīnāmāni. The word, with its other forms²⁵ occurs in eight places only and gives the meaning of earth, according to Sāyana. (It may be noted that bhūh, bhūvam, bhūvāni, and bhūvah are verbs).

11. Svayambhūh:²⁶ The word occurs only once in the RV. (X.83.4). Sāyana explains it as svayamevotpannah (i.e. self-manifested).

23. पृथिवी 1.39.6, 102.2, 7.34.३, 10.147.1.
पृथिवीम् 1.67.3, 5.85.1, 4, 5, 10.65.4.
10.88.9, पृथिव्याम् 1.168.8, 3.14.1. पृथिव्या 6.49.6.
7.24.3, 8.39.5, 10.28.2, 29.7,

24. भवत्यस्माद् वृष्टयादिः । भूः भवतेः ॥भू.प॥

25. भूवा, भूवे, भूवः । ऋ.6.15.14, 10.72.4, 149.2,
6.55.13, 27.14, 72.4, 77.6.

26. स्वयं भवति न कनचित् सृज्यते, केशादि च वादिनां पक्षे नित्यं हि
आकाशम् स्वयम्भु इति केषुचित् देवराजयज्वन्

12. Adhvā:²⁷ The word occurs with its forms²⁸ in forty-two places. Sāyana explains it generally as mārga. He interpretes adhvan in RV. VI. 12. 3 as svamārga antarikṣe and in the RV. I. 104. 2, as anusthānamārgān. He explains adhvanah in RV. IV. 5. 12, as dhanaprāpti-mārgasya and in RV. VI. 16. 3 mahāmārgān.

13. Puskaram:²⁹ The forms³⁰ of this word occur in four places. Sāyana does not comment on puskare which occurs in VII. 33. 11; but he quotes brhaddevatā (5. 149-155). Yaska in his Nirukta (5. 14)³¹ quotes this Rk and explains

27. अध्वा अद् भक्षणे ॥ अद्. प॥ अदनं स्वस्ति गच्छतां
पक्ष्यादीनां विषमस्थानाभावात् गच्छन्त्यस्मिन् देवादय
इत्यध्वा । अधोर्गति क्रियात् इति माध्वः । यद्वा । अध्वा
मार्गेऽस्मिन् विद्यते । सन्ति हि आकाशे मेघमथादयः ।
सततं गच्छन्त्यत्र सूर्यादय इत्यध्वा । अ. 9. 50. 5., 10. 47. 13. ॥

28. अध्वोजम्, अध्वंसु, अध्वऽभिः । अध्वेने, अध्वेनि, अध्वन्, अध्वनः ।

29. "पुष्प पुष्टौ" । पोषयति भूतानि अवकाशप्रदानेन
उदकदानाद्युपकारेण । "पुष्कं वारि, राति पुष्करम्- इति क्षीरस्वामी ।
पोषयति भूतानि । पुष्पोदरादिः । ॥ अ. 7. 33. 11. ॥

30. पुष्करे, पुष्करात्, पुष्करऽसृजा ।

31. पुष्करमन्तरिक्षम् । पोषितभूतानि । उदकं पुष्करम् ।
पूजाकरम् । पूजयितव्यम् । । पुष्करं वपुष्करं वा ।
पुष्पं पुष्यतेः ।

the word as atmosphere: 'it nourishes (poṣati) created beings.' Further, he says that water is called puṣkaram because it is a means of worship. He says puṣkaram (lotus) is derived from the same root, it is also a means of decorating the body. The other words puṣkarinīm and puṣkarinī iva occur in RV.V.78,7 and X.107.10 respectively. Sāyana explains both as lakes full of lotuses. (The Rk.VII.33.11 relates to the story of the birth of Vasiṣṭha).

14. Sagarah:³² The form of this word, viz., sagarasya occurs in X.89.4. Sāyana explains it as antarikṣasya sagaram samudrah ityantrikṣanāmasu pathitāt.

15. Samudrah:³³ The word with its forms³⁴ occurs in

32. सह गिरन्त्यस्मिन् स्थिता आदित्यरश्मयो भौमरश्मिति
सगरः । सह उद्गिरन्त्यस्मिन्स्थिता मेघा वर्षोदकमिति वा ।
गीर्यते अभ्यवह्रियते विद्यते इति गरः उदकम् । तेन सहवर्तते इति सगरः ।...
आकाशो हि स्व गुणेन शब्देन सहैव सर्वदा वर्तते ।

33. समुद्रवन्ति सङ्गता उर्ध्वं द्रवन्ति गच्छन्त्यस्मादापो
रश्मिभिराकृष्यमाणा आदित्यमण्डलम् । यद्वा । वर्षाकाले
रश्मिभिः प्रवर्तमानाः सम्मोदन्ते स्मिन् भूतानि
अन्तरिक्षवारीणीति वा । एकीभूतमुदकमस्मिन् विद्यते ।

34. समुद्रम्, समुद्रम्ऽङ्गव, समुद्रस्य, समुद्रस्यऽङ्गव, समुद्रा, समुद्राः,
समुद्राणि, समुद्रान्, समुद्रात्, समुद्रे, समुद्रेषु, समुद्रौ, समुद्रैः, समुद्रे,
समुद्रायऽङ्गव, समुद्रासः, समुद्रियो, समुद्रियाणि, समुद्रियोः, समुद्रतः ।

the RV. in one hundred and ninety three places. Out of these, in forty two places Sāyana explains it as atmosphere. In four places the word is interpreted by Sāyana as megha (RV.X.58.5; 123.8; 149.1; I.164.42). The word is explained as dronakalaśa in six places (RV. IX.64.27; 66.12; 84.4; IX.85.10; 95.4; 107.21).. In RV.VIII.12.17, samudra is explained by Sāyana as somarasa. In other places it is explained mainly as ocean.

In the following nine places he gives double meaning.³⁵ While explaining Rk. IV.58.1, Sāyana gives different meanings to the word samudrāt.³⁶ It should be noted that this Rk belongs to one of the divinities Agni, Sūrya, āpa and ghṛta.

35. 4.30.4. अन्तरिक्षं जलधिं वा ।
 8.6.29. समुन्दनशीलं यजमानैर्दीयमानं सोमम् ।
 वा समुद्रोपलक्षितं सर्वं जगदवपश्यति ।
 8.12.2. उदधिमन्तरिक्षं वा ।
 9.107.4. समुद्रस्य अन्तरिक्षस्य । यद्वा । समुद्रवन्त्यस्माद्रताः ।
 तस्य कलशस्य । 9.107.21 समुद्रे अन्तरिक्षे कलशे वा ।
 7.87.1. समुद्रिया समुद्र उदधौ भवानि । यद्वा । समुद्रवन्त्यस्मादाप
 इति समुद्रमन्तरिक्षम् ।
36. संमोदन्तेऽस्मिन् यजमाना इति वा समुद्रोऽग्निः पार्थिवः
 अथवा समुद्रवन्त्यापोऽस्मादिति व्युत्पत्त्या वैद्यतो ग्निः ।
 अथवा समुद्रात् समुद्रवणसाधनात् आदित्यादूर्मिरस उदकलक्षण उदरात् ।
 "आदित्याज्जायते वृष्टिः" इति श्रुतेः । यद्वा । समुद्रादुक्त व्युत्पत्तेः
 अन्तरिक्षा ऊर्मिरुदकमुदारत् । अथवा समुद्रादुक्तलक्षणात् गवामूधसः
 सकाशात् ऊर्मिज्वालः क्षीररसः । ।

Yāska in his Nirukta (2.10) shows the difference between pārthiva samudra and antarikṣa samudra. He puts a question to himself and derives the word samudra. 'From it water flows up in the form of vapour (sam-ud-√ru) or water flows towards, it (dam+abhi+√ru), 'beings take delight in it' or 'it is a great reservoir of water' or 'it moistens thoroughly' (sam√ud).³⁷ In connection with this he narrates a story related to Devāpi and Śantanu. Yāska quotes here the Rk X.98.5.

16. Adhvaram: Its forms³⁸ occur in one hundred and ninety four places. Sāyana interpretes it as 'sacrifice' in one hundred and eighty five places and defines (RV.I.14.11) na vidyate dhvaro hiṃsā yasmin soḍdhvarah. In RV.IV.2.10, he explains adhvaram as anupahatam havirlakṣaṇam annam.

The word adhvarayavah in eight places is used as sambo-dhana to rtviks, adhvaryuh and adhvaryubhiḥ are explained as rtviks.

37. समुद्रवन्त्यस्मादायः । समभिद्रवन्त्यो नमायः
संमोदन्ते त्स्मिन्भूतानि । समुद्रको भवति ।

38. अध्वरम्, अध्वरः, अध्वरस्य, अध्वरस्य, अध्वराणाम्, अध्वरान्,
अध्वराय, अध्वरे अध्वरेषु, अध्वरस्यैव ।

It should be noted that the word adhvarah is listed in the 17th section of the III chapter of the Nighantū under Yajñanāmāni. In the Nirukta the word adhvara occurs in three places (Niru.1.8; 6.13; and 10.19), and Yāska says that it belongs to Yajñanāmāni.³⁹ He explains it as adhvar-yuh (priest) = adhvara-yuh viz., 'he directs the sacrifice'; he is the leader of the sacrifice or else, 'he loves sacrifice.' The word is formed by the addition of the suffix yuh to adhi in the sense of studying. A-dhvara is a synonym of 'sacrifice'.⁴⁰ The root 'dhvar' means to kill; a-dhvara denotes the negation of killing, i.e. non-violence.

The discussion made above may be given in a tabular form as follows:

39. निरु. 1.8. अध्वर्युः । अध्वर्युरध्वरयुः अध्वरं युनक्ति ।
अध्वरस्य नेता अध्वरं कामयत इति वक्तुम् । अपि वाधीयाने
युरूपबन्धः । अध्वर इति यज्ञ नाम । ध्वरतिर्हिंसा कर्मा ।
तत्प्रतिषेधः ।

40. अध्वरं यज्ञम् स्कन्दस्वामी व्याख्याति + देवराजयज्वन् ।

	<u>Words</u>	<u>No.of times used in the RV.</u>	<u>No.of times used in the sense assigned</u>
1	Ambaram	1	--
2	Viyat	--	--
3	Vyoma	25	18
4	Barhi	139	--
5	Dhanva	56	5
6	Antarikṣam	97	97
7	Ākāśam	--	--
8	Āpaḥ	550	50
9	Pr̥thivī	315	47
10	Bhūh	8	--
11	Svayambhūh	1	--
12	Adhvā	42	1
13	Puṣkaram	4	1
14	Sagaraḥ	1	1
15	Samudraḥ	193	42
16	Adhvaram	194	--

The above table shows that two words, viz., viyat and ākāśam are not used in the RV; and five words (viz., S.No.1,4,10 11 and 16) are not used in the sense assigned to them according to Sayana. Three words viz., adhvā, puṣkara and sagaraḥ are interpreted only once in the sense assigned. Of these, sagaraḥ occurs only once in the RV.

Sāyaṇa while commenting on the Rk.I.154.5, says that the word pāthah belongs to antarikṣanāma and he quotes Nirukta (6,7).⁴¹ He explains the word as avinaśvara brahma loka. But, it should be noted that the word is not included in the list of synonyms of antarikṣa. The word pātha comes in the fourth chapter of the Nighaṇṭu (4.3.30).

41. पाथः अन्तरिक्षनामैतत्, "पाथोऽन्तरिक्षम् पथाव्याख्यातम्
 ॥निरु.6.7.॥ इति यास्केनोक्तत्वात् । अविनाशवरं ब्रह्मलोकमित्यर्थः ।

4. SĀDHĀRANĀNI

The following six words are listed in the group of sādhāranāni: 1) svah, 2) prāṇiḥ, 3) nākaḥ, 4) gauḥ, 5) viṣṭap, and 6) nabhah.

1. Svah: The word occurs in seventy six places. In twenty seven places the word is interpreted as the sun and in seventeen places as heaven by Sāyana. In other places the word is explained sustū arañīyam.¹ It should be noted that the word svah is listed in udakanāmāni (Nigh.1.12.86). Yāska, in his Nirukta states that svah means the sun. He gives the following derivations: 'it is very distant,' 'it has well dispersed the darkness,' 'it has well generated the fluids,' 'it has well penetrated the light of the luminaries,' or 'it is pierced through with light.'² Another

1. 1.71.2. स्वः सुष्ठु अरणीयम् असुरराहित्येन सुखेन प्राप्यम् ।
 1.52.9. द्युलोकस्य । 1.148.1. स्वः न । स्वरणं स्वीरणं वा ।
 आदित्यमिव । 2.35.6. सुष्ठ्वरणीयस्य सर्वस्यजगतो जन्म अस्मिन्नेव
 भवति । ॥अपां नपात्॥ 3.2.7. अन्तरिक्षम् । 3.6.4. स्वकीयं तेभः
 6.72.1. स्व उदकम् । 7.88.2. सुक्करम् । 3.46.8. स्वरणम् धनम् ।
 10.136.1. सर्वं जगत् । 10.190.3. स्वः शब्दः सुखाद्यी । इत्यादि ।
2. निरु.2.14. स्वरादित्यो भवति । सु अरणः । सु ईरणः ।
 स्तुतो रसान् । स्तुतो भासं ज्योतिषाम् । स्तुतो भासेति वा ।

form svah (without accent) occurs in five places in the sense of 'self.'

2. Pr̥śniḥ: The word occurs in the RV. with its forms³ in fifty four places. Yaska, in his Nirukta⁴ states that pr̥śni means the sun. 'It is thoroughly pervaded by the bright colour' say the etymologists. 'It closely unites the fluids,' 'it is closely united with the light.' Sayana interpretes the word as waters, ^{mother} of maruts, goddess mother cow, speech rays, etc. A few examples are given below.⁵

3. पृश्नी, पृश्न्यः, पृश्नेयः, पृश्निम्, पृश्नेः, पृश्निन्मातरः,
पृश्निन्मातरः । पृश्निन्गर्भाः, पृश्निन्गावः, पृश्निन्गुम्, पृश्निन्निप्रेषितासः ।
4. निरु. 2. 14. पृश्निरादित्यो भवति । प्राशनुत एनं वर्णं इति नैल्लक्ताः ।
संस्पृष्टा रसान् । संस्पृष्टा भासं ज्योतिषम् । संस्पृष्टो भासेति वा ।
5. ऋ. 1. 168. 9. पृश्निः मरुत्माता नानावर्णा । "पृश्निथै वै पयसो मरुतो जातः"
॥ तै. सं. 2. 2. 11. 4. ॥ "पृश्नेः पुत्रा उपमासः" ॥ ऋ. स. 5. 58. 5 ॥ इत्यादि
श्रुतेः । तामेवान्तरिक्षं देवतां केचिदाहुः । 4. 3. 10. पृश्निः सूर्यः ।
5. 60. 6. गोदेवता मातृभूता । 6. 66. 1. अन्तरिक्षम् । 7. 103. 4, 5, 6,
पृश्निवर्णः मण्डूकः । 10. 61. 8. पृश्न्यः पथिकानां अभिस्पर्शनं कुशलो
रुद्रः । 8. 7. 10. मरुत्मातृभूतागावः । यद्वा । पृश्नयः माध्यमिका वाचः ।
1. 164. 43. पृश्निम् शुक्लवर्णम् । प्राशनुते तेन फलमिति स्वयं प्राशनुत इति
वा पृश्निर्वल्लीरूपः सोमः । 4. 5. 7. पृश्नेः । धुनामैतत् ।
"स्वः पृश्निः" ॥ निरु. 1. 4. 2. ॥ इति ध्रुलोकादित्ययोः साधारणनामसु
पाठात् । 1. 185. 2. पृश्निमातरः पृश्नेर्नामा रूपायाः भूमेः पुत्रा मरुतः
पृश्निमातरः, प्राशनुते सर्वाणि रूपाणि इति भूमिः ।

3. Nākah: The word occurs with its forms⁶ in thirty two places in the RV. In sixteen places, Sāyana gives the meaning svarga or dyuloka. In five places he explains it as the sun. In four places he interpretes it as atmosphere. And in three places, Sāyana explains it as sukha. A few examples are given below.⁷ Yāska in his Nirukta says that nākam means the sun,⁸ 'bearer of light,' 'leader of luminaries.'

4. Gauh: This word has been explained in detail in prthivīnāmāni (Nigh.1.1.1). Yāska says that gau means the sun.⁹ 'It causes the fluids to move,' 'it moves in the sky

6. नाकम्, नाकस्य, नाके ।

7. 1.34.8. नाकम् द्यूलोकसंबन्धिनमादित्यम् । न अस्मिन् अकं अस्ति इति नाकः । 3.2.12. नाकम् । कं सुखम् अकं दुःखम् । न विद्यते कं यस्मिन् तन्नाकम् । 5.1.1. नाकम् अन्तरिक्षम् । 1.125.5. नाकस्य । कमिति सुखनाम । तद्विरुद्धम् अकम् । न विद्यते अकं दुःखं तत्साधनं पापं वेति नाको द्यूलोकः । तथा च श्रूयते - 'न वा अमुं लोकं जग्मुषे किं च नाकम्' ॥ निरु.2.14. ॥

8. निरु.2.14. नाक आदित्यो भवति । नेता भासां ॥ रसानाम् ॥ ज्योतिषां प्रणयः । अथ द्यौः । कमिति सुखनाम ।

9. निरु.2.14. गौरादित्यो भवति गमयति रसान् गच्छत्यन्तरिक्षे । अथ द्यौः । यत् पृथिव्या अधिदूरं गता भवति । यस्यास्यां ज्योतींषि गच्छन्ति

(gām). 'The sky is called gaṇh because it is gone very far from the earth,' or 'because the luminaries move in it.' The word and its forms are interpreted in thirty three places as rays and in three places as the sun (e.g. IV.1.16).

5. Viṣṭap: Its forms¹⁰ are used in twelve places. Except in two instances the word is explained as place (sthāna). In IX.41.6, Sāyana explains viṣṭapam bhūlokaṃ yadvā rasānadī sthānam sa prañavarūpamiva and while commenting on I.46.3, Sāyana explains viṣṭap as svargaloka. Yāska says that viṣṭap is the sun:¹² 'it has pervaded the fluids' or 'it has pervaded the light of the luminaries.' The sky is called viṣṭap because it is pervaded by luminaries and the virtuous.

6. Nabhaḥ: The word with its forms¹² is used in thirty-five places. The word is also listed in udakanāmāni (Ni.1.12.4).

10. विष्टपैः, विष्टपम्, विष्टपो, विष्टपि .

11. निरु.2.14. विष्टपादित्यो भवति । आविष्टो रसान् ।.....।
आविष्टो भासं ज्योतिषाम् । आविष्टो भासेति वा । अथद्यौः ।
आविष्ट ज्योतिर्भिः पुण्यकृद्भिश्च ।

12. नमःऽभिः, नमसः, नमसा, नमऽवित्, नमस्त्वयम्, नमस्त्वतीः,
नमःऽजा, नमःऽजाम्, नमःऽजुवः, नमनून्, नमन्यः, नमन्यम्.

Another word nabhanvah is listed in nadināmāni (Ni.1.8.15) and nabhasī is listed in dyāvāprthivīnāmāni (Ni.3.30.7).

Sāyana interpretes the word as sky, sun, soma, water as per the context.¹³ Yāska says that nabha means the sun:¹⁴ 'bearer of lights' or 'leader of luminaries.' 'The sky is explained by the same.'

To conclude, though the words listed in this section are headed as sādhāraṇāni, these are related to the heaven, the sun and other luminaries in the sky. Yāska also says that these six words are the synonyms of the sky and the sun.¹⁵ But as already shown, these words are also interpreted as water of the atmospheric region and happiness by Sāyana. Sāyana follows Yāska usually while interpreting these words.

13. 3.12. 1. नभसः स्वर्गस्थानात् । 83.3. अन्तरिक्षम् ।
 6.71.1. नभस आदित्यस्य स्वभूतम् । 9.74.4. नभस आदित्यस्थानम् ।
 4.83.5. उदकनामैतत् उदकरसमित्यर्थः । 1.167.5. नभसः
 अन्तरिक्षादित्ययोः साधारणो यं नभः शब्दः । अत्र आदित्यवचनः ।
14. निरु.2.14. नभ आदित्यो भवति, नेता भासात् । ज्योतिषां प्रणयः ।
 न भातीति वा । एतेन धौव्याख्याता ।
15. साधारणान्युत्तराणि षड् दिवश्चादित्यस्य च ॥ निरु.2.13.॥

5. RĀSMINĀMĀNI

The following fifteen words are listed as the synonyms of rays.¹

1. Khedayah: Chandramani Vidyālaṅkāra, the commentator of Niruktabhāṣya, says that the synonym of raśmi is kheda and not 'khedayah.' The word 'khedayah' is listed by mistake.² The word occurs in three places in two forms.

Khedayā VIII.72.8. raśminā yadvā atrendra-śabdenāgni-rādityo vā.

Grhyate VIII.77.3. rajiṣvā.

Khedāma: X.116.4, khidyānam śatrunāmukhittaye ^{†K} ābhimukhyena.

Durga, the commentator of Nirukta, says: khedayante khe gacchanti iti khedayah. (Bhāṣya on Niru. 2.15).

1. 1. खेदयः, 2. किरणोः 3. गावोः 4. रश्मयोः 5. अभीशवः
6. दीपितयः 7. गर्भस्तयः, 8. वनम् 9. उस्त्राः 10. वसवः
11. मुरीचिषाः 12. मयूखोः 13. सप्तर्षयः 14. साध्याः
15. सुपर्णाः ।

2. वेदार्थ दीपक निरुक्तभाष्य पूर्वार्ध प्रकाशक आर्ष कन्या गुरुकुल नरेला दिल्ली-40. 1926 पृ. नि. 4. वेद में तृतीयैक वचन खेदया, और खेदो शब्द का प्रयोग आता है । खेदयः का नहीं । देवराजयजुष में भी निर्वचनद्वारा खेदो शब्दसिद्ध करने हुए खेदया को तृतीयैक वचन बतलाया है । और खेदया का ही मन्त्र दिया है । अन्यवेद में नहीं आता है । अतः संभवतः खेदया की जगह खेदयः पाठ लेखक प्रसाद से लिख गया है ।

2. Kiraṇāḥ: The word occurs in only two places. It is used in the sense of sun rays.³

3. Gavaḥ:⁴ Out of seventy-one places where it is used, it is interpreted in ten places as rays. The other forms of the word are also interpreted in other twenty places as rays. It may be noted that usually the plural form is used in this sense.

4. Raśmayah: The word is used in seventy-two places with its forms⁵ in the sense assigned. The word is also used metaphorically to mean reigns or ropes in seven places.⁶

5. Abhiśavaḥ: The word is used in six places with its forms.⁷ In two places the word is used in the sense

3. 1.63.1. किरणाः सूर्य रश्मयः । कीर्यन्ते विक्षप्सन्ते इति किरणाः ।
किरणाः इव 10.106.4. किरणाविव यथाग्न्यादित्यकिरणै
सर्वेषां प्रकाशनादि दारेण भोगाय भवतः तद्वत् ।

4. विवरणम् - पृथ्वीनामानि 1.1.1. §6.75-6. रश्मयः, 4.22-8.
5.33.3, 8.32.23. इत्यादि ॥

5. रश्मीन् इव, रश्मिः, रश्मिऽभिः, रश्मिम्, रश्मिषु, रश्मे, रश्मीन्
रश्मीन् इव ।

6. 1.28.4. रश्मीन् अवबन्धनार्थान् प्रगृहान् । 1.109.3. रश्मिशब्दो
रज्जुवाची । यथा रश्मयो दीर्घा अविच्छिन्नान् भवन्ति । स्वमविच्छिन्नान्
पुत्रपौत्रादीन् ।

7. अभिषूऽभिः, अभिषूऽभिः, अभिषूनाम्, अभिषून् इव ।

assigned (V.44.4; VI.75.6). In two places it is interpreted as reigns.⁸ It should be noted that Yāska says "the first five words listed in the synonyms of rays are common synonyms of horse and rays. Ray is so called on account of restraining."⁹

The word is listed in aṅgulīnāmāni (Ni.2.5.20). In I.38.12, Sāyana interpretes it as aṅgulayah, abhiśavah, dīdhitayah iti tannāmasu pāṭhat (Ni.2.5.20). And the word abhiśū is listed in bāhunāmāni (Ni.2.4.3).

6. Dīdhitayah: The word occurs in its forms¹⁰ in eight places. Sāyana interpretes differently.¹¹ The word dīdhitayah is listed in aṅgulīnāmāni; same is the case with abhiśavah (Ni.2.5.20). Yāska says: dīdhitayah means fingers: they are employed in the performance of actions (Niru.5.10).

8. अभीशवः 8.33.11. रश्मयोऽश्वरशनाः । 5.61.2. बन्धनरज्जवः ।
6.57.6. अभीशून् रश्मीन् अश्वबन्धनार्थान् यथा कर्षति तद्वत् ।

9. §निरु.2.15.॥ रश्मिर्मयनात् । तेषामादितः साधारणानि प चाश्वरश्मिभिः।

10. दीधितिः, दीधितिभिः, दीधितिम् ।

11. 3.4.3. दीधितिः स्तुतिदीप्तिर्वा ।

5.18.4. दीधितिश्च यज्ञविषयाक्रिया भवति ।

3.31.1. दीधितिम् धर्तारम् जामातारं तत्पतितम् ।

9.102.1. प्रकाशकं धारकं वा स्वीयं रसम् ।

8.1.1. दीधितिऽभिः अङ्गुलिभिः दीधितयो इ.गुल्यो भवन्ति ।
धीयन्ते कर्मसु ।

7. Gabhastayah: The word in its other forms¹² occurs in thirty two places. Nowhere Sāyana explains it as rays. He interpretes it either as bāhu or as hasta.

The word gabhasti-pūtaḥ occurs in the RV. IX. 86. 34. Sāyana explains it: bāhubhirabhiśodhitah. But Durga in his commentary on Nirukta (5.6) explains it as gabhastipūtaḥ eva raśmipūtaḥ.

8. Vanam: The word with its forms¹³ occurs in one hundred and thirteen places in the RV. The word occurs in the udakanāmāni also (Ni. 1. 12. 9). Sāyana interpretes the word in eight places in the sense of forest or group of trees. In twenty places he interpretes it as water. He interpretes the word in other senses also.¹⁴

12. गर्भस्तिम्, गर्भस्ती इति, गर्भस्तिपूतः, गर्भस्तिपूतम्,
गर्भस्तौ, गर्भस्त्योः ।

13. वनस्य, वना, वना, वनाऽङ्ग, वनात्, वनानाम्, वनानि
वनम्, वनेभ्यः, वने, वनेषु, वनऽवत्, वनेऽजाः ।

14. 1. 24. 7. वननीयस्य तेजसः ।

9. 96. 6. वनानाम् वनति हिंसाकर्मा । हिंसकानीं छेदकानीं मध्ये ।

9. 68. 10. वनानाम् । वननीयानि योधनानि मुषितानि

10. 23. 2. वने । वन्यन्ते संभज्यन्ते अस्मिन् देवा इति वनं
यज्ञोऽरण्यं वा । तस्मिन् ।

9. Usrah: The words usrā and usriyā are listed in gonāmanī (Ni.2.11.2 and 3).

The word with its forms¹⁵ occurs in thirty eight places in the RV. Sāyana interpretes the word in twelve places as ray. In other places the word and its forms are explained with different meanings.¹⁶

10. Vasavaḥ: The word occurs with its other forms¹⁷ in fifty three places. Sāyana explains the word as vāsayitāro devaḥ. In VII.1.2. He says vasavaḥ vāsakā ye vasiṣṭhāḥ.

In RV. I.174.1, Sāyana explains vasavānaḥ: svatejasē sarvaṃ chādeyan vasūnivakurvan. And in VIII.99.8 vasavānam: dhanānyācchādayantam. Yaska says (Niru.12.41) the vasus

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15. उ॒स॒रय॑, उ॒स॒र्यो॑म्ने, उ॒स्रा॑, उ॒स्रा॑ऽइव ।

16. 1.69.5. उ॒स्रः नि॒वा॒सयि॑ता । 3.58.4. वस॑ति न भ॒सीत्यु॑रुःसूर्यः ।

7.15.8. उ॒स्रः अ॒हा॒नि । 9.67.9. उ॒स्रयः॑ । कर्म॑करणार्थं ह॒तस्त॑तः

स च॑रन्त्यः अ॒ङ्गु॒लयः॑ । 2.39.3. उ॒स्रा । शत्रू॑णामुत्सार॒कौ

गम॑नशीलौ वा । 4.45.5. नि॒वस॑न्ताव॒श्विनौ॑ । 10.35.4.

पा॒पा॒नामु॑त्सारिणी उ॒षाः ।

17. वस॑वः §वस॑वान्, वस॑वानः, वस॑वानम्, वस॑वानाः, वस॑वे ।

are so called because they put on évery thing. On account of vasu Agni is called vasava... Vasus are the rays of the sun, so called on account of shining forth, hence they are celestial.¹⁸

11. Marīcipāh: The forms marīcīh and marīcīnām occur in X.58.6 and X.177.1 respectively. Sāyana explains these as dīptīh and raśmīnām respectively. The word marīcipāh does not occur.

12. Mayūkhāh: The word with its form mayūkhāh occurs in two places. In RV.X.130.2, Sāyana says, mayūkhāh raśmībhūtāh tasya prajāpateh, prāṇātmakāh; and in VII.99.3 mayūkhāh parvatāh.

13. Saptarṣayaḥ: The word with its form saptarṣīn occurs in two places. Sāyana explains them in the sense of seven sages¹⁹ (and rays) and he quotes Nirukta (10.26). Yāska, while explaining the Rk.X.82.2 which is addressed to

18. वसवोयद् विवसते सर्वे । अग्निर्वसुभिर्वसि इति समाख्या ।.....।
वसव आदित्य रश्मयो विवसनात् । तस्माद् द्युस्थानाः ।

19. 10.109.4. सप्तऋषयः । समासस्वरः सप्तसंख्याका ऋषयः
10.82.2. सप्तऋषीन् । सप्तऋषिभ्यः इत्यर्थः । ...
सप्तसंख्याकेभ्यः। तेषां ज्योतिषां रश्मीनामित्यर्थः ।

viśvakarman says: ... 'these seven seers i.e., luminaries. Beyond them is the sun. In him the luminaries become one. This is with reference to the deity.' It should be noted that the word saptarṣayaḥ is also listed in the V chapter of the Nighaṇṭu (5.6.25).

-14. Sādhyāḥ: The word comes in three places. Sāyana interpretes it as ancient gods;²⁰ and he refers to Āitareya Brāhmaṇa and Nirukta. Yāska says "having become great they verily enjoyed heaven together, where dwelt the earlier gods who are to be propitiated, i.e., who lead straight to the goal. 'They are group of gods whose sphere is heaven,' say the etymologists. The tradition is that it was the first epoch of the gods²¹ (Niru.12.41). The word is also listed in the V chapter (Ni.5.6.28).

20. 1.164.50. साध्याः साधनाः यज्ञादिसाधनवन्तः ।
 कर्मदेवाइत्यर्थः । आदित्या अङ्गिरसश्च साध्या देवा उच्यन्ते ।
 "छन्दांसि वै साध्या देवाः" (ऐ.ब्रा. 1.16)
- 10.90.7. साध्याः सुष्टिसाधनयोग्याः प्रजापति प्रभृतयः ।
 90.16. पुरातनविराड्गुप्तास्तिसाध्याः देवाः ।
21. यत्रपूर्वे साध्यास्तन्ति देवाः साधनाः । द्युस्थाने देवगणा इति
 नैरुक्ताः । पूर्वे देवमुगमित्याख्यानम् ।

15. Suparnāḥ: The word with its forms²² occurs in thirty six places. In eight places Sāyaṇa interpretes it as rays, and in the other places as adjectives or śyena, gāyatri, soma, vajra, etc.²³ In two places Sāyaṇa interpretes the word as aśva (VI.75.1 and IX.86.37).

The word is also included in the aśvanāmāni in the Nighantū (1.14.21). The word suparnāḥ is included in the V chapter, (5.4.31). Yaska, in his Nirukta²⁴ (Niru.2.12) explains the word while interpreting the Rk.I.164.21. He says: 'Birds of beautiful wings i.e., rays of the sun, falling in a beautiful manner'. (Here Durga comments:²⁵ 'They fall on a bright object which is quite free from

22. सुपर्णा, सुपर्णः, सुपर्णम्, सुपर्ण्यीतुम् ।

23. उदाहरणम् । 1.164.21. सुपर्णाः सुपतनाः शोभनगमनाः रश्मयः । अध्यात्मपक्षे आत्मनि शोभनपतनानि स्व स्व विषयगृह्णाय गमनकुशलानीन्द्रियाणि चक्षुरादीनि ।
10.114.3. सुपर्णा । सुपर्णो सुपतनो जायापती यजमानं ब्रह्माणौ वा ।
9.86.37. सुपर्ण्यः सुपतनाश्चाश्वाः । 9.88.19. सुपतना रात्रयः ।
1.105.1. सुपर्णः । शोभनपतनः । यद्वा । सुपर्ण इति रश्मिनाम् ।
सुषुम्णाख्येन सूर्यरश्मिना युक्तः । चन्द्रमाः । 9.48.3. श्येनः ।
10.28.10. पक्षिरूपा गायत्री 10.114.4. सुपतनो मध्यमस्थानो देवः ।
10.30.2. सुपतनः सोमः ।

24. यत्र सुपर्णाः सुपतना आदित्यरश्मयः ।

25. ते हि शोभनार्थमुद्दिश्य तमो विद्युतलक्षणं पतन्ति । अथवा शोभनमनाः पतन्ति इति सुपर्णाः ।

darkness or they shine when they fall). Further, Yāska says: Now about the self, 'where the birds of beautiful wings' i.e. senses.²⁶

The discussion made above may be given in a tabular form as follows:

	Word	No. of times used in the RV.	No. of times used in the sense assigned
1	Khedayah	3	1
2	Kiraṇāḥ	2	2
3	Gāvah	71	10
4	Raśmayah	72	72
5	Abhiśavah	6	2
6	Dīdhitayah	8	1
7	Gabhastayah	32	--
8	Vanam	113	--*
9	Usrah	38	6
10	Vasavah	53	--(1)
11	Marīcipāḥ	--	--
12	Mayūkhāḥ	2	1
13	Saptarṣayah	2	--(2)
14	Sādhyāḥ	3	--
15	Suparnāḥ	36	8

26. अथाध्यात्मम् । यत्र ॥ सुपर्णाः ॥ सुपतनानीन्द्रियाणि ।

* At one place (I.24.7) the word is explained by Sāyaṇa as tejas (lustre).

(1) At one place (RV.I.174.1) the word is explained by Sāyaṇa as tejas (lustre).

(2) At one place Sāyaṇa gives raśmi as an alternative meaning (RV.X.82.2).

6. DINNĀMĀNI

The following eight words are synonyms of quarter (direction): 1) Ātāḥ, 2) Āśāḥ, 3) Uparāḥ, 4) Āsthāḥ, 5) Kāsthāḥ, 6) Vyoma, 7) Kakubhāḥ and 8) Haritāḥ.

Yāska, in the Nirukta (2.15) derives the word diśaḥ from the root 'diś', to point out and he says: "They are so called from being within easy reach, or from pervading."¹ The word diśaḥ is not included in the list of synonyms.

1. Ātāḥ: The word occurs with its forms² in five places. Śāyana interpretes the words in the sense assigned. A few examples are given below.³

2. Āśāḥ: The word and its form āśābhyah (II.14.12)^{is used} in eight places in the sense assigned (āśāḥ I.39.3; 162.7;

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1. निरुक्त 2.15. दिशः कस्मात् । दिशतिः । आसदनात् । अपिवाभ्यघनात् ।
 2. आतयः, आतैः, आतासु.
 3. 3.43.6. आताः । आभिमुख्येन गम्यन्ते प्राणिभिः तत्कार्यं प्रति इत्याताः दिशः । 9.5.5. आतैः आताभ्यो दिग्भ्यः ।
"आता आश इति दिङ् नामसु पाठात् । 1.113.14. आततासु । दिङ् नामैतत् । विस्तीर्णासु दिक्षु ।

IV.37.7; V.10.6; X.17.5; 72.3; 4). It may be added that verbs, āśate-iti; āśāte-iti and āśāthe-iti come in eleven places, and Sāyana interpretes them as vyāpnutah, aśnuvāte and vyāpnuthah according to the context.⁴

The word āśābhyah is listed in the fourth chapter of the Nighantu (Nī.4.3.2). Yāska explains the word āśāh in Nirukta 6.2, while interpreting the Rk.II.41.12 where the word āśābhyah occurs. He says: āśāh means quarters. It is so called from being situated (āśad). Āśāh means intermediate quarters also, as they are pervading (śāś).⁵

3. Uparāh: The word with its forms⁶ occurs in twenty-eight places. Sāyana nowhere explains the word in the sense assigned clearly. The word is interpreted by Sāyana in eight places in the sense of a cloud, belongs to the list of synonyms of cloud (RV.Uparāh X.27.23; uparā I.54.7; 167.3; uparah X.27.20; upara-tāti I.157.5; uparasya I.79.3;

4. आशाते इति 5.66.2. व्याप्नुतः । आशाते इति 1.136.3.
आशनुवाते प्राप्नुतः । आशाये 1.151.8. अनुवाये व्याप्नुथः
ददाये इत्यर्थः ।

5. निरु.6.1. आशा दिशो भवन्ति । आसदनात् । आशा उपदिशो
भवन्ति । अभ्यशनात् ।

6. उपरा, उपरः, उपरस्य, उपरान्, उपराय, उपरातः, उपरासु,
उपरे, उपरेषु, उपरम्, उपरदताति ।

104.4; and V.44.2). In other places Sāyana interpretes according to the contexts differently.⁷

The word uparāḥ is listed also in the 10th section of this chapter under meghanāmāni (Ni.1.10.8). The word 'upalah' also is listed in the same section immediately after the word upara (Ni.1.10.19).

Yāska explains the words upara and upala while dealing with meghanāmāni (Niru.2.21). He says: "The two words upara and upala which mean a cloud are also common with the synonyms of a mountain.⁸ Clouds cease to move in it, or the waters are made inactive in it. Sāyana follows Yāska mainly while interpreting these two words where they occur.

7. उपराः 1.62.6. अप्ताः स्थापिताः 5.29.5. उपस्ताः मन्दगतीः । 7.87.5. अप्ता अन्तर्भूताः । उपर ताति 7.48.3. उपरैः उपलैः पाषण-सदृशैः आयुधैः तयते विस्तार्यत इत्युपरताति युद्धम् । ॥ 2.2.9. उपरान् उपरमणसाधनान्, उपरि उत्कृष्टे वर्तमानान्वा धनविशेषान् 7.87.4. उपराय । उपसमीपे रममाणायान्तेवासिने । 1.128.3. उपरेषु उपरमन्ते एष्वग्नयः । इत्युपरा धिषण्या यजमानगृहा वा ।

8. मेघनानान्युत्तराणि त्रिंशत् । आ उपर उपल इत्येताभ्यां साधारणानि पर्वतानामभिः । उपर उपलो मेघो भवति उपरमन्ते स्मिन्नभाणि । उपरता आप इति वा ।

4. Āsthāh: Its form āsthyām occurs in one place. Sāyana explains it as given below.⁹

5. Kāsthāh: The word with its forms¹⁰ occurs in eleven places. In three places Sāyana interpretes it in the sense of a quarter (I.63,5; 146.3; IV.58,7). In three places he explains it as water and quotes Nirukta (2.15). (RV. I.32,10; I.37,10; 59.6). In other places Sāyana interpretes differently.¹¹

Yaska in his Nirukta (2.15),¹² while explaining the synonyms of quarters, states: "The word kāsthā is a synonym of many objects. Kāsthā means quarters; they are situated having gone across. Kāsthā means intermediate quarters; they are situated having gone across. Destination also is called kāsthā; it is situated having gone across. Waters are also called kāsthā; they are situated having gone across,

9. 10.165. आष्ठयाम् व्याप्तायामरण्यान्याम् । यद्वा । अन्नयस्मिन्नि-
त्याष्ट्री पचनशाला । तस्याम् ।

10. काष्ठा, काष्ठानाम्, काष्ठाम्, काष्ठायाः, काष्ठासु ।

11. काष्ठाम् 7.93.3. यथाश्वाः शीघ्रं युद्धभूमिं व्याप्नुवन्ति ।
9.21.7. §सोमाः§ निवासस्थानम् । काष्ठायाः 10.102.9.
आज्यन्तस्य मध्ये संग्राम इत्यर्थः । आज्यन्तोऽपि काष्ठोच्यते ।
§निरु.2.15.§

12. तत्र काष्ठा इत्येतदनेकस्यापि सत्त्वस्य §नाम§ भवति ।
काष्ठा दिशो भवन्ति । क्रान्त्या स्थिता भवन्ति । काष्ठा
उपदिशो भवन्ति । इतरेतरं क्रान्त्या स्थिता भवन्ति । आदित्योऽपि
काष्ठोच्यते । क्रान्त्या स्थितो भवति । आपोऽपि काष्ठा उच्यन्ते ।
क्रान्त्या स्थिता भवन्तीति स्थावराणाम् ।

i.e. stationary waters.

6. Vyoma: The word does not occur in the sense of a quarter. Details have been given in antarikṣanāmāni (Ni.1.3.3).

7. Kakubhah: Two forms of this word occur¹³ in six places. Sāyana interpretes the word in five places in the sense of a quarter. In one place Sāyana explains the word as paksan.¹⁴

8. Haritah: The word with its forms¹⁵ occurs at twenty six places. Only in two places the word is used in the sense of a quarter (RV. VIII.101.4; IX.63.9). In nineteen places Sāyana interpretes it as a horse. In five places Sāyana gives the meaning as rays. The word is interpreted in four places with alternative meanings i.e. ray and horse.¹⁶ The word is interpreted in some other

13. ककुभम्, ककुभाम्

14. 4.19.4. ककुभः ॥ पर्वतानां ॥ पक्षान् ।

15. हरितः, हरिता, हरितैः ।

16. 1.115. 3-5, हतरिः । हरितो रसहरणशीलाः रश्मयः ।
रसहरणशीला स्वरश्मीन् हरिद्वर्णान् अश्वान् वा । रसहरणशीलाः
रश्मयः हरिद्वर्णाः अश्वान् वा ।

1.121.13. हरिद्वर्णान् अश्वान् यद्वा रसहरणशीलान् रश्मीन् ।

meanings also.¹⁷ The word is mainly used in the Rks which are attributed to the goddess Uṣas.

Yāska, in his Nirukta (4.11) interpretes the word while explaining the Rk, I.115.4. He states: "when he whas yoked the bay steeds i.e. the rays of the sun, or the horses."¹⁸ The word haritā is listed also in the following sections of the Nighaṇṭu.

- (i) Nadīnāmāni: 1.13.12
- (ii) Āṅgulanāmāni: 2.5.12
- (iii) Ādīstopayojanāni: 1.15.3 (Harita ādityasya)

It may be added that the other word haritah also occurs with its forms in the RV.¹⁹ in thirteen places. Sāyana interpretes it as 'haridvarna.' Thus when the accent is on the first letter ha, the word is an adjective meaning 'green'; and when the accent is on the second letter ri, it is a noun meaning a quarter, horse or ray.

17. 1.14.12. हरितः हर्तुं रथारूढान् पुरुषान् नेतुं समर्थाः ।
5.29.5. वडवाः । 9. हरण स्वभावा अद् गुलयः
9.86.37. हरितवर्णाः ।

18. निरु. 4.11. यदसावायुद् के हरणानादित्यरश्मीन् । हरितो श्वानिति, वा ।

19. हरितः, हरितम्, हरिता हरितेन हरितेभिः ।

The above discussion may be summarised in a tabular form:

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>Sense assigned</u>
1	Ātāḥ	5	5
2	Āśāḥ	8	8
3	Uparāḥ	28	-
4	Āsthāḥ	2	-
5	Vyoma	25	-
6	<u>Kāsthāḥ</u>	11	3
7	Kakubhah	6	-
8	Haritāḥ	26	2

7. RĀTRINĀMĀNI

The following twenty three words are synonyms of night.¹ Yāska in his Nirukta (2.18) interpretes the word rātri. He states, "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 out during this period."² The word rātri is not included in the list of synonyms.

1. Śyāvī: The word with its other forms³ occurs in twelve places, in the RV. Only in two places the word is interpreted as night according to Sāyana.⁴ In three places the

1. 1. श्यावी' 2. क्षपा 3. शर्वरी 4. अक्तुः 5. ऊर्म्या' 6. रम्या'
7. यम्या' 8. नम्या' 9. दोषो 10. नक्तो 11. तक्म' 12. रजः
13. अतिकनी 14. पयस्वती 15. तमस्वती 16. घृताची 17. शिरिणा
18. मोकी' 19. शोकी' 20. उभः 21. पयः 22. हिमा 23. वस्वी'
2. रात्रिः कस्मात् । प्ररमयति भूतानि नक्तचराणि । उपरमयतीतराणि
ध्रुवीकरोति । रातेर्वस्याद्दानकर्मणः । प्रदीयन्ते अस्यामवशनायाः ।
3. श्यावीः, श्यावीनाम्, श्यावयोऽभ्यः, श्यावा, श्यावाः, श्यावासु ।
4. श्याव्याभ्यः 6. 15. 17. श्यावीति रात्रिनाम । तत्र भवान्तमसः
संहतयः श्याव्याः ताभ्यः सकाशात् ।
6. 48. 6. श्यावाः श्याववर्णा रात्रिश्च ।
6. 46. 8. श्यावासु श्याववर्णासु कृष्णासु ।

word is used as an adjective to night; and it is used to denote the dark colour.⁵ In other places Sāyana interpretes it differently.

2. Kṣapā: The word occurs in the RV. in twenty places with its forms.⁶ Except in one place,⁷ the word is interpreted as night. In one place Sāyana interpretes it differently.⁸ The word kṣapā is listed under udakanāmāni also in the Nighantū (I.12.30).

3. Śarvarī: The word in its form śarvarīḥ occurs only once in the RV. V.52.3; Sāyana gives the meaning as 'nights' (plural).

5. 8.46.22. श्यावीनाम् श्याववर्णानां वडवानाम् ।

8.55.5. श्यावीः कपिला ॥ गाः ॥

2.102.2. श्यावा श्याववर्णा विश्वौ ॥

1.117.8. श्यावाय कुष्ठरोगेण श्यामवर्णाय ऋषये ।

6. क्षः, क्षः, क्षाभिः, क्षाम्, क्षावान्, क्षावीन्.

7. 10.77.2. क्षः, क्षयित्र्यः, सेनाः 1.79.6. क्षः क्षय ।

राक्षसादीन् स्वकीयैः पुरुषैः बाधस्व । "क्ष क्षान्त्याम्" ।

8. 3.55.17. क्षावान् । क्षिपति शत्रून् दकं वा इति क्षेपणवान् ।

अ. 1.44.8. क्षः क्षा इति रात्रिनाम । आत इति योगविभागात् आकारलोपः ।

4. Aktuh: The word occurs with its forms in forty seven places.⁹ In thirty four places it is used in the sense of night. In other places Sāyana interpretes it differently¹⁰ and in one place he gives the meaning as 'day'.¹¹

5. Urmya: The word occurs in eight places with its forms.¹² Sāyana interpretes these as night (VI.49.10; I.184.2; II.4.3; VIII.96.1; VI.10.4; 65.2; VI.48.6; V.61.17; and X.127.6). A few examples are given below.¹³

9. अक्तुना, अक्तुभिः, अक्तुषु, अक्तून्, अक्तोः, अक्तौ

10. अक्तुः 2.30.1. सेचकं स्रोतः ।

अक्तुना 2.10.3. अ जनाद् अक्तुः तमः तेन तमसा 2.19.3. अक्तुना तेजसा । 1.36.16. अक्तुभिः आयुधैः । 3.17.1. अक्तुभिः अजनासाधनैर्घृतादिभिः । 4.15.3. कान्तिभिः । 6.69.3. तेजोऽभिः । 10.92.2. अक्तु न, स्वरश्मिभिर जकमादित्यमिव । 6.65.1. अक्तुषु नक्षत्रादि तेजांसि ।

11. 7.11.3. अहुः । यद्यप्यक्तुरिति रात्रेर्नाम तथाप्यत्राज्यन्ते व्यज्यन्ते रूपादीन्यस्मिन्नित्यहनोनाम ।

12. ऊर्म्याः, ऊर्म्यायाः, ऊर्म्यासु, ऊर्म्ये

13. 1.184.2. ऊर्म्या, रात्रिनामैतत् रात्रौ । यद्वा । ऊर्मिरिति चोमनाम "ऊर्मिर्यस्ते पवित्र आ" ॥ अ.सं. 4.64.11.॥ इत्यादिषु तथाप्रयोगात् । ऊर्म्याः 2.4.3. रात्रीः सवसि रात्रिषु । ऊर्म्ये 5. 61.17. रात्रिदेवि । ऊर्म्येति रात्रिनाम ।

6. Rāmyāḥ: The word occurs only in four places with its forms (i.e. rāmyānām and rāmayāsu). In three places the word is interpreted as night and in one place it is interpreted as raṇaṇahetubhūtaḥ (uśasaḥ) (RV, II, 2.8). Sāyana interpretes the word with explanation while commenting on the RV, III, 34, 3.¹⁴

7. Yamyā: The word in its forms occurs in five places (i.e. yamyāḥ, yamyam and yamyā). The word yamyā comes in three places. Sāyana interpretes it as yugma or yugala, and in one place (III, 55.11) yamarūpe mithuna bhūte ahaśca rātriśca-iti. The word yamyam is (X, 10.7) interpreted as yamīm.

8. Namyā: The word occurs only once in the RV. (I, 52.7) Sāyana interpretes it as śatruṣu namanaśīlena.

Vajrena: The meaning 'night' is not assigned to this word.

9. Dosā: The word in its forms¹⁵ occurs in twenty one places. In all the places Sāyana interpretes in the sense assigned.

14. 3.34.3. राम्याः रमणं स्त्रीभिः सह क्रीडारामः,
तमर्हन्तीति राम्याः रात्रयः । तासां रात्रीणाम् ।

15. दोषा, दोषाः, दोषाम्, दोषौ, वस्तः ।

10. Naktā: The word occurs with its forms¹⁶ in thirty-eight places. Sāyana interpretes it in the sense assigned. The compound word naktosasa also appears in five places. Sāyana explains them as night and usas. Yaska (Niru. 8.10) interpretes the word as natka. He says that it is the synonym of night: 'it anoints beings with dew; or else it is called night because its colour is 'indistinct.'¹⁷

11. Tamah: The word is used with its forms¹⁸ in one hundred and sixteen places. Only in three places it is used as night (tamasah I.50.10; III.39.3; X.1.1). In one hundred and two places the word is interpreted by Sāyana as darkness. In rest of the places it is explained differently.¹⁹

16. नक्तम्, नक्तभिः, नक्त्या, नक्तीः

17. निरु.8.10. उषासानक्ता । उषाश्च नक्ता च । उषाव्याख्याता नक्तेति रात्रिनाम । अनक्ति भूतान्यवशमायेन ।

18. तमसः, तमसा, तमसि, तमसे, तमांसि, तमः ऽगाम्, तमः ऽभिः, तमः ऽवुधेः, तमः ऽहना

19. 1.33.10. तमसं अन्धकाररूपात् मेघात् ।
3.5.1. अज्ञानस्य । 2.23.18. तमसा वृत्रासुरेण ।
10.162.6. निद्रया । 9.7. तमांसि रक्षांसि ।

12. Rajah: The word occurs in one hundred and seventy-eight places with its forms.²⁰ Out of these in thirty places it is interpreted as water by Sāyana. In some places he quotes Yāska (Niru. 4.19).²¹ In other places the word is explained as loka, mainly the atmospheric region,²² again quoting Yāska's Nirukta (4.19). In two places the word is interpreted as bhūloka or prthivīloka (X.143.2; V.69.1). The word is interpreted in six places as heaven or dyuloka (I.110.6; 139.4; IX.22.5; 77.2; VII.21.6; V.69.4). The word rajañsi refers to the three worlds,²³ In seven places Sāyana gives alternative interpretations.²⁴ The word rajah is also listed in the fourth chapter (Ni. 4.1.39). But nowhere he interpretes in the sense of ~~the~~ night. The word

20. रजांसि, रजसः, रजसा, रजसि, रजःभिः, रजःसु,
रजः इषितम्, रजःस्तुरम्, रजःस्तुः

21. 1.160.1., 2.30.7.

22. 2.40.3, 1.164.6.

23. 1.164.6. रजांसि र जनात्मकानि क्षित्यादि लोकत्रयाभिमानिनि
अग्निवात्वादित्यस्याणि रजांसि ।

4.53.5. रजनात्मकानि त्रीणि क्षित्यन्तरिक्षा द्युलक्षणान्
त्रीन् लोकान् । इत्यादयः ।

24. 4.45.2. रजः तेजः । यद्वा । रजो न्तरिक्षम् । 2.39.7. रजांसि
स्थानान्युदकानि वा । उदकं रज उच्यते ॥ निरु. 4.19.॥ 6.7.7.
उदकानि लोकान् वा । 10.111.2. उदकानि भुवनानि वा ।

1.168.6. रजसः । वृष्ट्युदकस्य लोकस्य वा । 6.71.1. लोकस्योदकस्य

रजः तुः ॥ 6.2.2.॥ उदकमत्र रज उच्यते तस्य वृष्टिलक्षणस्य प्रेरयिता ।
यद्वा । रजसां लोकानां तारिता गन्ता ।

rajañ is listed in dyāvā-prthivīnāmādheyāni (Ni.3.30.4) and used in the sense assigned. Yāska in his Nirukta (4.19) explains: "Rajas is derived from the root ran (to glow). The two lights are called rajas, "water is called rajas," worlds are called 'rajas,' 'blood and day are called rajas'²⁵ (RV.III.9.1). Durga illustrates the various meanings of rajas by suitable examples.

Sāyana gives the other meaning as īyoti also.²⁶

13. Asiknī: Its forms²⁷ occur in six places. In four places the word is interpreted in the sense assigned. In other two places it is explained differently.²⁸

25. निरु.4.19. रजो रजतेः । ज्योती रज उच्यते । उदकं रज उच्यते ।
लोकारजांस्युच्यन्ते । असृगहनी रजसी उच्येते ।

26. 1.83.2. रजः ज्योतिः सूर्यसंबन्धि । 3.48.1. तेजसः
1.35.9. तेजसा ।

27. असिकनीः, असिकनीम्, असिकन्या, असिकन्याम्

28. असिकनीः 8.5.3. असितवर्णा राजस्य
असिकन्या 5.75.5. अवयवभूतया सहिते ।

Yāska explains in his Nirukta (9.26) the word asiknya. He states: "Asiknī means non-bright, non-white. The word sitam is a synonym of white colour; its antithesis is denoted by a-sitam."²⁹

14. Payasvatī: The word with its forms³⁰ comes in four places. Sāyana does not give the meaning assigned. He interpretes it as udakavatī and quotes Nirukta (5.2) while explaining the Rk.VI.70.2: bahudhane udakavatya (having many streams and rich in water). Durga interpretes it as (heaven and earth) rich in clarified butter.

15. Tamasvatī: The word is not used in the Rgveda.
(AV.XIX.47.2)

16. Ghṛtācī: The word comes in eighteen places with its forms.³¹ Nowhere it is used in the sense of night. Even where it occurs, it is used in the sense of srūk (ladle) which is used for offering oblations.

29. असिकन्यशुक्ला सिता । सितमिति वर्णनाम् ।
तत्प्रतिषेधो सितम् ।

30. पर्यस्वतीः, पर्यस्वती इति ।

31. घृताचीः, घृताचीम्, घृताच्या

17. Śirīnā: Its form sirinayam occurs only once in the RV. II.10.3. Sāyana explains it in the sense assigned.³²

18. Mokī: The word occurs only once in the RV. Sāyana interpretes it as night and quotes the Nighantū (1.7.18).

19. Śokī: The word does not occur in the Rgveda.

20. Ūdhah: The word occurs with its forms³³ in forty-nine places. Sāyana interpretes the word, as night, only in four places (V.34.3; X.5.1; 61.9; 73.9). In five places the word is explained as atmosphere and as cloud in six places. In thirteen places Sāyana interpretes the word in relation with cow's udder. Sāyana gives alternative meanings³⁴ in five places. In other places he gives

32. 2.10.3. शीर्यन्तेऽस्यां भूतानि इति शिरिणा रात्रिः ।
तस्याम् ।

33. उधःऽसु, उधन्, उधनि ।

34. 1.52.3. उद्धृतजलवति अन्तरिक्षे । उधनि उत् उध्वं ध्रियते
अस्मिन् जलमिति उधः ।

4.3.10. उधः अन्तरिक्षं मेघं वा ।

7.56.4. उधयन्तरिक्षे स्वकीये जठरे वा ।

101.1. उद्धृतं मेघम् यद्वा । लुप्तोपमेतत् । उध इव पयस आश्रयभूतं मेघम् ।

10.27.14. उधः स्थानीयमादित्यं । यद्वा । गौरूथो यथा तद्वदादित्यं
द्यौर्धारयति । 10.45.3. उधन् । उधसि उधस्थानीय आदित्यमण्डले
यज्ञे वा ।

different interpretations.³⁵ Yāska derives the word 'udhas' from ud hen or from upa nah. It means the udder of a cow. From the analogy of giving fatty fluids night is called udhas also (Niru.6.19).³⁶

21. Payah: The word occurs in one hundred and seven places with its forms.³⁷ In forty eight places the word is used in the sense of milk and in thirty five places it is explained as water. In thirteen places the word is interpreted as either soma or rasa, mainly in the IX Mandala. Nowhere the word is interpreted as night.

The word payah is listed in other two sections also:

- 1) Udakenāmāni 1.12.32
- 11) Annanāmāni 2.7.3.

The word is interpreted in the RV. IX.66.30 as soma-lakṣaṇamannam.

35. 3.19. उदस्थानीयं जलप्रदेशम् ।

5.32.2. जलम् । 8.31.9. योनिम् ।

9.107.5. सोमवल्लीलक्षणम् । 10.32.8. सारभूतं सोमादिकं हविः

100.11. उद्धततरं द्रोणकलशम् । 4.108. यज्ञे ।

36. गोरुध उद्धततरं भवति । उपोनद्धमितिवा । स्नेहानुप्रदानस्तमान्याद्रा-
त्रिरप्युध उच्यते । ॥ निरु.6.19 ॥

37. पर्यासि, पर्यसाऽहव, पर्यसि, पर्यसा, पर्यसः, पर्यऽभिः, प्युऽधा,
प्युऽपाः, प्युऽवृधः, प्युऽवृधम्, प्युऽवृधा ।

22. Himā: The word with its forms³⁸ occurs in twelve places. Only in one place Sāyana gives the sense as night.³⁹ In four places he gives the meaning as water, and in other five places he interpretes it as hima (snow). While interpreting the word himavanta in X.121.4, he explains it as 'mountains having snow.' While explaining the Rk. I. 116.8, Sāyana gives alternative meaning and says that the word belongs to aharnāma. Yāska interpretes the word hima while explaining the word himanta. He states "Winter is full of snow. Hima (snow) is derived from the root han (to injure) or from hi (to hasten). He interpretes hima as water (Niru.6.36)⁴⁰

23. Vasvī: The word occurs in ten places, with its forms.⁴¹ Sāyana does not interpret it in the sense of night. He explains it as 'prasaṣta.'

38. हिमाः, हिमेन, हिमवन्तः, हिमाऽङ्ग, हिम्याऽङ्ग ।

39. 1.34.1. हिम्येव हिमयुक्तया रात्रयेव ।

40. हिमेनोदकेन । ॥ निरु. 5.36 ॥ हिमन्तो हिमवान् । हिमं पुनर्हन्तेर्वा ।
हिमोतेर्वा । ॥ निरु. 4.27 ॥

41. वस्वीः, वस्वीभिः, वस्व्या ।

The above discussion may be summarised in a tabular form:

	Words	No. of times used in the RV.	No. of times used in the sense assigned
1	Śyāvī	19	2
2	Kṣapā	20	18
3	Śarvarī	1	1
4	Aktuḥ	47	3
5	Ūrmyā	8	8
6	Rāmyā	4	3
7	Yamyā	5	1
8	Namyā	1	1
9	Doṣā	21	21
10	Naktā	38	38
11	Tamah	116	3
12	Rajah	176	-
13	Asinkā	6	4
14	Payasvatī	4	-
15	Tamasvatī	-	-
16	Ghṛtācī	18	-
17	Śirinā	1	1
18	Mokī	1	1
19	Śokī	-	-
20	Ūdhaḥ	49	4
21	Payah	107	-
22	Himā	12	1
23	Vasvī	10	-

To conclude, ksapā, rajah, and payah are also listed in other sections of the Nighantu. Only ksapā is interpreted in the sense of night in eighteen places out of twenty places in the RV. But the other above mentioned two words are not used as synonyms of night though they occur one hundred and seventy eight and one hundred and seven places respectively.

~~The words tamasvatī and mokī are not at all used in the Vedas;~~ The words namyā, payasvatī, ghrtācī and vasvī occur in the RV. but they are not interpreted as the synonyms of night.

The words śarvarī, aktuh, yamyā, tamah, ūdhaḥ and himā are rarely used in the sense of night.

The words śarvarī, namyā, mokī and śirinā each occur only once in the RV.

8. USONĀMĀNI

The following sixteen words¹ are listed as the synonyms of usas (dawn).

Yāska in his Nirukta (2.18) interpretes the word usas.² He states "Uṣas is so called because, she shines (vas). It is the time subsequent to night. Durga derives usas from ucch 'to disperse.' It disperses darkness."³

The word usas is not included in the list of synonyms.

1. Vibhāvarī: The word in its form (vocative), vibhāvarī occurs in eight places addressing the goddess usas. (I.30.20; 48.1; 10.92.14; IV.52.6; V.79.4; 10; VIII.47.14).

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1. 1. विभावरी 2. सुनरी 3. भास्वती 4. ओदती 5. चित्रानघा
6. अर्जुनी 7. वाजिनी 8. वाजिनीवती 9. सुम्नावरी
10. अहना 11. द्योतना 12. श्वेत्या 13. अरुषी 14. सुनता
15. सुनतावती 16. सुनतावरी ।

2. उषाः कस्मात् । उच्छतीति सत्याः । रात्रेरपरः कालः ।

3. "उच्छी विवासे" विवासयति ह्ययं तमांसि तस्माद्
उच्छतीति स्वमस्या एतस्मिन् कर्मणि सत्याः एकीस्मिन् कारके
उषा इत्येतदभिधानं भवति ।

2. Sūnarī: The word occurs with its form, sūnarī in five places. The word sūnarī is interpreted by Sāyana as either gr̥hakṛtyasyanetri or pṛāṇināmnetri (I.48.5, 8; IV.52.1; VII.81.1). The other form sūnarī (I.48.10) addresses the goddess uṣas. Sāyana explains it as msuṣtu nayati iti.

3. Bhāsvatī: The word occurs in two places (I.92.7 and 11334) as an adjective of the goddess Uṣas. At one place it is explained as tejasvinī and at the other as viśiṣṭa prakāśayuktā vāk.

4. Odatī: The word with its form occurs in two places. Sāyana interpretes in the sense of goddess Uṣas.⁴ (Sāyana in RV.VIII.69.2 cites the word odatī before bhāsvatī while quoting the Nighaṇṭu).

5. Citrāmaghā: The word with its form occurs in four places (VII.75.5⁵; 77.3; VII.58.3: citra-maghe I.48.1C). Sāyana interpretes it as an adjective of goddess Uṣas,

4. 1.48.6. ओदती । उषोदेवता । "उन्दी क्लेदने" । उनत्ति सर्वं नीहारेण इति ओदती उषाः

8.69.2. ओदतीताम् । ओदत्यः उषसः "ओदती भास्वती" ते तन्नामसु पाठात् ।

5. 7.75.5. चित्रामघा विचित्रधना, विचित्ररश्म्याख्या धना वा ।

except in VIII.58.3 where he explains the word as an adjective to goddess Lakṣmī.

6. Ariunī: The word occurs in its vocative form ariunī in two places. It is explained as śubhra varṇa (I.49.3; V.84.42).

7. Vājinī: The word with its forms⁶ is used in four places as adjective.⁷

8. Vājinīvatī: The word occurs with its forms in fourteen places. It is interpreted as annavati. Except in I.120.10 where it is explained as annam balaṁ vā tad vā kriyāvatoh (aśvinoh). Of these in one place the word is addressed to the goddess Uṣas (I.48.6) and in other two places it is used as adjective to goddess Uṣas.⁸ Yāska in his Nirukta (12.6)

6. वाजिनि, वाजिनिश्च ।

४. ३.६१.१. वाजिनि अन्नवति ॥ उषः ॥

६.६१.६. वाजिनि वाजो बलमन्नं वा । ॥ तद्युक्ते सरस्वति ॥

३.६.१. वाजिनी अन्नवती ॥ घृतायी ॥

८. ७.७५.५. वाजिनीवती । बहवन्ना । यद्यप्युषोनामैतत्
तथापि यित्रामया इत्यस्याप्युषोनामकस्य पृथग्विद्यमानत्वाद्
अत्रैको योगरूढो वगन्तव्यः ।

८.२४.२.८. वाजिनी वति । अन्नवति । पदलिङ्गदीयमुषस्य ।

यक्षा । वाजो वाजनं गमनमस्यास्तीति वाजिन्यन्तम् । तदति हे उषः ।

interpretes the word vājinīvatī as annavatī (rich in food).

9. Sumnāvarī: The word occurs only once in I.113.12. Sāyana explains "Sumnam iti sukhanāma, tadvatī (Uṣa).

10. Ahanā: The word occurs only in I.123.4. Sāyana explains it as goddess Uṣas.

11. Dyotanā: The word occurs only in one place. The word dyotanā is used in feminine (RV. I.123.4). Sāyana explains it as kṛtsnam jagat dyotanaśīlā. It may be added that dyotanīm is used in two places (III.58.1; X.12.7) giving the meaning as sarvasya prakāśakam sūryam and dīptim respectively.

12. Śvetyā: The word occurs in two places as adjective. (I.113.2 śvetavarṇasah, X.75.6 śvetavarna - he sindho - invocative sense).

13. Aruṣī: The word with its forms⁹ occurs in sixteen places as adjective. A few examples are given below.¹⁰

9. अरुषी, अरुषीणाम्, अरुषीभिः, अरुषीम्, अरुषि

10. I.14.2. अरुषीः गतिमतीः । *अ गतौ* । रन्ति गच्छन्तीत्यरुषो वडवाः । I.30.1. अरुषि रोचमाने उषः कालाभिमानिनि देवते । I.71.1. अरुषीम् । आरौचमानां । यदा । शुभ्ररूपयुक्ताम् ।

14. Sūnrtā: The word occurs with its other forms¹¹ in forty one places. In twenty four places the word is interpreted as adjective to vāk or stuti (i.e. priya satyarūpa vāk or stotram). In other nine places Sāyana explains it as 'vāk' and says that it belongs to vāgnāma. However, it may be pointed out that the word is not listed in vāgnāma. In the commentary on the Rk.X.39.2, Sāyana gives alternative meaning to the word sūnrtā (i.e. vācaḥ usaso vā). The word sūnrtā is used as an adjective to address the goddess Uṣas in three places. The word sūnrtā is listed in annanāmāni (Ni.2.7.24).

The word mainly comes in the rks which are attributed to goddess Uṣas. At the dawn, birds, animals, men and all the creatures start speaking. While explaining that context the word is used. The word sūnrtāvan is used in I.59.7 where it refers to Agni (priya satyavāk yuktah agniḥ).

15. Sūnrtāvatī: The word is used in four (I.22.3; VII.81.6; I.92.14 and VII.74.2) places with its two forms (i.e. sūnrtāvate and sūnrtāvatī). Sāyana explains them as 'priyasatyavāk'. But in VII.74.2 he explains the word stutivate stotre. The words are used mainly as adjective to Uṣas.

11. सूनृताः, सूनृताभिः, सूनृतायै, सूनृतोनाम्, सूनृते ।

16. Sūnrtāvarī: The word in its form sūnrtāvarī occurs only in one place i.e. IV.52.4. Sāyana explains it as sūnrtā iti vañgnāma tadvatī devī, i.e. the word is addressed to the goddess Uṣas.

To conclude, the words listed in this section are used in the RV. as adjectives, mainly to the goddess Uṣas or Vāk.

Four words (i.e. No. 9, 10, 11 and 15) occur only once. And other four words (i.e. 3, 4, 6 and 12) are used twice in the RV. The other words also except 8, 13 and 15 do not appear in two digits.

The above discussion may be summarised in a tabular form:

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>No. of times used in the sense assigned</u>
1	Vibhāvarī	8	8
2	Sūnarī	5	1 + (4)
3	Bhāsvatī	2	(2)
4	Odatī	2	2
5	Citrāmaghā	4	(3)
6	Arjunī	2	1 + 1
7	Vājinī	5	-
8	Vājinīvatī	14	1 + (2)

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>No. of times used in the sense assigned</u>
9	Sunnāvarī	1	(1)
10	Ahanā	1	1
11	Dyotana	1	1
12	Śvetyā	2	1
13	Arusī	16	(3)
14	Sūnṛtā	41	(3)
15	Sūnṛtāvatī	4	(4)
16	Sūnṛtāvarī	1	(1)

The number of words, which are used as adjectives to the goddess Uṣas, is given in brackets.

9. AHARNĀMĀNI

The following twelve words are listed as synonyms of day.¹

Yāska in his Nirukta (2.20) derives the word ahan. He states "ahan (day) is so called because people accomplish works during this period."² The word is not included in the list of synonyms.

1. Vastoh: The word occurs in twenty four places. In eighteen places it is used in the sense of day. In two places Sāyana gives alternative meanings. In X.189.3, he gives the meaning differently.⁴

1. 1. वस्तोः 2. द्युः 3. भानुः 4. वासरम् 5. स्वसराणि
6. घृतः 7. घृम 8. घृणः 9. दिनेम् 10. दिवा 11. दिवे दिवे
12. द्यविद्यवि ।

2. अहः कस्मात् । उपाहरन्त्यस्मिन् कर्माणि ।

3. 1.174.3. वस्तुत् । यदा । वासयितुं स्थापयितुं कारयितुमित्यर्थः ।
10.110.4. "वत् आच्छादने" । यदा । वसनायाच्छादनार्थम् । अहनम् ।

4. वासरस्य अहोरात्रस्य अवयवभूतानि । अहशब्दो वधारणे ।

2. Dyuh: The word does not occur in the Rgveda.

3. Bhānuh: The word occurs with its forms in fifty three places. In nine places the word is used in the sense of the sun (IV.45.1; VII.34.7; IX.85.12; X.123.8; bhānavaḥ III.1.14; VI.65.1; bhānum I.40.2; 41.5; IV.13.2). In rest of the places the word is interpreted as dīpti, or 'tejas' or raśmi. Nowhere it is used as 'day.'

4. Vāsaram: The word occurs in two places with its other form vāsarāni.⁵ Nowhere it is used in the sense of day. The word vāsarī occurs at I.137.3.⁶

5. Svasarāni: The word is listed also in the following other two sections of the Nighantu: i) agghanāmāni 3.4.10; ii) caturuttaramaśītiḥ padāni 4.2.22.

The word occurs with its other forms⁷ in thirteen places. The word is explained as day in four places (I.3.8; III.60.6; svasaresu I.2.2; VIII.88.1).

5. 8.6.30. §सूर्यात्मनः इन्द्रस्य§ निवातकं वासरस्य निवातस्य
हेतुभूतं वा । यद्वा । वासरानि । 8.48.7. वासरानि ।
जगदातकानि §अहानि§

6. I.137.3. वासरीम् । सर्वाङ्गाच्छादितपृष्ठां
बहुक्षीरां इत्यर्थः । यद्वा । पय आदिना आच्छादयित्रीम् ।

7. स्वसरम्, स्वसरस्य, स्वसरे, स्वसरेषु ।

The word is interpreted as gr̥ha in three places (i.e. II.60.6; VIII.99.19; II.34.8).

While explaining the two Rks I.3.8 and VIII.88.1, Sāyana quotes Yaska's Nirukta (5.4), and says in I.3.8: rasmināmasu tathā aharnāmasu pathitam. But the word svasarāṇi is not listed in the synonyms of the rays.

Yaska states "Svasarāṇi means day; they move of their own accord, or else svar means the sun, he causes them to move."⁸ In the other places Sāyana explains the word in different ways.⁹

8. स्वसराण्यहानि भवन्ति । स्वयंसारणीयपि वा स्वरादित्यो भवति । स एनानि सारयति ।
9. 1.34.7. स्वसराणि शरीराणि ।
 2.19.2. सुष्टु अर्यन्ते प्रेर्यन्ते इति स्वसराणि कुलायाः ।
 6.68.10. स्वसरं मार्गम् ।
 3.61.4. सुष्टुवस्यति क्षिपति तम् इति स्वसरः सूर्यो वासरः वा ।
 तस्य स्वसरस्य पत्नीः
 5.62.2. स्वयं सर्तुरादित्यस्य ।

6. Ghraṁsaḥ: Its two forms occur in four places (i.e. ghraṁsam and ghraṁse). Sāyana gives the assigned meaning in two places,¹⁰ In other two places he gives the meaning dīpti (VII.69.4; V.44.7).

Yāska interpretes it as a synonym of day. It is so called because juices are ~~evaporated~~^{day} during this period (Niru.6.19).¹¹

7. Gharṁah: The word is listed in yainanāmāni also (Nigh.3.17.15). The word with its forms¹² occurs in twenty eight places. The word is not interpreted as 'day' by Sāyana.

In nine places the word is interpreted as 'pravargya' and in six places as 'Mahāvīra.' In two places the word is explained as 'yajna' (V.76.1; X.16.10). In other places

10. 1.116.8. दीप्यमानम् । अत्रेषाधिमानार्थमसुरैः प्रक्षिप्तं
तुषाग्निं घृतसम् । अहनमितत् । सामर्थ्यात् विदायकालीनम्
अहः । 5.34.3. घृते । अहनमितत् । गृहयन्ते स्मिन्
रसा इति घृतः ।

11. घृत इत्यहनमि । गृहयन्ते अस्मिन् रसाः ।

12. घृमम्, घृमा, घृमाङ् इव, घृमाः, घृमे, घृमिणेः, घृमांसिः ।

the word is explained differently.¹³ Yāska in his Nirukta (11.42.43)¹⁴ refers to 'gharma'. He explains: "Warm milk oozing out this (cow) is the giver of the warm milk" say the ritualists."

8. Ghrnah: Its forms¹⁵ occur in nine places. The word is interpreted as 'dīpti' except in X.37.10. There the word is explained as 'ausnyena.' Sāyana gives alternative meanings in I.141.4.¹⁶

9. Dinam: Only the form 'dinasya' occurs in VIII.78.10.¹⁷ It is explained as chinmasya.

13. 1.112.1. धर्मम् । प्रवृत्तेन दीप्तिम् ।
 1.119.6. असुरैः पीडितं प्रक्षिप्तं दीप्यमानं तुषाग्निम् ।
 यद्वा । हविषामत्रये भक्षयित्रे अग्नये परितेष्टं सूर्यकिरणैः संतप्तं धर्मम् ।
 164.28. क्षीरस्य क्षरणशीलम् ।

- 8.87.2. "घृ क्षरणदीप्त्योः" । पात्रेषु क्षरन्तं सोमम् ।
 यद्वा । मधुमन्तम् । मधुर्मदकरः सोमः तद्वन्तं धर्मं
 महावीरपात्रगतं क्षीरं पिबन्तं समं चेति ।
 10.114.1. धर्मा । अग्नादित्यौ ।
 8.103.9. धर्माः धर्मकाले वर्तमानाः ।

14. धर्मं हरणम् । धर्मधुगिति यान्निकाः ।
 15. घृणा, घृणा, घृणात्, घृणेः, घृणेन,
 16. यजमानेष्वनुगृहेण । यद्वा । घृणा घृणी दीप्तिमान् ।
 17. दिनस्य वा पूर्वमेव छिन्नस्यवा यवस्य ।

10. Divā: The word occurs in twenty six places in the sense assigned, except in VI.3.61, where it is explained as dyotamāna tejasā, only in one place, i.e. VII.62.1 the word is interpreted as ahāni. The form dive is used as an adjective. It may be added that divā and dive (note that the accent is on the second syllable 'vā' and 've' respectively), occur in ten and fifteen places respectively; they are mainly interpreted as 'dyuloka.'

11. Divedive: The word occurs in forty seven places in the sense 'pratidinam.' The word is used as adverb in the Rgveda.

12. Dyavi-dyavi: The word occurs in two places (I.4.1; 25.1) in the sense 'pratidinam.'

To conclude, the word dyuh does not occur in the RV. Other five words, i.e. bhānu, vāsaram, gharma, ghrṇa, and dinam are not used in the sense assigned. Only the last three words listed in this list are used in the sense assigned fully.

The above discussion may be summarised in a tabular form:

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>No. of times used in the sense assigned</u>
1	Vastoh	24	16
2	Dyuh	-	-
3	Bhānuh	53	-
4	Vāsaram	3	-
5	Svasarāṇi	13	4
6	Ghramśah	4	2
7	Gharmah	28	-
8	Ghrṇah	9	-
9	Dinam	1	-
10	Divā	26	25
11	Divedive	47	47
12	Dyavidyavi	2	2

10. MEGHANĀMĀNI

The following thirty words¹ are listed as the synonyms of 'cloud.'

1. Adrih: The word occurs with its forms² in one - hundred and thirty places. Sāyana interpretes the word in seventy two places as 'grāvān' and in twenty seven places as parvata. Only in ten places he interpretes it as 'megha' (adrim I.85.5; 88.3; IV.2.15; 16.8; 18.6; V.52.9; VIII.60.16; X.45.6; 112.8; 113.4; Adreh V.41.12).

The word is interpreted as vajra in six places (adrih I.165.4; 78.6; adrinā I.168.6; adrim I.51.3; 62.4; V.45.1).

1. 1.अद्रिः, 2.ग्रावा, 3.गोत्रः, 4.वृलः, 5.अश्नेः, 6.पुष्पोजाः
7.वृलिशानः, 8.अश्मा, 9.वर्षतः, 10.गिरिः, 11.वृजः,
12.चरुः, 13.वराहः, 14.शंबरः, 15.रौहिणः, 16.रैवतः,
17.फलिगः, 18.उपरः, 19.उपेलः, 20.चमत्तः, 21.अहिः,
22.अभ्रम्, 23.वृलाहकः, 24.मेघः, 25.वृत्तिः, 26.ओर्दनः,
27.वृषन्धिः, 28.वृत्रः, 29.अक्षरः, 30.कोशः ।

2. अद्रयः, अद्रयः, अद्रिणा, अद्रिभिः, अद्रिम्, अद्रैः,
अद्रौ, अद्रौ इति ।

In other places the word is explained differently.³ While explaining the word in I.51.3, Sāyana says atti bhakṣayati vairiṇam iti adriḥ vajrah; and quotes Nirukta (4.4).

In three places he gives alternative meaning.⁴ Sāyana interpretes the word as megha while explaining the form adreh only in one place (i.e. V.41.12). Yāska (Niru.4.4; 5.3; 4.5.6) interpretes the word adri. He states adriḥ is so called because with it he (Indra) splits mountains or it may be derived from the root 'ad' (to eat).^{5a}

3. 4.19.5. अद्रयः मरुतः ।
 62.11. आद्रियमाणां अध्वयुर्वाद्यः ।
 10.94.1. अद्रयः आदरणीया दृढाः ।
 8.68.15. गावाभिरध्वयुर्वाद्यः ।
 1.71.2. अद्रिम् । अन्तारं फणिनामानमसुरम् ।
 1.88.3. मेघान् यज्ञान् । 4.21.6. आदृणाति शत्रून् इत्यद्रिरिन्द्रः ।
 1.118.3. अद्रेः आदरं कुर्वतः स्तौतुः ।
 1.109.3. अद्री इति आद्रियन्तौ श्रद्धावन्तौ पत्नीयजमानौ ।
4. 4.2.15. अद्रिम् । मेघं । यज्ञा । धनिनं पणिनामकासुरापहृत
 गोधनयुक्तमद्रिं पर्वतम् । 5.52.9. मेघं गिरिं वा ।
 5.41.12. मेघस्य वा पर्वतस्य ।
5. अद्रिवन् । अद्रिरादृणात्मेतेन । अपि वा अत्तेः स्यात् ।

2. Grāvā: The word in its forms i.e. grāvābhih and grāvā iva occurs in twenty one places. In fifteen places it is used as abhisava pāsāna. In other six places Sāyana does not explain; he simply says abhisavagrāvā (stone used for pressing out soma juice).

Yāska in his Nirukta (9.8)⁶ derives the word grāvānah (stones) from the root han (to kill) or from 'gr' (to praise) or from 'grah' (to seize).

3. Gotrah: Its forms⁷ and compounds occur in seventeen places. In twelve places Sāyana gives the meaning megha (cloud). In five places he explains as gosamūha (group of cows). In VIII.63.5 the word gotrasya is interpreted as dhanasya and in X.120.8 as parvatasya. Sāyana gives alternative meaning in four places.⁸

6. ग्रावाणो हन्तेर्वा । गुणातेर्वा । गृह्णातेर्वा ।

7. गोत्रम्, गोत्रा, गोत्रस्य, गोत्रऽभित्, गोत्रऽभिदम्, गोत्राणि ।

8. 1.51.3. गोत्रम् अव्यक्त शब्दवन्तं वृष्टयुदकस्यावरकं मेघम् ।

यद्वा । गोत्रमूहं पणिभिरपहतानां गवामावरकं पर्वतं वा ।

10.86.23. मेघमुदकं क्षारयितुं पणिभिरपहतानां गवामावरकं पर्वतं वा ।

10.120.8. गोत्रस्य पर्वतस्य वलेनासुरेण गवां पिधानार्थं निहितस्य ।

यद्वा । गोशब्दान् समूहार्थं ॥ पा. 4.2.51.॥ इति त्रप्रत्ययः ।

गोत्रस्य गो समूहस्य ।

6.17.2. गोत्रभित् गोत्राणां मेधानां पर्वतानां वा भेत्तास्ति ।

4. Valah: The word in its forms and compounds⁹ is used in twenty three places. In five places Sāyana explains the word as 'megha' (cloud) (i.e. vr̥notyākāśam iti valo meḡnah). In other seventeen places the word is explained as 'asura' who is gavam apahartara or sarvāyāvāraka. In VIII.24.30 Sāyana explains the word differently;¹⁰ including this in two places. Sāyana gives alternative meaning. Yāska in his Nirukta (6.2) derives the word vala from the root vr̥ (to cover) (valo vr̥nateh).

5. Aśnah: The word occurs in its forms¹¹ in ten places. Nowhere the word is interpreted as cloud. Sāyana interpretes the word differently.¹² Yāska in his Nirukta (10.12)

9. वलम्, वलस्य, वलम्ऽरुजः

10. 8.24.30. वलः वरः स्वबलेनावारकः शत्रूणां । यदा ।
भिषूणां दानादि प्रदानेनावरिता ।
8.14.7. आवृत्य स्थितमसुरं मेघं वा ।

11. अश्ना, अश्नेत्य, अश्नैः, अश्नाऽइव, अश्नम्.

12. 1.164.1. अश्नः सर्वत्र व्याप्तः । न हि वायुरहितः कश्चित्प्रदेष्टाः तादृशः ।
10.27.15. अश्नवतो द्युलोकस्य । 10.68.8. अश्ना अश्मन्ता व्याप्तया
शीलया । 2.20.5. अश्नुते स्वतेजसा सर्वजगदित्यश्नः कश्चिदसुरः ।
8.82.2. अश्नैः अश्मभिर्गवाभिः करणभूतैः च ।
2.15.5. अश्नम् । अश्नाति भक्षयति प्राणिजातमिति । यदा ।
अश्नुते स्वतेजसा सर्वं व्याप्नोतीत्यश्नः । कश्चिदसुरः ।

commenting on RV.68.8, explains the word asanavata meghana 'all-pervading cloud.' It may be noted that Sāyana does not follow Yaska while explaining this Rk. He explains aśna as 'vyāpaka', or 'rākṣasa.'

6. Purubhojāḥ: Its forms¹³ occur in six places. The word is not used in the sense 'megha.' Either it is explained as bahukṣīra or bhūri-bhojana. In two places it is adjective to Indra (VIII.49.2 and VIII.88.2). The word purubhojasa is used as adjective to the twin gods i.e. Asvinau (VIII.22.16).*

7. Valiśāṇaḥ: The word does not occur in any of the Vedas. Sarup gives the other three readings: balīśāṇaḥ, parśāṇaḥ and parṇaḥ. They also do not occur in the RV.

8. Āsmā: The word with its forms¹⁴ occurs in twenty five places. In five places Sāyana explains the word as cloud (IV.16.6; V.30.8; II.1.1; IX.108.6; II.12.3).

13. पुरुभोजसम्, पुरुभोजेः, पुरुभोजतः, पुरुभोजता ।

* बहूनां भोक्तारो रक्षकौ । यदा । बहून् स्तोतुन् धनदिभिर्भो जयन्तौ हे अश्विनौ ।

14. अश्मोऽङ्गव, अश्मानम्, अश्मना, अश्मेनः, अश्मनाऽङ्गव, अश्मनोः, अश्मेनि, अश्मेभिः, अश्मेन् ।

he explains the word as mountain-god (X.158.3; IV.55.5; VII.37.8; VIII.54.4). In two places he interpretes it as vajra (VI.122.6; VII.104.19). In other places the word is interpreted as an epithet of Megha or abhisavana-grāvan according to the context.

Yāska in his Nirukta (1.20)¹⁸ derives the word parvata (mountain). He states: 'It is so called because it has joints (parva). But parva is derived from the root pr (to fill) or from pri (to propitiate).' (Here during a period of fortnight, they propitiate the gods). Mountain is called parvata on account of the similarity of the joints. According to Durga, a mountain has joints in the form of stone slabs and time has joints in the form of periods.¹⁹ On the joints of fortnights, i.e. the full moon-day and the new moon-day they propitiate the gods. A cloud is called giri for the same reason (i.e. from its being raised).

18. पर्ववान् पर्वतः । पर्व पुनः पृणातेः प्रीणाते वर् । अर्धमासपर्व ।
देवानस्मिन् प्रीणन्तीति । तत्पृकृतीतरत् सन्धिसामान्यात् ।
मेघस्थायी । मेघोऽपि गिरिरेतस्मादेव ।

19. पूरणार्थस्य । पूरयन्ति हि ते शिला-शिखर-समूहो खिलं
पर्वतम् । काल सन्धिश्च शिलासंधिश्च समानं संधित्वमिति ।
देवताभिधान पक्षे मेघस्थायी गिरिष्ठा । "मेघोऽपि गिरिः" ।
असावपि समुदगीर्णो भवति अन्तरिक्ष लोके-दुर्गाचार्य भाष्य ।

11. Vraja: The word with its forms occurs in forty eight places.²³ It is interpreted as goṣṭha. In III.30.10 vraja is interpreted as goṣṭhabhūtaḥ valaḥ meghaḥ.

In four places the word is interpreted as cloud (vrajam I.132.4; 156.4; X.28.7; 40.8). In I.132.4 and 156.4 Sāyana quotes the Nighantu. In seven places the word is explained as gosamūha. In IX.102.8 it is explained as andhakārasamūha and in VIII.51.5 as gavāśvādisamūha. The word is explained as vārakasya in IV.51.2. Yaska in his Nirukta (6.2) explains the word vraja as vrajan̄tyantarikṣe (moves in the atmosphere). Sāyana while explaining the Rk I.132.4 interpretes vrajam as 'antarikṣe gacchantam megham'.⁸

12. Caru: The word occurs in five places with its forms.²⁴ Sāyana does not explain the word caru which occurs in two places in the RV. (VII.104.2; and IX.52.3), as the meaning is obvious. It may be explained in the context as boiled rice prepared for oblation. The form carum occurs in two places. In I.7.6 it is explained as megham and in X.86.18 as carubhāṇam. The form carūnām occurs once; it is explained as pātrānām.

23. वृजम्, वृजस्य, वृजा, वृजाऽइव, वृजान्, वृजे ।

24. चरुम्, चरुणाम् ।

Yaska in his Nirukta derives the word caru.²⁵ He states "A pot (caru) is so called because it is a heap of clay (mrc-cava) or it may be derived from the root car to walk); from it waters go up."

13. Varāḥaḥ: The word occurs with its forms²⁶ in eight places. In three places Sāyana explains the word as 'megha' (varāham I.67.7; VIII.77.10; X.99.6). In other seven places he explains differently.²⁷ The word is also listed in the IV chapter (Ni.4.2.21). Yaska in his Nirukta (5.4)²⁸ referring to four Rks of the RV derives and explains the word differently. He states 'varāḥaḥ means a cloud; it brings (hr)' 'the best means of livelihood.' The other meaning of varāḥaḥ (boar) is derived from the same root: he tears up the roots, or he tears up all the good roots.

25. चरुमुच्यते भस्ति । चरसेर्वा । समुच्चरन्त्यस्मादापः ।

26. वराहम्, वराहैः, वराह्युः ।

27. वराहःऽयुः 9.97.7. वरं च तदहश्च वराहः । तस्मिन्नहिनि अभिषूयमाणत्वेन तद्वान् । अर्श आदित्वात् मत्वर्थीयो अय् । तादृशः सोमः । यद्वा । कश्चन वराहः पदा पदेन भूमिं विक्रममाणः शब्दं करोति । 10.28.4. बलवन्तमपि सूकरम् । इत्यादयः ।

28. निरुक्तम् । वराहो मेघो भवति । वराहारः । अयमपीतरो वराहः सतस्मादेव बृहति मूलानि । वरं मूलं बृहतीति वा । अङ्गिरसोऽपि वराहा उच्यन्ते । अथाप्येते माध्यमिका देवगणा वराहव उच्यन्ते ।

The Aṅgīrasas also are Varāhas. Moreover the groups of atmospheric gods (i.e. Maruts, according to Durga), are called Varāhavah also.

14. Śambarah: Its other forms occur in twenty two places. In nineteen places the word is explained as asura (śambara). In two places (i.e. I.59.6; II.24.2) the word is interpreted as cloud. In IX.61.2 the word is explained as 'śatrupurāṇām svāmīnām'. Yāska in his Nirukta (7.23) while explaining the Rk. I.59.6, interpretes the word śambaram as cloud (śambaram meghan). The word śambaram is also listed in udakanāmāni (Nigh.1.12.8) and in balanāmāni (Nigh.2.9.28).

15. Rauhinah: Its form rauhinaṁ occurs in two places (RV. I.103.2; II.12.12). Sāyana explains it as asura by name rauhina. The word is not used in the sense of 'cloud.'

16. Raivatah: Its two forms occur: Raivatāsaḥ occurs in V.60.4 giving the sense ghanavantah. The other form raivatya iva occurs in X.94.10. It is explained as 'yathā revantah tejasa yuktā bhavanti tadvat'. The word is not used in the sense of 'cloud.'

17. Phaligah: Its form phaligaṁ occurs in five places.

In three places (i.e. I.62.4; I.121.10 and VIII.32.25) Sāyana explains it as cloud. In other two places he gives the meaning differently.²⁹

18. Uparah: The word is used with its forms in nineteen places. Out of these in eight places it is explained as cloud. In the remaining places it is explained as 'uparam'. The word has been already explained in the dinnāmani (1.6.3).

19. Upalah: The word does not occur in the RV. independently. However, the compound upala - praksiṇī occurs in IX.112.3. Sāyana explains it differently.³⁰ Yāska also explains in his Nirukta (6.5).³¹ The word is not used in the sense of 'cloud'.

29. 4.50.5. फलिङ्गम् । फलिर्मेदः तेन गच्छतीति फलिङ्गम् ।
1.62.4. प्रतिफलं प्रतिबिम्बम् । तदस्मिन्नरतीति फलि स्वच्छ-
मुदकम् । तदगच्छति आधारत्वेनेति फलिङ्गः । यद्वा । व्रीह्यादि
फलम् । तदस्मिन् सति भवतीति फलि वृष्टिजलम् । तदगच्छतीति
फलिङ्गः । फलिङ्गो मेघः ।

30. उपलेषु वालुकासु ॥उलूलसु॥ प्रक्षिणीति यवान् दितस्ति इति ।

31. उपले प्रक्षिणीति उपलप्रक्षेपिणी वा ।

20. Camasah: The word in its forms³² occurs in twenty three places. Sāyana explains it as 'somapātra' giving various interpretations.³³ Yāska derives the word (10.12) camasah (cup) from the root 'gam' i.e. they drink in it.³⁴ The word does not occur in the sense of 'cloud.'

21. Ahih: The word with its forms³⁵ occurs in eighty-eight places. In forty three places the word is used as vrtra, and in twenty four places Sāyana interpretes it as 'megha'. In eight places Sāyana gives alternative meaning i.e. vrtra or megha (I.32.8; II.11.2; X.112.9; I.187.6; II.11.5; 19.2; X.96.4; and II.13.5);

32. चमसम्, चमसा, चमसाः, चमसान्, चमसान्ऽइव, चमसे, चमसेषु .

33. 10.101.8. चमसः यज्ञाख्यः भक्षसाधनचमस एव वा चमसपदं सामान्येनैकवचनम् । 1.20.6. चमसम् । सोमधारणक्षमं काष्टप्रात्रविशेषम् । 10.17.8. प्रणीताप्रणयनम् । 68.8. चमन्ति भक्षयन्त्यत्रेभि चमसः सोमपात्रम् । 1.54.9. चमसाः । चम्यन्ते भक्षयन्ते इति चमसाःसोमाः ।

34. चमसः कस्मात् । चमन्त्यस्मिन् इति ।

35. अहिःऽइव, अहिःगोपाः, अहिःघ्ने, अहिःघ्ने, अहीनाम्, अहीनाम्, अहिःमन्यवः, अहिःमायस्य, अहिःमायान्, अहिमायाः, अहिःशुष्म, अहिःहत्याय, अहिःहत्ये, अहिःहन्, अहिःहनन्, अहिःहा ।

In fourteen places the form ahi-budhnyah occurs.

Sāyana explains it as the name of a god.³⁶ In other places the word is interpreted differently.³⁷ Yāska in his Nirukta (2.17)³⁸ states that 'The cloud (ahi) is so called on account of its motion, it moves in the atmosphere.' The other meaning of ahi i.e. a serpent, is derived from the same root also, or from a han, (to attack) with its preposition shortened: it attacks. The waters held back as cows by panis (merchants). The word ahī is listed in udakanāmāni (Ni.1.12.31) and in V chapter (5.4.29).

The word ahī is listed in gonāmāni (Ni.12.11.4) and dyāvāprthivīnāmāni (3.30.22) also.

36. 2.31.6. अहिर्बुध्न्यः । बुध्नमन्तरिक्षम् । तत्र भवः
अहिनामा देवः 7.34.17. अन्तरिक्षे भवो बुध्न्यः ।
अहिश्चासौ बुध्न्यश्चेति अहिर्बुध्न्यो ग्निः ।
1.186.5. अहिः अन्तरिक्षगामी अहन्ता वष अहीनो वा
अहन्यमानो वा एतन्नामको देवः ।
37. 6.75.14. अहिः इव सर्प इव । 1.172.1. अहि मानवः
अहीयमानप्रकाशाः ।
अहिम् 2.51.4. आसमन्तात् हन्तारम् ।
6.72.3. जगत् आहन्तारम् । 5.33.5. अहि शुष्म अहिरयनात्
सर्वतो व्याप्त ... । इत्यादयः ।
38. अहिरयनात् एत्यन्तरिक्षे । अयमपीतरो अहिरेतस्मादेव ।
निर्हसितोपसर्गः । आहन्तीति निरुद्धा आपः पणिनेवगावः ।

22. Abhram: The word with its forms³⁹ occur in fifteen places. In fourteen places the word gives the meaning of megha. In one place (i.e. X.75.3) the word is explained as antariksāt. In X.20.4 Sāyana explains it as meghopa-lakṣitam antarikṣam vyāpnoti and in X.77.1 he explains abhra-pruṣaḥ na as meghāt ningacchanta udakabindava iva. Yāska in his Nirukta (5.5) explains the word 'abhra' as water in the cloud i.e. waters on the cloud (waters resting on the cloud).⁴⁰

23. Valāhakah: This word or the other reading balāhakah also does not occur in any of the Vedas.

24. Meghah: The word meghah occurs once (I.181.8) in the RV. Sāyana explains it as sektā jaladeḥ pradhānavāso vā. As already explained (while dealing with the words parvata and giri) Yāska (Niru.1.20) states that 'A cloud is called mountain, as it is raised.'

39. अभ्रम् इव, अभ्रत्य, अभ्राणि इव, अभ्रात्, अभ्रात् इव,
अभ्रे, अभ्रेणे, अभ्रैः, अभ्रपृषः, अभ्रवर्षीः ।

40. अभ्रा आ अपोऽभ्रे ध्यय इति । ॥ अभ्रे आ अपोऽपोऽभ्रे अधीति ॥

25. Dr̥tiḥ: The word with its forms dr̥tim and dr̥teḥ iva occurs in nine places. Only in V.83.7 Sāyana explains it as megha (i.e. dr̥tivad udakadhārkam megham). In other eight places the word is explained as a container of soma.⁴¹

26. Odanah: The word in its form odanam occurs in three places. In only one place i.e. VIII.69.14 Sāyana interpretes it as megha. In an other place (i.e. VIII.77.10) it is explained as pāyasa or ksīrapāka. In VIII.77.6 Sāyana does not comment, as it obviously means 'food.' Yaska explains odana as cloud, 'the giver of rain water.'⁴²

27. Vṛsandhiḥ: Its form vṛsandhim occurs only in one place (i.e. IV.22.2). Sāyana explains it as 'meghabhedanā-devārena varṣam kurvantam (Indram)'.

28. Vṛtrah: The word in its forms⁴³ and compounds

41. 4.45.1. दृतिस्तुरीयः । रसद्रव्या धारः पदार्थचर्ममयो दृतिरित्युच्यते । 1.191.10. दृतिं । चर्ममयं सुरापात्रमिह । 9.1.8. दृतिसदृशांशुमेनं सोमम् । इत्यादयः ।

42. निरु. 6.34. ओदनमुदकदानं मेघम् ।

43. वृत्रम्, वृत्रस्य, वृत्रा, वृत्राऽइव, वृत्राणाम्, वृत्राणि, वृत्रात्, ४ वृत्राय, वृत्रे, वृत्रेण, वृत्रेषु ।

occurs in three hundred and sixty six places. Almost in all places the word is interpreted as asura or śatru or pāpa or āvaraka. Only in twenty-one places the word is explained as megha (i.e. I. 80.3; II. 11.9; 14.2; III. 30.8; 32.6; 33.6; IV. 16.7; VIII. 6.13; 76.3; 4; X. 28.7; 113.8; 147.1; vrtrāya I. 61.12; V. 86.3; VIII. 93.4; I. 59.6; I. 81.1; VIII. 6.40; X. 23.2; 50.2). Sāyana interpretes the word as either vr̥notyākāśam iti vr̥tro meghah or apāmāvārkah mechah. It is obvious that the cloud is personified as vr̥trasura.

The word vr̥trāṇi occurs in forty nine places in the sense of pāpāṇi or vr̥tropalaksitāṇi rakṣāṁsi. The word vr̥tra is used in thirteen places in the sense 'śatrum' or pāpāṇi.

Interpretations of the compound words are as follows:

i) Vr̥tra - khādah occurs in two places (III. 45.2 and 51.9) as an epithet of Indra. (Vr̥tram khādati hinasti iti vr̥tra-khādah. Vr̥tra-khādām occurs in X. 65.10 with the same meaning.

ii) Vr̥traghnaḥ occurs with its form vr̥traghne in six places. Sāyana explains it as 'killer of vr̥tra.'

The feminine form vr̥trāghnī occurs in VI. 61.7.

Sāyana explains it as vrtrāṇāṃ śatrūṇāṃ hantrī (Sarasvatī)

iii) The forms vrtra-turam: Vrtra-tura occur in six places in the sense of 'killer of enemies' (IV.42.8; VI.20.1; X.48.9; 99.1; VI.48.2).^{I.32.5} Sāyana in I.32.5 explains with alternative meaning.⁴⁴

iv) Vrtra-tūrye occurs with its form vrtra-tūryesu in fourteen places. Sāyana interpretes it as 'battle for killing Vrtrāsura (vrtravadhārthe saṅgrāme). It should be noted that the word is listed in saṅgrāmanāmāni (Ni.2.17.32).

v) Vrtra-putrā: occurs once (i.e. I.32.9).⁴⁵

vi) Vrtra-hatye and vrtya-hatyena occur in fourteen places in the sense of vrtrahanana. But vrtra-hatyesu occurs in five places. It is explained in all the places as 'saṅgrām' in the locative.

44. "वृत् वृत्ते" । अतिशयेन लोकानां आवरकं अन्धकाररूपम् ।

यदा । ३ वृत्रैः आवरणैः सर्वान् शत्रून् तरति तं ॥ वृत्रं असुम् ॥

45. वृत्रं पुत्रो यस्या मातुः ॥ तस्य माता वृत्र-पुत्रा ।

vii) Vrtra-han and its forms vrtra-han: Vrtra-hanam occur at forty six places as an epithet to Indra, who killed vrtra except in two places where Sāyana explains differently.⁴⁶ The form vrtra-hana, vrtra-hanā and vrtrahanau occur in two, four and one place respectively as epithets to Indra and Agni.

viii) The forms vrtrahan-tamah, vrtrahan-tamah vrtra-han-tama are also used as epithets mainly of Indra and in one place each to Āsvins, Agni and Soma as 'atīśayena pāpānam hantā.

ix) Vrtra-hā occurs in forty seven places as an epithet of Indra. But in the Rks which occur in the IX mandala (75.3; 28.3; 37.5; 89.7) the form is used as an epithet of Soma.

In three places Sāyana explains the word vrtra as megha.⁴⁷

46. वृत्रहन् 8.93.4. वृत्रस्य अपामावरकस्य मेघस्य हन्तः ।
9.98.5. शत्रूणां सोम ।

47. 1.81.1. वृत्रस्यावरकस्य वृष्टिनिरोधकस्य मेघस्यासुरस्य वा हन्ता । यदा । आवरकाणां शत्रूणां हन्ता । ॥ इन्द्रः ॥
8.6.40. वृत्रस्य मेघस्यासुरस्य ।
10.23.2. वृत्राख्यस्यासुरस्य मेघस्य वा ।

Yāska in his Nirukta (2,16)⁴⁸ deals in detail with the word vrtra. He states: 'Who is Vrtra? It is a cloud' say the etymologists. He is a demon, son of Tvastṛ, say the legendarians. The phenomenon of rain is produced by the commingling of water (vapours) and lightning (jyoti). With reference to this there are figurative descriptions of battle. Indeed the descriptions of Vedic stanzas and the narration of the Brahmanas depict him, no doubt, as a serpent. By expanding his body, he blocked the channels of the rivers.' Vrtra is the master of Panis (who blocked the cows).

The word vrtram is included in dhananāmāni (Ni.10.27).

The form vrtesu is explained as śatrusu dhanalābhe-virodhisu (I.7.5).

48. तत्को वृत्रः मेघ इति नैरुक्ताः । त्वाष्ट्रो असुर इत्यैतिहासिकाः ।
 अपां च ज्योतिष्मच्च मिश्री भावः कर्मणो वर्षं कर्म जायते ।
 तत्रोपमार्थेन युद्धवर्णा भवन्ति अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च ।
 विवृध्या शरीरस्य ज्योतांसि निवारया चकार ॐ । तस्मिन् ह्ये
 प्रसृत्यन्धिर आपः ।

29. Asurah: The word occurs with its forms and compounds⁴⁹ in seventy eight places. Only in two places it is interpreted as megha.⁵⁰ In the rest of the places the word is used as an adjective (balavan) to various gods, mainly to Agni, Indra and Varuna. But the other form asurah in VIII.96.9 and X.124.5 and the form asurebhyah in VIII.97.1 is interpreted as demons. The form asuraghna is explained as asurāṇāṃ hanta (he Indra). The other forms of the word are explained as mentioned below, with a few examples.⁵¹

49. असुरः, अस्व, असुर, असुरघ्नः, असुरघ्ने, असुरत्वम्, असुरत्वा, असुरम्, असुरस्य, असुरऽह, असुरा, असुरा, असुराः, असुराः, असुरान्, असुराय, असुरे, असुरेभ्यः, असुरेषु, असुरैः ।

50. 8.20.17. असुरस्य, अदकानां क्षेप्तुर्मघस्य । 10.92.5. मेघस्य ।

51. 1.35.7. असुरः । सर्वेषां प्राणदः । तथाचान्यत्र अम्नायते । "सर्वेषां भूतानां प्राणानादायोदेति" ॥ तै.आ.1.14.1.॥ इति । 1.54.3. असुरः शत्रूणां निरसिता । यद्वा । असुः प्राणो बलं वा । रो मत्वर्थीयः । अथवा, असवः प्राणाः तेन च आपो लक्ष्यन्ते, "प्राणा वा आपः" ॥ तै.ब्रा.3.2.5.2.॥ इति श्रुते तान् राति ददातीति असुरः । 8.30.3. बलवान् ॥ अग्निः ॥ 9.73.1. बलवान् सर्वेषां प्रीणनात् प्राणदाता वा । 74.7. प्राज्ञो बलवान् वा ॥ सोमः ॥ 10.74.2. असुरः इन्द्रस्य प्रेरकः । 10.132.4. असुर तमसः क्षेपक । यद्वा । असवः प्राणाः । तान् ददाति मनुष्येभ्यः त्वोदयेन प्रयच्छतीत्यसुरः । हे मित्र । 6.53.7. असुरस्य देवेभ्योऽपि बलवतो रुद्रस्य । 58.6. अस्पति क्षिपति सर्वमित्यसुरः । कालात्मा संवत्सरः । 5.63.7. मेघानां निरसितुः पर्जन्यस्य ।

Yāska in his Nirukta (3.8)⁵² derives and explains the word. He states: "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 asuḥ is a synonym of breath; inhaled, it rests in the body i.e. endowed with it (asu-rāḥ). It is known: he created the gods (surāḥ) from good, (Su)^{that} is the characteristic of gods, he created the demons (asurāḥ)^{from} in evil, ^(a-su) that is the characteristic of demons (Laxman Sarup, translation, The Nighaṇṭu and the Nirukta, p.42).

30. Kośaḥ: The word occurs with its forms in thirty-nine places.⁵³ In nine places the word is interpreted as megha (kośaḥ I.112.11; kośam V.53.6; 59.8; 83.8; VIII.72.8; IX.12.6; 108.9; kośaḥ I.87.2; kośāsaḥ VII.101.4). In fifteen places the word has the sense 'drona-kalaśa or pot (used for storing Soma juice) especially in the IX mandala.

52. असुरा असुराताः । स्थानेष्वस्ताः । स्थानेभ्य इति वा ।
अपि वा सुरिति प्राणनाम् । अस्तः शरीरे भवति । तेन तदन्तः ।
तेनासुना असुरानसृजत तदसुराणामसुरत्वम्॥

53. कोशम्, कोशाः, कोशान्, कोशातः, कोशे, कोशेन ।

In other places Sayana explains it differently.⁵⁴

Yaska (Niru, 5.26) states: "Kośa (pail) is derived from the root kuś (to draw out), drawn out; the other meaning of kośa (treasure) is derived from the same root: it is accumulation of great collection."⁵⁵

To summarise the above discussion, a tabular form is given below:

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>Used in the sense assigned</u>
1	Adriḥ	130	10
2	Grāvā	21	--
3	Gotrah	17	12
4	Valah	23	5
5	Aśnah	11	--

54. 3.32.15. कोशम् जलम् । यथा जलसेक्ता जलपूर्णति
कोशात् द्रुतेः सकाशात् जलं पात्रान्तरे सिचति तद्वत् ।
4.17.16. जलोद्धरणपात्रम् ॥ जलेन पूरयितुं कूपो यथा पूरयितुं
आच्यावयन्ति तद्वत् ॥
6.47.23. ॥ दश संख्याकान् हिरण्यपूर्णान् ॥ कोशान् ।
9.88.6. कोशासः दिविभवाः कोशाः आप इव । 8.22.9.
कोशे आयुधादीनां कोशस्थाने रमण्मन्त्रिणे रथे ॥ वर्षणमालिधनौ अश्विनौ ॥
10.100.10. गोष्ठे दोहनस्थाने ।

55. कोशः कुष्णातेः । विकुषितो भवति । अयमपीतरः कोशस्तस्मादेव ।
स च य आचितमात्रो महान् भवति ।

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>Used in the sense assigned</u>
6	Puru-bhojāḥ	6	--
7	Valiśānaḥ	--	--
8	Aśmā	25	5
9	Parvataḥ	125	39
10	Giriḥ	47	13
11	Vrajaḥ	48	4
12	Caruḥ	45	1
13	Varāhaḥ	10	3
14	Śambaraḥ	22	2
15	Rauhiṇaḥ	2	--
16	Raiyataḥ	2	--
17	Phaligaḥ	4	2
18	Uparaḥ	19	8
19	Upalaḥ	1	--
20	Camasaḥ	23	--
21	Ahiḥ	88	24
22	Abhram	15	14
23	Valāhakaḥ	--	--
24	Meghaḥ	1	1
25	Dr̥tiḥ	9	1
26	Odanaḥ	3	1
27	Vṛsandhiḥ	1	--
28	Vṛtraḥ	366	21
29	Asuraḥ	78	2
30	Kośaḥ	39	9

To conclude, two words (i.e. No.7 and 23) are not used in the RV., and eight words (No.2, 5, 6, 15, 17, 19, 25 and 27) are not used in the sense assigned. Six words (No.12, 13, 17, 19, 25 and 26) are used only in a few places in the RV.

So, out of thirty words listed, only fourteen words are used in considerable places.

11. VĀNNĀMĀNI

The following fifty seven words are the synonyms of vāc (speech).¹

1. Ślokaḥ: The word occurs in twenty eight places with its forms.² In fifteen places the word is explained as vāc or stutirūpā vāc. In eight places the word is used as stotra. Of these ślokaḥ in VII.97.3 and ślokaṃ in I.190.3 are interpreted as 'stāvakaḥ mantraḥ' and mantraviśeṣaṇaṃ respectively.

1. 1. श्लोकः 2. धारा 3. ह्रस्व 4. गौः 5. गोरी
6. गान्धर्वी 7. गम्भीरा 8. गम्भीरा 9. मन्द्रा 10. मन्द्राजनी
11. वाशी 12. वाणी 13. वाणीची 14. वाणः 15. पविः
16. भारती 17. धूमनिः 18. नाडी 19. मेना 20. मेळिः
21. सूर्या 22. सरस्वती 23. निवित् 24. स्वाहा 25. वृग्नुः
26. उष्ब्धिः 27. मायुः 28. क्राकुत् 29. जिह्वा 30. घोषः
31. स्वरः 32. शब्दः 33. स्वनः 34. ऋक् 35. होत्रा
36. गीः 37. गाथो 38. गृणः 39. घेना 40. र्नाः
41. विषा 42. नुना 43. कशा 44. धिषणा 45. नौः
46. अक्षरम् 47. मही 48. अदितिः 49. शची 50. वाक्
51. अनुष्टुप् 52. धेनुः 53. वल्गुः 54. गल्दा 55. सरः
56. सुपर्णा 57. बेकुरा .
2. श्लोकम्, श्लोकी, श्लोकऽयन्त्रासः ।

In the rest of the places the word is interpreted differently.³ (In some places with alternative meanings). The word is also used as a prose formula (for sacrifice) in III.53, 10.

Yāska (Niru. 9, 9)⁴ derives the word śloka from the root śṛ (to break open).

2. Dhārā: The word occurs in one hundred and seven places with its forms.⁵ Out of these in one hundred and three places it is used in the sense of 'flow' of Soma, mainly in the IX mandala, or in the sense of udaka (water) or ghee.

3. 1.190.4. बृहस्पतेः श्लोकः स्तुत्यात्मिका कीर्तिः गर्जिता वाक् वा ।
 10.159.3. उपश्लोकनीयं यशः ।
 1.51.12. श्लोकं स्तोत्रलक्षण वाचो यशो वा । "श्लोकं संघाते" ।
 श्लोक्यते इति श्लोकः ।
 3.53.10. श्लोक्यते शस्यते अनेन इति श्लोकः शस्त्रम् ।
 4.53.3. प्रशस्तिम् ।

4. श्लोकः शृणोतेः ।

5. धाराः, धारया, धाराम्, धारास्तिभिः ।

The form dhārām occurs in five places; in four places Sāyana explains differently.⁶ The word dhārā does not have the assigned meaning (speech).

3. Ilā: This word has been already explained in prthivīnāmāni (Nigh.1.1.1). In two places the word is interpreted as vāc (III.7.5; V.36.5) out of sixty five places.

4. Gauh: This word also has been already explained in prthivīnāmāni (Nigh.1.1.1). The word is interpreted as speech in thirty three places out of seven hundred and ninety four places.

5. Gaurī: The word occurs with its forms, in six places. The form gaurī-iti and gaurīh occur in only one place each (i.e. IX.12.3 and I.164.41). They are interpreted as mādhyaṃikā vāc. The forms gauryah and gauryam

6. अयसो न धाराम् । यथा अयोमयस्य परश्वादेधारिं प्रक्षेप्तु-
कामस्तीक्ष्णीकरोति तद्वत् । 6.47.10. खड्गादेधारिमिव सा
यथा सूक्ष्मा ।
8.73.9. अग्नेः धारं तस्यां मञ्जूषायाम् ।
1.67.4. ऋतस्य धाराम् । सत्यस्य यज्ञस्य वा धारं धारयिष्यम् ।

are interpreted as gauravarna-gāvaḥ and gām respectively (gauryaḥ I.84.10; gauryam IV.12.6; X.126.8).⁷

The word gaurī-vītaḥ occurs in V.29.11. Sāyana explains gaurī-vīti as the name of a seer.

The word gaurī is also listed in the V chapter of the Nighantu (5.5.28).

Yāska (Niru.11.39)⁸ derives the word gaurī from the root 'ruc,' meaning to shine. The word gaura, which means white colour is derived from the same root, it is praiseworthy. It may be noted that Yāska does not state that the word belongs to the vāṇānāni.

7. गौरीऽइति, गौरीः, गौर्यम्, गौरिऽवीतिः ।
गौर्यचित् गौरीं गामपि ऋ.4.12.6.

ऋ.10.126.8. गौर्यं चित् । गौरीं गौरवर्णां सोमकृयणीं गाम् ।

"षिद्गौरादिभ्यश्च" ॥पा.सू.4.1.41॥ इति डीष् ।

"अभिपूर्वः ॥पा.सू.6.1.107॥ इत्यत्र "वा छन्दसि" ॥वा.सू.6.1.106॥
इत्यनुवर्तनात्पूर्वरूपस्य पूर्वसवर्णदीर्घस्य चाभावे यण् ।

8. गौरी रोचतेः । ज्वलति कर्मणः । अयमपीतरो गौरो
वर्ण एतस्मादेव । प्रशस्यो भवति ।

6. Gāndharvī: Its form gāndharvīm occurs only once (RV. V. 80.6). Sāyana says that it belongs to the list of synonyms of vāc.⁹

7. Gabhīrā: The word and its form gabhirāḥ occurs in six places (I. 24.9; VII. 32.6; II. 27.3; VI. 75.9; VIII. 16.4; and X. 108.4). They are used as adjectives (VII. 32.6 gabhirāṇi savenāni and X. 108.4 gabhirā nadyah) meaning 'serene or deep.' The word is not used in the sense of vāc. It is also not used as adjective to vāc.

It may be noted that the other forms of the word which are mentioned below are listed in the other sections of the Nighaṇṭu.

<u>Form</u>	<u>Reference</u>	<u>Synonym</u>	<u>No. of places used</u>
i. <u>Gabhīram</u>	1. 12. 61	<u>Udakanāmāni</u>	1
ii. <u>Gabhīrah</u>	3. 3. 18	<u>Mahānnāmāni</u>	3
iii. <u>Gabhīre</u>	3. 30. 13	<u>Dyāvāprthivīnāmāni</u>	5

These forms also are not used in the sense of vāc.

9. गान्धर्वीम् 10.80.6. अग्निगान्धर्वीम् । वाङ् नामैतत् ।
वाचं शृणोति । यज्ञस्य गान्धर्वीम् ।

8. Gambhīrā: Its form gambhīrayā occurs in one place (VI, 18, 10) in the RV.¹⁰ It is used as an adjective.

The form gambhīre is listed in dyāvāprthivīnāmāni (Nigh. 3, 30, 14). But the word occurs only once (RV, VI, 24, 8) and Sāyana interpretes it as agādhe (sthāne) in locative singular. This shows that the inclusion of gambhīre as a synonym of dyāvāprthivī is not evidenced. The mistake was probably due to the fact that the form is similar to gabhīre.

9. Mandrā: The word with its forms¹¹ occurs in fifteen places. Out of these in RV, VIII, 100, 10 the word is interpreted as: madayitri mādhyaṃikā vāc. In three places the word is explained as stuti. In five places Sāyana gives alternative meanings and in rest of the places the word is interpreted as madakara.¹² But the words mandra-jihva and mandra-jihvam are explained modamānā vāc and mādaka vācam respectively (RV, VI, 71, 4; I, 190, 1). The word mandra-jihva is explained as devānām madanaivalau (RV, I, 142, 8).

10. गम्भीरया शम्भिरथर्षणीयया इन्द्रः ।

11. मन्द्रा, मन्द्रया, मन्द्रासु, मन्द्राभिः, मन्त्रेभिः, मन्त्रैः,
मन्त्रजिह्वः, मन्त्रजिह्वसु, मन्त्रजिह्वा ।

12. 6. 16. 2. मन्द्राभिः मदकराभिः स्तुत्याभिः वा ।

Yaska in his Nirukta (11.28; 29) interpretes the word mandra as madana (i.e. mandrā madanā). The word mandrā derived from the root mad (to delight) is essentially an adjective (delightful). It is used as a substantive.

10. Mandrājanī: This occurs only once in the Rgveda.¹³ The word is not interpreted as vāc by Sāyana.

11. Vāśī: Its forms¹⁴ are used in ten places. In four places the word is interpreted in the sense of vāc (VIII.12.12; VIII.19.23; I.87.6, and X.20.6). In four places it is explained as sound¹⁵ (śabda). In three places the word

13. 4.69.2. मदकरस्य रसस्य प्रेरयित्री सोमधारा । ॥मन्द्राजनी॥

24. वाशीऽइव, वाशीः, वाशीभिः, वाशीम्, वाशीमन्तः, वाशीमन्तम्, वाशीषु ।

15. 1.37.2. वाश्यः शब्द विशेषाः परकीयसेनाभीति हेतवः ।
"वाशी वाणी" ॥नि.1.11.11.॥ इति वाङ् नामासु पठितत्वात् ।

8.10.23. वाशीम् ।वाचं शब्दं । वाङ् नामैतत् । यद्वा ।

वाग्मन्शीलां शब्दकारिणीं ज्वालासुद्भरते ।

8.29.3. शब्दयत्याक्रन्दयति शन्ननयेति । वशी तक्षणसाधनं कुठारः ।

1.88.3. वाशीः शत्रूणां भयोत्पादनेन आक्रोशशब्दकरणं वात्राः ।

is explained as āyudha (weapon; VIII.29.3; sound or weapon. V.57.2; V.53.4). In two places the word is interpreted as pātra (X.53.10; 101.10).

The word is also listed in the IV chapter of the Nighaṇṭu (4.1.44).

Yāska derives the word vaśī and explains in his Nirukta (4.16; 19). He states "vaśī is a synonym of speech, so called because it is spoken."¹⁶

Yāska gives the meaning 'with the songs of praise' to the form vaśībhiḥ in X.101.10. But as mentioned above, Sāyana interpretes it as pātreṇa.

12. vāṇī: The word and its forms¹⁷ occur in twenty-two places. In eighteen places the word is explained as vāc or stuti. In three places it is interpreted as nadī or āpaḥ. A few examples are given below.¹⁸

16. वाणीति वाङ् नाम वाश्यत इति सत्याः । ॥ निरु. 4.16 ॥

17. वाणीः, वाणीऽइति, वाणीःइव, वाणीऽभिः, वाणीम्, वाणीषु ।

18. 1.7.1. वाग्भिर्यजूरूपाभिः । 1.164.24. वणगधिष्ठितानि सप्तछन्दांसि । 5.86.1. वाणी इव प्रतिवादि-वाक्यानीव । 2.11.8. माध्यमिकां वाचम् । 3.1.6. वाणीः नद्यः । 3.7.1. वननीया नदीः । 30.10. वाणीः वननीयाः धमन्तीः शब्दामयानाः ताः अपः ।

Yāska (Niru.622) explains prāvanvaṇiḥ as āpo vā vāṇanāt
vāco vā vāṇanāt.

13. Vāṇīcī: It occurs only once in RV.V.75.4. Sāyaṇa interpretes it as vāgrūpā stutiḥ.

14. Vāṇah: The word occurs with its forms, vāṇam and vāṇasya in six places. In two places (VI.24.9, X.32.4) it is interpreted as vacana or stutiśabda. In other three places as vādya and bāṇa.¹⁹

15. Paviḥ: The word occurs also in the second and fourth chapters of the Nighantu i.e. vajranāmāni (2.10.5) and padāni (4.2.25).

The word with its forms²⁰ occurs in thirteen places. In five places the word is explained by Sāyaṇa as rathanemi or cakra. He quotes Yāska (Niru 5.5) (V.62.2; I.139.3; 180).

19. 8.20.8. वाणः मरुदीणा । 9.97.8. वाणं वायविशेषम् ।
1.85.10. वाणम् शतसंख्याकतन्त्रीभिर्युक्तं वीणाविशेषम् । उग्ररुण
वण शब्दार्थः ।
9.50.1. विसृष्टस्य वाणस्य नालस्य वा वादित्र विशेषस्य ।

20. पृथ्वेः, पृथ्विभिः, पृथ्विम्, पृथ्विषु पृथिव्यैः ।

I.64.11; VII.69.1). The word is interpreted as vaira in five places (I.34.2; 180.1; I.168.8; 180.2; I.166.10).

The word is explained as śabda in only one place by Sāyana quoting Nighantu, as it belongs to vānnāma. The word is also used in some other senses in three places.²¹ Sāyana explains it in the two Rks I.180.1 and VII.69.1 with alternative meanings.²²

It may be noted that the forms pava and pavayā occur in one place each. Sāyana interpretes them as pavamānaya dhārayā and pūyamānaya dhārayā respectively (IX.97.53 & 53). Yaska interpretes the word pavī as a javelin because it tears the body open. 'Pavī-ram' means a pointed weapon. (Nirukta 12.30).²³

21. 6.54.3. पविः धारा ॥ चक्रस्य धारा ॥

5.31.5. पवयः पवमाना गच्छन्तः ॥ मरुतः ॥

10. 27.6. पवयः अन्यायुधानि ।

22. 1.180.1. वज्रा रथनेमयो वा । 7.69.1. रथनेभिभिः मधुपात्रैः वा ।

23. पविः श्लयोभ्रमति । यदिपुनाति कायम् । तद्वत् पविरमायुधम् तद्वानिन्द्रः पवीरवान् । ॥ निरु. 12.30. ॥

16. Bhāratī: The word with its forms,²⁴ occurs in twelve places. Sāyana explains them as bharatasya ādityasya sambandhinī patnī or vāc or raśmī or dīpti in nine places (I.142.9; II.1.11; III.4.8; VII.2.8; X.110.8; III.4.8; bhāratībhiḥ VII.2.8; I.22.10; 188.8). In one place (IX.5.8) the word is used as an adjective to goddess Sarasvatī and in III.62.3 the word is directly interpreted as Sarasvatī. In II.3.8, Sāyana states 'etannāmika devī.' Bhāratī occurs with the other goddess Ilā and Sarasvatī. Yāska (Niru.8.13)²⁵ explains the word thus: 'the sun is called bharata; its light therefore is called bhāratī.' Sāyana quotes Yāska in his commentary on RV. in I.22.10.

17. Dhamanī: Its form dhamanīm occurs only once in II.11.8. Sāyana explains it as śabdam kurvānām tām vācam.

18. Nālī: The word occurs only once in X.135.7. Sāyana explains it as "vādyaviśeso venuh yadvā nālī iti vānnāma iyam stutirūpā vāgasya prīnanāya dhamyate uccāryate.

19. Menā: The word occurs with its forms²⁶ in six

24. भारतीभिः, भारतीम्, भारति ।

25. भरत आदित्यः तस्य भाः ।

26. मेनाम्, मेने, इति, मेनेऽद्वेति, मेनेऽद्वेत् ।

places. (I.51.13; II.121.2; X.111.3; I.62.7; 95.6; II.35.2).
 Sāyana explains it as strīnāma²⁷ quoting Yāska. Yāska in
 his Nirukta (3.21) states menāḥ and ghāḥ are synonyms of
 women.²⁸ Menāḥ (women) are so called because men honour
 them (mānayanti). The word is also listed in the section
uttarāṇi nāmāni of the Nighantu (3.29.17).

20. Melih: Its form melim occurs in two places
 (III.26.9 and IV.7.11).²⁹ Sāyana explains them as vaktāram
 and balam respectively.

21. Sūrya: The word with its forms³⁰ occurs in
 twenty four places. Nowhere it is explained as vāc by
 Sāyana. The word is interpreted in ten places in the sense

27. I.51.13. मेना नाम कन्यका । मेनेति स्त्रीनाम् । "मेना ग्नाः"
 § निरु. 3.21. § इति पाठात् "मन् ज्ञाने । मन्यते गृहकृत्यं जानाति
 इति मेना ।

28. मेना ग्ना इति स्त्रीणाम् । मेना मानयन्त्येनाः § निरु. 3.21. §

29. 3.26.9. मेळिम् । मेलकं नाना शाखागतानां वाक्यानां
 एकस्मिन् अर्थे सकलव्ययं वक्तारम् । 4.7.11. बलम् ।

30. सूर्या, सूर्याम्, सूर्यायाः, सूर्यायै, सूर्याः, सूर्याऽइव ।

of the bride of Āsvins (i.e. V.35.5; X.85.9; IV.43.6; VI.63.6; X.85.8; 13, 14, 15; VI.58.4; VIII.22.1). In other places Śaṅkara interpretes alternatively i.e. wife or daughter of Savitr. A few examples are given below.³¹ Yāska in his Nirukta (12.7)³² states 'sūrya is the wife of the Sun. This very dawn, usas after the expiry of a good deal of time (becomes Sūryā).

22. Sarasvatī: The word is also listed in the V chapter of the Nighantū (5.58); and the form Sarasvatyah is listed in naḍināmāni (1.13.31). But it is not used in the Rgveda. The word with its forms³³ occurs in seventy one places. Sarasv

31. 8.3.16. सूर्याः इव । यथा सूर्यश्मयः सर्वं जगद्व्याप्नुवन्ति तद्वत् । 10.85.9. सूर्यम् वधूकामाय सोमाय सविता तत्पिता अददात् । 6.58.4. सूर्याय सूर्यस्य पत्न्यै यदा सवित्र्यै सूर्याख्यायै अश्विनेर्वरणाय । 1.167. सूर्या इव सूर्य पत्नीव । यदा । सूर्यस्य दुहिता अश्विनो रथमिव सा यथा आरोहति तद्वत् ।

32. सूर्या सूर्यस्य पत्नी । एषा एव अभिसृष्टकालतमा ।

33. सरस्वती, सरस्वति, सरस्वति, सरस्वत्याम्, सरस्वतीम्, सरस्वतीः, वतोः ।

The word is explained as vāc or vāgdevī even in vocative in forty nine places. In twenty four places the word is interpreted as river or river goddess even in vocative. The word is also interpreted as mādhyaṃikā vāc in five places (I.142.9; II.1.11; III.4.8; 43.11; 17.7). Sāyana gives explanation with alternative meaning also. A few examples are given below.³⁴ While explaining vānnamāni, Yaska states, "With reference to vāc the word Sarasvatī is used both in the sense of a river and of a deity in Vedic passages. We shall explain the Vedic passages where it is used in the sense of a deity later, (Niru. II.26) and how those, where it is used in the sense of a river."³⁵ And he quotes the Rk. VI.61.2. But Durga explains this Rk. (i.e. VI.61.2) as addressed to Sarasvatī the deity; Sarasvatī is the atmospheric speech etc.

34. 1.3.10. सरस्वती । देवी वाग्देवता । "श्येनः सीमः" इत्यादिषु पञ्चत्रिंशत्संख्याकेषु देवता विशेष वाचिषु पदेषु "सरमा सरस्वती" निघ. 5.5.18 इति पठितम् नि. 1.26

1.3.12. द्विविधा सरस्वती विष्णवदेवता नदीरूपा च । तत्र पूर्वार्भ्यां अग्न्यां विष्णवती प्रतिपादिता । अनया तु नदीरूपा प्रतिपाद्यते तादृशि सरस्वती ।

1.142.9. सर इत्युदकनाम । तद्वती सनितादिकृपा माध्यमिका च वाक् । 2.1.11. सरण्वान् वायुः । 3.54.13. गद्यपद्यरूपेण प्रसरणं अस्या अस्तीति सरस्वती । वाग्देवता । 5.5.8. सर उदकम् तस्मात् सरस्वान् वायुः । तस्य स्त्री सरस्वती । 1.188.8. सरस्वति सरः वाग्दकंवा । तद्वत्यन्तरिक्ष देवते ।

35. सरस्वतीत्येतस्य नदीवदेवदेवतावच्च निगमा भवन्ति । नदयदेवतावद् उपरिष्ठात्तद्व्याख्यास्यामः । अथैतन्नदीवत् ।

Yaska in his Nirukta (9.26)³⁶ commenting on the Rk. X.75.5 (īmaṁ me gaṅgā) states 'The word saras is a synonym of water; it is derived from the sr (to flow). Sarasvatī is rich in water. And in Niru.11.27, while interpreting the Rk. RV. I.3.10 he states "This is applied to the objects of speech; speech is therefore regarded as belonging to the sphere of the atmosphere."³⁷

23. Nivṛt: Its forms occur in six places (Nivṛdah II.36.6; IV.18.7; VI.67.10; Nivṛdam I.175.6; 176.6 repeated nivṛdā I.89.3 and 96.2). Sāyana explains them as vāc or stuti in the form of nivṛd³⁸ (liturgy).

36. सर इत्युदकनाम । सर्तः । तद्वती । सरस्वती ।

37. वागर्थेषु विधीयते । तस्मान्माध्यमिकं वाचं मन्यन्ते ।

38. 2.36.6. निऽविदः वाङ् नामैतत् । शस्त्रलक्षणा वाचः ।

4.18.7. मरुत्वतीयशस्त्रे प्रयुज्यमानानि "मरुस्तोत्रो मरुद्गण" इत्यादीनि इन्द्रस्तुति प्रतिपादकानि कानिचित् पदानि "निविद" शब्देनोच्यन्ते ।

1.89.3. निऽविदो । वेदात्मिकया वाचा निविदिति वाङ् नाम ।

यद्वा । निविदा "विश्वेदेवाः सोमस्य मत्सन्" इत्यादिकस्य

वैश्व देव्या निविदा ॥ आह्वयामः ॥

24. Svāhā: The word occurs in nineteen places. Sāyana explains it as a term which is used while offering oblations into the fire. It is also a synonym of vāk. He states "She is the wife of Agni." A few examples are given below.³⁹ The word is used in the sense of vāc. In two places (I.13.12 and VIII.8.5) the compound forms svāhā-kṛtam, kṛtāni, and kṛtasya occur in the sense of oblation, which is offered.

Yāska in his Nirukta (8.20)⁴⁰ interpretes the word svāhākṛtayah. He states "Consecrations are so called because the word svāhā is uttered in them. Or speech herself said 'well ho!', or it addresses itself, or one offers oblation which are consecrated with 'svāhā' hail."

39, I.13.12. स्वाहाशब्दो हविष्प्रदानवाची सन् एतन्नामकमग्निविशेषं लक्ष्यते ।

8.8.5. स्वाहाकृतौ स्वाहाकारेण सम्यगिष्टौ सन्तौ । यद्वा । स्वाहेति वाङ्. नाम । स्तुतिरूपया वाचा स्तुतौ ।

8.63.5. स्वाहावरस्य स्वहादेव्याः पतेरग्नेः ।

40. स्वाहेत्येतत्सु आहेति वा । स्वा वागाहेति वा । स्वं प्राहेति वा । स्वाहुतं हविर्जुहोतीति वा ।

25. Vagruḥ: The word occurs with its other forms⁴¹ in seven places. Sāyana explains it as vāc, śabda or stuti or abhisava śabda. A few examples are given below.⁴²

26. Upabdiḥ: The word occurs in seven places with its forms (i.e. upabdiḥ X.94.4; 13 and upabdiḥ VII.104.17). In three places the word is interpreted as vāc, śabda (I.74.7; 169.7; IX.88.5) and in three places it is explained as śabda of abhisavagrāvan. Examples are given below.⁴³

27. Māyuh: The word occurs with its form māyuh in four places only. In all the places it is interpreted as the lowing of cows. But in X.95.3 the word is explained as simhanāda (VII.103.2; māyuh I.164.28, 29, X.95.3).⁴⁴

41. वग्नुना, वग्नुम्, वग्नुन्

42. 9. 97.13. वग्नुः वाङ् नामैतत् । तस्य वाक् शब्दः ।
1. 84.3. वग्नुनो । वचनीयेनाभिष्वशब्देन ।
9. 3.4. वग्नुन् स्तुतिकारिणो जनात् ।

43. 1. 74.7. उपब्दिः श्रवणार्हः शब्दः ।
1.169.7. उपगुर्वादि समीपे गम्यते ज्ञायते उपपद्यते इति वा उपब्दिर्वाक् ।
6. 104.17. उपब्दैः अभिष्व शब्दैः ।

44. 10.95.3. मायुम् मीयते प्रक्षिप्यत इति मायुः शब्दः ।
सिंहनादम् ।

28. Kākut: The word occurs in three places with its two forms. Kākut is interpreted as jihvā (tongue) in VI.41.2; it is in the form kākudah (I.8.7 as 'mukhasam-badhinyah') and the other form kākudam (VIII.69.12) as tālum, samudrākhyam).

The word is interpreted by Yāska in his Nirukta. He states "Palate is called kākudam. Kokuva signifies tongue, that tongue is placed under it. Tongue is called kokuva because, being noisy (kokūyamānā) it utters sounds, (or it may be derived from the root kokūya meaning, to make a sound).⁴⁵

29. Jihvā: The word occurs in forty nine places with its forms.⁴⁶ Only in three places the word is interpreted as vāc (I.87.5; VI.67.8; 37.12). The word is explained in twenty nine places in the sense of jvalā and in thirteen places in the sense of tongue. It may be noted that agni jvalā is figuratively called jihvā in many places. A few

45. निरुक्त 5.26. काकुदं ताल्वित्यायक्षते । जिह्वा कोकुवा ।
सा अस्मिन्धीयते । जिह्वा कोकुवा । कोकुयमाना वसन्ति
नृदति इति वा । ॥कोकुयतेर्वा स्याच्छब्दः ॥ कर्मणः ॥

46. जिह्वाः, जिह्वामिः, जिह्वाम्, जिह्वायाः, जिह्वया

examples are given below.⁴⁷ In his Nirukta (5.26) Yāska interpretes the word. He states "The tongue (jihvā) is so called because it calls out again and again (jihvā jōhuva)."

30. Ghoṣaḥ: The word occurs with its forms⁴⁸ in twenty four places. In five places the word is explained as stuti or stotra (III.31.10; VII.23.2; VIII.63.7; VI.38.2; I.181.5). The word is generally used in the sense of śabda in twenty three places.⁴⁹ The forms ghoṣā ghoṣa iva and ghoṣāyai appear in X.40.5; I.122.5 and I.117.7 respectively. They are interpreted as the name of a brahmavādinī.

47. 9. 75.2. जिह्वा । मुख्यत्वेन जिह्वास्थानीयः सोमः ।
3. 20.2. जिह्वाः । "लिङ्. आस्वादने" । लिहन्त्याभी रसानिति ।
तिस्रः गार्हपत्याद्याः जिह्वाः । 10.53.3. जिह्वाम् ॥ अग्निर्हि
यज्ञस्य जिह्वा । 1.87.5. जिह्वा स्तुतिरूपा वाक् ।

48. घोषम्, घोषः, घोषयः, घोषात्, घोषि, घोषे, घोषेण, घोषैः ।

49. 3.31.10. घोष । हर्षादुत्पन्नो महाध्वनिः स्तुतिजातः वा ।
7.83.3. सैनिकानां शब्दः । 5.54.12. भयजनकं शब्दम् । घोषम् ।
10.94.1. अभिष्वशब्दम् । 10.123.4. गर्जितलक्षणं मेघस्थं शब्दम् ।

31. Svarah: The word occurs in the form svarāṇa.
However, the form svarā is used as verb in three places
and svaravahā as svarumantah in four places. Svare is
used as śabda karmā svarau as pasvanjanakale.

But the form svarena occurs in I.62.21. Sāyana
explains it as udātta or mandra sound. The word is used
as an adjective to stubbh (stotra).⁵⁰

32. Śabdah: The word does not occur in the Rgveda.
The form śabdāya occurs in Mā 30.19 and Kā.34.4.1 saṁhitās.

33. Svanah: The word with its forms⁵¹ occurs in twelve
places. Sāyana explains it as sound (śabda).⁵²

34. Rk: Its form rkbhih occurs in II.35.12. Sāyana
interpretes it as mantraih.

50. उदात्तादि श्रव्यस्वरोपेतेन । यद्वा । मन्द्रमध्यमादि स्वरेण
स्तुभा स्तोत्रेण ।

51. स्विनाः, स्विने, स्विनान्, स्विनि.

52. 5.87.5. स्वनः ॥ मरुतां ॥ वेगजनितः शब्दः ।
9.50.1. ॥ समुद्रस्य तरङ्गः ॥ ध्वनिः ।
5.60.3. स्विने भयंकरशब्दे ।
स्विनि 6.46.14. आक्रोशे ॥ अश्वानाम् ॥

It may be noted that ṛkkah (X.36.5), ṛkkatā (IV.4C.5), ṛkkabhih (I.87.6), ṛkkā (VII.37.4) etc., occur in the Ṛgveda. They are interpreted as mantra or stotra chanted by sages.

35. Hotrā: The word is listed also in yajñanāmāni (Nigh.3.17.8). The word occurs with its forms⁵³ in forty two places. Out of these in fourteen places the word is interpreted as vāc or stuti. The form hotrayā is interpreted as yajñāya and hotrārtham (VI.11.1; X.98.7). In other places the word is used in the sense hotrka or hotrkarma. Yaska interpretes hotram as ṛsim.

In III.62.3 and I.18.8 Sāyaṇa gives alternative meanings. A few examples are given below.⁵⁴

53. होत्रा, होत्राणि, होत्रात्, होत्राभिः, होत्रांस्, होत्राय, होत्रे होत्रया, होत्रम् ।

54. I.18.8. होत्रा । हूयमाना देवता तुष्टासती यजमानं प्रख्यापयितुं ॥देवेषु गच्छति॥ यक्षा । होत्रा अस्मदीया स्तुतिरूपा वाक् । देवान् परितोषयितुं देवेषु गच्छति ।
3.62.3. हूयन्ते अस्यां हवीषि इति । यद्वा । हूयते तत्र प्राणा इति होत्रा वाक् । तथा च श्रुतिः - वाचि ह प्राणं जुहुमः प्राणो वा वाचम् इति । यद्वा । होत्रेति यज्ञनाम । हूयते अत्र हविरिति । यज्ञश्च-वागुच्यते । वाचं यच्छन्ति वाग्वै यज्ञः ॥ऐ.ब्र.5.24॥ इति ब्राह्मणम् । 10.64.15. होत्रा । वाङ्नामैतत् । आहूयन्ते अनया देवा इति ।

36. Gīh: The word and its forms⁵⁵ occur in three hundred and eighty three places. In all the places it is used in the sense of vāc. It is mainly interpreted as stuti or stotra. In some places Sāyana interpretes the Rks with derivations. They are given below.⁵⁶ Yāska derives the word gīrah (songs) from the root gr (to speak), (Niru.1.10).

37. Gāthā: Its forms⁵⁷ occur in twelve places. Everywhere it is interpreted in the sense of vāc or stuti or stotra.

55. गीः, गीभिः, गिरः, गिरम्, गिरा, गिरे, गीर्षु

56. 7.73.1. गीः । गरिता स्तोता वसिष्ठः । ॥स्तौति॥

1.37.10. गिरवः सूनवः । वाच उत्पादकाः मरुतः । वायवो हि तालवोष्ठादिषु संवरन्तो वाचमुत्पादयन्ति ।

1.61.4. शस्त्रसंबन्धिनीः केवला अचक्षुः ।

1.178.3. स्तुतिरूपाणि वचांसि स्तोतुन् वा ।

2.35.1. गुणातीति गीः स्तोता तस्य ।

7.39.5. गरणीयान् स्तुत्यान् दैवान् अस्मदीयं यज्ञं प्रति आह्वयन्ति ।

45.4. गृणन्ति स्तुवन्तीति गिरः स्तोत्रयः प्रजाः । यक्षा । इमाः स्तुतिरूपा वाचः ।

8.69.14. माध्यमिकया वाचा स्तुतिलक्षणया ।

57. गाथया, गाथाभिः, गाथिनः, गाथान्यः, गाथान्यम्

गाथम्, गाथऽपतिम्, गाथऽश्रवसम् ।

A few examples are given below.⁵⁸

38. Gaṇah: The word and its forms⁵⁹ occur in forty two places. Mainly the word is interpreted as marut-gaṇa. In some places the word is used to mean devagaṇa or saṅgha (V.44.12); manusya-gaṇa or janasaṅgha (VI.56.5; IX.32.3). This word is explained even as 'śatrusaṅgha' (VI.40.1; X.103.3). In V.112.9 the form gaṇeṣu is interpreted as stotr-gaṇeṣu. The compounds gaṇa-patim and gaṇa-pate occur in two places each (II.23.1 and 112.9). The word is interpreted as the leader of the group of gods. The word is not used in the sense of vāc.

Yāska (Niru.6.36) states that 'gaṇa and guṇa are so called because they amount group and quality (gaṇo gaṇarāt guṇaśca).

39. Dhenā: The word and its forms⁶⁰ occur in fifteen

58. 10.85.6. गाथया । "गाथा गीयते" इत्यादि ब्राह्मणोक्ता गाथा ।
1.7.1. गाथिनः गीयमानं सामयुक्ता उद्गातारः । गाथा एषा
सन्तीति गाथिनः ।
1.43.4. गाथपतिम् । स्तुतिपालकम् । गाथा इति वाङ्. नाम् ।

59. गुणम्, गुणाः, गुणानाम्, गुणाय, गुणे, गुणैः, गुणेषु गुणैः,
गुणऽपतिम्, गुणऽपते, गुणम्, गुणम्, गुण्या ।

60. धेनाः, धेनाभिः, धेनाम् .

places. In nine places it is interpreted as vāc or stuti (I.2.3; X.104.10; I.141.1; III.1.9; VII.94.4; VIII.32.22; X.43.6; 104.3; I.55.4). In two places the word is interpreted as nadī (IV.58.6; VII.21.3) and in V.62.2, Sāyaṇa interpretes it as lokānām prinaṣitṛī dyūtiḥ. In III.343 dhenāḥ is explained as cows. Yāska (Niru.6.17) derives the word dhenā (milk beverage) while explaining the Rk. RV. I.101.10 from the root dhā (to put). dhenā-itī is explained by Sāyaṇa differently.⁶¹

40. Gnāḥ: The word occurs also in uttarāni nāmāni (3.29.18) of the Nighantu.

The word with its forms⁶² occurs in twenty places. The word is explained by Sāyaṇa in eighteen places in the sense of devapatnī, and he quotes Yāska. In X.43.13 the word is explained as gantrīḥ jvalāḥ and in II.1.5 the word is interpreted as yā stutivācaḥ santi tāḥ (the Rk is attributed to Agni).

61. I.101.10. धेने इति पानसाधनभूतौ जिह्वोपजिह्वके ।
5.30.9. प्रीणयित्र्यौ मरुषे । ॥ स्त्रियौ ॥

62. ग्नाभिः, ग्नाम्, ग्नावेः, ग्नांसु, ग्नाऽपतिः, ग्नाः .

Yāska in his Nirukta (3.21) states menā and gnāh are synonyms of women.⁶³ Gnāh are so called because men go to them (gacchanti).

41. Vipā: The word vipāh is listed in aṅgulināmāni (Nigh. 2.5.9) and the word vipah is listed in medhavināmāni (3.15.14). The word vipā occurs in five places.⁶⁴ (V.68.1; IX.3.2; 22.3; 65.12; X.99.6). In three places vipā is interpreted as aṅgulināmāni (IX.3.2; 65.12; X.99.6). In three places the form vipām is interpreted as viprānām medhavinām. The word is not used in the sense of vāc anywhere.

42. Nanā: The word occurs only in RV. IX.112.3. Sāyana interpretes it as mother or daughter.⁶⁵ Yāska in his Nirukta (6.5) derives the word nanā from the root nam meaning either mother or daughter. The word nanā does not have the sense 'vāc.'

63. 2.31.4. ग्नाभिः देवपत्नीभिः । "छन्दांसि वै ग्नाः" इति तैत्तिरीयकम् । गायत्र्यादीनि छन्दांसि च देवपत्न्यः इत्युक्तम् ।

5.43.6. ग्नाम् देवी । सर्वैर्गन्तव्यां एतन्नामिकां देवताम् । "मेना ग्ना इति स्त्रीणां" ॥ निरु. 3.21. ॥ इति यास्कः ।

64. 9.65.12. विषा । "विः प्रेरणे" । हवींष्यग्नौ प्रेरयन्तीति विषोऽङ्गुलयः । एकवचनं छान्दसम् ।

65. नना । माता दुहिता वा । नमक्रिया योग्यत्वात् । माता खल्वपत्यं प्रति स्तनपानादिना नमनशीला भवति । दुहिता वा शश्रूपार्थम् । नना नमतेर्माता वा दुहिता वा ॥ निरु. 6.5. ॥

43. Kaśā: The word with its forms⁶⁶ occurs in ten places. In three places the word is used in the sense of vāc. (I.22.3; I.157.4; 168.4). In VIII.25.24 the form kaśāvantā is interpreted as kaśāvantau the immediate word is viprā (viprau). So here also the word can be explained in the sense of vāc. In five places (I.22.3; VIII.33.11; I.37.3; I.162.17; V.83.3) the word is interpreted as aśvatādini (whip). The form kaśāvatī in VIII.68.18 is explained as 'drpta-vadavā'. In I.22.3 Sāyana gives alternative meaning with explanation.⁶⁷ The word kaśah is listed in udakanāmani (1.12.17). But it does not occur in the Veda.

The forms kaśa-juvaṃ and kaśah-plakau occur in I.112.14 and VIII.33.19. The first form is explained as asurabhītyā udakaṃ praveṣtum gantāram; and the second form is interpreted as kaśatī iti āhananakarma.

66. कशाः, काशावती, कशावन्ता, कशाया, कशाऽजुवम् ।

67. I.22.3. कशा । अश्वताडिनी । तीव्रण कशाताडनेन यो ध्वनिर्निष्पद्यते, ताडनवेलायाम् अश्वारूढेन च यः आक्रोशः क्रियते तदुभयं शीघ्रगमनहेतुत्वेन योजमानस्यप्रियम् । यद्वा श्लोकः धारेत्यादिषु सप्तपञ्चाशद्वाङ्नामासु "कशा धिषणा" निघ. 1.1.43. इति पठितम् । अश्विनोर्या वाक् मधुमती माधुयपिता ।

Yāska (Niru.9.19) states "Whip is so called because it reveals (pra-kāṣayati) danger to the horse. Or else it is derived from the root krṣ (to drag) on account of being small. Further, speech is called kaśā because it reveals meaning or it rests in space; or it is derived from the root kruś (to make a noise)."⁶⁸

44. Dhiṣaṇā: The word and its forms⁶⁹ occur in thirty-two places. Out of these in nineteen places it is interpreted in the sense of vāc or stuti or vācdevatā. In two places (I.102.1; III.32.14) it is explained as buddhiḥ. Sāyaṇa explains the form dhiṣṇānām in (V.69.2) as sthānanām (prthivyantariksādyulokānām). Sāyaṇa interpretes the word as adhiṣavāna in two places.⁷⁰ In IX.59.2 it is explained as the pressing stones.

68. कशा प्रकाशयति भयमशवाय । कृष्यतेवाणिभावात् । वाक्पुनः प्रकाशयत्यर्थान् । खश्या । क्रोशतेर्वा । अश्वकशाया एषा भवति ।

69. धिष्णाऽङ्ग, धिष्णानाम्, धिष्णाभ्यः, धिष्णाम्, धिष्णायाः, धिष्णे, धिष्णेऽङ्गिति, अ धिष्णेऽङ्गिति, धिष्ण्यन्तः

70. I.109.3. धिष्णायाः । स्तुतयः । यदा । अधिष्वण चर्म । तावदिन्द्राग्नी उद्दिश्य । 10.17.12. धिष्णेत्यधिष्वणफलकनाम् । प्रत्येकविवक्षयैकवचनम् ।

The form dhisane is listed in dyāvāprthivīnāmāni of the Nighaṇṭu (3.30.3).⁷¹

Yāska while commenting on the Rk (II.37.3) states "Dhisanya = dhisanya i.e. the subordinate alter, so called because it is the place of recitation. Dhisana (speech) is derived from the root dhis, used in the sense 'to hold.' Or else it distributes or procures intelligence (Niru.8.3).⁷²

Durga further states 'speech holds the meaning, for eternal indeed is the connection between speech and meaning.'⁷³

71. 3.5.6. धिष्णे । हे देवमनुष्यादीनां धारयित्रौ । यद्वा । प्रगल्भे समर्थे स्वाश्रितान् रक्षितुमिति धिष्णे धावापृथिव्यौ । 1.160.1. धिष्णे इति । धर्षणोपेते स्वव्यापारेषु प्रगल्भे इत्यर्थः । अत्र यद्यपि धिष्णे इत्येतत् "धिष्णे रोदसी" § निघ.3.30.3. § इति तन्नामासु उक्तत्वात् धावापृथिवीनाम्, तथापि धावापृथिवी इत्यस्य विद्यमानत्वात् यौगिकं पदं द्रष्टव्यम् । 6.70.3. धिष्णे इति । धृष्टे सर्वस्य भुवनस्य निवासभूते वा § रोदसी §
72. धिष्ण्यात् । धिष्णो धिष्ण्यो धिष्णाभवः । धिष्णा § वाक् § धिषेर्धात्यर्थे, धी सादिनीति सानितीति वा । § निरु.8.3. §
73. दुर्गाचार्यभाष्य - सा हि वाक् अर्थं धारयति, शब्दार्थयोः संबन्धनित्यत्वात् ।

45. Nauh: The word with its forms⁷⁴ occur in forty three places, everywhere except in one place, the word is interpreted as boat.⁷⁵ In IX.45.5 the form navah is interpreted as vācah. Sāyana refers to the Nighantu and says that it belongs to vānnamāni. The word nauh is figuratively applied to vāc; i.e. prayer which carries safely through difficulties.

In X.135.4 Sāyana gives alternative meaning.⁷⁶

Yaska in his Nirukta (5.23) states "A boat (nau) is so called because it is to be impelled (√nud) or the word may be derived from the root √nam (to bend)."⁷⁷

74. नौभिः, नावेः, नावः, नव्वेम्, नावम्, नावम्, नव्वे, नावया, नावा, नावाः, नावा, नव्वे, नावि ।

75. 9.73.1. नावः । §सोमस्य§ नावः नौका इव स्थिताः चतस्रःस्थालयः । 1.140.12. नावम् §अस्माकं यजमानस्य§ संसारो-
-त्तारिकां सोमयागात्मिकां नावम् । "यज्ञो वै सुतर्मा नौः"
§ए.बा.1.13.§ इत्यादिषु श्रुतिषु नौरूपत्वेन स्तुतत्वात् ।

76. 10.135.4. नावि । नौवत्तरण साधनायां बुद्धौ । यदा ।
ऋक्सामादिसाध्यंस्तोत्रं नावि नौवत्तरयित्र्यां वाचि वेदात्मिकायाम्....।

77. नौः प्रणोत्तव्या भवति । नमतेर्वा ।

46. Aksaram: The word occurs also as the synonym of waters (Nigh. 1.12.32).

The word occurs with its forms⁷⁸ in ten places. In five places it is explained in the sense of vāc⁷⁹ (VII.15.9; VII.1.14; I.164.39; I.164.24; I.13.3). In VII.36.7 the word is used as vyāptā, adjective to vāgdēvatā.

In III.55.1 it is explained in the sense of immortal rays of the sun; and in III.31.6 as ksaya-rahitanām (gavām). In VI.16.35 it is interpreted as ksaranarahite vedyākhye sthāne.

The word is interpreted as water in two places (refer Nigh. 1.12.32).

78. अक्षरो, अक्षरोऽङ्ग, अक्षराणाम्, अक्षरे, अक्षरेण

79. I.164.39. अयः अक्षरे । अक् शब्देन चत्वासो वेदाः उच्यन्ते । अक्षरे अदृश्यादिगुणैः क्षरणरहिते अनश्वरे नित्ये सर्वत्र व्याप्ते ब्रह्मणि । अक्षरशब्दस्य ब्रह्मवाचकत्वम् । "एतद्वै तदक्षरस्य प्रशासने गार्गि ॥बृ. 3.38.॥ यया तदक्षरमधाम्यते । ॥म.उ. 1.15.॥ "येनाक्षरं पुरुषं वेद सत्यम्" । म.उ. 1.2.13] इत्यादि श्रुतिषु प्रसिद्धम् । अक्षरयोः प्रतिपाद्य प्रतिपादकभावः सम्बन्धः । 1.64.24. अक्षरेण ॥सप्तवाणी॥ । अष्टाधारा गायत्री एकादशाक्षरा त्रिष्टुप् द्वादशाक्षरा जगतीति । अक्षरैः पादाः परिणीयन्ते परिमितैः पादैः छन्दसि । ततः पादानां छन्दसां अक्षरं मूलमिति ।

47. Mahī: The word occurs with its forms in one hundred and forty one places. It is used as an adjective to vāc or stuti in six places (I.8.8; 45.4; II.33.8; VI.38.1; X.158.12; V.45.3). (Details have been already given under prthivīnāmāni; Nigh.1.1.12).

48. Aditiḥ: The word with its forms occurs in one hundred and sixty five places. Nowhere it is used in the sense of vāc. (Details have been already given under prthivīnāmāni; Nigh.1.1.14).

49. Śacī: The word is listed also in karmanāmāni and prajñānāmāni (Nigh.2.1.22; 3.9.8).

Its forms⁸⁰ occur in eighty six places. Out of these in fifty four places the word is explained as karmanāma and in eighteen places it is explained as prajñā. Sāyana

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80. शचीनाम्, शचीनाम्, शचीभिः, शची इ पतिः शचीपतिम्,
 शचीपती इति शचीऽपती, शचीऽपते, शच्यो, शच्योम्, शचीऽवः,
 शचीऽवतः, शचीऽवः, शचीऽवान्, शचीवसू इति, शचीवसू,
 शचीवसो इति, शचीवसो .

gives alternative explanations.⁸¹

The word is nowhere interpreted as vāc.

The word śacī patim in I.106.6 is explained by Sāyana as karmāṇām pālayitā śacīpati⁸² Indra. The word śacīpate which occurs in ten places is interpreted as karmapālakendra.

50. Vāc: The word occurs with its forms⁸³ in one hundred and thirty three places. In all the places the word is interpreted either as stuti, or as stotra. A few

81. 4.43.3. शचीनाम् युष्यत्संबन्धीनां कर्मणां शक्तीनां वा मध्ये ।
1.112.8, कर्मभिः प्रज्ञाभिर्वा । 6.45.24. आत्मीयैः कर्मभिः
प्रज्ञाभिर्वा । 10.39.13. प्रज्ञाभिः कर्मभिर्वा । 134.3. आत्मीयाभिः
शक्तिभिः आत्मीयैः कर्मभिर्वा । 3.60.6. शच्या इन्द्राण्या कर्मणा वा ।
8.96.13. कर्मणा प्रज्ञानेन वा । 96.17. स्वकीयया प्रज्ञया कर्मणा वा ।
10.104.3. कर्मणा शक्त्या वा युक्तः । 4.43.3. शक्तिमत्तरौ ऋ
शोभनकर्मवन्तौ वा । 8.60.12. शचीवसो इति शची वसो । प्रज्ञया
वासयितः कर्मधनवा ॥ हे अग्नौ ॥

82. 1.106.6. शचीति कर्मनाम् । सर्वेषां कर्मणां पालयितारम् । यदा ।
शच्यादेव्याः भर्तारम् । शचीपतिम् । वनस्पत्यादिषु पाठात्
उभयपदप्रकृतिस्वरत्त्वम् ।

83. वाचः, वाचः, वाचम्, वाचा, वाचि, वाचि, वाचौ, वाचम्, वाचम्
वाचम्, ईङ्, वायम्, वाचा, स्तेनम् ।

examples are given below.⁸⁴

Yāska in his Nirukta (2.23) derives the word vāc (speech) from the root vāc (to speak) (vāc kasmāt vaceh).

51. Anuṣṭup: The word does not occur in the Rgveda. Yāska in his Nirukta (7.12) states that the word is so called from 'praising after' (anuṣṭobhanāt).

52. Dhenuh: The word occurs with its forms⁸⁵ in one hundred and twenty four places. Out of these in ninety - seven places the word is used in the sense of cow (i.e.

84. 1.173.3. वाक् । स्तूयमानःस्तुवन् वा देवान् ।
 1.79.10. वाचेः । अभिदधतीः ॥ गिरः ॥ 190.2. माध्यमिकाः ।
 यद्वा होत्रापि प्रेरिता वाचः । 9.33.4. तिस्रो वाचः । ऋगादि भेदेन
 त्रिविधा स्तुतिः । 1.164.35. वाचः मन्त्रादि-रूपायाः ।
 164.37. एकात्मप्रतिपादिकया उपनिषदायो यदि वेदमस्मीत्युक्तया
 10.71.3. मार्गम् । 1.168.8. वाचम् । शब्दं स्तनितं लक्षणम् । वा ।
 10.87.15. वाचा-स्तेनम् अनृतवचनमेनं यातुधानम् ।

85. धेनुःइति, धेनु, धेनुःइव, धेनवे, धेनवः, धेनुम्, धेनुभिः, धेनुमती,
 धेनुमत्यै, धेनुम्इव, धेनुः, धेनुःइव, धेनुनाम्, धेनोः ।

navaprasūtā or prīṇayitrī dhenuh). In seven places the word is interpreted in the sense of vāc. (II, 35.7; X, 61.19; VIII, 2.6; dhenoh IX, 34.6; VI.1.16; 41.5; VI, 35.5).

In other places the word is explained as nadī, dyau, bhūmi etc. A few examples are given below.⁸⁶ Yāska in his Nirukta (11.42) derives the word dhenu (milk cow) from the root ḍhe (to suck); or from ḍhi (to nourish) (dhenuh dhayatervā dhinotervā).

The word is listed in the V chapter also (Nigh. 5.5.30).

86. धेनुः 3.55.13. प्रीणयित्री सा द्यौः । 3.58.1 प्रीणयित्र्युषाः ।
 8.14.3. सूनृता स्तुतिरूपा वाक् धेनुः दोग्ध्री गौर्भूत्वा सुन्वते
 सोमाभिष्वं कुर्वति ।
 10.27.14. धेनुः । द्यौः उदकस्याधारत्वात् क्षरितृत्वाच्च उधः
 स्थानीयमादित्यम् । यद्वा । धेनुर्गौरुधो यथा तद्वदादित्यं धौधारयति ।
 1.164.3. धेनु इति । द्वे धेनु अग्निहितकरणेन प्रीणयित्र्यौ
 पत्नीयजमानलक्षणे धेनु । 3.55.12. जगतः प्रीणयित्र्यौ
 द्यावापृथिव्यौ 1357.3. सर्वस्य प्रीणयित्र्यः ओषधयः
 5.43.1. प्रीणयित्र्यो नद्यः । 4.4.4. प्रीणयित्र्यो मेघाः ।
 8.4.8. धेनुवत् प्रीतिजनका अस्मदीयाः सोमाः । यद्वा ।
 धिवेः प्रीणनार्थात् धेनवः । प्रीणयितार इत्यर्थः ।
 अथवा । "धेद् पाने" धेट इच्य" इत्यौणादिको नुप्रत्ययः ।
 तत्सन्नियोगेन हकारान्तादेशश्च । पातव्याः सोमाः इत्यर्थः ।
 9.86.25. §सप्त§ धेनवः । प्रीणयित्र्यः सप्तगायत्र्याद्याः
 सप्तगङ्गाद्या नद्यो वा । 1.160.3. धेनुम् । प्रीणयित्री भूमिम् ।
 2.86.25. उदकदानेन प्रीणयितारम् ।

53. Valguḥ: Its form valgū occurs in two places. The form valgū is used as an adjective; meaning manohara and kalyāṇam vacaḥ (VIII.73.8; X.62.4) respectively.

54. Galdā: Its form gaḍḍayā occurs only once in the RV (VIII.1.20). Sāyaṇa explains it as gālanena srāvaṇena (stutya) as adjective to stuti.

The word by itself does not have the sense vāc.

55. Saraha: The word is listed also under udakanāmāni (Nigh.1.12.38).

The word with its forms occurs in seven places. The word saraha which occurs in four places is interpreted as lake (VII.103.7; VIII.1.23; 45.24; 49.3). The word sarasaḥ is interpreted as tatakat (VII.1.33) and the form sarasi is explained as udake vasatīvaryākhye (IX.97.62). The word sarasi-itī is explained as mahatsaraha (VII.103.2).

Yāska in his Nirukta (9.26) states that the word sara belongs to udakanāmāni and he derives the word from the root sr (to flow) sara ityudakanāma, sarteḥ. The word does not have the assigned sense vāc.

56. Suparnā: Its form suparnyah occurs in IX.86.37 and X.88.19. Sāyana interpretes the word as supatanāh aśvāh and supatana rātryah respectively.

It may be noted that the word suparnah is listed in the V chapter (5.4.31); And the word suparnah under raśmināmāni of the Nighantu (1.5.15).

57. Bekurā: The word does not occur in the Rgveda. The form bekurayah occurs in Tai.3.4.7.1. A. B. Keith explains it as 'of uncertain sense;' 'melodions' is equally or more probable. Here it is not used in the sense of vāc. (The Veda of the Black Yajus School, p.271 f.n.).

The discussion made above may be given a tabular form as follows:

	<u>Words</u>	<u>No. of times used</u>	<u>No. of times used in the sense assigned</u>
1	Śloka	28	23
2	Dhārā	107	--
3	Ilā	65	2
4	Gauh	794	33
5	Gaurī	6	2
6	Gāndharvī	1	1
7	Gabhīrā	6	--
8	Gambhīrā	9	--

	<u>Words</u>	<u>No. of times used</u>	<u>No. of times used in the sense assigned</u>
9	Mandrā	15	34 (used as adjective)
10	Mandrājanī	1	--
11	Vāṣī	10	4
12	Vāṇī	22	18
13	Vāṇīcī	1	1
14	Vāṇah	6	--
15	Paviṇ	13	6
16	Bhāratī	12	9
17	Dhāmanīh	1	1
18	Nāṇīh	1	1
19	Meṇīh	6	--
20	Meṇīh	2	1
21	Sūryā	24	--
22	Sarasvatī	71	49
23	Nivīṭ	6	6
24	Svāhā	19	5
25	Vagnuṇ	7	7
26	Upabdiṇ	7	6
27	Māyuh	4	4
28	Kākut	3	-- (tongue)
29	Jihvā	49	3
30	Ghoṣah	24	4
31	Svarah	1	--
32	Śabdah	--	--

	<u>Words</u>	<u>No. of times used</u>	<u>No. of times used in the sense assigned</u>
33	Svanah	12	12
34	Rk	1	1
35	Hotrā	42	4
36	Gīh	383	383
37	Gāthā	12	12
38	Ganah	42	--
39	Dhenā	15	9
40	Gnāh	20	1
41	Vipā	9	--
42	Nanā	1	--
43	Kasā	10	3
44	Dhisanā	32	19
45	Nauh	43	1
46	Aksaram	11	5
47	Mahī	141	-- (adj, 6)
48	Aditih	165	--
49	Śacī	86	54
50	Vāc	133	133
51	Anuṣṭup	--	--
52	Dhenuh	124	7
53	Valguh	6	--
54	Galdā	1	-- (adj)
55	Sarah	7	--
56	Suparnī	2	--
57	Bekurā	--	--

To conclude, three words i.e. (32) śabdah, (51) anustup and (57) bekurā, do not occur in the Veda. Including these three words, twenty one words are not interpreted in the sense of vāc. Only in some places the words mahī and galdā are used as adjective to speech.

12. UDAKANĀMĀNI

The following hundred and one words are listed as the synonyms of water.¹ Yāska derives it from the root √ud; he says it is so called because it moistens.²

1. Arṇah: The word with its forms occur in forty places. The form arṇah is enlisted in nadīnāmāni (Nigh. 1.13.20). In thirty two places the word is interpreted by Sāyaṇa as water. In his Comm. on RV. I.3.12, he points out that it

1. 1. अर्णः 2. क्षोदः 3. क्षदमे 4. नभेः 5. अम्भेः 6. कवः 7. बन्धम् 8. सुलिलम् 9. वाः 10. वनम् 11. घृतम् 12. पुरीषम् 13. पिप्पलम् 14. क्षीरम् 15. विष्णम् 16. रेतः 17. कषाः 18. जन्म 19. बृहकम् 20. ब्रुसम् 21. तुग्यो 22. बर्बुरम् 23. सुक्षमे 24. धृष्टम् 25. सुरा 26. अरुरिन्दानि 27. ध्वस्मन्वत् 28. जामि 29. आयुधानि 30. क्षपः 31. अहिः 32. क्षक्षरेम् 33. स्रोतः 34. तृप्तिः 35. रसः 36. उदकम् 37. षयः 38. सरः 39. मेष्जम् 40. सहः 41. शतः 42. यहेः 43. ओजेः 44. सुखम् 45. क्षत्रम् 46. आचयाः 47. शुभम् 48. यादुः 49. भूतम् 50. भुमेनम् 51. भविष्यत् 52. आपः 53. मृहत् 54. व्योम 55. येशः 56. महः 57. सर्गिकम् 58. स्तृतीकम् 59. सतीनम् 60. गहेनम् 61. गम्भीरम् 62. गम्भरेम् 63. ईम् 64. अन्नम् 65. हविः 66. सदमे 67. सदनम् 68. श्रुतम् 69. योनिः 70. श्रुतस्य योनिः 71. सत्यम् 72. नीरम् 73. रयिः 74. सत् 75. पूर्णम् 76. सर्वम् 77. अक्षितम् 78. बर्हिः 79. नामे 80. सर्पिः 81. अपः 82. पवित्रम् 83. अमृतम् 84. इन्दुः 85. हेम 86. स्वेः 87. सर्गिः 88. शम्बरम् 89. अम्बम् 90. वपुः 91. अम्बु 92. तोयम् 93. तूयम् 94. कृपीटम् 95. शुक्रम् 96. तेजः 97. स्वधा 98. वारि 99. जलम् 100. जलाष्पम् 101. इदम् ।

2. उदकं कस्मात् । उन्नत्तीति सतः ।

belongs to udakanāmāni.³ In RV. III.47.5 Sāyana explains it as solar light which inspires all.⁴ In RV. I.180.1 it is interpreted as abhimatadeśa.

2. Ksodah: The word with its forms occurs in fourteen places in the sense assigned.

3. Ksadma: The word is enlisted in annanāmāni also. Only in two places it occurs in comparison (RV. 130.4; X.106.7)⁵ in the sense of water.

4. Nabhah: The word occurs in the synonyms of heaven also (Nigh.1.4.6). Out of thirty five places the word is interpreted as water in four places (IX.83.5; IX.86.14; nabhasvatīh VIII.25.6; nabanum V.59.7). (For details refer supra to Nigh.1.4.6.)

3. महो अर्णः प्रभूतमुदकम् । एकशतसंख्याकेषूदकनामसु
अर्णः क्षौदः § नि. 1.12.1. § इति पठितम् ।

4. सर्वस्य प्रेरकं सौरं ज्योतिः ।

5. क्षुद्रमेव उदकमिव । उदकनामैतत् ।

5. Ambhah: The word occurs only in RV.X.129.1. It is used in the sense of water. The word ambhasī is enlisted in the third chapter of the Nighantu (3.30.6).

6. Kavandham: The forms kavandham and kavandhinah occur in four places (V.54.8; 83.3; VIII.7.10; IX.74.7). Sāyana interpretes as kavandhamudakam, but in IX.74.7, he explains it as cloud.

7. Salilam: The word is listed in bahunāma (Nigh.3.1.11). It occurs in six places in the RV. Sāyana explains the word (RV.VII.49.1) as antarikṣa and he says it belongs to antarikṣanāmāni.

8. Vāh: The word occurs in nine places in the sense assigned, except in RV.X.93.3, where Sāyana interpretes it as varanīyam dhanam.

9. Vanam: It is enlisted as the synonym of rays also (Nigh.1.5.8). The word is used in seventy seven places in the RV. In twenty places it is interpreted in the sense of water. In other places it is interpreted as forest, wood etc.

10. Ghṛtam: The word with its forms occurs in

one hundred and twenty one places. Only in thirty places it is interpreted in the sense of water. In rest of the places the word is used in the sense of ājya (ghee) or oblation material.

11. Madhu: The word with its form occurs in three - hundred and one places, mainly as an adjective to soma juice. Only in eleven places, the word is interpreted as water (RV. IV. 18. 13; X. 106. 10; X. 68. 4; III. 1. 7; X. 5. 4; IX. 5. 3; X. 49. 10; III. 7. 2; II. 69. 2; III. 57. 5; VI. 70. 5). In I. 191. 10 the word is interpreted as amṛta.

Yāska (4.8) explains the word madhu as soma. It is derived from the root mad (to exhilarate). The other meaning of madhu (wine) is derived from the same root.⁶ It means honey also (I. 13. 21; VII. 32. 2).

12. Purīṣam: The word with its forms occurs in thirteen places in the sense assigned. Śāyana quotes Nirukta (2.22) while explaining the Rk. X. 106. 5. According to Yāska purīṣam (fertilizing) is derived from the root pr (to fill) or from the causal of pr.⁷

6. मधु सोममित्यौषधिकं माधतेः । इदमपीतरन्मध्वेतस्मादेव ।

7. निरु. 2. 22. पुरीषं पूणातेः पूरयतेर्वा ।

13. Pippalam: The word occurs only in three places. In I.164.20 and 22, it is interpreted as sweet fruit. And in V.54.12 Sāyana explains it as water.

14. Kṣīram: The word with its forms occurs only in six places. Sāyana explains it in I.164.7 and I.104.3 as water; in other places he gives the meaning as milk. Yaska in his Nirukta (2.5) derives the word from the root ksar (to flow) or it is derived from ghaś (to consume) with the suffix ira.⁸

15. Viṣam: The word with its forms occurs in fourteen places, but only in three places, it is explained by Sāyana as water (VI.61.3; X.136.1, 7). In other places it means poison. Yaska in his Nirukta⁹ says: "Viṣam is a synonym of water, derived from the root snā preceded by vi meaning to purify,

16. Retah: The word with its forms occurs in forty places; out these in fourteen places the word gives the

8. क्षीरं क्षरते: घसेर्वरोनामकरण: । निरु. 2.5.

9. विषमित्युदकनाम । विष्णाते: । {विपूर्वस्य स्नाते: शुद्ध्यर्थस्य}
{निरु. 12.26.}

sense of water. In other places it means semen, even in the context of pouring of rain from heaven. In IX.60.4. Sāyana interpretes the word in two ways, i.e., water or anna (udakamannam vā).

17. Kaśāh: The word does not occur in the RV. But the word kaśā is listed in vānnāmāni (1.11.43). Sāyana has not interpreted the word as water.

18. Janma: The word with its forms occurs in forty places. Sāyana has not interpreted the word in the sense of water. Usually it is explained as 'birth.'

19. Brbūkam: The word occurs only once in the RV. (X.27.23). Sāyana interpretes it as udakam. Yaska quotes the above Rk and says that it is the synonym of water. He derives it from the root brū, meaning to make a sound or from bhraṇś i.e. to fall down.¹⁰ (Niru.2.22).

20. Busam: Occurs only once in the RV. (X.27.24). Yaska says "the word busam is a synonym of water. It is derived from the root brū meaning to sound or from bhraṇś (to fall)"

10. ब्रूकमित्युदकनाम । ब्रवीतेः शब्दकर्मणः । श्रुतेर्वा ।

(Niru, 5.19).¹¹

21. Tugryā: The forms of the word and compounds occur in five places. Sāyana quotes Nighantu (1.12.21), while explaining the Rk, I.33.15. In all the places it is used in the sense assigned,

22. Burburam: The word does not occur in any of the extant Vedas.

23. Suksema: This word also does not occur in any of the extant Vedas.

24. Dharunam: The word occurs with its forms in thirty-five places. Sāyana interpretes it as water (I.121.2; IX.73.3; X.5.6). In other places it is either explained as dhāraka or used as adjective to soma juice.

11. वृत्तमित्युदकनाम् । ब्रवीति: शब्दकर्मणः । भृशतेर्वा ।

अ.8.1.15. तुग्य-वधः तुग्यभिः वसतीवर्येकधनाख्याभिः उदभिः वर्धमानाः ।

अ.8.45.29. तुग्यावधम् । उदकस्य वधयितारम् । तुग्याबुर्बुरम् इति उदकनामसु पाठात् ।

अ.8.99.7. तुग्यवृधम् । उदकस्य वर्धयितारम् । इन्द्रम् ।

25. Surā: The word with its forms occur in six places. Sāyana does not interpret it in the sense of water. It is used in the sense of wine. Yaska derives the word from the root 'su' to press (surā sunoteḥ: Niru.1.11).

26. Ararindāni: This word occurs only in one place i.e. I.139.10. Sāyana explains it as vr̥ṣṭilakṣaṇānyudakāhi, and quotes Nighaṇṭu (1.12.26).

27. Dhvasmanvat: The word occurs in two places (VI.15.12; VII.4.9). Sāyana does not explain it as water but he interpretes it as 'dhvastadoṣa.'

28. Jāmi: The word is used in thirty eight places with its forms. It does not occur in the sense of water according to Sāyana. Its form jāmayah is listed as the synonym of fingers (2.5.14). In three places jāmbhiḥ is used in the sense of fingers (IX.28.4; 37.4; 72.3). The form jāmiḥ is listed in the fourth chapter of the Nighaṇṭu (4.1.46). In all the other places it gives the meaning of bandhu or relation. Sāyana while explaining the Rk.VII.72.3, comments on the word as 'bandhunāmaitat' and while explaining the Rk.VIII.6.3, atirekanāmaitat. But it may be noted that there is no such synonym list in the present Nighaṇṭu. Yaska in his Nirukta (2.6) says that jāmiḥ (sister) is so

called because others beget ja i.e. offspring on her. He derives it also from the root jam, meaning to go; she has mostly to go to the husband's family.¹²

29. Āyudhāni: The word with its forms occurs in thirty seven places. But nowhere Sāyapa interpretes it as water. The word is used in the sense of weapons.

30. Kṣapah: The word is used in twenty places. The word is not used in the sense of water anywhere in the Vedas.

The form kṣapā is listed as the synonym of night (1.7.2) in the Nighantū. The word has already been explained under rātrināmāni (Nigh.1.7.2).

31. Ahiḥ: The word is used in eighty eight places. The word is listed in meghanāmāni (1.10.21) and also in the V chapter (5.4.29). It is not interpreted in the sense of water.

12. निरु.2.6. जामिरन्त्येऽस्यां जनयन्ति जामपत्यम् । जमतेर्वा
स्यादगातिकर्मणः । निर्गमनप्राया ।

32. Aksaram: It occurs in vānnāmāni also (1.11.46). The word occurs in eleven places in the RV. In two places it is interpreted as water (RV. I.164.42; I.34.4). Yāska in his Nirukta (11.41) states "oceans flow down on her; i.e. the clouds pour rain, and all the created beings, dependent on the quarters live thereby. From them flows the imperishable water; on that all that created beings live."¹³ (For reference see supra Nigh.1.11.46).

33. Strotah: This word occurs only in two places in the sense of pravāha i.e. current (I.95.10; I.51.11).

34. Trptih: The word with its form trptim occurs only in two places (IX.113.10 and VIII.32.6). The word is not used in the sense of water. It means satisfaction.

35. Rasah: The word is used with its forms in sixty-three places. Only in two places Sāyana interpretes it in the sense of water (I.23.23; X.9.9 jalasārena). In other places it is used in the sense of soma juice. Commenting on the Rk. II.53.9, Sāyana states that the word

13. तस्याः समुद्राः अधिविधरन्ति । वर्षन्ति मेघाः । तेन जीवन्ति दिगाश्रयाणि भूतानि । ततः क्षरन्त्यक्षरमुदकम् । तत्तत्तर्वाणि नूतानि उपजीवन्ति । ॥ निरु. ११.४१.॥

rasa is a synonym of river; and he quotes Nirukta (11.25).¹⁴ But the word is not included in the list of synonyms of river in the Nighantū. Rasā a river, is derived from the root ras meaning to make a sound.¹⁵ In the extant Nirukta of Yāska (11.25) the sentence is somewhat different from what Sayana has quoted.

36. Udakam: The word with its forms occurs in ten places in the sense assigned.

37. Payah: The word with its forms occurs in fifty-three places. In thirty five places the word is used in the sense of water. (For details see supra rātrināmāni 1.7.21). The word is listed also in the second chapter as synonym for food (annanāmāni: 2.7.3).

38. Sarah: The word with its forms occurs in seven places. The word is interpreted in the sense of water, i.e. lake. (For details refer supra vānnāmāni 1.11.55). The word is listed also in balanāmāni (2.9.5).

14. रसा । नदीनामैतत् । "रसा नदीभवति" ॥ निरु. ११.२५. ॥
इति निरुक्तम् । रसनवती शब्दवती ।

15. रसा नदी रसतेः शब्दकर्मणः ।

39. Bhesajam: The word with its forms is used in thirty three places. It is not interpreted in the sense of water; but in X.186.1 Sāyana gives the meaning of water with the other meaning 'medicine' (ausadham udakam vā). The word is also listed as a synonym of sukha (3.6.13). In five places (X.9.5; 137.3, 6; 175.2; II.33.7) the word is explained as happiness. While interpreting the Rk.V.53.14, Sāyana explains it as anna.¹⁶ In rest of the places it is interpreted as ausadha (i.e. medicine).

40. Sahah: The word is used with its forms in one hundred and fifty four places. Nowhere it is used in the sense of water; it means strength (bala). The word is included in the list balanāmāni (2.9.17).

41. Savah: The word is used in two hundred and eighty places; it is used in the sense of water, only in one place (RV.V.58.7). In six places Sāyana interpretes it as 'anna' (food or nourishment) (I.186.2; V.20.2; V.46.6; X.116.1; V.20.3; I.39.8). In rest of the places it gives the meaning of 'bala' (vigour or strength). The word is also enlisted as a synonym of bala (2.9.3).

16. भेषजम् । यद्यप्येतदुक्तनाम तथापि पृथगणामभिधानादत्र तद्वेतुकार्यमन्वमुच्यते ।

42. Yahah: The word does not occur in any of the Vedas. It is listed also as a synonym of 'bala' (2.9.18).

43. Ojah: The word is used in one hundred and ninety places. Sāyana has not interpreted it in the sense of water. In ten places it is used in the sense of tejas i.e. luster (III.26.6; IV.7.10; 17.3; VI.19.6; VII.56.7; I.127.3; 42; VIII.93.23; 97.14). In rest of the places it is used in the sense of 'bala.' The word is listed in 'balanāmāni' (2.9.17). Yāska (Niru.6.8)¹⁷ derives the word ojas from the root 'oj' (to be strong) or from ubj (to subdue). (From No.40 to 43 these four words are listed in balanāmāni.)

44. Sukham: The word occurs in twelve places. It is not used in the sense of water. It is used in the sense of happiness or ākāśa (space).

Yāska (3.13) says, "It is so called because it is useful for the sense (kham). Kham (sense) again is derived from the root khan (to dig).¹⁸

17. ओजम्ना बलेन । ओजतेर्वा । उब्जतेर्वा ।

18. सुखं कस्मात् । सुहितं खेभ्यः । खं पुनः खनते ।

45. Ksatram: The word is used in one hundred and sixty places with its forms. It is not interpreted in the sense of water. In forty six places Sāyana explains it as bala (domain) and in fourteen places as dhana (wealth). The word is also listed as a synonym of dhana (Nigh.2.10.9).

46. Āvayāḥ: The word (ā-vayāḥ) occurs in I.162.5. Sāyana explains it as adjective to adhvaryu (ābhīmukhyena haviṣāṁ gamsyitā).

47. Subham: The word occurs in fifty places. In sixteen places Sāyana interpretes it in the sense of water. In other places it is used as an adjective (good).

48. Yāduḥ: The word does not occur in any of the Vedas. But its form, yāduri occurs once in the RV.I.126.6 in the sense of water.

49. Bhūtam: The word with its forms occur in fortyfive places (bhūtam, bhūta, bhūtaḥ are used in the sense of verb). Bhūtasya, bhūtānām and bhūtāni are interpreted in the sense of living beings (bhūtajātāni). The word is not used in the sense of water, according to Sāyana.

50. Bhuvanam: The word with its forms occur in

one hundred and seventy nine places. In fourteen places the word is interpreted in the sense of water, and while explaining the Rk. VII.5.7 interpretes the word bhuvana as water and states that it is listed in udakanāmāni. In rest of the places either it is explained as world as bhūta-ātāni (living beings).

51. Bhaviṣyat: The word does not occur in any of the Vedas in the sense of water. It means the future.

52. Āpah: The word and its forms occur in five hundred and fifty places. In four hundred and fifty six places the word is interpreted in the sense of water. The form āpah itself occurs in one hundred and forty places. (For details refer supra to antarikṣanāmāni (Nigh. 1.3.8).

53. Mahat: The word with its forms occurs in one hundred and five places as an adjective (great) according to Sāyana. It is not used in the sense of water. The word is also listed in mahannāmāni (3.3.1).

54. Vyoma: The word occurs in twenty five places. Sāyana nowhere interpretes directly in the sense of water. (For details refer supra to antarikṣanāmāni 1.3.3). The word is included also in dināmāni (1.6.6).

55. Yaśah: The word with its forms is used in ninety-one places; but not in the sense of water. In most of the places it is used as an adjective (glorious). In eighteen places Sāyana explains it as 'anna' and in four places as 'dhana.' The word is also listed in annanāmāni (2.7.28.; and in ghananāmāni (2.10.23).

56. Mahah: The word with its forms is used in two hundred and six places. It is not used in the sense of water. The word is used as an adjective (big).

57. Sarnīkam: The word does not occur in the RV. Sarnīkāya occurs in Taittiriya Saṁhitā: 4.4.6.2.

58. Svrtīkam: The word does not occur in any of the Vedas.

59. Satīnam: The word does not occur independently. But it occurs compounded with other words in three places.¹⁹ Sāyana explains them in the sense assigned, and quotes Nighantū (RV. I, 191.1).

19. 1.191.1. सतीनःकङ्कतः सतीनमित्युदकनाम "सतीर्न गहनं"
 [निघ. 1.12.59.] इति तन्नामसु पाठात् ।
 1.100.1. सतीनःसत्त्वा ।
 10.112.8. सतीनःमन्युः ।

60. Gahanam: The word occurs in two places (I.132.6; X.129.1). The word is not used in the sense of water; it is used as an adjective (thick).

61. Gabhīram: The word with its forms occurs in twenty-three places. In VIII.67.11 Sāyana interpretes gabhīra as water and states that it is the synonym of water. In X.108.4 he explains gabhīrāḥ as gambhīra-nadyaḥ. In rest of the places it is used as an adjective (deep). The form gabhīrāḥ is listed in mahannāmāni (3.3.18) and the other form gabhīre is listed in dyāvāprthivī nāmadheyāni (3.10.13). Gahanam and gabhīram occur as adjectives of water in RV. X. 129.1.

62. Gambharam: Its form gambhareṣu occurs in X.106.9. Sāyana explains it as gahaneṣu jāleṣu. (The words gambhīra and gambhīre are listed in vānnāmāni (1.11.8) and in dyāvāprthivī nāmadheyāni (3.30.14) respectively.

63. Im: The word occurs in two hundred and ten places. It is not used in the sense assigned. Sāyana explains it in I.4.7 as a particle, and says that it is used in the sense of 'idam.' The word is also listed in the IV chapter (Nigh. 4.2.80). In RV. I. 164.32 Im refers to rain-water according to the Nairuktas (Nir. 2.2).

64. Annam: The word with its forms occurs in sixty-three places. It is not interpreted as water. Sāyana explains it as either somalakṣaṇa or havirlakṣaṇa anna.

65. Haviḥ: The word occurs in one hundred and thirty eight places with its forms. Sāyana does not interpret it in the sense of water. He explains it mainly as oblation.

66. Sadma: The word with its forms occurs in thirty six places. Sāyana does not interpret it in the sense of water. Though the word is listed in saṅgrāmanāmāni (II.17.44) ^{N¹⁸⁶} it is not used in that sense. The word is used in the sense of house in twenty eight places, mainly vaiñagrha. The word is listed in grhanāmāni (3.4.15). The form sadmanī is listed in dyāvāprthivīnāmāni (3.30.4). In both the places (RV.I.186.6; III.55.2) in which it occurs, it has that sense.

67. Sadanam: The word occurs with its forms in seventy-six places. Nowhere it is directly interpreted as water. But in II.34.13 Sāyana explains sadaneṣu as nivāsabhūteṣu megheṣu. In fifty two places it is interpreted as vaiñagrha and in other places it is mainly interpreted as sthāna or antarikṣa (I.95.8; VII.36.3 etc.). It should

be noted that this is not listed in grhanāmāni as in the case of sadma.

68. Rtam: The word and its forms (including compounds) occur in five hundred and seventy two places. Sāyaṇa interpretes the word as water. In two hundred places the word is used in the sense of satya (truth), including those which are used as adjectives. In some places it is used in the sense of yajña (sacrifice). The word is listed in satyanāmāni (3.10.6). The form rtah is listed in the fifth chapter of the Nighaṇṭu (5.4.26).

Yāska in his Nirukta (2.25)²⁰ says that the word rtam is a synonym of water, because it pervades everything.

69. Yoniḥ: The word and its forms occur in one hundred and ninety four places. In fifty places the word is used in the sense of water (e.g. I.65.2; IX.86.25). In some places the word is used in the sense of birth place of water i.e. megha, antariksa etc. (I.79.3; X.68.4; I.171.4; III.1.7; 11; IV.17.14 etc.). In eight places the word is used in the sense of house (grha) (IX.25.2; X.18.73; 34.11; 40.11; I.66.3; 104.7; X.18.7; 34.11). The word is also

20. अतमित्युदकनाम । प्रत्युतं भवति ।

listed in grhanāmāni (3.4.14). In other places the word is used in the sense of a place (sthāna). In X.162.4 and in some other places the word is interpreted to mean woman's organ or womb.

Yāska in his Nirukta (2.98)²¹ interpretes the word yoni (womb) as atmosphere. This is a vast region encompassed by air. The woman's womb is also derived from the same root it is surrounded.

70. Rtasya yonih: The words occur together in eight places (IX.64.17; X.68.4; IV.17.14; III.54.6; yona IX.86.25; X.68.4). Generally it is interpreted as birth place of water (antarikṣa or cloud). Why this is listed after listing the two words i.e. ṛta and yoni separately is not clear.

71. Satyam: The word and its forms occur in one hundred and eighty six places. It is not interpreted in the sense of water. In all the places it is explained in the sense of truth. Yāska derives the word while dealing with satyanāmāni (3.13). He says that the word is so called

21. योनिरन्तरिक्षम् । महान्वयवः परिवीतो वायुना ।
अयमपीतरो योनिरेतत्मादेव । परियुतो भवति ।

because it is spread among the good or it originates with the good.²²

72. Nīram: The word does not occur in any of the Vedas.

73. Rayih: The word and its forms occur in three hundred places. It does not occur in the sense of water. Sāyana interpretes the word in the sense of wealth in the form of a son, cow, grains, cattle etc. He quotes (III.62.3) Taittirīyaka sentence.²³ The word is listed in ghananāmāni (2.10.8). Yāska interpretes it as wealth; it is derived from the root ra meaning to give.²⁴

74. Sat: The word and its forms occur in eighty seven places. The word is not used in the sense of water. It is interpreted as vartamāna (existing).

22. सत्सु तायते । सत्प्रभवं भवतीति वा ।

23. 3.62.3. रयिः पुत्रपौत्रयुक्तः पशुसंघः "पशवो वै रयिः
इति तैत्तिरीयकम् ।

6.14.5. हविर्लक्षणम् धनम् ।

10.19.4. ब्रीह्यादिकं धनम् गौसहितम् ।

24. रयिरिति धननाम । रातेर्दानिकर्मणः ।

75. Pūrnam: The word occurs in fifteen places. Only in X.42.2 Sāyana explains it as udakena pūrītam (filled with water). In rest of the places it is used to mean 'filled.'

76. Sarvam: The word occurs in twenty seven places. It is not interpreted in the sense of water, but used as an adjective (to mean 'all').

77. Akṣitam: The word and its forms occur in twenty five places. Sāyana interpretes it in three places in the sense of water. In RV.II.30.5 he quotes Nighaṇṭu and says that it belongs to udakanāma. In rest of the places it is used as an adjective, as vināśarahita, akṣīna etc.

78. Barhiḥ: The word with its forms occur in one hundred and thirty nine places. It is not used in the sense of water. (Refer for details supra antarikṣanāmāni 1.3.4).

79. Nāma: The word with its forms occurs in ninety four places. In eighteen places Sāyana interpretes it in the sense of water. In three places the word is explained as body (IX.95.2; 96.16; 109.14). In X.123.7 Sāyana interpretes the word nāmāni as nāmanaśīlāni. In two places the word is explained as stotra (VIII.11.5; X.84.5). In rest of the places it is used in the sense of 'name.'

80. Sarpih: The word and its forms occur in eleven places. The word is not interpreted in the sense of water. It is explained as 'ghee' or oblation.

81. Āpah: The word with its forms occurs in five hundred and fifty places. (For details refer supra to āpah) (Nigh. 1.3.8).

82. Pavitram: The word with its forms occurs in one hundred and six places. Sāyana interpretes it usually as daśāpavitra, which is pavanasādhana (means for purifying Soma). Nowhere it is interpreted as water. The word is listed in the fourth chapter (4.2.34).

According to Yāska pavitram is derived from the root pu (to purify).

Yāska (5.6)²⁵ says that water is called pavitra and quotes, the Rk (VII.47.3) "having a hundred pavitras (i.e. streams)." Further he explains 'fire is called pavitram and Indra is called pavitra.'

25. पवित्रं पुनातेः । मन्त्रः पवित्रमुच्यते । रश्मयः पवित्रमुच्यन्ते ।
 आपः पवित्रमुच्यते । अग्निः पवित्रमुच्यते । वायुः
 पवित्रमुच्यते । सोमः पवित्रमुच्यते । सूर्यः पवित्रमुच्यते ।
 इन्द्रः पवित्रमुच्यते ।

83. Amṛtam: The word with its forms occurs in the RV. in two hundred and thirty three places. In eighteen places the word is used in the sense of water. (For details refer supra ¹⁰ hiranyanāmāni (1.2.12)).

84. Induh: The word with its forms occurs in one hundred and seventy eight places. The form which is addressed to the god Soma comes one hundred and twenty times. Nowhere it is interpreted as water. Sāyana interpretes it as Soma or as adjective to soma juice (i.e. sarasaśīla) or dīpta). The word is used in the sense of yajña or yajamāna in IX.84.2. The word is included in the list of synonyms of sacrifice (III.17.13). It is also included in the fifth chapter (5.4.27).

85. Hema: The word occurs only once (IX.97.1) in the sense of gold. (For details refer supra to hiranyanāmāni (Nigh.1.2.1)).

86. Svah: The word with its forms is used in eightyone places. Nowhere it is used in the sense of water. (For details refer supra to sādhāranāni (Nigh.1.4.1)).

87. Sargah: The word and its forms occur in thirty two places. In I.190.2 Sāyana explains sargah as the release,

of water. In four places (IX.22.1; 64.7; 66.10; 97.30) Sāyana explains sriyanta iti sargāḥ obviously Somadharāḥ. The word visarga in X.5.6 is explained as visarjanasthāne antarikṣamadhye, vartamāneṣu udakeṣu. In other places it is used in the sense of creation or discharge.

88. Śambaram: The word with its forms occurs in twenty two places. Nowhere it is used in the sense of water. (For details refer supra to meghanāmāni (Nigh.1.10.14). It is also listed under balanāmāni (Nigh.2.9.28).

89. Abhavam: The word with its forms occurs in twenty places. Only in RV. I.169.3 Sāyana interpretes it in the sense of water. In nineteen places it is used in the sense of mahat. The word abhavaḥ is included in the list of mahannāmāni (3.3.9).

90. Vapuh: The word occurs in nineteen places. Only in VIII.69.13 Sāyana uses it in the sense of water (vacuḥ udakam). In ten places it is used in the sense of body, and in four places as rūpa (I.102.2; VI.66.1; VII.88.2; VIII.19.11). The word is included also in the rūpanāmāni (3.7.4).

91. Ambu: The word does not occur in any Veda.

92. Toyam: This word also does not occur in any of the Vedas.

93. Tūyam: The word with its forms occurs in twenty two places. It is not interpreted in the sense of water. It is interpreted in the sense of speed (kṣipra). The word is also listed under kṣipranāmāni (2.15.11).

94. Kṛpītam: The word occurs only in one place (2.28.8). Sāyaṇa interpretes it in the sense assigned and states that it is udakanāma.

95. Śukram: The word with its forms occurs in one hundred places. It is not used in the sense of water; but in V.45.10 it is used as an adjective to water. Everywhere it is used in the sense of lustre.

96. Tejah: The word and its forms occur in only seven places. It is used in the sense of lustre. It is not interpreted as water.

97. Svadhā: The word with its forms occurs in one hundred and eight places. In twelve places the word is used in the sense of water. In seventy five places it is used in the sense of anna. In sixteen places it is

interpreted in the sense of 'bala' (vigour). In eight places Sāyana gives alternative meaning as udaka or ba-a, anna or udaka (I.165.6; I.6.4; 165.5; VIII.88.5; I.157.5; I.108.12; I.173.6; X.31.8).

The form svadhayoh in IX.86.10 is interpreted as dyāvāprthivyoh. Sāyana explains 'It is listed as the synonym of dyāvāprthivī.'

The word is listed also in annanāmāni (2.7.17). The word svadhe is included in dyāvāprthivīnāmāni (3.10.1).

98. Vārī: The word does not occur in the RV. It occurs in Vajurveda (21.57) in the sense of water. However, the form vārīh occurs in RV. IX.112.4. It is explained as vāh-it in the sense of water.

99. Jalam: It does not occur in the RV. But in AV. Paip. jale occurs (VII.11.8; 17.12.9).

100. Jalāsam: The word and the compound jalāsa occurs with bheṣaja in four places (II.33.7; VII.35.6; VII.29.5; I.43.4). Only in I.43.4 Sāyana interpretes it in the sense of water, as an alternative meaning.²⁶ In rest of the places

26. जलाष भेषजम् सुक्लृषौषधोपेतम् । यदा । उदकरूपौषधोपेतम् ।
उदकं हि रुद्रनामाभिमानितं सत् औषधं भवति ।

it is used in the sense of 'sukhakara' and in VII.35.6
jalāṣaḥ rudraḥ as duḥkha-drāvako devaḥ.

101. Idam: The word is used in one hundred and seventy eight places. In four places it is used in the sense of water (I.161.81 (twice) V.42.13; VI.67.8). In rest of the places the word is interpreted as a pronoun according to the context.

The above discussion may be summarised in a tabular form:

	<u>Words</u>	<u>No. of times they occur in the RV.</u>	<u>No. of times used in the sense assigned</u>
1	Arṇaḥ	40	32
2	Kṣodaḥ	14	14
3	Kṣadma	2	2
4	Nabhaḥ	35	4
5	Ambhaḥ	1	1
6	Kavandham	34	3 (<u>kabandham</u> does not occur)
7	Salilam	6	6
8	Vaḥ	9	8
9	Vanam	77	20
10	Ghṛtaḥ	121	30
11	Madhu	301	11
12	Purīṣam	13	13

	<u>Words</u>	<u>No. of times they occur in the RV.</u>	<u>No. of times used in the sense assigned</u>
13	Pippalam	3	1
14	Kṣīram	6	2
15	Viṣam	14	3
16	Retah	40	14
17	Kāśah	--	--
18	Janma	40	--
19	Br̥būkam	1	1
20	Busam	1	1
21	Tugryā	5	5
22	Burburam	--	--
23	Suksema	--	--
24	Dharmnam	35	3
25	Surā	6	--
26	Ararindāni	1	1
27	Dhvasmanvat	2	--
28	Jāni	38	--
29	Āyudhāni	37	--
30	Kṣapah	20	--
31	Ahih	88	--
32	Aksaram	11	2
33	Srotah	2	-- (Pravāṇ)
34	Tr̥ptih	2	--
35	Rasah	63	2
36	Udakam	10	10

	<u>Words</u>	<u>No.of times they occur in the RV.</u>	<u>No.of times used in the sense assigned</u>
37	Payah	53	35
38	Surah	7	7
39	Bhesajam	33	1
40	Sahah	154	1
41	Sayah	280	1
42	Yahah	--	--
43	Ójah	190	--
44	Sukham	12	--
45	Ksatram	160	--
46	Avayāh	1	--
47	Śubham	50	16
48	Yāduh	1	1
49	Bhūtam	45	--
50	Bhuvanam	179	14
51	Bhaviṣyat	--	--
52	Apah	550	456
53	Mahat	105	--
54	Vyoma	25	--
55	Yasah	91	18
56	Mahah	206	--
57	Sarpīkam	--	--
58	Svrtīkam	--	--
59	Satīnam	3	3
60	Gahanam	2	2

	<u>Words</u>	<u>No.of times they occur in the RV.</u>	<u>No.of times used in the sense assigned</u>
61	Gabhīram	23	2
62	Gambharam	1	1
63	īm	210	---
64	Annam	63	---
65	Havih	138	---
66	Sadma	36	---
67	Sadanam	76	---
68	Rtam	572	91
69	Yonih	194	50
70	Rtasya yonih	8	- (birth place of water)
71	Satyam	186	---
72	Nīram	---	---
73	Rayih	300	---
74	Sat	87	---
75	Pūnam	15	- (fill with water)
76	Sarvam	27	---
77	Aksitam	25	3
78	Barhih	139	---
79	Nāma	94	18
80	Sarpih	11	---
81	Apah	550	456
82	Pavitram	106	---
83	Anrtam	233	18

	<u>Words</u>	<u>No. of times they occur in the RV.</u>	<u>No. of times used in the sense assigned</u>
84	Induh	320	--
85	Hema	1	--
86	Svah	81	--
87	Sargāh	32	1
88	Śambaram	22	--
89	Abhvam	21	1
90	Vapuh	19	1
91	Ambu	--	--
92	Toyam	--	--
93	Tūyam	22	--
94	Kṛpītam	1	1
95	Śukram	100	- (adjective to water I. 45.10)
96	Tejah	7	--
97	Syadhā	108	12
98	Vāri	--	--
99	Jalam	--	--
100	Jalāsam	3	1
101	Idam	178	4

From the above study it is seen that twelve words listed as synonyms of water are not at all used in the Vedas. And most surprisingly fifty three words are not at all used in the sense of water.

13. NADĪNĀMĀNI

The following thirty seven words are listed as synonyms of river.¹ Yāska in his Nirukta (2.24)² gives the derivation of the word nadyah as "they are so called because they are roaring."

1. Avanayah: The word and its forms occur in sixteen places. In three places Sāyana interpretes it as a river or water (V.85.6; avanih I.61.10; V.11.5). The form is also listed under anḡulināmāni (Nigh.2.5.11). Yāska in his Nirukta says that it is the synonym of fingers also and he derives it as "Avanayah means fingers: they promote actions."³ (For details refer supra to prthvināmāni Nigh.1.1.9).

1. 1. अवनेयः 2. युष्याः ॥ यद्भवयः ॥ 3. खाः 4. सीराः 5. स्रोत्याः
6. एन्वेः 7. धुनेयः 8. ख्जानोः 9. वक्ष्णोः 10. खादो अर्णाः
11. रोध्वेकाः 12. हरितेः 13. सूरितेः 14. अण्वेः 15. नभन्वेः
16. वृध्वेः 17. हिरण्यवर्णाः 18. रोहितेः 19. सुसुतेः 20. अर्णाः
21. सिन्ध्वः 22. कुल्याः 23. वर्यः 24. उर्व्यः 25. इरोवत्यः
26. पार्वत्यः ॥ वार्वत्यः ॥ 27. सर्वन्त्यः 28. उर्जस्वत्यः 29. पर्यस्वत्यः
30. तरेस्वत्यः 31. सरेस्वत्यः 32. हरेस्वत्यः 33. रोधेस्वत्यः
34. भास्वत्यः 35. अजिराः 36. मातरः 37. नद्यः ।

2. नद्यः कस्मात् । नदना इमा भवन्ति । शब्दवत्यः ।

3. निरु. 3.9. अवनयो अङ्. गुल्फो भवन्ति । अवन्ति कर्माणि ।

2. Yavyāḥ: The word with its form occurs in three places. Only its form yavyābhiḥ which occurs in RV. VIII.98.8 is interpreted as river (i.e. naḍībhiḥ). Sāyana points out that it is listed in the synonyms of river. The other form yavyā which occurs in two places (I.167.4; 173.12), is used in the sense of mixture (miśraśīla).

3. Khaḥ: Its form kham occurs in two places (II.28.5; VI.36.4). It is interpreted as river; from the root khan.

4. Sirāḥ: The word and its forms occur in seven places. In four places it is used in the sense of river; and in X.97.9 it is explained as 'saranaśīlāḥ patatriniḥ.' The Rk is addressed to osadhi.

Sirā occurs in two places and it means sirāṇi (plough).

5. Srotyaḥ: The word and its form occurs in two places in the sense of river. The form srotiyābhiḥ is interpreted as Sravana śīlābhiradbhiḥ (III.39.9).

6. Enyaḥ: It occurs in two places (RV. V.53.7; VIII.69.10) and is explained as rivers.

7. Dhunayaḥ: The word and its forms occur in twentynine

places. In five places it is used in the sense of river (II.30.2; 15.5; V.87.3; I.174.9 and VI.20.12). Sāyana interpretes the word in II.15.5 as that which washes the sins of praisers, and in I.174.9 he explains it alternatively as a demon.⁴ In other places it is interpreted as kamdayi-tarah. It is used as adjective to gods like Maruts, Indra etc-

Yāska says "Dhunih (shaker) is derived from the root ḍhu (to shake) (Niru.5.12).⁵

8. Rujānāh: The word occurs only in one place (I.32.6).⁶ Sāyana interpretes it as river quoting Yāska's Nirukta (6.4): "Rujānāh means rivers. They break (rujanti) their banks." The form rujan which occurs in five places means breaking (bhañjan).

4. धुनोतिस्तोतृणां पापानीति धुनिः परूष्णी नदी । ताम् ।

I.174.9, कम्पनोपेत तरङ्गवतीः । अथवा । धुनिर्नाम जलप्रतिरोधकारी असुरः ।

5. धुनि धुनोतेः ।

6. सायणभाष्य । रुजानाः । "रुजो भङ्गे" रुजन्ति कूलानीति रुजानानयः ।

"रुजाना नद्यो भवन्ति रुजन्ति कूलानि ॥ निरु.6.4.॥ इति यास्कः ।

9. Vakṣanāḥ: The word and its forms occur in fourteen places. In eleven places it is used in the sense of river. In I.134.4 Sāyaṇa quotes Nighaṇṭu and places vakṣanāḥ before rujanāḥ; in the extant Nighaṇṭu, rujanāḥ is placed before vakṣanāḥ.⁷ In VI.23.6, he explains vakṣanāni as vāhakāni stotrāni.

10. Khādo arnāḥ: This word occurs in V.45.2 and Sāyaṇa interpretes it as rivers.⁸

The word in the Nighaṇṭu is listed, taking from padapāṭha of the R̥gveda. Here the word is taken from saṃhita itself. In the padapāṭha it is read as khādaḥ-arnāḥ.

11. Rodhacakraḥ: The word occurs only in one place (I.190.7). Sāyaṇa states that it belongs to naḍīnāmāni and interpretes it as river.⁹

7. नदीनामैतत् । "वक्षणाः रुजानाः" § निघ. 1.13.9. §

इति तन्नामसु पाठात् ।

8. खादो अर्णाः भक्षितकूलोदकाः । कूलकषा इत्यर्थः । नद्यचैवंत्वा भवन्ति ।

9. नदीनामैतत् । रोधनशीलानि चक्राणि यासु तास्तादृश्यः कूर्जं क्रममाणाः वा ।

The word rodhaḥ also occurs in the RV. in two places. (i.e. IV.5.1; X.48.2). They are interpreted as anirodha and rodhakahartā respectively.

12. Haritah: The word with its forms occurs in thirty nine places. Nowhere it is used in the sense of river. In nineteen places it is used in the sense of horse and in rest of the places it is used as adjective (haritavarna). (For details refer supra to diñnāmāni Nigh.1.6.8). The word is listed also in aṅgulināmāni (Nigh.2.5.12) (Nirukta 4.10).

13. Saritah: The word occurs in two places. It is interpreted in the sense assigned (RV. III.58.6; VII.70.2).

14. Agruvah: The word occurs in nine places. In four places it is interpreted in the sense of a river (I.191.4; IV.29.13; IV.19.7; VII.2.5). In four places it is used in the sense of fingers (I.140.8; III.29.13; IX.1.8; 66.9). The word is also listed under synonyms of fingers (V.25.1). The form agruḥ (I.44.7) is explained as agragāmī.

15. Nabhanvah: The word occurs in only one place (IV.19.7), not in the sense assigned. Sāyaṇa explains it: śatrūnām hiṃsakāḥ (senā iva).

16. Vadhvah: The word with its forms occurs in twelve places. It is not interpreted in the sense assigned. Generally it means bride, and in two places vadhu is explained as indrapatnī (V.37.3; X.27.12). In V.47.6 it is explained as rays which are vadhusthānīyāḥ.

17. Hiranyavarṇāḥ: The word occurs only in RV.II.35.9. In fact it is an adjective of the waters. (Refer supra to hiranyanāmāni 1.2.5).

18. Rohitāḥ: The word with its forms occurs in seventeen places. Nowhere it is used in the sense of river. The form rohita is interpreted as rohitavarṇau aśvau, in all the places. In other places it is used as adjective (red).

19. Sasrutāḥ: The word occurs in three places (I.141.1; IV.28.1; IX.28.1). It is not used in the sense assigned. In IV.28.1 Sāyana interpretes it as adjective to water. (Sarasaśilāḥ āpah).

20. Arṇāḥ: The word and its forms are used in forty places. Only in V.41.14 it is used in the sense of river, and in thirty two places as water (refer supra ^{to} udakanāmāni 1.12.1). In the remaining seven places it is interpreted as tejas, iyoti and as adjective i.e. arāṇīya.

21. Sindhavah: The word with its forms occurs in two hundred and nine places. In one hundred and two places Sāyana interpretes it as river including the river known as Sindhu along with other rivers Gaṅgā, Śutadri (III.3.5) Sarasvatī and Vipāt (III.53.9). The form sindhuḥ is interpreted as bhīmāni devatā of water in twenty places. In fifteen places, it is used to mean samudra. In rest of the places it is explained as syandanaśilā āpah i.e. flowing water. In X.67.12 the word is interpreted as seven rivers i.e. the Gaṅgā etc. Yaska explains the word sindhu in his Nirukta (5.27) as sindhuḥ śravanāt. A river is so called from flowing (sru).

22. Kulyah: The word occurs in three places in the sense assigned. Kulyāḥ-Śiva is explained as (III.45.3) Kṛtrīmasarītaḥ (Somāḥ).

23. Varyah: The word does not occur in any of the Vedas.

24. Uryah: The word does not occur the form. Uryah occurs (I.146.2) in the sense of earth. (For details see supra Nigh. prthivīnamadheyāni Nigh. 1.1.10).

25. Irāvatyah: The word does not occur. The forms irāvat, irāsvatīḥ, irā, occur in four places and irāvat in

three places; but not in the sense of river. They are used in the sense of 'anna.' The word irā is listed in annanāmāni. Irā (V.83.4) is used to mean 'earth.'

The word irā means food and irāvat is interpreted as possessing of food.

26. Pārvatyaḥ: The word does not occur in any of the Vedas.

27. Sravantyaḥ: Its form sravantīḥ occurs in four places (I.32.14; 174.9; VI.20.12; X.104.8) and is used in the sense of river. In I.32.14 Sāyana explains it as ekonaśatasamkhyākāḥ nadīḥ. In fact the word is an adjective (flowing).

28. Ūrjasvatyaḥ: Its form ūrjasvatīḥ occurs in X.169.1. It is interpreted as rasavatīḥ (oṣadhi full of juice).

29. Payasvatyaḥ: The word does not occur. Its forms payasvatī and payasvatīḥ occur in five places in the sense of river. (Refer supra to rātrināmāni 1.7.14) (Payah is listed in Nigh. 1.12.37 and 2.7.3).

30. Tarasvatyaḥ: The word does not occur in any of the Vedas.

31. Sarasvatyah: This form does not occur but other forms occur in seventy one places. The word Sarasvatī is used in the sense of river or river-goddess in forty nine places. (For details refer supra to vāṇmānī (Nigh.1.11.22)).

32. Harasvatyah: Only its form harasvatī occurs in II.23.6; but not in the sense assigned. It is used as adjective (vegavatī) to durbuddhi.

33. Rodhasvatyah: Only its form rodhasvatī occurs in one place (RV. I.38.11) in the sense (possessing a bank (kūlayukta nadi)).¹⁰ In fact the word is an adjective.

34. Bhasvatyah: Its form bhasvatī occurs in two places (I.92.7; 113.4); but not in the sense of a river. It is used as an adjective (lustrous).

35. Ajirah: The word and its forms occur in seventeen places. It is not used in the sense assigned. Sāyaṇa interpretes it as either gamanaśilā or ksipra in all the places. The word ajiram is listed in the ksipranāmānī (2.15.3).

10. I.38.11. रुधिर आवरणे "रुग्नि ज्ञोतः इति रोधः कूलम् ।
तद्युक्ता रोधवत्यः ॥ निरु.6.1.॥ रोधः कूलं रुग्नि ज्ञोतः ।

36. Mātarah: The word with its forms occur in two hundred and one places. Sāyana interpretes it in nine places, in the sense of river or vr̥ṣṭyudaka. Mātarā occurs in twenty five places, in the sense of dyāvāprthivī. In other places it is used in various senses such as mother, earth, cow, usas etc. The rivers are figuratively called 'mothers' as they nourish the beings.

37. Nadyah: The word with its forms occurs in seventy places. In sixty two places it is used in the sense of river. In six places it is explained as vasatīvarīsu. In II.74.2 the form nadinām is interpreted as stutinām and nadī-itī is explained as nadane dyāvāprthivyau (RV.I.135,9).

The above discussion may be summarised in a tabular form:

	<u>Words</u>	<u>No. of times they occur in the RV.</u>	<u>No. of times used in the sense assigned</u>
1.	Avanayah	16	3
2	Yavyah	3	1
3	Khah	6	2
4	Sirah	7	4
5	Srotyah	2	2
6	Enyah	2	2

	<u>Words</u>	<u>No. of times they occur in the RV.</u>	<u>No. of times used in the sense assigned</u>
7	Dhunayah	29	5
8	Rujānāḥ	1	1
9	Vakṣaṇāḥ	14	11
10	Khādo-arnāḥ	1	1
11	Rodha-cakrāḥ	1	1
12	Haritāḥ	39	-
13	Saritāḥ	29	92
14	Agruvah	9	2
15	Nabhanvah	1	-
16	Vadhvah	12	-
17	Hiranyavarṇāḥ	1	1
18	Rohitāḥ	17	-
19	Sasrutāḥ	3	-
20	Arṇāḥ	40	1 (in thirtytwo places as water)
21	Sindhavah	209	102
22	Kulyāḥ	3	3
23	Varyah	-	-
24	Ūrvyah	67	-
25	Irāvatyah	4	-
26	Pārvatyah	-	-
27	Sravāntyah	4	4
28	Ūrjasvatyah	1	-

	<u>Words</u>	<u>No.of times they occur in the RV.</u>	<u>No.of times used in the sense assigned</u>
29	Payasvatyah	5	-
30	Tarasvatyah	-	-
31	Sarasvatyah	71	49
32	Harasvatyah	1	1
33	Rodhasvatyah	2	-
34	Bhasvatyah	2	-
35	Ajirāḥ	17	-
36	Mātarah	201	9
37	Nadyah	70	62

From the above study we can come to the conclusion that three words are not used in the Vedas and fifteen words are not used in the sense of river. Seventeen words occur only in less than five places; sixteen words are used in the sense of river less than five times.

14. AŚVANĀMĀNI

The following twenty six words¹ are listed as synonyms of horse. Yāska states that the last eight are always used in the plural number. Aśva is so called because it trots on the road, or it eats too much.²

1. Atyāh: The word occurs in sixty eight places. In fifty six places it is used in the sense of horse. In twelve places it is used as adjective to kavi, āditya etc (atana-śīlāh). Sāyana explains it in I.163.10.³ Yāska explains atyāh as racers (atanāh), as they make efforts like swans in rows (atyāh, atanāh, hamsā iva śroniśo yatante - Niru.4.13).

1. 1. अत्येः 2. हयेः ॥ हेत्यः ॥ 3. अर्वा 4. वाजी 5. सप्तिः
6. वहिनेः 7. दधिकाः 8. दधिकावा 9. एतेग्वः ॥ ग्वा ॥
10. एतेगः 11. पैदः 12. दौर्गहः 13. और्व्यैश्वसः
14. ताक्ष्यैः 15. आशुः 16. ब्रध्नः 17. अरुषः 18. मांशयैत्वः
19. अव्यथयः ॥ व्यथयः ॥ 20. श्येनासः 21. सुपर्णाः 22. नरः 23. पतङ्गाः
24. ह्वार्याणाम् ॥ वार्याणाम् ॥ 25. हंसासः 26. अश्वाः ।

2. निरुक्त ॥ 2.27. ॥ अश्वनामान्युत्तराणि षड्विंशतिः । तेषामष्टा
उत्तराणि बहुवत् । अश्वः कस्मात् । अश्नुते ध्वानम् ।
महाशनो भवतीति वा ।

3. अतनशीलाः । यद्यप्ययमश्वनाम तथाप्यश्वशब्दस्य वक्ष्यमाणत्वात्
अयं यौगिकोऽवगन्तव्यः ।

2. Hayah: The word and its forms hayāh and hayebhīh occur in three places (each in one place). In two places it is used in the sense assigned. In IX.107.25 hayāh is explained as gantārah by Sāyana.

3. Arvā: The word and its forms occur in twenty four places. In ten places it is interpreted as horse. In rest of the places it is used as adjective (aranakuśalah) to Vāyu, Āditya, Soma etc.

4. Vājī: To avoid confusion, only the following forms⁴ are considered here on the basis of their interpretation by Sāyana. The other forms occur in various lists of synonyms as shown below.⁵

4. वाजी, वाजिनः, वाजिनम्, वाजिनः, वाजिना, वाजिना, वाजिना, वाजिभिः, वाजिनानि, वाजिनाम्, वाजिनेषु .

5. 1॥ वाजः = अन्ननामानि 2.7.2. निघ्न.

2॥ वाजिनः पदानि 5.6.30. "

3॥ वाजिनी उषोनामानि 1.8.7. "

4॥ वाजिनीवती उषोनामानि 1.8.8."

5॥ वाजे संग्रामनामानि 2.17.42. "

In one hundred and seventy six places the word occurs, in thirty places it is used in the sense of horse. In forty four places it is used in the sense of anna (including havirlakṣaṇāṇna). In rest of the places it is interpreted as adjective i.e. balavān, vegavān etc. Yāska interpretes the word as "swift runner; he trots on the road with speed" (Niru.2.28).⁶

5. Saptih: The word with its forms occurs in twenty two places. It is used in the sense assigned. In some places it is used as adjective to horse. Yāska explains the form sapteh as racer (saranasya) (Niru.9.3).

6. Vahniḥ: The word with its forms occurs in sixty six places. In six places it is used in the sense of horse, including the three which are used as adjectives to horse: vahanaśīlah (aśvah) (I.3.9; VII.73.4; IX.64.19). In rest of the places it is interpreted as vodhārah. Śāyana quotes Yāska (Niru.8.3) while explaining the Rk.II.37.3 "vahrāyo vodhāra iti Yāskēn uktatvāt" (the team of horses which draws the chariot).

6. वाजी वेजनवान् । क्षेपणमनुतूर्णमनुतेऽध्वानम् ।

7. Dadhikrāḥ: The word occurs with its forms in eleven places. It is used both in the sense of a horse and deity (aśvābhimānī-devatā).

The word is also listed in the fifth chapter (4.9) of the Nighaṇṭu. Yāska in his Nirukta (2.27) says that the word 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 has a good form while bearing a rider on its back."⁷

8. Dadhikrāvā: The word with its forms occurs in four places in the sense of a horse and a deity (IV.40.2; VII.44.4 dhadhikrāvā aśvarūpo devaḥ).

9. Etagvāḥ: Only its forms etagvā and etagvāḥ occur in three places in the sense assigned (VII.70.7; I.115.3; VIII.70.7).

10. Etaśaḥ: The word with its forms occurs in twenty-one places. In thirteen places it is used in the sense of horse. In six places it is used to mean a seer of that name.

7. दधिक्रा इत्येतत् दधत् क्रामतीति वा । दधत् क्रन्दतीति वा ।
दधदाकारी भवतीति वा । तस्याश्ववद्देवतावच्य निगमा भवन्ति ।

In two places it is interpreted as adjective (etaśavarnah). While explaining the Rk. I. 121. 13 Sāyana explains it as the name of sun's horse and quotes TS.⁸

11. Paidvah: The word occurs in two places in the sense assigned (I. 116. 6; IX. 88. 4). Sāyana explains it as pedoh sambandhi, patanaśīlah śīghragāmī (aśvah).

12. Daurgahah: Its form daurgahe occurs in one place (i.e. IV. 42. 8). It is not used in the sense assigned. Sāyana explains it as durgahasya putre purukutse.

13. Aouccaiśravasah: The word does not occur in the Rgveda. It is used in the AV. XX. 128. 15. 16. 1, in the sense of Indra's horse. The form is the derivative of the word uccaiśravas, which is not used in the Vedas.

8. 1. 121. 13. एतशेति सूर्याश्वस्याख्या । तथा च श्रूयते -
 "एतशेन त्वा सूर्यो देवतां गमयतु ॥ तै. सं. 1. 6, 4. 6. ॥ इति ।
 7. 63. 2. एतश-वर्णः हरितवर्णो श्वः । "एको अश्वो वहति
 सप्तनामा ॥ ऋ. 1. 164. 2. ॥
 1. 54. 6. एति गच्छतीति एतशः ।

14. Tārksyah: The word with its form tārksyam occurs in two places (I.89.6; X.178.1). They are used in the sense of garutman or suparna, son of Trkṣa.

Yāska in his Nirukta (10.26) explains the word as
 i) he dwells (ksayati) in the crossed over place (\sqrt{tr})
 (i.e. atmosphere; ii) he protects (raksati) objects
 quickly (turṇam) or iii) it is derived from the root as
 to pervade.⁹ The word is listed also in the fifth chapter
 of the Nighaṇṭu (5.4.17).

15. Āsuh: The word occurs with its forms in ninety
 three places. In eighteen places it is explained in the
 sense of horse. In rest of the places it is used as
 adjective 'śīghragāmī or vyāpanaśīla.'

16. Bradhnaḥ: The word and its forms occur in ten
 places. It is not used in the sense of a horse. In three
 places it is used in the sense of Mahat and in three places
 as āditya. In VIII.77.7 śatabradhna is explained as
śatāgrah śīghragamanāya. The word is listed in mahanāmāni
 also (Nigh.3.3.2).

9. तीर्णेऽन्तरिक्षे क्षियति । तूर्णमर्थं रक्षति । अश्नोते वा ।

17. Arusah: The word and its forms occur in sixty five places. Only its form arusā is interpreted in all the five places in the sense of two horses. In VII.42.2 the word is used as adjective to horse. In rest of the places it is used as adjective (arocamānā). The word arusam occurs in the third chapter (3.7.15); arusī in the first chapter (1.8.13) and arusati in the second chapter (2.14.65) of the Nighantu.

18. Māmscatvah: Its two forms occur in two places. In one place it is used in the sense of horse and in the other place as cātaka.¹⁰

19. Avyathayah: The word and its forms occur in seven places. They are not used in the sense assigned. They are used as adjectives meaning vyathārahita. Only in VII.69.7 the form avyathibhiḥ is used as adjective to aśvaiḥ.

10. 9.97.54. मांश्चेत्वे । अश्वनामैतत् । मक्षुचरतीति ।

अश्वैः क्रियमाणे युद्धे ।

9.97.52. मांश्चेत्वे मन्यमानानां चात्के ।

20. Śyenāsaḥ: The word occurs in six places. Only in two places (I.118.4; IV.6.10) it is used in the sense of horses. In two places it is used in the sense of a bird called falcon (śyena) (X.77.5; 127.5). In the other two places it is used as adjective (VII.20.10; X.92.6 śamsanīya-gatayaḥ). Yāska says "falcon is so called because it swoops in an admirable manner (śyenaḥ śamsanīyaṁ gacchati) (Nīru.4.24). The word śyenaḥ is listed in the fifth chapter of the Nighaṇṭu (5.5.1).

21. Suparnāḥ: The word occurs in thirty six places. Only in two places it is used in the sense of horse (IX.86.37; VI.75.11). The word is also listed in raśm-nāmāni (Nigh.1.5.15). The form suparnāḥ is listed in the fifth chapter (5.4.31). The word is interpreted in the rest of the places as rays, falcon etc.

22. Pataṅgaḥ: The word and its forms occur in nine places. Nowhere it is used in the sense of a horse, but in two places it is used as adjective to horses (I.118.4;5). In four places it is interpreted as the sun (I.163.6; X.177.1,2; X.189.3). The form pataṅgarāḥ is interpreted as dadh-krāvā devaḥ (IV.40.2). Pataṅgaiḥ is explained as rathaiḥ in I.116.4.

23. Narah: The word occurs in three hundred and eight places with its other forms. Nowhere it is used in the sense of a horse. Sāyana while explaining the Rk.V.54.8 says that the word is used in that context as aśvasamāya.¹¹ In fifty places it gives the meaning of man. In rest of the places it is used as adjective (manly i.e. heroic).

24. Hvāryānām: This word occurs only in RV.V.9.4 in the sense of horse.

25. Hamsasah: The word occurs in four places. Only in IV.45.5 it is interpreted as adjective to horse (advani śighram gantārah (aśvah)). In rest of the places it means swans (II.34.5; VII.59.7; IX.97.8).

26. Aśvah: The word with its forms occurs in three hundred and seventy two places. The word occurs in the sense of horse in three hundred and forty five places. It is used as an adjective 'vyāpta' or to mean 'carrier' (vāhana) in rest of the places.

11. नरः नराकारो नेतारो वा । मरुतो नियुत्वन्तः । अयं शब्दोऽत्राश्वसामान्ये वर्तते । नितरां यवनवन्तोऽश्ववन्तो ग्रामजितो ग्रामस्य नेतारो नर इव मनुष्या इव तथा भवन्ति ।

The above discussion may be summarised in a tabular form:

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>No. of times used in the sense assigned</u>
1	Atyah	68	56
2	Hayah	3	2
3	Arvā	24	10
4	Vājī	176	30
5	Saptih	22	22
6	Vahniḥ	66	6
7	Dadhikrāḥ	11	11
8	Dadhikrāvā	4	4
9	Etagvah	3	3
10	Etaśah	21	13
11	Paidvah	2	2
12	Daurgāhah	1	1
13	Uccaiśravasah	-	-
14	Tārksyah	2	-
15	Āśuḥ	93	18
16	Bradhnaḥ	10	-
17	Arusah	65	5
18	Māṁścatyah	2	1
19	Avyathayah	7	-
20	Śyenāsah	6	2
21	Suparnāḥ	36	2

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>No. of times used in the sense assigned</u>
22	Pataṅgaḥ	9	-
23	Naraḥ	308	1 (aśvasānānya)
24	Hvāryānām	1	1
25	Hamsasah	4	-
26	Aśvaḥ	372	345

From the above study it is clear that one word is not used in the RV and ^{six} seven words are not used in the sense of a horse. Seven words are used in the Rgveda only less than five times.

15. UPAYOJANĀNI

The following ten words are listed here.¹ Yāska in his Nirukta (2.28) says that, they mention the specified gods for the knowledge of association.² The carrier animals of the different divinities are stated here.

1. Harī Indrasya: The word harī occurs in eighty five places. Its other forms occur in one hundred and thirty four places.³ In all these places it is used in the sense of a horse. In some places the horse belongs to soma also (i.e. I.104.1 haribhyām). But the form harī, is exclusively interpreted as Indra's horses. Sāyana explains in his interpretation quoting TS and Nighantū.⁴

1. 1. हरि इन्द्रस्य 2. रोहितोऽग्नेः 3. हरित आदित्यस्य
4. रासभावशिवनोः 5. अजाःपुष्पः 6. पृषत्यो मरुतोम्
7. अक्षेण्यो गाव उष्णीम् 8. श्योवाः संवितुः 9. विश्वरूपा
बृहस्पतेः 10. नियुतो वायोः ।
2. दशोत्तराण्यादिष्टोपयोजननानीत्याचक्षते साहचर्यज्ञानाय ।
3. हरिभिः, हरिम्याम्, हरिम्, हरीणाम् ।
4. हरि शब्द इन्द्रस्य वीढारौ अश्वौ आचक्षते । तथा च श्रुत्यन्तरं -
"हर्योःस्थाता" इति, "हरिम्यां त्वेन्द्रो देवतां गमयतु" ॥तै.सं.1.4.18.1,
1.6.4.3.॥ इति च । एतदेवाभिधेयं निघण्टुकार आह - "हरी इन्द्रस्य"
॥अनघ.1.15.1.॥ इति । ऋ.1.5.2. हरी एतन्नामातौ दावश्वौ
सारथ्यः । इन्द्र-संबन्धिनोरश्वयोः हरिनामत्वं हरी इन्द्रस्य रोहिताग्नेः
॥नि.1.15.1.॥ इति पठितम् ।

2. Rohito-gneḥ: The word rohita occurs in five places in the sense assigned (I.14.12; VII.42.2; I.94.10; II.10.2; III.2.3). Sāyana interpretes them as horses of Agni, quoting Nighaṇṭu⁵ (refer supra to nadināmāni 1.13.18).

3. Harita adityasya: The word harita occurs in twelve places in the sense assigned. Sāyana interpretes them as either rays or horses (I.130.2). It is interesting to note that to support his interpretation once he quotes Nighaṇṭu, by name and in the other places he quotes Nirukta.⁶ (Refer Nigh. 1.6.8; 1.13.12 and 2.5.12).

5. ऋ.1.94.11. रोहिता लोहितवर्णौ । रोहितइत्यग्नेरश्वस्यपुण्या
"रोहितोऽग्नेः" ॥ निय. 1.15.2. ॥ इति दर्शनात् ॥ रोहिते-
त्वाऽग्निर्देवतां गमयतु ॥ तै.सं. 1.7.4.3. ॥ इति मन्त्रवर्णाच्च ।
"एते वै देवाश्वाः" ॥ तै.सं. 1.7.4.3. ॥ इति हि तत्र व्याख्यातम् ।

6. ऋ.1.50.8. हरितः अश्वाः रसहरणशीला रश्मयो वा ।
हरितः इति आदित्याश्वानां संज्ञा, "हरित आदित्यस्य" ॥ निय. 1.15.3. ॥
इति निघण्टावुक्तत्वात् ।
7.60.3. सप्तहरितः । हरिद्वर्णनिश्वान् । "हरित आदित्यस्य"
इति हि निरुक्तम् । ॥ द्र. ऋ. 1.138.4. अज अश्व ॥

4. Rāsabhāvaśvinoh: The word rāsabha occurs in five places with its forms. Sāyana explains it as vāhana of Āsvins. He explains the word as 'a donkey in place of a horse' (Āsvasthāniyasya gārdabhasya)(I.34.9).

5. Ajāh pūṣṇah: The word aja and its compound forms (aja-aśvah, aja-aśvam) occur in eight places (VI.57.3; X.26.8; I.134.42; VI.55.3; VI.58.2; IX.67.10; VI.55.4). They are used as vāhana of pūṣan. Sāyana explains them quoting both the words i.e. Nirukta and the Nighantū naming Yāska as the author.⁷

6. Prṣatyō Marutām: The word prṣatī occurs with its forms in nineteen places. It is used in the sense assigned. Sāyana explains it quoting the Nighantū and the Nirukta in many places. (a few examples are given below).⁸

7. ऋ.4.57.3. हे अजाश्व पूषन् । "अजाश्वेति पूषणमाह"
 ॥निरु.4.25.॥ इति यास्कः । "अजाः पूषणः" ॥निघ.1.15.5.॥
 इति यास्कः ।

8. ऋ.1.186.8. पूषत् अश्वातः । पूषत् वर्णाश्वः । "पूषत्यो
 मरुताम्" ॥निघ.1.15.6.॥ इति यास्कः ।

ऋ.1.86.4. पूषतीः । पूषत्यः मरुदाहनानां संज्ञा । पूषत्यो
 मरुतां ॥निघ.1.15.6.॥ इत्युक्तत्वात् । पूषदिभः श्वेतबिन्दुभिर्युक्ताः
 मृगीः । ऋ.1.64.8. पूषत्य इति मरुतां वाहनस्याख्या ।
 पूषत्यः श्वेतबिन्दुभिः कृता मृग्य इत्येतिहासिकाः । नानावर्णा
 मेधमालेति नैरुक्ताः ।

7. Arunyo gāva uṣasāḥ: The words arunyo gāvah occur in fifteen places. They are used in the sense assigned. Sayana explains it as the vehicle of goddess Uṣas, i.e. rays are called the vehicle of Uṣas. He quotes in detail.⁹

8. Śyāvāḥ savithāḥ: The word śyāva with its forms is used in nine places (I.35.5; 126.3; VI.48.6; VII.46.23; I.100.16; II.10.2; X.68.11; V.61.9; VI.48.6). Sayana explains it as śyāma varṇau aśvau. He quotes Nighantu (1.15.8) to interpret the word in RV. I.35.5 as etanmāmakāḥ sūryāśvāḥ.

9. ऋ. 1.124.11. अरुणानां गवाम् । प्रसिद्धानां एतन्नामकानां अश्वानां वा । अरुण्यो गाव उषसाम् । "श्यावाः सवितुः" ॥ निघ. 1.15.7-8 ॥ इति । यथा लोके वाहनसंज्ञां दृष्ट्वा प्रयाणमनुमीयते तथा अत्रापि अरुणरश्मीनामश्वानां दर्शनात् उषा आगच्छतीत्यध्यवसीयते । यद्वा अरुणानां रश्मीनां समूहं युङ्क्ते ।

ऋ. 1.49.1. अरुणप्सवः, अरुणवर्णा गजवः । अरुणाः प्सवोयासां तास्तथोक्ताः । अत्र वत्सानां आरुण्य प्रतिपादनात् मातृणामपि तथात्वं गम्यते । "पैतृकमश्वानुहरन्ते । मातृकं गावो अनुहरन्ते" ॥ पा. म. 1.3.21.5 ॥ इति गोनर्दीयः । तासां च उषोवाहनत्वं निघण्टावुक्तम्—"अरुण्यो गाव उषसाम्" ॥ नि. 15.7 ॥ इति ।

ऋ. 10.61.4. अरुणीषु अरुणवर्णसु गोषु । "अरुण्यो गाव उषसां" इति निरुक्तम् । उषःकाले ।

9. Viśvarūpā brhaspateḥ: The word viśvarūpa occurs in twenty two places with its forms. Except in two places it is used in the sense of adjective to Tvaṣṭā, Indra etc. In one place, Sāyaṇa uses it as adjective to Brhaspati's vehicle with explanations.¹⁰ In another place (I.161.6) he rejects the meaning horse and interpretes it as cow.¹¹

10. Niyuto vāyoḥ: The word niyut with its forms is used in the sense of aśva (vehicle) in all the thirty-six places. But it is also used with Aśvins, Indra and others, as their vehicles (VI.62.11; VI.45.21). In three places Sāyaṇa clearly states that it is the vehicle of Vāyu.¹²

10. ऋ.3.62.6. विश्वरूपम् । व्याप्तरूपम् । यद्वा । विश्वरूपनामक-
गोवाहनोपेतम् । तथाच मन्त्रवर्णः—“बृहस्पतिर्विश्वरूपानुपजान”
॥ऋ.1.161.6॥ इति ।

11. ऋ.1.161.6. विश्वरूपां नानारूपोपेतां गाम् । यद्यप्यत्र गौरिति
विशेषो न श्रुतः, तथापि पूर्व धेनुः कर्त्तव्युक्तत्वात् पुरस्तच्च,
“ये धेनुं विश्वजुर्विश्वरूपाम्” ॥ऋ.4.33.8.॥ इति वक्ष्यमाणत्वाच्च
विश्वरूपा गौरित्येवाध्यवसीयते । अत एव विश्वरूपाम् इत्यस्याश्व-
पङ्क्तिरिति केचन आचक्षे तदसत् ।

12. ऋ.1.35.1. नियुत इति वायोश्चानां नामधेयम्, “नियुतो वायोः”
॥निघ.1.15.10.॥ इति निरुक्तत्वात् !
ऋ.10.3.6. नियुद्भिः । “नियुतो वायोः” इति वायोश्च नियुतः ।
तद्युक्तैः वायुभिः संयुक्ता रश्मयः ।

On the basis of the above discussion the following observations may be noted down:

I. Unlike in the other lists of synonyms, here the author gives the name of the vehicle specified for each god or goddess.

II. They are used in many places in the sense assigned.

III. Śāyana quotes either Nighantū or Nirukta while explaining the word at least in one place, except in the case of two words (i.e. rāsabhāvaśvinoḥ and viśvarūpā brhaspateḥ).

16. JVALATI KARMĀNAH

The following eleven verbs¹ are listed meaning 'to shine.'

1. Bhrājate: This form of the verb occur only in one place (X.20.3). Sāyana interpretes it as bhāsate (shines). Its plural bhrājante is used in eight places. Bhrājamānaḥ and other forms are used as participles.

2. Bhrāśate: It does not occur in the RV.; but the forms bhrāśayan and bhrāśyaṁ occur once each in the sense of shining in RV.X.116.5.

3. Bhrāśyati: This verb does not occur in the Vedas.

4. Didayati: The verb with its other forms is used in twenty places in the sense assigned.

5. Śocati: It does not occur, but the other forms śocanti, śocanta occur once each (V.17.3; VIII.6.8) and are used as participles.

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1. 1. भ्राजते 2. भ्राशते 3. भ्राश्यति 4. दीदर्यति 5. शोचति
6. क्षन्दते 7. भन्दते 8. रोचते 9. ज्योतते 10. धोतते
11. ध्रुमत् ।

6. Mandate: It does not occur, but the forms mandantu mandatu (VI.17.3) occur. Sāyana interpretes them as mādayantu and mādayatu respectively.

7. Bhandate: The form bhandate is used to mean praised (stūyate). It is also used in other forms like bhandanā bhandamānah etc.

8. Rocate: The verb and its other forms occur in thirty one places in the sense assigned.²

9. Jyotate: This verb does not occur in the Vedas.

10. Dyotate: The verb does not occur. But the forms dyotanah etc. are used as adjective to usas. (Refer *supra* to uṣonāmāni Nigh.1.8.11).

11. Dyumat: It is not used as verb; but with its other forms it is used as adjective in fifty two places in the sense 'right'.

2. रोचते, रोचताम्, रोचत, रोचत, रोचन्ते रोचसे
रोचसे, रोचय, रोचयत् ।

The above discussion may be summarised, in a tabular form as follows:

	<u>Verbs</u>	<u>No. of times used in the RV.</u>	<u>Used in the sense assigned</u>
1	Bhrājate	1	1
2	Bhrāśate	-	- (used as participle)
3	Bhrāśyati	-	-
4	Dīdayati	20	20
5	Śocati	-	- (used as participle)
6	Mandate	-	-
7	Bhandate	1	-
8	Rocate	31	31
9	Dyotate	-	-
10	Dyumat	52	52

17. JVALATO NĀMADHEYĀNI

The following eleven words are listed as synonyms of flame (bright).¹

1. Jamat: The word does not occur but its compound with 'agni' i.e. jamadagni occurs in seven places with its other two forms. Sāyana interpretes it as the name of a seer (jamadagni) while explaining the Jamadagni-dattā in III.53.15; he interpretes it as 'Jamadagnibhiḥ prajvalitā-gnibhiḥ ṛṣibhiḥ.'

2. Kalmalīkinah: It occurs only once in the RV. II.33.8. Sāyana interpretes it in the sense assigned quoting the Nighantu.²

3. Jañjanābhavan: It occurs only once (VIII.43.8) in the RV. Sāyana interpretes it as 'jvalan' and says it is listed in jvalatikarma.³ But, it is not included in that list of the jvalatikarmāṇah (Refer supra Nigh. 1.16).

1. 1. जमत्, 2. कल्मलीकिनेम्, 3. ज-जणाभवन् 4. मल्मलाभवन्,
5. अर्चिः 6. शोचिः 7. तपेः, 8. तेजेः, 9. हरिः, 10. हृणिः
॥ धृणिः ॥ 11. शृङ्गाणि ।

2. अ. 2. 33. 8. ज्वलतो नामधेयमेतत् । ॥ निघ. 1. 17. ॥ ।
ज्वलन्तम् । कलयति अपगमयति मलमिति कल्मलीकं तेजः ।
तद्वन्तं रुद्रं नमस्य पूजय ।

3. अ. 8. 43. 8. ज्वलम् । ज-जणाभवन् मलमलाभवन्"
इति ज्वलतिकर्मसु पाठात् ।

4. Māmalābhavan: The word does not occur in RV. It occurs in TS in the sense of 'glittering.'

5. Arciḥ: The word occurs with its forms in thirty places. Sāyana interpretes it as either atejas or raśmi. He explains arcisā in VI.60.10 as 'jvālārūpeṇa tejasā.'

6. Śociḥ: The word with its forms occurs in sixty-four places. Sayana explains it in the sense assigned; either as dīpti or jvālā. While explaining the Rk.X.16.4 he interpretes the word śociḥ as jvālā viśeṣaḥ with explanation.⁴

7. Tapah: The word with its forms occurs in twenty-one places. In five places it is used in the sense of tapa, in three places as yajñasādhana (X.154.2; 169.2) in two places as tejas (VII.1.7; VI.5.4) and in rest of the places it is interpreted as penance.

4. अ.10.16.4. शोचिः शोकहेतुः ज्वालाविशेषः ।
तपः शोचिरर्थः शब्दानां संतापतारतम्येन भेदः ।

8. Tejah: The word and its forms occur in seven places in the sense of lustre. The word is also listed in udaka-nāmāni (refer supra to Nigh.1.12.96).

9. Harah: The word with its forms occurs in ten places. The form harasā which occurs in six places is interpreted as tejas or tapa. The form harah occurs in two places (X.87.25; 158.2) as adjective (harasāśīla). Harasah occurs in one place (VIII.48.2) and is interpreted as krodhasya. Sāyana says it is krodhanāma. He quotes Yaska while explaining the word in RV.X.87.25: Haras is derived from the root hr̥ (to take away). Light is called haras, water is called haras, worlds are called haras, blood and day are called haras' (Niru.4.19).⁵ The word is also listed in the second (2.13.2) and fourth (4.1.40) chapter of the Nighantu.

10. Hr̥niḥ: The noun does not occur; but the verbal form is used (VII.104.14 etc.) to mean 'get angry.' The word is listed also in the synonym of 'angry' (Nigh.2.13.3).

5. निरु.4.19. हरो हरतेः । ज्योतिर्हर उच्यते । उदकं हर उच्यते ।
लोका हरांस्युच्यन्ते । असृगहनी हरसी उच्येते ।

11. Śṛṅgāṇi: The word occurs with its forms in thirteen places; but it is mainly used in the sense of horns. Sāyaṇa in four places interpretes it as śṛṅga-sthānīyā jvalā (I.140.6; V.2.9; VIII.60.13; IX.5.2) and points out that it is listed as the synonym of flame.⁶ The famous Rk catvarī śṛṅgā (IV.58.3) is explained by Sāyaṇa quoting Yaska.⁷

The above discussion may be given in the tabular form:

	<u>Words</u>	<u>No. of times used in the RV.</u>	<u>Used in the sense assigned</u>
1	Jamat	(Used in a compound in seven places)	7
2	Kalmalīkinam	1	1
3	Jañjanābhavan	1	1
4	Malmalābhavan	-	-
5	Arciḥ	30	(tejas or raśmi)
6	Śociḥ	64	64
7	Tapah	21	2
8	Tejah	7	7
9	Harah	10	6
10	Hṛṇiḥ	-	-
11	Śṛṅgāṇi	13	4

6. अ.9.5.2. शृङ्गे इति । शृङ्गे दीप्ते उन्नतप्रदेशे ।

"हृणिःशृङ्गाणि" इति ज्वलन्नामसु पाठात् ।

7. अ.4.58.3. चत्वारो वेदाः शृङ्गस्थानीयाः ।

सूर्यपक्षे चत्वारि शृङ्गाणि चतस्रो दिशः । शाब्दिकास्तु

चत्वारि शृङ्गेति चत्वारि पदजातानि । § निरु.13.7.]