

CHAPTER I

GROUP 'A'

1. Passage Quoted: RV.I.70.1, N.I.6 (p. 40).<sup>+</sup>

Translation According To Yāska: There is indeed no (oblation for me to-day) nor to-morrow. Who knows that which is yet to come into existence? The mind of another is fickle. Moreover, what is intended never comes off.

Final Translation: There is indeed no (oblation for me to-day) nor to-morrow. Who knows that which is yet to come into existence? One has to wait upon the pleasure of somebody else and what is thought of never comes off.

Notes:

Yāska has correctly hit upon the meaning of ab. adbhutam: is explained as abhūtam meaning 'that which has not come into existence'. The Nigh.III.3 (p. 213) includes this word in the synonyms of mahat and at N.VI.21 (p. 501) Yāska also uses the word in this sense. Western scholars use it in the sense of 'inexplicable, imperceptible, etc.' Grassmann derives it from ati + bhūtam, 'that which is beyond the existant i.e. unusual'. He points out that at RV.IV.2.12 it stands contrasted with dṛśyān and, therefore, certainly means 'invisible'.

abhisañcarenyam: Yāska's explanation of this word as abhisañcāri (fickle) is free. It is really a fut. pass.part. of abhi + sam + √car, to wait upon, with enya as the termination of the fut.pass.part.

<sup>+</sup> All the Nisukta page references are to the Vyankateshwar Press Edition.

2. Passage Quoted: RV.II.11.21, N.I.7 (p.41)

Translation According To Yāska: May that gift, consisting of wealth, milk out a boon for your singer, O Indra. Grant (their wishes) to the praisers. Leaving (us) do not (give to others). May that which is allotted to us be ours. May we who are possessed of heroes (or possessed of good heroes) speak a mighty (hymn) to you in our own home.

Final Translation: May that rich bounty of yours milk out (gifts) to the singer according to his choice. Seek to help the singers. May not fortune pass by us. May we, who are surrounded by brave sons, sing a mighty (hymn) at the assembly of the learned.

Notes:

prati varam duhīvat: Yāska takes varam as the object of the verbal form prati-duhīvat explained as pratidugdhām. Really speaking prati should go with varam and the meaning should be 'according to his choice', the same as ā varam, vareṇa or varāya. Cf. RV.X.133.7 (vā dohate prati varam jaritre). Grassmann seems to follow Yāska under √duh (Cf. pp.620-1 of his Wörterbuch Zum Rgveda) but under vara construes prati with varam (pp.1217-8),

śikṣa: Sanskrit commentators treat √śikṣa as a separate one meaning 'to give' but properly it is the desid. of √śak, to help. Yāska here follows Nigh.III.20(p.241).

atidhak: is first explained as atidambhīh and then as atihāya dāh. It seems that Yāska considers atidhak as an aor. r. form of the √damb meaning something like 'to deceive, to injure'. MW. gives √damb in the sense of 'to burn or to shine'. Śāyana always traces the form dhak to √dah. Really speaking it is a form of √dagh, 'to reach upto.' Then ati-√dagh would mean 'to reach beyond, to pass by, to leave.' If this is the root meant by Yāska also, then atihāya dāh of Yāska would rather be a paraphrase than a derivative explanation. Yāska mentions the √dagh in pass.No.A4, p. 6

bhagah: The Nigh.II.10(p.196) gives this as a synonym of dhanam. Yāska himself paraphrases this as bhāgadheyam at N.IX.31 (p.697). Here he derives it from √bhaj. Thus the meaning of the word seems to be 'the allotted share.'

brhat: is always used as an adj.by Yāska (Cf. N.II.25, p.163 - brhatī manīṣā, N.VIII.11, p.648 and Nigh.III.3, p.213 where it occurs as a synonym of mahat.

vidathe: Yaska explains this as sve-vedane here, probably meaning 'one's own home' (lit.one's own property). At N.III.12, p.209 and VI.7, p.461 also vidatha is explained as vedana, but there the meaning clearly is 'knowledge'. Here the preceding word sve and the context do not allow this meaning.

In the RV. elsewhere the word vedana occurs in the sense of 'possession or property'. Here evidently it means 'home.' The Nigh.III. 17, p.239 gives it as a synonym of sacrifice and though in the present passage this meaning is discarded, Yāska uses it in this sense at N.VIII.12, p.649 and IX.3, p.667.

3. Passage Quoted: RV.X.71.11, N.I.8 (p.45)

Translation According To Yāska: One (of the four priests, namely, Hotr) sits nourishing the richness of the Rcs. One ( i.e.Udgātr) sings the Gāyatra in the Śakvarī metres. One, namely Brahman, speaks out the required knowledge ( i.e. the answer) at the rise (of each difficult situation). One ( i.e. Adhvaryu ) carefully (vi) measures ( i.e. executes ) the parts of the sacrifice.

Final Translation: One sits nourishing the richness of the Rcs., the other sings the Gāyatra in the Śakvarī metres. The one as Brahman speaks out the required knowledge for every occasion, the other measures the measure of the sacrifice.

Notes:

Śakvarī: śakvan is an adjective from √śak, to help and śakvarī is fem.of it. Yāska's derivation is correct, only that he takes the root as an intransitive one whereas we take it as transitive.

jātavidyām: is explained by Yāska as jāte jāte vidyam and it seems to mean 'the knowledge that is required on various occasions at a sacrifice'. Geldner takes it as a karmadhāraya compound, jātā vidyā, 'the existing wisdom', while Grassmann understands it to be a ṣaṣṭhī tat-puruṣa, jātasya vidyām, 'knowledge of the existing things.' Ultimately the meaning is the same. Compare the derivation of jātavedas at N.VII.19 (pp 598-9).

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4. Passage Quoted: RV.X.71.7, N.I.9 (p.48)

Translation According To Yāska: They ( i.e. the men ) are friends ( i.e. like each other ) so far as they are possessed of eyes and ears, (but) they have become unlike (each other) in respect of the powers ( lit.speeds) of the minds. Some appeared to be like the ponds (with waters) reaching upto the mouth or the arm-pit and some (like ponds) where a plunge can be had.

Final Translation: They are friends being possessed of eyes and ears, (but) they have become unlike (each other) in respect of the speeds of the minds. Some appear (like ponds) reaching (the body) slightly, or upto the shoulder, the others like the ponds which are suitable for bathing.

Notes:

Yāska's interpretation of this stanza is acceptable to modern interpreters but ādaghñāsah requires a

little explanation. It is explained by Yāska as āsyadāghnāh, 'reaching upto the mouth', āsya being an explanation of the preposition ā. Really the word would mean 'reaching all round', to be derived from ā+√dagh, to reach. Grassmann, whom Geldner seems to have followed, construes ādaghna as ās-daghna just as the verbal form ādhvam (ipv. II pl. of √ās, to sit) stands for ās-dhvam. Snātvā on the other hand means 'fit for a plunge or a dip in, i.e. reaching upto a considerable height'. It is equivalent to snātavyāh, fut.pass.part. of √snā. Cf. kartva.

The stanza evidently mentions in an ascending order the depths of the different ponds. This sense cannot be had if we accept Yāska's derivation of ādaghnāsaḥ from āsya and √dagh, to reach.

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5. Passage Quoted: RV.KH. quoted after X.106, N.I.10 (p.54)  
Translation According To Yāska: Some attend the heaven from here with the help of oblations, some pressing the somas at the sacrifices and (some) with the help of their Dakṣiṇās while they rejoice in their powers. May we (men), behaving crookedly, not fall into the hell.  
Final Translation: Some reach the heaven from here with the oblations, some pressing the somas at the sacrifices and (some) with the help of their Dakṣiṇās while they rejoice in their powers. May we, behaving crookedly, not fall into the hell.

Notes:

sacante: √sac, atm., means √sev. Cf. N.III.21, VII.22 and IX.33.

savana: is a synonym of sacrifice. Cf. Nigh.III.17

madantah: governs either the accus. (as here), or the instr. or loc. or gen. For √mad, to rejoice Cf. N.XI.9.

sacīh: is accus.pl. and is to be construed with madantah. Nigh. II.1, p.172 gives it as a synonym of karman and Nigh.III.9, p.216 that of prajñā. Thus the word means either physical or mental powers.

jihmāvantah: is to be construed with vayam visah to be supplied. It is pres.part. from the denom. from the adj. ~~pa~~ jihma meaning 'crooked, going astray' (Cf. N.VIII.15, p.653).

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6. Passage Quoted: RV.X.71.4, N.I.8 and 19 (p.87).

Translation According To Yāska: Even one, seeing, does not see the speech. Even one, hearing (about her), does not hear her. To one she has revealed herself like an auspiciously dressed passionate wife to her husband.

Final Translation: Moreover, one seeing, did not see the speech. One, though hearing, does not hear her. Even to one she has revealed herself like a well-dressed passionate wife to the husband.

Notes:

Here we see the peculiarity of Yāska's style. He sometimes explains the forms of the past tense by historical present, e.g. dadarśa is explained by paśyati.

tanu: here refers to the meaning that reveals an object.

The first hemistich refers to persons who merely see and hear about the speech but whose real meaning is not grasped by them. The second refers to the persons who fully grasp the meaning. It should be noted how Yāska calls a pāda a vāc-anayā vācā and uttamayā vācā mean anena pādena and uttamena pādena respectively.

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7. Passage Quoted: RV.I.71.5, N.I.8 and 20 ( p.88).

Translation According To Yāska: And they ( i.e. the learned) call one as having drunk completely ( i.e. delighting) in the friendship (with the speech i.e. the Vedas) or in that place which is dear (to gods) ( i.e. the heaven). (Others) cannot even reach ( i.e. compete with ) him ( i.e. one who has known the meaning of the Vedas) in very difficult things (to be known by speech). This one, who hears the speech that is without fruits and flowers, moves about with a fraud which is not a milk-cow.

Final Translation: And they call one as firmly drunk i.e. established in her friendship. They do not urge him even in disputes. He, however, who has heard the

speech which neither bears fruit, nor blossoms, moves with an illusion which is a fake cow.

Notes:

Sakhye: sakhye is primarily explained by Yāska as vāc. sakhye and sthirapītam means vipītārtham i.e. ramamānam. Thus ab refers to a person who has well understood the meaning of the Vedas and with whom nobody can compete in the debates, while, ā to those who do not understand it. Another meaning of sakhye given by Yāska is devasakhye ramanīye sthāne. The fruits and the flowers of the speech are its meaning. Or they are the yajña kānda and devatā-kānda or devatā-kānda and adhyātma.

hinvanti: Only here Yaska takes it in the sense of āpnuvanti. Elsewhere it is taken in the sense of 'urge' ( cf. prahinuta which is the paraphrase given by him at N. VI. 22 p. 504 and XII.5 p. 823). The correct meaning here is 'urge'.

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8. Passage Quoted: RV. I.154.6, N.II.7 ( p.121 ).

Translation According To Yāska: We desire to go to those dwelling places of you (two), where there are nimble and manyhorned bulls ( i.e. the rays ). There, indeed, shines down abundantly that highest place of the wide-striding Visnu.

Final Translation: We desire to go to those abodes of

you (two), ( Indra and Viṣṇu ), where there are many-horned untiring cows. There, indeed, shines down abundantly that highest place of the wide-striding bull ( i.e. Viṣṇu ).

Notes:

Yāska seems to have correctly interpreted the Ro, excepting that he takes the word gāvah in 6b as referring to the rays of the Sun. It rather refers to the millioned-rayed ( bhūriśṛṅgāḥ ) stars. If, following Yāska gāvah is taken in the sense of the rays, then the adjective bhūriśṛṅgāḥ cannot be satisfactorily explained, because, the lusters ( dīptis ) will have to be considered as the horns of the rays ( cf. Durga bahu-śṛṅgāḥ bahu-dīptayaḥ ) and this is not quite accurate. For gāvah, rays, cf. Nigh. I.5, p. 141.

ayāsaḥ: Yāska derives the word from √i, to go (ayāsaḥ is nom. pl. of aya), meaning 'nimble', whereas modern interpreters take it from √yas to be tired and ayāsaḥ means 'untiring'.

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9. Passage Quoted: RV. I.164.32, N.II.8 ( p.124 ).

Translation According To Yāska: He ( i.e. the cloud ) who made it ( i.e. the shower ), did not know of it. He ( i.e. the mortal ) who saw it, even from him, it ( i.e. the shower ) lay concealed. Surrounded (by wind), he (cloud) (lies) in the mother's womb ( i.e. in a large portion of the atmosphere ), but afterwards, being

possessed of many children has entered upon the earth.

Translation According To Parivrājikas: He ( i.e. the mortal ) who made him, ( i.e. the offspring ) is not aware of him, he who sees him, even from him, he lies concealed. He ( i.e. the child ), lies enveloped in his mother's womb. A mortal with many children enters into calamity.

Final Translation: He ( man ) who made it ( Prāna ) does not know of it. He who saw it, even from him, it lay concealed. He, enveloped in the mother's womb and having many children, came to destruction.

Notes:

According to the etymologists, including Yāska, the stanza refers to the phenomenon of rain. The Parivrājikas take it as referring to a mortal. Geldner refers the stanza to a breathing man and his breath i.e. the Prāna (wind). Roth and Haug take it as referring to lightning, Deussen and Henry, to the Sun.

nirrti: According to the Nigh. I.1 ( p.155 ) is a synonym of earth and Yāska has accepted this sense. The Parivrājikas to whom he refers, understand the word to mean 'calamity', 'destruction' (kṛochram). The Nighantu does not support this meaning, though that is the real meaning of the word as suggested by its derivation nis + rti ( the latter from √r to go ) 'going out completely'.

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10. Passage Quoted: RV.I. 164.29, N.II.9 (p.127).

Translation According to Yāska: This is he ( i.e. the cloud ) who makes a sound, by whom the cow ( the mādhyaṃikā vāc ) is enveloped. Resting upon the sprouting (cloud), she utters a roar ( resembling the lowing of a cow ) or cries upto the Sun. By her actions ( i.e. the flashes which make her known ), she has humbled the mortal. Showing ( lit. becoming ) herself as lightning, she has withdrawn her form ( i.e. the shower ).

Final Translation: He buzzes, by whom the cow is surrounded. She makes her lowing sound, seated on the shower of sparks. Through her clatters, she, indeed, made humble the mortal. Transforming into the lightning itself, she took back her form.

Notes:

According to Yāska the deity of this stanza is mādhyaṃikā vāc who is here called gauḥ and saḥ refers to the cloud in whom she is enveloped. Geldner, whom we have followed, refers saḥ to the milk-pot (garmah) and gauḥ to the cow's milk which is heated in it. We may point out that these two, namely, the milk-pot and the milk, are mentioned under this same image in the two earlier stanzas ( 27 and 28 ). Geldner also says that it is possible to take saḥ in ab as Parjanya and the gauḥ as the rain cloud.

Dhvasan: is a cloud according to Yāska. The Nigh. I.12 ( p. 159 ) includes dhvasmanvat in the synonyms

of water. This and dhvasan appear to be derived from the same root dhvas to sprout. Geldner thinks it is a sprouting fire.

cittibhih: Yāska renders this by karmabhih. Yāska might have arrived. at this meaning in the following manner: N.IX.33 ( p.699 ) gives prajñāna as the meaning of citta. Again Nigh. II.1 (p. 172) and N. XI.27 ( p.797 ) respectively give karman and prajñāna to be the meanings of dhī. Thus dhī and citta becomes synonymous, meaning karman. Now citta and citti are also synonymous as they are derived from the same root cit, of. cittam cetateh, N. I.6 ( p.40 ). We may put the above findings thus: citti = citta = dhi = karma.

māyumivādityamiti √ā: It is not clear what Yāska means by this remark. That it refers to an alternative explanation of mimāti māyum is clear from the use of √ā. We construe māyumiva with the previous words thus: mimāti māyum śabdān karoti māyumiva, where mimāti= śabdān karoti and māyum=māyumiva. So that the first explanation of mimāti māyum is 'she makes a sound like the lowing ( of a cow ). ādityam constitutes the second explanation of mimāti māyum and we may fully express it thus: māyum ādityam anulakṣya mimāti, 'she cries upto the

sun'. The Nighaṅṭu does not give māyu as a synonym of Āditya but here and at N.XI.42 (p. 810) Yāska uses it in this sense. Thus we read the text as: mimāti māyum śabdāṃ karoti māyumiva, ādityamiti √ā.

Sarup interprets the passage differently. He translates it as 'or (utters a lowing sound) like mayu i.e. the sun'. What he means by saying that the speech utters a sound like the sun, is not clear.

Supposing there is a simile meant by Yāska in māyumivādityamiti √ā, then we shall have to understand the passage as nirmimīte ādityamiva (cf. Durga māyuḥ ādityaḥ bhavati, sarvabhūta nirmātā.tamivātmanam nirmimīte. But Yāska nowhere explains mimāti by nirmimīte. However it is possible to take mimāti in the sense of karoti and therefore to mean nirmimīte. This is not impossible in view of N. XI.40( p.808)where mimāya is rendered by nirmimāya. We may compare RV. I. 154. 3 d-eko vimame tribhirit padebhiḥ.

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11. Passage quoted: RV. X. 98.5, N. II.11( p. 131)

Translation According To Yāska: The Rṣi Devāpi, the son of Rṣiṣena, undertaking the work of the Hotṛ priest became aware ( lit. knew) of the goodwill of the gods. he released the divine rain waters from the upper.

(i.e. the atmosphere ) towards the lower ocean ( i.e. the terrestrial ocean ).

Final Translation: The Rsi Devāpi, the son of Rstisena, who undertook the work of Hotr, himself knew of the favour of the gods and he let flow the heavenly rain water from the upper ( ocean i.e. the great reservoir of water in the atmosphere ) to the lower ocean.

Notes:

Yāska has interpreted the stanza correctly but his derivation of adhara is not acceptable to modern interpreters. Yāska traces the word to adha + √r to go, meaning 'going-downward'. Really speaking the word is derived from the nipāta adha with the comparative termination tara added to it, giving us adhara. We may compare the following words formed by adding the comparative and superlative terminations:

adha - adhara - adhama

upa - upara - upama

ava - avara - avama

rsi: according to Aupamanyava is derived from √ārś to see, 'one who sees the hymns'. According to Brāhmanas it is to be derived from √rś to go. Yāska probably follows the second, as can be understood from his practice to quote Brāhmana passages in support of the derivations.

12. Passage Quoted: RV. X.98.7, N.II.12 ( p.133).

Translation According To Yāska: When Devāpi, the priest to Śantanu, chosen for the work of the Hotr, being compassionate, pondered, (then) Brhaspati, being liberal to him, whom the gods listen and who asked for rain, gave him the speech ( i.e. the hymn ).

Final Translation: When Devāpi, the priest to Śantanu, chosen for the office of the Hotr, yearning, pondered, then the liberal Brhaspati granted him the god-heard and rain-bringing hymn.

Notes:

The difficulty in this stanza is about the grammatical construction of the accusatives devaśrutam and vrstivanim. Yāska understands them as adjectives of Devāpi. He seems to have construed them as accusatives governed by rarānah, though this is not strictly correct. Perhaps, we might add the word prati after these accusatives and construe accordingly. But a better way to construe them is to understand them as adjectives of vācam ( fem.).

brhadupavyāvātam: These words are with reference to the derivation of Brhaspati, where Yāska assumes the identity of brhat and brh. The word brhat is explained at N. I.1.7, ( p.41). From a reference at N.X.11 ( p.723) the identity of brhat and brh which we have assumed, becomes clear.

Compare : Brhaspati = brhas + pati  
 = brhatah + pātā

Thus brh is equal to brhat.

Yāska suggests that Brhaspati acted as the Brahmā priest on the occasion of that sacrifice of Devāpi.

raranah: Yāska understands this to be pf. pt. of √ rā to give. Geldner's translation of the word as 'willing' seems to suggest derivation from √ ran. This is not likely.

anvadhvāyat: Sarup wrongly translates this as 'kindled fire'. Perhaps he mistakes the word for anvadadhāt.

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13. Passage quoted: RV.I.32.10, N.II.16 (p. 143).

Translation According To Yāska: The body ( of Vrtra ) ( i.e. the cloud ) was laid down in the midst of ( i.e. at the bottom of ) the waters which do not stand nor encamp. The waters are aware of the unbending (body) ( i.e. the stiffened corpse ) of Vrtra. He whose batterer is Indra has lain in darkness of long duration.

Final Translation: The waters variously pass over the (now) invisible body of Vrtra placed in the midst of their never resting, never encamping streams. He whose slayer was Indra has lain in a long-lasting darkness.

Notes:

Kāsthan: refers to both the stationary and the

non-stationary waters as Yāska's derivation *krāntvā sthitāḥ bhavanti* applies to both. The illustrating passage refers to the non-stationary waters and thus should have been inserted after *iti asthāvarānām*, in keeping with his usual practice. But even if we try to re-arrange the text in this manner, the first two words *atiṣṭhantīnām aniveśanānām* would remain unexplained by Yāska.

*Kāsthāḥ* rather signifies the inanimate form of water and *āpaḥ* their personified form (as in vvs. 8 and 11).

ninyam: According to the Nigh. III.25 (p.243) it is a synonym of 'secret'. This is the meaning which Geldner has adopted. Yāska's rendering *nirṇāma* shows that he traces the word to *nis + nāma* ( $\sqrt{\text{nam}}$ , to bend), 'that from which bending has departed' i.e. unbending, stiffened. Durga's explanation *yena asau nīcaih namati* shows that he understands the word to be *nināma* (instead of *nirṇāma* of Yāska). He, therefore, does not seem to have interpreted Yāska correctly. The word really means 'invisible', hidden, because the body was lying at the bottom of the rivers. cf. *patsutaśih*.

As an etymologist Yāska interprets the stanza as referring to the cloud and rain water. *Vṛtra* is cloud and thus *ninyam* in this case means 'the cloud that does not bend', as it has no water inside.

According to the Aitihāsikas śarīra is the body of the demon, which he had increased and thereby blocked up the waters. When he was killed i.e. when his body became nirnāmam, the waters moved forward. In this interpretation prasyandire is the paraphrase of vicaranti and ninyam śarīram is explained as tasmin hate.

14. Passage Quoted: RV.I.32.11, N.II.17 ( p.146).

Translation According To Yāska: Having the demon as their master and the cloud as the guardian, the waters stood obstructed as the cows by a trader ( in cattle ). Slaying Vrtra, he ( i.e. Indra ) opened the outlet of waters, which was closed ( by Vrtra by his body ).

Final Translation: Mastered by Dāsa and guarded by Ahi the waters stood blocked up, like cows by the Pani (Vala). Having killed Vrtra, Indra flung open that cave of the waters which was blocked up by him.

Notes:

Ahigopāh: Ahi in ahigopāh is Vrtra and thus refers to the cloud.

dāsapatnīh: is explained by Yāska as dāsādhīpatnyah and ahigopāh as ahinā guptāh. These explanations, especially the latter one, show that he understands them to be BV. compounds. Durga is not right in taking dāsapatnīh as a saṣṭhi tatpuruṣa compound. Dāsa is traced by Yāska to

the causal of  $\sqrt{\text{das}}$  'to be exhausted, to perish'. So Dāsa is one who causes the sacred rites (karmāni) of the Aryans to perish, to go unrewarded, to remain incomplete. Durga is not right in explaining Dāsa as a slave and his explanation of the word also appears to be absurd. Consequently his explanation of karmāni as kṛsyādīni is incorrect. It should be yajñādīni.

b: very likely the Paṇi here is Vala, as the leader of the Paṇis, as suggested by RV.VI. 39.2 cd and X.67.6 (here he is called Paṇi). That also explains the use of the word bilam with apām which is characteristic of the Vala myth, Cf. RV. I.11.5, T.S. II.1.5.1.

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15. Passage quoted: RV.I.113.1, N.II.19 (p.149).

Translation According to Yāska: This light, the best of lights, has come; it, the most famous, the beautiful and the most mighty has arisen. Just as (the night), when delivered, is the cause of Savitr's birth, so has the night vacated the place for Uṣas.

Final Translation: This light, the best of lights, has come. Her beautiful and powerful banner (Agni) has arisen. Since, (Uṣas), being urged, (stands) to obey Savitr's order, so has the night vacated the home for Uṣas.

Notes:

Yāska takes praketaḥ in b in opposition to jyotiḥ in a and then the masculine adjectives citraḥ and vibhvā become proper in view of praketaḥ. Really speaking, praketaḥ is the banner of Uṣas, namely, Agni (cf. RV. I.94.5). In c he takes prasūtā with the rātriḥ supplied and says that the night is the cause of Savitr's i.e. Āditya's birth. He also derives prasūtā and savāya from √sū 'to produce'. Prasūtā should rather be taken with Uṣas and the two words prasūtā and savāya can clearly be derived from √su, VI, to urge, to impel. For savituh savāya 'to obey Savitr's order' cf. RV.II.38.1; III.56.7 and IV.54.5.

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16. Passage Quoted: RV.I.113.2, N.II.20 (p.150).

Translation According To Yāska: Resplendent, having the resplendent calf ( i.e. the sun ), the white one has come. The black one ( i.e. the night ) has vacated her places ( i.e. places of Uṣas ) (for her). Having a common bond, immortal, succeeding each other, the two bright ones, move about, appropriating ( i.e. taking within themselves ) each other's colour ( or d: the two, destroying each other's colour, wander about along with the Heaven ).

Final Translation: Resplendent, having a resplendent calf, the white one has come. The black one has vacated her places. The two, having a common bond, immortal,

succeeding each other, the bright ones, move about, exchanging ( lit. destroying ) each other's colour.

Notes:

varnam āmināne: Yāska seems to have correctly construed āmināne with varnam as his explanation anyonyasya adhyātman kurvāne suggests. His paraphrase of āmināne as āminvāne shows that he traces the form to √mi to fix, to appropriate. His explanation anyonyasya adhyātman kurvāne shows that the verb means 'taking within themselves each other's colour, i.e. exchanging it.

(and also in his edition)

In Sarup's translation of Yāska's commentary the word varnam is dropped. The same appears to be true of Durga's commentary because, though he quotes dyāvā varnam carataḥ he does not explain how varnam is to be construed. Both of them seem to construe anyonyasya adhyātman kurvāne in such a manner ( of course not with varnam ) that āmināne seems to have the sense of nirmimāne i.e. according to them āmināne is to be traced to √mā, to measure. But this is wrong as Yāska himself gives āminvāne as the meaning of āmināne. But to be fair to Durga, two of his MSS. ( refer to B.S.S.edition by Bhadkankar Vol. I, p.233 ) read varnam rūpam āmināne and this seems to be in keeping with the text of the Nirukta. But even with this reading, the remarks of Durga that follow are



unsatisfactory. Perhaps, these two words were added by some scribe for bringing the commentary in line with the text. Though the ultimate meaning assigned by Yāska to āmināne is correct, the form should really be traced to  $\sqrt{mi}$  to destroy, i.e. to exchange.

dyāvā: is understood by Yāska as nom. dual meaning 'bright ones'. Alternatively, he explains it as instr. sing. of dyu to be construed with caratah, to mean 'moving along with the heaven'. Yāska's first construction seems to be correct, while, his second one is not supported by grammar. Modern scholars take dyāvā as referring to day and night. But the word dyu is nowhere else used in the sense of day along with the word 'night' in a *dvandva* compound. Therefore, the dual dyāvā cannot legitimately be taken in the sense of 'the day and night' and besides the context here is that of Usas and not of the day.

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17. Passage Quoted: RV.VI.9.1, N.II.21 (p.153)

Translation According to Yāska: The black day ( i.e. the night) and the white day ( i.e. the day ) and the two regions (associated with them) turn round with (their) ( activities ) fit to be known. Agni Vaiśvānara, like a king that is being born ( i.e. like the rising Sun ),

destroyed the darkness with his light.

Final Translation: The dark day and the white day and the regions ( revolving with them ) arrive one after another owing to the mysterious powers ( of the gods ). Vaiśvānara Agni, like a king that is being born destroyed the darkness with his light.

Notes:

Yāska takes rājā to mean the Sun, i.e. the king of the luminaries, in view of the common property tamāmsi avātirat. But this is unnecessary, if we take tamāmsi to mean 'mental darkness, ignorance, fear, etc.' ( cf. RV.V. 31 9d ) and rājā to mean just a king. The birth of an heir is highly welcome to the people in the kingdom as it removes anarchy which would otherwise prevail. Besides, the idea of the Sun being the king of the luminaries is not found elsewhere in the Rgveda. Geldner construes avātirat alone as the common term and supplies 'enemies' as the subsidiary upamāna corresponding to tamāmsi. Besides he takes jāyamānaḥ with the upameya Vaiśvānara alone and construes na as an upamāvācaka coming before the upamāna, which, however, is not acceptable.

vedya: is taken by Yāska to mean 'activities fit to be known', his explanation of the word being veditavyābhiḥ pravṛttibhiḥ. It seems to mean unusual, mystic knowledge or powers, here of course, of the gods, cf. RV. I.171.1, X.71.8 and X.22.14.

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18. Passage Quoted: RV. X.27.23, N.II.22 ( p.155).

Translation According To Yāska: In the creation of the gods, they ( i.e. the gods of the mid-region ) stood as the foremost ones. From their (mid-) region the clouds rose up. The three showerers ( namely Parjanya, Vāyu and Āditya ) torment the earth, two ( of them ) ( i.e. Vāyu and Āditya ) bring water which fills ( the low regions of the earth ).

Final Translation: At the creation, were present the first ones among the gods. The later ones among them came up from the low land. The three, associated with (rain-) water, heat the earth. The two carry the water which fills ( the earth ).

Notes:

According to Geldner three appear to be the Sun, the Wind and Agni. He compares RV.I.164.44. The two, according to him, are Vāta and Parjanya in view of RV. VI.49.6.

kr̥ntatra: according to Yāska means atmosphere. But the Nighaṇṭu does not include this in the synonyms of atmosphere. Yāska derives it from  $\sqrt{\text{kr̥t}}$ , to cut, i.e. where the clouds are cut. The word, no doubt, is derived from  $\sqrt{\text{kr̥t}}$  but it means a place which is cut out, dug out i.e. a low land. We may compare RV.X.86.20 where dhanva ( high land ) is contrasted with kr̥ntatra. Compare also RV.VI.28.4 where the word samskr̥tatra 'a slaughter-house', occurs. (samskr̥tatra = sam<sup>n</sup>kr̥tatra, i.e. to be derived

from  $\sqrt{\text{krt}}$  ).

uparāh: on the basis of Nigh.I.10 is taken by Yāska to mean 'clouds'. It means the later ones among the gods as contrasted with prathamāh, the first ones. The idea may be that the first generation of gods was naturally in a high position, while the subsequent generations had to rise to the high position from a lower one (  $\text{krntatra}$  ). What that 'lower region' is, it is difficult to say. Perhaps the earth is meant, from where the later gods like Rbhus must have risen to the heaven.

anūpāh: is traced by Yāska to anu +  $\sqrt{\text{vap}}$ , to sow i.e. to drop, to shower. Alternatively, he traces it to anu + āp. Further he states that just as prā gives prācīna, anvāp gives anūpa. In Yāska's second derivation āp is probably not the root āp as Durga understands, but, a rather a noun meaning 'water' and anūpāh thus means 'associated with water'.

brbūka: The meaning of this word is uncertain. Nigh.I.12, p.15 gives it as a synonym of water. Yāska also uses it in the same sense, deriving it from either  $\sqrt{\text{br̥}}$  or  $\sqrt{\text{bhramś}}$ . Grassmann traces it to  $\sqrt{\text{brh}}$  'to be great', meaning 'expanding, flowing'. (cf. the word brbaduktha which means brhaduktha. The word brbu, a proper name of a patron, who was a Pani, is also worth comparing. It may be that the word is just an onomatopoeic word.

19. Passage Quoted: RV.VI.61.2, N.II.24 (p. 158).

Translation According To Yāska: With her powers, the mighty waves (or by her might waves, owing to her great powers), this one shattered the peak of the mountains like the digger of roots. Let us worship Sarasvatī, who strikes hard at both her banks, with well composed (hymns) and the pious acts for a favour.

Final Translation: This one like a digger of roots, dug up with vehemence the peak of the mountains with (her) mighty waves. May we, with panegyrics and praises, worship Sarasvatī, who destroys the foreigners, for a favour.

Notes:

pārāvataḡhnī: is explained by Yāska as pārāvāraghātini.

pāra is the same as para 'the other side' and avata is avara 'the lower side' i.e. avāra of the explanation, this latter being an irregular form of avara. The compound thus means 'who strikes this and the other bank'. Really speaking pārāvataḡhnī means pārāvatān hanti and pārāvatas are those who live in the parāvat-places i.e. far off places (parā + vat) cf. udvat, nivat, pravat etc. Also cf. pārāvatam vasu occurring at RV.VIII.100.6 V.52.11, where Maruts are called pārāvataḡ i.e. strangers and V.61.1 (ye āyaya paramasyāḡ pārāvataḡ). Thus pārāvataḡhnī means 'one who kills the strangers' by drowning them when they attempt to attack the Aryans.

suvṛktibhiḥ: is explained by Yāska as supravṛttābhiḥ (śobhanābhiḥ), thus suggesting its derivation from su + √vrt. It is then taken as an adjective of stutibhiḥ to be supplied. In fact vṛkti itself can be taken as a noun meaning 'praise, hymn' and suvṛkti is a 'beautiful hymn'. It is to be derived from √vrj, to turn. Suvṛkti is that prayer which well turns a deity to us. The presence of the word namovṛkti shows that vṛkti is the word in suvṛkti and not su + ṛkti with the addition of va as in su + ita = suvita.

dhītibhiḥ : is explained by Yāska as karmabhiḥ. This is supported by the Nighaṇṭu. The Nighaṇṭu II.1 ( p.172 ) gives dhīh as a synonym of karma and III.9 that of prajñā. dhītibhiḥ is rendered by prajñā by Yāska at N.X.41. Thus dhīh and dhītibhiḥ become synonymous and dhītibhiḥ means karma. It really means a 'praise'.

āvivāsema: Yāska and also Nighaṇṭu III.5 use it in the sense of paricarema. It is really desiderative of √van - vā with ā.

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20. Passage Quoted: RV.III.33.5, N.II.25 ( p.163 ).

Translation According To Yāska: O ( rivers ) possessed of waters, stop in ( your ) courses for a moment, at my word which brings you Soma. I, the son of Kuśika,

desirous of protection, invoke the river, with a mighty hymn ( or with a mighty foresight ).

Final Translation: Stop as you please for a moment, at my word which brings you Soma, O pious ones. Desirous of shelter, I, the son of Kuśika, invoke the river with a mighty hymn.

Notes:

Yāska takes *brhatī manīṣā* as instr. sing. forms and construes *pra* with *ahve*, whereas Geldner construes the forms as nom. sing. and supplies the verb after *pra* ( cf. RV.VII.34.1a). For his construction Geldner quotes RV.VI.49.4 and VII.99.6 where *manīṣā* is obviously nom. sing. But *manīṣā* occurs in the instr. sing. as at RV.I.126.1, III.8.5, III.57.4 etc. and there is no harm to take *manīṣā* as the means with which the river is called. As regards *pra* it is found associated with the  $\sqrt{hū}$  as in RV.I.19.1 and there is no need to supply a verb after it in 'c' as Geldner does.

rtāvarīḥ: Yāska, following Nigh. I.12 ( p.160 ) gives

*Rta* to mean water. *rtāvarīḥ* thus means 'possessed of water'. It really means 'possessed of *Rta*, followers of *Rta*', i.e. pious'. *rtavan* is the stem of which *rtavarīḥ* is fem. form.

evaiḥ: is paraphrased by Yāska as *ayanaiḥ* or *avanaiḥ*, thus tracing it to either  $\sqrt{i}$  or  $\sqrt{av}$  to go (cf. Nigh.II.14), both the derivations giving the same meaning, namely, 'courses'. It really means 'inclinations, will etc.' to be derived from  $\sqrt{i}$ .

21. Passage Quoted : RV.III.33.6, N.II.26 ( p.165 ).

Translation According to Yāska: Indra, with Vajra in his hand, dug us. He killed Vṛtra, the encompasser of the rivers. The god Savitr of auspicious hands, led (us). We, who are vast, go at his bidding.

Final Translation: Indra, with Vajra in his hand dug us. He killed Vṛtra, the encompasser of the rivers. The god Savitr, of beautiful hands, led (us). May we, who are vast, go at his order.

Notes:

supānih: is paraphrased by Yāska as kalyāna-pānih 'of auspicious hands'. He always paraphrases su by kalyāna. cf. suhastah = kalyānahastah (N. XI. 143), sudevah = kalyānadevah ( V.27), subhadrām = kalyānabhadrām (XI.34), sumāṅgala = kalyānamāṅgala (ix.4). We understand it in the sense of 'beautiful'. Where su has the sense of 'easy', it is retained as in suparṇa which is paraphrased as supatana.

apāhan: Geldner takes this form in the sense of 'drove away'. But this does not seem to be correct in the context of Vṛtra.

Yāska's interpretation of this stanza is acceptable to modern interpretation.

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22. Passage Quoted: RV. III.33.10, N.II.27 ( p.166).

Translation According To Yāska: O bard, let us listen to your words. You have come from afar with a cart and a chariot. Let us bend down for you like a woman, swelling with milk, (for her child), for you for an embrace like a maiden for her lover.

Final Translation: O bard, let us listen to your words. You have come from afar with a cart and a chariot. I will bend myself to you like a woman swelled with milk (to her child), I will yield to you like a maiden to her lover.

Notes:

Here we have two similes, one in c and another in d. In c we have comparison between the river and a woman swelling with milk, the common property being 'bending down' according to Yāska. In d the river and the bard are respectively compared to a maiden and her lover, the common property being 'bending down for an embrace'.

nam̐sai: Yāska explains this as equal to namāma ( pres. subj. or ipv. I. pl. Paras.) to be understood in c or alternatively as namai ( ipv. I. sing. ātm. ) to be understood in d. It is really aor. subj. I. sing. ātm. and is to be construed only with c.

śasvacai: is taken by Yāska as the dat. sing. of the noun śasvac meaning 'embrace' from √svañj, 'to embrace' According to modern scholars śasvacai is causal aor. ipv. I. sing. of √svac, to go: For this

cf. RV. X. 142.6.

yavātha: is pf. II. sing. of  $\sqrt{yā}$ . Yāska renders it by yāhi which is a free paraphrase.

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23. Passage Quoted: RV. IV. 40.4, N.II.28 (p.168)

Translation According To Yāska: Moreover that Dadhikrā, possessed of speed, stretching (himself) according to his knowledge (or ability) and traversing along the bends of the roads, hastens after the whipping, bound by neck and also the flank and the mouth.

Final Translation: Moreover that horse Dadhikrā, bound at the neck, and also the flank and the jaw, hastens in response to whipping, putting forth (his strength) in proportion to his power and covering the bends of the roads.

Notes:

kratum: is understood by Yāska in the sense of karma, 'ability' or prajñā, 'knowledge'. Both these sense are given by the Nighaṇṭu ( cf. Nigh.II.1 p. 172 and III. 9, p. 216). Of these two senses the former appears to be correct.

āpanīphanat and santavitvat: Both these forms are intensive pres. parts. The former is correctly derived by Yāska from  $\bar{a}$  +  $\sqrt{phan}$ , to go. He derives the latter from  $sa$  +  $ta$  of the  $\sqrt{tan}$ . He probably means that instead of the regular form tātanat from  $\sqrt{tan}$ , we get tavitvat because

only ta of  $\sqrt{\text{tan}}$  is taken. Really the form is to be derived from sam +  $\sqrt{\text{tu}}$  (tauti), to put forth.

vāji: Yāska seems to understand this word in its derivative sense here (cf. vejanavān). The Nigh. I.14 ( p.166 ) includes this in the synonyms of horse.

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24. Passage Quoted : RV. VII. 4.7, N.III.2 ( p.173 ).

Translation According To Yāska: For, a stranger's property ( i.e. an adopted son ) is fit to be avoided. May we be the lords of an unfailing property ( i.e. our own son ). A child born from another man is not ( a real child ). It is (so) only for an ignorant man; do not spoil our ( hereditary ) paths.

Final Translation: The property of a stranger has indeed to be wooed (with efforts). May we be (therefore) the masters of (our own) dependable property. (The child) born of another is not (the same as) a bodily heir, O Agni. Do not misuse the paths of an ignorant person ( in my case ).

Notes:

parisadyam: is paraphrased by Yāska by parihartavyam.

But in the Rgveda pari +  $\sqrt{\text{sad}}$  is never used in the sense of 'to avoid', cf. VII. 4.6, I.25.13.

acetānasya: is taken by Yāska as an independent clause supplying tat bhavati and takes pāthah with nah supplied. Without thus separating it, the whole

of d can be taken as one sentence, construing pāthah with acetānasya. With this construction we are not required to supply any words.

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25. Passage Quoted: RV. VII.4.8, N.III.3 ( p.175 ).

Translation According To Yāska: A stranger, though very agreeable, must never be adopted. A son born of another person must not be thought of even in mind (as one's son). Afterwards he goes back once again to his (earlier) home ( from where he came ). May a new-born, powerful son, the over-powerer (of foes) come to us.

Final Translation: A son born from another, being a stranger, is pleasant neither for clasping nor for regarding with (a loving) mind. He surely goes back to his (earlier) home. May a new powerful conqueror ( i.e. a son ) come to us.

Notes:

na: in a is to be construed with b also.

grabhāya: according to Yāska means 'adoption' (cf. grahitavyah). According to Geldner it means 'holding fast', while we have taken it in a more physical sense of 'clasping, embracing' ( cf. Śāk. VII. किं नु खलु ालेडस्मिन्नौरस इव पुत्रे स्निह्यति मे प्रनः। and also

अनेन कस्यापि कुलङ्कुरेण  
स्पृष्टस्य गात्रेषु सुखं प्रपैवम्।

okas: Yāska gives this as a synonym of 'abode' but does not give its derivation. It is to be derived from the √uc meaning 'to be accustomed to' and means 'a home to which one is accustomed'.

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26. Passage Quoted: RV. III. 31.1, N.III.4 ( p.176).

Translation According To Yāska: The leader ( i.e. the father ) ordains (this) of his daughter ( i.e. her being treated as a son for the continuation of his race ). Being aware of the sacrificial rite (of procreation) (or of the seminal fluid) and honouring the (ancient Vedic) command, he approached his daughter's son ( as his son's son ). Where, the father, persuading the impregnator of his daughter, reconciles (himself with him) with a strengthened mind.

Final Translation: The leader of the sacrifice, came directing the grand-child, himself knowing the law, honouring the knowledge of law, there where the father with a powerful mind ran towards his daughter, dropping the semen on her.

Notes:

Agni is shown as undertaking the up-bringing of his sister's sons i.e. Angirasas who are born as a result of the father's incest on his daughter, Uṣas. This is explained in terms of worldly transaction with reference to inheritance.

Yāska here introduces a controversy. The stanza in question, according to two different views, refers to duhitṛdāyādyā ( i.e. the inheritance of the daughter as well as the son ) and putradāyādyā ( i.e. the exclusive inheritance of the son ). The Rk अङ्गाद-  
ङ्गात्संभवसि हृदयात् etc. and the Śloka अविशेषेण पुत्राणाम् etc. that are quoted support the former view as they lay down equal share for the daughter and the son ( lit. sons i.e. the children of the two opposite sex). But this view is controverted by the holders of the latter view ( i.e. putradāyādyā ) who give the following two quotations from the Brāhmaṇas: नस्मात् पुमान् दायदोऽदायादा  
स्त्री। नस्मात् स्त्रियं जातां परास्थन्ति न पुमांसम् ।

They also give an argument in their favour: gift, sale and a free offer of a girl alone are known and not of a male. This is, however, controverted by someone on the strength of the śunaḥśepa-ākhyāna. After this Yāska concludes by saying that the stanza refers to a brotherless daughter whose son is accepted as an heir by her father. Though ab refers to dauhitra in general, the stanza is restricted to a brotherless daughter as is clear from cd and the discussion that he introduces in N. III. 3-5.

naptiyam: Geldner takes this word in the sense of a granddaughter through the daughter. But it is not clear how he reconciles this in the context **which** requires a daughter's son and not a daughter's daughter.

śagmya: Yāska explains this by saṅgama. It is not clear how he derives the word. Probably he traces it to  $\sqrt{\text{śak}}$  +  $\sqrt{\text{gam}}$  and śagmya = sagmya = saṅgama where  $\sqrt{\text{śak}}$  gives sam and  $\sqrt{\text{gam}}$  gives gama. Really speaking śagmya means śagma-yogyam and śagma is from  $\sqrt{\text{śak}}$ . śagma means 'strength' and śagmya 'strong'.

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27. Passage Quoted: RV. I.124.7, N.III.5 ( p.181)

Translation According To Yāska: She (Uṣas) comes back facing men as a brotherless girl ( comes back towards her male relatives ) ( i.e. the father and the ancestors ) or as a woman who ascends a raised pillar ( i.e. a raised seat supported on pillars ) ( comes back facing the assembled men ) for her share of the property. Uṣas discloses her beautiful forms ( to men ) as an eager well dressed wife to her husband or as a smiling girl ( her teeth ).

Final Translation: She comes back facing men as a brotherless girl or as a woman who ascends the platform to win the wealth. Uṣas lets fall her upper-garment like an eager well dressed wife to her husband or like a temptress.

Notes:

The stanza has been quoted by Yāska to show that the father treats the son of a brotherless daughter as an heir. Thus such a daughter returns to her father for the continuation of the race and for offering the Piṇḍa.

In cd we have two upamāna clauses, jāyeva etc. and hasreva etc. According to Yāska, in the first one nirinīte apsaḥ ( discloses the forms ) is the common property, while in the second it is nirinīte only. Geldner understands apsaḥ nirinīte as the common property in both the clauses, taking apsaḥ in the sense of 'bosom'. He is right in taking apsaḥ nirinīte as the common property but it should be translated as, 'let fall her upper garment'. The upper garment of Uṣas consists of her rays.

gartāruk iva sanaye dhanānām: It is difficult to see what exactly the custom, as referred to here was. Yāska seems to have hit upon the point correctly. Probably, what he means is this:

This line refers to any destitute woman, **related** to a gambler, who had no male member ( i.e. the husband or the son ) to support her. She could go to the gamblers' hall and climbing on the raised seat (Garta) declare herself to be the inheritor of the dice, so that the gamblers take out a share of their earnings and give it to her. Striking her with the dice was to signify that thereafter she belonged to the dice, i.e. belonged to their community and deserved their help when in need. Or it may be that a woman, who claims to be an heir of the deceased gambler, goes there to claim the share of the earnings of her deceased relative, which could not be given

to her without the necessary declaration. Even here, as in the last case, striking with akṣas was symbolical of her belonging to the community of the gamblers.

According to Yāska's explanation garta was a sabhāsthānu i.e. a raised platform in the gamblers' hall from where a solemn declaration was to be made. It seems that generally judgement or decision was given from this raised seat by an umpire ( madhyastha ) in case of disputes among the gamblers. In the particular case, however, the woman herself was expected to make a declaration as there was no possibility of a madhyastha doing it.

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28. Passage Quoted: RV. III.31.2, N.III.6 ( p.186).

Translation According To Yāska: The (son) born of the body has not left the inheritance to his sister. He made her the receiver of the child of her winner ( i.e. the husband). When the mothers give birth to a leader (i.e. a son) ( and a non-leader i.e. a daughter ), one of the two pious workers, becomes the procreator ( i.e. continues his race and inherits the property ), while the other ( i.e. the sister ), even when she grows robust ( is given away to another ).

Final Translation: The bodily son has not left the inheritance to his sister. She made her child the treasure of

the winner. When the mothers begot the leader, of the two pious children one is the doer and the other merely stands to adorn.

Notes:

According to Geldner this is an allegory where the sacrificer, his priest with his ladle containing the offering and the fire recently produced, figure. The fire does not allow his sister, ladle, to inherit the father's property, viz. the ghee-offering, the father being the priest. In d the kartā is the priest and the r̥ndhan is the sacrificer i.e. the yajamāna. But all this seems to be unnecessary. The stanza refers to the usual mythology of Agni not allowing his sister Uṣas to inherit the property of their father Dyū, as he took the charge of Angirasas, the sons of Uṣas by Dyū.

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29. Passage Quoted: RV. X.53.4, N. III.8 ( p.189 ).

Translation According To Yāska: To-day may I know that best (part) of the speech, by which, we, the gods, would overpower the demons. O (gods), the eaters of food and accomplishers of sacrifices, O men (of five tribes) accept my service as a Hotṛ.

Final Translation: May I to-day think of the best part of the speech by which, we, the gods, can overcome the Asuras. O (gods), eaters of (sacrificial) food and worthy of sacrifice and O five tribes of men, may you be pleased at my service as a Hotṛ.

Notes:

pañca-janāḥ: is taken by Yāska as a synonym of manuṣya following Nighantū. He accepts what the followers of Upamanyu say i.e. all the four castes and the fifth one i.e. the rest. This means 'all men'. pañca-janāḥ appear to refer properly to the Aryan clans, the worshippers of the Vedic Gods. But secondarily to their followers like the Niśādas and others. cf. RV.VIII.63.7, III.53.16. Sometimes, however, the pañca-janāḥ appear to be included even among the gods. cf. RV.VI.51.11. In the present passage, however, the speaker being a god (cf. b) i.e. Agni, it seems proper that in c the gods are meant and in d the Aryan clans are meant by pañca-janāḥ.

niśādaḥ: Yāska's first derivation of this word, viz., niśadaṇaḥ is translated by Sarup as 'he lives by killing animals'. But this is misleading as ni + √sad does not mean 'to kill' but, 'to sit down' (in misery because of his low status). The word means one who is unhappy either because he sits down or misfortune sits down in him.

ūrj: Yāska derives it from √ūrj. Then he remarks pakvam supravṛkṣam bhavatīti vā. The use of vā shows that supravṛkṣam suggests an alternative derivation from √vrj or vraśc-vrśc. The propriety of pakva in this second derivation appears to be: ūrj is so called because it is well cut up i.e. digestible

when it is pakva. For the root vrj compare the the words vrk and vrjanam occuring in the synonyms of bala, Nigh. II. 9 ( p.196 ). Durga is not right in saying that Yaska alternatively derives it from  $\sqrt{pac}$ .

yajñivāh: Though Yaska does not explain this word here, he usually renders it by yajñasampādinah ( of.N. VII.27, p.618 and IX.37, p.702 ). Hence, here, in Yaska's translation we have adopted the same sense. It rather means 'worthy of sacrifice'.

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30. Passage Quoted: RV. X.94.7, N.III.9 ( p.193 ).

Translation According To Yaska: Sing to (the press-stones), which have ten favourers; ten girths; ten straps; ten harnesses; ten reins, which are ageless and which carry ( i.e. impel ) ten yokes and the ten yoked ones.

Final Translation: Sing praises to (the press-stones) which have ten favourers, ten girths, ten straps, ten harnesses, ten reins, and which are ageless and carry ten yokes and the ten yoked ones.

Notes:

The press-stones are here conceived as horses furnished with straps, yokes, harnesses and even carts in the form of the ten fingers.

Here, following Nigh. II.5, p.192, Yaska understands the different words avani, kaksyā, yoktra, etc.in their secondary sense of fingers and shows how this meaning

can be arrived at by derivations.

daśāvanibhyaḥ -- daśābhīsubhyaḥ are BV. compounds and are the adjectives of grāvabhyaḥ to be supplied from the context.

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31. Passage Quoted: RV. X.48.7, N.III.10 (p. 202).

Translation According To Yāska: I, alone, the overpowerer, overpower this one, I overpower the two. What can three do to me? I kill many (in a battle), as (a farmer strikes) many hay-stacks on the threshing floor. Why do the enemies who do not recognise Indra (or who are other Indra) censure me?

Final Translation: I, along, the conquerer, overpower this one, I overpower two. What even three do me? I kill many like the hay-stacks on the threshing floor. Why do the enemies, who do not recognise Indra (as god), censure me?

Notes:

Yāska has quoted the passage to illustrate the meaning of khala as 'battle' as given in the Nighantu. Actually, however, the passage contains the word khala in the sense of 'a threshing ground' employed in the simile. Evidently Yāska wants us to supply khale or understand it by śleṣa as the upameya in the third line and in his explanation Yāska first derives this khala, the upameya and concludes that the other khala i.e. the actually used upamāna 'threshing ground' is to be similarly derived.

Sarup's translation of khala iva parṣān in the Nirukta is inaccurate. He translates as if the words are khalo parṣān iva, being taken in the sense of utpreksā.

ya indram na vividuh:.....iti vā: Yāska intends to give two explanations of anindrāḥ. The proper construction of Yāska's sentence is ya indram na vividuh (constituting the first explanation) and indrah hi aham asmi anindrāḥ itare iti vā (constituting the second explanation, a nañ-tat-puruṣa compound). Sarup's construction is wrong. His translation is: who do not know that I am Indra, or who have no Indra.

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32. Passage Quoted: RV.II.23.9, N.III.11 (p. 206).

Translation According To Yāska: O Lord of prayer, may we, through you who are a good promotor (of prosperity), obtain from men (i.e. the enemies) wealth which is covetable. Destroy those shapless ones, the niggards, who being far and near us, overpower (us).

Final Translation: O Brhaspati, may we, through you, who are a good promotor, obtain the covetable wealth, fit for men. Strike down those disfavourers which threaten us, whether far or near and which deny us our rewards.

Notes:

manusyā: is rendered by Yāska as manuṣyobhyaḥ. This is for merely explanatory. It really means 'what is fit/

men' i.e. belonging to men, namely, the enemies.  
So manuṣyebhāḥ is śatrubhyaḥ who have the wealth.

apnas: Yāska gives this as a synonym of rūpa (cf. Nigh. III.7. ( p.215). It is to be derived from √āp as Yāska does, but it means 'property, reward, etc.'

arāti: is derived from √rā, to give, one who does not give. He is either adāna-karma i.e. one who does not give or adāna-buddhi i.e. one who does not think of giving.

abhisanti: is not paraphrased by Yāska in his commentary. If it is used here in the sense of 'overpower' then the omission appears to be due to oversight. But it is also possible that Yāska might have taken abhisanti in the sense of merely 'exist' and so might not have mentioned it in his commentary. But at N. III.10 ( p.202) he paraphrases abhi-asmi by abhibhavāmi. So naturally we expect abhisanti to be paraphrased by abhibhavanti.

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33. Passage Quoted: RV. I.164.21, N.III.12 ( p.209 )

Translation According To Yāska: Where the rays of the Sun applaud (or move towards) the portion of the water, without a wink and with the knowledge, there, the lord (the Sun), the protector of the entire universe (i.e. the beings), the wise one has entered me, the immature.

This interpretation is with reference to the gods.

The following interpretation is applicable to the Self:

That wise (Paramātman), the lord and the protector of the entire creation ( i.e. the sense organs ), has entered me, the immature one, where (the sense-organs), easily going astray applaud (or approach), without winking and with knowledge, their share of knowledge.

Final Translation: That Lord, the protector of the entire world, the wise one has entered into me, the simple-minded one, there, (on the tree of knowledge), where, the birds (of different capacities) unwinkingly applaud on the strength of their knowledge, their share of immortality.

Notes:

In the adhidaivata explanation the Sun, the lord of the whole creation, is described as entering the speaker while in the adhyātma, the Paramātman, the lord of the body, is described as entering the Jīvātman. Both the Sun and the Paramātman are vipakvaprajña, while the speaker is pāka i.e. paktavya.

The tree of knowledge appears to have been meant by the words yatra in ab and atra in cd.

suparnāḥ: is paraphrased by Yāska as supatanāḥ and means āditya-raśmayāḥ. The Nigh. I.5 ( p.141) gives this word as a synonym of raśmi. At N.VII.24, p.611 and IV.3, p.271 also this sense is adopted by Yāska. We take suparnāḥ as metaphorically standing for men with different capacities for comprehension.

abhisvarantīti vābhipravantīti vā: Yāska here gives two meanings of the verb abhi + √svr as is indicated by vā. One of them is 'to move' (abhi-prayanti) and the other seems to be 'to applaud', cf. Nigh. III.14 ( p.237 ) where √svr is given as a synonym of √arc.

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34. Passage Quoted: RV. X.40.2, N.III.15 ( p.220 )

Translation According To Yāska: Where do you (remain) at night, where during the day, O Ásvins, where do you make the halt, where do you dwell? Who puts you to bed in the house as a widow (her) husband's brother, a loving maiden a man?

Final Translation: Where were the Ásvins at night, where in the morning? Where have they made the halt, where have they stayed (over night) ? Who puts you to bed in the house as a widow her brother-in-law, as a loving maiden the man?

Notes:

Yāska takes even ab as a direct address to Ásvins like cd. But this is not strictly correct as seen from the accent of Ásvinā (nom.) and the third person verbal forms karataḥ and ūsatuḥ.

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35. Passage Quoted: RV. I.41.9; N.III.16 ( p.226).

Translation According To Yāska: Just as one should be afraid of him who holds the four (dice), until they are cast, (so should one be afraid of evil speech), one should not long for (the use of) bad words.

Final Translation: Just as one should be afraid of him who holds the four ( i.e. who has the Kṛta throw), till the laying down (of one's own dice) ( i.e.till one's turn comes), so one should not have a longing for bad words.

Notes:

The akṣas according to Yāska appear to be the dice, four in number, with which the gamblers play and which are marked on all four sides with the different number of dots. The Rgvedic akṣas, however, as seen from RV. X.34, are the nuts of a tree called bibhīdaka; taken in a very large number and from which each gambler picked up a few, which then were divided by four. If the remainder was four (caturah dadamānāt) i.e. zero, then it was supposed to be the Kṛta throw or the highest i.e. the winning throw. If the remainder were one, it was the Kali throw i.e. the losing throw and hence the unluckiest one; if two, dvāpara and if three, tretā.

Thus caturah dadamānāt according to Yāska refers to one who holds the four dice in his hand i.e. one who is about to play and till such a person casts the dice the other gamblers are afraid of him as their fates at this juncture are undecided. The idea here rather is: One should be afraid of one's rival who has secured the

highest throw, until one's own dice are cast i.e. until one's turn comes, for after that the fates might change.  
c: It is not clear how c is to be connected with ab.  
 evidently the prohibition in o shows that the general tendency is to use ungenerous words about another person under certain circumstances in gambling.

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36. Passage Quoted: RV. I.45.3; N.III.17 ( p.233).

Translation According To Yāska: O you of great feats, O you who know the created beings, listen to the call of the son of Kaṇva like that of Priyamedha, Atri, Virūpa and ṅgiras.

Final Translation: As of Priyamedha, as of Atri, of Virūpa O Jātavedas, as of ṅgiras, so hear the call of Praskaṇva O you of great laws.

Notes:

priyamedhah: Durga, whom Sarupa seems to have followed, understands the word to be medhah, masc., meaning 'sacrifice', in the explanation of that word given by Yāska and thus the explanation is read by him as priyah asya medhah, visarga being dropped according to the rules of Sandhi. But it is also possible to read it as priyā asya medhā, 'one to whom wisdom is dear', cf. N.III.19, p.238, where medhāvī is explained as containing the word medhā.

vrata: is a synonym of karma according to the Nigh.II.1 (p.172). In Yāska's translation we have adopted

that sense. Really it means law.

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37. Passage Quoted: RV.I.185.1; N.III.22 (p.263).

Translation According To Yāska: Of these two, who is the prior and who posterior? How were they born, O sages, who knows them? They support ( i.e. execute) by themselves all that which is their work. Between them ( i.e. the Heaven and Earth), the day and the night roll on, as though possessed of wheels.

Final Translation: Which of the two is the prior, which the posterior, how were they originated, O seers? Who knows it? They support by themselves all that which has a name. The day and the night roll on as if on a wheel.

Notes:

viveda: Yāska understands ene i.e. the Heaven and the Earth to be the object of viveda. We should rather take tat as the object, referring to the mystery about the birth of the Heaven and the Earth.

cakriyā iva: Yāska here understands an utprekṣā (cf. his explanation cakrayukta iva), Heaven and Earth being conceived as having wheels fixed to them. We have also adopted this construction. Geldner takes cakriyā itself to mean the wheels, it being the nom. dual of cakrī.

nāma: is taken in the sense of karma by Yāska. The expression yādha nāma rather refers to that which has a name i.e. everything in this universe.

enayoh: coming after vivartete is not gen. dual as Sarup seems to take, cf. his translation, 'their two days'. It is loc. dual and the meaning is, everything, including day and night, is within them i.e. Heaven and Earth. So great they are.

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38. Passage Quoted: RV. VIII.45.37; N.IV.2 ( p.267 ).

Translation According To Yāska: O men, what friend, indeed, unprovoked, has spoken (badly) to a friend? (Whom) have I killed (when he is guiltless)? Who runs away from us (in fear)?

Final Translation: What friend, O men, as long as he is not offended, has said to his friend 'Let me abandon you'? Who then runs away from us?

Notes:

jahā: is explained by Yāska as jaghāna pf. I. sing. thus tracing it to  $\sqrt{han}$ , to strike, to kill. Modern scholars understand the root to be hā III conjugation, to abandon and the form jahā may be equivalent to jahai pres. subj. III sing., 'Let me abandon'.

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39. Passage Quoted: RV. X.73,11, N.IV.3 (p.270).

Translation According To Yāska: The birds of beautiful flight ( i.e. the rays of the Sun ), fond of sacrifices,



the imploring sages, went to Indra. Open the eye which is shattered and fill it (with light) (or give it the light). Release us, who are as if bound by a net.

Final Translation: The sages Priyamedhas, the birds of beautiful wings, imploring, approached Indra (saying), "Uncover the darkness, fill the eye (with light). Release us who are as though bound by a net".

Notes:

priyamedhāḥ: (fond of sacrifices), according to Yāska is an adjective of vayah suparnāḥ i.e. the rays of the Sun; whereas modern scholars understand it to be the proper name of the sages. Again Yāska understands a rūpaka in nādhamaṇāḥ ṛṣayah, the rays of the sun (vayah suparnāḥ) being conceived as the sages. The rūpaka is really found in vayah suparnāḥ. For this cf. RV. VIII. 21. 5, III. 53. 10.

dhvāntam: Yāska seems to have taken it as a past pass. part. of √dhvaṁs with ā to attack. For √dhvaṁs, to go cf. Nigh. II. 14 (p.198). He considers the word as an adjective of cakṣuḥ. According to modern scholars it is a past pass. part. of √dhvan, used as a noun, in the sense of darkness. cf. dhvāntam tamaḥ, RV. X. 113.7, X. 73.2.

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40. Passage Quoted: RV. V.39.1; N. IV.4 (p.275).

Translation According To Yāska: O glorious Indra, O weilder of the thunderbolt, whatever gift, worthy of being given, is there, and which has to be given (to us) by you, bring that to us with both the hands, O obtainer of wealth.

Final Translation: O wonderful Indra, O weilder of thunderbolt, the gift which is assigned by you liberally, bring that to us with both the hands, O obtainer of wealth.

Notes:

mehana: 'worthy of being given'. Yāska evidently takes it as an adjective of rādhaḥ, having a different gender. He first explains the word as manhaniya, thus suggesting its derivation from √manh, to give. Alternatively he derives it as me iha na asti, 'whatever is not mine here'. It is better to take it as adverbial instr. meaning 'liberally' and is rightly derived from √mih, to shower. mehana thus means shower, fullness, liberality, etc.

citram: The original reading in the RV. is citra, the voc., as the accent shows. Sāyana understands it <sup>to be</sup> so and very probably his reading of Nirukta was citra cāyanīya. Besides, two MSS., consulted by Bhadkamkar in his B.S.S. Edition p. 359, support it. Durga reads citram cāyanīyam and takes it as an adjective of rādhaḥ, regardless of the Nighāta accent of citra. We have taken it as a voc. in

Yāska's translation too, construing it with Indra.

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41. Passage Quoted: RV. V. 4.5; N. IV.5 (p.277).

Translation According To Yāska: You who are a highly loved guest in our house, being fond of the house, come to this sacrifice of ours, appreciating it. Having destroyed all the assailants, O Agni, bring (to us) the enjoyments (or wealth) of the enemies.

Final Translation: Highly loved guest in the house, being fond of the house, come to this sacrifice of ours, appreciating it. Having destroyed all the assailants, O Agni, bring (to us) the enjoyments of the enemies.

Notes:

Yāska has interpreted the stanza correctly.

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42. Passage Quoted: RV. ~~X.32.5~~, I.105.8, N.IV.6 (p.279).

Translation According To Yāska: Bricks of the well torment me on all sides like co-wives. O you of hundred sacrifices, the pressing desires devour me, as mice the (the threads) soaked in oil (or the limbs). O Heaven and Earth, know of this (state) of mine.

Final Translation: My sides torture me all around like the rival wives. The mental worries devour me, your singer, O Śatakṛatu, as the rats the bodily limbs (of men, covered with fat).

Notes:

parśavah: Yāska understands this to be the bricks of the well in which Trita had fallen. But really speaking they are the sides i.e. the ribs of Trita himself, which are empty and without food. It is a common experience that the sides press against a person when he is hungry. As against this a person is said to have swelling sides when he is full of enthusiasm. cf. tanvā śūśujānāḥ, RV. X. 34.6, also compare RV. VII. 83.1 where prthuparśavah is said of the followers of Sudās. The idea here is that the bodily and the mental worries have combined in attacking him.

ādhyah: the mental worries, are the pressing desires of all kinds.

śisna: referred to here are the limbs of others and not of the rats.

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43. Passage Quoted: RV. VIII.48.7; N.IV.7 (p.281).

Translation According To Yāska: We, with an active (or eager or enlightned) mind, should enjoy your pressed juice as a paternal property. O King Soma, prolong our lives as the sun the days moving in pairs ( or which are bright or which move ).

Final Translation: With an eager mind we enjoy your juice like a paternal property. O King Soma, prolong our lives as the sun the bright days.

Notes:

vāsarāni: is derived by Yāska in three ways ---

- 1) vesarāni : This explanation suggests derivation from dvi + √sr, sar. He seems to have arrived at the explanation thus: vāsara = dvāsara = dvisara = dvesara = vesara, cf. the explanation vesaramah of vāsah given at N. IV. 11 ( p.286 ). vāsara thus means 'moving in pairs' i.e. forming a pair with the night.
- 2) vivāsanāni : This suggests derivation from vi + √vas, to shine, cf. N.VII.26 (p.617) where vivasvān is explained as vivāsanavān. Also cf. N.V.28 (p.429), where the expression rātryāḥ vivāse occurs. Again, under the synonyms of day ( Nigh.I.9, p.152), both vāsaram and vastoh are given. This suggests that like vastoh, vāsaram too, is to be traced to √vas, to shine. We may also compare the following passages from the Rgveda - vāsaram jyotiḥ VIII. 6.30, vāsarīm dhenum I.137.3. vāsarāni ahāni thus refers to the summer days which are particularly bright because the sun is almost overhead at mid-day. The word here is not to be traced to the causal of vi + √vas, to banish, as Durga and Varma do. Though Sarup here correctly translates vivāsanāni here as 'shining' at N.VII. 26 and V.28 he understands the root to be vi + vas, to banish.
- 3) gamanāni : This suggest derivation from √vā, to go. cf. Nigh. II. 14 (p.198-9).

44. Passage Quoted: RV. III. 47.1, N. IV. 8 (p.283).

Translation According To Yāska : O Indra, you who are accompanied by Maruts, ( and you ) who are the showerer (of rains), drink soma after food for a battle and for a conquering rapture. Pour down the wave of soma in your belly. Even in old days you have been the king of the pressed juices.

Final Translation: O Indra, you who are accompanied by Maruts, you, the Bull, drink soma according to your pleasure for a martial joy and for intoxication. Sprinkle in the belly a wave of sweetness. From old days you are the king of the pressed juices.

Notes:

anusvadham: svadhā according to Yāska is annam which meaning is given in the Nigh. II. 7 ( p.194 ). Really speaking, svadhā is free-will, and anusvadham = svadhāmanu means 'according to one's pleasure'. For svadhām anu cf. RV. IV. 52.6, IV. 33.6.

vr̥sabha : Yāska always understands this word in its derivative sense of a showerer, a showerer of rain water or of semen, cf. N.VII.23 ( p.604 ) and IX.22 ( p.686 ).

pradivah: Yāska renders this as pūrveṣu api ahaṣu. Really speaking this would have been a proper explanation of pradivi (loc.). pradivah is ablative and it means from old days.

rana: Here he has followed Nigh. II.17 (p.200), using the word in the sense of saṅgrāma.

45. Passage Quoted: RV. X.71.2; N.IV. 10 (p.284).

Translation According To Yāska: Where the wise have prepared their speech, sifting it with their mind like the barley grains by means of a sieve, there the friends recognise friendships. The auspicious grandeur is deposited in their speech.

Final Translation: The friends recognise friendships (i.e. make friends with each other) where wise men have (carefully) sifted their speech, purifying it with their thought like the Saktu grains by means of a sieve. Auspicious grandeur is deposited in their speech.

Notes:

vācam: of the Rc is paraphrased by Yāska as prajñānam.

Really speaking we should have expected vācam prajñānavatīm akṛṣata as prajñānam and vācam are two different things being related to each other as the possessed and the possessor. According to Durga this word prajñānam does not belong to the text. But it appears that he had another MS. before him which contained the word prajñānam after akṛṣata as in our text. Cf. his remark in the commentary - अत्र केचित् 'अकृषत प्रज्ञानम्' इत्य-  
भिधीयते । He justifies this paraphrase of vācam by adding prajñānārthatvāt vācaḥ, 'the speech has for its object the knowledge'.

laksmīh: The modern scholars take <sup>it</sup> in the sense of lakṣma 'distinguishing mark'. But there is nothing against taking this in the sense of 'distinguished beauty, fortune etc.'.

46. Passage Quoted: RV.I.115.4; N.IV.11 (p.286).

Translation According To Yāska: That is the godhead, that the greatness of the Sun, that in the middle of the works (that were being done by the people) he collected what was spread out ( i.e. the ma<sup>ss</sup> of rays ) When he yoked (to himself) the carriers ( i.e. the rays ) or his yellow horses from the stable ( i.e. the earth ), then the Night separates the bright day from everyone [or she spreads (the darkness) like a garment for everyone].

Final Translation: That is the godhead of the Sun, that his greatness, that in the middle of its making she (i.e. the Night) collected what was fully spread out. When, indeed, he yoked his yellow horses from his stable even till then the Night is yet spreading out (her darkness) like a garment, for everyone.

Notes:

Yāska construes the whole stanza as referring to the evening. The idea according to him is this:

The greatness of the Sun consists in the fact that while the people are working, even in the midst of it, the Sun collects his rays from the earth (sadhastha). The Night then spreads her darkness (vāsaḥ = tamah) and separates the day from all.

In this explanation and in Yāska's translation above sañjabhāra has Sūrya as the subject. We may also take dhīraḥ 'an artisan' as the subject here in

view of RV.II.38.4b and interpret the line to mean that the artisan collected his spread out tools in the midst of his work.

Geldner partly follows Yāska. Unlike Yāska he takes ab as referring to the morning Sun. Thus according to him vitatam in b is the spread out darkness and the subject of sañjabhāra is either the Sun or the Night herself. Like Yāska he takes the second half as referring to the evening Sun. He has taken ayukta in the sense of 'changed' i.e. yoked other horses from the stable in the evening. Yāska takes it in the sense of yoked to himself i.e. withdrew in himself; while Sāyana takes it in the sense of 'unyoked' (viyojitavān).

In view of the fact that the whole of the hymn I.115 is addressed to the morning Sun, the stanza under consideration, which occurs in the same hymn, should preferably be taken as referring to the morning Sun. When the Sun rises, the Night collects her darkness which is poetically imagined to be the garment, woven constantly by her. In the latter half of the stanza, the present tense form tanute is intended to suggest the dogged persistence of the Night who would not leave even when she definitely knows that the Sun was coming (ayukta).



47. Passage Quoted: RV.I.6.7; N.IV.12 (p.288).

Translation According To Yāska: (O Indra), you are seen going in the company of the illuminating (or powerful) and fearless (group of Maruts), which is of a delightful nature and possessed of similar lustre (or c separately --- Both of you are joyous and equally resplendent).

Final Translation: (O Marudgana), you seem to be well associated with Indra who is fearless. You two are delightful and possessed of similar lustre.

Notes:

In this translation Indrena is taken as an adjective meaning 'illuminating or powerful' on the basis of the derivations of Indra at N.X.8 (p.718). Also cf. Durga. Yāska himself being not very clear about the construction of this word, it may perhaps be taken, according to Yāska, as equivalent to indravatā. For indravat marudgana cf. RV.X.128.2. The translation then would be thus:

(O Indra), you are seen well associated with the fearless (Marut-) gana belonging to Indra. You two (i.e. Indra and Marudgana) are delightful and possessed of similar lustre (or c to be construed with ab: gana of Indra, which is of a delightful nature and possessed of similar lustre).

Geldner takes the stanza as addressed to the

Sun. It is, however, better to take it as addressed to Marudgana.

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48. Passage Quoted: RV.I.163.10; N.IV.13 (p.289).

Translation According To Yāska: When the horses, the divine coursers, with extended (or well-extended) haunches (or broad haunches), compact middle (silika-madhyamāḥ = sāmsrta-madhyāḥ) (sāmsrta-madhyāḥ may also be understood as: with the middle ones close together) (or silika-madhyamāḥ = śīrsa-madhyamāḥ, with the middle one at the head) (or silika-madhyamāḥ = śīro-madhyamāḥ i.e. Āditya-madhyamāḥ, with the sun in the middle), the active, reach the divine race-course, they lustily move like swans in rows.

Final Translation: When the horses, the divine runners, with extended haunches, compact middle, the active reach the divine race-course, they lustily move like swans in rows.

Notes:

According to Yāska all the adjectives belong to each one of the horses, whereas Geldner seems to construe them as belonging to the group as a whole, of which the end is static while the middle part is in gallop.

Yāska points out that in this stanza we have the praise of the sacrificial horse as identified with the Sun. But as the stanza occurs in a hymn which is addressed to a horse, Yāska attempts to show that though,

here, we get the praise of the Sun through the horses, it is really the praise of the horse himself, since a sacrificial horse is said to have arisen from the Sun.

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49. Passage Quoted: RV.III.9.2; N.IV.14 (p.291).

Translation According To Yāska: Observing (or longing) for the fuel, when you went to the mothers, the waters (i.e. when you became extinguished), that return of yours, O Agni, is not to be forgotten, since being afar, you are here (being born i.e. when you are born you would be here).

Final Translation: That return of yours, when you went to your mothers, the waters, loving the woods, is not to be neglected (i.e. is to be praised), since being far away you have arrived here (i.e. in the wood).

Notes:

According to Yāska the idea expressed in the stanza is this: Agni is the sacrificial fire kindled by rubbing together the sticks. When extinguished with water, he is supposed to have entered the waters, his mothers. But next day he is again kindled from the sticks and not produced from the water. It is this return of Agni from water to the sticks that is praiseworthy.

According to Geldner the poet is imploring Agni

who could not be easily produced from the sacrificial sticks, as now, he has gone far away to the waters, though earlier he was here. Agni is thus asked not to forget his return to the sticks which he loves so much.

We think that the poet here praises the wonderful feat of Agni: Agni wanted to enter the wood, as he loved it. But he could not directly enter it for the fear of consuming it. So he first entered the waters, i.e. the rain waters, who are his mothers and then entered the trees and creepers through their roots. Thus he came to stay in the wood just here, even though he had gone far away.

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50. Passage Quoted: RV.IV.32.23; N.IV.15 (p.293).

Translation According To Yāska: The two bay steeds shine on their marches as the two small, perforated, newly made maidens (i.e. the dolls), having wooden legs (shine on their seats).

Final Translation: The two bay steeds appear beautiful on their marches like the two small dolls on the small, newly made, perforated wooden-seat.

Notes:

Yāska construes the forms ending in 'e' as fem. nom. dual forms going with kanīnake. Evidently he separates kanīnakeva as kanīnake iva and not kanīnakā iva. Others, namely Śākapūṇi followed by Padapāṭha,

construe these forms as loc. singulars, referring to the base on which dolls are put. Geldner follows Yaska's construction excepting in the case of drupade which he construes as loc. sing.

This stanza occurs in a Dānastuti and the horses referred to are the gift-horses and not the horses of Indra as is supposed by Sāyaṇa in his commentary.

viddhayoḥ dārupādvoḥ: are not meant as derivations of vidradhe and drupade, so far as the syntactical construction is concerned, though they do suggest the derivations. The two words are gen. dual of viddha and dārupādu (pādu = pāda, for which cf. RV.X.27.24). Thus, construe the remark as viddhayoḥ dārupādvoḥ etāni pravacanāni, translation: 'these (four adjectives vidradhe etc.) are expressive of the carved out dolls of wooden feet.

Sarup seems to understand them as loc. dual forms, construing them with the previous sentence taking them as the further explanation of Śākapūṇi's view. Compare his translation: 'The words relating to the seats of the maidens are in the locative singular', says Śākapūṇi, i.e. on the ornamental wooden seats. It is not clear how he construes these loc. dual forms with the loc. sing. forms of Śākapūṇi's construction.

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51. Passage Quoted: RV.I.124.4; N.IV.16 (p.297).

Translation According To Yāska: She (Uṣas) has appeared like the orb of the Sun and has displayed her dear (forms) like a sage (his dear objects of desire with praises). Waking up the sleepers like one who sits at the food (or obtains food), the most constant one among those that have come, has come.

Final Translation: She is clearly seen like the bosom of a śundhyu bird, like Nodhas she has manifested her lovely forms. Like a priest (supervising the preparations of sacrificial food), rousing the sleeping ones, she the most frequent one among those who return, has come.

Notes:

priyāni: According to Yāska they are the dear objects of desire.

nodhā: is a sage (a common noun). Geldner thinks nodhā to be a proper name.

śundhyuvah: Yāska takes śundhyū f. as equivalent to śundhyu m. and to mean Āditya. According to Śāyana it is a white-coloured bird, according to Durga, it is a Madgu. Geldner says it is an animal. Really speaking śundhyū appears to be a kind of female bird of cleanly habits and like other animals, while cleansing the body, it appears to be its habit to expose the bosom.

admasad: is a housewife, according to Yaska and according to Geldner and Durga's alternative explanation it is a fly. But really it is the designation of a certain priest who supervises the cooking of the sacrificial offerings. Compare in particular RV.VII.83.7. Also VI.4.4 where Agni is called admasad. Among the duties of other priests assigned to Agni, cf. admasadya occurring at RV.VIII.43.19, which is assigned as a duty to Agni by other priests.

In a Geldner understands vakṣah as the subject of adarsi but this is improper since Usas alone is the subject of all the verbs in the three Pādas.

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52. Passage Quoted: RV.X.10.10; N.IV.20 (p.320).

Translation According To Yaska: There will come those future generations where sisters shall do what is unfit for a sister. Extend your arm for one who sprinkles (the semen). O fair one, desire for a husband other than me.

Final Translation: There will come such subsequent generations, where sisters will behave in an unsisterly manner. Lay down your arm for a bull (i.e. the husband)- Find out for yourself, another than me, for the husband, O charming one.

Notes:

jāmi: Yāska gives three meanings of this word. In all of them jā is common and the affix mi has different senses: 1) mi means something that is unnecessary (atirekanāma). jāmi thus means that which is unnecessarily born, hence superfluous i.e. tautology. For this meaning cf. N.X 16. (p.727-728). 2) mi means 'silly' and jāmi means that which is born silly i.e. a fool. These two meanings are not applicable in the present context. 3) mi is the affix having the sense of 'of the opposite sex'. Now jā or prajā is a male child through which a person continues to live. jāmi thus refers to the progeny of opposite sex, a female child i.e. a sister. This meaning is appropriate in the present context.

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53. Passage Quoted: RV.I.164.33, N.IV.21 (p.322).

Translation According To Yāska: Heaven is my protector, progenitor, and a relative. This great Earth is my mother and kin. My home is within the two wide spread worlds (i.e. the Heaven and the Earth). The father (i.e.Parjanya) bestows the life-germ on one who yields milk (i.e.Earth).

Final Translation: The heaven is my father, the progenitor, the relative. This great Earth is my kin, the mother,



Within the two extended bowls there is a home. In that (place) the father has put the life-germ in the daughter.

Notes:

camū: is Heaven and Earth according to the Nighaṇṭu III.30 (p.262), which meaning Yāska has followed. The fact appears to be that this is only the secondary meaning of the word, its primary sense being 'drinking bowls', to be derived from ~~cam~~, to drink. cf. the derivation of camasa at N.X.12 (p.724). When they are placed on one another so as to form a circle, that shape will represent the shape of the heaven and the earth.

duhitā: Here Yāskā understands the word in its derivation sense of 'one who milks' (duhitā dogdheḥ, N.II.4, p.176) and refers it to the Earth.

nābhih and bandhuh: Primarily the words refer to uterine sisters and brothers as they are born being bound (nābhi - √nabh, bandhu - √bandh, to bind, to fasten) to the same nābhi of the father and the mother. Then indirectly the words refer to other relatives. nābhi in case of the father is the centre from which the semen springs forth. Cf. RV.II.3.9c, II.40.4d. In case of the mother it is the womb. Uterine brothers and sisters are sanābhi and sambandhu directly, while others are indirectly so, through them.

pitā: in a pitā is dyu while pitā in ā refers to Parjanya. Here Yāska evidently identifies the two.

uttāna: is explained by Yāska as uttatāna probably suggesting that it is a perf. part. from ut + √tan, of. rarāna. He gives another explanation of the word viz. ūrdhvatāne i.e. ūrdhvaḥ tānaḥ yasya. The meaning in both the cases is the same.

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54. Passage quoted: RV.I.89.10; N.I.15 (p.73), IV.23 (p.325)

Translation According To Yāska: Aditi is heaven, Aditi is atmosphere, Aditi is mother, he, the father; he, the son. Aditi is All gods, Aditi is the men, Aditi is what is born and what shall be born.

Final Translation: Aditi is the heaven, Aditi the atmosphere, Aditi the mother, he the father, he the son.

Aditi is All gods; Aditi, the five tribes of men; Aditi, that which is born; Aditi, that which is to be born.

Notes:

Yāska tells us that Aditi is the Devamātā and gives us the derivation of the word as adīnā (not bound) Accordingly the Ṛc means that 1) Aditi is all. This shows Aditi's vibhūti or 'all-pervading nature'. Or 2) all these are adīna i.e. free, independent.

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55. Passage Quoted: RV.IV.38.5, N.IV.24 (p.327).

Translation According To Yāska: Moreover, people shout after him in battles as after a thief, stealing clothes, when he swoops down towards fame (or wealth) and herds of cattle like a hungry falcon.

Final Translation: And people in battles cry after him as after a robber who snatches off one's clothes, when he (i.e. Dadhikrā) swoops down towards fame and herds of cattle like a hungry falcon.

Notes:

Durga has interpreted Yāska so as to construe d as the purpose for which the people call after him; while we construe it as the purpose for which Dadhikrā swoops down on his enemies and this seems to be correct. śravas: is either praśamsā or dhanam, the latter meaning is based on Nigh.II.10 (p.196). It is, however, not an adj. as Sarup seems to understand. His translation of d is confusing.

jasuri: is explained by Yāska by jasta, tracing it to √jas, to be famishing, to be hungry. Cf. RV. VII.72.8 where jasamāna is used as an adj. of vrka. The Nigh.II.14, p.199, gives jasati under gatikarma. Anyway Durga's badaha is not supported by the Nighantu at least.

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56. Passage Quoted: RV.I.84.15; N.II.6 and IV.25 (p.330).

Translation According To Yāska: Here indeed did (the other rays) of Tvaṣṭr (i.e. the Sun) knew that hidden name of the bull (i.e. of the Suṣumna ray) just there in the house of the moon.

Final Translation: Here they themselves remembered the secret name of the cow of Tvaṣṭr, in that very place, in the house of the moon.

Notes:

According to Yāska the subject of amanvata is raśmayah, to be supplied and tvaṣṭuh is Ādityasya as is suggested by svam. There is no other passage in the Nirukta which clearly states that Tvaṣṭr is Āditya. But on the strength of N.II.6 (pp.120-121) it is possible to show that Yāska does mean that Tvaṣṭr is Āditya. This reference makes it clear that goḥ in the present passage refers to the Suṣumna ray of the Sun. There we are also told that this particular ray belongs to the Sun and it brightens up the moon. This is enough to prove that Tvaṣṭr is Āditya.

The idea in this stanza, according to Yāska, is: The other rays of the Sun knew that one of them i.e. the Suṣumna ray had secretly departed from the Sun and taken its abode in the moon. According to Geldner the cow of Tvaṣṭr is the heavenly Soma plant. This he wanted to keep away from his son or ward Indra.

Here in this stanza, according to Geldner, the legend of Tvaṣṭr is mixed up with that of Dadhyac and so the stanza immediately follows v.14 where we are told that Indra found out the horse's head of Dadhyac on the Śaryanāvāt. At that time the followers of Indra or the gods remembered that the secret place of Tvaṣṭr's cow was in the moon..

It is difficult to say what exactly the verse means. Indra wanted help in killing Vṛtra. One of these was the bones of Dadhyac and the other was Soma. When the gods found the one, they also remembered the other i.e. the Soma existing in the moon.

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57. Passage Quoted: RV.I.164.1; N.IV.26 (p.337).

Translation According To Yāska: The middle brother of this that beautiful invoking priest who is the protector is the pervading one. The third brother of this (i.e. of the middle one) is one whose back is covered with ghee. Here have I visualised the lord of all the people, the seventh son (or whose sons are seven or whose sons move).

Final Translation: The middle brother of this that beautiful and gray priest, is a devourer; the third brother of this (i.e. the madhyama) is the one whose back is covered with ghee. Here have I visualised the lord of the house having seven sons.

Notes:

Yāska seems to refer a to Agni in the form of the Sun, b to madhyamāgniḥ i.e. lightning, residing in the cloud (aśna - Nigh.I.10, p.153), and c to sacrificial fire (घृतपृष्ठः). In d we have again a reference to the identity of all the three, viśpati referring to the Sun. According to Geldner the three are the three sacrificial fires. a refers to āhavanīya, b to dakṣiṇāgni and cd to gārhapatya. The second dakṣiṇāgni is called hungry because the sacrifice is preferably given into the āhavanīya. He is called madhyama because his place is between those of the other two. The third i.e. gārhapatya is called viśpati because the other two originate from him.

Sāyana follows Yāska's explanation of the words but in addition gives explanations to establish the brotherhood of the three. He, however, takes b as referring to Vāyu.

palituh: is taken by Yāska to mean pālayituh 'of the protector'. It really means 'one having grey hair'.

viśpati: is taken as sarvasya pāta by Yāska, for viśaḥ = sarve manuṣyaḥ cf. Nigh. II.3 (p.187).

saptaputra: Yāska gives three explanations of this word. The first is saptaputrah i.e. sapta putrah yasya saḥ as his explanation सप्त सृष्टा संख्या सप्ता-दित्यश्रय इति वदन्ति shows. The second explanation,

however, assumes that the compound is karmadhāraya thus: saptamah putrah but this is against accent which shows it to be BV. Yet it is supported by a Brāhmaṇa passage. For this cf. Durga. The third explanation is sarpana-putra, 'whose sons i.e. rays move'. Really speaking seven are the seven rays of the Sun or the seven flames of Agni, who is also called sapta-raśmi at RV.I.146.I. At III.6.2 his horses are said to have seven tongues.

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58. Passage Quoted: RV.I.164.2; N.IV.27 (p.339).

Translation According To Yāska: Seven yoke the chariot (i.e. the Sun) which moves alone. One horse (i.e. the Sun), for whom the seven (rays) draw up (the juices) (or whom the seven sages praise), draws it. The wheel (i.e. the year) is three-navelled, ageless and not dependent, whereon rest all these creatures.

Final Translation: The seven yoke the one-wheeled chariot. One horse, that has seven names, draws it. Three-naved, ageless and unsurpassed is the wheel, on which stay all these creatures.

Notes:

Here the Sun is conceived both as a chariot and a horse.

cakram: Yāska takes cakram in eka-cakram in its derivative sense; but in the second half he understands cakram in its usual sense of 'a wheel'.

trinābhi: The three nābhis are the three main seasons of which the wheel is made.

nāman: Yāska takes it either to mean 'rays' or 'praise' to be derived from  $\sqrt{\text{nam}}$ , to bend or to praise respectively.

anarvan: According to Yāska it means one who does not go to another i.e. is not dependent on another. He takes it as a nañ tatpuruṣa (na arvā anarvā, arvā = pratyṛtaḥ) which is, however, against accent. arvan is to be derived from  $\sqrt{\text{r}}$ , to go and means 'one who attacks', cf. yāvan from  $\sqrt{\text{ya}}$  to go. So anarvan is 'one who is not attacked' i.e. unopposed.

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59. Passage Quoted: RV.I.10.1; N.V.4 (p.369).

Translation According To Yāska: The chanters sing (praises) to you. The possessors of Mantras loudly sing the song. O lord of hundred abilities (or knowledge), the priests have raised you up like a bamboo.

Final Translation: The singers sing to you, the possessors of hymns sing a hymn to you. O you of hundred powers, the Brāhmaṇas have raised you like a bamboo.

Notes:

Yāska quotes the R̥c for illustrating arka in the sense of a mantra.

arcanti: rendered by Yāska by prārcanti, means 'they sing loudly' and not 'worship' as Durga opines. Cf. Nigh.III.14 (p.237) which includes gāyati, stauti in the synonyms of arcanti. Besides, arkam prārcanti cannot mean 'worship with arka' but 'sing an arka'.

śatakratu: refer to passage No. A.23.

vamśa: that is meant here is the main support of a structure, like the main pillar of a tent. It is not a beam. The idea in ḍ is that just as a bamboo is raised up for supporting the structure, so is Indra roused for helping the priests.

60. Passage Quoted: RV.I.150.1; N.V.7 (p.378).

Translation According To Yāska: (I) I, who have given (you) much under your very protection as under that of the great inspirer, (I), being a rich noble, speak to you, O Agni.

(II) I, who have given (you) much, speak to you. I am a rich person, O Agni, indeed under the protection of you who are great like the inspirer.

Final Translation: Having given you ample offering under your own protection, as under that of the great inspirer (i.e. the Sun), I speak to you as a rich noble, O Agni.

Notes:

Yāska seems to take either śarane (cf.Tr.I) or mahasya (cf.Tr. II) as the common property. In the first translation mahasya becomes an adj. of todasya. In the second translation a is taken as an independent clause.

todasya: Yāska explains this as tudasya. But neither here nor elsewhere in his commentary he has made the sense clear. But in the Ṛgveda toda is used in the sense of 'inspirer'. Cf. ṚV.IV.16.11, VI.12.3, VI.6.6. toda refers to the Sun or rather to Agni as the Sun.

śarana: means 'protection' according to Yāska. Cf.N.IX. 19. and 32, XII.45. Durga, whom Sarupa follows, interprets śarane as bile deriving it from √śṛ, which has no authority in the Nirukta. Again toda = tuda of Yāska is explained by him as tunna i.e. broadly dug out. But even this meaning is probably not meant by Yāska.

vadanva.....avaksyat: This comment of Yāska is to explain bahu tvā dāśvān. Having seen that the Āhutis to other gods are poured into Agni, the poet said, 'I have given you much'. This remark is not to be construed with what follows i.e. todasyeva etc. as Sarup wrongly does. Thus evam of Yāska has a reference to the earlier words bahu tvā dāśvān and not to the following sentence.



According to Sarup's construction the verse would mean something which is unfavourable to the deity because it would mean, 'I have poured many offerings in you as in the opening of a big well', and this would mean that all my offerings have gone amiss.

61. Passage Quoted: RV.VII.100.6; N.V.8 (p.380).

Translation According To Yaska: (I) Why, indeed, does (this) become disgraceful to you, I Viṣṇu, that you say 'I am Śipiviṣṭa (uncovered like a penis)'. Do not hide this (so called dirty) form from us, since, in the battle you had assumed another form (with rays fully extended i.e. bright and formidable).

(II) Why, O Viṣṇu, is it necessary for you to declare (that which is well-known) in that you say 'I am Śipiviṣṭa (i.e. pervaded by rays)'.

Final Translation: What then, has your (name i.e. Śipiviṣṭa) become fit to be denounced, O Viṣṇu, when you proclaim 'I am Śipiviṣṭa'? Do not conceal this your form from us, since (we know) you have possessed another (formidable) form in a battle.

Notes:

Yaska interprets ab in two different ways:

I) śipiviṣṭaḥ = śepaḥ<sup>iva</sup>viṣṭaḥ. viṣṭaḥ = nirveṣṭitaḥ = apratipannaraśmi, 'uncovered (i.e. unassociated with

rays) like a penis'. With this derivation paricakṣyam (paritaḥ cakṣaṇīyam, 'to be mentioned away from others') means aprakhyāta, 'not mentioned' i.e. aprakhyāpanīyam, 'not to be mentioned' and hence 'disgraceful'. The idea is: Viṣṇu is asked not to hide the so called dirty form (i.e. Śipiviṣṭa), since his better form, namely, the one with rays fully extended, which he assumes in the battles, is known to us. Thus he should not say that the present Śipiviṣṭa form is disgraceful.

II) śipiviṣṭaḥ = śipibhiḥ viṣṭaḥ ( √viṣ, to pervade) 'pervaded by rays'. With this derivation paricakṣyam (paritaḥ vistāreṇa cakṣyam, 'fit to be mentioned from all sides' i.e. in detail) means prakhyāpanīyam (fit to be announced) i.e. prakhyātam, 'well-known'. The idea here is: Though now, your rays are not visible, that you are Śipiviṣṭa (pervaded by rays) is well-known and hence need not be told by you. We know that in the battles you are always possessed of a brilliant form (saṃyata-raśmi) and so, even though you do not possess it now, we know that you can assume that bright form whenever you like.

Yāska's first interpretation appears to be better in view of the context, especially, the third line. Moreover, paricakṣyam is used in the Rv. in the sense of 'fit to be avoided, denounced'. For this sense of paricakṣyam cf. RV.VI.52.14. ॥ वे नचांसि परिचक्ष्याणि वेचम् ।  
Also cf. TB.3.7.3.4.

The name Śipiviṣṭa is just like the name Karmabha of Pūṣan. Though this name is abusively used of Pūṣan as he eats only the porridge being without teeth, it is not in any way derogatory to him since he is known to be a great warrior whose assistance is sought by Indra in battles. The name Śipiviṣṭa (un-associated with rays) also brings to one's mind the fact that besides this form Viṣṇu possesses another bright and formidable form.

Varpaḥ: meaning rūpa is based on Nigh.III.7 (p.215).

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62. Passage quoted: RV.VII.100.5, N.V.9 (p. 382).

Translation According To Yāska: I, the master (of hymns), knowing (all) types of knowledge, to-day, praise that name of yours, O Śipiviṣṭa. I who am weak praise you who are mighty and who dwell in the farthest end of this region.

Or he construes aryah with tvam.

I praise that name of yours, (you), the master etc.

Final Translation: O Śipiviṣṭa, to-day, I, knowing sacred usages, proclaim that name of you, the master. I, who am weak, praise you, the mighty one, ruling over this region in the farthest distance.

Notes:

aryah: Yāska takes this as nom. sing. of arya. We understand it as gen. sing. of ari.

śipivista: is the name of Viṣṇu i.e. the Sun. The explanation of tavas as uditō bhavati suggests that according to Yāska it is probably the name of the Sun just at the time of rising, when it looks like a red ball. Further uditō bhavati also suggests the reason why Viṣṇu becomes <sup>tavas</sup> in future (uditō bhavati atah eva tavāh). Durga has omitted this explanation in his commentary.

tavas: Yāska's meaning of this word as mahān is based on the Nigh.III.3 (p. 213).

vayuna: In Yāska's translation above we take this word in the sense of prajñā, 'knowledge' on the basis of Nigh.III.7 (p. 216). Also cf. N.V.15, p.399, where it is derived. It really means 'sacred usages'.

kṣayantam: is rendered by Yāska as nivasantam and construed with parāke instead of rajasah. The root here is kṣi, 1st conj., to rule (kṣayati) and not kṣi, 6th conj., to dwell (kṣiyati) as Yāska seems to understand. It is to be construed with rajasah, gen. and not with parāke loc. Even Nigh.II.21 (p. 208) includes kṣayati in the list of aiśvaryakarma, to rule. Yāska has thus gone against the Nighaṇṭu here. He mentions this root kṣayati only here. Elsewhere the other root kṣiyati is correctly rendered by him to

mean 'to dwell' (kṣiyataḥ rendered as nivasataḥ at N.IX.10, p. 675 and kṣiyantam as nivasantam at N.X.12, p. 724).

63. Passage Quoted: RV.VII.1.1, N.V.10 (p. 384).

Translation According To Yāska: Men have produced Agni from the two fire-sticks with fingers by the motion of their hands, (Agni) who is praised, who can be seen from a distance, the lord of the house, the active one.

Final Translation: Men have produced Agni with thoughts from the two fire-sticks by the movement of the hands, (Agni), the admirable one, who can be seen from a distance, the lord of the house, the active one.

Notes:

dīdhitibhih: Yāska takes this to mean 'fingers' and depends on the Nigh.II.5 (p. 192). But it is properly to be derived from √dhi, to think and means 'thought'. Geldner thinks that dīdhiti is the 'inner vision, mental picture' of Agni who is about to be produced by the movement of the hands.

atharyum: is rendered by Yāska as atnavantam, thus tracing it to √at and meaning 'active'. We also use the word in the same sense. It is assumed that the word athar is at the basis of

atharvan. In that case atharyum can be taken as a denom. adj. of athar cf. gavyu.

64. Passage Quoted: RV.VIII.77.4, N.V.11 (p.385).

Translation According To Yāska: Indra at a single draught drank together the thirty lakes of Soma, that were dear (to him) (or mastered by him or prepared for him).

Final Translation: Indra drank together at one draught thirty lakes of Soma loved by him.

Notes:

In the above translation kāṇukā is taken as acc. pl., adjective of sarāṃsi. Yāska also takes it as nom. sing. and going with Indrah. q is thus variously interpreted by him:

इन्द्रः सोमस्य कान्तः            Indra being dear to Soma drank etc.

इन्द्रः सोमस्य कणे घातः (कणे हतः)    Indra, striking to the last drop of Soma, drank etc.

इन्द्रः सोमस्य कान्निहतः (कान्तौ हतः)    Indra who was struck in his desire for Soma etc.

Yāska derives this word in a number of ways--

- 1) kāntakāni i.e. from √kan, to love.
- 2) krāntakāni i.e. from √kram, to approach, to master.
- 3) kṛtakāni i.e. from √kr, to prepare.
- 4) kāntah same as No. 1.

- 5) kaṇe ghātaḥ (kaṇe hataḥ). This seems to be an explanation (not a derivation) on the assumption of a taddhita formation from kaṇa =  $\sqrt{\text{kaṇ}}$ , to decrease, to diminish Cf. N.VI.30 (p. 524).  
kaṇuḥ tasyāyam kāṇuḥ, kāṇureva kāṇukaḥ. Or kaṇe, in this derivation may be an indeclinable meaning 'satisfaction'. Cf. Pāṇini I.4.66.
- 6) kāntihataḥ = kāntau hataḥ. kāṇuka = kānuka, where kaṇa = kānti and kāṇu = kāntihata. So here also the root is kaṇ or the root kaṇ may have been taken as equal to  $\sqrt{\text{kaṇ}}$ .

In all these derivations kāṇu alone seems to be derived by Yāska and ka treated as an affix.

kāṇukā is apparently an adjective of sarāṁsi. Thus somasya kāṇukā sarāṁsi seems to mean 'lakes of soma fondly loved by Indra'. cf. somyāḥ sarāṁsi at RV.V.29.8.

According to Yājñikas the thirty lakes are the thirty ukthapātras which Indra drinks in the mādhyaṇḍina savan. According to the Nairuktas the thirty days and nights in the bright half and the thirty in the dark half are conceived as the lakes drunk by Indra. Further Yāska says that the waters (i.e. the rays) which are collected there in the moon during the bright half are drunk by the rays of the Sun (Sun is to be identified with Indra and moon with Soma) in the second half.

pratidhā: is explained as pratidhāna by Yāska thus tracing it to prati + √dhā, to place, that which is placed at the mouth only once i.e. drinking at a time, drinking in a single draught. It is instr. sing. of the fem. noun pratidhā cf. apadhā valasya RV.II.12.3.

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65. Passage Quoted: RV.X.89.5, N.V.12 (p. 391)

Translation According To Yāska: Soma whose fury is made to fall (on enemies), who is a quick striker, violent, active, possessed of arrows and associated with his residue (excels) all kinds of herbs and plants. The substitutes, which are on this side(of soma) do not deceive Indra.

Final Translation: Soma (excels) all the other kinds of herbs and plants, being one which rouses fury by his draught, whose offering is completely satisfying, who is a shaker (i.e. boisterous), violent, furnished with arrows and straight forward. The (other) substitutes (existing) on this side (i.e. inferior to Soma) cannot deceive Indra.

Notes:

According to Yāska the first half of the Ṛc may refer to Indra or to Soma as in the translation.

arvāk: According to Yāska this is relative and has reference to Indra. It means 'on this side' i.e. on the side of Indra. This is further explained as 'not reaching Soma'. Between Indra and Soma, the substitutes (herbs and plants) are near to Indra and farther away from Soma. The idea is that they cannot reach Soma in point of comparison, being poor substitutes of Soma. They are destroyed in the sense that they fall short of comparison with Soma. And Indra cannot be deceived by anything which cannot reach i.e. stand comparison with Soma.

In the last line the word arvāk, an adverb, may also be taken with debhuh and the meaning would be 'The (other) substitutes cannot deceive Indra towards themselves'. The difference between the two constructions can be expressed as follows:

- 1) सोमोऽर्वाक् वर्तमानानि प्रतिमानानि इन्द्रं न देभुः।
- 2) प्रतिमानानि इन्द्रम् अर्वाक् न देभुः (तानि इन्द्रम् अर्वा-  
च्चं न कुर्वन्ति) i.e. they did not deceive him so as to turn himself towards them.

āpāntamanyuh: Yāska's explanation is āpātitamanyuh i.e.

आपानितः (शत्रुषु विसृष्टः) मन्युः येन or यस्य,  
'whose anger or fury is made to fall on the enemy'. Really speaking it means आपानेन  
(आकण्ठपानेन) मन्युः यस्य,

Soma 'who rouses fury by its full draught'.

For pānta = pāna cf. RV.X.88.1a haviṣpāntamajaram  
etc.

trpalaprabharmā: is rendered as trpra-prahārī by Yāska. trpra 'satiating' (√trp) is further explained by kṣipra and srpra meaning 'quick'. He seems to arrive at this meaning thus: trpra originally means satiating, hence full, quickly acting i.e. quick. prabharmā means prahārī. He seems to trace it to pra + √bhr̥ = pra + √hr̥, the latter giving prahāra. trpalaprabharmā thus means 'quick striker'. prabharmā is really 'a gift, an offering' to be derived from pra + √bhr̥, to offer. The word is the same as prabhṛti or prabhṛtha. Cf. gāyatrasya prabharmani, 'during the offering i.e. the recitation of a Gāyatra', RV.I.79.7 or madhvah prabharmani, RV.VIII.82.1. trpalaprabharmā means 'whose offering is fully satisfying'. For trpala = trprāḥ, 'satisfying' cf. trprāḥ somāḥ mentioned at RV.VIII.2.5. Geldner takes prabharmā to mean the first or the commencing draught, 'what is first taken away from the prepared soma'. This is not indicated by the use of the root pra + bhr̥ nor of the word prabharman.

rjīṣin: rjīṣa is the residue of soma, according to Yāska and is to be derived from  $\sqrt{rj}$  = apa +  $\sqrt{rj}$ . apārjitam means thrown off, caste away i.e. residue i.e. even what remains in a cup after an ordinary drink. Properly speaking rjīṣin is an adjective from  $\sqrt{rj}$ , to go straight and means 'straight dashing, straight forward'.

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66. Passage Quoted: RV.VII.33.11; N.V.14 (p. 397).

Translation According To Yāska: Moreover, O Vasiṣṭha, you are the son of Mitra and Varuṇa, O Brahman, you were born from Urvaśī's mind. With the help of divine prayer, all gods supported you in the atmosphere, (you), the semen that had fallen.

Final Translation: Moreover, O Vasiṣṭha, you are the son of Mitra and Varuṇa, born of Urvaśī's mind, O Brāhmaṇa. With the help of divine prayer all gods supported you in the lotus, (you), the semen that had fallen.

Notes:

manasaḥ adhijātaḥ: seems to have been generally taken to mean born of the mind of Urvaśī, in the sense that Vasiṣṭha was the mind-born son of Urvaśī. But the idea according to us is some what different. No doubt manasaḥ is to be construed with Urvaśyāḥ, since Urvaśī is said to have

become a mother of Vasīṣṭha (cf. RV.VII.33.12d and 9d). But it is necessary to explain how she did this: She did not lend the services of her body but those of her mind only. By śleṣa manasaḥ can be taken as the mind of Mitra-Varuṇa, meaning that Vasīṣṭha was born from them owing to their passionate thought in relation to Urvaśī. This explains the connection between manasaḥ adhijātaḥ and drapsam skannam i.e. born as a split drop out of a passionate longing on the part of the gods for Urvaśī. So urvaśyāḥ is kartr̥ abl. and manasaḥ is karaṇa abl. and by śleṣa - urvaśyāḥ (gen., urvaśīviṣayāt urvaśīgāmināḥ) manasaḥ (devayoḥ manasaḥ).

puṣkara: Yāska uses this word in the sense of antarikṣa, following Nigh.I.3 (p. 129). It, however, means lotus-flower in the R̥gveda as seems to be clear from the following two words, viz., puṣkarasra-jau aśvinau at X.184.2 and puṣkarinī, 'a lotus-lake' at X.107.10 and V.78.7.

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67. Passage Quoted: RV.I.84.8; N.V.17 (p. 408).

Translation According To Yāska: When will he (Indra), with his foot, trample the non-propitiating mortal as the mushroom? When will Indra instantly listen to our prayers?

Final Translation: When will he trample with his foot the miserly mortal like a mushroom? When will Indra, indeed, listen to our praises?

Notes:

arādhāsam: should be interpreted as a nañ BV. as the accent shows (na rādhaḥ yasya). Yāska paraphrases it by anārādhayantam and seems to take it as nañ tatpuruṣa. Sāyaṇa interprets it correctly.

√sphur: Nigh.II.19.15 (p. 204) gives this to mean 'to kill'. Also cf. N.VIII.3.19, II.12.12 and I.11.9.

aṅga: Yāska explains this as aṅcitamevāṅkitam bhavati which shows that it is to be traced to √aṅc, to go which is the same as √aṅk. But perhaps instead of aṅkitam we expect aṅgitam as √aṅg and √aṅc can be treated as having the same sense. Cf. N.IV.3 (p. 271), where aṅga is derived from √aṅc or √aṅg.

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68. Passage Quoted: RV.VIII.93.22; N.V.18 (p. 409).

Translation According To Yāska: These pressed (soma-juices), accompanied by their consorts (i.e. the waters) being eager, flow for the sake of a drink i.e. a feast.

Soma which pleases when sipped goes to the waters.

Final Translation: These pressed juices, possessed of wives (waters) and eager (to meet you) go (to you) for a feast. The passionate lover of waters goes (to them).

Notes:

nicumpunah: According to Yāska this is an adj. of soma and is explained as nicāntapṛṇah i.e. nicamanena prīnāti 'who pleases when sipped'. Grassmann seems to derive it from √cup, to go (ni + √cup, to go down), but this would make the word superfluous in view of jagmiḥ. We, therefore, suggest that nicumpunah may be traced to √cump, to kiss, to suck and may mean 'a passionate lover'. The word is more naturally construed with apām than with jagmiḥ. Cf. RV.I.46.4 where jāro apām occurs.

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69. Passage quoted: RV.I.125.2; N.V.19 (p. 411).

Translation According To Yāska: O (guest) arriving in the morning, he who catches you who come with food as a (boy), a bird with a net, becomes rich in cows, gold and horses. Indra bestows ample food upon him.

Final Translation: O morning guest, he who catches you, who come with wealth, as a (boy), a bird in a net, becomes possessed of beautiful cows, gold and beautiful

horses. Indra bestows great vigour on him.

Notes:

In d common property is utsināti both according to Yāska and Geldner. Geldner thinks that this is said by a rich patron to a morning visitor and Sāyana says it is said by the father of Kākṣivān, when the latter had gone as a guest to the king.

vasu: is taken by Yāska in the sense of anna only here, perhaps under influence of vayah in the first half. Even the Nighaṇṭu does not use it in this sense.

vayah: is taken by us here to mean anna on the basis of Nigh.II.7 (p. 194). Also cf. N.VI.4., p. 449. It really means 'vigour'.

muksījāh: Yāska traces it to  $\sqrt{muc} + \sqrt{si} + \sqrt{tan}$ .

Muc and si can be connected with mu and kṣī. But how he connects  $\sqrt{tan}$  it is difficult to say. Perhaps, mocanācca sayanācca alone gives the derivation, while tatanāt is explanatory.

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70. Passage Quoted: RV.I.105.18, N.V.21 (p. 413).

Translation According To Yāska: The bright one, the maker of months, Vṛka (i.e. the moon) saw (the multitude of stars) coming along the path (i.e. the sky). Having carefully observed (each of them with whom he intended

to unite), he straightens up like a carpenter with a back ache. Know of this (condition) of mine, O Heaven and Earth.

Final Translation: The red wolf once saw me, going along the path. Having carefully observed (me), he straightens up himself like a carpenter with a back ache. Do you be mindful of me in such (a condition), O Heaven and Earth.

Notes:

In cā the common property is nicāyā ujjihīte. The idea here is: When the carpenter is at work, he has to bend his back. As a result of this the spine begins to ache. To relieve the pain, he straightens up his back. The wolf who wanted to pounce on the poet, observed him carefully and straightened up himself.

māsakṛt: Yāska construes māsakṛt as one word meaning 'the maker of months and fort-nights'. The Padapātha reads it as mā sakṛt separately, which construction we have followed in the final translation.

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71. Passage Quoted: RV.VI.59.4, N.V.22 (p.417).

Translation According To Yāska: O Indra and Agni, O promoters of sacrifice (or truth), O gods who have obtained oblations, you(enjoy) (the food of him) who may praise you when those (soma juices) are pressed, but you certainly do not enjoy of one who (merely) keeps on

speaking pleasant words (unacompanied by any offerings).  
Final Translation: O Indra and Agni, O promoters of Rta, you (enjoy) (the food of him) who may praise you when those (soma juices) are pressed, but, O gods who have obtained oblations, you surely do not enjoy of one who speaks pleasant words.

Notes:

According to Yāska the stanza refers to two types of persons: ab refers to those whose praises are accompanied by the pressing of Soma, while cd to those who merely recite without offering any sacrifices. From this point of view pajrahoṣinā paraphrased as prārjitahe ṣinau is significant. The gods have already received gifts. So they cannot appreciate one who merely talks and does not give.

joṣavākam vadataḥ: is equated by Yāska with joṣavākam vadati which is further explained as vijāñjapaḥ. The latter is an intensive form. It means 'one who keeps on reciting'. Joṣavākam vadati thus refers to one who merely recites a pleasant speech without any real feeling in it. (joṣa-√juṣ in the sense of kāntikarma Nigh.II.6, p. 194). At the commencement of the passage, however, Yāska has explained the word as अवि-  
 शान्ताप्रद्येयं जोषयितव्यं भवति . It means something which is temptingly likable but the exact nature of which is unknown i.e. something which is

pleasant only outwardly. Ultimately the idea in both the explanations is the same.

bhasathah: Geldner takes it as a noun from √bhas, to eat, meaning something like 'taste', but it seems to be a verb, II person dual and the accent is for the sake of emphasis as is suggested by the following cana. Yāska appears to be correct.

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72. Passage Quoted: RV.VIII.75.9, N.V.23 (p. 420).

Translation According To Yāska: May not the torture of every evil-minded and thoroughly hateful (enemy) smite us as a wave does a boat.

Final Translation: May not the torture of some evil-minded enemy strike us as the wave the ship.

Notes:

Sama: is considered as a pronoun by Yāska. He introduces a discussion as to how it could be so when it has no udātta accent in it. His answer is that, it is so because its declension is seen (samasmāt, samasmin etc.) which means that according to Yāska the criterion for knowing a noun or a pronoun is that it should be declined; it may or may not have an udātta accent.



nauh pranottavyā bhavati: This explanation shows that nauh is to be traced to  $\sqrt{nud}$ , to propel. Sarup through oversight, understands the root to be nī and says that boat is so called because it is to be pulled through. His reading, however, is pranottavyā only as in our text.

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73. Passage Quoted: RV.I.46.4, N.V.24 (p. 422).

Translation According To Yāska: O Men (Aśvins), the lover of waters, the bounteous one (or one who pleases), the protector, the observer of the deed, fills (or pleases) you with an oblation.

Final Translation: The lover of waters (Soma), who helps to cross, the active protector of Kuta (i.e. what is performed, viz. the sacred rite), brings you (across waters) to us, owing to our offering, O Aśvins.

Notes:

carṣaṇi: Yāska explains this as cāyitā, thus deriving it from  $\sqrt{crṣ}$ , to see. Cf. Nigh.III.11., p. 217 and Yāska's remark on it. carṣaṇi rather means 'active' and can be derived from  $\sqrt{car}$ , to move.

The observer here is Āditya according to Yāska, but this is needless. The stanza refers to Soma. He can be called pitā in his capacity of a deity. Cf. RV.IX.71.2, 76.4 and 89.2.

kutasya: means *krtasya karmanah*, 'of a deed that is done', deriving it from  $\sqrt{kr}$ . Yāska's rendering *krtasya* of *kutasya* is an instance of Prakritism; which even Yāska seems to recognise. It is not clear what exactly the word *kuta* means.

piparti and papuri: are both traced by Yāska to either  $\sqrt{pr}$ , to fill or  $\sqrt{prī}$  to please. The root here is  $\sqrt{pr}$ , III conj., to help, to cross, cf. RV.VII.70.2 where *gharma* 'the hot milk drink' is said to help *Asvins* to cross the ocean and rivers i.e. while visiting the sacrificer's home:

सिषक्ति सा वां समुत्तिष्ठन्निष्ठातापि घृष्टे प्रनुषो दुरोणे।  
यो वां समुद्रान्त्सरित्ः पिपत्येतग्वा चिन्न सुयुजा युजानः॥

74. Passage quoted: RV.X.44.6, N.V.25 (p. 424).

Translation according To Yāska: The first invokers of  $\text{g}$  gods went forth severally. They performed glorious (deeds) which were hard to be imitated. The perpetrators of evil deeds, who could not ascend the ship of sacrifice, remained here itself (or in the debt itself).

Final Translation: The first godly invocations went out separately. They executed the glorious deeds that were difficult to surpass. Those who were not able to climb

the ship of sacrifice, the perpetrators of evil deeds, remained just here.

Notes:

kepayah: The word occurs here only. It is difficult to ascertain its meaning. Yāska understands it to be a noun of agency, meaning lit. 'those who purify themselves wrongly, imperfectly' i.e. the perpetrators of evil deeds (kepayaṇ = kapūyāṇ and kapūyam = punāti karma kutsitam. Pūya from √pū, to purify and ka has the sense of kutsita). To Geldner the word is not clear. It corresponds to dūḍhyaḥ but the derivation is not clear. Sāyana paraphrases it as pāpakarmāṇaḥ.

śravasvā: Yāska's interpretation of this word as śravaṇīyāni (yaśāmsi) is not correct. It is a noun and not fut. pass. part. as he takes it. It means famous deeds - śravas + ya.

īrmaiva: is rendered by Yāska as ihaiva. This latter means either ṛṇe haiva or asmin loke. But at N.IV.13, p. 289, īrma is rendered as susamīrita, derived from √īr. Even here he mentions the same root in this explanation of īrma meaning bāhu.

devahūtayah: Yāska explains this as ye devān āhvayanta meaning, 'invokers of gods'. But hūti is rather a noun of action and not a noun of

agency as Yāska understands.

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75. Passage Quoted: RV.X.101.7, N.V.26 (p. 426).

Translation According To Yāska: Please the horses. May you conquer in a benevolent manner. Make a chariot that will bring you prosperity. Draw out (water) from the well at which men drink, where the trough consists of the wooden (chariot), where the (water-) wheel consists of stone-implements (or where the wheel consists of weapons), where the pitchers consist of the armours.

Final Translation: Please the horses. May you conquer in a benevolent manner. Make your chariot the carrier of prosperity. Draw out (water) from the well where the trough consists of the wooden (chariot), where the (water-) wheel consists of stone-implements, where the pitchers consist of the armours and where men drink.

Notes:

According to Yāska there is no metaphor in the first half of the stanza. The second half contains a metaphor where a battle is identified with the working of a well.

According to Geldner and others in the first half we have the metaphor of a horse-race. Geldner takes the latter half as containing the metaphor of the

working of a well but refers it to the pressing of Soma. So aśma, according to him, is the press-stone and drona is the wooden tub where the juice is collected and amsatra is trough, the wooden pail (kośa).

But in view of the amsatra Yaska's interpretation seems to be better. In the next verse in this hymn a similar Rūpaka of a battle is found.

āhāva: is derived by Yaska from √hve, as it calls (the animals) to drink. This āhāva is further equated with āvaha, the latter to be derived from √vah, that which brings (water). Evidently he paraphrases āhāva by āvaha.

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76. Passage quoted: RV.VIII.69.12; N.V.27 (p. 428).

Translation According To Yaska: O Varuna, you are a benevolent (or lovable) god into whose i.e. your palate flow the seven streams as (a stream) with beautiful waves into a hollow.

Final Translation: You are a good god, O Varuna, into whose palate the seven rivers flow, as into a hollow ditch.

Notes:

The idea in the stanza is that the streams do not collect but flow in Varuna's palate and this shows that they do not make any effect upon Varuna's belly.

sūrmyam suṣirām: Yāska understands sūrmyam n. (= sūrmi n.) to be an adj. in nom. sing. for which he supplies the substantive srotah, n. and suṣirām (f.) accus. sing. (= suṣiram anu n.) to be a noun meaning 'a hollow'. He seems to be wrong. Really speaking sūrmi is a feminine noun meaning 'abyss, hole or a ditch' and suṣirām is its adjective. Durga, however, seems to read sūrmyam suṣirām.

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77. Passage Quoted: RV.VII.39.2; N.V.28 (p. 429).

Translation According To Yāska: The **sacrōd** grass of these (men), that is easy for treading is spread out. At the earliest call of men, whether at night or at the dawn, Vāyu and Pūṣan, the protectors of all, each with his team, come in the sky for the welfare.

In this translation *iva* is taken merely as an expletive. In the following one *iva* has the sense of comparison.

bcd: As (the kings), the lords of all to the group (of men i.e. their followers), come Vāyu and Pūṣan at the early call of men, whether at night or at dawn, for their welfare.

Final Translation: The grass of these (men), that is

easy to tread, is spread out. Like the lords of men, Vāyu and Pūṣan, come in their group, at the earliest call of men, at night and at dawn, for welfare.

Notes:

aktoḥ and uṣasaḥ: are explained by Yāska as rātryāḥ and vivāse respectively, taking them as gen. of time. (Cf. the second explanation of vāsarāṇi given at passage No. <sup>p. 56</sup> A43). Sarup wrongly translates this as 'at the termination of the night.' At N.VII.26 also he wrongly translates vivāsanavān as 'who drives away darkness'.

manuṣyānām: This word in the commentary is not to be construed with gaṇe as Sarup and Rajawade seem to understand but with pūrvasyāmabhihūtau. It is a paraphrase of the word viśām in the original stanza as is clear from the fact that Yāska goes on explaining the words in the order in which they occur in the Rc. Thus viśpatīva is explained as sarvapatī iva rājānau. Then bīrite = gaṇe. iyāte being already explained, he explains viśām = manuṣyānām, aktoḥ uṣasaḥ = rātryāḥ vivāse etc. Compare also Durga.

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78. Passage Quoted: RV.II.1.1, N.VI.1 (p. 433).

Translation According To Yāska: (I) O Agni, O lord of men, you, who pierce quickly with the flame (or you who procure quickly with the flame), you, the brilliant one, are born in course of the days, you from the waters, you from the (flint-)stone, you from the trees and you from the herbs.

(II) O Agni, you are born in course of days from (the sacrificer) who seeks to kindle, etc.

Final Translation: You, O Agni, (are born) at day-break, you desirous of burning, you from the water, you from the stone, you from the trees, you from the plants, you, O lord of men, are born pure.

Notes:

Āśusukṣaṇiḥ is construed by Yāska either as nom. sing., going with Agni or as nom. in the sense of abl., going with the sacrificer. Moreover, he feels that the latter helps to construe the line in a better way in the surroundings i.e. in the middle of ablatives. But to us Yāska's first construction appears to be better as that is the natural one.

āśusukṣaṇiḥ: is explained by Yāska in three ways:

- 1) āśu (kṣipra) + śuk (= śuc, flame) + √kṣaṇ, to pierce, 'one who pierces quickly with the flame'.
- 2) āśu + śuk + √san, to win, 'one who procures

quickly with the flame'.

- 3) Desiderative of ā + √śuc, to shine. This last explanation is admissible.

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79. Passage Quoted: RV.III.30.10; N.VI.2 (p. 437).

Translation According To Yaska: O Indra, Vala (i.e. the cloud), capable of piercing (the waters), the enclosure of cow (i.e. the atmospheric speech), being afraid ran away before being struck down. He (the cloud) made the paths easy to tread for driving out the cows (i.e. waters). The prayers (of men) favoured the widely-invoked (water), while they moved (i.e. from the speaker to the water).

or d: The flowing waters (i.e. the rivers) well favoured the widely-invoked one (i.e. the water) (by purifying it).

Final Translation: O Indra, Vala, the enclosure of cow, without revenging, being afraid, ran away before being struck down. He made the paths easy to tread for driving out the cows. The applauding prayers favoured you, the much invoked one.

Notes:

According to Yaska the whole stanza refers to cloud (Vala) only. When Indra prepared to strike, the

cloud yielded and made it easy for the waters to flow out of himself.

Yāska's interpretation of d is vitiated by his derivation of vāṇī from  $\sqrt{\text{vah}}$ , to flow, which gives the word the sense 'water'. The Nighaṇṭu does not use the word in this sense. This led him to misinterpret puruhūtam as udakam and to take dhamantīh in the sense of gatikarma. For the latter of course he has the support of Nigh.II.14 (p. 198). vāṇīh rather means 'the prayers' as he himself states later on in this very passage but dhamantīh should be taken in the sense of arcatikarma (cf. also Nigh.III.14). Cf. also Durga (p. 438). Puruhūtam then can be rightly taken as referring to Indra (cf. the final translation).

The prayers are those of men or of Maruts.

alātrṇah: is an adj. of valah. Yāska derives it from alam + ā + trd, 'capable of piercing the waters' i.e. strong enough to strike an enemy but easily yielded before Indra. Apparently there is a contrast between alātrṇah and vyāra. We take the word in the sense of 'without demanding back i.e. without revenging'.

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80. Passage Quoted: RV.III.30.17; N.VI.3 (p. 438).

Translation According To Yāska: Uproot the demon together

with his roots, O Indra, cut up his middle and shatter down the top (i.e. the head); from what distance have you brought the greedy (or the elusive) one; hurl down the flaming weapon at the hater of the priests.

Final Translation: Uproot the demon with the roots, O Indra. Cut up the middle, break down the top. How long did you waver? Hurl your burning missile at the hater of hymns.

Notes:

kīvataḥ: Yāska's paraphrase of this is kiyataḥ deśāt 'from what distant place'. He construes ā with cakārtha. We take ā with kīvataḥ and ā kīvataḥ (acc. pl. of kīvat or kīvat 'possessing how much) means 'for how many moments' = kiyat kalam yavat.

salalūkam: is an adjective of rakṣaḥ according to Yāska. According to modern scholars it is an adverb and salalūkam √kr means 'to waver'. Yāska's second derivation from √sr is acceptable.

brahmadviṣ: In Yāska's translation we take it in the sense of brāhmaṇadviṣ, cf. N.VI.11, p. 469.

hetih: Yāska traces it to √han. It can properly be derived from √hi, to hurl.

81. Passage Quoted: RV.VI.55.6; N.VI.4 (p. 443).

Translation According To Yāska: May those goats, who draw with a firm gait, bring the God Pūṣan whose glory has manifested itself, bearing (him) in a chariot.

Final Translation: May those firm-footed goats bring God Pūṣan who glorifies the people, bearing (him) in a chariot.

Notes:

janaśriyam: is explained by Yāska as jātaśriyam. He thus seems to consider it as a BV. compound. This is not correct in view of the accent. It is an upapada tatpuruṣa compound, janam śrīṇāti, 'glorifies the people'. Cf. maryaśrīḥ agniḥ occurring at RV.II.10.5.

82. Passage Quoted: RV.IX.112.3, N.VI.6 (p. 450).

Translation According To Yāska: I am a bard, my father (or my son) is a physician, my mother (or my sister) is one who grinds (grains) on the stones [or who drops a pestal (on the corn in the mortar) ]. Doing various works, desirous of wealth, we lived following (the world) like the cattle. O Soma, flow for Indra.

Final Translation: I am a bard. The father is a physician. The mother is a professional grinder (of corn)

with stone. Possessed of various types of knowledges, desirous of wealth, we have depended on (our respective lores or skills) as upon cows. O Soma, flow for Indra.

Notes:

dhī: is taken in the sense of karma by Yāska on the basis of Nigh.II.1, p.172.

gāh: is taken by Yāska as nom., corresponding to 'we'. It is accus. pl. It corresponds to something on which 'we' depend, e.g. dhīh to be supplied. They are the different skills as of a physician etc. which lead us to wealth.

83. Passage Quoted: RV.VIII.99.3; N.VI.8 (p. 461).

Translation According To Yaska: (I) Resorting to the Sun do you enjoy all the treasures of Indra; let us consider (them) as (our) share both in the past and in the future, through his power.

(II) Like those that resort to the Sun do you share all the treasures of Indra. Let us think of them as our share both in <sup>the</sup>past and in the future, through his power.

Final Translation: As those who cook (make use of) the Sun, so do you enjoy all (the treasures) of Indra. Whenever (the Sun) is born with his vigour again and again,

let us expect treasures as our share.

Notes:

In the first translation Yāska takes iva as a mere expletive, while in the second as upamāvācaka. And in both he does not take na either as a negative or as upamāvācaka but only as an expletive.

sūryamupatiṣṭhante: These words contain the reason to show that śrāyantah means samāśritāḥ. Because, when men wait upon (upatiṣṭhante) or worship (śrāyantah) the Sun, they have to resort to him. Therefore, sūryam śrāyantah which certainly refers to the worship of the Sun, must have meant sūryam samāśritāḥ 'resorting to the Sun'. So construe: समाश्रिताः सूर्यमुपतिष्ठन्ते । अत्र च सूर्यो-  
पस्थानम् अग्निप्रतं तस्मात् अत्रापि समाश्रयण-  
मिष्यते । एतच्च श्रायन्त इत्यस्यार्थः ।

So Yāska seems to derive it from √śri, to be dependent. It is, however, to be derived from √śrī, to cook.

vibhaksamānāḥ: This is not the paraphrase of bhaksata in the Ṛo but only gives the import of that word. While bhaksata goes with yūyam only and dīdhima with vayam, vibhaksamānāḥ goes with both yūyam and vayam and thus vibhaksamānāḥ has the sense of bhaksata and dīdhima together i.e. it means to convey the idea that both you and we

consider Indra's property as our share and enjoy it.

jāte janamāne: is paraphrased by Yāska as jāte ca janiṣyamāne ca, which shows that he takes it as referring to the different periods of time. But the words are to be construed with sūrye to be supplied and as referring to the various births of the Sun. janamāne is not fut. pass. part. (cf. Yāska's janiṣyamāne) but pres. pass. part.

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84. Passage Quoted: RV.I.109.2; N.VI.9 (p. 466).

Translation According To Yāska: I have heard you to be more liberal than the incomplete son-in-law or even the brother-in-law. Now with the offering of Soma, O Indra and Agni, I compose a new hymn for you (two).

Final Translation: I have indeed heard of you that you are more liberal than a false son-in-law or a brother-in-law. Therefore, I compose with an offering of Soma for you two, Indra and Agni, a new hymn.

Notes:

vi-jāmāta: is an incomplete son-in-law (asusamāptah jāmātā). A complete son-in-law is a vara, who is selected by the father or the girl herself

and is married according to the Brāhma form of marriage. Here, in case of a vijāmātā the selection is out of question as the son-in-law only buys the bride (krītāpati). He is thus only a half accomplished vara (asusamāptah iva varah). He has to be a vara so far as the marriage rite is concerned. So to say, he is not a full-fledged vara.

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85. Passage Quoted: RV.I.18.1; N.VI.10 (p. 468).

Translation According To Yāska: O Lord of prayers, make me, the Soma-presser, glorious (like) Kakṣīvat, who is the son of Uśij i.e. a poet.

Final Translation: O Brahmanaspati, make the soma-presser, the loudly singing one, another Kakṣīvat, who is the son of Uśij.

Notes:

kakṣīvat: Yāska gives double derivation of this word.

- 1) possessed of skilful fingers (kakṣyā) and
- 2) possessed of lovely arm-pits (kakṣa).

Yāska understands both the words kakṣīvat and uśij as common names following Nigh.II.5, p. 192-193 (kakṣyā) and III.15, p. 238 (uśij). He understands a simile, while we take<sup>it</sup> as an identification.

svaranam: Yāska takes it in the sense of prakāśanavāntam, evidently tracing it to svar meaning Āditya, N.II.14, p.138 or bhās, N.V.19, p. 412. It can be traced to √svr-svar, to sing, and taken to mean 'loudly singing'.

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86. Passage Quoted: RV.VII.104.2; N.VI.11 (p. 469).

Translation According To Yāska: O Indra and Soma, (burn) the wicked vaunter of evil deeds. May he, being tortured (by you), perish like a clay-pot (placed) on fire. Bear complete enmity towards the hater of a Brāhmaṇa, the eater of raw flesh, one whose sight is dreadful and who is malignant.

Final Translation: O Indra and Soma, let the terrible heat bubble around one who speaks evil like a pot (placed) on fire. Fix relentless enmity upon Kimīdin, the hater of hymns, the eater of raw of flesh, one whose sight is dreadful.

Notes:

In interpreting Yāska we have followed Sāyana and Durga and taken the first half as containing two sentences. In a the verb like tāpayat or bhavataṃ is to be supplied, taking agham as an adj. of aghaśāmsam. In b the same aghaśāmsa who is called tapuh is the subj. of yayastu. However, the whole of the first half can be

taken as one sentence with agham tapuh as the subject and aghasāmsam as the obj. of yayastu. Cf. the final translation. For agham tapuh cf. RV.VI. 62.8d.

anavāyam: is explained by Yāska as anavayam, 'without parts' i.e. whole, complete. He alternatively derives it from an + ava + √ī, something which others, who do not hate him ( i.e. brahmadviṣ ) shall not be able to remove. Yāska's second explanation is correct. For ava + √ī, to remove by prayer, to expiate cf. RV.I.24.14 ava te heḍo īmahe or VII.58.5 ava tadenah īmahe turāṇām.

kimīdine: Yāska derives the word as kimidanīmiti carate or kimidamiti carate, meaning: who moves about saying 'what next', 'what is this', with the intention of finding fault or inflicting injury. He is always on the watch for things which he can blame or injure. Thus the word means 'a malignant person'. Really it appears to be a taddhita with the possessive affix in placed after kim it, 'what indeed'.

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87. Passage Quoted: RV.VI.4.1; N.VI.12 (p. 470).

Translation According To Yāska: Put forth your strength like a wide net. Go forth like a king accompanied by ministers (or like a marching king or king full of power) on a fearless (elephant)  $\angle$  or (with a host) carrying food  $\neg$ . Shattering (the demons) with your quickly moving snare strike down the demons with (your) most scorching (flames). You are an archer.

Final Translation: Spread out your lustre like a wide net, move out like a powerful king on the elephant. Running after the covetuous net (i.e. the advancing mass of flames), strike down the demons with your (red-hot) most scorching (lustres). You are an archer.

Notes:

prapīṣṭatamāiḥ: Yāska has explained tapīṣṭhaiḥ variously. His last explanation prapīṣṭatamāiḥ 'most ground, i.e. polished' (which suggests derivation from  $\sqrt{\text{piṣ}}$ , to grind) appears to be far-fetched as the root piṣ has no connection with tapīṣṭha. Prapīṣṭatamāiḥ appears to be an explanation rather than a derivation. Very likely tapīṣṭhatamāiḥ or better pratīṣṭhatamāiḥ was the original reading, which gives tapīṣṭhaiḥ by antethesis: tapīṣṭhaiḥ = patīṣṭhaiḥ = pratīṣṭhaiḥ = pratīṣṭhatamāiḥ, 'most firm'.

drūnānah: is to be derived according to Yāska from  
 $\sqrt{\text{drū}}$ , to shatter, (cf. Nigh.II.19, p. 204).  
 The root anu + drū means 'to hasten, to  
 pursue'.

amavān: Yāska's second explanation of this word is  
 abhyamanavān which means balavān. For ama =  
 bala, cf. N.X.21 (p. 734). The word is also  
 explained as svavān. amavā = amāvā and amā =  
 ātmā = sva (cf. N.VI.12, p. 473).

ibhena: is first derived as irābhṛtā i.e. to be  
 derived from irā + bhṛt. The second explana-  
 tion is gatabhayena i.e. to be derived from  
 $\sqrt{\text{i}}$  + bhaya. Both these derivations are fanci-  
 ful. The second meaning is acceptable, though  
 not the derivation. Yāska's irābhṛtena is  
 wrongly translated by Durga, and Sarup who  
 follows him, as annabhṛtena, 'nourished with  
 food'. It ought to be 'carrier of food'.

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88. Passage Quoted: RV.I.7.7, N.VI.18 (p. 496).

Translation According To Yāska: I find no end to the  
 praise of that Indra, the wielder of the thunderbolt, by  
 the successive praises (addressed to him) at every gift.

Final Translation: I do not spoil the good praise of  
 Indra, the wielder of the thunderbolt by the successive

praises which (are addressed to him) at every gift.

Notes:

vinde: Yāska takes it in the sense of vinde. Thus  $\sqrt{\text{vindh}} = \sqrt{\text{vyadh}}$  means according to him 'to hit upon' i.e. to reach. The poet means to say that he is not able to reach the ideal. But from the occurrence of the  $\sqrt{\text{vyadh}}$  in the Rgveda (cf. अयं वां वत्सो प्रतिभिर्न विन्दते, RV.VIII.9.6 and यः इन्द्रः उक्तेभिर्न विन्दते, RV.VIII.51.3), it seems to mean 'to hit', in a bad sense i.e. to spoil. Then the idea would be: Even though the poet has to praise Indra at every better and higher gift, yet he does not spoil the ever new praise by repetition, overpraise or such other defects of good and sincere poetry.

sustuti: is the end of praise, stuteḥ samāptiḥ according to Yāska. It is rather a good praise, śobhanā stutiḥ.

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89. Passage Quoted: RV.V.34.3, N.VI.19 (p. 497).

Translation According To Yāska: He, who presses Soma for him during the day and also at night, becomes illustrious. Indra possessed of wealth, destroys him who squanders (wealth), who decorates his body, (as also) he whose friends are impure (wicked).

Final Translation: He who presses soma by day and at night, he indeed becomes glorious. The powerful and bountiful (Indra) drives very far away him who is given to squander, who is self-agrandizing and whose friends are wicked.

Notes:

tatanuṣṭi: is rightly explained by Yāska as titanīṣu, 'desirous of expanding'; an irregular desiderative adj. of √tan. It means 1) seeking to stretch himself i.e. away from righteous or 2) one who seeks to expand his money as he likes i.e. away from pious deeds. Hence he is one who spends money in decorating himself (alāṃkariṣṇu) and does not worship (ayajvan). Cf. for a reference to a similar person ābhogam and udadhim at RV.VII.94.12.

maghavan: is taken in the sense of 'possessed of wealth' in the translation according to Yāska. Cf. Nigh. II.9 (p. 190) and N.I.7 (p. 41).

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90. Passage Quoted: RV.I.61.12; N.VI.29 (p. 499).

Translation According To Yaskā: Hastening, you hurl down the thunderbolt at this Vṛtra, (you) the lord who gives much (or gives while walking). Rend crosswise the limbs (of the cloud) like those of a cow, sending down the

waters of the rivers for flowing.

Final Translation: You, the active one, the powerful one, able to do whatever you like, bring down your Vajra for this Vrtra. Rend crosswise the limbs (of Vrtra) like those of a cow, urging the floods of waters to move forward.

Notes:

kiyēdhāh: Yāska derives this in two ways:

- 1) kiyaddhāh, bestowing how much, i.e. without counting, countless or
- 2) bestowing even while walking, kramamānadhāh. For √dhā, to bestow cf. N.IX.27, p. 693.

gorna parva: Here the cow that is meant is a barren cow or a bull slaughtered as a sacrificial victim. Cf. vaśāna and uksāna at RV.VIII.43.11, said of Agni.

91. Passage Quoted: RV.I.142<sup>10</sup> N.VI.21 (p. 501).

Translation According To Yāska: May Tvaṣṭr, who loves us, himself release that quickly reaching great (water), enough for many times towards our altar for our prosperity and wealth.

Final Translation: May Tvaṣṭr, devoted to us, himself often release that our seed, wholly secret, sufficiently ample, in our naval for prosperity and riches.

Notes:

turīpam: seems to have been used by Yāska as referring to water. Cf. N.V.16 (p. 407) where tūrṇāśa is given as a synonym of water. It means 'quickly reaching' (turīpam = tūrṇāpi i.e. tūrṇa + √āp). It is really a noun in neuter gender meaning the 'seminal fluid'.

adbhutam: is taken by Yāska in the sense of mahat on the authority of the Nighaṇṭu III.3. It really means 'secret'.

puruvāram puru: It seems Yāska construes this as equal to sambhṛtam i.e. collected, ample, enough for many times. He also takes puruvāram as one word. Padapāṭha on the other hand separates it as puru vā aram. The whole expression then means 'often (puru) and sufficiently (aram) ample (puru)'.

nābhānaḥ: It is not clear how Yāska construes these two words. nābhi in its usual sense of 'naval' ( N.IV.21, p. 322) is inapplicable here in view of turīpam taken as referring to water. Therefore, probably, the secondary meaning, namely, the sacrificial altar is meant by Yāska ( Cf. RV.I.164.35, I.143.4). Durga takes nābhā (= nābhau) as equal to asmākam madhye or very artificially reads the two words together and interprets them as na abhānaḥ 'not non-shining'.



92. Passage Quoted: RV.X.30.11; N.VI.22 (p. 504).

Translation According To Yāska: Send our sacrifice for the worship of the gods. Send the hymn for the acquisition of wealth. Release the udder at the performance of the sacrifice [ or at (the yoking of) the sacrificial car ]. O waters, be full of comfort for us.

Final Translation: Urge our sacrifice for the worship of the gods. Urge a hymn for winning treasures. Release the udder at the performance of the sacrifice. O waters, be willing listeners to us.

Notes:

Here as at N.IV.19, VIII.6 and 19, ata is used in the sense of 'sacrifice' by Yāska. Here he has deviated from the Nighaṅṭu which uses the word in the sense of 'water' (cf. Nigh.I.12), though this sense (water) too has been accepted by him at N.II.25. At IV.19, he uses the word in the sense of 'truth' in addition to the meaning of 'sacrifice'. It is the eternal truth and as sacrifice is a symbol of the Ṛta, the word conveys this sense very often in the Ṛgveda.

ūdhas: Here it probably means a cloud or the Soma-press which yields the milk-like juice.

śruṣṭīvarīḥ: The word śruṣṭī is used in the sense of sukḥa by Yāska. Here he does not depend on the Nighaṅṭu. At N.VI.13 (Nigh.IV.3, p. 474), the word is used in the sense of 'quick'. Really

śruṣṭī is a noun from śru - śruṣ, to hear, so śruṣṭī is willing obedience, willing service etc. śruṣṭīvan is an obedient servant and śruṣṭīvarī is fem. of it, 'willing listeners'.

93. Passage Quoted: RV.VIII.1.20; N.VI.24 (p. 512-3).

Translation According To Yāska: Always beseeching (you) with a hymn and with the straining of Soma, let me not make you angry like a restless beast, at the Soma-pressing. Who may not beseech the lord (of gifts) ?

Final Translation: Constantly imploring (you) with a hymn, the strainer of Soma, let me not make you angry like an impatient beast at the libations. Who may not implore the lord (of riches) ?

Notes:

galdā: Yāska paraphrases it by gālanena, meaning 'straining'. It rather means 'a strainer' and is to be identified with girā i.e. somasya galdābhūṭayā girā.

गल्दा धमनयो भवन्ति | गलनमासि <sup>धीयते।</sup> Yāska makes this remark while explaining the word galdā. Before this, in his commentary on RV.VIII.1.20 (मा त्वा सोमस्य गल्दया etc.) which is quoted to illustrate the use of galdā, Yāska explains galdayā by gālanena 'straining',

thus suggesting its derivation from the root gal, to strain, to purify. But what he means by the line under consideration, it is difficult to say. The text here seems to be doubtful and obscure. The line means --- 'galdās are the dhamanis, the extracted juice is collected in them'. In support of this connection between galdās and dhamanis, he quotes mānava-śrauta-sūtra I.7.2.18, आत्वा विशन्विन्दव आत्वा गल्दा धमनीनाम् , 'let the drops enter you, let (them) (enter) the galdās among the dhamanis'. This helps us to understand that galdā is the actual vessel where the juice is collected, while dhamani is a name of general significance. Thus all galdās can be called dhamanis but all dhamanis may not be galdās. Here he seems to derive it from the roots gal and dhā, that which holds what is to be strained. But as shown above (galdā = gālana), he seems to derive it from mere √gal. Perhaps, Yaska means that the actual sense of galdā is gālani, a dhamani i.e. a particular vessel. But in RV.VIII.1.29, the context requires us to take the word in its secondary sense of gālana i.e. straining, the act of straining. So he derives gālā in गल्दा धमनयो भवन्ति, गलनप्राप्तु धीयन्ते , but in the Rgvedic passage VIII.1.20, takes the word in a secondary sense.

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94. Passage Quoted: RV.I.117.21; N.VI.26 (p. 515).

Translation According To Yāska: O beautiful Aśvins, sowing the grain with the plough as it were, milking the food for man, destroying the impious man with lightning (or water), you created the ample light for the son of a rich man.

Final Translation: O Aśvins, O wonder-workers, sowing the barley with a wolf, milking food for men, blowing the Dasyu with Bakura, you have made the ample light for the Aryan.

Notes:

bakura: Yaska uses the word either in the sense of 'lightning or water'. In the former sense he derives it from bhāḥ + √kr̥ or bhaya + √kr̥, in the latter from bhāḥ + √āru, which is far fetched. The word as the context shows is some weapon, perhaps resembling a bag-pipe.

vr̥ka: is taken by Yāska in the sense of a 'plough'. It means 'a wolf' For a cf. RV.VIII.22.6. It may be that the Rāsabha of Aśvins had assumed the form of Vr̥ka as it did not Vr̥kī. Sāyaṇa in his commentary on RV.I.116.16 gives the following account:

There was a sage by name Rjāśva. Once the Rāsabha of Aśvins, assuming the form of Vr̥kī, went to him. To this Vr̥kī he gave hundred goats,

belonging to his subjects, after cutting them into pieces. Looking to the mal-practice of his son, Rjāśva's father cursed him to be blind. Rjāśva then praised Aśvins. They, thinking that he had become blind on account of their Rāsabha, restored him his sight.

uru jyotih: either refers to the dawn or the sun.

āryaḥ: is a son of aryaḥ, i.e. of īśvara, a rich man.

Cf. Nigh. II. 22, p. 209 and N.V. 9, p. 382. īśvara does not mean 'god'. Really ārya is an Aryan as opposed to Dasyu.

dasra: is paraphrased by Yāska as *darśanīya*. The word means 'a wonder-worker'.

95. Passage Quoted: RV. VIII. 67. 5; N. VI. 27 (p. 517).

Translation According To Yāska: O Ādityas, run to us before our slaughter, while we are living. Where are you, O hearers of (our) call ?

Final Translation: O Ādityas, put us down as living before (our) slaughter, when you are the hearers of our calls, O hearers of (our) calls.

Notes:

abhidhetana: is rendered by Yāska as abhidhāvata (abhi + √dhāv, to run = abhi + √dhav). Really it is ipv. II. pl. of abhi + √dhā III conj., to put,

the correct form being abhidhattana. Cf. nidhetana tadenaḥ, RV.X.37.12.

havanaśrutah: is to be understood twice, once as nom. pl. and then as voc. pl. Here we have word-economy in which one of the two forms of the word is actually used, the other being left to be inferred. Generally that form is actually employed which otherwise would not have been implied. Cf.X.18.2 (yajñiyāsaḥ).

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96. Passage Quoted: RV.X.10.13; N.VI.28 (p. 519).

Translation According To Yāska: Alas, you are a weakling, O Yama. We have not known your mind or heart. Another, indeed, will embrace you as a girth the yoked (horse), as a creeper a tree.

Final Translation: O alas, you are a weakling, O Yama. Nothing have we won of your mind and heart. Another one will surely embrace you as the girth the harnessed (horse), as the creeper the tree.

Notes:

bataḥ: is correctly translated by Yāska as 'a weakling', a masc. noun.

avidāma: is rendered as vijānīmaḥ by Yāska, deriving it from √vid, to know. Here the root is rather √vid, to find, to win, II conj. The form is

perf. subj. I. pl.

बतः॥११२॥

बत इति निपातः खेदानुकम्पयोः | and बतो बलादतीतो भवति ।

This comment of Yaska is much misunderstood by the interpreters. We have here two different words. bata, which is a दृष्टव्यय is a noun and bata, which is a-vyaya i.e. a nipāta is also explained side by side. Yaska is discussing mainly the noun bataḥ, 'weakling', which is in the nom. case, as is clear from the Nighaṇṭu where it occurs and Devarāja's commentary on it. (cf. bataḥ satvavācī prathamāntaḥ. Nigh.IV.3). It is only a side remark, in the explanation of that word, made by him when he says, bata iti nipātaḥ khedānukampayoh. Here also, the reading should be bateti etc. We may compare kileti, meti, etc. for kila iti, mā iti, etc. (cf. N.I.5, p. 38). The R̥gvedic quotation X.10.13 ( बतो बतासि यम नैव etc.) given by Yaska contains both the words. There the first bataḥ is a noun and bata in bataḥ is a nipāta. This is supported by Padapātha also, which reads bato in the R̥c as bataḥ. Though the R̥gvedic passage is translated correctly after Yaska by Sarupa, he, too, along with Rajawade, thinks that it is the nipāta 'bata' which Yaska is mainly explaining. This confusion, regarding the understanding of the

text, has arisen due to the fact that Yāska has not followed here his usual practice of giving the derivations immediately after quoting the words from the Nighaṇṭu. Thus the derivation बतो बलादतीतो भवति of bata is given in the commentary on the R̥c in all the printed editions, but its proper place would be immediately after the word bataḥ quoted from the Nighaṇṭu and बतेति निपातः स्वेदानुकम्पयोः should follow it. Thus the whole passage should read:

बतः॥११२॥

बतो बलादतीतो भवति | बतेति निपातः स्वेदानुकम्पयोः।

97. Passage Quoted: RV.X.155.1, N.VI.30 (p. 524).

Translation According To Yāska: O stingy, blind, crooked, ever-screaming (famine)! go to the mountain. We destroy you with those waters of the cloud (or with those deeds of Śirimbīṭha i.e. Bhāradvāja).

Final Translation: O stingy, one-eyed, hideous, O you associated with a Dānu, go to the mountain. With those warriors of Śirimbīṭha, we drive you away.

Notes:

sadānvā: is taken by Yāska to mean 'ever-screaming', derived from sadā + √nu, to make noise. Really it is to be explained as sadānavā (sa + dānu),

'associated with a devil'. Geldner understands it as a witch.

satvabhiḥ: in the stanza is rendered by Yāska as sattvaiḥ. Even if we suppose that Yāska here renders a Rgvedic word satvan (consonant-ending) by a classical word sattva (vowel-ending), as is his usual practice, he is wrong in doing so, for these two words satvan and sattva are neither identical in form nor synonymous. Had the original word been satvabhiḥ and had he explained it by sattvaiḥ, replacing a Rgvedic termination by classical one (cf. devabhiḥ = devaiḥ), there would have been nothing wrong. Again, the meanings 'water' and 'deed' which he attaches to the word satvan (= sattva) are wrong. He has no support of the Nighaṇṭu also for this. It really means 'a brave person, a hero'. Sarup's heroic attempt to defend Yāska by translating sattvaiḥ and sattvaiḥ karmabhiriti of Yāska's commentary respectively as 'heroes i.e. waters', 'heroes i.e. actions' is misplaced.

Sāyana also construes satvabhiḥ in the sense of udakaiḥ or karmabhiḥ, but does not replace satvabhiḥ by sattvaiḥ as Yāska does.

Perhaps sattvaiḥ in the Nirukta at both the places is to be dropped. Even then the meaning of satvan cannot be udaka or karma. His

meanings of the word are based on his interpretation of śirimbitha which he takes either as cloud or sage.

cātayāmasi: It is causal of √cat, to go (Nigh. II.14, p. 118), to make one go i.e. to disappear.

Bhāradvāja: Yāska in his alternative explanation of ed refers to a mythological Bhāradvāja who had black ears and who had by his mystic powers destroyed poverty. But we do not meet with this legend anywhere in the Rgveda.

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98. Passage Quoted: RV.IV.30.24; N.VI.31 (p. 528).

Translation According To Yāska: O breaker (i.e. Indra) may god Aryaman give your every covetable (gift), may Pūṣan, a covetable (gift), may Bhaga a covetable (gift) and may the god with broken teeth (give) a covetable (gift).

Final Translation: O Āduri, may god Aryaman give your every covetable gift, may Pūṣan a covetable gift, may Bhaga a covetable gift and may the god with broken teeth (give) a covetable gift.

Notes:

āduri: Yāska explains this as ādaraṇāt, deriving it from √ār, II or IX conj., to break, CF.N.XI. 20 (p. 790), where ādarṣate is rendered as

ādrnāti. Durga renders this by ādaravan. Sāyana explains it as śatrūnām ādārayitar Indra. He has correctly interpreted Yāska.

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99. Passage Quoted: RV.III.53.14, N.VI.32 (p. 531).

Translation According To Yāska: What do the cows do for you in the Kīkaṭas ? They do not yield the mixing ingredients. They do not heat the gharma offering. Bring to us the wealth of the usurer (or epicurean or the impotent one or the tormenter). O you possessed of wealth, subdue the low-born to us.

Final Translation: What do the cows do for you in the Kīkaṭas ? They do not yield the mixing ingredients. They do not heat the gharma offering. Bring to us the wealth of the usurer. O you possessed of wealth! subdue the low-born to us.

Notes:

The subject of *duhre* and *tapanti* is *kīkaṭāḥ* according to Yāska and Geldner. In the final translation I have followed this construction.

kīkaṭa: is the name of a place inhabited by non-Aryans according to Yāska. Modern scholars understand it to be a proper name of some non-Aryan tribe. Yaska's explanation *kim kṛtāḥ* of *kīkaṭa* presumes a *prakṛtism* of *kṛta* = *kaṭa*.

Pramaganda and Naicāsākha: Yaska, as also the modern interpreters, understand pramaganda in the sense of 'usurer' and naicāsākha in the sense of 'low-born'. Probably pramaganda is the proper name of the leader and naicāsākha is an adj. meaning low-born or it may be the name of their leader.

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100. Passage Quoted: RV.VIII.77.11, N.VI.33 (p. 532).

Translation According To Yaska: quick-dropping (or mighty-dropping), well-fashioned, easeful is your bow; your arrow is efficient and golden; both your arms are fit for joy (or fit for battle), well-fashioned, they are those which fall crashing (or rushing or with a sound or those reaching far away) and piercing while pressing down (or while they dash forth or which pierce with a roaring sound or at a distance).

Final Translation: Quickly destroying, well-made, of good stuff is your bow; your arrow is excellent and golden. Your two arms are fond of battle, well-formed, protectors of the weak and prosperers of the weak.

Notes:

tuvikṣam: Yaska here understands the root kṣip, to throw to discharge. It is perhaps tuvi + √kṣi, to destroy.

sūmayam: is explained by Yāska as susukham, 'easeful'.

For may<sup>as</sup> meaning sukha cf. Nigh. III.6, p. 215  
It rather means 'of good stuff', 'of good make'.

rdūpe: Yāska construes this as nom. dual of rdūpā and seems to be correct. Geldner, however, takes it as loc. sing. and thus seems to understand the word to be rdūpa instead of rdūpā. rdūpe and rdūvr̥dhā really mean the defenders and prosperers of the weak.

rdū: is an adj. from √rd - ard, to go down. cf.  
rdantu mūrādevāḥ at RV.VII.104.25. Also cf.  
ardaya (causal) in vr̥tram ardayā at RV.X.147.2.

101. Passage Quoted: RV.VIII.77.6; N.VI.34 (p. 533).

Translation According To Yāska: Indra hurled his well extended arrow and from among the mountains, held fast that mature one which gave water.

Final Translation: Indra hurled the well-drawn arrow (i.e. an arrow from the well drawn bow string) from the mountains and held fast his ready meal.

Notes:

bunda: According to Yāska means an arrow. The adj. hiraṇyayāḥ in the last passage confirms this. In this passage, however, svātataṁ is inapplicable to it, eventhough niravidhyam is in

favour. Very likely the poet meant both the arrow and the bow by bunda in this passage, the adj. svātataṃ which properly belongs to dhanuḥ (cf. RV.IX.99.1, X.125.6) being here used of the arrow.

giri: Yāska seems to take giri in the sense of cloud on the strength of the Nigh. I.10, p. 153. The idea is that from amongst the clouds, he held one which was full of water (odanam). We take pakvamodanam as the attacking varāha (cf.V.10) i.e. Vṛtra. Geldner construes Viṣṇu as the subj. of dhārayat which does not seem to be right.

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102. Passage Quoted: RV.X.52.3; N.VI.35 (p. 534).

Translation According To Yāska: This same sacrificer is the maker of Yama; he carries food which the gods enjoy. He is born every day, every month (or every fortnight). The gods placed him down as the carrier of oblations.

Final Translation: That Hoṭṛ, who is he to Yama? For whom may he hold himself, since the gods anoint (him) (with ghee). Day by day, month after month, he is born and the gods have appointed him as their carrier of oblations.

Notes:

kartā vamasya: Yama according to Yāska is Āditya cf.

N.XII.29, p. 847. Agni is his kartā i.e. Agni produces Āditya as it were.

kih: derived from  $\sqrt{kr}$  shows that Yāska adopts prakṛtism. Really it is an interrogative pronoun.

kam: is taken in the sense of water by Yāska at N.IV. 18, p. 307 and hence here annam is the meaning of kam. The anna is soma. Otherwise it is also possible to understand kamapi in its usual sense of 'wonderful' and annam supplied. We take kam as interrogative pronoun and construe api with ūhe. Cf. RV.VII.104.14.

103. Passage Quoted: RV.I.116.8; N.VI.36 (p. 535).

Translation According To Yāska: O Āśvins, (at the end of the summer) you warded off the fiery day with water. You bestowed on this (Agni) the drink rich in food. You raised Atri (Agni) who was carried into the earth (i.e. into herbs, plants and waters) together with all his names for welfare.

Final Translation: With snow you prevented the heat of the fire. You bestowed on him nourishing food. Then, O Āśvins, you raised up Atri, carried down in the abyss, with all the retinue, unhurt.

Notes:

According to Yāska the stanza describes how Aśvins ward off the heat of the day by sending down water, but at the same time how they raised up Agni from the earth i.e. from the herbs and plants, wherein he lives.

The names of Agni are the different forms like plants and herbs in which he lives.

rbisam: is earth according to Yāska. But in the Atri legend it is an abyss, a cleft in the bowels of the earth in which Atri was dropped. Cf. X.39.9, V.78.4, I.117.3.

ghramsa: means a day according to Yāska. Cf. Nigh. I.9 (p. 152) and N.VI.4, p. 449 and VI.19, p. 497. Really it means 'heat'.

urj: here means something liquid i.e. a drink. cf. Nigh. I.13 (p. 161).

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104. Passage Quoted: RV. X.17.3; N. VII.9 (p. 575).

Translation According To Yāska: May Pūṣan, the wise, the guardian of the universe, whose cattle is never lost, cause you to move forthwith from here. May that Agni hand you over to these men and to the gods possessed of wealth.

Final Translation: May Pūṣan, the wise, the guardian of the universe, whose cattle<sup>is</sup> never lost, further from here. May he hand you over to these fathers, may Agni to the gods who are easy to reach.

Notes:

Yāska identifies Pūṣan with Āditya.

suvidatriya: means 'possessed of wealth' and is derived from √vid - vind, to find, with su or from dā with su + vi. The first derivation is supported by Geldner but the word means 'easy to find i.e. reach'.

105. Passage Quoted: RV.I.1.1, N.VII.15 (p. 593).

Translation According To Yāska: I beseech (solicit or worship) Agni, who is placed foremost, the god, the priest of the sacrifice, the invoking priest, best bestower of wealth.

Final Translation: I call Agni, placed foremost, the divine priest of the sacrifice, the Hotṛ, the best bestower of reward.

Notes:

The terrestrial fire is praised here.

106. Passage Quoted: RV.I.1.2, N.VII.16 (p. 594).

Translation According To Yāska: May that Agni who is fit to be worshipped (or solicited) by the old as well as new seers, bring the gods here.

Notes:

Agni that is praised here is the terrestrial fire both according to Yāska and the modern interpreters.

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107. Passage Quoted: RV.IV.58.8; N.VII.17 (p. 595).

Translation According To Yāska: They, like the beautiful smiling maidens of the same mind have bent towards Agni. The streams of water, enkindling him, cling to (or bend towards) (him). Loving them, Jātavedas, longs for (them).

Final Translation: Like beautiful smiling women to gatherings they go towards Agni. The streams of ghee touch the fire-sticks. Lovingly accepting them Jātavedas longs for (them).

Notes:

samanā: Yāska takes this as equal to samanasaḥ i.e. nom. pl. of the fem. noun samanā. He has assumed the dropping of the Visarga and the irregular vowel Sandhi (samaneva = samanāḥ iva = samanasaḥ iva). The word samanāḥ, 'of the same mind' is thus an

adj. going with yoṣāḥ. As a matter of fact a samana is a neuter noun and means 'a festival gathering'. The comparison here is between ghṛtasya dhārāḥ and yoṣāḥ, and Agni and samanā. The streams of ghee go to Agni as women go to the festival gatherings. Both are smiling and beautiful. Cf. samanam na yoṣāḥ at RV.X.168.2 and samaneva yoṣāḥ at IV.58.8.

ghṛta: is taken by Yāska to mean 'water' on the authority of Nigh. I.12. Again samidhaḥ is an adj. according to him meaning 'kindler' and going with ghṛtasya dhārāḥ. Yāska takes the verse as referring to the mādhyamika Agni. So he has to take both ghṛta and samidh in a secondary sense. Really speaking the stanza refers to terrestrial Agni, so that ghṛta is ghee and samidhaḥ (accus. pl. of samidh fem.) are the fire-sticks. The latter is the object of nasanta.

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108. Passage Quoted: RV.I.164.46, N.VII.18 (p. 597).

Translation According To Yaska: They call Agni as Indra, Mitra, Varuṇa. He is the divine Garutmat of beautiful swoop. The wise speak of him who is one in various ways.

They call him Agni, Yama and Mātariśvan.

Final Translation: They call (it) Indra, Mitra, Varuṇa, Agni and it is the divine bird Garutmat (i.e. the Sun). The wise name it, which is one, in many ways. They name it as Agni, Yama, Mātariśvan.

Notes:

The Rc., according to Yāska, speaks of the identification of Agni with all the other deities. It rather speaks of the identity of the highest principle sat with the other deities as seen from the third Pāda.

suparna: here in Yāska's translation is used in the sense of supatana. Cf. N.III.12 (p. 209) and IV.3 (p. 270).

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109. Passage Quoted: RV.I.99.1, N.VII.20 (p. 599).

Translation According To Yāska: Let us press Soma for Jātavedas. May he burn the property belonging to the enemy. May that Agni carry us beyond all the difficult places and obstacles as across a river by means of a boat.

Final Translation: We will press Soma for Jātavedas. May he burn down the property belonging to the non-givers. May he carry us beyond all difficulties, Agni beyond the dangers as beyond the stream in a ship.

Notes:

The commentary on this passage is corrupt. Most of the MSS. and also Durga's commentary do not contain this quotation.

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110. Passage Quoted : RV.X.118.1; N.VII.20 (p. 600)

Translation According To Yaska: Do you impel Jātavedas, the all-pervading one (or who is like a horse), the shaker (or who is possessed of food) to sit on this our grass.

Final Translation: Do you now impel Jātavedas, the mighty horse, to sit on this our grass.

Notes:

vājin: The Nighantu gives vāja as the synonym of food (cf. Nigh. II.7) and thus vājin is explained as annavān by Yaska (cf. N.X.28 and XI.26). He also explains it as vejanavān (cf. N.II.28 and III.3). In the above Rc. both these senses have been taken by us. Really vāja means strength and vājin means strong, powerful, especially as an adjective of aśva.

aśva: is here taken by Yaska in its etymological sense (cf. √aś, to pervade, Nigh. II.18, p.204) or aśvam = aśvam iva i.e. a simile is to be understood here.

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111. Passage Quoted: RV.I.98.1, N.VII.22 and 23 (pp. 602 & 609).

Translation According To Yāska: May we be in the benevolent grace of Vaiśvānara. He, indeed, is the king, the refuge of the beings. Born from here, he beholds all this. Vaiśvānara vies with the Sun.

Final Translation: May we be in the good-will of Vaiśvānara for he is indeed the king, the one who adorns the creatures. Born here, he beholds all this. Vaiśvānara vies with the Sun.

Notes:

abhiśrīḥ: means 'refuge' according to Yāska, to be derived from abhi + śri, to resort to. Perhaps it is to be derived from √śrī, to cook, to glorify, to illuminate etc. So bhuvanānāmabhiśrīḥ means 'one who adorns the creatures'. Cf. adhvaraśrīḥ at RV.I.44.3 and janaśrīḥ at VI.55.6.

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112. Passage Quoted: RV.I.59.6, N.VII.22 (p. 604).

Translation According To Yāska: May I proclaim the greatness of the showerer on whom, as the killer of the cloud, the men (longing for rain) attend. Agni Vaiśvānara, killing the impious, shook off the waters and shattered Śambara (i.e. the cloud).

Final Translation: May I now proclaim the greatness of the Bull, whom the men cling as the killer of Vṛtra.

Agni Vaiśvānara, having killed the Dasyu, shook the waters and struck down Śambara.

Notes:

pūravan: Yāska correctly gives it as a synonym of men.

Cf. Nigh.II.3 (p. 188).

Vrtra and Śambara: are used in the sense of cloud on the basis of Nigh.I.10 (pp. 153-4).

kāsthāh: means 'water'. Cf. N.II.15 (p. 143).

Yaska says that Vaiśvānara in this stanza is apām napāt according to older Nairuktas.

113. Passage Quoted: RV.I.164.51, N.VI.22 (p. 509) and VII.23 (p. 610).

Translation According To Yāska: This water is the same. It rises up and goes down with the days ( i.e. in the course of days). The rains satisfy the earth, the fires satisfy the heaven.

Final Translation: This same water rises up and goes down in course of the days. The rains refresh the earth, the fires refresh the heaven.

Notes:

jinvati: In the Naigama Kāṇḍya N.VI.23 (Nigh.IV.100)

Yāska gives prītikarma to be the meaning of this

root. Also cf. parjanya<sup>j</sup>invitām rendered as parjanya<sup>p</sup>ritām at N.IX.6. Nighaṅṭu II.14, p.199 includes it under gatikarma.

The stanza refers to the terrestrial fire.

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114. Passage Quoted: RV.I.164.47, N.VII.24 (p.611).

Translation According To Yāska: The horses, having beautiful<sup>swoop</sup> (i.e. speed), clad in waters, fly up along the dark path (i.e. the Night) to heaven. They have turned hereward from the seat of water (i.e. the Sun) and then the earth is made wet with water.

Final Translation: The horses of beautiful wings, clad in water, fly up to the heaven along the dark path. They have turned back from the seat of Rta. Immediately then the earth is made wet with refreshing fluid (i.e. the rain water).

Notes:

suparnāḥ haravaḥ: The horses with a beautiful swoop, refers to the rays of the Sun, as the carriers. Suparna in the Nighaṅṭu (I.5, p.141) as well as in the Nirukta elsewhere (III.12, p. 209 and IV.3, p. 270) refers to the rays of the Sun. kṛṣṇam niyānam is the Night. Modern scholars take the

horses to be the flames and the dark path, the smoke.

rta: means water. Here Yāska has accepted the sense given in the Nighantu (I.12, p. 159), though at many other places he uses it in the sense of 'sacrifice' or 'truth'. Also compare the note on Rta given under passage No. A 92, p. 121

grta: is used in the sense of 'water' following the Nigh.I.12, p. 159 and he justifies this sense by deriving it from  $\sqrt{\text{ghr}}$ , 'to heat'.

The stanza refers to the terrestrial fire as identified with the Sun. Cf. RV.I.79.2.

115. Passage Quoted: RV.X.88.1, N.VII.25 (p. 615).

Translation According To Yāska: The undecaying, pleasant libation, fit to be drunk is poured in Agni who knows the Sun and resides in the heaven. For its maintenance, existence and support the gods broadened (i.e.fed) (Agni) with food.

Final Translation: The drink-offering that does not grow old, that which is accepted is offered in Agni that finds the Sun and reaches the heaven. Due to (their) self-will the gods broadened out themselves to support, to maintain it for the sake of the world.

Notes:

svadhā: is taken to mean 'food' on the basis of Nigh.II.7.

Really speaking svadhā is 'self-will'.

od: tasya = havisah. according to Yāska and the various actions mentioned refer to this havis. The object of apaprathanta is Agni. Really apaprathanta is intransitive (mark the  $\hat{a}$ tm). Again bhuvanāya means bhuvanasya arthe, the dative being due to the attraction of the infinitives. Geldner takes tasya (agneh) svadhayā. This involves dūrānvaya and is unnecessary.

According to us the stanza means:

The sacrificial offering is poured into the fire which goes to the heaven and becomes the Sun. For the support and maintenance of this offering the gods broadened themselves in the interest of the created world. The offering that goes up with Agni comes down in the form of rain for the sake of the world. For the idea cf. Manu.

अग्नौ प्रास्नादुतिः सम्यगादित्यमुपतिष्ठते ।  
आदित्याज्जायते वृष्टिः वृष्टेरन्नं ततः प्रजाः ॥

The stanza refers to the terrestrial fire according to Yāska.

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116. Passage Quoted: RV.VI.8.4, N.VII.26 (p. 617).

Translation According To Yaska: They (i.e. the groups of atmospheric gods) seated in the mighty lap of the waters (i.e. the atmospheric world) seized him and waited upon him, who is possessed of praises (or who is worthy of praise or worship) as the people on the king. Mātariśvan, the messenger (of gods) brought Vaiśvānara Agni from Vivasvat (Sun) who is far away (or who is the impeller).

a is alternatively construed as:

The mighty (groups of atmospheric gods) seized him in the lap of the waters.

Final Translation: The buffaloes fast seized him in the lap of the waters. The clans pay homage to the praiseworthy king. The messenger Mātariśvan brought Agni Vaiśvānara from Vivasvat, from afar.

Notes:

In the first translation Yaska splits up mahiṣāḥ as mahi (= mahati, adj. of upasthe) and ṣāḥ (= āsīnāḥ, adj. of devaganāḥ to be supplied). In the alternative interpretation mahiṣāḥ (= mahāntaḥ) is taken as an adjective of devaganāḥ. For mahiṣāḥ rendered as mahāntaḥ Cf. Nigh.III.3(p. 213)

Yaska understands a simile in b. But this is unnecessary as Agni himself can be called a king. mahiṣāḥ in a are the same as viśāḥ in b and viśāḥ are the daivīḥ

viśah. Cf. RV.III.34.2 and V.26.9.

api vā asvāgneḥ etc.: vā may lead one to conclude that Yaska intends to refer to two different messengers namely, (devānām) dūtaḥ in e for Agni and Mātariśvan in d for Vaiśvānara. That this is not so can be proved by this very remark which shows that Agni and Vaiśvānara are the same. asya agneḥ vaiśvānarasya means 'of this Agni Vaiśvānara' and Mātariśvan is the devānām dūtaḥ who brought him. This interpretation of the passage is supported by the fact that most of the MSS. omit api vā. Cf. also Durga. Moreover, api vā might have been used in the sense of api ca. For vā meaning ca cf. N.I.5 (p. 36).

vivasvān vivāsanavān: The latter word is wrongly translated by Sarup as 'who drives away darkness'. He seems to trace it to the causal of vi + √vas, to banish. At N.V.28 (p. 429) also, vivāse is wrongly translated by him as 'at the termination'. Refer to passage No. A.77, <sup>p.103</sup> However, his translation of vivasvataḥ as 'the shining one' is correct. Cf. Also N.IV.7 (p. 281) where vivāsanāni is correctly translated by him as 'the shining'.

preritavataḥ parāgatādvā: as vā shows Yaska here gives two meanings of parāvataḥ. This form parāvataḥ



is taken by him as an adjective of vivasvatah. But parāvatah seems to be an independent word meaning 'from a far off place'. We may here compare words like nivat, udvat.

vaiśvānara: here is terrestrial fire according to Yāska.

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117. Passage Quoted: RV.X.88.6, N.VII.27 (p. 618).

Translation According To Yāska: Agni becomes the head of the creatures at night. Then he becomes the Sun, rising in the morning. (They know) this to be the wisdom of (the gods) who accomplish sacrifices - that knowing his duty, hastening, he moves about everywhere.

Final Translation: Agni becomes the head of the world at night. (See) this wisdom of the sacrifice - deserving (gods) that knowing his duty, being active, he moves about.

Notes:

yajñiya: Yāska paraphrases this as yajñasampādin, 'who accomplishes the sacrifices'. Cf.N.IX.37 (p. 702)

We take it to mean 'worthy of or deserving sacrifices'.

Agni: here is terrestrial fire according to Yāska.

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118. Passage Quoted: RV.X.88.10, N.VII.28 (p. 619).

Translation According To Yāska: The gods by means of their hymn and powers created in heaven, Agni, who fills the two worlds. They divided him to become threefold. He ripens the herbs of every kind.

Final Translation: For the gods by means of a hymn and powers have created in heaven Agni who fills the two worlds. They divided him to become threefold. He ripens the herbs of every kind.

Notes:

Agni, divided threefold, is the Sun, the Mādhyamika and the terrestrial.

Agni here refers to the terrestrial fire according to Yāska.

119. Passage Quoted: RV.X.88.11, N.VII.29<sup>/(p. 620)/</sup> and II.13 (p. 135).

Translation According To Yāska: When the gods who accomplish the sacrifices, placed him, the Sun, the son of Aditi, in heaven (and) when the two (i.e. Uṣas and Sun), (always) wandering (together) in pair, became manifest, just then all the creatures could see clearly.

Final Translation: When the gods, worthy of sacrifices, placed him, the Sun, the son of Aditi in heaven, when the wandering pair appeared, then all the creatures could see clearly.

Notes:

yajñiya: refer to passage No. A.117, p. 149

In this stanza, according to Yāska, Agni is praised as Āditya.

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120. Passage Quoted: RV.X.88.17, N.VII.30 (p. 622).

Translation According To Yāska: Where the lower and the higher (priests) dispute as to 'who of us two, the leaders of the sacrifices, knows (more of a sacrifice)', there the friends (i.e. the priests) have accomplished (the sacrifice in which (all) enjoy together. They have come to the sacrifice. Who will explain this?

Final Translation: Where the lower and the higher dispute - which of us two, the leaders of the sacrifices, knows (more of a sacrifice), the friends have accomplished (the sacrifice) where (all) rejoice together. They have come to the sacrifice. Who will explain this?

Notes:

The idea in ed is that though the priests are able to perform the sacrifice, when they actually visit the sacrifice, they are not able to explain who out of the two divine priests knows more about the sacrifice.

avarah and parah: are the two divine priests, according to Yāska, respectively referring to the terrestrial Fire and atmospheric Fire.

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121. Passage Quoted: RV.X.88.19, N.VII.31 (p. 622).

Translation According To Yāska: As much beauty or form of Uṣas do (the birds i.e. the nights), having beautiful swoop, wear directly (na), O Mātariśvan, so much (knowledge of the divine priest) does the Brahmin (priest), coming to the sacrifice and sitting lower than the priest (i.e. Agni) possess.

Final Translation: As much beauty of Uṣas do the (birds) of beautiful wings wear directly, O Mātariśvan, so much (knowledge of the divine priest) does the Brahmin (priest), coming to the sacrifice and sitting lower than the priest (i.e. Agni) possess.

Notes:

The idea in this stanza is that the Nights have only a tinge of the brilliance of Uṣas, who comes when they leave. So also the human Hotṛ has only a very little portion of the knowledge of the divine Hotṛ.

The word hotuḥ is to be taken twice thus: हेतुः  
(अग्नेः) अवरः निषीदन् ब्राह्मणो हेतुः अग्नेः (कर्मज्ञानम्) उपदद्याति।

The terrestrial fire is praised here.

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122. Passage quoted: RV.I.15.7, N.VIII.1 (p. 625).

Translation According To Yāska: (I) He is the giver of wealth (or strength). (The priests), who obtain or win wealth in the sacrifice, who have press-stones in their hands, beseech (or praise or glorify or worship) god at the sacrifices.

OR (II) May the giver of wealth (or strength) (drink) from this cup dedicated to Dravinodas. (The priests), who have press-stones in their hands in the sacrifice, praise god in the sacrifices.

Final Translation: May the givers of wealth, having press-stones in their hands at the sacrifice, praise god in the sacrifices.

Notes:

dravinasah: is understood by Yāska either as nom. plu., adj. of 'priests' to be supplied (cf. tr. No.1) or as abl. sing., to be identified with drāvinodas cup (cf. trans.No. II). Cf. RV.II.37.4, I.15.2, .5&9. Also Cf.RV.II.37.1, 2, 3 and 4 which respectively mention hotra, potra, nestra and drāvinodas. dravinasah according to him is, 'winner or obtainer of wealth or strength' and dravina means 'wealth or strength' (Cf. Nigh.II.9 and 10, p. 196). Modern scholars use the word dravinas

(like dravina) in the sense of 'wealth' and understand dravināsaḥ in the R̥c to be gen. sing. going with dravinodāḥ (nom. plu. of dravinodā) (dravināsaḥ dravinodāḥ) and meaning the 'giver of wealth'. Such repetitions are characteristic of Vedic style. Cf. gavāṃ gopatiḥ, sudinā ahāni etc.

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123. Passage Quoted: RV.II.37.3, N.VIII.3 (p. 634).

Translation According To Yaska: May your carriers, with which you go, become fat. O Lord of the forests! be strong, without being injured. O daring one! having mixed up and applauded, you drink Soma from the Nestra cup with the seasons, O giver of wealth (or strength).

Final Translation: May your carriers with which you go become fat. O Vanaspatī, be strong without being injured. O bold one, having mixed up and having praised, you drink Soma from the Nestra cup with the seasons, O Dravinodas!

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124. Passage Quoted: RV.X.110.1, N.VIII.5 (p. 637).

Translation According To Yaska: Kindled to-day in the house of man, O Jātavedas, you, god, offer sacrifice to the gods.

O you who respect Mitra! being intelligent, bring them.  
You are the messenger, the wise, the highly learned.

Final Translation: To-day kindled in the house of man,  
you the god offer sacrifice to the gods, O Jātavedas. O  
you having the greatness of the Sun, carry (them) here,  
being wise. You are the messenger, seer and intelligent.

Notes:

mitramahah: Yaska has not explained this word in his  
commentary. He seems to understand this word in  
the sense of 'one who respects Mitra' (Cf.  $\sqrt{\text{mah}}$ -  
arcatikarma mentioned at Nigh.III.14, p. 237 and  
Mitra at N.X.21, p. 736). Durga renders this as  
mitrāṇām pūjayitar. Geldner also seems to take  
Mitra in the sense of a friend. Really speaking,  
it means 'having the greatness or lustre of Mitra  
i.e. the Sun'. The word is mahas (n.) to be  
derived from  $\sqrt{\text{mah}}$  or  $\sqrt{\text{mah}}$ , to honour or to be  
great.

kavih: is given as a synonym of medhāvi at Nigh.III.15,  
p. 238 and at N.XII.13, p. 832. In the Rgveda  
the word is used in the sense of 'a seer'.

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125. Passage Quoted: RV.X.110.2, N.VIII.6 (p. 640).

Translation According To Yaska: O auspicious-tongued Tanūnapāt! anointing the roads, the paths of the sacrifice with honey, sweeten them. Glorifying by your acts (or knowledge) our thoughts and sacrifice, make our sacrifice go god-ward.

Final Translation: O Tanūnapāt of beautiful tongue! anointing the travelling paths of Rta with honey, sweeten them. Glorifying (our) hymns and sacrifice by (your) thoughts, make our sacrifice go god-ward.

Notes:

rtasya: refer to passage No.A.92, p. 121.

dhibhih: On the basis of Nigh.II.1 (p. 172) and III.9 (p. 216) we take this word in the sense of karma or prajñā in the translation according to Yaska.

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126. Passage Quoted: RV.VII.2.2, N.VIII.7 (p. 641).

Translation According To Yaska: We praise the greatness of Narāśansa who accomplishes the sacrifice, with the oblations of these who are of noble deeds (or good knowledge), pure, supporters of acts. May the gods taste both types of oblations.

Here ab are construed as one sentence and d as a separate clause. Or we may take Yaska as construing ab as one and od as another sentence thus-

We praise the greatness of Narāśansa, who accomplishes the sacrifices, with the sacrifices of those (gods). May the gods who are of noble deeds (or of good knowledge), pure, supporters of acts taste both the types of oblations.

Final Translation: We will praise the greatness of Narāśansa, worthy of sacrifices, with the sacrifices among these (gods), the gods who are rich in counsels, pure, supporters of pious thoughts, make tasty both kinds of offerings.

Notes:

In Yaska's first construction, the accent on svadanti can be explained by saying that it begins the Pāda. In the second construction, it is due to ye.

esām: is construed by Yaska with yajñaih and refers to the gods mentioned in o.

sukratavah: is paraphrased by Yaska as sukarmanah on the basis of Nigh.II.1 (p. 172).

dhiyamdhāh: We use the word dhī in Yaska's translation in the sense of karma or prajñā on the basis of Nigh.II.1 (p. 172) and III.9 (p. 216) respectively. In the former sense Yaska uses it at N.XII.30, p.84 and XII.18, p. 838 and in the latter at N.XI.27 (p. 797). How Yaska derives dhī meaning karma is not clear, may be from √dhā - dhīyate.

svadanti: Evidently Yāska takes it in the sense of 'to taste or enjoy'. It really has the sense of 'to make tasty, to sweeten' as the Parasm. form shows. Again this present tense form is rendered by Yāska by svadayantu, an imperative form.

ubhavāni havyā: The two types of offerings are either Soma and other offerings or common and individual. According to Geldner they are the gift and the song.

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127. Passage Quoted: RV.X.110.3, N.VIII.8 (p. 643).

Translation According To Yāska: O Agni! being invoked, fit to be praised and worshipped, come, enjoying together with Vasus. O great one! you are the invoker of the gods. That you, impelled (or very much liked)(by them), being a better sacrificer (than the human one), worship them.

Final Translation: Being fed (with ghee), fit to be invoked and praised, come, O Agni, enjoying together with Vasus. O young one, you are the Hotṛ of the gods. That you, as a better sacrificer, worship them, being impelled.

Notes:

ājuhvanah: Yāska traces the form to ā + √hū, to invoke.

Really the root here is ā + hu, to offer. It is a pres. part.

īdah: (īdyah in the R̥) - Yāska derives it either from √īd, to praise or √indh, to enkindle. The latter does not seem to be correct.

yahva: Really means 'youthful' but Yāska on the authority of the Nighantu first decides the meaning (Cf. Nigh. III.3, p. 213) and then derives it as yātasca hūtasca, i.e. from √yā + √hū, 'one who has gone and is invited i.e. great'.

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128. Passage Quoted: RV.X.110.4, N.VIII.9 (p. 644).

Translation According To Yāska: The grass in the front direction is cut at day-break with an injunction for the covering of this earth. It (i.e. grass-seat), the better one (or vaster one) extends itself vastly (or extensively) as a comfort or a comfortable seat for the sake of the gods and Aditi.

Final Translation: The Barhis turned towards the east is laid around in the direction of the earth (i.e. the altar) at this morning, at the break of the day. It broadens out itself more wide, comfortable for gods and for Aditi.

Notes:

Yāska construes vastoh with prthivyāh and takes it

to mean vasanāya, thus tracing it to  $\sqrt{\text{vas}}$ , to dress.

We construe it with asyāḥ to mean uṣasāḥ vastoh. Cf. RV.I. 116.21, I.79.6 and VII.6.2.

syonam: is either a noun (Cf. Nigh.III.6, p. 215) or an adjective (Cf. N.VIII.13, p. 650 and IX.32, p.698).

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129. Passage Quoted: RV.X.110.5, N.VIII.10 (p. 646).

Translation According To Yāska: Like the wives, who are desirous of decoration (open their thighs in the sexual act) for the husbands, may the spacious (doors) open themselves widely. O divine doors, O great and all-impellers! be easy of approach to the gods.

Final Translation: The spacious ones may open widely as the woman who decorate themselves for the husbands. O divine doors, O great ones and all-impellers, be easy of approach to the gods.

Notes:

urutvena viśrayantām ..... maithune dharme: This comment of Yāska suggests that in the simile he takes urviyā as equal to ūrū (thighs) and then to establish the meaning he gives the

derivation in varatamamāṅgam ūrū, i.e. from √vr, to choose. In the context he takes urviyā rightly to mean urutvena. Mark ūru (thigh) occurs twice in Yāska's explanations. Once in पतिभ्यः इव जाया ऊरु मैथुने घर्षे and then in the derivation of this word : वरतममंगं ऊरु

That Yāska confuses uru (broad) with ūru (thigh) is clear from his derivation of Urvaśi at N.V.13, p. 395 (उरु अभ्यश्नुते ऊरुभ्यामश्नुते इति वा | ).

But we can defend Yāska both here and at N.V.13, p. 395 thus: We can say that at N.V.13, p. 395 Yāska gives only two derivations and not three as Durga and Sarup understand.

1) उरु अभ्यश्नुते 'pervades widely' which is further explained by ऊरुभ्यां (उरु) अश्नुते i.e. pervades widely by means of her thighs.

2) उरुः वशः अस्याः In our passage we can defend Yāska by assuming that in the simile Yāska explains urutvena freely as ऊरु उरु-त्वेन विप्रयन्ताम्। Yāska's comment can be elaborately put as - यथा मैथुने घर्षे जायाः पतिभ्यः (ऊरु) उरुत्वेन विप्रयन्ताम् एवं देवीद्वारः आत्मानम् उरु-त्वेन विप्रयन्ताम्।

śumbhamānāḥ: is explained by a desiderative form śusobhi-  
samānāḥ by Yāska. It is the pres. part. of √subh-  
śumbh. It ordinarily means 'who decorate them-  
selves'.

130. Passage Quoted: RV.X.110.6, N.VIII.11 (p. 647).

Translation According To Yāska: May Dawn and Night sit (or sit down) on the seat, (the two) smiling (or causing good sleep), who accomplish the sacrifice, close (to each other), divine women, mighty, shining beautifully, putting on the beauty of radiant form.

Final Translation: May the two, Morning and the Night, worthy of sacrifice, liberal, the neighbouring ones, sit themselves on the seat, the two divine women great, bedecked in gold, putting on the bright coloured glory.

Notes:

susvayanti: according to Yāska is from either  $\sqrt{\text{smi}}$ , to smile or causal of  $\sqrt{\text{svap}}$ , to sleep. Geldner is doubtful. He suggests derivation from  $\sqrt{\text{su}}$ , to produce. It seems to be a denom. form, in spite of the accent, from the adj. *susvi*, 'a habitual Soma-presser, i.e. liberal'.

ni: Yāska takes this either as an expletive or as a prep. going with *sadatām*.

131. Passage Quoted: RV.X.110.7, N.VIII.12 (p. 649).

Translation According To Yāska: The two divine priests are foremost, of sweet speech, creators of sacrifice for the man to worship, the inciters, the active ones in the

sacrifices and the ones pointing out with their injunction to the eastern light.

Final Translation: The two divine priests are the first ones, the eloquent, creating the sacrifices, inciting men to sacrifice, the two poets in the learned assemblies pointing with their injunction to the eastern light.

Notes:

Yaska <sup>takes</sup> manuṣaḥ as gen. sing. going with yajadhyai  
His construction is मनुषः यजद्ध्यै यज्ञं मिमाना,  
प्रचोदयन्ता etc. We take manuṣaḥ as accus.plu. and  
construe it as the object of pracodayantā. The construction  
in that case is यज्ञं मिमाना, यजद्ध्यै  
मनुषः प्रचोदयन्ता etc. (Cf. the final translation)  
yajadhyai: is construed by Yaska as dative infinitive as  
his paraphrase yajanāya shows. He seems to be  
correct. Geldner, however, takes it as I. sing.  
subj. of √yaj, to sacrifice.

vidatha: on the basis of Nigh.III.17 (p. 239) is taken to  
mean sacrifice. But at Nigh. IV.3 (p. 461)  
vidathāni is explained as vedanāni. Elsewhere  
also he has used the word in this sense. This  
sense is nearer to the meaning 'learned assembly'  
adopted by the modern scholars.

kāru: here is paraphrased as kartārau though the Nigh.  
III.15 (p. 238) gives it as a synonym of stotr.

prācīnam jyotiḥ: The eastern light is the āhavanīya Agni situated in the east of the altar.

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132. Passage Quoted: RV.X.110.8, N.VIII.13 (p. 650).

Translation According To Yāska: May the light of the Sun (Bhāratī) come to our sacrifice quickly, and Ilā here, announcing (herself) like a man and also Sarasvatī. May the three goddesses of noble deeds sit on this comfortable grass-seat.

Final Translation: May Bhāratī come quickly to our sacrifice, Ilā, here making (herself) known like a man, (and) Sarasvatī; may the three goddesses of good deed sit on this comfortable grass-seat.

Notes:

svapasah: is explained by Yāska as sukarmāṇah. apas meaning karma has the authority of Nigh.II.1, p. 172. This sense is accepted by us also.

bhāratī: is explained as bhārataḥ ādityaḥ tasya bhāḥ, 'the light of the Sun'. This sense of the word is not based on the Nighaṇṭu which gives it as the synonym of vāc (p. 156). Yāska's meaning of the word is unusual. It is not clear why he discards the Nighaṇṭu here. It is, of course, not due to the context in which the word occurs.

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133. Passage Quoted: RV.X.110.9, N.VIII.14 (p. 651).

Translation According To Yāska: O priest! being a better worshipper, wise and being urged, worship here to-day that god Tvastr, who has created with forms these (two) progenitresses, the Heaven and the Earth and all the creatures.

Final Translation: Worship here to-day that God Tvastr, O Hotr, (you) as the better sacrificer, the wise one, urged(for that purpose), (Tvastr) who has decorated with forms these two progenitresses, Heaven and Earth and all the creatures.

Notes:

apimsat: is from  $\sqrt{\text{piś}}$ , to decorate, to fashion, to prepare. Hence Yāska paraphrases this as akarot.

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134. Passage Quoted: RV.I.95.5, N.VIII.15 (p. 652).

Translation According To Yāska: Belonging to light, the active one among these, elevated and self-famed prospers in the lap of the crooked ones. Both were afraid of Tvastr, while he was being born. (They two) turning towards (him) greet the overpowerer.

Final Translation: Belonging to light, the lovely one,

the upright and the self-famous one grows in the midst of these in the lap of the crooked ones (i.e. the plants) The two (worlds) are afraid of the birth of Tvastr, turning themselves towards the lion both approach (him) in a friendly manner.

Notes:

āvistyah: is correctly explained by Yaska as āvih + tyah, 'belonging to light'. But his derivation of āvih from ā + √vid is conjectural.

cāruh: here is traced by Yaska to √car. It really means 'the charming one'. At N.XI.5 (p. 773) he derives it from √ruc by inversion, where it means 'charming'.

pratīcī: Yaska's explanation of this as pratyakte is not very clear. In pratīcī the root is ac, to go. But its p.p.p. will be āncita and not akta as in pratyakte. Pratyakte looks like the p.p.p. of √añj, to annoint. At N.III.5 (p. 181) he correctly paraphrases pratīcī by abhimukhī.

simha: is Madhyamāgni who is also called Tvastr here according to Yaska and jihmānam then refers to waters.

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135. Passage Quoted: RV.X.110.10, N.VIII.17 (p. 654).

Translation According To Yaska: (O Lord of trees)! carry in person the food of the gods and (other) offerings, in

due season, anointing them. May the Lord of the trees, the divine pacifier and Agni enjoy the oblation with honey and ghee.

Final Translation: Release by yourself regularly the offerings under the protectorate of the gods, anointing them. May Vanaspatī, the divine worker and Agni sweeten the oblation with honey and ghee.

Notes:

If Vanaspatī is yūpa as kālthaka holds, then Vanaspatī, Śamitā and Agni can be taken as separate deities. If Vanaspatī is Agni as Śākapūni holds, then all the three words refer to the three aspects of Agni and thus the plu. is justified.

pāthah: is taken by Yaska in the sense of food and as the object of upāvasrja. Really speaking it means the region, the protectorate and is to be construed with devānām.

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136. Passage Quoted: RV.III.8.1, N.VIII.18 (p. 655).

Translation According To Yaska: O Lord of the trees! the lovers of gods anoint you with honey (and) divine (ghee) in the sacrifice. Whether you may stand erect or whether your home is in the lap of this mother, bestow wealth or powers (on us) here.

Final Translation: O Vanaspatī! they, serving the gods, annoint you with divine sweetness at the sacrifice. Whether you may stand erect or whether you may rest in the lap of this mother, may you bestow treasures (on us) here.

Notes:

devavantah: is explained by Yāska as devān.

kāmayamānāh: It is a participle from the denom. of deva, meaning 'serving the gods'.

madhunā and daivyena: are taken by Yāska as referring to two different materials, namely, honey and ghee. He supplies ghr̥tena after daivyena. This has no support in the Rv. and seems to have occurred to him on account of its being used along with madhunā (cf. pass No. A.135, <sup>p. 166</sup> where both madhu and ghr̥ta are mentioned). Durga, however, takes daivyena madhunā to mean ghr̥tena. But the two cas in Yāska's commentary do not justify Durga.

dravina: means 'wealth or strength'. Cf. Nigh.II.9 and 10 (p. 196) and N.VIII.1 (p. 625).

ksayah: occurs only here. Yāska takes it as a noun. We take it as inj.II. sing. of √ksi. Geldner compares the explanation of the word given in the Aitareya Brāhmaṇa.

Vanaspatī here is yūpa.

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137. Passage Quoted: RV.Khila V.7.2, N.VIII.19 (p. 656).

Translation According To Yāska: O lord of forests, whose leaves are shed (or of wings having colour like gold): carry to the gods the offerings - from old days this is your goal - having collected them together by a rope (from left) to the right, along the most straight (or the most soft) paths of the sacrifice.

Final Translation: O Vanaspatī of golden wings! carry the oblations to the gods by the most soft paths of Rta, having tied them with a rope from left to the right - from days of yore (this) is your mission.

Notes:

hiranyaparna: is rendered by Yāska as rtaparna which means gataparna because rta is a p. p. p. of  $\sqrt{r}$ , to go. Cf. apratyrtah anyasmin (N.VI.23, p. 511). With this meaning the word applies to Vanaspatī as Yūpa. It is not clear why Yāska renders hiranya by rta. It seems there is some mistake here. It may be that the reading was amrtaparna, amṛta being a synonym of hiranya. Cf. Nigh.I.2, p. 128. Very likely the original reading was hrtaparna. Cf. the derivation of hiranya from  $\sqrt{hr}$  at N.II.10 p. 128. Sarup has dropped the word altogether. Alternatively hiranyaparna is taken as a simile, hiranyavarna-parna. This goes very well with Vanaspatī as Agn.

rajisthah: is explained as 1) rjutamaih i.e. superlative of  $\sqrt{rj}$  - raj, to go straight, or 2) raja-svalatamaih, 'full of very soft dust' i.e. prapistatamaih, 'full of very well ground dust'. It is really the superlative of verbal noun raj from  $\sqrt{raj}$ . Yaska's first derivation is correct.

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138. Passage Quoted: RV. Khila V.7.2, N.VIII.20 (p. 657).

Translation According To Yaska: O Lord of trees! knowing (all types of) knowledge, having fastened with a most beautiful rope, carry oblations of the giver to the gods. Announce the giver among the gods.

Final Translation: O Vanaspatī, knowing the sacred usages, having tied with a most well-ground rope, carry godward the oblations of the supporter. Announce the donor among the immortals.

Notes:

pistatamayā: is rendered by Yaska as surūpatamayā. pistatama is superlative of the p. p. p. of  $\sqrt{piṣ}$ , to grind. That which is ground well is very soft i.e. beautiful.

vayuna: Refer to pass. No. A.62.

didhiṣoh: is rendered by Yaska as dātuh, thus tracing it to  $\sqrt{dā}$ , to give. It is really derived from  $\sqrt{dhā}$ , to support.

Vanaspatī is Agni in this Rc.

139. Passage Quoted: RV.X.110.11, N.VIII.21 (p. 659).

Translation According To Yāska: AS soon as he was born, he measured the sacrifice. Agni became the leader of the gods. May the gods eat the oblation consecrated with Svāhā utterance in the mouth of the sacrifice at the direction of this invoking priest.

Final Translation: Just born he measured the sacrifice. Agni became the leader of the gods. May the gods eat the oblation consecrated with Svāhā utterance at the direction of this Hotr, at (the recitation of) the hymn.

Notes:

rtasya vāci: According to Yāska vāci means āsyē and rtasy means yajñasya. The expression refers to Agni who is the mouth of the sacrifice. Cf. RV. IV.49.1 V.12.1, VII.102.3, X.91.15, VIII.12.13. Properly speaking it refers to the hymn, the speech of Rta. Yāska's rendering of vāci by āsyē is arbitrary.

Hotr: is also Agni here.

jātaḥ: jāyamānaḥ. Also cf. N. X.10, p.721.

140. Passage Quoted: RV.X.51.8, N.VIII.22 (p. 661).

Translation According To Yāska: Give me the Prayāja and Anuyāja offerings, exclusively as my nutritive share of the oblation, such as the ghee among the liquids and

and the Puruṣa among the (living) herbs. O gods! may the life of Agni (i.e. of me) be long.

Final Translation: Same as Yāska's.

Notes:

purusam osadhīnām: is surely the masculine purodāśah among the plants i.e. the plants producing corn.

ūrka: On the authority of Nigh.II.7 (p. 194) we use it to mean 'food'. ūrjasvantam thus means 'full of food' i.e. full of nourishing qualities i.e. nutritive.

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141. Passage Quoted: RV.X.51.9, N.VIII.22 (p. 661).

Translation According To Yāska: May the Prayāja and the Anuyāja offerings, as the nutritive shares of the oblation be exclusively yours. May this whole sacrifice be yours, O Agni. May the four quarters bow down to you.

Final Translation: Same as Yāska's.

Notes:

This stanza and the previous one are quoted to show that the Prayāja and the Anuyāja offerings have Agni as the deity.

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142. Passage Quoted: RV.IX.112.4, N.IX.2 (p. 666).

Translation According To Yāska: The horse, the carrier, longs for an easy-rolling chariot (to draw), the jesters for a laugh-provoking joke, the penis for two separated hairy (lips of vagina), the frog for the water alone. O Soma, flow forth for Indra.

Final Translation: The draught horse longs for a comfortable chariot (to draw), the jesters for a joke, the penis for the two separated hairy (lips of the vagina), the frog for water. O Soma, flow forth for Indra.

Notes:

Section No.2 which contains the present quotation is spurious. The quotation does not contain āsvastuti as is promised at the beginning. It might have been interpolated as the word āsva occurs in it, while it is not there in the next quotation (p. 667) given by Yāska which instead has vājin occurring in it. romanvantau: indicates puberty. Cf. the adj. romaśā occurring at RV.I.126.7.

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143. Passage Quoted: RV.I.162.1, N.IX.3 (p.667).

Translation According To Yāska: Since we proclaim at the sacrifice the heroic deeds of the horse, the runner,

born of the gods, may not Mitra, Varuṇa, Aryaman, Vāyu, Indra, the great ruler (or the king of Rbhus) and Maruts overlook us.

Final Translation: May not Mitra, Varuṇa, Aryaman, Vāyu, Rbhukṣan, Maruts overlook us, when we will proclaim at the assembly of the learned the heroic deeds of the horse, born of the gods, the trustworthy one.

Notes:

rbhukṣāh: is taken by Yāska either as an adj. of Indraḥ meaning 'great ruler' or as rbhūnām rājā. For rbhukṣan in the sense of great Cf. Nigh.III.3. (p. 213).

At RV.I.63.3 and III.4 rbhukṣan occurs as an adj. of Indra.

āvuh: means vāyuh according to Yāska.

vidatha: means 'sacrifice'. Cf. Nigh. III.17 (p. 239).

vājin: is the sacrificial victim at the aśvamedha sacrifice.

sapteh: Yāska derives it from √sr, to move. But at N.IV.26 (p. 338) he derives <sup>it</sup> from √srp. Really speaking, it is to be traced to √sap, to worship, to serve, to honour. Cf. RV.VII.83.8.

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144. Passage Quoted: RV.II.42.1, N.IX.4 (p. 668).

Translation According To Yaska: Proclaiming its noble birth, it repeatedly cried. It impels the speech as a rower a boat. O Bird! may you be highly auspicious. May not calamity from anywhere find you.

Final Translation: Repeatedly crying out, proclaiming his birth, he impels the speech as a boatsman a ship. O Bird! may you be highly auspicious. May not any evil eye (coming) from anywhere find you.

Notes:

abhibhā : Yaska derives it from abhi + √bhū, to overcome and to mean 'a calamity'. Modern scholars trace it to abhi + √bhā, to shine, meaning superior lustre, overpowering sight i.e. evil or wicked eye. This is the only place in the Rv. where the word occurs.

aritā: is derived from √ar, to go. Cf. RV.IX.95.2  
Cf. śata aritram nāvam at RV.I.116.5.

kanikradat: is rendered by Yaska by an imperfect form nyakrandit. It is an intensive pr. part. of √krand.

145. Passage Quoted: RV.KH.II.43.1, N.IX.5 (p. 669).

Translation According To Yaska: You, Bird, speak the auspicious from the south, speak the auspicious from the north, speak the auspicious in front of us, the auspicious

behind (us).

Final Translation: Same as Yāska's.

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146. Passage Quoted: RV.VII.103.1, N.IX.6 (p. 670).

Translation According To Yāska: (I) The frogs, lying down for a year, the Brahmins observing the vow (of silence), have uttered forth the speech, refreshed with rain.

OR (II) The frogs, lying down for a year, observing vow (of silence) like the Brahmins, have uttered forth the the speech, refreshed with rain.

Final Translation: Lying down for a year, the Brahmins observing the vow, the frogs have raised their voice, urged by rain.

Notes:

parjanya, jinvitām: is rendered by Yāska as parjanya, prītām.

The √jinv according to him means √pri. Cf. N.VI. 22, p. 509.

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147. Passage Quoted: RV.KH.7.103, N.IX.7 (p. 671).

Translation According To Yāska: O female frog! speak loudly, close (to me). O Tāduri! applaud the rain. Swim in the midst of the pond, having spread your four feet.

Final Translation: Same as Yāska's.

Notes:

tāduri: What Yāska means by this word is not known.

Durga renders it as taranśīla. Cf. āduri at N.

VI.31 (p. 528).

148. Passage Quoted: RV.X.34.1, N.IX.8 (p. 672).

Translation According To Yāska: The dangling (fruits) of the great (tree), born in strong wind and rolling on the gambling board, delight me. Like the draught of Soma from the Mūjavat mountain, the die has appeared wakeful to me.

Final Translation: The danglers of the great (tree) born in the strong wind, rolling on the game-board, delight me. Like the draught of Soma from the Mūjavat mountain the Vibhīdaka has appeared wakeful to me.

Notes:

prāvepāh and pravātejāh: describe how the Vibhīdaka led its early life, dangling in the open air, while the rest describes its later career when it was used as a die.

irina: is a game-board as it makes a person free from debt (Cf. the commentary of Yāska). The word primarily means a barren land, a desert and

secondarily refers to a game-board where what is sown, i.e. the dice, does not bear any great fruit. Cf. the word nyuptāh (from ni +  $\sqrt{\text{vap}}$ ) used with reference to aksāh at RV.X.27.17, 34.5 and 9. Cf. Prof. H.D.Velankar's article on mrgatrsnikā in Munshi Indological Felicitation Volume. Vols.XX-XXI (1960-1961), issued in January, 1963.

vibhidaka: is a tree, the fruits of which were used as the dice in gambling.

maujavatasya somasya: Soma plant growing on the Mūjavat mountain was highly valued and had best properties, especially of keeping a person in high spirits.

acchān: an aorist form is rendered by acacchadat, a plu. perf.form.

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149. Passage Quoted: RV.X.94.1, N.IX.9 (p. 674).

Translation According To Yāska: (I) Let them proclaim. Let us proclaim. Address the speech to the stones who are speaking, since, O mountains capable of breaking, being active, you carry a loud hymn (and Soma) together for Indra, you who are Soma-drinkers.

Final Translation: Let them proclaim, may we proclaim. Utter a speech to the stones who are speaking, O rocks,

O mountains, being possessed of Soma and being quick, bring together a resounding hymn of praise for Indra.

Notes:

saha somam: somam supplied by Yāska presents difficulty of construction. Yāska renders sākam by saha. sākam is a sāpekṣa-śabda, requiring another word either in the instr. or accus. with the addition of ca. It is to satisfy this requirement that Yāska supplies somam. So construe his remark as: यदप्रयः आशवः श्लोकं घोषं (सोमं च) साकं (= सह ) इन्द्राय भरथ । Durga has supplied aśnītha, but then somam of Yāska hangs in the air.

ādaraniyāh: Sarup's reading here is adaraniyāh and accordingly he translates it as 'unsplit'. The other reading ādaraniyāh seems to be better as at N.IV.4, p. 275 Yāska has derived adri as ādrnāti anena.

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150. Passage Quoted: RV.I.126.1, N.IX.10 (p. 675).

Translation According To Yāska: I bring with praise (or wisdom) the sublime (or many) hymns of Bhāvya, dwelling on the (banks of) Sindhu, the undefeated or unhasty king, who desirous of fame, offered thousand sacrifices for me.



Final Translation: Same as Yāska's.

Notes:

sahasram savān: refers to a satra extending over a year.

This satra is otherwise called sahasrasāva. Cf.

RV.VII.103.10.

atūrtah: Yāska uses this word in the sense of 'unhasty' or 'undefeated', deriving it from a + √tvar -tur.

śravas: here and at N.IV.24 (p. 327) and XI.9. (p. 777) is used in the sense of fame, though the Nighantu does not use it in this sense.

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151. Passage Quoted: RV.VI.47.26, N.II.5 (p. 117) and IX.12 (p. 677).

Translation According To Yāska: O Lord of the forests! be firm in limbs, (you) our friend, the promotor and the good hero (or who is associated with good heroic followers) You are girt with cow-hides (i.e. straps of cow-hide). Be firm. May your rider win what are fit to be won.

Final Translation: O Vanaspati: may you be firm in limbs, our friend helping further, a good hero. You are bound together with cow(-hide), hold fast. May your rider win the booty.

Notes:

suvīrah: At N.I.7 (p. 41) Yāska takes this as both a karmadhāraya and Bv. So here also probably he understands it in both ways.

jetva: is correctly rendered by Yāska as jetavya, a fut. pass. part. of √ji.

gobhih: is used here in the sense of 'cow-hide'. Cf. N.II. 5. (p. 117).

152. Passage Quoted: RV.VI.47.29, N.IX.13 (p. 678).

Translation According To Yāska: Fully fill with your breath (i.e. the sound) the earth and the heaven. Let whatever is immovable and movable be aware of your (sound) in many ways. O Drum! such as you are, enjoying together with Indra and the gods, drive the enemies farther than afar.

Final Translation: Make the heaven and the earth resounding. May the universe, spread in many places, be aware of you. O Drum! such as you are, enjoying together with Indra and the gods, drive away the enemies farther than far

Notes:

viṣṭhitam: is explained as sthāvaram, 'stationary' and jagat as jāngama, 'moving' by Yāska. viṣṭhita is really to be explained as vividham sthitam

yathā syāt 'spread in many places' and then to be construed as an adj. of jagat.

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153. Passage Quoted: RV.VI.75.5, N.IX.14 (p. 678).

Translation According To Yāska: The father of many (daughters) its sons are many, having come to the battles it smiles as it were (when exposed) (or produces a ciścā sound). The quiver tied on the back, wins all the battles and the strifes, when delivered.

Final Translation: The father of many, many are its sons. Having come to the battles, it produces a ciścā sound. The quiver, tied on the back, wins all the battles and the strifes, when delivered.

Notes:

prtanāh and sankāh: are the synonyms of battles. Cf. Nigh. II.17 (p. 200).

prasūtah: Yāska takes it in sense of 'delivered' to be derived from pra + √sū, 2nd conj. This is seen by the word vyākhyātam he uses. It means pūrvam vyākhyātam here and refers to a. The word prasūtah is thus explained according to him in this very stanza as the quiver is called the father of many daughters and sons. Others like Geldner take it

from  $\sqrt{\text{su}}$ , to impel, 4th conj. But Yāska seems to be better, since the urging of an isudhi can only be secondarily understood as it does not move.

The sons and daughters are the arrows.

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154. Passage Quoted: RV.VI.75.14, N.IX.15 (p. 679).

Translation According To Yāska: As a serpent with the coils, it encircles the arm, protecting it (arm) from the impact of the bow-string. May the manly hand-guard, knowing all kinds of knowledge, protect the man from all sides.

Final Translation: Like a serpent it encircles the arm with the coils, keeping away the stroke of the bow-string. May the manly hand-guard, knowing all sacred usages, protect the man on all sides.

Notes:

vayuna: is always taken by Yāska as a synonym of prajñā following Nigh. III.9 (p. 216). Cf. Passage No. 154.62 <sup>p. 82</sup>

paribhādamānah: is freely rendered by Yāska as paritrāya-mānah. Hetim Paribhādamānah thus means 'holding away, driving away the stroke of the bow-string.'

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155. Passage Quoted: RV.VI.75.6, N.IX.16 (p. 680).

Translation According To Yāska: Standing in the chariot, a good charioteer leads the horses who are in front wherever he desires. Do you praise the greatness of the reins. Remaining behind the mind (of the charioteer), the reins control (the horses).

Final Translation: Standing in the chariot, the good charioteer leads the horses who are in front wherever he likes. Do you praise the greatness of the reins. Remaining behind, the reins control (the horses) in accordance with the mind (of the charioteer).

Notes:

The sense here depends on how the two words *anu* and *paścāt* are to be construed. Yāska (and also Grassmann) construes *anu* with *yacchanti* and *paścāt* with *manah*.

His construction is : (सारथेः) मनः पश्चान् (सन्तः) रश्मयः  
(वाजिनः) अनुयच्छन्ति ।

But in view of the intended contrast between *purah* in ab and *paścāt* in d it is better to construe *anu* with *manah*. The construction then would be: पश्चान् (सन्तः) रश्मयः (सारथेः) मनः अनु

(वाजिनः) यच्छन्ति ।

Geldner supplies

*ātmanam* instead of *vājinah* as the object of *yacchanti*.

But since cd elaborates ab *yacchanti* seems to have been used in the same sense as *nayanti*. Besides the Parasm. of the form *yacchanti* is against Geldner's construction.

156. Passage Quoted: RV.VI.75.2, N.IX.17 (p. 681).

Translation According To Yāska: May we win the cattle with the bow, the battle with the bow. May we win the fierce battles with the bow. The bow produces for an enemy an object of his dislike. May we conquer all the (four) quarters with the bow.

Final Translation: Same as Yāska's.

Notes:

āji: battle. Cf. Nigh.II.17 (p. 200).

pradiśah catasrah: Cf. RV.I.164.42.

śatroh apakāmam kṛnoti: Sarup translates this as 'the bow brings the desire of the enemy to naught'. He assumes the reading apa kāmam kṛnoti i.e. kāmam apa-kṛnoti. But the actual reading is apakāmam kṛnoti as the accent shows. apakāma is an unwanted object, an object of dislike or aversion. Durga wrongly takes apakāmam as an adj. of śatru. N.S.P. edition reads correctly: Śatorapakāmam kāmasya apāyam kṛnotu.

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156. Passage Quoted: RV.VI.75.3, N.IX.18 (p. 682).

Translation According To Yāska: It repeatedly approaches the ear as if wishing to speak out (a secret), embracing

(the arrow like) a dear friend. This bow-string, stretched on the bow, helping across in a battle, produces an indistinct sound like a (passionate) woman.

Final Translation: It repeatedly approaches the ear, as if the one who will speak, embracing the dear friend. This bow-string, stretched on the bow, helping to cross in the battle, produces an indistinct sound like a woman in love.

Notes:

ganīganti: is III sing. of the frequentative or intensive verb from  $\sqrt{\text{gam}}$  and means 'repeatedly approaches'. Yāska renders it by āgacchanti.

yoseva śinkte: The bow-string is here conceived as a beloved, actively enjoying the company of her lover, i.e. an arrow and, therefore, is described as producing an indistinct sound like yoṣā. Yoṣā in Rv. is usually a woman in love and the word is associated with a marya.

priyam sakhāyam: Yāska here understands a simile. But even without this, we can take sakhāyam as referring to iṣum.

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158. Passage Quoted: RV.VI.75.11, N.II.5 (118) and IX.19  
(p. 683).

Translation According To Yāska: She wears a beautiful

wing. Deer is her tooth (or her tooth is made of the horn or the hoof of the deer). Girt with cow-sinews, she flies when urged. May the arrows grant us protection where men run to and fro.

Final Translation: Same as Yāska's.

Notes:

suparnam vaste: Yāska states that these words are used for vājas i.e. the feathers. Thus vāja seems to mean 'feathers'. Amarakośa gives vāja to mean 'a wing'. Refer to N.S.P. Edition and MW. In the nirukta elsewhere the word is used in the sense of anna or saṅgrāma.

mrgah dantah: means (1) the lip of the arrow (danta) is the deer (mrgayateh) or (2) the tip of the arrow is mrga i.e. mrgamaya. Here mrga secondarily stands for a part of the body of the deer i.e. either its horn or hoof and the meaning is that the tip of the arrow is made of the horn or the hoof of the deer.

gobhih: stands for the sinews of the cow (Cf. N.II.5, p. 118).

prasūtā: The word also occurs at N.II.19, p. 149, IX.14, p. 679. The word is used in the sense of 'delivered' at N.II.19, p.149 and IX.14, p. 679. But here that sense is not applicable. It is used

here in the sense of 'urged' as is suggested by vyākhyātam which means nigatavyākhyāta i.e. the sense here is suggested by the very word patati. (for vyākhyāta used in the sense of nigatavyākhyāta. Cf. N.IX.23, p. 687).

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159. Passage Quoted: RV.VI.75.13, N.IX.20 (p. 684).

Translation According To Yaska: They strike repeatedly the thighs of these (with you), they deal blows on their buttocks (with you). O Whip! urge on the intelligent horses in battles.

Final Translation: Same as Yaska's.

Notes:

In view of the accent of verbs in ab Sāyana and Durga are not right in connecting ab with cd by supplying yayā tvayā in ab with sā tvam in cd. Geldner and following him Sarup supply the subject (in the pl.) like naraḥ or sārathayaḥ as we do in view of RV.VI.75.6 and construe the two halves independently. But this does not seem to be right since the whole stanza is intended to be in relation to the aśvājani.

samat: means saṅgrāma cf. Nigh.II.17 (p. 200).

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160. Passage Quoted: RV.I.28.5, N.IX.21 (p. 686).

Translation According To Yāska: O Mortar! Since you are set to work in every house, utter here the most glorious (sound) like the drum of the conquerors.

Final Translation: Same as Yāska's.

Notes:

dhvumat: means 'bright' Cf. Nigh.I.16 (p. 170) and VI.19 (p. 497).

161. Passage Quoted: RV.X.102.5, N.IX.23 (p. 687).

Translation According To Yāska: Approaching him, they made him shout. They made the bull urinate in the midst of the battle (or race). Through him Mudgala won a hundred thousand well-nourished cows in the race (or Mudgala conquered Sūbharva and a hundred thousand cows in the battle).

Final Translation: Same as Yāska's first translation.

Notes:

Yāska gives alternative explanations of sūbharvam and seems to do so of pradhane also. Cf. his derivation of āji in this passage and of prtanājya in the next. If sūbharva is a king, pradhana is battle, if it is an adj. meaning 'well-fed', pradhana is a race.

The stanza refers to a race won by sage Mudgala with the help of a single bull of his. The particular

reference is to an incident during the race itself. The rivals of Mudgala caused the bull to roar (probably to accept a challenge) and to urinate in order to divert its attention from running. Yet it won the race.

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162. Passage Quoted: RV.X.102.9, N.IX.24 (p. 688).

Translation According To Yāska: Look at this wooden mace lying in the middle of the battle-field as the yoke companion of the bull, with which Mudgala conquered a hundred thousand cows in the battles.

Final Translation: Same as Yāska's.

Notes:

yuñjam: is accus. sing. of yuj. It is an irregular form, the correct being yujam. Cf. yuñjā harī at RV.I.162.21. It means 'a yoke-companion'. Cf. sayujam of Yāska.

kāsthā: is the boundary in a race, the race-course, the battle-ground.

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163. Passage Quoted: RV.I.187.1, N.IX.25 (p. 689).

Translation According To Yāska: I praise the food, the holder of great (vitality) and of strength (or of great

strength) with the power of which Trita rent Vrtra, making him devoid of limbs or joints.

Final Translation: I will praise the food, the mighty supporter of strength, with whose vigour Trita cut up Vrtra, making him devoid of limbs.

Notes:

mahah dharmānam tavisīm: Yāska construes mahah gen. sing. as an adj. of tavisīm which he renders as balasya. Or perhaps mahah (gen. sing. of mah and rendered by mahatah) being an adj., Yāska supplies the substantive balasya and construes dharmānam with these genitives. tavisīm, accus. sing., then is construed as an object of dharmānam. So construe either as महः (= महतः) तविषीं (= बलस्य) धर्मणिम् or as महः (बलस्य) च तविषीं च धर्मणिम्। In the final translation we construe it as महः तविषीं धर्मणिम्। 'the mighty supporter of strength', taking mahas as a noun.

trita: is Indra dwelling in three places according to Yāska. Really he is the precursor of Indra, who like Indra is described as killing the demons and setting the waters free. Cf. RV.VIII.7.24, X.8.7-8.

164. Passage Quoted: RV.X.75.5, N.IX.26 (p. 690).

Translation According To Yaska: O Gāṅgā, O Yamunā, O Sarasvatī, O Śutudrī, O Paruṣṇī: attend to this hymn of mine. O Ārjikiyā, O you (rivers) whom Maruts swell! Listen (to it) along with Āsiknī, Vitastā and Susomā.

Final Translation: Attend to this hymn of mine O Gāṅgā, O Yamunā, O Sarasvatī, O Śutudrī, O Paruṣṇī. Listen (to it) along with Āsiknī, with Vitastā, with Susomā, O Marudvrdhā, O Ārjikiyā.

Notes:

marudvrdhe: voc. sing., is to be construed, according to Yaska, with each of the rivers mentioned in the Rc. as is clear from his remark - marudvrdhāḥ... ..vardhayanti. We may also compare Durga who remarks प्रत्येकं नद्याभिधानम् - - - हे प्ररुद्धये गङ्गे, हे प्ररुद्धये यमुने, etc. As a matter of fact, it seems to be proper name of a river.

paruṣṇī:

इरावतीं परुष्णीत्याहुः | पर्ववती भास्वती कुटिलगामिनी |

This explains the word paruṣṇī, name of the river Irāvati. It is not clear whether all the three words parvavati, bhāsvati and kutilagāminī give one single derivation or more. The MS. Durga had before him does not seem to contain the word

bhāsvatī. Cf. his commentary. It seems that according to him parvavati alone suggests the derivation and kutilagāminī explains the same further. Though some <sup>MSS.</sup> ~~Modern Scholars~~ do not have the word bhāsvatī, the original text of Yaska must have contained this word as is clear from the explanation of paruse as parvavati bhāsvati at N.II.6 (p. 119). Here both these words give one explanation as Yaska does not use vā laying down an alternative. (Durga understands them to be two different explanations). Thus one thing is clear that Yaska gives only one explanation of parusñī. The three words parvavati, bhāsvati and kutilagāminī perhaps refer to the three attributes of the river, suggesting its derivation from par (parva, traced to √pr, to fill) + √us, to shine, blaze forth + √nī (kutilagāminī). The name thus means - the river is possessed of joints and thus flows crookedly and has shimmering water. And, as Yaska himself states, there is no harm in deriving a single word from more than one root, if that gives the relevant meaning Cf. the derivation of Agni at N.VII.14 (p. 592).

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165. Passage Quoted: RV.X.9.1, N.IX.27 (p. 693).

Translation According To Yaska: O Waters! you are indeed a source of happiness. Such as you are, may you hand us over to food for a great and lovely sight.

Final Translation: O Waters! you are indeed refreshing. Such as you are, may you hand us over to vitality to see a great joy.

Notes:

ūrje: on the basis of Nigh.II.7 (p. 194), Yaska uses the word in the sense of 'food'.

caksase: is paraphrased as darśanāya by Yaska who takes mahe and ranāya as its adjectives. Really speaking it is dative infinitive of  $\sqrt{\text{caks}}$ , to see, and mahe ranāya is its object, its dative being due to the attraction of the infinitive. We may compare similar expression like vrtrāya hantave which is equivalent to vrtram hantave.

166. Passage Quoted: RV.X.97.1, N.IX.28 (p. 694).

Translation According To Yaska: I mediate<sup>t</sup> on the seven and hundred species of the tawny ones (or seven and hundred abodes of the tawny ones in the human body), the

herbs which were born as the earlier ones than the gods before three generations.

Final Translation: I think of the hundred and seven species of the tawny ones, the herbs which were born as the earlier ones than the gods to the extent of three ages in ancient days.

Notes:

Yāska's construction of ab is:

देवेभ्यः पूर्वाः जाताः (नत्रापि) त्रियुगं पुरा (जाताः).

Yāska takes purā as going with the accus. triyugam, but this is not right. Purā always goes with an abl. when it is a preposition. We take it as an adv. So also triyugam is an adv., since pūrvāḥ too goes with abl.

So our construction is:

dhāman: Yāska gives three meanings of this word, viz. places, names, births, the last one alone is applicable in the present context. Alternatively he takes them as referring to the marmans in a human body.

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167. Passage Quoted: RV.KH.127, . . . : N.IX.29 (p. 695).

Translation According To Yāska: O Night! you have filled the terrestrial region along with the places of the father

(i.e. with the middle region). Great as you are, you variously pervade the abodes of the heaven. The vehement darkness returns (to the earthly region).

Final Translation: O Night! the terrestrial region is filled (by you) along with the places of the father. Great as you are, you variously pervade the abodes of the heaven. The vehement darkness returns (to you).

Notes:

Yāska takes pituh to mean madhyamasya i.e. agneh. For madhyama referring to Agni Cf. N.VII.17 (p. 594), VII.20 (p. 601) and VII.23 (p. 604). His places mean the antarikṣa.

Yāska supplies rajah in ḍ from a and it stands for parthivam rajah (accus. of destination).

168. Passage Quoted: RV.X.146.1, N.IX.30 (p. 696).

Translation According To Yāska: O Aranyānī! that you who disappear towards the forests, as if turning away (your face), how is it that you do not ask about the village? The fear does not find you as it were.

Final Translation: O Aranyānī! O Aranyānī! you who disappear farther and farther as it were, how is it that

you do not ask about the village? The fear does not find you as it were.

Notes:

Yāska construes the second word aranyāni as accus. pl. of destination. It may be taken as another vocative

iva: in ī is optionally taken by Yāska in the sense of 'fear, fright', i.e. indicative of it.

ivah paribhavārthe vā: means iva is either sambhāvanārthe as usual or expressive of fear.

pranaśyasi: is explained by Yāska as equivalent to parācī naśyasi. This parācī is with reference to asmat, while pra is with reference to the night.

169. Passage Quoted: RV.X.151.1, N.IX.31 (p. 697).

Translation According To Yāska: Agni is (well) enkindled through faith. The oblation is (well) offered through faith. With our speech we announce faith (to be) at the head of fortune.

Final Translation: Agni is enkindled with faith. The offering is offered with faith. With speech we announce faith (to be) at the head of fortune.

170. Passage Quoted: RV.I.22.15, N.IX.32 (p. 698).

Translation According To Yāska: O Earth! be pleasant, thornless, providing an abode. Grant us all-extensive protection.

Final Translation: O Earth, be agreeable, thornless, giving rest. Grant us your all-extensive protection.

Notes:

niveśanī: 'one who gives rest' Cf. RV. I.35.1, where rātri is called jagataḥ niveśanī. Also Cf. RV.IV.53.6 where savitr̥ is called niveśanaḥ and prasavitr̥ of jagat.

171. Passage Quoted: RV.X.103.12<sup>N.VI.12</sup> (p. 473) and N.IX.33 (p. 698).

Translation According To Yāska: Infatuating the mind (i.e. the intellect) of these (rivals), seize their limbs, depart O Apvā. Rush at (them), burn in (their) hearts by means of your flames. May the enemies be associated with blinding darkness.

Final Translation: Bewildering their mind, seize, O Apvā, their limbs and go away (with them). Rush (at them), burn in their hearts with flames. May the enemies be associated with pitchy darkness.



Notes:

śoka: is to be derived from √śuc, to burn, to inflame, meaning 'flames'. Cf. Nigh.I.16 (p. 170) for this sense of the root. The other meaning of this word, namely, burning grief is only a secondary meaning and in this sense the word is used only once in the Rv. at I.125.7. Here as the word nirdaha shows, its root meaning 'flame', is meant. For this Cf.X.31.9, IV.6.5.

172. Passage Quoted: RV.I.22.12, N.IX.34 (p. 699).

Translation According To Yaska: Here I call upon Indra's wife, Varuna's wife and Agni's wife for welfare and for drinking Soma.

Final Translation: Here I invite Indra's wife, Varuna's wife and Agni's wife for welfare and for drinking Soma.

Notes:

For somapīti in the sense of somapāna Cf.N.IX.36, p. 702 and XII.4, p. 823.

Indrānī, Varunānī, Agnāyī: are all the queens of Indra, Varuna and Agni respectively. They are, however, hardly ever mentioned in the company of their lords (except Indrānī at X.86).

173. Passage Quoted: RV.I.28.7, N.IX.36 (p. 701).

Translation According To Yāska: Fit to be worshipped, best distributors of food, they (two) are highly carried apart, devouring food like the horses.

Final Translation: Worshippers, best winners of food, these two open themselves up widely, devouring the gladdening food like the horses.

Notes:

andhas: Yāska uses the word in the sense of 'food', following Nigh.II.7 (p. 194). Here the word refers to Soma-stalks.

viJarbhṛtah: is intensive (irreg.), III dual of vi + √bhr to take apart, open up, spread up. The form is active, while Yāska's rendering vihriyete shows that he understands it to passive.

174. Passage Quoted: RV.II.41.21, N.IX.37 (p. 702).

Translation According To Yāska: O you who are above treachery! may the gods who accomplish the sacrifice, sit in your lap, here, to-day, for drinking Soma.

Final Translation: O you free from fraud, may the gods, worthy of sacrifice, sit in your lap, here, to-day for drinking soma.

Notes:

vajñiya: refer to passage No.A.117, p.149

adrogdhavye iti vā: These words are possibly to be dropped on the evidence of the MSS. But if they are to be accepted as part of Yāska's text, the propriety of vā needs to be explained. It certainly cannot be shifted back after upasthānam as it is clear that Yāska's intention here is not to point to an option between upastham and upasthānam. So we have to understand that perhaps the words drohavarjite as the second explanation of adruhā are dropped, if we presume that Sāyana has followed Yāska in his interpretation of the word adruhā (usually Sāyana explains adruha by drohavarjita). Thus the original text would have been- adrogdhavye drohavarjite iti vā.

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175. Passage Quoted: RV.II.41.20, N.IX.38 (p. 702).

Translation According To Yāska: To-day, may Heaven and Earth, send this accomplishing sacrifice of ours, reaching in heaven, among (i.e.to ) the gods.

Final Translation: May Heaven and Earth, to-day, proffer to the gods this accomplishing sacrifice of ours, reaching

in heaven.

Notes:

sidhram: is correctly rendered by Yāska as sādhanam. It is to be derived from √sidh with the noun-making termination ra added to it. Geldner's 'gehingen' (accomplished) is inaccurate.

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176. Passage Quoted: RV.III.33.1, N.IX.39 (p. 703).

Translation According To Yāska: Vipāś and Śutudrī, (the two) eager ones, hasten forth with their water from the lap of the mountains, (the two) vying (with each other) (or delighted) like the two mares that are let loose (or that are without rest) licking (the calf) like the two beautiful mother-cows.

Final Translation: Vipāś and Śutudrī, the eager ones, rush forth with their water from the lap of the mountains, vying (with each other) like the (two) mares that are set free, licking (the calf) like the two beautiful mother-cows.

Notes:

visite: is paraphrased by Yāska as either vimukta or viṣanne, that is he traces it respectively to  
 1) vi + √si, to let loose, to unbind, or  
 2) vi + √sad, to bind closely, meaning 'bound i.e. without rest'.

c: In c we supply vatsam as the object of rihāne.  
Cf. RV. II. 41. 3.

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177. Passage Quoted: RV. VI. 75. 4, N. IX. 40 (p. 704).

Translation According To Yāska: May they two, behaving faithfully like two women of the same mind, bear (arrows) in the lap as the mother a son. May these two ends of the bow, having mutual understanding drive away the enemies who are not friends, striking hard at them.

Final Translation: May they two faithfully attending (the battle) as a young woman the festive gatherings bear (the arrow) in the lap as a mother the son. May these two points of the bow, agreeing with each other, drive away the enemies who are not friends, striking hard at them.

Notes:

samaneva yosā: Yāska takes samanā as an adjective of yosā i.e. understands both the words as nom. sing. Really samanā is accus. plural of samana (n.) and yosā alone is sing. Cf. the final translation above. Yāska's paraphrase samanāsau iva yosē (with dual number) is free in view of the context i.e. the dual number te. Cf. also passage No. A. 107.

visphuranti: The root vi + sphur means to strike hard.

Cf. RV.I.84.8, II.12.12 and Nigh.II.19, p.204.

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178. Passage Quoted: RV.IV.57.5, N.IX.41 (p. 705).

Translation According To Yāska: O Wind and Sun! enjoy this prayer. Sprinkle this (earth) with that water which you have made in heaven.

Final Translation: O Suna and Sīra! enjoy this prayer. The water which you have made in heaven, with that sprinkle this (earth).

Notes:

According to Yāska Suna is Vāyu and Sīra is Aditya. According to Geldner they are the two men of genies of field-welfare and plough-share.

√jus: to enjoy. Cf. Nigh.II.6 (p. 194).

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179. Passage Quoted: RV.I.2.1, N.X.2 (p. 710).

Translation According To Yāska: Come, O beautiful Vāyu. These soma-juices are decorated. Drink of them. Listen to (our) call.

Final Translation: O lovely Vāyu, come here. These soma-juices are decorated. Drink thereof. Listen to the call.

Notes:aramkrtāh: Cf. RV. VII. 86. 7.180. Passage Quoted: RV. VI. 37. 3, N. X. 3 (p. 711).

Translation According To Yāska: Approaching the powerful Indra in (his chariot) of good wheels (for being yoked) may the horses drawing his chariot and moving straight, carry him towards his food, both old and new, (otherwise) the share of Vāyu may be missed.

Final Translation: Hastening towards powerful Indra in his chariot of beautiful wheels, the chariot horses, moving straight should carry him towards fame. Never indeed shall the nectar of Vāyu fail.

Notes:

navam ca purānam ca: These words in Yāska's commentary are not supplementary but constitute the explanation of nū cinnu in the R̥. Cf. also Durga and N. IV. 17 (p. 304). It seems to have been taken as an adj. of śravaḥ or better as an adv. 'both now and in the past'.

vāyoh amrtam vidasyet: Yāska derives a negative meaning from these words, even when no negative particle is there. nū cinnu cannot be said to convey this

negative sense because he renders them by *navam ca purānam ca*. This means he supplies some such word like *anyathā* before *vidasyet* so that the sentence is - *vaheyuh anyathā* (i.e. no *cet*) *vidasyet*. This then is paraphrased by Yāska in *yathā na vidasyet* (*evam vaheyuh*). Sāyaṇa removes the difficulty by taking *nū cinnu* as *naiva* and he is right. Cf. RV.VII.22.8. Yāska never takes *nu* as a negative even though it is *anekakarmā*. (N.I.4, p. 33-34).

śravas: Yāska uses it in the sense of food on the authority of Nigh.II.7 (p. 194). We use it in the sense of fame. Secondly it means the famous soma-drink to which Indra is entitled along with Vāyu as d shows.

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181. Passage Quoted: RV.V.85.3, N.X.4 (p. 712).

Translation According To Yāska: Varuna released the cloud, having a downward opening, towards the Heaven and the Earth and the atmospheric region. The king of the entire universe moistens the earth with it as the shower the corn.

Final Translation: Varuna released the cloud having

downward opening towards the heaven and the earth and the atmosphere. Thereby, the king of the entire world sprinkles the earth as the rain the corn.

Notes:

mahatvena tena: Sarup construes these two words together <sup>in his translation</sup> (but his reading is...mahatvena. tena....) and seems to think that this is what Yāska intends

We should rather understand a full-stop after mahatvena and construe it with kabandha (cloud) thus: Varuna released the cloud towards heaven, earth and atmosphere owing to its greatness.

tena refers to the water released from the cloud, with which Varuna moistens the earth. Cf. also Durga.

nīcīnabāram: *bāra* rendered as *dvāra* is an instance of Prākṛtism.

182. Passage Quoted: RV.VIII.41.2, N.X.5 (p. 713).

Translation According To Yāska: (I Praise) him well with an equal praise, with the thoughtful hymns of the ancestors and the panegyrics of Nābhāka. He who possesses seven sisters at the rise of the rivers is the middle one. May not all others (who hate us) exist (i.e. may they perish).

Final Translation: (I praise) him equally well with (my) praise, with the hymns of the fathers and the panegyrics

of Nābhāka. He who possesses seven sisters at the rise of the rivers is the middle one. May all others burst forth.

Notes:

samanā: here is paraphrased as samanayā by Yāska and as an adjective of girā. Really it is an adverb meaning 'equally, evenly'.

syandamānānam: appears to be the derivation of sindhūnām in addition to the one given at N.V.27 (p. 428).

saptasvasā: is surely Varuṇa. Yāska says that they call him so owing to vāgbhiḥ which are seven. For sapta vāṇiḥ Cf. RV.III.1.6, III.7.1 and VIII.59.3. These seven celestial voices are in the atmosphere Cf. Mādhyamikā vāc. Also Cf. saḥ (varuṇaḥ). saptanāmiraḥjyati, RV.VIII.41.9. Here it is also possible to understand the seven rivers by the term svasā in saptasvasā as seems to be easily suggested by the immediately preceding word sindhūnām.

nabhantām: is paraphrased by Yāska as mā bhūvan which shows that he understands the root to be nabh to perish as at Nigh.II.19 (p. 204).

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183. Passage Quoted: RV.VII.46.1, N.X.6 (p. 715).

Translation According To Yāska: Bring these hymns to

God Rudra of firm bow and swift arrows, who is possessed of food and unassailable (by others), the overpowerer, the disposer and who is possessed of sharp weapons. May he listen to us.

Final Translation: Bring these praises to Rudra of firm bow and quick arrows, the self-reliant god, the unconquered conqueror, the disposer, having weapons. May he listen to us.

Notes:

svadhāvne: is paraphrased as annavate by Yāska depending on the Nigh. II.7 (p. 194).  
svadhā really means 'absolute power, self-will, free will' and svadhāvan, 'self-reliant, independent'.

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184. Passage Quoted: RV.VII.46.3, N.X.7 (p. 715).

Translation According To Yāska: May that bright weapon of yours avoid us, (that) which hurled down from the heaven moves on the earth (or along the earth or bringing destruction). O you of good and authoritative words! thousand are your medicines. Do not hurt us in respect of our sons and grandsons.

Final Translation: May that bright weapon of yours, which, hurled down from the heaven, moves along the earth, avoid

us. O much desired one! thousand are your medicines.  
Do not hurt us in respect of our sons and descendents.

Notes:

kṣmayā: Yāska construes this word in different ways, understanding it as either instr. sing. or nom. sing. The latter, he derives from the causal of  $\sqrt{\text{kṣmāy}}$ , to shake.

svapivāta: is paraphrased as svāptavacana by Yāska.

Geldner takes it in the sense of 'having understanding'. Grassmann derives it from su + api +  $\sqrt{\text{van}}$  meaning 'much desired'.

185. Passage quoted: RV.I.27.10, N.X.8 (p. 717).

Translation According To Yāska: You know the praise.

(Or O you who awaken others by praise!). Do that, a beautiful hymn, for Rudra for every man to worship.

Final Translation: O you who wake up by praise! Bring that about, a beautiful hymn for Rudra, who deserves a sacrifice for (i.e. from) every class.

Notes:

jarābodha: Yāska interprets this word in two ways. Once he takes bodha as ipv.II sing. with jarā = jarām. Secondly he takes bodha = bodhayitar, a vocative with jarā = jarayā. Jarā in both the alternatives

means 'praise'.

viśe viśe yajñiyāya: It is difficult to say how Yaska construes yajñiyāya. Durga takes viśe viśe and yajñiyāya (which he explains as yajñasampādine janāya) separately, 'for the sake of every man i.e. for every man who performs a sacrifice'.

Yaska probably means this by his explanation:

viśe viśe yajñiyāya = manuṣyāya manuṣyāya  
 yajñasampādine (puruṣāya ca) = manuṣyāya manuṣyāya  
 yajñasampādanāya = manuṣyasya manuṣyasya yajñāya.

N.S.P.edition reads yajamānāya which is not right. Perhaps Sāyana is right in taking yajñiyāya as yajñasambandhyanuṣṭhānasiddhyartham = yajñānuṣṭhānāya. This last is the same as Yaska's yajanāya. But the meaning assigned by Sāyana could not have been meant by Yaska as in other places (N.VII.27, p. 618 and IX.37, p.702) he takes yajñiya = yajñasampādin. Or it may be that yajanāya is the additional explanation of viśe viśe, supplying the purpose thus: viśe viśe (yajānāya) yajñiyāya ca. Here yajñiyāya may be taken as an adj.of viśe viśe inspite of different gender.

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186. Passage Quoted: RV.V.32.1, N.X.9 (p. 720).

Translation According To Yāska : You pierced the cloud, released (its) channels and stopped (released) the (aerial reservoirs of) waters which were being oppressed. O Indra! when you opened the great cloud, you released the streams and killed the cloud (lit. giver of water).

Final Translation: You dug up a well, released the channels, you stopped the floods that were repeatedly obstructed. O Indra, when you opened the great mountain, you released the streams and struck the Dānava.

Notes:

utsa: as the derivation shows means 'a cloud' according to Yāska. But the Nigh.III.23 includes it in the list of kūpa. Modern scholars also use the word in the same sense.

dānavam: is very strangely explained by Yāska as dānakar-mānam i.e. one who gives (water) i.e. a cloud. Compare also the explanations of dānu at N.XI.21 (p. 790).

187. Passage Quoted: RV.II.12.1, N.X.10 and III.21 (p. 721). <sup>& 261 asp.</sup>

Translation According To Yāska: The wise god, who, while he was being born, became the foremost and overpowered (or protected all round or surpassed) the gods with action;

at whose strength (and) by the greatness of whose manliness Heaven and Earth tremble, he, O men, is Indra.

Final Translation: He, O men, is Indra who, the wise and foremost god, surrounded the gods by his wisdom, as soon as he was born, at whose breath and owing to the greatness of whose heroism the Heaven and Earth tremble.

Notes:

jātaḥ: which is a p. p. p. is rendered by Yāska by jāyamānaḥ, a pres. pass. part. Also cf. jātaḥ at N.VIII.21 (p. 659).

kratu: Following Nigh.II.1 (p. 172) Yāska gives it as a synonym of karma, though elsewhere he does use it in the sense of prajñā. Nigh.III.9 (p. 216) lists it under synonyms of prajñā.

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188. Passage Quoted: RV.V.83.2, N.X.11 (p. 722).

Translation According To Yāska: He strikes down the trees. He strikes down the demons. All the creatures are afraid of him who has a great weapon. Even the guiltless runs away from the showerer, when Parjanya, thundering, strikes the evil-doers.

Final Translation: He strikes the trees and strikes the demons; the whole world is afraid of him who carries a

a great weapon. Even an innocent person runs away from the powerful one when Parjanya, thundering, strikes the evil-doers.

Notes:

vr̥ṣṇyāvataḥ: is paraphrased by varṣakarmavataḥ. Except at two places he always uses the words like vr̥ṣan, vr̥ṣabha in the sense of the 'showerer of water'.

rakṣasah: a masc. word is explained by a neut. word rakṣāṃsi. This is a case of a Vedic word explained by a classical word.

189. Passage Quoted: RV.X.68.8, N.X.12 (p. 723).

Translation According To Yāska: On all sides he saw water bound by the cloud (lit.the all-pervading one) like a fish dwelling in the shallow water. Having torn it (cloud) asunder (vi) with a roar, Br̥haspati drew it (water) out like a wooden cup (carved out) from a log of wood.

Final Translation: On all sides he saw sweet drink bound by the rock like a fish dwelling in shallow water. Having torn it asunder with a roar, Br̥haspati drew it out like a cup (carved out) from wood.

Notes:

According to Yāska aśnā refers to the pervading cloud and madhu is water (cf. Nigh.I.12, p. 159). aśnā (instr. sing. of aśan) is really the rock i.e. Vala and madhu is the sweet drink i.e. the milk and then secondarily it refers to cows.

viravēna: Brhaspati has used this virava as his principal weapon in overthrowing Vala. Cf. RV.IV.50.

190. Passage Quoted: RV.II.24.4, N.X.13 (p. 725).

Translation According To Yāska: All (the rays) looking on the Sun, drank that pervading flowing (cloud), going downward, holding water, which Brahmanaspati pierced with his might. They (i.e. the rays) together poured with plenty the well (here, cloud) full of water.

Final Translation: All those that see the Sun drank the well, having the mouth of stone and the streams of sweet water, which Brahmanaspati pierced with his might. They together emptied the fountain full of water.

Notes:

Yāska's insistence on deriving every word has led him to discard the simple senses of the words like aśmāsyam and avatam. He understands them in their derivative senses: aśma = aśnavantam (from √aś, to pervade), āsya = āsyandanavantam (from √syand, to flow)

and avatam = avātitam (from ava + √at, to go down).  
Really speaking avatam is a spring, a well and aśmāsyam  
which is its adjective means 'having the mouth of stone'.  
For avatam meaning well, Cf. Nigh.III.24, p. 242. Also  
Cf. RV.X. 101.5 and 6.

madhu: here stands for sweet water, of the cloud accord-  
ing to Yāska and of the spring according to  
modern scholars.

utsam: refer to passage No. A.186, p.212.

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191. Passage Quoted: RV.IV.57.1, N.X.15 (p. 726).

Translation According To Yāska: May we be victorious  
with the Lord of the field as with a benefactor. May  
he help us to such (a state that we may say), '(bring in)  
a cow, a horse and whatever is developed and developing'.

Final Translation: Let us conquer a cow and a horse and  
also that (i.e. a field) which nourishes (them) through  
the Lord of the field as through the benefactor. May he  
take pity on us for such a (favour).

Notes:

Yāska construes ab as one sentence and cd as  
another. c describes a state which kṣetrasya pati is  
asked to bestow in d. Again poṣayitnu is taken by him to

mean both puṣṭa and poṣayitr̥ and these then as the objects of āhara to be supplied. Really we should construe abc together, taking gāmaśvam and poṣayitnu as objects of jayāmasi. poṣayitnu means poṣayitr̥ and refers to the thing which nourishes the cows and the horses i.e. the field, so that gāmaśvam besides being objects of jayāmasi, become the objects of poṣayitnu also. d should be construed separately.

√mrd: is here taken by Yāska in the sense of 'to give' or 'to worship'. At N.X.16 (p. 727), however, he uses it in the sense of 'to be gracious' i.e. to take pity. Modern scholars use it in this sense.

ā: Yāska treats this ā in c as a preposition and supplies the verb hara. Really ā is an avyaya meaning 'upto' i.e. 'including', poṣayitnu ā means 'including that which nourishes'.

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192. Passage Quoted: RV.IV.57.2, N.X.16 (p. 727).

Translation According To Yāska: O Lord of the field! bestow on us a wage full of water, dripping water and very pure like ghee as a cow does her milk. May the Lords of Rta (i.e. truth or sacrifice) be gracious to us.

Final Translation: O Lord of the field! bestow on us a wave full of sweetness as the cow her milk, (wave) dripping sweetness, well-purified like ghee. May the Lords of Rta be gracious to us.

Notes:

Ghṛtam here according to Yāska and Nigh.I.12, p. 159 means 'water'. But ghṛtamiva supūtam goes with madhumantamūrmim, which also means water (Cf. Nigh. I.12, p. 159). So the simile would not be very telling. Hence in the translation according to Yāska we have taken ghṛtam in its usual sense of ghee. Or udakam may be the meaning of madhumantamūrmim (for madhu meaning water, Cf. Nigh.I.12, p. 159). This is also justifiable because Yāska resorts to the Nighaṇṭu for interpretation only when the very obvious meanings of words ( e.g. ghrta, madhu) are not applicable in his opinion. So udaka is here the meaning of madhu. ghṛtam then evidently means ghee in view of the adjective supūtam.

ūrmi: refers to the spring of water in the field, which Kṣetrapati is supposed to bestow.

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193. Passage Quoted: RV.VII.55.1, N.X.17 (p. 729).

Translation According To Yāska: O Lord of the house! you, the killer of diseases, entering all the forms be

our very kind friend.

Final Translation: O Lord of the house, you, driving away the diseases and assuming all the forms, be our kind friend.

Notes:

visvā rūpānyāvisān: is explained by यद्यद्रूपं कामयते  
सर्वरूपान्नेतन्नेव भवति । It means that

Vastospati is capable of taking all the forms under his charge.

amīvahā: For amīva Cf. pass. No. A.87, <sup>p. 116.</sup> This epithet of Vastospati is very significant here as the deity is called on to correct the disease of sleeplessness.

194. Passage Quoted: RV.X.30.4, N.X.19 (p. 732).

Translation According To Yāska: O child of waters! you, who without fuel has shone within the waters, whom the wise priests praise at the sacrifices, may give sweet waters (for the pressing) with which Indra grew powerful for valorous deed.

Final Translation: O Apām Napāt, you who shone in the waters without fuel, whom the poets praise at the sacrifices, may give the sweet waters through which Indra grew strong for valorous deed.

Notes:

abhisavāya: means for the pressing of Soma. The word is only explanatory and shows how Indra grew powerful with the water which is mixed with the Soma juice.

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195. Passage Quoted: RV.X.14.1, N.X.20 (p. 732).

Translation According To Yāska: Serve with oblation the king Yama, the son of Vivasvat, the gatherer of men, who goes along the great slopes and shows the path to the many.

Final Translation: Serve with oblation the king Yama who follows the great slopes, who has discovered the path to the many, the son of Vivasvat, the gatherer of men.

Notes:

pravataḥ: means the slopes. Durga's interpretation of Yāska shows that udvataḥ and nivataḥ also are understood by Yāska in addition to pravataḥ. According to Durga pravataḥ refers to men, udvataḥ to gods and nivataḥ to lower species. It might be that Yāska is only referring to similarly formed words while explaining pravataḥ. He traces all these forms to  $\sqrt{av}$ , to go, with the

initial a dropped and considers them as pres. participles. But at N.XI.36 (p. 806) he renders pravatvati by pravanavati (i.e. pravat = pravāṇa) and seems to derive it from √pru, pravate, to go. Really it is to be traced to the preposition pra with the possessive termination vat added. So also nivat = ni + vat and udvat = ut + vat.

paspāśānam: is explained by Yāska by a causal form paspāśayamānam, 'causing many to see the path' i.e. showing it to them. This rendering shows that Yama saw the path not for himself, but for the sake of other creatures also. Really it is merely a perf. part. from √spāś, to see.

duvasvati: is rādhnotikarma. Nigh.II.5 (p. 214) gives this root under paricarānakarma. Nir.IV.4 (p. 275) where the √rādh occurs, has the sense of 'to serve'.

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196. Passage quoted: RV.I.66.7-9, N.X.21 (p. 734).

Translation According To Yāska: (7) Like the army that is charged to attack, like the archer's weapon of dreadful (or strong or glorious or great or shining) appearance he inspires fear (or valour).



(8) He was born as Yama and is going to be born as Yama. He is the wearer of the maidens and the lord of the wives  
 (9) With the moving and stationary (oblations) may we (reach) him, the enkindled one (i.e. the one prospering with enjoyments) as the cows reach (their) abode.

Final Translation: (7) Like an army charged to attack he inspires fear and his appearance is fearful like the flashing weapon of an archer.

(8) He was born a controller (for the things that existed and also a controller for those that are to be born, the lover of the maidens, the husband of the wives.

(9) With the moving and stationery (oblations)(may) we (reach) him, the enkindled one as the cows reach (their) abode.

Notes:

The first half of stanza 8 is interpreted in two ways by Yāska. In the translation given above yamaḥ is used in its rūdhārtha i.e. God Yama and so he says yamaḥ iva. Optionally he takes yamaḥ in the sense of 'twin born' - 'He was twin born and he shall be twin born (with Indra)'. Yāska supports this interpretation by quoting a Rgvedic passage yamāviheha etc. But this interpretation is not much applicable in view of d. May be while explaining jārah kanīnām he gives up the second interpretation and takes up the first one.

In the final translation we construe the stanza 8 as:

(जातं प्रति) यमः जातः , जन्तुं (प्रति) यमः जातः

In view of janitvam we supply jātam prati. Similarly prati jātaḥ is to be supplied after yamaḥ janitvam.

Here we have economy of words. The poet should have used both jātam and jātaḥ in the first clause but he has used the more important word jātaḥ and jātam has been left out because it can be easily understood from janitvam.

Yayam is the subject in stanza No.9 and the verb nakṣemahi (āpnuyāma of the commentary) is to be supplied in the upameya clause.

carāthā and vasatyā: Yaska takes both these words as instrumental singular and respectively referring to the moving and stationary oblations (i.e. the animals and plants). Geldner reads carāthāḥ, instead of carāthā, and takes it as nom. pl. meaning 'wanderers' and vasatyā as instr. meaning 'household or family'. This is not justifiable. carāthā appears to be instr. sing. of an improvised form carātha resulting from the combination of caratha and carāyai.

jārah kanīnām patiḥ janīnām: Agni is so called because the maidens and the wives have to consider Agni as their chief deity at the sacrifice. Cf. Prof. H.D.Velankar's note on this in the B.U.J.(1962 )

197. Passage Quoted: RV.III.59.1, N.X.22 (p. 737).

Translation According To Yāska: Mitra, uttering a sound, makes the men toil. Mitra has supported the earth and the heaven. Mitra without winking watches the people. Offer the oblation full of ghee to Mitra.

Final Translation: Mitra, speaking, makes the men toil. Mitra supported the earth and the heaven. Mitra watches the people without winking. Offer to Mitra offering full of ghee.

Notes:

bruvānah: is paraphrased by Yāska as śabdāṃ kurvan 'uttering a sound'. Gendler takes mitrah iti as objective clause of bruvānah.

vāṭayati: is explained by Yāska as āyāṭayati, causal of √yat, atm, to toil. Cf. yatate at Nigh.II.14 (p. 198). Yāska here does not understand the root vāṭayati given at Nigh. II.19(P. 204).

dādhāra: a perfect form is explained by dhārayati, a historic present form.

198. Passage Quoted: RV.X.121.1, N.X.23 (p. 738).

Translation According To Yāska: In the beginning the golden foetus (or he whose foetus is golden) was there.

He was the only born lord of the created universe. He supported this heaven and the earth to the god Prajāpati. Let us offer worship with an oblation.

Final Translation: In the beginning was there he whose foetus is golden. Born, he was the only lord of the creation. He supported the earth and this heaven. To which god may we serve with oblation.

Notes:

kasmai: kah: is another name of Prajāpati according to Yāska. Durga quotes a Brāhmaṇa passage in support of this. But kasmai is only dat. sing. of the pronoun kim and kasmai devāya means 'to which god'.

hiranyagarbhaḥ: Yāska understands this as either a karmadhāraya or Bv. compound. As the accent shows it is BV. only.

vidhema: is used by Yāska in the sense of 'to offer' Nigh.III.5 (p. 214) gives it as a synonym of 'to serve'.

iti vyākhyātam: here corresponds to nigadavyākhyātam, meaning that ḍ here is explained by its very recitation.

grnātyarthe: The correct reading should be grbhnātyarthe and not grnātyarthe as the latter has no connection with the explanation of the derivation, namely, yadā hi etc., where also the root is grh.

199. Passage Quoted: RV.VII.96.5, N.X.24 (p. 740).

Translation According To Yāska: Be our protector with those waves of yours, O Sarasvat, which are full of water and which drip water.

Final Translation: O Sarasvat, be our protector with those waves of yours which are full of sweetness and which drip ghee.

Notes:

madhu and ghrta: Compare passage No. A.192,<sup>p-218</sup> and Nigh.I.12 (p. 159).

200. Passage Quoted: RV.X.82.2, N.X.26 (p. 741).

Translation According To Yāska: Viśvakarman is of a penetrating mind, pervading, the creator and the disposer and the highest beholder (of the creatures). Their desires rejoice together with water where they declare (them i.e. desires) to be one (in him) who is beyond the seven sages. [ or where they declare the seven sages (i.e. the luminaries) to be one (in Āditya) who is beyond (the seven sages) ] - this appears to be correct.

This interpretation is with reference to the deity. The following one is with reference to the Ātman-

Translation: Viśvakarman is of a penetrating mind, pervading, creator and disposer and the greatest Manifester (of the senses). Their desires rejoice together with food where they declare the seven sages (i.e. the senses) to be one (in Ātman) who is beyond (the seven sages).

Final Translation: Viśvakarman is of a distinct mind, great, the creator and the disposer and the highest appearance. Their wishes enjoy themselves together with nourishment where they declare the one to be beyond the seven sages.

Notes:

viḥāvāh: is explained by Yāska as vyāptā 'one who pervades'. Modern scholars use it in the sense of 'great, mighty, powerful etc.', deriving it from vi + √hā. to

iṣā: meaning water is not found in the Nighaṅṭu but the meaning food is given at Nigh.II.7 (p. 194).

paramā samdr̥k: is freely taken by Yāska as paramah samdr̥ṣṭā. It is really a fem. noun meaning 'the highest appearance, manifestation'.

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201. Passage Quoted: RV.X.81.6, N.X.27 (p. 745).

Translation According To Yāska: O Viśvakarman! strengthening (yourself) with oblation, you yourself sacrifice to

the Earth and Heaven. May other men (our rivals) around be bewildered. Here may the liberal (patron) be the impeller (of gifts).

Final Translation: O Viśvakarman! strengthening through sacrificial offering, offer to you yourself the Earth and the Heaven. May the other people around err, here may the liberal one be our impeller (by means of gifts).

Notes:

sūriḥ: Nighantu III.16 gives this as a synonym of stotr. Yāska's prajñātā in the commentary does not seem to be an explanation of sūri but the word might have been intended to show the contrast between anye (saṁtāh) mentioned in c, who should err and maghavā sūriḥ mentioned in d, who should be prajñātā. sūriḥ is predicate meaning 'impeller' as Yāska himself understands at N.XII.3 (p. 822).

maghavan: is taken as Indra by Sarup. But this is unnecessary as the hymn is of Viśvakarman and Maghavan is only a liberal patron.

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202. Passage Quoted: RV.X.178.1, N.X.28 (p. 747).

Translation According To Yāska: Let us here quickly invoke that Tārksya for welfare (him) who is very rich

in food, approached by gods (or pleased by gods), possessed of strength, who helps the chariots to cross over, whose weapon is not injured and who is a conqueror in the battles.

Final Translation: Let us here quickly invoke, for welfare Tārksya, the battle-horse, impelled by gods, the overpowerer who helps the chariots to cross over, whose rims are uninjured and who impels the armies.

Notes:

vājin: is paraphrased by Yāska as annavān. Cf. Nigh. II.7 (p. 194) where vāja means 'food'. vāja is rather a battle and vājin is a battle-horse.

jūtam: Yāska traces the form to √jū, 1st conj. ātm. (javate) meaning 'to go or to please'. Here the root is jū IX Parasm. (junāti), to impel, to hasten, to drive.

ariṣṭanemi: is not explained by Yāska. Nigh. II.20 (p. 208) gives nemi among the synonyms of vajra. Hence we render the compound as 'one whose weapon is not injured'. nemi really means the rim of the wheel.

prtanājam: is paraphrased as prtanājitam, understanding the root to be ji. It should be derived from √āj, to drive, to impel, in addition to √ji (Cf. prtanājya).

tārksya: is tvastā according to Yāska and as the derivation shows, stays in the atmosphere. It is

interesting to note that the derivation of tārksya here and of tvaṣṭā at N.VIII.14 (p. 651) are similar.

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203. Passage Quoted: RV.X.178.3, N.X.29 (p. 747).

Translation According To Yāska: Winner of thousand, winner of hundred is the speed of him who, even in a moment, spreads over the five tribes of men with his might as the Sun over the waters with his light. Like an uniting arrow they cannot stop it.

Final Translation: Winner of thousand, winner of hundred is his speed who immediately through his might spread over the five tribes of men as the Sun the waters with his light. Like a newly made arrow they do not stop it.

Notes:

yuvatim: Yāska's root in the rendering prayuvatīm of this word is yu, to yoke, to join. Cf. yauti at N. IV.19 (p. 312). Sarup seems to understand the root to be yu, to separate. Cf. his translation 'discharged'.

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204. Passage Quoted: RV.X.84.1, N.X.30 (p. 748).

Translation According To Yāska: O Manyu; with you in the same chariot, let (our) men march forth, destroying, delighted, bold, O Lord of Maruts, (our men) having sharp arrows, sharpening the weapons, with actions like those of fire (or armoured).

Final Translation: O Manyu! O friend of Maruts! with you in a chariot, may the men, destroying, rejoicing, courageous, possessed of sharp arrows, sharpening their weapons, resembling the fire rush forth.

Notes:

adhr̥ṣitā: Durga reads this way as his rendering anādharṣitāḥ shows. If this reading is correct it means that Yāska had before him the reading adhr̥ṣitāḥ from some Śākhā of the R̥gveda. The reading in the present text of the R̥gveda is dhr̥ṣitāḥ.

agnirūpāḥ: Yāska first explains it as agnikarmāṇaḥ and then alternatively as sannaddhāḥ kavacināḥ i.e. whose coats of mail resemble fire as they are of polished metal.

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205. Passage Quoted: RV.IV.38.10, N.X.31 (p. 749).

Translation According To Yāska: Dadhikrāvan spreads over the five tribes of men with his might as the Sun does over

the waters with his light. May the swift horse, the winner of thousand, the winner of hundred, comingle these speeches with water.

Final Translation: Dadhikrāvan spread over the five tribes of men with his might as the Sun the waters with his light. May the triumphant horse, the winner of thousand, winner of hundred fill these words with honey i.e. sweetness.

Notes:

vājī: is explained as vejanavān. Really it means 'triumphant' as an adjective of horse.

madhu: is here rendered by Yāska as water and derives it from √āham by metathesis (N.II.2, p. 101). Nigh.I.12 (p. 159) also lists it under synonyms of water. But madhu in the sense of Soma or honey is derived from √mad. We use the word here in the sense of honey.

ātatāna: a pf. form is rendered by pres. ātanoti.

d: the victorious battle horse is requested to sweeten the hymns. For d Cf. RV.I.114.6 (स्वादी-यः वचः) and VIII.24.20.

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206. Passage Quoted: RV.X.149.1, N.X.32 (p. 750).

Translation According To Yāska: Savitr has stopped the earth with the controls. Savitr has fixed the heaven in the unsupported (atmosphere). Savitr has milked the cloud like a horse, (cloud) which is rising and is fixed in the atmosphere which is not crossed or which does not hasten.

Final Translation: Savitr has stopped the earth with the controls. Savitr has firmly fixed the heaven in the unsupported (atmosphere). Savitr has milked the atmosphere raging like a horse, the ocean bound in the untrodden (space).

Notes:

Yāska's construction is: सविता समुद्रं

धुनिम् अतूर्ते अन्तरिक्षं (= अन्तरिक्षे) अधुक्षत् ।

Yāska thus takes antarikṣam in the sense of antarikṣe, changing the case and samudram as an adjective of dhunim, understanding the word in its etymological sense. He disregards the sense 'atmosphere' of samudra given at Nigh.

I.3, p. 129. Yāska's construction is very awkward. The following is the natural and the simplest way of constructing the line-

सविता अतूर्ते (रजसि) बद्धं समुद्रं,  
अश्वम् इव धुनिम् अन्तरिक्षम् अधुक्षत् ।

Antarikṣam is the object and dhunim, a common property between aśvam and antarikṣam and again samudram is in

apposition to antariksam. This mid-region i.e. the celestial ocean is in the untrodden region.

dhuni: meaning cloud is not found in the Nighantu which lists it under the synonyms of river at I.13 (p. 161). At N.V.12, however, Yaska uses the word in the sense of shaking, raging, deriving it from  $\sqrt{dhū}$ . We use the word in this sense in the final translation.

savitā: is here Madhyamāgni according to Yaska in view of o.

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207. Passage Quoted: RV.X.149.5, N.X.33 (p. 752).

Translation According To Yaska: Like Hiraṇyastūpa Angirasa, O Savitr, I have invited you to this food. Thus worshipping and saluting you for protection, I keep awake as by the side of a stalk of Soma.

Final Translation: O Savitr! like Hiraṇyastūpa Angirasa I have invited you in this battle. Thus praising and saluting you for a favour, have I awakened up as to the stalk of Soma.

Notes:

hiraṇvastūpaḥ: is a proper name. Yaska explains this in two ways -

(1) hiraṇyamayaḥ stūpaḥ (karmadhāraya) or  
 (2) hiraṇyamayaḥ stūpaḥ asya (BV.). The first  
 explanation shows that he understands a Rūpaka  
 here. He was as it were a golden pillar i.e.  
 tall and of golden complexion.

vāje: means ane according to Yāska. Also Cf. Nigh.  
 II.7 (p. 194). He takes it as locative of  
 purpose, 'for accepting this vāja which I offer  
 or for the sake of winning this food'. Really  
 vāja is a battle. Cf. RV.VII.38.8.

jāgara: pf. I. sing. rendered by pres. jāgarmi.

savitā: is Āditya here according to Yāska.

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208. Passage quoted: RV.III.55.19, N.X.34 (p. 752).

Translation According To Yāska: The god Tvaṣṭr, the  
 impeller, possessed of all forms has created and nourish-  
 ed the creatures in manifold ways. All these created  
 beings are his. (And for him) this is the one great wisdom  
 (or vitality) of gods.

Final Translation: Tvaṣṭr, the divine impeller, possessed  
 of all the forms has nourished and begotten the creatures  
 in many ways. All these are his creatures. Great is the  
 one might of the gods.

Notes:

purudhā: is rightly taken by Yāska to mean bahudhā. Geldner strangely takes it in the sense of 'in great number'.

asuratvam: is explained as either prajñāvatvam or anavatvam. The former meaning is supported by modern interpreters. anavatvam seems to mean prānavatvam, ana to be derived from √an, to breath. Cf. N.XI.47 (p. 815). Sarup translates it as 'bread of life', which really must be 'breath of life'.

bhuvana: is rendered by Yāska as bhūta and then taken as referring to water. Also Cf. Nigh.I.12 (p. 160).

asuratvamādiluptam: The text here seems to be unsatisfactory.

Tvastr: is the creator of forms or creatures. Cf. RV.I. 188.9, X.184.1, 110.9, etc.

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209. Passage Quoted: RV.X.186.1, N.X.35 (p. 754).

Translation According To Yāska: May Vāta blow towards us, for our heart, the medicine and what is full of comfort and happiness. May he prolong our lives.

Final Translation: May the wind blow towards us & the medicine that is beneficial and agreeable to our heart. May he prolong our lives.

Notes:

Yāska seems to understand bheṣajam, śambhu and mayobhu as three different objects as ca after mayobhu in the commentary shows and hr̥de as the one for whose sake they should be brought. We take śambhu and mayobhu with hr̥de and as the adjectives of bheṣajam.

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210. Passage Quoted: RV.I.19.1, N.X.36 (p. 755).

Translation According To Yāska: You are invited to that charming sacrifice for the Soma-drink. O Agni! come with the Maruts.

Final Translation: You are invited to this pleasant sacrifice for Soma-drink. O Agni! come with the Maruts.

Notes:

gopītha: means somapāna according to Yāska. This seems to be what he means:

gopītha is drink of the cow i.e. milk-drink, or a drink in which cow's milk is added i.e. the Soma-drink. Cf. gavāsīram somam. Geldner, however, takes it in the sense of 'protection'

But as the context shows (also Cf. the next passage from the same hymn) it is a milk-drink (go = cow i.e. milk and pītha = drink, from  $\sqrt{pā}$ , to drink).

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211. Passage Quoted: RV.I.19.9, N.X.37, (p. 755).

Translation According To Yāska: I release towards you the sweet Soma-preparation to drink first. O Agni! come with Maruts.

Final Translation: I release towards you the sweet drink prepared out of Soma to drink first. O Agni! come with Maruts.

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212. Passage Quoted: RV.X.123.1, N.X.39 (p. 756).

Translation According To Yāska: This Vena with lustre as his membrane urged (the waters) that have the dappled cow in their womb, at the measuring out of the mid-region. At the union of the waters and the Sun, the wise ones lick (or praise, glorify or worship) this one (i.e. Vena) by their hymns as a child.

Final Translation: This Vena urges on those pregnant with the dappled (cow), covered in lightning at the measuring of the space. At the union of the waters and the Sun, the wise in speech lick this one with prayers as (the cow) her young one.

Notes:

Vena is primarily the deity of mid-region as the context shows. So, the word is identical with Agni. Thus *prśnigarbhāḥ* would primarily be explained by Yāska as *madhyamagarbhāḥ* i.e. *agnigarbhāḥ* (Agni = *apām napāt*) and then secondarily as *prāṣṭavar-nagarbhāḥ* i.e. *ādityagarbhāḥ* (Cf. the derivation of *Prśni* as *Āditya* given at N.II, p.1<sup>14</sup> (39)). In both the cases it refers to the *āpaḥ*. He urges the waters in which he stays or he impels the waters having the Sun i.e. the Sun's rays in them. In *o* Vena, the *mādhyamika*, is described as born out of the union of the Sun and the waters.

propriety of vā: *vā* is meant to show that take either *prśni* = Agni or *prśni* = *Āditya* as before and then further *prśni* in the derivative sense of *prāṣṭavarna*.

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213. Passage Quoted: RV.X.59.5, N.X.40 (p. 757).

Translation According To Yāska: O Asunīti! support the mind within us. Prolong well our life to live. Make us yield for beholding the Sun. You increase yourself with water.

Final Translation: O Asunīti! support the mind within us. Prolong well our life to live. Make us yield (i.e. live) in the light of the Sun. You strengthen your body with ghee.

Notes:

rarandhi: it is pf. ipv. of  $\sqrt{\text{radh}}$ , randh according to Yāska. Geldner takes it as pf. ipv. of  $\sqrt{\text{ran}}$ , to be happy, to rejoice. But it is not clear how he gets the causal meaning ('make happy') out of it.

It is not clear in what sense Yāska uses the word here. It is certainly not used in the sense of vaśagamana (Cf. N.VI.32, p. 531 and also the next section, p. 758) as the use of api shows.

api is used to show that  $\sqrt{\text{radh}}$  is found used in both the causal (randhaya, to make yield) and the indicative sense (radhyati, to yield).

ghrta: is used to mean water. Cf. Nigh.II.32 (p. 159) This meaning is appropriate here as the context is of a deity of the mid-region.

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214. Passage quoted: RV.IV.23.8, N.VI.16 (p. 485)

X.41 (p. 759).

Translation According To Yāska: The waters of Ṛta are indeed abundant. The intelligence of Ṛta kills the things fit to be avoided. The praise of Ṛta, awakening and illuminating, pierces the deaf ears of the moving one.

Final Translation: The invigorating foods of Ṛta are many. The thought of Ṛta kills the wicked acts. The praise of Ṛta being understood and shining brightly strikes the deaf ears of a man.

Notes:

Like āyoh Sarup construes jyotiṣaḥ and udakasya also with karnaṁ. But this is not what Yāska intends as a full stop is to be read after manuṣyasya. Cf. also N.S.P. edition p. 460. His translation of this remark further seems to suggest that he understands jyotiṣaḥ and udakasya as the meanings of āyoh in addition to manuṣyasya. Had Yāska meant this, he would have used vā after manuṣyasya also as he does after each of the words jyotiṣaḥ and udakasya.

rtasya: is explained as jyotiṣaḥ or udakasya. The latter meaning is given by the Nigh.I.12 (p.160)

Cf. the note on ṛta at passage No. A.92, p.121.

surudhah: means āpah. Cf. N.VI.16, p. 485 also. It rather means some invigorating food.

215. Passage Quoted: RV.I.129.6, N.X.42 (p. 760).

Translation According To Yāska: May I announce that to Indu who is to come into existence (and) who like one fit to be invoked sha-kes (my) thought, being possessed of food (or desires). The destroyer of demons stirs (my) thought. May he himself chase away from us the evil intention and the censurers with his weapons. May one who speaks out the evil words go down, lower and still lower (than that). May he go down like the insignificant one.

Final Translation: May I speak that to Indu who is to come into existence, who like one fit to be invoked stimulates the thought, being possessed of food. The destroyer of demons shakes the thought. May he himself drive away from us the censurers and the wicked thought with the weapons. May one who speaks evil go down, lower and still lower. May he go down like the insignificant one.

Notes:

iṣavān: Nigh.II.7 (p. 194) gives iṣam as a synonym of annam. Hence Yāska paraphrases iṣavān as annavān.

nidaḥ: Yāska's rendering of this pl. form as ninditāram (sing.) is free.

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216. Passage Quoted: RV.X.121.10, N.X.43 (p. 763).

Translation According To Yāska: O Prajāpati! no one other than you did surround all these created things. With whatever desire we sacrifice to you, may that be ours. May we be the lords of wealth.

Final Translation: O Prajāpati! no one other than you surrounded all these creatures. With whatever desire we sacrifice to you, may that be ours. May we be the lords of the riches.

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217. Passage Quoted: RV.VII.34.16, N.X.44 (p. 763).

Translation According To Yāska: You praise with panegyrics Ahi, born in the waters and sitting in the waters of the rivers in the mid-region.

Final Translation: You praise with hymns Ahi, born in the water, sitting in the waters at the bottom of the rivers.

Notes:

rajaḥsu: means udakeṣu also. Cf.N.IV.19, p. 312.

This meaning is proper.

budhna: means atmosphere according to Yāska. It rather means 'bottom'.

gr̥nīse: Yāska as also Geldner take this as pres.  
I sing. of  $\sqrt{\text{gr}}$ , to sing, to praise. We  
have similar forms like hīse, punīse. The  
termination is 'e' and the base is aor.

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217a. Passage Quoted: RV.VII.34.17, N.X.45 (p. 764).

Refer to p. 336 for this passage.

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218. Passage Quoted: RV.X.114.4, N.X.46 (p. 765).

Translation According To Yāska: That one Suparna enters  
the ocean. He beholds all these creatures. From near  
I saw him with an immature mind. The mother licked him.  
He licked the mother.

Final Translation: That one bird entered the ocean. He  
beheld this entire world. I saw him from near with an  
innocent mind. The mother licked him, he licked the  
mother.

Notes:

According to Yāska Suparna here seems to be the  
Mādhyamika Agni as it is mentioned among the deities of  
the mid-region and mātā in ḍ is the Mādhyamikā Vāc. Thus  
ḍ speaks of the association of the lightning and thunder.

pāka: as the derivation at N.III.12, p. 210 shows,  
means 'immature'. Modern scholars take it to  
mean simple, kind, free from evil.

219. Passage Quoted: RV.X.95.7, N.X.47 (p. 766).

Translation According To Yāska: When he was born, the waters (or the wives of the gods) sat together and the rivers, going by themselves, strengthened him when, O Pururavas, the gods strengthened you for the great battle for slaying the demon.

Final Translation: When this one was born, the wives of the gods sat together and the self-praised rivers strengthened him, when the gods, O Pururavas, strengthened you for a great battle for the slaughter of Dasyu.

Notes:

asmin jāvamāne: refers to Pururavas who is Mādhyamika Agni. The waters sat by him and the rivers strengthened him when he was born.

svagūrtāh: Yāska explains this as svayam-gāminyah. The root is here gr, to praise. gūrta is pf. pt.

220. Passage Quoted: RV.IV.26.7, N.XI.2 (p. 768).

Translation According To Yāska: Having taken Soma, the falcon carried a thousand pressings and then thousand (draughts or Dakṣinās) together. Here, in the wild joy of Soma, the bountiful abandoned the enemies (or the non-liberal), the wise the dull-witted.

Final Translation: Having taken Soma the falcon brought a thousand and ten thousand pressings together. Here wise Purandhi has left behind him the foolish enemies in the wild joy of Soma.

Notes:

According to Yāska Purandhi (as also Śyena) is Indra. His reasons are that the name occurs in an Indra-hymn and he is praised as a drinker of Soma. It is also likely that Purandhi is Śyena himself. In that case made somasya is to be taken in a secondary sense: 'on account of the stimulating power of Soma' whom the Śyena was only carrying. That ajahāt arātīh refers to śyena and not to Indra is seen from RV.IV. 27.2 where we get the words ajahāt arātīh with śyena as the subject. Geldner thinks that Purandhi is the spirit of liberality. This is not correct.

sahasram savān ayutam: sahasram savān refers to sahasra-sāvya satra, wherein ten thousand Soma-draughts or ten thousand Dakṣiṇās are offered at one time.

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221. Passage Quoted: RV.IX.1.1, N.XI.3 (p. 770).

Translation According To Yāska: O Soma! flow with a stream that is the most sweet and the most delightful,

you pressed for Indra to drink.

Final Translation: O Soma! purify yourself with the most sweet and the most intoxicating stream, you pressed for Indra to drink.

Notes:

pavasva: on the basis of Nigh.II.14 (p. 199) we take  $\sqrt{\text{pav}}$ , to mean 'to flow' in Yāska's translation. European scholars understand the root to be pū, to purify oneself, the root being Ātm.

According to Yāska the stanza refers to the flowing Soma juice.

222. Passage quoted: RV.X.85.3, N.XI.4 (p. 770).

Translation According To Yāska: When they crush the herb one thinks that one has drunk the Soma. Soma whom the Brahmins knew, nobody eats of him.

Final Translation: One thinks that one has drunk the Soma, when they crush the herb. Of that soma whom the Brahmins knew, nobody eats.

Notes:

Yāska takes soma as either sacrificial Soma or the moon. The Rc. according to us refers to the Soma identified with the moon.

The Rc as referring to the sacrificial soma can be thus explained-

Those who merely crush Soma without offering

it to the gods, think that they have drunk Soma. But no one can really drink Soma, if he has not offered it at a sacrifice.

The R̥c as referring to the moon is thus explained-

Those who crush Soma to the accompaniment of the Yajus Mantras at a sacrifice, think that they have drunk Soma, but the real Soma is the moon as known to the priests and none but god can drink him.

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223. Passage Quoted: RV.X.85.5, N.XI.5 (p. 771).

Translation According To Yāska: O God! when they drink you, thenceforth you swell again. Vāyu is the protector of Soma. You are the maker of years and the month.

Final Translation: O God! when they drink you, then you swell again. Vāyu is the protector of Soma. You are the maker of the month and the years.

Notes:

In Yāska's translation we have interpreted d on the basis of N.V.21 (p. 413) and thus māsaḥ is taken as gen. sing. samānām samvatsarānām māsaḥ ca ākr̥tiḥ kartā. It is also possible to take māsaḥ as nom. sing. and translate 'month is the maker of the years'. For this Cf. RV.I.164.12 dvādaśāk̥r̥tiḥ samvatsarah. Durga

understands māsaḥ = mātā = nirmātā.

Yāska takes the Rc as referring to either the Soma-stalks or the moon.

As referring to the Soma-stalk the Rc is explained as:

ab refers to Nārāśamsa cup in which water is mixed up with Soma and then Soma swells with this water.

c: soma-juice is drunk from Vāyavya vessel and hence the association of Soma and Vāyu. Again Vāyavya takes away the Soma i.e. it holds the Soma, hence the rasaharana. d: The Soma-stalk is the maker of the month and the years because the Soma plant comes to have the leaves and loses them during the period of a month.

The Rc can be explained as referring to moon as follows:

ab refers to the two halves of the month during which the moon waxes and wanes. c Vāyu takes to the moon the Susumna ray of the Sun with which the moon shines. This speaks for their association. Vāyu takes back the ray to the Sun, depriving the moon of the lustre. This is rasaharana. d: moon is the maker of the month and the years because the waxing and the waning of the moon covers a period of the month.

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224. Passage Quoted: RV.X.85.19, N.XI.6 (p. 774).

Translation According To Yaska: He becomes new again and again being born (every day). The banner of the days, he comes before Uṣas. Coming, he gives the share to the gods. Moon prolongs (our) long life.

Final Translation: He becomes new again and again being born, as the banner of the days he comes before Uṣas. Coming he allots to the gods their share. The moon prolongs her long life.

Notes:

According to Yaska the first Pāda refers to the beginning of the Śuklapakṣa and the second to the end of the Kṛṣṇapakṣa. The third Pāda refers to the fortnightly oblations. Alternatively p refers to Āditya. In Rv. Agni and Sun are called ahnām ketuh and not the moon. For the Sun being so called Cf. RV.III.34.4, VI.7.5 and for Agni Cf.VII.5.5, X.88.12. Again Agni is also said to have gone ahead of us as at RV.X.8.4. But Yaska's explanation need not be discarded if the whole stanza is to refer to the moon.

ketuh: in p is translated by us in Yaska's translation as 'banner' on the basis of N.XII.7 where ketum is explained by prajñānam, 'a distinctive sign i.e. a banner'. Nigh.III.9 (p. 216) gives this as a synonym of prajñā.

pratirate āyuh: The ātm. shows that āyuh of the moon herself is meant.

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225. Passage Quoted: RV.X.18.1, N.XI.7 (p. 776).

Translation According To Yaska: O Mrtyu! may you go far away to the yonder path, which is your own (and) other than the path of the gods. I speak to you who are possessed of eyes and who can hear, (that) may you not destroy our progeny nor (other) heroes, to you (I speak).

Final Translation: O Death! move far off to another path which is your own, different from the path of the gods. I speak to you who have eyes and ears: Harm neither our progeny nor the heroes, to you (I speak).

Notes:

Yaska's commentary on this passage is not explained by Durga in his commentary. It also contains repetitions. Moreover, it is very difficult to construe properly the commentary as it is. The whole of this passage thus appears to be an interpolation. The words madervā mudervā occur in the derivation of

mandūka at N.IX.5 (p. 670) and so also the words teṣāmeṣā bhavati that follow. teṣām, pl. cannot be construed with mṛtyuh sing., the word under consideration. It rather refers to mandūkāḥ, from which context the words madē<sup>r</sup>vā.....bhavati seem to have been copied here through mistake.

Sarup's translation of this passage makes no sense, esp. of teṣāmeṣā bhavati.

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226. Passage Quoted: RV.I.155.2, N.XI.8 (p. 776).

Translation According To Yāska: Here is the dreadful alliance of the two active ones. O Indra and Viṣṇu! the soma-drinker favours you two, who keep away (the arrow) even though fixed for the mortal and also the missile of the archer Kṛśānu.

Final Translation: Thus is the dreadful alliance of the two active ones. O Indra and Viṣṇu! the soma-drinker favours you two who keep away the (arrow) fixed for the mortal and the missile of the archer Kṛśānu.

Notes:

śimī: is the synonym of karma according to Nigh.II.1 (p. 172).

urusvati: Yāska at N.V.23 (p. 420) gives this to mean rakṣākarma and here in the context of the gods

we use it in the sense of 'to favour'.

sutapāh: is nom. sing. (see Padapātha) and refers to yajamāna Cf. RV. VI.24.1, VIII.2.4 and X.100.1. Geldner, however, construes it with vām as he says that gods alone are called sutapā (dual).

pratidhīyamānam: we supply iṣum in view of RV. IX.69.1, iṣu na dhanvan pratidhīyate matih.

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227. Passage Quoted: RV. X.50.1, N. XI.9 (p. 777).

Translation According To Yāska: Do you sing (praise) to your great Viśvānara, the delightful one (or who is praised or invoked), (the giver) of food, who exists everywhere; the great strength, extensive fame and heroism of whom i.e. of Indra the Heaven and Earth (being pleased) wait upon.

Final Translation: Sing loudly to the great (Indra) who rejoices in the gladdening drink, who belongs to all men and who is omnipresent, the generous great valour, fame and manly vigour of whom i.e. Indra, the two halves of the world esteem.

Notes:

Vaiśvānara at N. VII.21, p. 602 is the pāṛthiva

vaiśvānara (cf. N.VII.23, p. 607), while Viśvānara in the present passage is a deity of the mid-region. Really speaking the stanza is addressed to Indra and Viśvānarāya (as also Viśvābhuvē) is an adjective of Indrāya to be supplied in the first half. The whole hymn X.50 in which the present Ṛc occurs is addressed to Indra.

The same is true of the next Ṛc (udjyotiḥ etc., p. 777) from the hymn VII.76 addressed to Uṣas and the first half of the first stanza refers to Savitr who is Viśvānara.

prītau: in the commentary is nom. dual and goes with dyāvapṛthivyau.

sumakham: is paraphrased by Yaska here and at N.XII.3 (p. 822) as sumahat.

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228. Passage Quoted: RV.X.167.3, N.XI.12 (p. 779).

Translation According To Yaska: In the support of the king Soma and Varuṇa, in the protection of Bṛhaspati and Anumati (and) to-day in your praise, O Maghavan, (and of you two) O Dhātṛ and Vidhātṛ, I partook of the jars (of Soma).

Final Translation: At the ordinance of king Soma and Varuna, under the protection of Brhaspati and of Anumati, at your praise, O Maghavan, O Creator and Disposer, I have to-day drunk the jars.

Notes:

dharmāni: At N.VII.25 (p. 615-616) Yāska has rendered dharma by dhāraṇa and at IX.25 (p. 689) dharmānam by dhārayitāram, thus deriving it from √dhr, to hold, to support. Really it is a decree, an ordinance.

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229. Passage Quoted: RV.I.88.1, N.XI.14 (p. 781).

Translation According To Yāska: O Maruts! come with chariots, possessed of lightning, of good speed (or of good praise or good lustres), furnished with lances and having the gallops of the horses. O you of blessed works (or wisdom)! come to us like birds with excellent food.

Final Translation: Come, O Maruts, with chariots which are possessed of lightning and beautiful songs and lances and having wings in the form of the horses. Fly to us like birds with the most liberal nourishing food, O you possessed of great wisdom.

Notes:

aśvaparnāḥ: is paraphrased by Yāska as aśvapatanāḥ.

Cf. his paraphrase of suparna as supatana at N.III.12 (p. 209), IV.3 (p. 270). Really the compound means 'having the wings in the form of the horses'. At RV.VI.43.31 Maruts themselves are called aśvaparnāḥ.

isā: meaning annena is based on Nigh.II.7 (p. 194).

sumāvāḥ: is explained by Yāska as either kalyānakarmāḥ or kalyānaprajñāḥ, the latter meaning based on Nigh.III.9 (p. 216). Cf. <sup>ketu at</sup> passage No. A241, p. 269.

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230. Passage quoted: RV.V.57.1, N.XI.15 (p. 782).

Translation According To Yāska: O Rudras! come with Indra, enjoying together, possessed of golden chariots, for our welfare. This praise from us eagerly hastens to you like the springs from heaven to the thirsty one, desirous of water.

Final Translation: O Rudras! come here, (you) united with Indra, of common consent and golden chariots for our welfare. This praise from us eagerly hastens to you as the springs from heaven to the thirsty one, desirous of water.



Notes:

sajosaṣaḥ: is paraphrased by Yāska as sahaḥosaṇāḥ 'enjoying together'. Nigh.II.6 (p. 194) gives √juṣ under synonyms of kāntikarma. It really means 'of common consent'.

suvitāya: is taken by Yāska as an adj. of karmāṇe. Cf.N.XII.28 (p. 846) where suvitā is explained as suprasūtāni karmāni. Cf. its derivation at N.IV.17 (p. 301) where he derives it from either su + √i, to go or √sū, to produce. The former derivation seems to be correct. Cf. durita at N.VI.12, p. 472.

haryate: is explained by Yāska as kāmāyate. Cf.Nigh. III.9 (p. 194).

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231. Passage Quoted: RV.I.110.4, N.XI.16 (p. 783).

Translation According To Yāska: Having performed the the tasks with quickness, the carriers (or the intelligent), being the mortals, attained immortality. The Rbhus, the sons of Sudhanvan, looking like the sun (or wise like the sun), became united with the works within a year (i.e. they achieved their work within a year).

Final Translation: The bards having worked with labour and by quick activity, being the mortals attained the immortality. The Rbhus, the sons of Sudhanvan, having sun as the eye, were united with praises within a year (i.e. their prayers were rewarded within a year).

Notes:

vāghatah: Yāska explains the word as either 'the carriers (of oblations)' or 'the intelligent'. Cf. Nigh. III.15 (p. 238) for the latter sense. The word really means 'bards'.

viṣṭvī: is explained by kṛtvā i.e. it is a gerund from √vis, to work. Cf. Nigh. II.1 (p. 172) where viṣṭvī and śamī are included under the synonyms of karma.

śamī: Yāska takes this to be accus. pl. as his rendering karmāni shows. It is instr. sing. of śamī and means 'by means of labour'.

dhītibhih: Cf. passage No. A.19, p. 28 under dhīti.

sūracaksasah: literally means 'having sun as the eye', i.e. having the far-sightedness of the Sun.

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232. Passage Quoted: RV. X.62.5, N. XI.17 (p. 785).

Translation According To Yāska: Those seers of various

forms, of profound actions ( or wisdom ), those sons of Angiras, they were born of Agni.

Final Translation: They indeed are the sages called Virūpas, they indeed are possessed of deep inspiration, those sons of Angiras were born of Agni.

Notes:

vepas: means either karma or prajñā according to Yāska. For the former sense Cf. Nigh.II.1 (p. 172). Nighaṇṭu III.15 (p. 238) gives vipaḥ among the synonyms of medhāvin. Again vip = vepas. So vepas is either karma or prajñā. Compare in this connection citti (pass. No. A.10<sup>p.13</sup>), dhīti (pass.No. A.19<sup>p.28</sup>) and ketu (pass.No. A.241<sup>p.269</sup>).

Most of the nouns meaning karma according to the Nighaṇṭu are given the additional sense of prajñā by Yāska. Cf. citti, dhīti, māyā, vepas, etc. Again nouns meaning prajñā in the Nighaṇṭu are used in the sense of karma also by Yāska. This is because dhīḥ, kratuḥ, śacī are given in the Nighaṇṭu as synonyms of karma (cf.II.1, p. 172) and prajñā (III.9, p. 216) both.

Angiras: in this stanza is of course Agni.

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233. Passage Quoted: RV.X.15.1, N.XI.18 (p. 786).

Translation According To Yāska: May the lower manes go up, up the higher ones, up the middle ones, who press Soma. May those manes who have followed the breath, who are not hostile, who knew the truth (or the sacrifice), comes to us at the invocations.

Final Translation: May the lower manes rise up, up the higher ones, up the middle ones deserving Soma. May those manes, the harmless ones, the knowers of Rta who have gone to their life protect us at the invocations.

Notes:

somvāsah: is rendered by Yāska as somasampādinaḥ, 'who prepare the soma i.e. the soma-pressers'. The termination ya has the sense of sampādin. Cf. Yāska's rendering yajñasampādin of yajñiya. Modern scholars take it in the sense of 'Soma-loving or deserving soma'.

asu: appears to be the spirit to which a person is reduced after his death and by which he lives as Pitr. Cf. asunīti tanu which the asu assumes through Agni's favour after the death of a person. Cf. RV.X.15.14 and 16.2.

avantu: is rendered by Yāska as āgacchantu.naḥ avantu means asmān gacchantu i.e. āgacchantu. Nigh.II. 14. (p. 198) gives √av in the list of gatikarma.

rtajñāh: Cf. pass. No. A.92, p. 121.

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234. Passage Quoted: RV.X.14.6, N.XI.19 (p. 787).

Translation According To Yaska: The Angirases, our manes, the Navagvas, the Atharvans and Bhrgus who prepare Soma - may we be in the blessed grace of those who accomplish sacrifices, and also in (their) praiseworthy (or generous) goodwill.

Final Translation: Our fathers, the Angirases, the Navagvas, the Atharvans, Bhrgus, the soma-deserving, may we be in the favour as also in the luck-bringing good-will of those deserving sacrifice.

Notes:

vajñiya: refer to pass. No. A.117, p. 149.

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235. Passage Quoted: RV.VII.33.8, N.XI.20 (p. 789).

Translation According To Yaska: Their light is like the growth (i.e. the rise to the zenith) of the Sun, the greatness unfathomable like that of the ocean. Like the speed of the wind, O Vasiṣṭhas, your hymn cannot be imitated by others.

Final Translation: Their light is like the growth of the sun, their greatness unfathomable like that of the ocean. Like the speed of the wind your hymn is not reachable by others, O Vasisthas.

Notes:

vaksathah: It is not clear in what sense Yaska uses the word. At N.IV.16 (p. 297) vakṣas is derived as bhāsā adhyūḍham. It may be that he derives vakṣatha also from √vah, to flow, to carry. Vakṣatha literally means 'carrier of lustres' (bhāsām vahanam) and then secondarily 'growth'. Modern scholars trace it to √vakṣ - ukṣ, to grow, with atha, the noun-making termination. Cf. vavakṣe at RV.VII.8.2 and vavakṣitha at VIII.88.5.

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236. Passage Quoted: RV.X.120.6, N.XI.21 (p. 790).

Translation According To Yaska: (I praise him) who is praise-worthy, multiform, great, the most supreme lord, the Āptya among the Āptyas. By his power he kills the seven donors i.e. the clouds (the givers of water) (or the seven demons) and meets many rivals.

Final Translation: To the praiseworthy, the master

having many forms, the most powerful Āptya among the Āptyas - may he with strength tear down the seven Dānus and may he overpower many opponents.

Notes:

sapta dānavān iti vā: This remark shows that besides using the word dānu, in the sense of 'cloud, the giver of water', Yāska also uses it in its generally understood sense of a demon. Otherwise both the words (dātr and dānava) would mean the same thing because dānavam is taken as dānakarmanam at N.X.9, p. 720.

sāksate: is aor. sbj. from √sah, to overpower. Cf. sāksi at RV.X.49.1 and sāksāma at VII.98.4. According to Yāska sāksati is āpnotikarmā as saksati is gatikarma (Nigh.II.14, p. 198). But Sāyana says - sah abhibhave, leti adāgamah. chāndasah dīrghah.

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237. Passage Quoted: RV.X.64.5, N.XI.23 (p. 791).

Translation According To Yāska: Or at the birth and the work of Dakṣa, O Aditi, you wait upon the two kings, Mitra and Varuṇa. In the births of diverse forms, Aryaman (i.e. Āditya) is possessed of seven priests and

many chariots and has his path unhastened (i.e. unobstructed).

Final Translation: O Aditi! at the time of the birth (of the kings), under the law of Dakṣa, you waited upon the kings Mitra and Varuṇa (you also waited upon Aryaman) - Aryaman whose way is not crossed, who possesses many chariots, who is attended upon by seven priests and (lives) among creatures of different forms.

Notes:

janmasu: means janmasu karmasu (i.e. janmarūpakarmasu) i.e. udayeṣu. The word thus refers to the rise of Aryaman i.e. Āditya.

saptahotā: is paraphrased as either saptaraśmiḥ or saptarṣiḥ i.e. attended upon by seven rays or seven sages. hotā means hvātavya (N. IV. 26, p. 338) and this may be applied both to the rays and the sages who are fit to be invoked by the people.

The second half of the verse refers to the Sun. Accordingly saptahotā means saptaraśmiḥ.

Aditi: is Dakṣa's daughter. Yāska, however, considers Aditi and Dakṣa as born from one another on account of their divine powers.

vrata: on the basis of Nigh.II.1 (p. 172) Yāska takes it in the sense of karma. It is really the law of the gods.

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238. Passage Quoted: RV.I.94.15, N.XI.24 (p. 793).

Translation According To Yāska: O Aditi, O you possessed of ample wealth (or strength)!. may we be some one (among the worshippers) to whom you may grant faultlessness in all (his acts), or whom you may urge with auspicious strength and wealth accompanied by off-spring

Final Translation: O Aditi, O you possessed of good riches, may we be some one (among the worshippers) to whom you may grant faultlessness in all respects or whom you may urge with auspicious strength and gift rich in offspring.

Notes:

sarvatātā: is instr. sing. of sarvatāt or loc. sing. of sarvatāti. Really it is sarvatā = sarvatāt = sarvatāti. Its loc. sing. is sarvatātau i.e. sarvatātā (Vedic) = sarvatve.

dadāśah: pf. sbj. rendered by dadāsi, pres.

anāgāstvam: is anāgastvam i.e. anaparādhatvam Cf. RV. VII.51.1.

rādhas: meaning dhanam is based on Nigh.II.10 (p.196)

It is really a gift.

śavasā: means balona. Cf.Nigh.II.9 (p. 195).

dravina: is used in the sense of wealth or strength.

Cf.Nigh.II.9 (p. 195-6) and II.10 (p. 196).

239. Passage Quoted: RV.X.108.1, N.XI.25 (p. 794).

Translation According To Yaska: Desiring what has Saramā come here? Owing to distant turns the road leads to a far off place. What was the errand for us? What was the night (or how was your wandering)? How did you cross the waters of Rasā (or of what taste were waters which you crossed)?

Final Translation: Desiring what has Saramā come here? The path is very far, exhausting and far-flung. What was the mission for us? What was the calamity? How did you cross the waters of Rasā?

Notes:

paritakmyā: seems to have been explained /in two ways/ by Yaska, though he does not use vā; (1) paritakanam, wandering. Cf. √tak, to go, given at Nigh.II.14 (p. 198). (2) night. It is derived from pari + takman 'having heat on all sides' i.e.

both the sides. According to the first explanation paritakmyā is a verbal noun, while the second explanation is on the basis of paritakmyā being taken as a BV. compound. The word really means 'a turning point, a calamity'.

jagurih: Yāska derives it from the frequentative of  $\sqrt{\text{gam}}$ . Really it is a reduplicative adjective from  $\sqrt{\text{gr}}$  (girati), to swallow.

parācaih: rendered by parāñcanaiḥ is taken as a noun by Yāska meaning 'long bends'. His derivation from  $\sqrt{\text{ac}}$ , to go is right but parācaḥ is an adverb.

d: Yāska explains the line in two ways:

- 1) rasāyāḥ payāmsi katham ataraḥ
- 2) kathamrasā (katham rasāni) tāni payāmsi (udakāni) yā (yāni) ataraḥ. In this explanation Yāska has set aside the Padapāṭha.

It is also possible to interpret the line as 'how did you cross the waters which were roaring'. rasā = rasāni = rasanāni. 'roaring' in view of the explanation rasateḥ śabdakarmanah. This of course is not what Yāska seems to suggest by his remark katham rasāni.....  
 ....udakāni, though Sarup understands it to be

so. For in that case rasāyāḥ, gen. will have to be taken as rasāni. In the explanation no.2 above this difficulty does not arise because Yāska seems to take yā = yāni as suggested by tāni.

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240. Passage Quoted: RV.I.3.10, N.XI.26 (p. 796).

Translation According To Yāska: May Sarasvatī who purifies, who is possessed of food owing to food and having activity as her wealth, desire our sacrifice.

Final Translation: May Sarasvatī who purifies, who is possessed of rewards owing to rewards and who considers hymns as her treasure long for our sacrifice.

Notes:

vāja: is given as a synonym of 'food' at Nigh.II.7 (p. 194) and Yāska follows this. Really speaking, vāja is a prize.

dhiḥ: occurs at Nigh.II.1 (p. 172) among the synonyms of karma and thus Yāska renders dhiyāvasuḥ by karmavasuh.

This and the following stanza according to Yāska refer to Sarasvatī as the goddess of speech.

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241. Passage Quoted: RV.I.3.12, N.XI.27 (p. 797).

Translation According To Yāska: Sarasvatī, the mighty flood, makes (herself) known (or Sarasvatī makes known her great flood) by her action (or wisdom). She rules over all kinds of knowledge.

Final Translation: Sarasvatī, the mighty flood, makes herself known by her banner (i.e. her stream). She rules over all hymns.

Notes:

mahah arnah: This is rendered by Yāska as mahadarnah.

The word mahat shows that Yāska understands arnas as the word, taking it as neut. sing. Again in mahah he understands the word to be mahas, an adjective. Really both mahah arnah are masc. nom. sing. Cf. RV.III.22.3, I.61.7. They should have been rendered as mahān arnah. According to Yāska, we can construe mahah arnah either as (1) nom. and in apposition to sarasvatī, or (2) accus. and object of pracetayati.

ketunā: is rendered by Yāska as karmaṇā or prajñayā.

The latter meaning is given at Nigh.III,9., p. 216. He seems to have arrived at the former meaning thus:

ketuh = prajñā Nigh.III.9, p.216

dhīh = prajñā Nigh.III.9, p. 216.

So ketuh = dhīh.

Again dhīh = karma, Nigh.II.i, p. 172.

So ketuh = karma.

virājati: Nigh.II.21 (p. 208) gives this root under  
aiśvaryakarma.

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242. Passage Quoted: RV.VIII.100.10, N.XI.28 (p. 798).

Translation According To Yāska: When Vāc, speaking unintelligible (words) sat down as the delighting queen of gods, she yielded her milk i.e. the food to the four (quarters). Its best (portion) has gone somewhere.

Final Translation: When Vāc, speaking unintelligible things sat down as the delightful queen of the gods, she (gave birth) to four (kinds of speech) and yielded her strength-giving milk for them. But where indeed has her best (milk) gone.

Notes:

According to Yāska the Vāc referred to here and in the following passage is the thunder, avicetanāni are the roars of the thunder and ūrj i.e. payāmsi is the rain water. The best portion is that portion of rain water which either goes to the earth or which the rays of the Sun carry.



catasrah: refers to the four quarters according to Yāska. Really speaking it refers to vācaḥ i.e. parā, paśyantī, madhyamā and vaikhari or something like it i.e. the four kinds of speech uttered by creatures - men, gods, animals and poets. Cf. Yāska's remark on the next passage - vyaktavācaścāvyaktavācaśca. Cf. RV. I. 164.45

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gd. According to Geldner the four are the jets or the streams in which the milk come out. They are for gods, men, animals and Ṛsis.

avicetanāni: is rightly construed by Yāska with vadantī.

kva svit: According to Yāska it is not interrogative but means 'somewhere i.e. some places which are known'. It thus refers to the earth or the heaven, (where the rays of the Sun carry the best portion).

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243. Passage Quoted: RV. VIII. 100. 11, N. XI. 29 (p. 798).

Translation According To Yāska: The gods created the divine speech. The creatures of varied forms speak it. May that gladdening well-praised Vāc, the cow, milking, (solid) food and fluids for us, approach us.

Final Translation: The gods created the divine speech,

the creatures of all forms speak it. May that delightful cow bestowing vital and nourishing food on us, the well-praised speech, come to us.

Notes:

The one and the same divine speech is spoken by all the creatures but it assumes different forms when spoken by different creatures. The dhenu vāc is the poet's hymn which is the best aspect of the divine speech.

This episode is introduced in the Indra-hymns to show the importance of a poet's hymn to Indra.

iṣam and ūrjam: Though Nigh.II.7 (p. 194) gives iṣ and ūrj as synonyms of anna, Yāska seems to make a slight distinction between the two. iṣam is annam i.e. solid food and ūrjam is rasam i.e. fluid. For the latter cf. ūrjam payāmsi of the previous passage.

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244. Passage Quoted: RV.II.32.4, N.XI.31 (p. 800).

Translation According To Yāska: I invite Rākā who is easy to invoke, with good praise. May the blessed one listen to us and personally appreciate it. With an unbreakable needle may she sew the work. May she give a

praiseworthy hero who gives hundred gifts.

Final Translation: I call Rākā, easy to call, with a beautiful praise. May the blessed one listen to us, may she herself appreciate it. May she sew the work with an unbreakable needle. May she give a praiseworthy son who gives hundred gifts.

Notes:

According to Nairuktas Rākā is Devapatnī.

apas: here is the work of procreation. Nigh.II.1 (p. 172) includes this in the synonyms of karma. Yāska uses the word in this special sense, perhaps in view of d.

If Rākā is the full-moon night as Yājñikas hold, apaḥ would refer to her work of patching together the bits of darkness to which her woven garment is reduced by the rising sun. Cf. RV.II.38.4, II.17.4. After sun-set she is supposed to gather together the stranded pieces of her garment of darkness and patch them together into a cover for the whole world.

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245. Passage Quoted: RV.II.32.6, N.XI.32 (p. 801).

Translation According To Yāska: O Sinivāli of broad hips

(or of large tuft of hair or of great praise): you who are a sister of gods, enjoy the oblation that is offered (to you). O goddess, direct the progeny to us.

Final Translation: O Sinivāli with broad tuft! you who are the sister of gods enjoy the offered oblation, O Goddess, direct to us the progeny.

Notes:

sinivāli: The third derivation of this word contains the word sevitavyah. But the sense that we get with this reading is not happy. The reading setavyah (from √si, to bind) is preferable as the moon that is minute can be bound by a hair. On the other hand, if the moon is minute she cannot be sevitavya.

havyam: is explained by adanam, something to be eaten, eatables, food, i.e. the offering. Cf. the word haviradya RV.I.163.9

According to Nairuktas Sinivālī and Kuhū (~~cf. Pass. No. —~~) are Devapatnīs, both givers of offspring.

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246. Passage Quoted: RV.X.10.14, N.XI.34 (p. 803).

Translation According To Yaskā: May you (embrace) some

one else, O Yamī, and some one else (than me), indeed, may embrace you as a creeper a tree. Do you long for his heart or may he of yours. Make a blessed and an auspicious contract with him.

Final Translation: May you well (embrace) another, O Yamī, and may another embrace you as the creeper the tree. You long for his heart or he yours and may you make with him an auspicious contract.

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247. Passage Quoted: RV.X.95.10, N.XI.36 (p. 804).

Translation According To Yāska: May Urvaśī who has shone like a falling lightning, bringing to me the desired gifts of (celestial) waters prolong her life as soon as well born (son) beneficial to men (or a well born child of man) is born from the waters.

Final Translation: May Urvaśī who has shone like a falling lightning, she born in water, bringing to me my desires, prolong her life as soon as a well-born, active (son), beneficial to men is born.

Notes:

Yāska is right in taking c and d as conditional and final clauses. Mark nūnam jāyeta.....atha, janīṣṭa....pratirata.

Purūravas expresses a desire (cf. pratirata aor.inj) by this stanza that let Urvaśī go away to live a long life only after giving birth to his child in her womb.

apvā: Yāska takes this as referring to kāmyāni. The word refers to celestial waters. It rather means 'born in water' and refers to Urvaśī. Cf. apvā yosā at RV.III.56.5, X.10.4 and 11.2.

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248. Passage Quoted: RV.V.84.1, N.XI.37 (p. 806).

Translation According To Yāska: O great Earth (or O Earth possessed of water), O you possessed of declivities! you who refresh the land with (your) greatness, indeed, bear here the strength capable of splitting the clouds.

Final Translation: Truly, it is so: you bear the depressing (burden) of the mountains, O Earth, you who refresh the ground through your might, O abounding in rivers, O mighty one.

Notes:

parvata: means cloud according to Yāska. Cf. Nigh.I.10 (p. 153).

khidram: Yāska's rendering khedanam shows that he derive

it  
 ^from  $\sqrt{\text{khid}}$ . We also derive it similarly but  
 take it to mean 'burden, weight'.

pravatvati: Yāska's paraphrase of this word is pravana-  
 vati, possessed of slopes, declivities. We  
 take it to mean 'rivers (flowing over declivi-  
 ties)' Cf. RV.VII.50.4 - yāḥ pravataḥ nivataḥ.  
 This adjective is pregnant suggesting that the  
 Earth refreshes the arable land by means of  
 her water courses i.e. rivers.

mahini: is either mahati (Cf. Nigh.III.3, p. 213) or  
 udakavati (Cf. Nigh.I.12, p. 160).

249. Passage Quoted: RV.X.86.11, N.XI.38 (p. 807).

Translation According To Yāska: I have heard Indra's  
 wife to be of good fortune among these women. Even  
 during another (year) her husband shall not die of  
 old age. Indra is superior to all.

Final Translation: Among these women, I heard, Indrānī  
 is fortunate, for her husband shall not die due to old  
 age even in future. Indra is superior to all.

Notes:

aparam: means aparām samām according to Yāska. We take  
 it to mean 'in future'.

250. Passage Quoted: RV.X.86.12, N.XI.39 (p. 807).

Translation According To Yāska: O Indrānī! I do not rejoice without the friend Vṛṣākapi whose this water and dear oblation goes to the gods. Indra is superior to all.

Final Translation: O Indrānī! I rejoiced not without the friend Vṛṣākapi whose water offering comes here being dear to the gods. Indra is superior to all.

Notes:

rarana (= rārana) is pf. I sing. of √ran, to rejoice.

Yāska renders this by rame pres.I sing.

apvam havih: refers to Soma to which only water is added.

251. Passage Quoted: RV.I.164.41, N.XI.40 (p. 808).

Translation According To Yāska: Gaurī, fashioning the waters, has created them. She has become one-footed two-footed, four-footed, eight-footed, nine-footed and full of much water in the highest heaven.

Final Translation: The cow has lowed, sending down (lit. fashioning) the waters. She has become one-footed, two-footed, four-footed, eight-footed, nine-footed, being

herself thousand-syllabled in the highest heaven.

Notes:

mimāya: is taken by Yāska in the sense of nirmimāya deriving it from  $\sqrt{mā}$ , to create. We trace it to  $\sqrt{mā}$ , to below. Whenever, it is a perfect form he derives it from  $\sqrt{mā}$ , to create. Otherwise he refers it to  $\sqrt{mā}$ , to below. Cf. pass. No. 110, pp. 13-14

sahasrākṣarā: The meaning of this word bahūdakā is based on Nighantu. Cf. Nigh. I.12 (p. 160) for akṣara meaning 'water' and Nigh. III.1 (p. 212) for sahasra meaning 'much'. Really sahasrākṣarā and also the feet (padi) refer to the repeated reverberations of the thunder spreading in all directions.

vyoman: vi + oman = vi + avanam (from  $\sqrt{av}$ , to favour). It means 'the variously favouring one', i.e. the heaven.

gaurī: is the Mādhyamikā vāc according to Yāska. He traces the word to  $\sqrt{ruc}$ , to shine. ruc - rogī - gorī - gaurī.

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252. Passage Quoted: RV. I.164.42, N. XI.41 (p. 809).

Translation According To Yāska: The clouds shower from

from her. By that the four quarters live. From that flows the water. On that lives the entire universe (i.e. all the beings).

Final Translation: From her the oceans flow out, there-  
by live the four quarters. Therefrom flows out the  
imperishable. On that lives all.

Notes:

Samudra: Yāska understands the word in the sense of  
'cloud'. Cf. the derivation of the word at  
N.X.32 (p. 750).

aksaram: refer to pass. No. A.251, p. 279.

253. Passage Quoted: RV.I.164.28, N.XI.42 (p. 810).

Translation According To Yāska: The cow (i.e. the  
Mādhyamikā Vāc) has lowed after the watching calf (i.e.  
the lightning or the Sun). She made the Hiñ sound at  
its head for thinking. Longing for the moving heat  
(i.e. lightning) she makes a lowing sound like the  
lowing (of a cow) (or she cries upto the Sun as it were)  
and swells with milk.

Final Translation: The cow has lowed after the blinking  
calf. She snuffed at its head for lowing. Longing for  
the heat, the jaw (of the calf), she lows a lowing  
sound. She swells with milk.

Notes:

mātavai: is rendered by Yāska as mananāya thus tracing the form to  $\sqrt{\text{man}}$ , to think. It is really an infinitive from  $\sqrt{\text{mā}}$ , to below.

srkvānam gharmanam: Yāska seems to take this expression as referring to the lightning as his explanation saraṇam haraṇam 'moving heat' shows.

vatsam nimisantam animisantam: The word nimisantam should be omitted as it means exactly the opposite of miṣantam. miṣantam = animiṣantam, two negatives a and ni giving an affirmative sense. Durga's commentary also does not contain the word nimisantam.

mimāti māyum.....āditvamiti vā: refer to pass.No.A.10 p-13-

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254. Passage Quoted: RV.I.164.26, N.XI.43 (p. 811).

Translation According To Yāska: I call this cow which is easy to milk. May he of auspicious hands, who milks the cows, milk her. May Savitr press for us the best pressing (i.e. milk or water). 'The milk-offering is well-heated', that indeed do I proclaim.

Final Translation: I call this good-milking cow and the milkman with skilful hand may milk her. May Savitr impel

towards us the best impulsion. The milk-offering is well-heated. I proclaim this well.

Notes:

savam sāvīsat: Yāska is not right in tracing both these forms to  $\sqrt{su}$ , to press. They are from  $\sqrt{sū}$ , to urge. Cf. pass. No. A15, p. 21

dhenu: is the Mādhyamikā Vāc. Yājñikas say that it is the cow from whose milk the gharma is prepared.

255. Passage Quoted: RV.I.164.40, N.XI.44 (p. 812).

Translation According To Yāska: Indeed may you, the fortunate one, be the eater of good pasture. Then may we be fortunate. O Aghnyā! eat the grass and wandering, always drink pure water.

Final Translation: So may you, the fortunate one be the eater of good pasture and then may we be fortunate. O Cow! eat the grass always, drink pure water being faithful.

Notes:

ācaranti: Yāska seems to understand this in the sense of 'wandering'. Really ā +  $\sqrt{car}$ , means, to be faithful, loyal etc.

aghnyā: is Mādhyamikā Vāc.

256. Passage Quoted: RV.I.164.27, N.XI.45 (p. 813).

Translation According To Yāska: Producing the 'hiñ' sound, the queen of riches, desiring a calf in her mind, she has come. May this cow yield milk for Aśvins. May she grow for great fortune.

Final Translation: Sniffing and wishing for her calf in the mind has the queen of riches come here. May this cow yield her milk for the Aśvins, may she grow for great luck.

Notes:

The cow here is the Mādhyamikā Vāc according to Yāska. According to Geldner Aghnyā is the milk-cow and vatsa is the milk-vessel.

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257. Passage Quoted: RV.X.63.16, N.XI.46 (p. 814).

Translation According To Yāska: Best indeed on the journey is the Fortune, which possessed of wealth, comes by a lovely treasure. May she protect us at home and when we are away (from it). May the divine guardian be easy of approach.

Final Translation: For best on the journey is the Fortune which is possessed of wealth and which comes by the reward. May she protect us at home and in the

unfamiliar region. May the one, whose protectors are gods, be easy of approach.

Notes:

arane: is explained by Yāska as niramane which is equal to nirgamane.

$$\begin{aligned} \text{arane} &= \text{a} + \text{rane} \\ &= \text{ni} + \text{ramane} \end{aligned}$$

For rana = ramana Cf.N.XI.50 (p. 817).

niramana: means a place in which pleasure is very low (ni) i.e. a foreign, unfamiliar place. ni in niramane is not the preposition ni occurring in the Rc before pātu. This preposition has been dropped in the commentary, perhaps due to the influence of ni from niramane. Cf.Durga who does not have this word at all. N.S.P.ed. has aramane instead of niramane.

reknavatī: is rendered by Yāska as dhanavatī. Cf. Nigh.II.10 (p. 196) which includes reknav in the synonyms of dhana. Cf.p. 174 where the word is derived.

amā: as a synonym of grha is also found at Nigh.III.4 (p. 214).

devagopā: Yāska solves the compound in three ways :

1) devī cāsau gopā ca (devī goptrī of Yāska)-

-Karmadhāraya.

2) devānām goptī (devān gopāyatu of Yāska) -

-ṣaṣṭhi tatpuruṣa

and 3) devāḥ gopāḥ yasyāḥ (devā enām gopāyantu of Yāska) - BV.

It is really a BV.compound as the accent shows.

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258. Passage Quoted: RV.IV.30.10, N.XI.47 (p. 814).

Translation According To Yāska: Uṣas has moved away being afraid of the shattered cloud (or of the shattered car as it were or of the shattering wind), since the showerer has struck it down.

Final Translation: Uṣas has moved away being afraid of the shattered car, since the bull has struck it down.

Notes:

anas: is used in three different senses by Yāska -  
1) cloud, 2) wind and 3) car. This has no support of the Nighaṇṭu.

vrsā: is the Mādhyamika Agni according to Yāska.

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259. Passage Quoted: RV.IV.30.11, N.XI.48 (p. 815).

Translation According To Yāska: Here lies her car, completely shattered and without any harness. She has fled from (him i.e. Vṛṣā) who pushed her (or her car) away (or she fled from [the car] which had done far away).

Final Translation: Here lies on the (river) Vipās her car entirely shattered. She has moved to far off places.

Notes:

parāvataḥ: Here and at N.VII.26 (p. 617) Yāska understands it to be an abl. form and as an adj. and renders it by preritavataḥ and parāgatāt. preritavataḥ refers probably to vṛṣā i.e. the Madhyamāgni of the previous stanza of the hymn. (Cf. pass. No. A<sup>p-285</sup>258) and so we translate: from the Madhyama who pushed her away or her car away. Parāgatāt refers to anasaḥ, translation: the car which had gone far away. We take it as accus. pl., 'to far off places' Cf. pass. No. A.116, p. 148.

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260. Passage Quoted: RV.V.41.19, N.XI.49 (p. 816).

Translation According To Yāska: May Ilā, the mother of the herd or Urvaśī admire us together with the

rivers. May Urvaśī, belonging to the great heaven and the coverer of the man's offering (or of the offering of light or water), being praised, attend to us for the nourishment of the food.

Final Translation: Ilā, the mother of the herd or Urvaśī with the rivers may admire us. Or Urvaśī from high heaven, the praised one, herself the coverer (i.e. the mother) of the offering of Āyu; and of the prosperity of Ūrjavya may be on our side.

Notes:

āvaḥ: is rendered by Yāska as ayanasya, thus deriving it from √ī, to go. The meaning 'man' is based on the Nigh.II.3 (p. 188). Yāska gives two other meanings of the word, namely, luminary or water. At N.IX.3 (p. 667) he renders it by vāyu.

ūrjavya: means anna according to Yāska. It is the name of a king according to Sāyaṇa.

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261. Passage quoted: RV.V.56.8, N.XI.50 (p. 817).

Translation According To Yāska: We quickly invoke the famous chariot belonging to Maruts, wherein has

stood Rodasī, bearing delightful (waters), along with Maruts.

Final Translation: We now invoke the fame-seeking car here, belonging to Maruts, on which has stood Rodasī, along with Maruts, bringing the lovely gifts.

Notes:

suranāni: is explained by Yāska as suramañīyāni and is taken as referring to waters. surana is really a delightful or lovely gift.

śravasyum: Yāska's explanation śravañīyam is not accurate Cf. pass.No. A.74, <sup>p. 99.</sup> It is to be derived from śravas + yu meaning 'fame-seeking'.

Rodasī: here is the wife of Rudra according to Yāska.

262. Passage Quoted: RV.I.181.4, N.XII.3 (p. 822).

Translation According To Yāska: Born here and there, they are praised together with their sinless body and own names. One of you (two) is the conqueror, the impeller of great strength, the other is considered as the blessed son of the heaven.

Final Translation: Born here and there, they agree (with each other) in respect of their faultless body

and their own names. One of you two, is an ever-victorious patron of a good warrior and the other one is considered as the fortunate son of heaven.

Notes:

samavāvaśītām: is impf. of the intensive III. dual.

It is paraphrased by Yāska as samstūyeta. Thus the root sam + vās means 'to praise' according to him. Really √vās means to low, to murmur and sam + √vās means to low together, to accord, to agree'. Cf. RV.I.62.3.

arepasā: is taken by Yāska as instr. sing. and adj. of tanvā and he seems to be right. Cf. RV.I.124.6. Geldner, however, takes it as nom. dual and adj. of aśvinā (i.e. jātā here) and compares RV.V.73.4

sumakhasya sūrih: is explained by Yāska as sumahasya balasya irayitā. For makha meaning mahat Cf. N. XI.9, p. 777. Geldner takes sumakha to be the proper name of some king or of Indra and construes it with 'son' supplied. He also suggests Yāska's construction. Really sumakha is a good warrior. Cf. RV.I.119.3. Cf. also makhasyati denom. of makha and the adj. makhasyu. Yāska here seems to trace sūri to √sū, to impel. At N.X.27, p. 746 where the same word occurs, this meaning is not applicable though Sarup has

adopted it. So neither here nor at p. 746 Yāska follows the Nighantu which gives it as a synonym of 'singer'. Cf. Nigh.III.16, p. 238.

ed: Yāska says that e refers to Mādhyamika Agni and d to Āditya, i.e. according to him it seems that Ásvins are only the two forms of Agni. This is supported by his first derivation of Ásvinā at N. XII.1, p. 819.

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263. Passage Quoted: RV.I.22.1, N.XII.4 (p. 822).

Translation According To Yāska: Awaken the two early-yoking ones. May Ásvins come here for the draught of this Soma.

Final Translation: Wake up the two early-yoking ones. May Ásvins come here to drink this Soma.

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264. Passage Quoted: RV.V.77.2, N.XII.5 (p. 723).

Translation According To Yāska: Sacrifice early to Ásvins and urge (them). In the evening there is no divine worship (for them); it is not enjoyed (by them). And besides another one than us is offering a sacrifice

and already it has dawned. The earlier the sacrificer, the more successful winner does he become.

Final Translation: Offer a sacrifice in the morning to Aśvins, urge (them) on. In the evening there is no godward (sacrifice) (for them), it is (then) unwelcome. Moreover, another than us offers a sacrifice and already it has dawned. The earlier the sacrificer, the more he wins.

Notes:

devayāh: is explained by Yāska as devejyā, 'the divine worship'. We take it as an adj. of yajñah to be supplied and compare RV.I.177.4.

vaniyān: a comparative form is explained by a superlative one, namely, vanayitṛtamah by Yāska.

vi āvah: is from vi + √vas, to shine. The subject here is Uṣā. Cf. RV.VII.75.1. Durga and Sāyana trace the form to √av, to favour. But it is difficult to see how the form could be had.

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265. Passage Quoted: RV.I.92.13, N.XII.6 (p. 824).

Translation According To Yāska: O Uṣas, O you possessed of food, bring to us that lovely (hence praiseworthy) (wealth) by which we may support the sons and grandsons.

Final Translation: O Uṣas, O you possessed of rewards, bring to us that handsome gift, through which we may reach the sons and the grandsons.

Notes:

vājinīvati: means annavati. Cf. Nigh.II.7 (p. 194).

We take vāja to mean 'a reward'.

tokam and tanavam: the sing. forms are rendered by putrān and pautrān, the pl. forms, thus taking them as collective nouns. toka is a direct child and tanaya is a descendant, a grand-child.

citram: is really to be derived from √cit, to know or √ci, to collect. Yāska seems to derive it from the root cāy meaning 'to see' and cāyanīyam means 'worth seeing' i.e. lovely, Cf. N.XII.16, p. 836. cāyanīyam further is rendered as mān-hanīyam and hence citram means 'praiseworthy'. For the root cāy Cf. Nigh.III.11, p. 217 and N.V.24, p. 722. Also cf. RV.VII.18.4 and X.96. 14 and nicāyā at I.105.18.

At N.III.13, p. 217, Yāska makes the following remark, after he has given the synonyms of the verb 'to see':

चायतिप्रभृतीनि च नामानि आमिष्राणि —

nāmāni refers to the nouns cikyam, vicarṣanīh and viśvacarṣanīh. By cāyati in the noun

cāyatiprabhṛtīni the noun cikyat is meant by Yāska as according to Yāska cikyat is from  $\sqrt{ci}$  - cāyati, I conj. Really speaking, it is from  $\sqrt{ci}$  - cikyati, III conj. Yāska has confused the two roots. Cf. also the N.S.P. edition on this.

Uṣas: Yāska derives Uṣas in two ways-  
Mādhyamikā Uṣā is traced to  $\sqrt{ucch}$  while  
Dyusthānā Uṣā to  $\sqrt{vas}$ .

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266. Passage Quoted: RV.I.92.1, N.XII.7 (p. 825).

Translation According To Yāska: These are those dawns which produced knowledge (of things). They annoint with the day light in the upper half of the mid-air. Polishing (their light) as the bold warriors do their weapons, the shining, moving (dawns), the creators (of light) move towards (us).

Final Translation: These well-known dawns have raised their banner (i.e. the light). They paint their lustre in the eastern half of the region, polishing (it) as the bold warriors their weapons. The ruddy mother cows come towards (us).

Here c is construed with b. It can also be construed with d.

\*The rudy mother cows come towards (us) polishing

(their lustre) as bold warriors do their weapons'.

Notes:

ketum: is taken by Yāska in the sense of prajñānam. Cf. Nigh. III.9 (p. 216). Ketu is the banner, referring to the light.

bhānum: is taken by Yāska as equivalent to bhānunā and on the basis of Nigh. I.9 (p. 152) which gives bhānu as a synonym of ahar we may translate Yāska as 'they annoint by the day-light'. We take bhānum as an object of añjate.

niskṛṇvānā: is equivalent to sāmskrṇvānā according to Yāska. He compares RV. X.34.5.

mātarah and gāvah: are taken by Yāska in their derivative senses of nirmātryah and gamanavatyah resp. and these two words together with aruṣih are the adjectives of uṣasah to be supplied.

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267. Passage Quoted: RV. X.85.20, N. XII.8 (p. 826).

Translation According To Yāska: O Sūryā, ascend to the world of water which is very bright, free from impurities (or which is like a śalmali tree with lovely flowers), having all forms, golden in colour, easily rolling and of good wheels. Make the bridal procession comfortable for your lord.

Final Translation: O Sūryā, ascend to the world of the immortal in a (chariot) made of Śalmali wood, possessed of good Kimśuka flowers, of many forms, of golden colour, easily rolling and possessed of good wheels. Make the bridal procession comfortable for your husband.

Notes:

amrtasya: is taken to mean water by Yāska. Cf. Nigh. I. 12 (p. 160).

sukimśukam: is explained as suprakāśanam and thus it is to be derived from √kraś 'to illumine'. Śalmalim is rendered by śannamalam i.e. it is to be derived from √śad + malam. Yāska takes these words as adjectives of lokam. He gives another construction according to which we have to understand a simile, śalmali referring to the tree of that name and kimśuka to the flowers of that tree.

We take these two words as adjectives of ratham supplied as suggested by suvṛtam and sucakram. śalmali stands for the wood of that tree of which the car is made and sukimśukam shows that the car is decorated with the kimśuka flowers.

Geldner also construes the adjectives in ab as we do but he thinks that the ratha is

identified with the lokam. This is not happy.  
amrtasya lokam: is taken by us as accus. of destination  
 - lokam prati ratham āroha.  
syonam: means sukham both according to Yāska and Nigh.  
 III.6, p. 215.  
vahatum: is a bridal procession, a bridal ride. Cf.  
 vahanam at N.XII.11, p. 831.

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268. Passage Quoted: RV.X.86.13, N.XII.9 (p. 828).

Translation According To Yāska: O Vṛṣākapāyī, O you  
 possessed of wealth, O you having noble son and beauti-  
 ful daughter-in-law! may Indra eat your bulls and the  
 dear oblation which makes a store of happiness. Indra  
 is superior to all.

Final Translation: O Vṛṣākapāyī, O you possessed of  
 wealth, O you having noble son and beautiful daughter-  
 in-law! may Indra eat your bulls and the dear offering  
 (Soma) which achieves any objects whatsoever. Indra is  
 superior to all.

Notes:

kācitkaram: is explained by Yāska as sukhācayakaram  
 (= sukhakaram), thus deriving it from ka + ācit  
 + karam. For kam = sukham Cf. Nigh.III.6 (p.215)



Really it is to be thus explained:

kā = kāni, cit, karam which effects anything whatever. Cf. akiñcitkaram.

According to Yaska Vṛṣākapāyī is suputrī due to Madhyama i.e. the Vaidyuta Agni and susnuṣā due to Mādhyamikā Vāc.

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269. Passage Quoted: RV.X.17.2, N.XII.10 (p. 829).

Translation According To Yaska: They concealed the immortal from the mortals. Having made her of the same colour, they handed her over to Vivasvat. When this was so, she brought forth Aśvins; Saranyū left behind here the (other) two (who were) twins.

Final Translation: They concealed the immortal from the mortals. Having made her of the same colour, they gave her to Vivasvat. Moreover she brought forth Aśvins when this was so; Saranyū left behind here the (other) two (who were) twins.

Notes:

The two referred to in ḍ are Vaidyutāgni and Mādhyamikā Vāc according to the Nairuktas. According to Aitihāsikas they are Yama and Yamī.

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270. Passage Quoted: RV.X.17.1, N.XII.11 (p. 831).

Translation According To Yāska: Tvaṣṭṛ performs the marriage-procession of (his) daughter. Hence this entire universe comes together. Being married, the wife of great Vivasvat and the mother of Yama, disappeared (from him in the form of a mare).

Final Translation: Tvaṣṭṛ performs the marriage of his daughter. Hence this entire universe comes together. Being married, the mother of Yama and the wife of great Vivasvat disappeared.

Notes:

This passage is quoted by Yāska as the one glorifying the legend about Saranyū and Vivasvat as also to illustrate the word Tvaṣṭā which is the sixth word in the group of deities of dyusthāna.

This passage and the previous one contain a reference to the following legend:

Tvaṣṭṛ married his daughter Saranyū to Vivasvat. She first gave birth to the twins Yama and Yamī from Vivasvat. Then she ran away from Vivasvat assuming the form of a mare and keeping behind her some woman resembling her (savarnām). Vivasvat ran after her (i.e. Saranyū) taking the form of a horse and procreated on on her the other twins i.e. Ásvins. On the other hand from Savarnā who was left behind as her representative,

Sāvarṇi Manu was born.

Yāska states that Vivasvat is the Sun (Cf. N.VII. 26, p. 617) and his wife Saranyū is the night. She disappears at the rise of the Sun.

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271. Passage quoted: RV.V.81.2, N.XII.13 (p. 832).

Translation According To Yāska: The wise one puts on all the forms (i.e. the intelligible forms). He has urged the bliss for the bipeds and quadrupeds. Savitr who is fit to be sought for has made manifest the heaven. He shines after the passing away of Usas.

Final Translation: The seer puts on all forms. He has now urged good to the biped and quadruped. Savitr, fit to be chosen, has made manifest the heaven. He rules after the departure of Usas.

Notes:

kavi: Following Nigh.III.15 (p. 238) Yāska uses it in the sense of 'wise'.

dvipade and catuspade: are taken by Yāska in a collective sense and thus explains them by plural forms.

akhyat: an aorist form is rendered by acikhyapat caus. aor.

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272. Passage Quoted: RV.VII.41.2, N.VII.14 (p. 834).

Translation According To Yāska: May we invoke Bhaga, the early conqueror, the fierce one, the son of Aditi, who is the supporter (of all); respecting whom, i.e. Bhaga, even the poor, even Yama, to whom even the king says, "Give".

Final Translation: May we invoke Bhaga, the early conqueror, the fierce one, the son of Aditi, who is the disposer, respecting whom even the meak, even the active one, to whom even the king says, 'Give to Bhaga'.

Notes:

Yāska is not right in taking bhakṣi alone as the quotation for, in that case bhakṣi will be accented as the commencing word of the quotation. So the construction is:

Thus Nighāta accent is accounted for.

tusa: is an epithet of Yama according to Yāska.

273. Passage Quoted: RV.I.50,1, N.VII.20 (p. 601), and XII.15 (p. 836).

Translation According To Yāska: The rays uplift that god Jātavedas, the Sun for all (beings) to see.

Final Translation: The rays lift up that god Jātavedas for every one to see the Sun.

Notes:

viśvāya drśe: is explained by Yāska as sarveṣāṃ  
bhūtānāṃ darśanāya and takes sūryam with ab.  
We take sūryam with the dative infinitive drśe.

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274. Passage Quoted: RV.I.115.1, N.XII.16 (p. 836).

Translation According To Yāska: The lovely, observing  
face of the gods, of Mitra, Varuṇa and Agni has gone  
up. It has filled the heaven and the earth and the  
atmosphere. Sūrya is the soul of the moving and the  
stationary.

Final Translation: The lovely countenance of the gods  
has gone up, the eye of Mitra, Varuṇa and Agni. Sūrya,  
the soul of the moving and the stationery, has filled  
the heaven and the earth and the atmosphere.

Notes:

citram: refer to passage No.A.265, p.292.

mahatvena tena: refer to the greatness of the Sun  
described in ab.

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275. Passage Quoted: RV.VI.58.1, N.XII.17 (p. 837).

Translation According To Yāska: Your one (form) is bright, your another (form) is the one that accomplishes the sacrifices. The day and night of different forms (are your work). You are like heaven. O you possessed of food! you protect all the intellectual powers. O Pūsan! may your gift here be the giver of share to us.

Final Translation: The two days of different forms - one which is white and the other which is holy, both belong to you. You are like heaven. O selfwilled (god)! you favour all the mystic powers. O Pūsan! may your gift here be auspicious.

Notes:

visurūpe ahanī: Yāska construes this with te karma to be supplied. He understands the words as nom. dual forms. He seems to be right. It is not clear how Geldner understands ahanī. It is accus. dual or nom. dual and not loc. sing. as his translation suggests. Perhaps he takes the form as accusative of destination.

svadhāvah : svadhā means 'food' according to Yāska. Cf. Nigh.II.7 (p. 194). It really means 'will, inclination and svadhāvan is 'self-willed'.

māvāh: is a synonym of prajñāna according to Yāska.

Cf. Nigh.III.9 (p. 216). It really means  
'mystic powers'.

bhājanavati: is probably an explanation and not a  
derivation of bhadrā Cf.N.IV.9 (p. 285).  
bhadrā = bhajra i.e. from √bhaj (?).

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276. Passage Quoted: RV.VI.49.8, N.XII.18 (p. 838).

Translation According To Yāska: Being impelled by  
desire, I have (or he has) approached with a hymn the  
god, the lord of each and every path. May he grant  
us treasures headed by (other) lovely gifts. May  
Pūṣan lead to success each one of our sacred acts.

Final Translation: The guardian of every path (I  
praise) with eloquence. Being impelled by desire he  
has obtained the praise. May he give us the rewards  
with gold at the top. May Pūṣan lead to success every  
prayer.

Notes:

dhiyam: means karma according to Yāska. Cf.Nigh.II.1  
(p. 172). It really means a hymn.

arkam: As is suggested by vā Yāska uses the word in  
two senses, mantram or devam. Cf.N.V.4, p. 369.

candra: Nigh.I.2 (p. 128) gives this as a synonym of gold. Yāska here seems to use the word in its derivation sense cāyanīya i.e. lovely. The word is already derived at N.XI.5, p. 773 and one of the derivations there is also from  $\sqrt{cāy}$ . Cf. also the derivation of citram, for which refer to pass. No. A.265, p. 292

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277. Passage Quoted: RV.I.22.17, N.XII.19 (p. 839).

Translation According To Yāska: Viṣṇu traversed this. He places his foot for being threefold. His (foot) is concealed in the atmosphere (or in the dust as it were)

Final Translation: Viṣṇu has traversed this. In three ways he placed his foot. In the dusty (foot-print) of this (god) it (i.e. all this world) is accumulated.

Notes:

The three places where Viṣṇu placed his foot are according to Śākapūni the earth, the atmosphere and the heaven. According to Aurnavābha they are samārohana, viṣṇupada and gayaśiras. They are all in Gayā according to mythology. The last two are still found there. So the guess is that samārohana also is

a place just there. Durga's explanations are arbitrary. Refer to Kane's History of Dharmashastra, Vol.IV under Gayā, p. 646-647.

pāmsure: is the antariksa according to Yāska or he understands a simile here, pāmsure iva.

samūlham: means 'collected together'. The subject is idam i.e. the whole world mentioned in a.

278. Passage Quoted: RV.VIII.68.4, N.XII.21 (p. 840).

Translation According To Yāska: I invoke for you (Indra), the lord of unbent power of Viśvānara owing to the desires (or approaches or loyalties) of men and along the path of the chariots.

Final Translation: I invoke for you the lord of unlimited strength, belonging to all men owing to the inclinations of men and owing to the favour of chariot lords.

Notes:

ūtyā ca pathā rathānām: by the favour of the chariots i.e. along the path of the chariots. ūti to chariots is a path for the chariots and hence

the above remark of Yāska. 'We call him along the path of the chariots i.e. we call him in his chariots'. Perhaps ūti explained by pathā shows that here Yāska derives the word from √av, to go, Cf. Nigh. II. 14, p. 198.

viśvānarasya: It is not clear how Yāska construes this word which according to him is ādityasya. At N. XI. 9, p. 777 he seems to identify Viśvānara with Indra. There, however, Viśvānara is Madhyama i.e. Vaidyatāgni. Perhaps we should construe:

विश्वानरस्य आदित्यस्य अनानतस्य शवसः पतिम्  
इन्द्रम् ।

279. Passage Quoted: RV. I. 50. 6, N. XII. 22 (p. 841).

Translation According To Yāska: O pure Varuna! (we praise that eye) with which eye you see one who flies (i.e. the sacrificer) among men.

Final Translation: (That is) the eye with which you see the active one among men, O pure Varuna!

Notes:

Yaska completes the sentence in this verse by supplying tat te vayam stumah.

bhuranyantam: Yāska takes this as equal to bhuranyum and also seems to consider bhuranyati (of which bhuranyantam is pres.pt.) as the denom. of bhuranyu. Bhuranyu means swift. Cf. Nigh. II.15, p. 199. Then it means 'a bird' who flies swiftly. Here the bird is the celestial bird Agni. Secondarily then the word refers to the sacrificer who goes to heaven along with Agni. Really speaking bhuranyantam is accus. sing. of the pres. pt. bhuranyan formed from the denom. <sup>from</sup> bhuranaḥ. bhurana is from  $\sqrt{\text{bhur}}$ , to be restless, to be active. bhuranyantam means 'the active one'.

caksasā: is rendered as khyānena, which is rendered as darsānena, 'knowledge', by Durga.

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280. Passage Quoted: RV.I.50.6-7, N.XII.23 (p. 842).

Translation According To Yāska: O Pure Varuna! the eye with which you see the one who flies (i.e. the sacrificer) among the men (with that) observing the creatures, O Sun, you variously go <sup>to</sup> the heaven and the vast mid-region, measuring the days with night.

Final Translation: For vv.6 refer to pass.No4279.  
 vv.7 you go variously to heaven and the wide region  
 (atmosphere) measuring the days with the nights and  
 observing the creatures.

Notes:

Here Yāska points out one more way of completing the sentence in RV.I.50.6 by reading it with the next vv. in the hymn.

Yāska's construction of RV.I.50.7 is- द्यां रजश्च  
 पृथु (महान्तं लोकम्) पुषि अहानि च मिमानः ।

He uses first ca to join dyām and rajah and second ca to join eṣi and mimānah (bhavasi).

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281. Passage Quoted: RV.I.50.5-6, N.XII.24 (p. 843).

Translation According To Yāska: O Pure Varuna! the eye with which you see the one who flies (i.e. the sacrificer) among the men, with that you rise in front of the tribes of gods, in front of men, in front of all (for them) to see the Sun.

Final Translation: vv.5 You rise towards the clans of gods, towards the men, towards the entire world (for them) to see the light.

Notes:

Here by connecting vv.6 with the previous verse in the hymn Yāska completes the sentence in vv.6.

dr̥se: here and at N.XII.26 (p. 844) may appear to have been construed as a finite verb. Even Durga and the N.S.P.edition seem to support this. But this seems to be unfair to Yāska. Yāska's words abhivipaśyasi here may refer to paśyasi in vv.5 and his words keśīdam sarvamabhivipaśyati appear to be a mere paraphrase of keśī viśvam svar dr̥se with bhavati or kalpat supplied. And besides if dr̥se is a verb of the chief sentence its accent becomes irregular.

pratyañ idam jyotirucyate: This cannot be construed as an explanation of any of the words in the R̥c. Even Durga does not quote these words in his commentary. It is likely that due to the influence of the similar words occurring in the commentary on the R̥gvedic passage at N.XII.26 below, the words mistakingly were repeated here by some scribe. Many of the MSS. do not contain the portion from udeśi.....sarvam.

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282. Passage Quoted: RV.I.50.6, N.XII.25 (p. 843).

Translation According To Yāska: O Pure Varuna! the eye with which you see the one who files (i.e. the sacrificer) among men (with that see us, the men).

Final Translation: Refer to pass. No.A279, p.306.

Notes:

Yāska completes the sentence in the R̥c by supplying the principal clause tena no janānabhivipasyasi.

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283. Passage Quoted: RV.X.136.1, N.XII.26 (p. 844).

Translation According To Yāska: Keśin supports Agni, Keśin water, Keśin heaven and earth. Keśin, the Sun, keeps a watch on everything. Keśin is called this light.

Final Translation: Keśin supports Agni, Keśin water, Keśin the two worlds, Keśin the entire world to see the Sun. Keśin is called this light.

Notes:

visam: Following Nigh.I.12 (p. 159) Yāska uses it in the sense of water. Cf.RV.VI.61.3.

keśin: is the Sun and hence same as svar. Nigh.I.4 (p. 134) includes svar in the synonyms of Sun.

Also Cf.N.II.14, P. 138. jyotiḥ in ḍ also refers to the Sun.

drśe: refer to pass.No.A. 281, p. 309

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284. Passage Quoted: RV.I.164.44, N.XII.27 (p. 845).

Translation According To Yāska : The three Keśins perceive at the proper time. One of them sows in the year. One beholds everything with actions. Of the one the gait is seen, not the form.

Final Translation: The three Keśins see at the proper time. The one among them sows in the course of the year, the one sees all according to his powers, of the one the speed is seen, not the form.

Notes:

The three Keśins are - 1) terrestrial fire. He is so called because of his smoke. 2) the Sun, so called because of his rays. Cf. the derivation at N.XII.25, p. 844 and 3) Vaidyutāgni. He is called Keśin owing to the rain water (For rajas meaning water Cf.N.IV.19, p. 312). Thus b refers to the terrestrial fire, c to the Sun and ḍ to the Vaidyuta, because his movement is seen by the rain water which he causes.

His form cannot be seen as it lies hidden in the water.  
The lightning we see constitutes his rays.

Some (Geldner and Durga) take madhyama as referring to Vāyu, especially owing to the description in ḍ and the comparison with RV.X.168.4. But Yāska has in his mind only jyotīṃṣi which cannot include Vāyu. Cf. itare jyotīṃṣi etc. N.XII.26, p. 844.

śacībhiḥ: is used by Yāska in the sense of karmabhiḥ, 'actions, i.e. abilities, i.e. physical powers Cf. Nigh.II.1, p. 172. Really speaking it means powers, both mental and physical. Cf. Nigh.III.9, p. 216 where it means prajñā.

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285. Passage Quoted: RV.X.86.21, N.XII.28 (p. 846).

Translation According To Yāska: O Vṛṣākapi! you who are the destroyer of sleep and you who are setting along the path once more, come again, we (two) shall set right well-stimulated (acts). Indra is superior to all.

Final Translation: Turn back, O Vṛṣākapi, let us make up our differences. You who are the destroyer of sleep, come back to the house along your path. Indra is superior to all.

Notes:

suvitāni: paraphrased as suprasūtāni shows its derivation from  $\sqrt{sū}$ , to impel. Yāska supplies karmāni here. Really it is to be traced to  $su + \sqrt{i}$  and means 'the difference'.

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286. Passage Quoted: RV.X.135.1, N.XII.29 (p. 847).

Translation According To Yāska: (I) Where (i.e. at a place where) an abode is chosen and flesh is enjoyed, Yama (i.e. Āditya) unites with gods (i.e. the rays). Here our protector, the lord of all, longs for the ancient ones.

(II) Where (i.e. at a place which) is like a tree thickly covered (su) with leaves, Yama unites with the gods. Here our protector etc.

Final Translation: Where on a tree covered with beautiful leaves Yama drinks with the gods, here looks on, our father, the lord of the clan, at his ancestors.

Notes:

vasmin vṛkṣe supalāśe: yasmin means yasmin sthāne.

Further vṛkṣe is explained in two ways -

1) vṛttakṣaye and 2) vṛkṣe iva. With the first meaning of vṛkṣe supalāśa means  $su + pala$ (flesh)

+ √as', to eat , to enjoy, 'where flesh is enjoyed' and then both vṛkṣe and supalāśe become the adjectives of sthāne. With the second meaning of vṛkṣe, supalāśa means 'thickly (su) covered with leaves (palāśa)' and this is taken as an adjective of vṛkṣe.

anuvenati: a pres. form is rendered by a sbj. from anu-kāmayeta. For √ven, to long for, Cf. Nigh. II. 6, p. 194.

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287. Passage Quoted: RV. X. 65. 13, N. XII. 30 (p. 849).

Translation According To Yāska: May Pāvīravī (i.e. the divine speech), the thunder, Aja Ekapād, the supporter of the heaven, (the river) Sindhu, the waters of the ocean, all gods and Sarasvatī listen to my words employed for praise and accompanied by acts.

Final Translation: The thunder, the daughter of Pavīru Aja Ekapād, the supporter of the heaven, Sindhu, the waters of the ocean, all gods, Sarasvatī with Purandhī may listen to my words along with pious thoughts.

Notes:

Yāska construes purandhyā (= stutyā i.e. stuti-hetoh prayuktāni) and dhībhiḥ saha (= karmabhiḥ yuktāni)

with vacāṃsi. We construe as: सुरन्ध्या (सह)  
 सरस्वती धीमिः सह मे वचांसि शृणवन् ।

pāvīravī: according to Yāska is the divine speech whose deity is Indra (pāvīravān). pavīra is a weapon and pavīravān is one possessed of a weapon. European scholars take it to be fem. of pavīrava, an adj. from pavīru, 'lightning.' Thus pavīravī according to them is 'the daughter of lightning'.

dhībhiḥ: is karmabhiḥ according to Yāska. Cf. Nigh. II.1 (p. 172).

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288. Passage Quoted: RV. I.108.10, N. XII.31 (p. 850).

Translation According To Yāska: O Indra and Agni! whether you are on the highest, the middlemost or the lowest earth, from thence, O showerers, come. Then drink of the pressed Soma.

Final Translation: O Indra and Agni! whether you are on the highest, the middlemost or the lowest earth, from thence come, O bulls. Then drink of the pressed Soma.

Notes:

vṛsanā: are the 'Showerers' according to Yāska. Cf. N. XI. 48 (p. 815).

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289. Passage Quoted: RV.IX.73.3, N.XII.32 (p. 851).

Translation According To Yāska: Possessed of the strainers (i.e. the rays) they (the aerial gods) sat around the speech (the thunder). Their ancient protector (the Vaidyuta Agni) protects (their) sacred act. Varuna, the great, concealed the ocean (i.e. the mid-region). The wise (farmers) alone are able to start (the work) when there are waters.

Final Translation: Possessed of strainers, they sat round the hymn. Their ancient father (Soma) protects the sacred law. The great Varuna has concealed the ocean. The wise (priests) alone were able to seize it in the supports (i.e. the soma-vessels).

Notes:

vrata: is used to mean karma by Yāska. Cf. Nigh.II.1 (p. 172). It really means the 'sacred law'.

samudram: On the basis of Nigh.I.3, p. 129 we take it as referring to the 'atmosphere' in Yāska's translation. Really it refers to the Soma. Varuna's concealing it means the mixing of water with Soma. Thus the adulterating water is identified with Varuna.

ārabham: is accus. inf. of  $\sqrt{\text{rabh}}$ . According to Yāska the root means 'to start'. We take it in the sense of 'to seize'.

pavitravantah: According to Yāska it refers to aerially gods possessed of rays. It really refers to the priests pressing the Soma, who have strainers in their hands.

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290. Passage Quoted: RV.VI.50.14, N.XII.33 (p. 852).

Translation According To Yāska: Moreover, may Ahirbudhnya listen to us, may Aja Ekapād, Prthivī and Samudra. May all gods, the promoters of truth (or sacrifice), being invoked and praised (with Maruts), so also the stanzas recited by the wise, protect us.

Final Translation: May Ahirbudhnya listen to us, may Aja Ekapād, the Earth and the Ocean. May all gods, the promoters of Rta, the invited and the praised ones, those Mantras recited by the wise, favour us.

Notes:

Rta means either the truth or sacrifice, according to Yāska. For the former sense Cf. Nigh.III.10 (p. 217).

kavi: meaning medhāvin is based on Nigh.III.15 (p.238)

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291. Passage Quoted: RV.I.80.16, N.XII.34 (p. 853).

Translation According To Yāska: (Like) the work which Atharvan, Manu, the father (of men) and Dadhyac carried out, (all newer) works and hymns may become united in that Indra, as before, who respectfully practises self-rule.

Final Translation: Like the hymn, which Atharvan, the father of Manu and Dadhyac have composed, may the hymns and the praises be united in that Indra, as before. May they join in singing in your self-rule.

Notes:

arcan anu svarāiyam: is explained by Yāska as arcan yah anūpāste svārājyam and taken with Indra. Goldner takes it as an independent clause with arcan as the verb, the form being subj.III.pl. of √arc.

dhiyam: is karma according to Yāska who depends on Nigh.II.1, p. 172. Cf. also N.XII.18 (p. 838) and XII.30 (p. 849). brahmāni is also rendered as karmāni but this is not according to the Nighaṅṭu.

According to Yāska Dadhyac, Atharvan and Manu are the aspects of Āditya. Cf. N.XII.1, p. 819, athātaḥ dyusthānāḥ devatāḥ.

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292. Passage Quoted: RV.II.27.1, N.XII.36 (p. 855).

Translation According To Yāska:(I) I offer to the Ādityas, the kings, (the oblations) bathed in ghee (or dripping ghee or carrying ghee or winner of ghee) with a ladle, to live long. May Mitra, Aryaman, Bhaga (Dhātā) the creator of many, Varuna, Dakṣa and Aṁsa listen to these our hymns.

(II) For a long time I offer.....etc.

Final Translation: I offer with the ladle (i.e. the tongue) these praises having ghee on the back to the Ādityas, the kings of yore. May Mitra, Aryaman and Bhaga, powerful Varuna, Dakṣa and Aṁsa listen to us.

Notes:

ghrtasnū: is taken by Yāska as an adj. of āhutiḥ to be supplied, taking the latter as an object of juhomi. European scholars take it to mean 'having ghee on the back' and construe it with girah. The girah are so called owing to the offerings which accompany them. Again Yāska takes imāḥ girah with ed as the object of srnotu. His construction is defective as it involves dūrānvaya.

tuvi jātaḥ: is explained as bahujātaḥ by Yāska and taken as an adj. of dhātā to be supplied. For tuvi meaning bahu Cf.Nigh.III.1 (p. 212). We take

it as an adj. of varuṇaḥ and to mean 'mightily constituted, powerful'.

juhvā: is used with double meaning. It means ladle with reference to ghr̥ta in ghr̥tasnūḥ and tongue with reference to girah̥.

ghr̥ta: Yāska here understands the word in its usual sense of 'ghee'.

293. Passage Quoted: RV.I.89.2, N.XII.39 (p. 858).

Translation According To Yāska: May we be in the blessed good-will of the gods, who go straight (or who go at the proper season), May the gift of the gods turn down towards us. May we sit in the friendship of the gods. May the gods prolong our life to live (long).

Final Translation: The good-will of the upright gods and the gift of the gods may turn to us. We have waited upon the friendship of the gods; may gods prolong our life to live.

Notes:

vayam sumatau kalyānyām matau: The words in the loc. are the paraphrase of sumatiḥ of the Rgvedic quotation. This reading is to be found in all the MSS. of Yāska (Cf. BORI edition, foot note 1151) but this portion is omitted in Durga's commentary. So very



likely the reading of the R̥gvedic text that was before Yāska must have been sumatau and not sumatih. Again in that case bhadrā cannot be the reading (as it should be bhadrāyām). It is, therefore, quite likely that Yāska's reading was vayam sumatau and not bhadrā sumatih. Moreover bhadrā is omitted in Yāska's commentary also, instead of which we have vayam.

upasedima: a perf. form is rendered by upasidema, an optative one.

rāti: means dānam Cf. Nigh.III.20 (p. 241).

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294. Passage Quoted: RV.I.3.7, N.XII.40 (p. 859).

Translation According To Yāska: O All-gods, O protectors (or O you fit to be protected), O supporters of men, being the liberal givers come here to the pressed juice of the giver (i.e. the sacrificer).

Final Translation: O Visvedevas, the protectors, the supporters of men: being the liberal givers come to the pressed juice of the giver.

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295. Passage Quoted: RV.I.164.50 and X.90.16, N.XII.41  
(p. 862).

Translation According To Yāska: The gods worshipped the sacrificer with the sacrifice. Those were the first Dharmas. Being great they resorted to heaven where there are the earlier accomplishing gods.

Final Translation: With sacrifice the gods offer the sacrifice to the sacrificer. Those were the first customs. Those mighty ones resorted to the heaven, where there are the earlier gods and the Sādhyas.

Notes:

sādhyāḥ: The word is traced to  $\sqrt{\text{sādh}}$ . Yāska uses this word in its derivative sense in the Rc as his paraphrase again in the commentary shows. They are, according to him, the group of gods belonging to heaven. They are mentioned here and at RV.X.90.7 only.

296. Passage Quoted: RV.VII.39.3, N.XII.43 (p. 864).

Translation According To Yāska: The divine Vasus, living on the earth, have stayed here. The beautiful ones have caused themselves to go in the wide atmosphere. O you of great speed! make (these) paths (of yours)

turn hereward. Listen to this our messenger (i.e. Agni) who has gone out (to you).

Final Translation: The divine Vasus going along the earth have stayed here. The beautiful ones have adorned themselves in the wide atmosphere. O you of great speed! turn your paths herewards. Listen to this messenger of ours who has gone.

Notes:

jmayā: Yāska takes it to be jmayāḥ and explains it as 'born i.e. appearing on the earth ( jman ), an adj. of vasavaḥ. Grassmann construes similarly but derives it from jman + √yā, to go, 'going along the path'. Padapātha also construes similarly. Geldner takes it to be instr. sing.

marjayanta: is explained by Yāska as gamayanta. Cf. Nigh.II.14 (p. 198) which has mārṣṭi under gatikarmāni. The root means 'to decorate, to adorn'.

urujrayah: is explained as bahujavāḥ by Yāska. For uru = bahu Cf.Nigh.III.1 (p. 212). How Yāska construes this it is difficult to say. Following Padapātha we construe it in Yāska's construction as vocative.

arvāk pathah kṛnudhvam: Literally 'turn your paths herewards' i.e. direct your march hereward.

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297. Passage Quoted: RV.VII.38.7, N.XII.44 (p. 865).

Translation According To Yāska: May Vājins of measured speed and beautiful gaits (or praises or rays) be pleasant to us at the sacrifices during the invocations. Killing the Ahi, Vṛka and the demons, may they quickly remove the diseases from us.

Final Translation: May the horses of good praise and measured speed be for our welfare at the assembly of gods during the invocation. Killing the Ahi, Vṛka and the demons may they completely separate the diseases from us.

Notes:

sanemi: is taken by Yāska in the sense of 'quickly'. Nigh.III.27, p. 244 gives it to mean 'ancient'. It really means 'completely'. nemi sahitam yathā syāt i.e. the wheel together with its tyre, metaphorically 'wholly, completely'.

devatātā: loc. sing. of devatāti. Yāska uses it in the sense of 'sacrifice' Cf. Nigh.III.17 (p. 239). It really means 'assembly of gods, totality of gods'. tāt or tāti is an affix having the sense

of tā or tva. So devatāti means 'essence of gods i.e. all gods together'.

devāsvāh iti vā: vā shows that Vājins are the deities as in the present passage or the horses as at N.II.28 (p. 168).

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298. Passage Quoted: RV.V.46.7, N.XII.45 (p. 866).

Translation According To Yaska: May the willing wives of the gods protect us. May they protect us for (begetting) offspring and for winning food. O goddesses! those you who are easy to invoke, who belong to the earth and who also are associated with (lit. in) the activity of the waters, grant us protection.

Final Translation: May the eager wives of the gods favour us. May they favour us for the sake of inspiration and for the acquisition of food or strength.

O goddesses! those you who are earthy, who are in the law of even the waters and who are easy to invoke grant us protection.

Notes:

vrate: Cf. Pass. No. A.289, p.316

vāja: means food. Cf. Nigh.II.7, pp. 194-5.

tujave: (tuji): is associated by Yāska with toka on his rendering apatyajananāya shows. Among the synonyms of apatya at Nigh.II.2, p. 173 we get tuk and tokam. Is it that tuji of Yāska  $tuj = tug = tuk$ ? Again toka is derived from  $\sqrt{tud}$  at N.X.7, p. 716. Is it that there also the root is  $tuj$ ? Really tuji is to be derived from  $\sqrt{tuj}$ , to give or to press forward. Cf. also N.VI.18, p. 495 and N.VI.20, p. 499 where tūtujānah is rendered by tvaramānah.

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299. Passage Quoted: RV.V.46.8, N.XII.46 (p. 867).

Translation According To Yāska: May the women, the wives of the gods, (namely) Indrānī, Agnāyī and Ásvinī who rules (or shines), enjoy. May Rodasī, may Varunānī listen (to us). May the goddesses long for the season which is of the wives.

Final Translation: Moreover may the women, the wives of the gods - the queen - Indrānī, Agnāyī, Ásvinī come. May Rodasī, may Varunānī listen. May the goddesses come to the season of the women.

Notes:

vyantu: from  $\sqrt{vi}$ , to desire, to long for. Cf. Nigh.II.6, p. 194. We take the root in the sense of

'to go'. For this also Cf. Nigh. II.14, p. 199.  
Rodasi: is Rudra's wife according to Yāska. Also Cf.  
 N. XI.50, p. 817. This is not correct. She is  
 the wife of the Maruts. Cf. RV. I.167.4, VI.50.5.

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300. Passage Quoted: RV. VIII.70.5, N. XIII.2 (p. 870).

Translation According To Yāska: <sup>If,</sup> /O Indra, the hundred  
 heavens, hundred earths were to be your (counter-  
 measures) (they could not reach you), O Vajrin, not  
 you the thousand Suns, nor could Heaven and Earth  
 imitate (i.e. equal) you when you were born.

Final Translation: If there had been heavens, earths,  
 they would not be able to attain to you, even thousand  
 suns will not do so, nor have Heaven and Earth (been  
 able to attain to you) when you were born.

Notes:

aṣṭa: (unaugmented aor. III. Sing. Ātm. of √as', to  
 reach) is to be construed with sūryāḥ sahasram.  
 But to make it agree with rodasī also Yāska  
 explains it as aśnuvītām, dual.

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301. Passage Quoted: RV.X.86.22, N.XIII.3 (p. 871).

Translation According To Yāska: O Vṛṣākapi, O Indra, since you, turning northward, had gone home, where was that animal, the eater of much, to which (region) the obstructor of the people had gone? Indra is superior to all.

Final Translation: O Indra, O Vṛṣākapi! since you, going northward, have gone home, where was then that animal causing much mischief, to whom has the obstructor of people gone? Indra is superior to all.

Notes:

pulvaghah: is explained by Yāska<sup>as</sup> bahvādī, thus deriving it from puru (= pulu) + √ghas, to eat. gha-s-a = a-gha-s by metathesis. For puru = pulu Cf. N.VI.4, p. 445. agha really means 'harm, mischief' and pulvagha means 'possessed of much mischief' Cf. also N.VI.11, p.469 where agha is derived from ā + √han, to strike.

janavopanaḥ: Yāska does not explain this word. We derive it from jana + √yup, to obstruct.

According to Yāska Vṛṣākapi, Mrga and Indra refer to Āditya. Cf. athaiṣādityasya.

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302. Passage Quoted: RV.X.86.1, N.XIII.4 (p. 872).

Translation According To Yāska: He released (the rays) for impelling (the people). They did not consider Indra as god, where Lord Vṛṣākapi, my friend (or the delightful friend of accompanied by my i.e. our friends) rejoiced in the rich enjoyments. Indra is superior to all.

Final Translation: They have refrained from pressing the Soma . They did not consider Indra as god, where Vṛṣākapi, whose friend I am, has rejoiced in the property of the enemy. Indra is superior to all.

Notes:

According to Yāska Indra is here Aditya and the stanza means-

When the rays of the Sun are released for urging men, they (rays) do not remember their lord, i.e. the Sun when he is at the height of his glory i.e. at mid-day. They think that they are scorching the earth, though it is really their master i.e. the Sun who is doing so.

sotoh: is explained by Yāska as prasavāya. It is gen. inf.of √sū, to impel according to him, while we take the root to be sū, to press.

aryah: is taken by Yāska as nom. sing. meaning 'lord' going with Vṛṣākapih. Cf.Nigh.II.22, p.209.

We take it as gen. sing. of ari and construe  
aryah puṣtesu.

matsakhā: Yāska interprets matsakhā as either a tat-  
puruṣa (mama sakhā) or a karmadhāraya (madana-  
sakhā) or a Bv. (ye naḥ sakhāyah taiḥ saha)  
compound. Really it is a BV.compound.

vyasrksata: vi + √srj means 'to release' according  
to Yāska, while we take it to mean 'to refrain'

303. Passage Quoted: RV.X.106.6, N.XIII.5 (p. 872).

Translation According To Yāska: Like two gods they  
are (both) the supporters and killers. Like two sons  
of executioners they are strikers and quick strikers.  
May these two who are of conquering nature and intoxi-  
cating like the two (gems) born of water (i.e. ocean)  
make my mortal (body), produced from the membrane,  
not wearing out.

Notes:

As most of the words in this Rc are obscure  
we have not given the final translation.

cāndramase: means cāndramase ratne i.e. the candrakānta  
gems.

marāyu: seems to be paraphrased by śarīram and the latter derived as śaradam. But at N.II.16, p. 143 śarīra is derived from √śr or √śam.

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304. Passage Quoted: RV.IX.58.1, N.XIII.6 (p. 873).

Translation According To Yāska: That praiser crosses over (all the sins), goes (to upward path) owing to the stream of the pressed juice purified (with Mantras) That praiser crosses over and runs (forward).

Final Translation: May that intoxicating one cross over (the water), he, the stream of the pressed soma-drink runs. May that intoxicating one cross over (the water).

Notes:

mandī: is derived by Yāska from √mand, to praise. He takes it as referring to the sacrificer who by pressing Soma crosses over all sins and goes to the upward path. It is really an adj. of saḥ meaning 'intoxicating'.

dhārā: is taken by us in apposition to saḥ. Thus we take dhārā as nom. sing. while Yāska takes it as instr. sing.

andhasah: Yāska's explanation of this as mantrapūta-  
sya i.e. vācā stutasya shows that he takes it  
in the sense of ādhyāta. Cf.N.V.1, p. 349.

tarat: Yāska supplies the object sarvam pāpam and  
Geldner supplies apah as the object. May he  
cross over (the waters) i.e. may the juice  
overpower the waters for adulteration. Cf.  
तरत् समुद्रं पवमान उर्मिणा RV.IX.107.15. Also  
अपश्च विप्रस्तरन्ति स्वसेतुः RV.X.61.16 ab.

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305. Passage Quoted: RV.IV.58.3, N.XIII.7 (p. 873).

Translation According To Yāska: He has four horns,  
three feet, two heads, he has seven hands. The bull,  
thrice bound, repeatedly lows. The great god has enter-  
ed the mortals.

Final Translation: He has four horns, three feet, he  
has two heads, seven hands. Bound three-fold, the  
bull repeatedly lows. The great god has entered the  
mortals.

Notes:

According to Yāska the great god referred to  
in this stanza is Yajña who enters the mortals to induce  
them to perform sacrifices. According to Geldner the

bull is the Soma. His entering into mortals refers to the Soma that is drunk. Cf. <sup>RV.</sup> VIII.48.12, X.16.6.

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306. Passage Quoted: RV.T.164.45, N.XIII.9 (p. 874).

Translation According To Yāska: There are four limited parts of the speech. The Brahmins who are wise know them. They do not reveal the three concealed in the cave. Men speak the fourth part of the speech.

Final Translation: There are four limited parts of speech. The Brahmins who are wise know them. The three concealed in the cave do not move. The men speak the fourth part of the speech.

Notes:

ingayanti: is paraphrased by Yāska as artham vedayante  
We take the √ing to mean 'to move'.

According to Yāska the four kinds of speech are: 1) Ṛcs, 2) Yajus, 3) Sāmans and 4) the spoken language.

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307. Passage Quoted: RV.I.164.39, N.XIII.10 (p. 876).

Translation According To Yāska: What indeed will he

do with a  $\dot{R}c$ , who does not know that, namely, that all the gods are seated in the immutable (form) of the  $\dot{R}o$ , which is in the highest heaven. Those indeed, who know it are here seated at ease.

Final Translation: He who knows not that, the syllable of the  $\dot{R}c$ , in which highest heaven all gods are seated, what will he do with the  $\dot{R}c$ ? Those who know it, they sit here together.

Notes:

Yāska gives two interpretations of this stanza-

1) In the interpretation pertaining to a deity, the  $\dot{R}c$  is  $\bar{A}ditya$  ( $\dot{r}c$  from  $\sqrt{\bar{a}rc}$ ), that which is other than the  $\dot{R}c$  (i.e. the Vedic literature besides the four Vedas) is Akṣara and the gods are the rays.

2) In the interpretation pertaining to the self the  $\dot{R}c$  is the body, the Akṣara is the  $\bar{a}tman$  and the gods are the senses.

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308. Passage Quoted: RV.X.71.8, N.XIII.13 (p. 880).

Translation According To Yāska: When the Brahmins worship together being comrades in respect of the powers of the mind, fashined by their hearts, here they leave out some one owing to their activities

fit to be known, while the others, whose hymn is attended by meditation (or whose hymn consists of meditations), move about gloriously.

Final Translation: When the Brahmins as friends sacrifice together after the flights of the mind (i.e. the poetical ideas) are fashioned by the heart (i.e. couched in proper sentiment), here they abandon some one on account of their knowledge, while others whose hymns are thoughtfully composed move about freely.

Notes:

It is not clear how Yāska construes a. We have construed it in Yāska's translation with sakhāyah and as supplying the reason why they are sakhāyah.

ohabrahmānah: Yāska solves the compound in two ways:

- 1) ūhabrahmānah i.e. ūhayuktabrahmānah-madhyamapadalopi, and
- 2) ūha brahma yeṣām, BV.

Brahman means a hymn. Cf. N.X.12, p. 724. We take it as a BV. compound. The compound thus means 'whose hymns are thoughtfully composed'.

manasah javesu: refers to the powerful hymns.

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217 a. Passage Quoted: RV.VII.34.17, N.X.45 (p. 764).

Translation According To Yāska: May not Ahirbudhnya  
hand us over to destruction. May not the sacrificial  
offering of this one who is a lover of sacrifices,  
perish.

Final Translation: May not Ahi of the bottom  
expose us to injury. May not the sacrifice of the  
Rta-loving person go in vain.

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