The evolution of the Yajurvedic words in Yaska’s view

Manas Chatterjee

Abstract

In the tradition of lexicography Nighantu is the earliest linguistic evidence. Yaska has made an analysis of this text in his Nirukta during 6th or 7th century B.C. If compared with old Nighantu, Nirukta is more popular and scientific. Yaska has given examples of his selection of words from the four Vedic texts. Main focal points of this paper is to trace the purpose of Nirukta, why the mantra has been exemplified and whether the purpose has been satisfied or not and whether this explanation made by Yaska have any impact on the subsequent tradition of Vedic interpretation or not. Here in this paper a mantra has been collected and exemplified in Nirukta from the Yajurveda specifically Suklayajurveda Madhyandina tradition.

Key words: Nirukta, Suklayajurveda, Uvata, Mahidhara, Dayananda, Durgacharya

Introduction

From his scientific point of view, Yaska has exemplified many of the Vedic complex words in his Nirukta. During analysis of the Vedic words Yaska has referred many contextual evidences or examples from the Madhyandina tradition of Suklayajurveda. There are also tremendous differences between Yaska and commentators of Suklayajurveda. Uvata, Mahidhara, Dayananda Saraswati, Durgacharya are remarkable among these ancient and modern commentators. For clear understanding of the facts we can go through the interpretations of a mantra comes under Yajurveda which has been explained in Nirukta – (Nirukta- iv/iii) “पारस्वं: श्रीकि: श्रीसमानं:” (Suklayajurveda-21.43)

This part of the mantra has quoted here during analysis of the word ‘श्रीकि:’. This mantra (part) has been collected from Nirukta’s third pada of fourth chapter. During analysis of this word the commentators of Suklayajurveda (21.43) have expressed their opinions.

“तपोत यजविभिः यजाय कर्म हसो आतिकय मधयो तेद उद्दो पुरु हेराय: पुरु पौरिकया गुमो चतो नूने चाये अतां यज्ञस्यस्मानं मुक्तस्रुस्त्रयाः शतस्यियग्नितिप्रणयमापय पीवर्यस्यस्यानं पारस्वं: श्रीकि: श्रीसमानं: उत्त्दातोऽहुऽप्रायायानं कर्ते एवोकितः मुक्तिः हत्रहितयमन्।”(YV-21.43)

Meaning of the mantra- “Let the Hotar worship the Asvins. Let them eat of the he goat, the sacrifice. Let them today eat the fat, taken from the middle, before those who hate us, before human handling. Yea, let them eat amid the fodder of fields fresh with moisture,with their expense of berley,limbs of those tasted by Agni, belonging to the Hundred Rudras, portions covered with fat,from the sides, from the thighs, from the fore-feet from the chine.From every member of the divided victims these two make their repast. Thus let the Asvins accept.Hotar, offer the sacrificial oblation.” (The White Yajurveda, Ralph T. H. Griffith)

<table>
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<th>Words of the Quoted Mantra</th>
<th>Yaska as interpreted the Mantra</th>
<th>Uvata as interpreted the Mantra</th>
<th>Mahidhara as interpreted the Mantra</th>
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<td>पूजा गुणतः:</td>
<td>पूजा:</td>
<td>पूजा:</td>
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<td>नेत्रशक मित्रम:</td>
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<td>मध्यम:</td>
<td>केदारदलात:</td>
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<td>श्रीसमान:</td>
<td>दो: श्रीसमान मध्यम:</td>
<td>यथा वैसुर्याः</td>
<td>यथा मात्रेयाः</td>
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During analysis of the word ‘सिलाम’ Yaska said that “oes: सिलाम भवति”. According to him ‘सिलाम’ means “Arm”. “अंग्रेज़ी: (yeeng): > सिलाम > सिलामः” The arm is connected to the shoulder or the arm is sheltered on the shoulder. It can be interpreted as (क) दी: सिलाम: पत्थर (Deśa) (ख) दी: सिलाम: भवति (Debmess)

The word दी(टोर्सौ) derived from the root दू [ढू + शौम्] (उपान्ति 2,69)~ “पद्देशै” means “by which anyone goes”. Usually animals go by foot. Therefore the word सिलाम can mean “by the foot”. According to Skandaswami -पद्यावथायत्व वान्यावथा पुरुषाचित्ति means, the animal goes by the arm like a foot. Therefore the word सिलाम means “by the arm”. Durgacharya said in support of this opinion “पत्थर हि प्रणेन (वाहुकलन) पुरुषाचित्ति”. Mahidhara has said that “सिलामत: वाहुमदशाति” means “From the arm”. In this context Yaska highlighted the view of शाकुपुरिणि. According to शाकुपुरिणि: “सिलाम योति:” (Nir-4.3), which means “Vagina”. Because “सिलामत: पत्थरि” the vagina can be contracted or shrunk.

वि-प्रिय(यमः) - विद्व सिलामत:~

There is sound similarity between the words विद्वत: and सिलामत:. Yaska has also highlighted the opinion of नाटिकिः (Nir-4.3) ~. According to नाटिकिः “यथार्थ > यथार्थ: > सिलाम: > यक्रुद्द:~”. The liver is vert(greeny) in colour. Therefore ‘सिलामत:’ means – “From the liver’. The word ‘यक्रुद्द’ is derived from the root म्पी (to cut).” यक्रुद्द यथा तथा ज कुद्री “the liver can be cut in different ways. Therefore the word ‘एफ मीली’ means ‘the liver’. Uvata has said in support of this opinion- ‘सिलाम यक्रुद्द योनियन्त्रि~ According to ieeuyey: - विद्वानमानस: > एफ मीली: (विद्वानमानस: में: )”, means “Fat”. विद्वत्र यमेते.The root Mees means ‘white’. एफ मीली (तुक-वर्णानुक्रमे). The fat is white and it is the cause of body building. Therefore the word ‘सिलाम’ means Fat. Dayananda has said that “सिलाम तोषिः, Decece अरतिकरित्वम् DeVeced.” Fat does not digest well and it enhances the body’s brightness. Therefore शिलामतः (शिलाम आयतः) means Fat (Vegetable fat).

From the above discussion we can trace alternatives like – Heeo: (Leg) yeeng: (Arm) योनिः (Vagina) यक्रुद्द: (Liver) ceso: (Fat). शिलाम आयतः (veg. fat).

Example:

<table>
<thead>
<tr>
<th>Outer parts of the animal body</th>
<th>Interior parts of the animal body</th>
</tr>
</thead>
<tbody>
<tr>
<td>अंग्रेज़ी: (टोर्सौ) (waist)</td>
<td>योनिः (Vagina)</td>
</tr>
<tr>
<td>पशुपितः (पशु) &amp; (Back)</td>
<td>यक्रुद्द: (Liver)</td>
</tr>
<tr>
<td>भागः (Leg)</td>
<td>में: (Fat)</td>
</tr>
<tr>
<td>अंग: (Arm)</td>
<td></td>
</tr>
</tbody>
</table>

Sakapuni - (Prior to Yaska)-Suggested- सिलाम means योनिः (Vagina).
Tautiki - (Prior to Yaska)-Suggested- सिलाम means यक्रुद्द (Liver).
Galaba - (Prior to Yaska)-Suggested- सिलाम means में: (Fat).

Nirukta- (6th/7th century B.C.) Suggested- सिलाम means पादः (Leg).
Uvata- (10th century B.C) - Suggested- सिलाम means यक्रुद्द (Liver) or योनिः (Vagina).
Mahidhara-(11 th century B.C)- Suggested- सिलाम means बाहः (Arm).
Dayananda- (18th century A.D)- Suggested- सिलाम means में: (Fat)(possibly vegetable fat?).

Conclusion
From the historical study of the meaning of the word, it is evident that in course of time the meaning of the word attracts more analysis.

From the above discussion, it can be said that various commentators tried to analyze the meaning of the word ‘एफ मीली’ from different perspectives. While analyzing the meaning they deviated one from another. There are two types of body parts of the animal. The outer part and the interior part. Two external body parts are also mentioned in this mantra. Those are - ‘पादधारिः’ (back side) and ‘अंग्रेज़ी:’ (waist). The word सिलामतः is located along with these two outer parts. So the meaning of the word एफ मीली has more significance to the meaning that is leg or the arm. These meanings are more acceptable than the others. From the meaning of whole mantra it is more evident that सिलामतः or एफ मीली is synonym to n GMO or Heeo –

Research Methodology
- At the beginning of this discussion, a concrete data base has been depicted. This paper has accumulated comments made by different commentators from all other sources. This paper has primarily given more importance to the explanation made by Yaska in his Nirukta. At the time of analysis of each and every word of the mantra, special attention has been given to all sources available to me.
- While explaining the mantra of this paper special care has been taken to highlight the explanations made by each and every commentator of Madhyasind Samhita of Yajurveda. This thesis has examined each and every mantra, taken as examples from Yajurveda in Nirukta and tried to establish a connection between the ancient and contemporary interpreters and analyzed their thought process.

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