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The evolution of the Yajurvedic words in Yaska's view

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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)- “पार्श्वतः श्रोणितः शितामतः” (Suklayajurveda-21.43)

This part of the mantra has quoted here during analysis of the word ‘शिताम’. 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.

“होता यक्षदश्विनौ छागस्य हविष आत्तामद्य मध्यतो मेद उद्धृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घस्तां नूनं घासे अज्राणां यवसप्रथमानां सुमत्क्षराणां शतरुद्रियाणामग्निष्वात्तानांप पीवोपवसनानां पार्श्वतः श्रोणितः शितामतः उत्सादतोऽद्वादद्वादवत्तानां करत एवाश्विना जुषेतां हविर्होतयज !”:(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)

पदच्छेदः- पार्श्वतः । श्रोणितः । शितामतः~(YV-21.43)

Words of the Quoted Mantra	Yaska as interpreted the Mantra	Uvata as interpreted the Mantra	Mahidhara as interpreted the Mantra	Durgacharya as interpreted the Mantra	Dayananda as interpreted the Mantra
पार्श्वतः	पृष्ठं स्पृशतेः संस्पृष्टमङ्गैः	पृष्ठतः	पृष्ठतः	पृष्ठतः	उभयतः
श्रोणितः	चलतीव गच्छतः	कटिप्रदेशात्	गच्छतः	कटिप्रदेशात्	कटिप्रदेशात्
शितामतः	दोः शिताम भवति	यकृत् योनिर्बा	बाहुप्रदेशात्	बाहुप्रदेशात्	शितस्तीक्ष्ण आमोऽपरिपक्वं यस्मिंस्तमात्

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During analysis of the word 'शिताम' Yaska said that "oes: शिताम भवति". According to him 'शिताम' means "Arm".

"अंसे आश्रितः (yeeng):> श्रितः > शिताम > शितामतः". The arm is connected to the shoulder or the arm is sheltered on the shoulder. It can be interpreted as (क) दोः शितामः भवति (De²s)

(ख) दोः शितामः भवति (Debmes)

The word दोः(दोसः) derived from the root द्रु [द्रु +द्रोसि] (उणादि 2.69)~ 'दोद्रबते' means "by which anyone goes". Usually animals go by foot. Therefore the word शिताम can mean "by the foot". According to Skandaswami –'पादाभ्यामिव बाहुभ्यामपि पशुर्गच्छति' means, the animal goes by the arm like a foot. Therefore the word शिताम means "by the arm". Durgacharya said in support of this opinion "तस्य हि प्राणेन (बाहुबलेन) पशुर्द्रवति". Mahidhara has said that "शितामतः बाहुप्रदेशात्" means "From the arm". In this context Yaska highlighted the view of शाकपूणि. According to शाकपूणि- "शिताम योनिः" (Nir-4.3), which means "Vagina". Because "विषितः भवति" the vagina can be contracted or shrunk.

वि-षिड्(वन्धने)- विषितः शितामतः~

There is sound similarity between the words विषितः and शितामतः. Yaska has also highlighted the opinion of तैटिकि(Nir-4.3) ~. According to तैटिकि- "श्याम > श्यामतः> शितामतः> यकृतः~". The liver is vert(greeny) in colour. Therefore 'शितामतः' means –'From the liver'. The word 'श्यायते' is derived from the root M³ee (to cut). "यकृतं यथा तथा च कृत्यते". the liver can be cut in different ways. Therefore the word 'ef Meleeece' means 'the liver'. Uvata has said in support of this opinion- 'शिताम यकृतं योनिर्बा'~ According to ieeueye:- "शितिमांसतः> ef Meleeece: (शितिमांसतः मेदः)", means "Fat". 'शिति श्यते'. The root Mees means 'white'. शिञ् इक्तिन् (तनुकरणार्थक). The fat is white and it is the cause of body building. Therefore the word 'शिताम' means Fat. Dayananda has said that "शित तीक्ष्ण, Deece अपरिपक्वम् DeVeced." Fat does not digest well and it enhances the body's brightness. Therefore शितामतः (शित आमतः) means Fat (Vegetable fat).

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

outer parts of the animal body	Interior parts of the animal body
श्रोणितः (श्रोणि) (waist)	योनिः (Vagina)
पार्श्वतः (पार्श्व)& (Back)	अकृतं (Liver)
पादः (Leg)	मेदः (Fat)
बाहुः (Arm)	

Sakapuni - (Prior to Yaska)-Suggested- शिताम means योनिः (Vagina).

Tautiki - (Prior to Yaska)-Suggested- शिताम means यकृतं (Liver).

Galaba - (Prior to Yaska)-Suggested - शिताम means मेदः (Fat).

Nirukta- (6th/7th century B.C.) Suggested- शिताम means पादः (Leg).

Uvata- (10th century B.C) - Suggested- शिताम means यकृतं (Liver) or योनिः (Vagina).

Mahidhara-(11 th century B.C)- Suggested- शिताम means बाहुः (Arm).

Durgacharya- (15th century A.D)- Suggested- शिताम means बाहुः(Arm).

Dayananda- (18th century A.D)- Suggested- शिताम means मेदः (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 'efMeleeece' 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 -'पार्श्वतः' (back side) and 'श्रोणितः' (waist). The word शितामतः is located along with these two outer parts. So the meaning of the word efMeleeece 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 शितामतः or efMeleeece is synonym to nmle 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 *Madhyandin 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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