A VEDIC READER
A VEDIC READER
FOR STUDENTS
16059 BY

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

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PREFACE

This Reader is meant to be a companion volume to my Vedic Grammar for Students. It contains thirty hymns comprising just under 800 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the Reader. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the
table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my Vedic Grammar for Students, the Reader aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanagari characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is
based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the Reader ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

Balliol College, Oxford.
October 22, 1917.
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INTRODUCTION

1. AGE OF THE RIGVEDA.

The Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacob, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the
Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyauṣ, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Śāṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Śāṃhitā did not in any
way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or ‘word’ text, in which all the words of the Saṃhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or ‘Indexes’, which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. Extent and Divisions of the Rigveda.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Saṃhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or ‘eighths’ of about equal length, each of which is subdivided into eight Adhyāyas or ‘lessons’, while each of the latter consists of Vargas or ‘groups’ of five or six stanzas. The other division is into ten Maṇḍalas or ‘books’ (lit. ‘cycles’)
and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.


Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.
The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1–50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The ninth book was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was ‘clarifying’ (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātṛ or chanting priest, and added after Books i–viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1–60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61–114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.
The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatri, while the second consists mainly of groups in other metres; thus 68-84 form a Jagati and 87-97 a Triśṭubh group.

The tenth book was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. Language.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,
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like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final n and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After e and o in the RV. ā is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.


The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pada (‘quarter’) and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Triśūbha (4 × 11 syllables), the Gāyatrī (3 × 8), and the Jagatī (4 × 12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come halfway between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and
those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called tṛca) in the same simple metre, generally Gāyatri, or of two stanzas in different mixed metres. The latter type of strophe is called Pragātha and is found chiefly in the eighth book.

7. Religion of the Rigveda.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Sāvitr.

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,
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consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as ‘true’ and ‘not deceitful’, being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The Vedic gods may most conveniently be classified as deities of
heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitṛ, Puṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt. Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivi, Agni, and Soma. This Reader contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) 's celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vīpaś (Bṛhas) and the Śutudri (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix ṭṛ or tar), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhātṛ, the 'Supporter', Trāṭṛ, the
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‘Protector’, and Netr, the ‘Leader’. The only agent god mentioned at all frequently in the RV. is Tvasṛ, the ‘Artificer’, though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the ‘food of Tvasṛ’, and which Indra drinks in Tvasṛ’s house. He is the father of Saranyu, wife of Vivasvānt and mother of the pristvaal twins Yama and Yami. The name of the solar deity Savitṛ, the ‘Stimulator’, belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajapati, ‘Lord of Creatures’. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, ‘all-creating’, appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiraṇyagarbha, the ‘Golden Germ’, once occurs as the name of the supreme god described as the ‘one lord of all that exists’. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kāsmai devāya haviṣā vidhema? ‘to what god should we pay worship with oblation?’ This led to the word kā, ‘who?’ being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, ‘Wrath’, and one (x. 151) to Śraddhā, ‘Faith’. Anumati, ‘Favour (of the gods)’, Aramati, ‘Devotion’, Sūrṭā, ‘Bounty’, Asunṭi, ‘Spirit-life’, and Nirṛti, ‘Decease’, occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout
the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Adityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

_Goddesses_ play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātrī, 'Night' (x. 127, p. 208), and Aranyāṇī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayī, Indrāṇī, Varuṇāṇī, spouses of Agni, Indra, and Varuṇa respectively.

_Dual Divinities._—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitrā-Varuṇa, though the names most frequently found as dual compounds are those of Dyāva-pṛthivī, 'Heaven and Earth' (p. 86). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

_Groups of Deities._—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The
smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtanda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṃśa: Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Vīśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvāṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sṛṭā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified.
in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (bahrīs) and the Divine Doors (dvāro devīḥ), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (grāvāṇas) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called asura in the RV., where in the older parts that word means a divine being, like ahura in the Avesta (cf. p. 134). The term dāsa or dasyu, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Aṅgirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvāṣṭr, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as Dāsas and slain by Indra. A group of demons are the Panis ('niggards'), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies
of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily ‘sorcerer’) alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 108, p. 141).


Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvasī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa’s drama Vikramorvasī. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.
SECULAR HYMNS

_Didactic hymns._—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

_Riddles._—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

_Cosmogonic hymns._—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sāṅkhya system. A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called Dānastutis, or ‘praises of gifts’. These are paeans of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

_Geographical data._—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.
The historical data of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain
trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (dundubhi), the flute (vāṇa), and the lute (vīṇā). Singing is also mentioned.


The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 88) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of
the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Sarama and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yamī (x. 10). The Gambler's lament (x. 84) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. \textit{Interpretation.}

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyaṇa (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Śūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurāṇavābha, interprets nāsātyau,
an epithet of the Āśvins, as ‘true, not false’, another Āgrāyāṇa, as ‘leaders of truth’ (satyasya prañetārāu), while Yāska himself thinks it may mean ‘nose-born’ (nāśikā-prabhavau)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska’s own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jātā-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Śāyāna who lived nearly 2,000 years later. Śāyāna’s interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Śāyāna does not follow the tradition. Again, Śāyāna often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, ‘divine being’, is variously rendered by him as ‘expeller of foes’, ‘giver of strength’, ‘giver of life’, ‘hurler away of what is undesired’, ‘giver of breath or water’, ‘thrower of oblations, priest’, ‘taker away of breath’, ‘expeller of water, Parjanya’, ‘impeller’, ‘strong’, ‘wise’, and ‘rain-water’ or ‘a water-discharging cloud’!

In short it is clear from a careful examination of their comments that neither Yāska nor Śāyāna possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character
of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more-advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the Reader many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.
ERRATA

P. 14, line 27, for śītipādō read śītipādō.
P. 23, line 1, read नर्मिको.
P. 31, line 29, and p. 46, l. 29, for yō read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yō read yō.
P. 60, line 13, for no read nō.
P. 69, line 2, for tām read tām.
PP. 68, 70, 71, 75, head-lines, for APAM read APAM.
P. 118, head-line, for APAS read APAS.
P. 125, line 12, for viśvācakṣās read viśvācakṣās.
P. 128, line 8, for nū read nū.
P. 139, line 14, for vibhīḍako read vibhīḍakō.
P. 142, last line, and p. 148, line 11, for anyō read anyō.
P. 144, head-line, for MANḍUKAS read MANḍUKAS.
P. 179, line 26, for tē read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhīti read abhīti.
AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. ‘Smoke-bannered’ (dhūmā-ketu) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni’s twin brother, and is more closely associated with him than any other god.
The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (aráśis), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (sáhasaḥ sūnūḥ). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 68) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet dvi-jánman having two births. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called grhá-pati lord of the house, and is constantly spoken of as a guest (átittha) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (dútá) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (ṛtvij, vīpra), domestic priest (puróhita), and more often than by any other name invoking priest (hótry), also officiating priest (adhvarya) and praying priest (brahmán). His priesthood is the most salient feature
of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called játá-vedas he who knows all created beings.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (havya-vāhana) is distinguished his corpse-devouring (kravyā) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified, and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. ignis, Slavonic ogni) is Indo-European, and may originally have meant the 'agile' as derived from the root ag to drive (Lat. ago, Gk. ἄγω, Skt. ājāmi).

RIGVEDA i. 1.

The metre of this hymn is Gāyatrī (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (४ ५ ५ ५). The first two verses are in the Samhita treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

I Agnim ॥ पुरोहितम् ॥
yaśas ċāvevamārjaṃ,
hotāram ratnadhātamaṃ.

I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure.
On the marking of the accent in the RV. see p. 448, 2. The verb 
†le (I. s. pr. Ä. of īd.: 1 for 1 between vowels, p. 3, f. n. 2) has no 
Udatta because it is in a principal sentence and does not begin 
a sentence or Pāda (p. 466, 19 A.); its first syllable bears the 
dependent Svarita which follows the Udatta of the preceding 
syllable (p. 448, 1). puró-hitam has the accent of a Karmadhāraya 
when the last member is a pp. (p. 456, top). yajñāsya is to be taken 
with rtvijam (not with puróhitam according to Sāyana), both because 
the genitive normally precedes the noun that governs it (p. 285 e), 
and because it is in the same Pāda; cp. RV. viii. 88, 1; yajñāsya 
hī sthā rtvijā ye two (Indra-Agni) are ministrants of the sacrifice. 
The dependent Svarita which the first syllable of rtvijam would 
otherwise bear (like †le), disappears because this syllable must be 
marked with the Anudatta that precedes an Udatta. rtv-ij though 
etymologically a compound (rtu+ij = yaj) is not analysed in the 
Pāda text, because the second member does not occur as an in-
dependent word; cp. x. 2, 5: agnir devām rtuṣo yajāti may Agni 
sacrifice to the gods according to the seasons. ratna-dhā-tama (with 
the ordinary Tp. accent: p. 456, 2): the Pāda text never divides 
a cd. into more than two members. The suffix tama, which the 
Pāda treats as equivalent to a final member of a cd., is here regarded 
as forming a unit with dhā; cp. on the other hand virā-vat+tama 
in 3 c and citrā-śravas+tama in 5 b. rātāna never means jewel in 
the RV.

2 | अग्निः पुर्वेभिः स द्वीवः एह वंचति ||
| अग्नि: | पुर्वेभिः | स द्वीवः एह वंचति |

Agni to be magnified by past and 
present seers, may he conduct the gods 
here.

śibhis: The declensional endings bhyām, bhis, bhyas, su are in 
the Pāda text treated like final members of compounds and separated, 
but not when the pure stem, as in the a dec., is modified in the 
preceding member; hence pūrvebhis (p. 77, note 9) is not analysed. 
īdyaḥ: to be read as īlias (p. 16, 2 d). nūtanaḥ: note that the two
forms of the inst. pl. of the a dec. in ais and ebhis constantly occur in the same stanza. स (49) being unmarked at the beginning of a pada, has the Uṭṭā; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Uṭṭā of vāṁ (Sandhi, see 39). This Anudātta and the Svarita of vākṣati show that all the intervening unmarked syllables vāṁ ēḥā have the Uṭṭā. All the unaccented syllables following a Svarita (till the Anudātta preceding an Uṭṭā) remain unmarked; hence the last two syllables of vākṣati are unmarked; but in the pada text every syllable of a word which has no Uṭṭā is marked with the Anudātta; thus vākṣati. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (143, 2; 69 a). In ā ihā vākṣati, the prp. because it is in a principal sentence is uncom-pointed and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb vah is constant-ly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, sā being the correlative (cp. p. 294 a). The gerundive īdyas strictly speaking belongs in sense to nūtanais, but is loosely con-strued with pūrvabhīs also, meaning ‘is to be magnified by present seers and (was) to be magnified by past seers’. The pcl. utā and (p. 222) is always significant in the RV.

8 Agnīnā rayīm āsnavat pōsam evā dīvē-dive, yaśāsaṁ vīrāvattamam.

Through Agni may one obtain wealth day by day (and) prosperity, glorious (and) most abounding in heroes.

āsnav-a-t: sb. pr. of ānāś attain, 3. s. ind. pr. aśnōti (cp. p. 184); the prn. ‘he’ inherent in the 3. s. of the vb. is here used in the indefinite sense of ‘one’, as so often in the 3. s. op. in classical Sanskrit. rayīm, pōsam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. dīvē-dive: this is one of the numerous itv. compounds found in the RV., which are always
accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). yāsásam: this is one of the few adjectives ending in -ās that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as yās-as jāme (83, 2 a; 182, p. 256). vīrá-vat-tamam: both the suffix vant (p. 264, cp. 185 a) and the superlative suffix tama are treated in the Pada text like final members of a cd.; vīrávant being here regarded as a unit, it is treated as the first member in the analysis (cp. note on ratna-dhātama in 1 c). In these two adjectives we again have co-ordination without the connecting pcl. ca. Their exact meaning is ‘causing fame’ and ‘produced by many heroic sons’, fame and brave fighters being constantly prayed for in the hymns.

8 चस्मवं द्वन्द्वमध्यरूः
चिन्तत: परिसर्सिः।
स ह्रेदेवेष्ठं गाङ्खरिः॥

4 Ágne, yām yajñām adhvarāṃ
viśvātaḥ paribhūr āsī,
sá id devēṣu gachati.

O Agni, the worship and sacrifice that thou encompassest on every side, that same goes to the gods.

yajñām adhvarāṃ: again co-ordination without ca; the former has a wider sense = worship (prayer and offering); the latter = sacrificial act. viśvā-tas: the prn. adj. viśva usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). āsī is accented as the vb. of a subordinate clause (p. 467, B). sā id: all successively unmarked syllables at the beginning of a hemistic have the Udāṭta (p. 449, 2). On the particle īd see p. 218. devēṣu: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. gachati: as the vb. of a principal sentence has no Udāṭta (19 A); nor has it any accent mark in the Samhitā text because all unaccented syllables following a dependent Svarīta remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the Anudāṭta in the Pada text (cp. note on 2 d). The first syllable of gachati is long by position (p. 437, a 8).
5 Agnir hōta kavikratus
satyās citrāśravastamah,
devō devēbhīr ā gamat.

May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.

Both kavi-kratus and citrāśravas have the regular Bv. accent
(p. 455 c); the latter cd. is not analysed in the Pada text because
it forms a unit as first member, from which tama is separated as the
second; cp. notes on tama in 1 c and 3 c. devēbhīs: the inst. often
expresses a sociative sense without a prp. (like saha in Skt.): see
199 A 1. devō devēbhīh: the juxtaposition of forms of the same
word, to express a contrast, is common in the RV. gam-a-t: root
ao. sb. of gam (p. 171); on the accentuation of ā gamat see
p. 468, 20 A a.

6 yād aṅgā dāśūse tuām,
Āgne, bhadrām karisyāsi,
tāvēt tāt satyām, Aṅgirāh.

Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Aṅgiras.

aṅgā: on this pol. see 180 (p. 213). dāśūse: dat. of dāś-vāṁs,
one of the few pf. pt. stems in the RV. formed without red. (140, 5;
157 b), of which only vid-vāṁs survives in Skt. tvām: here, as
nearly everywhere in the RV., to be read as tuām on account of the
metre. Though the Padas forming a hemistich constitute a metrical
unit, that is, are not divided from each other either in Sandhi or in the
marking of the accent, the second Pada is syntactically separated
from the first inasmuch as it is treated as a new sentence, a voc. or
a vb. at its beginning being always accented (p. 465, 18 a; 19 b).
Hence Agne is accented (the Uddatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). kariṣyāsi (ft. of kṛṣ do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. táva it tāt: that intention of thee.

7 úpa tvāgne divé-dive,
  dōśā-vastar, dhiyā vayām,
  námō bhāranta ēmasi;
  To thee, O Agni, day by day. O illuminer of gloom, we come with
tvā as the enc. form of tvām (109 a) and Agne as a voc. in the
middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most
naturally to be taken as governed by the preposition úpa (p. 209),
though it might otherwise be quite well dependent on the cd. vb.
úpa ā-īmasi (a common combination of úpa and ā with verbs
meaning to go), as the first prp. is often widely separated from the
verb (191 f; p. 468, 20 a). dōśā-vastar: Sāyaṇa explains this cd.
(which occurs here only) as by night and day, but vastar never occurs
as an adv. and the accent of dōśā is shifted (which is not otherwise
the case in such cds., as sāyām-prātar evening and morning, from
sāyām); the explanation as O illuminer (from 1. vas shine) of darkness
(with voc. accent on the first syllable) is much more probable, being
supported by the description of Indra (iii. 49, 4) as kṣapāṁ vastā
janitā sūryasya illuminer of nights, generator of the Sun. dhiyā inst.
of dhī thought (accent, p. 458, 1), used in the sense of mental prayer.
námas, lit. bow, implies a gesture of adoration. bhārantas: N. pl.
pr. pt. of bhṛr bear. ā-īmasi: the ending masi is five times as
common as mas in the RV. (p. 125, f. n. 2).
8 rājantam adhvarānāṁ,
gopām ṛtāsyā dīdivim,
vārdhamānāṁ svē dáme.

(to thee) ruling over sacrifices, the shining guardian of order, growing in thine own house.

rājantam: this and the other accusatives in this stanza are in agreement with tvā in the preceding one. adhvarānāṁ: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). go-pām: one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). ṛtá means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite); on the other, moral order (right), a sense replaced in Skt. by dharma. Agni is specially the guardian of ṛtá in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of ṛtá in the moral sense. vārdhamānāṁ: growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. svē: to be read as svē; this prn. meaning own refers to all three persons and numbers in the RV., my own, thy own, his own, &c. (op. p. 112 c). dáme: this word (= Lat. domu-s) is common in the RV., but has disappeared in Skt.

5 स ने: पितेव सूनवि
5चेव सूपायणों मन्व ।
सचस्ता न: स्कस्त्वें ॥

So, O Agni, be easy of access to us,
as a father to his son; abide with us for our well-being.

9 सा naḥ pitēva sūnāve,
Āgne, sūpāyanō bhava;
sácasvā naḥ suastāye.

sá is here used in its frequent anaphoric sense of as such, thus (p. 294 b). nas enc. dat. (109 a) parallel to sūnāve. pitā iva: the enc. pol. iva is regularly treated by the Pada text as the second member of a cd.; in the RV. pitṛ is usually coupled with sūnū, mātṛ with putrā. sūnāvē: this word as written in the Samhita text appears with two Udāttas, because the Udātta of the elided ā
is thrown back on the preceding syllable (p. 465, 3); but this ā must be restored, as the metre shows, and sūnāve Āgne read. Though ā is elided in about 75 per cent. of its occurrences in the written Samhīta text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Āgne in 6 b) that the second and the first Pada were originally as independent of each other as the second and the third. On the accentuation of sūpāyanā as a Bv. see p. 455, c a. sācasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst. ; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Samhīta, but is regularly short in the Pada text. svastāye must be read as su-astāye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because astī does not occur as an independent nominal stem.

SAVITRĪ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,
to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root sū to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by devā god, when it means the ‘Stimulator god’.

He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 85. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Triśūlobh (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (−○−○); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (○−○− or ○−○−○−), and the break between the caesura and the cadence is regularly ○−○− or ○−○. Thus the scheme of the whole normal verse is either ○−○−, ○−○− | −○ −○ | or ○−○−○−, ○−○− | −○ −○ |. The metre of stanzas 1 and 9 is Jagati (p. 442), which consists of four verses of twelve syllables. The Jagati is identical with the Triśūlobh verse extended by one syllable, which, however, gives the cadence an iambic character (−○−○−). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

I call on Agni first for welfare;
I call on Mitra-Varuṇa here for aid; I call on Night that brings the
hványāmi Rátrīṁ jágato nivéśanīṁ;
hványāmi devāṁ Savitāram útáye.

hványāmi: pr. ind. from hvā call; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agníṁ. su-ástāye: this, ávase, and útáye are final datives (p. 814, B 2); the last two words are derived from the same root, av help. svasti (cp. note on i. 1, 9 c) evidently means well-being; by Sāyaṇa, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināsa non-destruction. Mitrā-vārunā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihāvase for ihā ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 820, B 1 b), dependent on nivéśanīṁ = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. nivéśāyan is applied to Savitṛ in the next stanza.

2 Ā krṣñēna rājasā vártamāno, nivéśāyann amśtaṁ mártiam ca, hiraṇyāyena Savitā ráthena, á devó yāti bhūvanāni pásyan.

ā vártamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in nivéśāyan, it is usually compounded, ibid. krṣñēna rājasā: = through the darkness; loc. sense of the inst., 119 A 4. amśtaṁ mártiam ca s. m. used collectively = gods and men. ráthenā must of course be read ráthena|ā; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note
In this stanza a Jagati verse is combined with a Triśṭubh in each hemistich. This is quite exceptional in the RV.: see p. 445, β 1 and f. n. 7. pra-vát-a and ud-vát-a: local sense of the inst. (199 A 4); note that the suffix vat (p. 268) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yáti is accented as beginning a new sentence. háribhyām: inst. in sociative sense; cp. devēbhis in i. 1, 5. On the different treatment of subhrābhyām and háribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátō śpa: see note on Ágne in i. 1, 9. parāvatas: abl. with verb of motion (201 A 1). ápa bādhamānas: cp. note on á in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.
4 abhīvṛtāṃ kṛṣanair, viśvārūpam,
hiraṇyaśamyam, yajatō brāhantam,
āsthād rātham Savitā citrābhānuḥ,
kṛṣṇā rājāṃsi, táviśīṁ dādhānah.

His car adorned with pearls, omniform, with golden pins, lofty,
the adorable Savitṛ brightly lustrous, putting on the dark spaces
and his might, has mounted.

The final vowel of abhī is lengthened in the Śaṁhitā text, as
often when a long vowel is favoured by the metre. The prp. is
also accented, this being usual when a prp. is compounded with
a pp. (p. 462, 13 b). kṛṣanais: stars are probably meant, as is
indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like
a dark horse with pearls'. viśvā-rūpam: on the accent cp. note on
i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is
probably a long pin fixed at each end of the yoke to prevent its
slipping off the horse's neck. ā asthāt: root ao. of sthā. kṛṣṇā
rājāṃsi: = darkness. dādhānas (pr. pt.; the pf. would be da-
dhānas) governs both rājāṃsi and táviśīṁ = clothing himself in
darkness (cp. 2 a) and might, that is, bringing on evening by his
might.

5 vi jānāti chyāvāḥ štítapádo
akhyan,
rātham hiraṇya-pratigam vāh-
antah.
śāsvad viṣāḥ Savitūr dāviasya
upāsthe viśvā bhūvanāni ta-
sthuḥ.

His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine Savitṛ.
vi: separated from vb.; see note on ā vakṣati, i. 1, 2 c. jānāṁ chyāvāḥ: for jānāṁ āyāvāḥ (40, 1). śīt-pādās: on the accentuation of this Bṛ. on the final member, see p. 455, ca. Note that the initial a of akhyān remains after o (cp. note on i. 1, 9 b). akhyān: a ao. of khyā see (p. 163, a 1), cp. 7 a and 8 a, and pāśyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tāsthur expresses an action that has constantly (sāsvat) taken place in the past down to the present (113 A a). In -praũgam (analysed by the Pāda text of x. 180, 3 as pra-uga), doubtless = pra-yugam (as explained in a Prātiśākhya), there is a remarkable hiatus caused by the dropping of y. viśvā bhūvanāṁi: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dāivyasyopāsthe cp. note on Āgne, i. 1, 9 b. dāivyā dīvīne is a variation of the usual devā accompanying the name of Savitr. upāsthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

6 tisrō dyāvah; Savitrā dvā upā-
sthāṁ,
ēkā Yamāsya bhūvane viṁśat.
ānīṁ nā ráthyam āmśtādhi
 tāsthur:
ihā brāvītu yā u tāc cīketat.

(There are) three heavens: two
(are) the laps of Savitṛ, one over-
coming men, (is) in the abode of
Yama. All immortal things rest
(on him) as on the axle-end
of a car: let him who may un-
derstand this tell it here.

The interpretation of this stanza is somewhat difficult; for it is
meant, as the last Pāda indicates, as an enigma (like several others
in the RV.). The first Pāda is evidently intended to explain the
last two of the preceding stanza: of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitr̥s). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyō, here f. (which is rare); probably an elliptical pl. (198, 3 a) = heaven, air, and earth. dvā: for dvāu before u (22); after tisrō dyāvah the f. form dvē should strictly be used (like ēkā in b), but it is attracted in gender by the following upāsthā (cp. 194, 3). upā-
thāṁ: the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausā at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Ágne, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistic. virā-śāt: N. s. of virā-sāh (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāt); in the first member the quantity of the vowels (for vīra) is interchanged for metrical convenience; the Pāda text does not analyse the cd. because the form vīra does not occur as an independent word (cp. note on ṛtvij, i. 1, 1 b). amśtā: n. pl. = the gods. āṇīm nā: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ádhi tāsthur: the pf. of sthā here takes the acc. by being compounded with ádhi; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. bravītu: 3. s. ipv. of brū speak (p. 148, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized: ūṁ īti. ciketat: pf. sb. of cit observe.
7 ví suparṇo antárikṣaṇī akhyad,  
gabhīrāvēpā ásurar sunítháh.  
kúédánim súriñah? kās ciketa?  
katamám dyáṁ raśmír asyá  
tatána?

The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7-9 deal with Savitṛ as guiding the sun.

ví . . . akhyat: cp. 5 a and 8 a. suparṇás: Savitṛ is here called a bird. as the sun-god Surya (vi. 63) often is. On the accent of this Bv. and of su-níthás see p. 455, c a. antárikṣaṇi: equivalent to krṣṇá rágāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as ahura, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-níthás: guiding well here means that the sun illumines the paths with his light. kvédánim: when an independent Svarita is in the Samhitā text immediately followed by an Udātta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudātta (p. 450 b). idánim: now = at night. ciketa: pf. of cit observe (139, 4). dyām: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá: = asya á. tatána: pf. of tan stretch (cp. 187, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: ‘those stars which are seen at night placed on high, where have they gone by day?’

8 bhṛtī vākāla: pūṣṭitvā  
chī ḍhán yoréna sās sínchūn.  
hrūṣhāb: sā✈itā dēv ágaśād  
dṛṣṭradvā ṛṣūve viyā· 

9 bhṛtī  vī  bhṛṣtā  kākuṁ  pūṣṭitvā  
chī  ḍhān  yoréna  sās  sínchūn.  
hrūṣhāb: sā✈itā dēv ágaśād  
dṛṣṭradvā ṛṣūve viyā·
8 aśṭau ví akhyat kakúbhahāḥprthivyās,
trí dhánva, yójanā, saptá sindhūn.
hiranyākṣaḥ Savitā devā āgād,
dádhad rátnā dāśūṣe vāriṇi.

He has surveyed the eight peaks of the earth, the three waste lands, the leagues, the seven rivers. Golden-eyed god Savitṛ has come, bestowing desirable gifts on the worshipper.

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aśṭau: 106 b. pṛthivyās: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (−ō− for ōū−) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiranyākṣaḥ: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

9 hiranyapāṇiḥ Savitā vícaraśanīr
ubhé dyávaprthiví antár iyate.
apāmivām bádhate; vétisūriam;
abhí kṛṣṇéna rájasā dyámṛoti.

Golden-handed Savitṛ, the active, goes between both heaven and earth. He drives away disease; he guides the sun; through the dark space he penetrates to heaven.

Dyávā-prthiví: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final i, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-
bined with go governs the acc.; cp. the two laps of Savitṛ in 6 a. ápa bādhate: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Pada a compound verb is immediately followed by a simple vb. vēti: accented because it begins a new sentence; Savitṛ guides the sun: cp. 7 c. kṛṣṇēna rājasā: cp. 2 a and 4 d. abhī ... dyām ṛṇoti: cp. 7 d. The metre of d is irregular: it is a Triśṭubh of twelve syllables, the first two syllables (abhī) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

10 hiranyahasto ásurah sunīthāh, sumṛlikāh suvāmī yātu arvān. apasadhan rakṣāso yātudhānān, ásthād devāḥ pratidosām grāpān āh. Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither. Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.

ásuras: cp. 7 b. svāvān: the analysis of the Pada text, svāvān = possessed of property, is followed by Śāyaṇa who renders it by dhanavān wealthy; this would mean that Savitṛ bestows wealth (cp. dádhaḥ rátnā in 8 d, and vi. 71, 4 ā dāśuṣe suvati bhūri vāmāṁ he, Savitṛ, brings much wealth to the worshipper). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapātha. On the other hand, three oblique cases of su-ávas giving good help occur (svāvasam, svāvasā, svāvasas). Roth takes svāvān to be a nom. of this stem irregularly formed by analogy for su-ávas (cp. 88, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes āṁ before vowels (89), sometimes undergoes the same change, before y (40, 4). rakṣāsas has the accent of a m. in as (83, 2 a); the n. form is rakṣāmsi. yātudhānān is added, as is often the case, without
a connecting ca: cp. note on rayím, in i. 1, 3 a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pāda. If Savitṛ in this stanza is connected with morning rather than evening, āsthāt would here be equivalent to ād asthāt; cp. RV. vi. 71, 4: ād u syā devāḥ Savitā dāmunā hiranyapāṇih pratiḍōṣām āsthāt that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 a. gṛṇānās : pr. pt. Ā., with ps. sense, of 1. gṛ sing, greet.

19 ēte pānthāḥ: savitāḥ, pūrviśaṇaḥ

Thine ancient paths, O Savitṛ, the dustless, the well made, in the air, (going) by those paths easy to traverse protect us to-day, and speak

deva.

11 yē tepānthāḥ, Savitāḥ, pūrviśaṇaḥ, areṇāvaḥ sūkṛtā antārikṣe,
tēbhīr nō adyā pathībhīḥ sugēbhī
rākṣā ca no, ādhi ca brūhi, for us, O god.

te: the dat. and gen. of tvām, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pānthāḥ: N. pl. of pānthā, m. path, which is the only stem (not pānthān) in the RV. (99, 1 a). Savitāḥ: when final Visarjanīya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by īti in the Pāda text; here Savitar īti.

tenāvaśas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, ca. sū-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tēbhīs: inst. of tá, p. 106; p. 457, 11 b. In c nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ṏ, ādhi should be pronounced.
sugēbhī: see 47. The final a of rākṣā is lengthened because the
second syllable of the Pada favours a long vowel: ádhi...brúhi: be our advocate; the meaning of this expression is illustrated by other passages: in i. 128, 3 Savitṛ is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (gaṇā, āśārdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 83) and of Pṛṣṇi, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Ṛdāsā is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of vidyūt in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet Ṛṣṭi-vidyūt lightning-speared shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (khāḍī) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunders
storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root mar, to shine, thus meaning ‘the shining ones’.

i. 85. Metre: Jagati; 5 and 12 Triśṭubh. 

1 pró yé ámbhante, jánayo ná, 
\yma\n, Rådhrasya sünávah su-
dámsasah,

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two
ròdasi hi Marútaś cakrìrē vṛ-
dhó.
mádanti virā vidátheṣu ghṛṣva-
yah.

jánayās: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakrìrē: 3. pl. Ā. pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vicḥ worship (cp. p. 41, f. n. 1), and means divine worship.

2 tā vichitāsī mahimānāmāṣat

2 tá ukṣitāsō mahimānam āsata:

divī Rudrāso ādhi cakrire sādāḥ
árcanto arkām, janāyanta indriyal,
ādhi ārīyo dadhire Pṛśnimāta
taraḥ.

tē: N. pl. m. of tā that, 110. ukṣitāsas: pp. of 2. ukṣ (= vakṣ) grow. āsata: 8. pl. Ā. root no. of āṁś attain. Rudrāsas: the Maruts are often called ‘Rudras’ as equivalent to ‘sons of Rudra’. ādhi: prp. with the loc. divī; 176, 2. janāyanta indriyām: that is, by their song. ādhi dadhire: 8. pl. Ā. pf. of ādhi dhā, which is especially often used of putting on ornaments. ārīyas: Ā. pl. of ārī glory; referring to the characteristic brilliance of the Maruts.

3 gōmaṁtari yaçuśyaṁtāni bhūṣāṁśaṁ

3 gōmaṁtār: yat. śūmeni. bhūṣāṁśi:

tanūṇa śūbha dādhirē viśkṛtānt:

vādantaṁ viśkṛtāṁśaṁ bhūṣāṁśaṁ rīyate pūtaṁ.

vādantaṁ viśkṛtāṁśaṁ bhūṣāṁśaṁ rīyate pūtaṁ.
When they whose mother is a cow deck themselves with ornaments, shining they put on their bodies brilliant weapons. They drive off every adversary. Fatness flows along their tracks.

gómātaras: as the sons of the cow Prśni. yác chubhāyante:
Sandhi, 58. dadhire: pf. with pr. sense, they have put on = they wear. ápa: prp. after the vb. and separated from it by other words, 101 f; p. 468, 20. ánū riyate: 3. pl. Á. pr. of ri flow. ghṛtám: ghee = fertilizing rain. The meaning of d is: the course of the Maruts is followed by showers of rain. eśām: unemphatic G. pl. m. of ayām, p. 452, 8 B c.

Who as great warriors shine forth with their spears, overthrowing even what has never been overthrown with their might: when ye, O Maruts, that are swift as thought, with your strong hosts, have yoked the spotted mares to your cars,

súmakхаsas: a Karmadhāraya cd. according to its accent (cp. p 455 10 c a), but the exact meaning of makhā is still somewhat uncertain. pra-cyāvāyantas: pr. pt. of es. of cyu move; though this cs., which occurs frequently in the RV., always has a long
radical vowel in the Samhita text, it invariably has a short vowel in the Padapatha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojuvas: N. pl. radical ū stem mano-jú, 100, II a (p. 88). rātheṣu ā: 176, 2. pṛṣatīs: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

5 prā yād rātheṣu pṛṣatīr áyugdhvam,
vāje ādṛīṃ, Maruto, ramhāyantaḥ,
utārusāṣya vī śiṣṭi dhārāś
cārmevōdahbhir vī undanti bhūma.

when ye have yoked the spotted mares before your cars, speeding, O Maruts, the stone in the conflict, they discharge the streams of the ruddy (steed) and moisten the earth like a skin with waters.

áyugdhvam: with loc., cp. 204, 1 b. ādṛim: the Maruts hold lightning in their hands and cast a stone. uta: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). ārusāṣya: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājī ārusaḥ) is spoken of. vi śyanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wct. bhūma: N. of bhūman n. earth (but bhūman m. abundance).

6 ca vai vahnu satyayor dṛghuśārdī
drūpśanāṃ: pr jīgata vājīmbiṃ: dṛghuśārdī
śīrṇta vāhīśrūṣ: v: satākṣūnt
mudrāvāṃ mhaṭo mabhō cārvēs:
6 å vo vahantu sáptayo raghu-
śyádo;
raghupátvánaḥ pra jigāta bāhú-
bhiḥ.
sídatá barhír: urú vaḥ sádas
kṛtám.
mádáyadhvam, Maruto, mádh-
vó ándhasaḥ.

raghu-śyádas: Sandhi, 67 b. raghupátvánas: as belonging to this Pāda to be taken with pra jigāta (gā go). bāhubbhis: with outstretched arms as they drive. sídata å: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sádas: Sandhi, 48, 2 a. kṛtám: as finite vb., 208. mádáyadhvam: cs. of mad rejoice, with genus 202 A b. mádhvas: gen. n. of mádhu, p. 81, f. n. 12; the sweet juice is Soma.

7 te ’vardhanta svátavaso mahi-
tvaná:
å nákam tasthúr; urú cakrire
sádaḥ.
Viṣṇur yád dhávad vṛṣaṇaṁ
madacyútaṁ,
váyo ná sīdann ádhi barhísi
priyé.

tè ’vardhanta: Sandhi accent, p. 465 17, 3. mahitvaná: inst. of mahitvaná, p. 77, f. n. 3 å tasthúr: vb. of a principal sentence

Let your swift-gliding racers bring you hither. Swift-flying come forward with your arms. Sit down on the sacrificial grass: a wide seat is made for you. Rejoice, O Maruts, in the sweet juice.

Self-strong they grew by their greatness: they have mounted to the firmament; they have made for themselves a wide seat. When Viṣṇu helped the bull reeling with intoxication, they sat down upon their beloved sacrificial grass like birds.
accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. ural-ghāya, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Indrā-Viṣṇu) with Indra. dhā: Sandhi, 54. āvat: 3. s. ipf. of av favour; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. viṣan: dec., 90, 1; both this word and madacyūṭ are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: ‘when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.’ váyas: N. pl. of ví bird. sīdan: unaugmented ipf. of sad sit.

8 sūrā śivēva yūyudhaya na jāgmanyah,
śravasyāvo na pātaνāsu yetire.
bhāyante viśvā bhūvanā玛拉úbhio:
rājāna iva tvēśasamdrśo nārah.

Like heroes, speeding like warriors, like fame-seeking (men) they have arrayed themselves in battles. All creatures fear the Maruts: the men are like kings of terrible aspect.

iva: note how this pel. interchanges with nā in this stanza. yetire: 3. pl. pf. Ā. of yat: 137, 2 a. bhāyante: 3. pl. pr. Ā. of bhī fear; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marúdbhyas: 201 A b. nāras: the Maruts; N. pl. of nṛ man, 101, 1.
When the skilful Tvaṣṭṛ had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭṛ fashioned Indra’s bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: áhann áhim, ánv apás tatarda; Tvaṣṭṛ asmai vájram svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭṛ fashioned for him the whizzing bolt. dhatté: 8. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. náryá-páṃsi is here and in viii. 96, 19 analysed by the Pada text as nári ápáṃsi. The only possible sense of these words would be deeds against the hero (Vṛtra). On the other hand náryāṇi appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápáṃsi; the epithet náryāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárya-apasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation náryápáṃsi (to be read náriápáṃsi) in the Samhitā text, and náryájápáṃsi in the Pada text. nir subjat: 8. a. ipf. of ubj force (cp. 23 c).
They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

They have pushed athwart the well in that direction: they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help; may they satisfy the desire of the sage by their powers.
jihmám: so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā diśa: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. īm: him, Gotama, p. 220. vīprasya: of Gotama, tarpayanta: cs. of trp be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

12 yā vaḥ sárma sāsamānāya sánti, tridhätūni dāśūse yachatādhi. asmābhyām tāni, Maruto, ví yanta.
rayim no dhatta, vṛṣaṇaḥ, su-víram.


VĪŚŅU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets ‘wide-going’ (uru-gāyā) and ‘wide-striding’ (uru-kramā). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or
mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man’s existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra’s companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from viṣ be active, thus meaning ‘the active one’.

I will now proclaim the heroic powers of Viṣṇu, who has measured out the terrestrial regions; who established the upper gathering-place, having, wide-paced, strode out triply.

kam: this pel. as an encl. always follows nū, sū or hf (p. 225, 2).
viṁśaṇī: the syllable preceding the so-called independent Svarita
(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced vīrīṇa. prā vocam: inj. ao. of vac, 147, 8. pārthivāni rājāṃsi: the earth and the contiguous air. vi-mamē: this refers to the sun traversing the universe; op. what is said of Varuṇa in v. 85, 5: māneneva tathāvāṃ antārikṣe vī yō mamē pṛthivīṃ sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure. āskabhāyat: ipf. of skabh prop; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. ūttaram sadhāsthām: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. vicakramāṇaṃ: pf. pt. Ā. of kram. tre-dhā: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (○○); the resolution tredhā urugāyāḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

2 prā tād Viṣṇuḥ stavate vīrīṇa, mṛgō nā bhīmāḥ kucarō giri-

śtāḥ, yāsyorūṣu triṣu vikrāmaṇeṣu adhikṣiyānti bhūvanāni viśvā.

By reason of his heroic power, like a dread beast that wanders at will, that haunts the mountains, Viṣṇu is praised aloud for that: he in whose three wide strides all beings dwell.

prā stavate: Ā. of stu in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. tād: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. vīryeṇa: op. note on vīryāṇi in 1 a. mṛgās: Śaṅkara here interprets this
word to mean a beast of prey such as a lion; but though bhīmā occurs as an attribute both of simhā lion and of vṛṣabhā bull in the RV., girīṣṭhā is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a ‘mountain-dwelling bull’; hence the simile appears to allude to a bull rather than a lion. ku-carā: Yāska, followed by Sāyaṇa, has two explanations of this word, doing ill (ku = kutsitaṁ karma blameworthy deed) or going anywhere (kva ayam na gachati where does he not go?). Note that the word is not analysed in the Pada text because ku does not occur as an independent word. Sāyaṇa has two explanations of girīṣṭhās: dwelling in a lofty world or always abiding in speech (giri as loc. of gir) consisting of Mantras, &c.(!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. vikrāmaneṣu: note that the final vowel of the Pada must be restored at the junction with the next Pāda.
adhi-ksiṇyānti: the root 1. ksi follows the ad class (kṣēti) when it means dwell, but the bhū class (kṣayati) when it means rule over. With c and d cp. what is said of Savitṛ in i. 35, 5.

3 pra viśṇave śūśām etu mānma
    girikṣita urugāyaya viṣṇe
    yā idām dīrghām práyatam sadhásthām
    éko vimamé tribhír it padébhiḥ;

śūśām: the ū must be slurred disyllabically (= ūū). idām sadhásthām: of course the earth as opposed to úttaraṁ sadhásthām in 1c. ékas and tribhīs are antithetical. id emphasizes the latter
The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: girikṣit = giristha; urugayā = kucarā; vṛṣan = mṛgō bhimāḥ. This correspondence of kucarā (besides V.'s alternative exclusive epithet urukramā in 5c and elsewhere) confirms the explanation of urugayā as wide-pacing from gā go (Yāska, mahāgati having a wide gait), and not widely sung from gā sing (Sāyaṇa).

4 yāsya trí pūrṇā mádhunā pa-
dāni
áksiyaṁāṇā svadhāyā mádanti;
yā u tridhātu prthivīm utā
dyām
éko dādhāra bhūvanāni viśvā.

Whose three steps filled with mead, unfailing, rejoice in bliss; and who in threefold wise alone has supported earth and heaven, and all beings.

trī: n. pl. of trí (105, 3). padāny: the final vowel of the Pada must be restored; cp. 2c. pūrṇā: cp. p. 308 d. áksiyaṁāṇā: never failing in mead; the privative pol. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pada text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mádanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = trechā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ékas: alone in antithesis to viśvā, cp. 3 d. dādhāra: pf. of dhṛ, with long red. vowel (139, 9), which is here not shortened in the Pada text.
5 tād asya priyām abhī pātho aśyām,
   nāro yātra devayāvo mādanti:
   urukramāsyā sā hī bāndhur itthā,
Viṣṇoḥ padē paramē mādhva utṣaḥ.

abhī aśyām: op. root ao. of amaś reaeh. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhvas (gen., p. 81, n. 12): cp. 4 a, where the three steps are filled with mead; but the third step is its special abode.

6 tā vāṁ vāstūni uśmasi gāmadhyai,
   yātra gāvo bhūriśṛṅgā ayāsah:
   átāha tād urugāyāsyā viṣṇah
   paramām padām āva bhāti bhūri.

We desire to go to those abodes of you two, where are the many-horned nimble kine: there indeed that highest step of the wide-pacing bull shines brightly down.
vām: of you two, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndra-Viṣṇu) in the first two stanzas of the next hymn (i. 155). uśmāsi: 1. pl. pr. of vaśa desire (134, 2 a). gām-adhyāya: dat. inf., p. 193, 7. gāvas: N. pl. of gō cow (102, 2); it is somewhat doubtful what is meant by the cows; they are explained by Yāska and Sāyaṇa as rays; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śrīgās: many-horned would allude to the diffusion of the sunbeams in many directions. ayaśas: this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayaṇās moving, and by Sāyaṇa as gantāras goers = ativistṛtās very widely diffused; but the occurrence of the A. s. ayaśam, the G. pl. ayaśām, as well as the A. pl. ayaśas, indicates that the stem is ayaś; while its use as an attribute of simhā lion, áśva horse, and often of the Maruts, shows that the meaning must be active, swift, nimble. āha: on the use of this pcl. see p. 216. vīṣṇas: cp. 3 b.

DYĀVĀ-PṛTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Pṛthiv in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as rōdasi the two worlds more than 100 times. They are parents, being often called pitārā, mātārā, jānitrī, besides being separately addressed as ‘father’ and ‘mother’. They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities
are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air: between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Padas form an independent sentence; otherwise ḫī (p. 252) would accent īyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśvā-śaṁ-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with r (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by īti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayat-kavī: a governing
cd. (189 A 2 a); the gen. rájasas is dependent on -kavi, probably = Agni, who (in i. 2, 7) is said to have been begotten by Dyāvā-prthivi.
dhişāne: the exact meaning of this word, here a designation of dyāvā-prthivi, is uncertain. antár īyate goes between with acc.;
the same thing is said of Savitṛ in i. 35, 9 b. dhárman n. ordinance
(dharmán m. ordainer) is the only stem in the RV. (dhárma is a later one).

2 uruvyācasā mahínī asaścātā, pitā mātā ca, bhúvanāni rakṣa-
ataḥ.
sudhiṣṭame vapsūṣe ná ródasī, pitā yát sīm abhī rūpāir ávaśa-
yat.

As Father and Mother, far-extending, great, inexhaustible, the
two protect (all) beings. Like two
most proud fair women are the two
worlds, since the Father clothed
them with beauty.

As Bv. having wide extension, see
p. 455 c a. The du. a-saścāt-ā is a Bv. (as the accent shows,
p. 455 c a) having no second, while á-saścānt (also an epithet of
Dyāvā-prthivi) is a Karmadhāraya (p. 455, f. n. 2), not a second =
unequalled. su-dhíśtame : on the Pada analysis cp. note on i. 1, 1 c.
vapsūṣe : cp. note on víryāni, i. 154, 1 a. pitā : the god here meant
as the father of Dyāvā-prthivi may be Viśvakarman, who in RV.
x. 81, 1. 2 is called ‘our father’ and is described as creating the
earth and heaven. sīm : see p. 249. abhī avāśayat : ipf. cs. of
2. vas wear.
That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power. He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called vāhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvakā purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains purifies by illumines.

dhenúṃ: the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhāṃ: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). surétasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā āhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to āhā viśvā which also occurs. dukṣata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duḥ milk (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

8 च ग्रहणांसिद्धांसिद्धंभो श्रवयम् द्वेष्वनासम् चुपसांसम् चुपः सतमः।
षो ब्रजान्न रोदसी विश्राममवा। धृष्ट। ज्वान। रोदसी। इति। विश्राममवा।
वि यो ममे रजसीति श्रुवतया। ॥
4 ayām devānām apāsām apāstamo
yō jajāna rōdasī viśvāsāmbhuvā.
vī yō mamē rájasī sukratūyāyā
ajārebhiḥ skāmbhanebhiḥ, sām
āṅrce.

He of the active gods is the most active who has created the two worlds that are beneficial to all. He who with insight has measured out the two spaces (and upheld them) with unaging supports, has been universally praised.

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām: partitive gen. (p. 321, b a). vī... mamē: this expression is also used of Viṣṇu (see i. 154, 1. 8) and other gods. rājasī: the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sām āṅrce: red. pf. of arc sing (189, 6), the Ā. being used in the ps. sense; Sāyaṇa explains it in an act. sense as pūjītavān has honoured, which he further interprets to mean strā-pitavān has established!

5 tē no gnāṇe, mahinī, māhi śrāvah,
kṣatrām, Dyāvā-Pṛthivī, dhāsatho brhāt.

So being lauded, O great ones, bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength
yénābhī kṛṣṭis tatānāma viś-
vāhā
panāyiam ójō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). gr̥ṇāné: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning great, formed from the root māh be great: by far the commonest is māḥ (81); mahánt (85 a) is also common; mahā and mahin are not common, but are inflected in several cases; máhi and mahás (88, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā bestow, to be construed with the dat. nas. abhī . . . tatānāma: pf. sb. of tan stretch (140, 1, p. 156). viśvā-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally in every manner = always (ep. viśvāhā in 3 d); on the accent ep. note on viśvātas in i. 1, 4 b. panāyya: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (− o −) is abnormal (p. 440, f.n. 6). asmé: properly loc. of vayām (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

Índra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Áryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hāri) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the-
thunderbolt (vājra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaśtr, being made of iron (āyasā), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vājra, such as vājra-bāhu bearing the bolt in his arm and vajrīn wielder of the bolt are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśā).

Having a golden car, drawn by two tawny steeds (hārī), he is a car-fighter (rathéṣṭhā). Both his car and his steeds were fashioned by the Rbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet ‘Soma-drinker’ (Somapā) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni’s, appears to be Dyaus; but the inference from other passages is that he is Tvaśtr, the artificer among the gods. Agni is called Indra’s twin brother, and Pūsan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet Maratvantic accompanying the Maruts is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūsan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as śakrā and śacīvant mighty, śacīpāti lord of might, śatākratu having a hundred powers, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (āhī). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet āpsu-jīt conquering in the waters. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while
lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (párvata, girī), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (ádri) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (údhar), spring (átsa), cask (kávandha), pail (kóśa). The clouds, moreover, appear as the fortresses (púraś) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (púrbhíd). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (Vṛtra-hán), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by
the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute maghávan bountiful is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Pānis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭr. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term vere-thraghna (= Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in īndu drop.
1 Yó játá evá prathamó mánasvān
dévó deváṃ krátunā paryábhū-
sat;
yásya súsmād ródasí ábhya-
tām
nṛmṇásya mahnā : sá, janásā,
Índraḥ.

The chief wise god who as soon
as born surpassed the gods in
power; before whose vehemence the
two worlds trembled by reason of
the greatness of his valour: he,
O men, is Índra.

evá: see p. 224, 2. mánas-vān: note that the suffix vān is not
separated in the Pada text, as it is in pavítra-vān (i. 160, 3); had
the Sandhi of the word, however, been máno-vān it would have
been analysed as mánaḥ-vān. devó deváṃ: cp. i. 1, 5 c. paryá-
bhūṣat: the exact meaning of the vb. pári bhūṣ is somewhat
uncertain here, but as the greatness of Índra is especially emphasized
in this hymn, surpass seems the most probable. Sáyāṇa explains it
here as encompassed with protection; in the AV. as ruled over; in the
TS. as surpassed. ródasí: the Pragráhya of duals is not shortened
in pronunciation before vowels (p. 437, f. n. 8). ábhyaśte
: ipf.
of bhyaś = bhí be afraid of, with abl. (p. 316, b). mahnā : inst.
of mahán greatness (cp. p. 458, 2). The refrain sá, janásā, Índraḥ
ends every stanza (except the last) of this hymn; similarly víśva-
mād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.
2 yāḥ prthivīṁ vyāthamānām
dārmhad,
yāḥ pārvatān prākupitāṁ áram-
ṇāt,
yó antārikṣāṁ vimamē vārīyo,
yó dyām ástabhñāt: sā, janāsa,
Índraḥ.

Who made firm the quaking earth, who set at rest the agitated mountains; who measures out the air more widely, who supported heaven: he, O men, is Indra.

yās: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sā of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. áramṇāt: ipf. of ram set at rest.
vimamē vārīyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, extended so as to be wider; cp. vi. 69, 5, where it is said of Indra and Viśuṇu: ‘ye made the air wider and stretched out the spaces for us to live.’ dyām: acc. of dyó sky. ástabhñāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamē (a form of constant occurrence, cp. 154, 1. 8; 160, 4): cp. 213 d (p. 848).

8 yó hatvāhim árīṇāt saptá síndhun,
yó gá udájad apadhá Valásya,
yó áśmanor antáragním jajána,
śaṃvīṇk samátstu: sá, janāsa,
Índraḥ.

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.
The first hemistic refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: yó apó vavrvámam Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gā udajad, āpa hi Valāṁ vāḥ who drove out the cows, for he unclosed Vala. ārṇāt: ipf. of ri release. saptā sindhūn: the seven rivers of the Panjāb. gās: A. pl. of gō cow. ud-ājat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhā, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of āpa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvām Valásya gómato 'pāvar bīlām thou hast unclosed the aperture of Vala rich in cows. The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning udghā-țanena Valasya by the unclosing of Vala. Sāyaṇa interprets it as an irregularity for the abl. = from the enclosure of Vala. Valásya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. āsmanor antār: between two clouds, according to Sāyaṇa; between heaven and earth accord ng to Durga; the allusion is to the lightning form of Agni who in several passages is said to be ‘in the rock’, to be ‘produced from the rock’ and is called ‘son of the rock’ (ādṛṛṣ sūnūḥ).

By whom all things here have been made unstable, who has made subject the Dāsa colour and hap-
śvaghnīva yō jigīvām lakṣām made it disappear; who, like a
ādad
aryāh puṣṭāni: sā, janāsa, taken the possessions of the foe: he,
Indraḥ.

imā víśvā: all these things, that is, all things on earth. cyávanā
is used predicatively after kṛtāni, just as ādharam is in b after
ākar; cp. iv. 30, 22: yās tā víśvāni cicyuṣé who hast shaken the
whole world. dāsāṃ vārṇam: the non-Aryan colour (= kṛṣṇāṃ
vārṇam), the aborigines; note the difference of accent in the
substantive dāsā and the adj. dāsa. ākar: root ao. of kṛ (148, 1 b),
to be construed with both ādharam (make inferior = subject) and
gūhā (put in hiding = cause to disappear, drive away). When a final
Visarjanīya in the Śaṃhitā text represents an etymological r, this is
indicated in the Pāda text by putting īti after the word and
repeating the latter in its pause form: ākar īty ākaḥ. jigīvāṁ :
pf. pt. of ji win (139, 4); on the Sandhi see 40, 8. Since the normal
metre requires ā~ after the caesura (p. 441, top), this word was
here perhaps metrically pronounced jigīvaṁ as it came to be
regularly written in B. ādat: irr. a ao. (147 a 1) from dā give;
though not analysed in the Pāda text, it must owing to the sense
be = ā-ādat has taken. aryās: gen of ari (99, 3); this word appears
to be etymologically a Bv. = having no wealth (ri = rai), either
for oneself (whence the sense needy, supplicant) or to bestow on
others (whence the sense niggard, foe). [If a single meaning has to
be given, devout is misleading, and supplicant should be substituted
for it in the Vedic Grammar, p. 81, f. n. 1; 99, 8; and in the
Index, p. 473.]
Who is furtherer of the rich, of the poor, of the suppliant Brahmin singer; who, fair-lipped, is the helper of him that has pressed Soma
yuktāgrāvṇo yo avitā suśipraḥ and has set to work the stones: he, sutāsomasya: sā, janāsa, Índraḥ.

coquitā governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitā governs that of c. su-śipraś: Bv. cd., p. 455, c.a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive tawny, hāri-śipra being parallel to hāri-śaśāru tawny-bearded, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean jaws which are hānū. yuktā-grāvṇas: of him who has set in motion the stones with which the Soma shoots are pounded.

7 yāsyāśvāsaḥ pradīśi, yāsyā In whose control are horses, kine, gāvo, clans, all chariots; who creates the yāsyā grāmā, yāsyā víśve rā- sun, the dawn; who is the guide thāsāḥ; of the waters: he, O men, is yāḥ sūriam, yā uṣásam jajāna; Indra.
yō apām netā: sā, janāsa, Índraḥ.

uṣásam: often also uṣāsam; du. N. A. uṣāsā and uṣāsā; N. pl. uṣāsas and uṣāsas; see 83, 2 a, f. n. 1.

यं क्रद्यं संयति विज्ञयति परि वर द्वमया ब्रमिचाः।
सम्मां चिद्रथमातिखिरवांसा।
नानो हृदैति स जनासु इधूः।

याम। क्रद्यं हृति। संयति हृति सम। यति। विज्ञयति हृति विज्ञयति।
परेः। चवरे। द्वमयः। ब्रमिचाः।
सम्मां। चिद्रथ। रथम। छातिखिरवांसा।
नानो। हृदैति हृति। सः। जनासः। इधूः।
Whom the two battle-arrays, coming together, call upon diver-
gently, both foes, the farther and the nearer; two having mounted
the self-same chariot invoke him separately: he, O men, is Indra.

sam-yatī: pr. pt. du. n. of sām-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprastāraṇa form of hvā) are synonymous — call on variously; cp. i. 102, 5. 6: nānā hi tvā hávamānā jánā imē these men calling on thee (Indra) variously; and átha jánā ví hvayante siṣāsāvah so men call on thee variously, desiring gains. pārē 'vara: must be read pārē ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pada explains krāndasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sāyaṇa, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

9 yāsmān nārtē vijāyante jānāso, yām yūdhyamānā āvase há-
vante;
yō víśvasya pratimānam ba-
bhūva,
yō acyutacyūt: sā, janāsa, Índraḥ.
nā ṛtē: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihávāye in 8 a. ávase: final dat. (p. 314, B 2). pratimānam: cp. iv. 18, 4: nahi nū asya pratimānam ásti antár játēṣu utá yé jánitvāḥ for there is no match for him among those who have been born nor those who will be born. ácyuta-cyút: cp. 4 a; also iii. 80, 4: tvām ocyáváyann ácyutāni ... cárasī thou continuest shaking unshaken things.

10 yāḥ sāsvato máhi éno dádhānān ámanyamānāṁ chāruā jāghāṇa; yāḥ sārdhate nánudādāti śṛdh-yāṁ, yó dáṣyor hantā: sá, janāso, Índrāḥ.

dádhānān: pr. pt. Ā. of dhā. The Sandhi of án (39) is not applied between Padas (cp. i. 35, 10 c). ámanyamānāṁ: not thinking scil. that he would slay them; on the Sandhi of n + s, see 40, 1. sárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vajra, he slays his foes in battle. jāghāṇa: has slain (and still slays) may be translated by the present (213 A a). anudādāti: 3. s. pr. of ánu + dá forgive, with dat. (cp. 200 A f). dáṣyos: of the demon, a term applied to various individual demons, such as Šambhara (11 a).

11 yāḥ śāṁśrū párventēṣu vijñānāṁ
callaṁśaṁ śūrabhāvavindṛt.  ||
śrīvāyamānāṁ yoh chāṁ śrūṣā
dānuḥ śrīvānāṁ s jānaṁ āṃśi: ||

Who slays with his arrow the unexpected many that commit great sin; who forgives not the arrogant man his arrogance, who slays the Dasyu: he, O men, is Indra.
11 yāḥ Śāmbaraṁ pārvatēṣu kṣi-yāntam
   catvārīṁyāṁ śarādi anvā-vindat;
ojāyāmānāṁ yō āhīṁ jaghāna,
   Dānum śāyānam: sā, janāsa,
   Īndraḥ.

Śāmbara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvārīṁyāṁ: that is, Indra found him after a very long search, as he was hiding himself. anvā-vindat: ipf. of 2. vidīnd. The second hemistich refers to Indra’s slaughter of Vṛtra. ojāyāmānāṁ: cp. iii. 32, 11: āhann āhīṁ pariśāyānam ārṇā ojāyāmānāṁ thou slewest the serpent showing his strength as he lay around the flood. Dānum: this is strictly the name of Vṛtra’s mother, here used as a metronymic = Dānava; cp. i. 82, 9: Dānuḥ śaye sahāvatsā nā dhenuḥ Dānu lay like a cow with her calf (i.e. Vṛtra). śāyānam: pr. pt. Ā. of śī lie (134, 1 c).

12 yāḥ saptāraṣmīr vṛṣabhās tūvi-smān
avāsṛjat sārtave saptā sindhūn;
yō Rauhiṇāṁ āshpurad vájra-bāhur
dyāṁ āroḥantam: sā, janāsa,
   Īndraḥ.

The mighty seven-reined bull who let loose the seven streams to flow; who armed with the bolt spurned Rauhiṇa as he scaled heaven: he, O men, is Indra.

The term vṛṣabhā is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptā-raṣmīs:
having seven reins probably means 'hard to restrain', 'irresistible'; Sāyana interprets the cd. to mean 'having seven kinds of clouds (parjanyās) that shed rain on the earth'. tūvis-mān: the suffix mant is separated in the Pada text only separated after vowels, as gō śmān; on the Sandhi see 10 a. ava-āṣrat: ipf. of sṛj emit. sārtave: dat. inf. of sṛ flow (p. 192, 4). saptā sīndhūn: cp. 3 a and i. 35, 8 b. Rau- hinām: a demon mentioned in only one other passage of the RV. dyām ā-rōhantam: ascending to heaven in order to attack Indra.

13 Dyāvā vīrā tīthi vīrtiyā nīmētī
daśaścchāḍhī rāṣṭava bhavati
dyāvā vīrā tīthi vīrtiyā nīmētī
dyāvā vīrā tīthi vīrtiyā nīmētī
dyāvā vīrā tīthi vīrtiyā nīmētī
dyāvā vīrā tīthi vīrtiyā nīmētī
dyāvā vīrā tīthi vīrtiyā nīmētī
dyāvā vīrā tīthi vīrtiyā nīmētī

18 Dyāvā cid asmai Prthivī namete; sūsmāc cid asya pārvatā bhaya-
yante;
yāh somaṇa nīcitō vājrabhūr, yō vājrabhástah: sa, janasa, Īndraḥ.

Dyāvā ... Prthivī: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1). asmai: dat. with nam bow (cp. 200 A 1 k, p. 311). bhayante: see note on i. 85, 8 c. sūsmād: cp. 1 e. soma-pās (97, 2): predicative nom., (196 b). ni-citās: on the accent see p. 462, f. n. 4.

98 यः सुन्तव्यथिति यः पर्चन्ति
यः गंरंति यः गंशमाणमूति
चतुः व्रज्य वर्धेन्य चतुः सोमो
चचिदु राधेय स वंगसु इदृशः

yō vājrabhástah: sa, janasa, Īndraḥ.

Even Heaven and Earth bow
down before him; before his ve-
hemence even the mountains are
afraid. Who is known as the Soma-
drinker, holding the bolt in his arm,
who holds the bolt in his hand: he,
O men, is Īndra.
14 yāḥ sunvántam ávati, yāḥ pác-antam, yāḥ sáµsantam, yāḥ sáµsámanám útí; yásya bráhma várdhanam, yásya sómo, yásyedáµ rádhaḥ: sá, jánása, Índraḥ.

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. sáµsámanám: explained by Súyána as stotram kurvān offering a Stotra; by the Naigántuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as sáµsámanám praising. útí: contracted inst. of útí (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantí helping with aid. várdhanam: to be taken predicatively with each of the three subjects bráhma, sónas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idáµ rádhas this gift = this sacrificial offering.

15 yāḥ sunváte pátate dudhrá á cid vájáµ dárdarśi, sá kílási sat- yáḥ. vayáµ ta, Índra, viśváha pri- yásaḥ, suváraśo vidátham á vadéma.

As he who, most fierce, enforces booty for him that presses and him that bakes, thou indeed art true. We ever dear to thee, O Índra, with strong sons, would utter divine worship.

This concluding stanza is the only one that does not end with the refrain sá, jánása, Índraḥ. Instead, the poet, changing the from 3
to the 2. prs., substitutes at the end of b the words sā kila, asi satyāḥ as such thou art indeed true = to be depended on (cp. note on satyām in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: bhád vadema vidáthe suvīrāḥ we would, accompanied by strong sons, speak aloud at divine worship. á cíd: perhaps better taken as emphasizing dudhrás (cp. p. 216) than with dárdarśi (int. of dṛ). te: gen. with priyásas (p. 822, C). vidá-tham: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root vidh worship, and that it means divine worship, scarcely distinguishable from yajñā, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (niṣkā). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow Prāni.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (aruṣā) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (īśāna) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (mīdhvāṁs), easily invoked and auspicious (āivā). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the
greatest physician of physicians. In this connexion he has two exclusive epithets, jālāsa, cooling, and jālāsa-bhesaj, possessing cooling remedies.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the depredations of his wrath led to the application of the euphemistic epithet śivá, which became the regular name of Rudra’s historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be ‘Howler’ according to the usual derivation from rud cry.

ii. 38. Metre: Triṣṭubh.

1 च्छ ते पितरमेवता सुमर्भेत | छा। ते। पित। मुन्ताम। सुभ्रा। पूत।
मा। न। सूर्यसा। सूर्योऽम। च: | मा। न। सूर्या। सुभ्रा। चूर्योऽम। च:।
मम नौं वीरो चावित चमेते | चम। न। वीर। चावित। चमेत।
प्र जायमहि चुद्र प्रजामि: || प्र। जायमहि। चुद्र। प्रजामि। ||

1 ā te, pitar Marutāṁ, sumnām etu: Let thy good will, O Father of
mā nah śuryasya samādśo yuyo-
thāḥ. the Maruts, come (to us): sever us
abhi no vīrō árvati kṣameta; not from the sight of the sun. May
prá jāyemahi, Rudra, prañá-

pitar Marutāṁ: the whole of a compound voc. expression loses.
its accent unless it begins a sentence of Pāda; in the latter case
its accent unless it begins a sentence of Pāda; in the latter case
only the first syllable would be accented (p. 466, 18 a). yuyoṭhās: 2.
2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel
p. 144, a). samādśas: abl. 201 A 1. vīrōs = Rudra, with change
from 2. to 3. prs., as is often the case (ep. i. 85, 5 c). árvati abhi:
kṣameta = may he not injure us in our steeds, may he spare them.
Rudra must be read as a trisyllable (15, 1 d).
By the most salutary medicines
given by thee, O Rudra, I would
attain a hundred winters. Drive
far away from us hatred, away
distress, away diseases in all di-
rections.

tvá-dattabhi: the first member of this cd. retains the inst. case-
form (p. 278); Sandhi, 47. satáṁ: on the concord see p. 291, b ;
life extending to a hundred winters or autumns (śarádás) is often
prayed for. aśiya: root ao. op. Ā. of āmá (p. 171, 4). ví: the prp.
of a cd. vb. is often repeated with each object, the vb. itself being
used only once. vitaráṁ: adv. of the cpv. of ví farther (cp. út-tara)
employed only with verbs compounded with ví. cátayasyá : ipv.
Ā. cs. of cat, with metrical lengthened of the final vowel. víśūcís :
A. pl. f. of víśvańc turned in various directions, is used predicatively
like an adv.

Thou art the best of what is born,
O Rudra, in glory, the mightiest of
the-mighty, O wielder of the bolt.
Transport us to the farther shore
of distress in safety. Ward off
all attacks of mischief.
jātāsya: the pp. used as a n. collective noun = that which has been born, creation. vajra-bāho: it is only here that this specific epithet of Indra is applied to any other deity; the voc. of u stems is regularly treated as Pragṛhya by the Pada text, but not in the Saṃhitā text (where for instance vāyav ā and vāya ukṭhēbhiḥ are written). pārśi: from pr take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). ṇas: initial n cerebralized even in external Sandhi (65 A c). pārām: acc. of the goal (197 A 1). svastī: this word is not analysed in the Pada text (like sumatī, &c.) because astī does not occur as an independent substantive; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2); it is several times used in the sense of a final dat. = svastāye. abhītis: = abhi itīs, hence the Svarīta (p. 464, 17, 1 a); Sandhi, 47. yuyodhi: 2. s. ipv. of yu separate, with irr. strong radical vowel (p. 144, a).

4 mā tvā, Rudra, cukrudpāmā nāmābhīr, mā dūṣṭūti, vrṣabha, mā sā- hūti.
un no vīrāḥ arpayā bheṣajē- bhrī:
bhisāktamaṁ tvā bhisājāṁ śr- ṇomi.

cukrudpāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pel. mā, which is employed with inj. forms only (180), decides the question. nāmābhīs: that is, with ill or inadequate worship; cp. dūṣṭūti in b; the latter form is a contracted inst. (p. 80); on
the internal Sandhi of this word see 48, 3 a. sāhūṭī: contracted inst.; invocation with other deities whom Rudra might consider inferior. ūd arpayā: ca. of ūd r (p. 197, irr. 1) = raise up, strengthen. bhīṣājām: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. śṛṇomi: pr. of śru hear; with double acc., 198, 1.

हविमानमं भवति यो हविभरीर् ।
चव दोमेंमि चुद्रे दिशीय ।
कङ्कुदरे: सुहवो मा नौ चखी
वधुः सुशिरी रीरघञ्चनायेय।

5 hávimahbhir hávate yō havir-
bhir,
áva stómebhí Rudrāram diśiya:
ṛdūdāraḥ suhávo mā no asyá
babhruḥ suśipro rīradhan ma-
nāyai.

Rudra who is called on with
invocations and with oblations, I
would appease with songs of praise:
may he, the compassionate, easy
to invoke, ruddy brown, fair-
lipped, not subject us to that
jealousy of his.

hávīman: from hū call, but havis from hu sacrifice. áva diśiya:
s ao. op. Ā. of dā give (144, 3). ṛdūdāras is not analysed in the
Pāda text, perhaps owing to a doubt whether it is = ṛdu-udāra or
ṛdū-dāra (the former is the view of Yāska who explains it as
ṛdū-udara); for ṛdū-pá and ṛdū-vṛdh are separated and dara is
separated in puraṃ-dará. Both this word (according to the former
analysis) and su-háva are Bv. (p. 455, ca). babhruś: this colour
is attributed to Rudra in viii. 9, 15 also; otherwise it is applied
more often to Soma (viii. 48) as well as once to Agni. su-sípras:
see note on ii. 12, 6 c. rīradhat: inj. red. ao. of randh. asyá
manāyai: that is, Rudra's well-known wrath is deprecated; cp.
4 a b. There is some doubt as to the exact interpretation of this
stanza. The chief objection to the above explanation is the necessity
to take hávate in a ps. sense (= hūyate according to Sāyaṇa). The
following sense has also been suggested: 'he who invokes Rudra
(thinks), "I would buy off Rudra with songs of praise": let not
Rudra subject us to that suspicion (on his part)."
RUDRA

The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.

úd... mamanda: pf. of mand (nasalized form of mad) gladden; intransitive, be glad, in Ā. only. ṛṣabhās: Rudra. Marūtvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 8) or time = in heat (199 A 5); Sāyaṇa's explanation is ghṛṇī iva like one heated by the rays of the sun; but a word ghṛṇāṁ N. ghṛṇī does not occur, and the accent is wrong. For the simile ep. vi. 16, 38: úpa chāyāṁ iva ghṛṇer āgaṇma sārma te vayām we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aşıya: see 2 b; on the Sandhi of the final vowel of the Pada, ep. i. 160, 4 c. á vivāseyam: op. ds. of van win.
Where, O Rudra, is that merciful hand of thine which is healing and cooling? As remover of injury coming from the gods, do thou, O Bull, now be compassionate towards me.

**kvaś syā te, Rudra, mṛlayākura**

hāsto yō ásti bheṣajō jáḷāṣaḥ?
apabhértā rápaso dāiviasya
abhī nú mā, vṛṣabha, cakṣam-íthāḥ.

*Χέβσοι: see p. 450. b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning medicine. apa-
bhartā: on the accent see p. 458, 9 d. dāivyasiya: derived from the gods, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhī: final vowel metrically lengthened in the second syllable of the Pāda, but not in 1 c. cakṣamíthās: 2. s. pf. op. of kṣam (p. 156, 3).

8 prá babhráve vṛṣabhāya śvitičé
mahó mahīṁ suṣṭutīṁ īrayāṁ.
namasyā kalmalikinām námo-
bhir.
grūmímaśi tvesāṁ Rudrásya
náma.

For the ruddy-brown and whitish bull I utter forth a mighty eulogy of the mighty one. I will adore the radiant one with obeisances. We invoke the terrible name of Rudra.

prá... īrayāmī: an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvitičé: D. s. of śvityánc (cp. 93). mahás: gen. s. m. of māḥ, beside the acc. s. f. of the same adj. (Sāyaṇa: mahato mahatīm), of the great one (Rudra); cp. i. 1, 5 c. namasyā: according to the Pada this form has its final syllable metrically lengthened for namasyā, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1.prs. is used both in the preceding
and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. ग्रृहिमासी: 1. pl. pr. of ग्र सिंग (p. 138).

० स्थिरेभ्योरुपा पुरुषारथ्यो
बाौँ: सुक्रेभ्योः पिपीः हिर्यः
द्राशानातः सुवर्णस्य सुरेरः
ञ वा च योष्ट्वत्रादसुर्यम

With his firm limbs, having many forms, the mighty one, ruddy-brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart.

sthirēbhīr āṅgaiḥ pururūpa ugro
babhrūḥ sukrēbhiḥ pipīṣe hira-
ṇyaiḥ.
īśānād asyā bhūvanasya bhūrer
nā vā u yoṣad Rudṛād asuryām.

sthirēbhīr āṅgaiḥ: probably to be construed with pipīṣe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Śāyāna supplies yuktās furnished with firm limbs. pipīṣe: pf. ā. of piē. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśānā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētantī bhūvanasya bhūreḥ taking note of the wide-world (where bhūres could not agree with any other word); Śāyāna takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuriā, but as a substantive asuryā.
10 árhan bibharṣi sāyakāni dhānya
árhan niśkām yajatām viśvārū-pam;
árhann idām dayase viśvam ábh-
vam:
ná vá ójīyo, Rudara, tvād asti.

Worthy thou bearest arrows and
bow; worthy thy adorable all-
coloured necklace; worthy thou
wieldest all this force: there is
nothing mightier than thou, O
Rudra.

bibharṣi: 2. s. pr. of bhṛ bear; this pr. stem is much less
common than that according to the first class, bhāra.
árhann: 52.
idām: this, viz. that thou possessest.
dayase: 2. s. Ā. pr. of 2. dā
divide. Sāyana interprets idām dayase ábhvam as thou protectest
this very extensive (ábhvam) world. tvād: abl. after cpv. (p. 317, 3).

79 सूर्य हि सुरत गर्तसदु सुवांम्
सूर्य न भीमसंपुहलसुराम।
सुरका जरिचे चैत्र सावानो
तथा तेन चृष्टाति वेपनु सेना॥

Praise him, the famous, that sits
on the car-scat, the young, the
mighty, that slays like a dread
beast. O Rudra, being praised be
gracious to the singer: let thy
missiles lay low another than us.

yūvānam: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgām nā bhīmām: cp. note on i. 154, 2 b;
either a bull (vṛṣabhó ná bhīmāḥ vi. 22, 1) or a lion (sīṃhó ná
bhīmāḥ, iv. 16, 14) may be meant. mṛlá: ipv. of mṛṇ; with dat.,
p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmád:
abl. with anyā, p. 317, 3. sēnās: that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52: yās
te sahásram hetāyo 'nyām asmán ní vapantu tāḥ may those
thousand missiles of thine lay low another than us.
A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much: praised thou givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyāṇa (pratinato 'smi I have bowed down to) and several translators in treating nanāma as I. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 189, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grñīṣe: an irr. form of the I. s. Ā. of gr sing. asmē: dat., p. 104; 200 A.1.
Marutus: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. Mayobhū: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). Mánus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávrñītā: 3. s. ipf. ā. (with metrically lengthened final vowel) of 2. vr choose. sām, yōs: these words are frequently used in combination, either as adverbs or substantives.

14 pari no heti Rudraśya vṛjyāḥ, pari tvēśasya durmatir mahī gāt.
āva sthirā maghāvadbhyaśa tanuśva;
middhvas, tokāya tānayāya mṛla.

vṛjyās: 3. s. root ao. proc. (p. 172 a) of vṛj twist. gāt: root ao. inj. of gā go. maghāvadbhyaśa: the I. D. Ab. pl. of maghāvāvan are formed from the supplementary stem maghāvant (91, 5). āva tānuśva sthirā: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛla be merciful to (p. 311 f). middhvas: voc. of the old unreduplicated pf. pt. mīdhvāms, cp. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 437, a 9.
15 evā, babhro vṛśabha cekitāna, yathā, deva, nā hṛṇiśe nā háṃsi, havanaśrūn no Rudreḥá bodhi. bṛhād vadema vidāthe suvīrāḥ. 

So, O ruddy brown, far-famed bull, be listening here, O Rudra, to our invocation, inasmuch as thou art not wroth and slayest not, O god. We would, with strong sons, speak aloud at divine worship.

éva: to be taken with c, since in the normal syntactical order it should follow yathā in the sense which it here has (p. 241, 1); when yathā meaning so that follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; Sāyaṇa explains it as knowing all, but the act. only has this sense (e.g. cikitvāṁs knowing); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hṛṇiśe: 2. s. Ā. pr. of 2. hṛ be angry. háṃsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. be invocation-hearing for us (not gen. dependent on havana, lit. hearing the invocation of us). vadema: see note on ii. 12, 15 d.

APĀM NĀPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, ‘Agni, accordant with the Son of Waters, conquers victory over Vṛtra’. The epithet āśu-hēman swiftly-speeding, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gārbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the
waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre: Triśṭubh.

Desirous of gain I have sent forth this eloquence (to him): may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make (them) well-adorned? For he will enjoy (them).

asṛkṣi: 1. s ṣ. s ao. of sṛj, which with úpa may take two acc., so that nādyām might be supplied. On ṛm see 180 (p. 220). dadhīta: 3. s. pr. op. ā. of dhā, which with cánas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apāṃ nāpāt in c. āsuhēmā, though a Bv., is accentuated on the second member: see p. 455 c a. karati: 3. s. sb. root ao. of kṛ: unaccented because kuvitr necessarily accents the verb only if it is in the same Pāda. supēsasas well-adorned = well-rewarded; cp. ii. 84, 6: dhīyāṃ vājapeśasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 48, 2 a. jōṣiṣat: 3. s. sb. ṣ ao. of juṣ. hī explains why he is likely to accept them; it accents jōṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.
We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it. The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.

hrdá ā: this expression occurs several times, e.g. iii. 39, 1: matir hrdá ā vacyāmāna a prayer welling from the heart. sutasām well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. vēdat: 8. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsyā: see p. 451, 6.

While some flow together, others flow to (the sea): the streams fill the common receptacle; him the pure, the shining Son of Waters, the pure waters stand around.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvāṁ: = ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāsyā in 2 c. pṛṇanti: from pṛ fill.
ū: u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). dīdīvāṁsam: pt. of dī shine, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by 4 d. pári tāsthur: = they tend him.

4 tām āsmerā yuvatāyo yūvānam marmṛjyāmānāḥ pári yanti ā- paḥ: sā śukrēbhīḥ śīkvabhī revād asmé didāyānīdhmō ghṛtānirṇīgapsū.

Him, the youth, the young maidens, the waters, not smiling, making him bright surround: he with clear flames shines bountifully on us, without fuel in the waters, having a garment of ghee.

āsmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening ‘to Agni like beauteous maidens, smiling, to meeting-places’, it may mean that the waters attend seriously on this form of Agni, not as lovers. yūvānam: a term applied to Agni in several passages. marmṛjyāmānās: the vb. mṛj is often used of making Agni bright, with ghee, &c. śīkvabhīs: the precise sense is somewhat doubtful, but it must mean ‘flames’ or the like. Note that though in this word the ending bhis is separated in the Pada text, it is not so in śukrēbhis because śukre is not a stem. asmē: dat. Pragṛhya, 26 c. didāya: 8. s. pf. of dī shine, with long red. vowel (189, 9). an-idhmās: accent, p. 455 c a; cp. x. 30, 4: yó anidhmō didayad apsū antār who shone without fuel in the waters. ghṛtānirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pada text as nirnik, in accordance with the analysis niḥ-nik when the word occurs uncompounded.
On him, the immovable god, three divine women desire to bestow food: for he has stretched forth as it were to the breasts (?) in the waters: he sucks the milk of them that first bring forth.

tisrō devīḥ: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and three maidens of the waters (yośānās tisrō āpyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk. dhīṣaṇti: ds. of 1. dhā bestow: this is the usual form, while dhīṣa is rare. kṛtās: the meaning of this word, which occurs here only, is quite uncertain. pra-sarsē: 3. s. pr. int. of sṛ. dhayati: 3. s. pr. of 2. dhā suck. pūrvasūnām: i.e. Apām napāt is their first offspring; op. x. 121, 7: ṣapjanāyantar Agnim the waters producing Agni.

The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Him that is not to be forgotten, far away in unbaked citadels, hostilities shall not reach nor falsehoods.
Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apāṃ napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. āśvakya: Agni is often spoken of as a steed. ātra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as star; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampyaḥ as well as the two preceding ablatives: lit. protect the patrons from malice and from injury, from falling in with them (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣu: loc. pl. of pūr, 82. parās: note the difference of accent between this adv. and the N. s. adj. parās yonder, other. naṣat: inj. pr. of 3. naś reach.

๗ स्वाः आ दमे दुरुधा यस्यa धनुः।
स्खां पीपाय सुबवदरमति।
सो ब्राह्म नपादृंजनयम्पत्ते नारु
वसुदेवायं विधति वि माति॥

7 svā ā dáme sudūghā yásya dhenūḥ,
svadhām pīpāya, subhū annam atti;
so 'pām nápād úrjáyann āpsū antār,
vāsudéyāya vidhatē ví bhāti.

svā ā dáme: that is, within the waters; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. svadham: this word is not analysed in the Padapatha of the RV. and AV. (as if derived from a root svadh), but it is separated in that of the TS. as svadha. pipāya: 3. s. pf. of pi swell, with lengthened red. vowel (139, 9). so apām must be read as so 'pām since a must here be metrically elided (21 a; p. 465, 17, 3). On apsvantar see p. 450, 2 b [where apsvāntah should be corrected to apsvāntah]. vidhatē: dat. of advantage (p. 814, B 1); on the accent see p. 458, 11, 8. vasudhēyāya: dat. of purpose, ibid., B 2. vī bhatī: here Apām napāt is thought of as the terrestrial Agni appearing on the sacrificial altar.

8 yō apsū a sūcinā dāivyena rtavājasra urviyā vibhāti: vayā id anyā bhūvanāni asya pra jāyante virūdhaś ca prajābhiḥ.

sūcinā dāivyena: = divine brightness. rtavā: note that in the Padapatha the original short a is restored (cp. i. 160, 1). vayās: other beings are his offshoots because he produced them; cp. 2 d: visvāni bhūvanā jajāna. prajābhīs: cp. ii. 33, 1, prā jāyemahi. prajābhīh.

5 apam napāt hamsārdupasyāṁ jīvānāmāvāṁ viyute vasantā: ।

śyapāś । napāt । hī । śāṅkānt । ṛṣa । 

asti ।

jīvānām । kṛṣṇa: । viyute । vasantā: । tāske kṛṣṇa mahatmān vahalī: ।

ḥirārāvṛṣā: । pari । yanti । yuddhi: ।

ḥirārāvṛṣā: । pari । yanti । yuddhi: ।
82 | ii. 35, 9

9 Apām nāpād ā hi āsthād upāstham jihmānām, ūrdhvā vidyūtaṁ vāsānah.
tāsya jyeṣṭham mahimānāṁ vāhantir, hīraṇyavarṇaḥ pári yanti yahviḥ.

The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around (him).

The lightning Agni is again described in this stanza. jihmānām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmānām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tāsya mahimānām his greatness = him the great one. hīraṇyavarṇaḥ: because he is clothed in lightning. pári yanti: cp. 8 a and 4 b. yahvīs: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be great (Naighanta, Sāyana), or swift (Roth), or young (Geldner).

70 hīraṇkṛṣṭaḥ: स हिरंक्रष्टसंदृś्न्

hīraṇyāvatārī yoneśvarī
drīḍha dūṭyaṁ labhī.

hīraṇyārūpāṇaḥ, sā hīraṇyasam-
dṛg;

Apām nāpāt sēd u hīraṇyavar-
naḥ;

hīraṇyāyat pári yóner niśādyā, hīraṇyadā dadati ānnam asmai.

He is of golden form, of golden aspect; this Son of Waters is of golden hue; to him (coming) from a golden womb, after he has sat down, the givers of gold give food.

In this stanza the terrestrial Agni is described. He is spoken of as ‘golden’ because of the colour of his flames. sēd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The golden source of Agni
may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiraṇyāya yōni may = hiraṇyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Śayāna wishes to supply rājate after niṣādyā = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niṣādyā referring to asmai: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niṣādyā (cp. 164, 1). hiraṇyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dakṣinā the sacrificial fee (x. 107, 2) it is said hiraṇyadā amṛtatvām bhajante the givers of gold partake of immortality. dadati: 8. pl. pr. act. of dā give (p. 125, f. n. 4). ānnam: the oblation (cp. 11 d).

99 तद्यथानीक्षुरं चाहू नामाः-
पीच्छं वर्धितं जनुरपाम।
चन्नितौ द्वृत्तयः समित्या
हिरंधवं घृतमन्दवसः॥

तत्। चुः। अनीक्षु। चुः। चाहू। नाम।
चुः। चवधित। नरुः। चपाम।
घम। द्रुवसं। द्वरत्तयः। सम। दुः।
हिरंधवं घर्मं। घृतम। चत्रम। चुः॥

11 tād asyānikam utā cāru nāma
apicciām vardhate nāptur apām.
yām indhāte yuvatāyah sām
itthā
hiraṇyavarṇam: ghṛtām ānnam
asya.

That face of his and the dear secret name of the Son of Waters grow. Of him, whom, golden-coloured, the maidens kindle thus, ghee is the food.

ānikam: the flaming aspect of Agni seen at the sacrifice. apicciyām: secret; cp. gūhyam cāru nāma the dear secret name of Soma (ix. 96, 16); the secret name of the Son of Waters grows means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). yuvatāyas: the waters (cp. 4 a). sām: the prp. after the vb. (p. 468, 20). ghṛtām ānnam asya: cp. ghṛtānirnik in 4 d and subhv ānnam atti in 7 b.
The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

12 asmáí bahūnáṁ avamáya sákhya
yajñáir vidhema námasá havir-bhiḥ:
sám sánu márjmi; dídhiśāmi
bílmair;
dádhāmi ánnaiḥ; pári vanda ṛgbhiḥ.

avamáya: lit. the lowest, that is, the nearest; bahūnáṁ (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamá and nédīśtha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamá) of the gods (while Viṣṇu is the highest paramá), because he is always with men as the terrestrial fire. sám márjmi: cp. marmṛjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sám may be supplied with the other two following verbs. dídhiśāmi: pr. ds. of dhā put; accented as first word of a new sentence. bílmais: with shavings, to make the newly kindled fire flame up. ánnaiḥ: with oblations. dádhāmi: pr. of dhā put.
13 sa im vīṣājanayat tāsu gārbham;
sa im sīsur dhayati; tām rihanti;
sō pām nāpūd ānabhimlāta-varṇo
anyāsyevahā tanūś viveṣa.

He, the bull, generated in them that germ; he, as a child, sucks them; they kiss him; he, the Son of Waters, of unfaded colour, works here with the body of another.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gārbham; him, that is, a son. tāsu: in the waters, as his wives. īm in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiranyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsyeva iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

94 ॠष्ट्रिण्द्रे पर्यमे तन्त्रिवांसम्
ऋष्ट्रस्मांवियवहाः द्रौद्रिवांसम्
आपो नांसे पुष्यतां वहन्ती:
क्षयमल्ली परिर द्रौद्रिन्नि यहनि: ||

14 asmín padé paramé tasthivāṃ-
sam,
adhvasmābhir viśvāhā dīdivāṃ-
sam,
ápo, náptre ghṛtām ānnaṁ vāh-
antīḥ,
svayām átkaiḥ pári diyyanti
yahviḥ.

padé paramé: in the abode of the aerial waters. adhvasmābhīs: a substantive has to be supplied: flames or rays; cp. 4 c, sukrēbhīḥ
15 áyāmsam, Agne, suṣkitim já-nāya;
áyāmsam u maghāvadbhyaḥ su-
vṛktim:
viśvaṁ tād bhadrāṁ yād ávanti
devāḥ.

bṛhad vadema vidāthe suvīrāḥ.

I have bestowed, O Agni, safe
dwelling on the people; I have also
bestowed a song of praise on the
patrons: auspicious is all that the
 gods favour. We would, with
strong sons, speak aloud at divine
worship.

áyāmsam: 1. s. s. ao. of yam. Agne: the sacrificial Agni is here
addressed. jánāya: on (our) people, by means of this hymn. suvṛkt-
tim: a hymn that will produce the fulfilment of their wishes.
bhadrām: if a hymn finds favour with the gods, it will produce
blessings. vadema: the poet desires this also as a reward for his
hymn. The final hemistich also occurs at the end of ii. 23; and the
last Pāda is the refrain of twenty-three of the forty-three hymns of
the second Maṇḍala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed
alone in one hymn only (iii. 59). Owing to the scantiness of the information
supplied in that hymn his separate character appears somewhat indefinite.
Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Aditya who marshals, yatayati, the people, and the epithet yatayaj-jana arraying men together appears to be peculiarly his. Savitri (i. 35) is identified with Mitra because of his laws, and Visnu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuna in the evening, and in the Brahmanas Mitra is connected with day, Varuna with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Tristubh, 1-5; Gayatri, 6-9.

1 Mitró jánán yatayati bruvāño; Mitra speaking stirs men;
Mitró dādhāra prthivim utá supports earth and heaven;
dyām; Mitra regards the people with unwinking
Mitrāṁ krṣṭir ānimisābhī caṣte: eye: to Mitra offer the oblation
Mitrāya havyāṁ ghṛtāvaj ju- with ghee.
hota.

yatayati: stirs to activity. bruvāñas: by calling, that is, arousing them; cp. what is said of Savitri: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that:
all may hear him' (ii. 38, 2). Sāyaṇa interprets the word as being praised or making a noise. Some scholars take the pt. with Mitrás in the sense of he who calls himself Mitrā, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvāṇāḥ. This Pada occurs slightly modified in vii. 36, 2 as jānām ca Mitró yatati bruvāṇāḥ. dādhāra: pf. = pr.; p. 842 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyó (102, 8). ánimisā: inst. of á-nimisā; it is characteristic of Mitrā and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of caķe; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutā (p. 144, B 8 a).

Let that mortal offering oblations, O Mitra, be pre-eminent who pays obeisance to thee, O Āditya, according to (thy) ordinance. He who is aided by thee is not slain nor vanquished; trouble reaches him neither from near nor from far.

2 prá sá, Mitra, mārtō astu prá-
yasvān,
yās ta, Āditya, śíksati vraténa.
ná hanyate, ná jīyate tuóto:
áninam áṇpho 'snaty ántito ná
dūrāt.

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvá-útas. The fourth Pada has one syllable too many as written in the Sāṁhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— — o) remains quite irregular (p. 440, 4 B).
Free from disease, delighting in the sacred food, firm-kneed on the expanse of earth, abiding by the ordinance of the Āditya, may we remain in the good will of Mitra.

This Mitra, adorable, most propitious, a king wielding fair sway, has been born as a disposer: may we remain in the goodwill of him the holy, in his auspicious good graces.

Mitra: that is, of Mitra.
5 mahāṁ Adityō nāmasopasādyo yātayājjano grāntē susēvāh:
tāṃmē atāt pānyamatāya jūṣṭam
gnāūu Mitṛāya havir ā juhota.

jūṣṭam: a pp. of jus enjoy, with shift of accent when used as an adj. meaning welcome (cp. p. 384). juhota: cp. note on 1 d.

6 सिहरसं चर्याधःपृऽत:
वां देवसं सानिः
बुध्नं विचारकवासमम्

विचरत / चर्याधःपृऽतः /
चर्यः / देवसं / सानिः /
बुध्नं / विचारकवासमम /

6 Mitṛāysya carṣanidhēto,
āvo devāsya sānasī,
dyumnaṃ citrāśravastamam.

Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.

carṣanidhētas: the Pada text restores the metrically lengthened short vowel of carṣanī. -dhēto 'vo: p. 465, 17, 3; cp. note on i. 1, 9 b. citrāśravastamam: see note on i. 1, 5 b.

7 चृमि यो मशिःचा द्रिवः
सितो वृषुव स्मप्राणः
चृमि शर्वितमः प्रविष्ठीमः

माशिः / चः / मशिःचा / द्रिवः /
सितो / वृषुव / स्मप्राणः /
चृमि / शर्वितमः / प्रविष्ठीमः /

7 abhī yō mahinā dīvam
Mitrō babhūva saprāthāḥ,
abhī śrāvobhiḥ pṛthivīm:

Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories:

abhī bhū surpass takes the acc. mahinā for mahimnā: 90, 2.
dīvam: acc. of dyū, 39, 5: cp. dyō, 102, 3. babhūva: the pf.
here is equivalent to a pr.; p. 342 a. In "babhūva" must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: --४-- instead of ४--४--; cp. p. 438, 3 a.

8 Mitrāya pāńca yemire To Mitra, strong to help, the five peoples submit: he supports all the gods.

jānā abhiśīsavase: páńca jānāḥ: the five peoples, here = all mankind. yemire:

sá devān víśvān bibharti. 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhr. víśvān: this is the regular word for all in the RV.: its place begins to be taken by sārva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

9 Mitro, devēṣu āyūṣu, Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

jānāya vrktābarhiṣe istā-vratās: a Bv. agreeing with āsas, food regulated by the ordinances which Mitra desires, i.e. to be eaten according to fixed rules.

iṣṭā-vratās: a Bv. agreeing with āsas, food regulated by the ordinances which Mitra desires, i.e. to be eaten according to fixed rules.

Bṛhaspāti

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Brāhmaṇas pātī, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured
and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahman priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as maghavan bountiful and vajrin wielder of the bolt he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspāti is a purely Indian deity. The double accent and the parallel name Brāhmaṇas pāti indicate that the first member is the genitive of a noun bṛh, from the same root as brāhmā, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahman priest he seems to have been the prototype of Bṛhma, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

1 yās tastāmbha sāhasā vi jmo
Bṛhaspātis triśadhasthō ráveṇa,
tāṁ prātnāsa ṣāyo didhiānāḥ
purō vípra dadhīre mandráji-

Bṛhaspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,

him, the charming-tongued, the
ancient seers, the wise, pondering,

placed at their head.
vi tastábbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmás: gen. of jmā (97, 2). Pronounce jmó antán (p. 487 a 4). Cosmic actions like that expressed in are ascribed to various deities. Bhāspātis: note that this cd. is not analysed in the Pada text, while its doublet Brāhmaṇas pāti is treated as two separate words. triṣadḥasthās: refers to the three sacrificial fire and is a term predominantly applied to Agni, cp. v. 11, 2: puróhitam Agnīṁ nāras triṣa-
dhasthē sām iādhire men have kindled Agni as their domestic priest in his triple seat; on the accent see p. 455, 10 c a. rāveṇa: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. puró dadhire: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

2 dhunētayā supraketaṁ mad-a
tanto
Bhāspate, abhi yē nas tatatarē
pṛṣantām sṛprām ādabdham
ūrvāṁ;
Bhāspate, ráksatād asya yō-
nim.

Who with resounding gait, re-
joicing, O Bhāspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd: O Bhā-
spati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be
conjectured. The subject of a–c is not improbably the ancient
priests, mentioned in 1 c, who with the aid of Bhāspati recaptured
the cows confined in the stronghold of Vala. mádantaṁ: being
exhilarated with Soma. tatasrē: 3. pl. pf. Ā. of tams shake. pṛṣan-
tam: perhaps in allusion to the dappled cows contained in it.
supraketaṁ: easy to recognize, i.e. by their lowing, cp. i. 62, 3,
Brhaspati found the cows; the heroes roared (vāvasanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dwipādā hemistich: see p. 443 a. rākṣatāt: 2. s. ivp. of rākṣa: on the accent see p. 467 A c.

3 ब्रह्मसति या पररामा परासवद्र चतुर्ळाता ते चतुर्लसुष्मो नि चेवुः।
तुभे खाता चतुता चातुर्लुर्गहा मधव: शोतन्त्यभित्ति विरुपमसः॥

O Brhaspati, that which is the farthest distance, from thence (coming) those that cherish the rite have seated themselves for thee. For thee springs that have been dug, pressed out with stones, drip superabundance of mead on all sides.

ata ā ni śedur: cp. ii. 85, 10 c. ṛtaspiśas: perhaps the gods; or the ancient seers mentioned in 1 c and perhaps in 2: they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khatās...ādridugdhās: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhwasa: on this form of the gen. see p. 81, f. n. 12.

4 वृहसपति: प्रथम जायमानो
महो व्योतिषः प्रसे ब्रोमन।
सुभासखुविजऽते रवेश।
वि सुप्रशिमरधमतमासिः॥

Brhaspati when first being born from the great light in the highest
mahó jyótiṣaḥ, paramé vioman, heaven, seven-mouthed, high-born, 
saptásyas tuvijāto ráveṇa with his roar, seven-rayed, blew 
ví saptáraṣmīr adhamat tām- asunder the darkness. 
āṃsi.

mahás: abl. of máḥ, agreeing with jyótiṣas (cp. 201 A 1). The 
Sun is probably meant; cp. ii. 35, 10 c. saptásyas in iv. 51, 4 is an 
epithet of Áṅgira (in iv. 40, 1 Bṛhaspati is Áṅgirasá); it is parallel 
to saptáraṣmī, an epithet applied also once to Agni and once to 
Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dhām. 
Agni and Súrya are also said to dispel the darkness.

4 sa susūṭhā sa chhūṭatā ganeṇa 

valāṃ ruroja phaligám ráveṇa:

Bṛhaspátir usríyā havyasúdah

kánikradad vávaṣatir úd ájat.

5 sa susūṭhāḥ, sa śkvatā gaṇēna He with the well-praising, jubilant 
throng burst open with roar the 
enclosing cave: Bṛhaspati bellowing 
drove out the lowing ruddy kine 
that sweeten the oblation.

gaṇēna: the Áṅgiras, who in i. 62, 3 are associated with Indra 
and Bṛhaspati in the finding of the cows: Bṛhaspátir bhínád 
ádrim, vidád gāḥ: sám usríyābhīr vávaṣanta náraḥ Bṛhaspati 
cleft the mountain, he found the cows; the heroes (= the Áṅgiras) 
roared with the ruddy kine. phaligám: the exact meaning of this 
word does not clearly appear from its four occurrences; but it must 
have a sense closely allied to receptacle: e.g. viii. 32, 25, yá udnáḥ 
phaligám bhínán, nyák síndhumr avásrjat who (Indra) cleft the 
receptacle of water (and) discharged the streams downwards; in three 
passages it is spoken of as being rent or pierced, and twice is associated 
with Vala; and in the Naighaṇṭuka it is given as a synonym of megha cloud. ráveṇa: with reference both to Bṛhaspati and the 
kine (cp. 5 d). havya-súdas: that is, with milk. kánikradat: 
intv. pr. pt. of krānd; cp. 178, 8; 174 b. vávaṣatís: intv. pr. pt. 
of vāś (cp. 174).
6 evā pitrē viśvādevāya viśne
yajūair vidhema, nāmasā, havir-
bhiḥ.

Bṛhaspatē, suprajā viśavanto
vayāṃ sitāṃ pātayo rayuṇām.

Then to the father that belongs
to all the gods, the bull, we would
offer worship with sacrifices, obei-
sance, and oblations. O Bṛhaspati,
with good offspring and heroes we
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the
pel. here is: such being the case (cp. 180). pitrē: Bṛhaspati. The
term is applied to Agni, Indra, and other gods. viśavanto:
that is, possessing warrior sons, cp. i. 1, 3 c. vayāṃ: this line occurs
several times as the final Pāda of a hymn; cp. viii. 48, 18.

7 s vṛtrājā pratiṇaṇaṇī viṣṇa
śucṣeṇa tasyāvāṃ viśeṇā.

Bṛhaspatīṃ yāḥ sūbhṛtam bi-
bhārti,
valgůyāti, vándate pūrvabhā-
jam.

That king with his impulse and
his heroism overcomes all hostile
forces, who keeps Bṛhaspati wel-
nourished, honours him, and praises
him as receiving the first (portion
of the offering).

abhi: the prp., as often, here follows the vb. sūbhṛtam bibhārti:
lit. cherishes him as well-cherished (predicative). All three verbs
depend on yāś, though the last two, as beginning a Pāda and a
sentence, would even otherwise be accented. valgůyāti: note that
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).
pūrvabhājam: predicative.
8 8a it kṣeti sūdhita okasi śvē, 
tāsmā īḷā pinvate viśvadānīm; 
tāsmai viśaḥ svayām evā nam-
ante, 
yāsmin brahmā rājani pūrva ēti.

That king dwells well-established
in his own abode, to him the conse-
crated food always yields abun-
dance; to him his subjects bow down
of their own accord, with whom the
priest has precedence.

kṣeti: from 1. kṣi possess or dwell. sū-dhita: this form of the
pp. of dhā is still preserved as the last member of cds. (otherwise
hitā); the word is explained as su-hita in the AB. okasi śvē:
ep. śvē dáme in i. 1, 8 c. īḷā: explained as food (annam) in AB.
viii. 26, 7, and as earth (bhūmi) by Sāyaṇa. yāsmin rājani: the
loc. here = in the presence of whom, in whose case; the antecedent is
here put in the relative clause, while in 7a it accompanies the corr.
(sā id rājā). pūrva ēti: with reference to this line the AB.
viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a:
Purohita; ep. also AB. viii. 1, 5: brahma khalu vai kṣatrāt
pūrvam the Brāhmaṇa certainly proceeds the Kṣatriya.

9 āpratītā jayati sām dhānāni
prātijanyāni utā yā sājanyā.
avasyāye yō vārivaḥ kṛṣṇoti
brahmāṇe rājā, tām avanti de-
vāḥ.

Unresisted he wins wealth both
belonging to his adversaries and
to his own people. The king who
for the priest desiring (his) help
procures prosperity, him the gods:
help.
After the statement in 7 that the king who honours Brhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Brhaspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánáni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

10 Índraś ca sómam pibatam, Brhaspatे, asmin yajñé mandasānā, vṛṣaṇ-vasū: á vām viśantu Índavaḥ suā-bhúvo; asmé rayíṃ sárvavīram ni yachatam.

Índraś ca: nom. for voc. (196 ca; ep. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand = mad. vṛṣaṇ-vasū: here vṛṣan = mighty, great; Sāyana explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be varsāṇ-vasu (189 A 2; ep. p. 455 b). Note that in the Pada text the cd. is first marked as Pragyha with iti and then analysed; also that in the analysis the first member here appears not in its pause form vṛṣan (65) but in its Sandhi form with ŋ as not final. rayíṃ sárvavīram: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 e). yachatam: 2. ipv. pr. of yam. Here we have the intrusion of
a Jagata stanza in a Triṣṭubh hymn (cp. p. 445, f. n. 7). In this
and the following stanza Indra is associated with Brhaspati, as in
the whole of the preceding hymn, iv. 49.

11 Bhāspatī, Indra, várdhataṁ
naḥ;
sacā sa vām sumatīr bhūtu
asmē.
aviṣṭāṁ dhīyo; jīgṛtāṁ pūrāṁ
dhīr;
jaistāṁ aryō vanuśāṁ ārātiḥ.

Byhaspatī Indra: contrary to the general rule the second voc.
is here unaccented (p. 465, 18 a); this is doubtless because the two
are here treated as a dual divinity, as in the preceding hymn (iv. 49),
in every stanza of which they are invoked as Indrā-Byhaspatī.
Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen.
(109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmē: loc. with sacā
(177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of
the is ao. of favour (145, 5). jīgṛtām: 2. du. red. ao. of gr
waken; accented because beginning a new sentence (p. 467 b).
dhīyas . . . pūrāmdhīs: these words often appear side by side and
in contrast: the former then meaning prayers for gifts, the latter the
bestowal (dhi from dhā bestow) of plenty (pūram an acc.; cp. the Padā-
pātha). pūrāmdhīs here is also opposed to ārātīs (lit. lack of
liberality) in d. jaistām: 2. du. ipv. pf. of jas. aryās: gen. of
arī (99, 3); cp. note on ii. 12, 4. The genitives aryās and vanuśām
are co-ordinate and dependent on ārātīs; this appears from various
parallel passages, as aryā ārātīṁ hostilities of the foe (vi. 16, 27);
aghāny aryō, vanuṣāṁ árātayāḥ evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhītim aryō, vanuṣāṁ sāvāṃsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

**UŚĀŚ**

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uśas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uśas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uśāśā-náktā and náktosāśā). She is born in the sky, and is therefore constantly called the ‘daughter of Heaven’. As the sacrificial fire is kindled at dawn, Uśas is often associated with Agni, who is sometimes called her lover. Uśas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Āśvins (vii. 71). When the Āśvins’ car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.
Uşas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (maghūni).

The name of Uşas is derived from the root vas, *to shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

**iv. 51.** Metre: Tristubh.

\[\text{र्द्वसु ब्यस्ूर्षत् म पुरसाजः} \]
\[\text{व्योतिशष्मसो बुधवावद्यात्।} \]
\[\text{नून दिवो दुहितरी विम्भति।} \]
\[\text{गातु छण्वन्युष्मो जनाय॥} \]

I idam u tyat purutamaṁ purastaj

This familiar, most frequent light in the east, with clearness has stood

(orth) from the darkness. Now may the Dawns, the daughters of

the sky, shining afar, make a path for man.

**tyād:** see p. 297, 5. **purutamaṁ:** because appearing every morning; hence Uşāsas the Dawns in d. **tāmasas:** abl. dependent on asthāt = úd asthāt. The word vayūna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Śaṇāṇa here explains vayūnāvat as ‘very beautiful or possessed of knowledge = showing everything’. It probably here means ‘making the way clear’, cp. gātum in d. **nūnāṁ:** note that in the RV. this word always means now. **dīvō duhitāras:** from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn.

**gātum:** cp. vi. 64, 1: ‘she makes all fair paths easy to traverse’. **krṇavan:** 3. pl. sb.; explained by Śaṇāṇa as 3. pl. ipf. ind., akurvan.
2 ásthur u citrä Uṣāsaḥ purástān, mitā iva svāravō adhvarēṣu. ví u vrajāsya tāmaso duārā uchāntīr avraṇī chúcayāḥ pāvakāḥ.

Uṣāsās : that is, each of the preceding Dawns and the present one. mitās : pp. of mī fasc. svāravas : that is, shining with ointment; cp. i. 92, 5 : svārum nā pēsō vidātheṣu ājaṇī, citrām divō duhitā bhānūṁ aśret the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in c is lengthened though followed by two consonants (p. 437 a 3). vrajāsya : a simile with iva omitted; cp. i. 92, 4; gāvo nā vrajāṁ ví Uṣā āvar tāmaḥ Dawn has unclosed the darkness as the cows their stall. dvārā : the two folds of the door, the dual of dvār often being used thus. ví : to be taken with avran, 3. pl. root ao. of vṛ cover. uchāntīs : pr. pt. of 1. vas shine. śucayāḥ pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

8 uchāntīr adyā citayanta bhojān rādhodēyāya Uṣāso maghōnīḥ. Shining to-day may the bounteous Dawns stimulate the liberal to the
acitré antáḥ pañayah sasantu, giving of wealth. In obscurity let
ábudhyamánás támaso vímadhye.
the niggards sleep, unawakening in

citayanta : 3. pl. Ā. inj. ; explained by Sayana as an indicative:
prajñāpayanti they instruct.

8 kruvita devi : snayo navo va

... Should this be an old course or
yamo babhuyād, Uṣaso, və
a new for you to-day, O divine
adya :

... a Dawn : (is it that) by which ye

yena Nāvagve, Áṅgire, Dāṣagve
have shone wealth, ye wealthy ones,
saptāśye, revati, revād uṣā?

... upon Navagva, Áṅgira, and Daṣagva the seven-mouthed?

babhuyāt : op. pf. of bhū, accented on account of kuvit (cp. notes
adya.
on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring
wealth to-day as of old. Navagva, Áṅgiras, and Daṣagva are the
names of ancients associated with Indra in the release of the cows
enclosed by the Panis and by Vala. The allusion in saptāśye is
uncertain: in iv. 50, 4 it is an epithet of Brhaspati, who is also
associated with the capture of the cows and may therefore be meant
here. The meaning would then be: bring us wealth to-day as ye
did to Navagva, Áṅgiras, Daṣagva and Brhaspati. revatī revāt:
these words are found connected in other passages also.

uṣā : 2. pl.

pf. act. of 1. vas shine.
For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion.

pariprayāthā: accented owing to hi; on the accentuation of verbal prepositions see p. 469 B a. prabodhāyantīs: cp. i. 92, 9, viśvaṁ jīvāṁ carase bodhāyanti wakening every living soul to move. cātuspād: note that catur when accented as first member of a od. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

Where, pray, and which ancient one of them (was it) at which they (the gods) imposed the tasks of the Ṛbhus? When the beaming dawns proceed on their shining course, they are not distinguished, alike, unaging.

āsām: of the dawns. yāyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṁ camasām caturāḥ kṛṇotana, tād vo devā abruvan ‘make the one bowl four’, that the gods said to you; that was one of their vidhānā tasks. sūbham: cognate acc. nā vi jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jāyamānā purāṇī samānām vārṇam abhī sūmbhamānā being
born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

7 ता घा ता मद्रा उपसः पुरासुरः ब्रमिष्टिभुध्रा चतुर्जातसद्वः।
यासीजान: श्रृण्मान उकथी: सुवश्रुतसन्तविण्य सव आर्यः॥

ta: | ga | ta: | madra: | ups: | purasur: | bramishthi|budhra: | caturjaat|sadva: |
| yaasijan: | shruman: | ukti: | suvashru|tusanta: | santviny: | sav: | ary: ||

7 ta ghā ta bhadrā Uṣāsah purāsūr,
abhiṣṭidyumna ṛtājātatasatyāḥ;
yāsu ījānāḥ saśamānā ukthāḥ
stuvāṁ, chāṁsan, drāvīnām sadya āpa.

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice.
śaśamānā : pf. pt. Ā. of āṃ labour. stuvāṁ chāṁsan = stuvān + śāṃsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

8 ता च चर्चित समना पुरसांतः
समानतः: समना प्रप्रथाना: |
चताक्षो देवी: सद्यो बुधाना
गवं न सर्गि: उपसः जरले॥

ta: | cha | charchit: | samana: | purasaanth: |
samanaat: | samana: | prprrthan: |
| chatakxo: | devi: | sadyo: | budhana: |
| gva: n sargi: | ups: | jarale: ||

8 ta cha carant samana purastat,
samanataḥ samanā paprathānāḥ.
ṛtasya devīḥ sādaso budhānā,
gavam na sargā, Uṣāso jarante.

They approach equally in the east, spreading themselves equally from the same place. The goddesses waking from the seat of order, like herds of kine let loose, the Dawns are active.
samanā: always in the same way. samānatās; cp. i. 124, 8: prajānatī iva, nā diśo mināti as one who knows (the way), she loses not her direction. ṛtāśya sādasaḥ: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ṛtāśya pānthām ānv eti sādhū she follows straight the path of order. budhānās: ao. pt. awaking (intr.), not = bodhayantyas waking (trans.) according to Sāyāṇa; when Ā. and without an object, budh is intr.; cp. ābodhi has awoke, said of Uṣas (i. 92, 11; iii. 61, 6; viii. 80, 2). gavāṃ nā sārgāḥ: cp. iv. 52, 5, prāti bhadrā adṛksata gāvāṃ sārgā nā raśmāyāḥ the auspicious rays (of dawn) have appeared like kite let loose. jarante: are awake = are active, are on the move (cp. ā caranti in a and 9 a, b); are praised (stūyante) according to Sāyāṇa.

Those Dawns even now equally the same, of unchanged colour, move on; concealing the black monster, bright with gleaming forms, brilliant, beaming.

On the accentuation of ny ēvā see p. 450, 2b. ābhvam: cp. i. 92, 5, bādhate krṣṇām ābhvam she drives away the black monster (of night). rūsadbhis: m. form irregularly agreeing with the f. tanūbhīs. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e.g. priyēbhīs, but pitṛghbhis.
iv. 51, 11]  

UŚAS

 lavoro 1: prātiṣṭhāyamāna:

śvāstaisūryamānāh

10 rayīm, divo duhitaro, vibhāṭīṁ

prajāvantāṁ yachatasmaśu, devīEHICLE

sionādā vaḥ pratibudhyamānāḥ,
suviriasya pātayāḥ siśām.

yachatā: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A1). pratibudhyamānās: with ā and abl., cp. budhānā with abl. in 8c.

97 tadhīḍāṁ divo bhūṣītāyāṁ viṁśatī coś

yam bhūva vṛṣṇo yākṣaṁtu: 1

bhrīṁ śvāma yāsasō जनेन्द्रu

naḥ bahūṁ Ṝṣṭaṁ पृथिवी 1 1

11 tadh vo, divo duhitaro, vibhāṭīr

ūpa bruve, Uṣaso, yaśāksetuḥ:
vayām siśāma yaśāso jānēṣu;
tadh Dyāus ca dhattāṁ पृथिवी
cia devī.

vibhāṭīr: to be taken with vas. úpa bruve: with two acc. (p. 304, 2). yaśāksetus: the singer thus describes himself; in i. 118, 19 the Dawn is called yaśāsyā ketuḥ the signal of the sacrifice. yaśāso (accent, p. 453, 9 Aa) jānēṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattāṁ: 3. du. of dhā, accented, though not beginning a sentence, because of ca...ca (see p. 468 β).
AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre: Jagati.

1 Jánasya gopā ajaniṣṭa jāgraṇī
gopā: 97, 2. ajaniṣṭa: iṣ ao. of jan generate. su-dákṣas: a Bv. (p. 455 c a). suvitāya: final dat. (p. 314, B 2). nāvyase: dat. of cpv. of nāva new. ghṛtā-pratikas: cp. yásya prātikam āhutām ghṛtēna whose face is sprinkled with butter (vii, 8, 1) as an analysis of the cd. bhṛhatā: supply tējasā. bharatēbhīyas: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

Guardian of the people, watchful,
most skilful, Agni has been born
for renewed welfare. Butter-faced,
bright, he shines forth brilliantly
for the Bharatas with lofty, heaven-
touching (flame).

2 yachṣāṃ ketūṃ prāshāṃ purohitam
\[...\]

As banner of sacrifice, as first
domestic priest, men have kindled
Agni in the threefold abode. (Coming)
on the same car with Indra
Índreṇa devāḥ sarātham sā and the gods may that most wise
barhiṣi Invoker sit down on the sacrificial
sīdan nī hōtā yajāthāya su-
krātuh. grass for sacrifice.

ketūm: in apposition to Agnim, in allusion to the smoke of
sacrifice; cp. viii. 44, 10, hōtāram ... dhūmāketum ... yajñānām
ketūm the Invoker, the smoke-banne red banner of sacrifices; cp. 3 d.
prathamām: first-appointed in order of time. purōhitam: see
i. 1. 1. nāras: N. pl. of nṛ (p. 91). tri-sadhasṭā: on the three
sacrificial altars; Sandhi 67 b. sām īdhire: pf. of īdh kindle; have
kindled and still kindle (cp. p. 342 a). sarātham: adv. governing
Índreṇa and devāis (cp. p. 309, 2). sīdan nī: the ipf. expresses
that he sat down in the past when he became Purohita; the prp. as
often follows the verb (p. 468, 20). yajāthāya: final dat.
(p. 314, B 2).

3 Chāṃsūṣṭre yāsasye mātreyo: śūchir
mūḍa: kāvibhadrītiḥ viśvānt: ā
phūteṇa śāadvaita-pāt pājāt
bhūmas te kṛtunābhavād divī
śrītāḥ.

3 āsâmāṃśto jāyase mātārōh śucir. Uncleansed thou art born bright
mandrāh kavīr ūd atiśtho Vi-
vāsvataḥ.
gṛ̣tēna tvāvardhayann, Agna
āhuta,
dhūmās te ketūr abhavad divī
śrītāḥ.

āsāṃ-mṛṣṭas: pp. of mṛj wipe, opposed to śucis, though un-
cleansed, yet bright. mātroś: abl. du.: the two fire-sticks, from
which Agni is produced by friction. ūd atiśthas: 3. s. ipf. of sthā
stand. Vivāsvataś: gen. dependent on kavis; the sage (a common
designation of Agni) of Vivāsvant, the first sacrificer tvā: the
caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. avardhayan: that is, made the fire burn up with the ghee poured into it; explained by a-huta. dhumás, &c.: affords an analysis of Agni's epithet dhūmāketu (cp. note on 2 a). divi: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345 B).

4 Agnír no yajñám úpa vetu sādhuyā. Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

vetu: 3. s. ivp. of vī. bharante: see note on bhṛ, ii. 88, 10 a. grhé-grhe: 189 C a. dūtás: Agni is characteristically a messenger as an intermediary between heaven and earth. dhavyavāhanas: Sandhī, 54. vṛṇānā: pr. pt. A. of 2. vṛ, choosing Agni as their priest. vṛṇate: 3. pl. pr. ā of 2 vṛ.

5 tuṣaśvānā mārṣumānā rācaś ca

tuṣya māṇiśa drjumṣū rācaśu rīte

laṃ gīrāṃ: sīkṣumāvānāṃ śaṁhiṅāṃ

ca ṫṛṣṭaḥ śravamsa vṛdhvyanātī cha
5 tūbhyyedām, Agne, mádhumat-
tamaṃ vácas,
tūbhyyām maniśā iyām astu sām
hṛde.
tuāṃ girāḥ, sīndhum ivāvānīr
mahīr,
āprṇantiśāvasā, vardhāyantica.

For thee, O Agni, let this most
honied speech, for thee this prayer
be a comfort to thy heart. The
songs fill thee, as the great rivers
the Indus, with power, and
strengthen thee.

tūbhya: this form of the dat. of tvām occurs about a dozen times
in the Saṁhitā text beside the much commoner tūbhyaṃ (as in b);
it occurs only before vowels with which it is always contracted,
having only once (v. 30, 6) to be read with hiatus. maniśā iyām:
in this and two other passages of the RV. the ā of maniśā is not
contracted in the Saṁhitā text, because it precedes the caesura.
sām: in apposition, as a delight or comfort. sīndhum iva: this
simile occurs elsewhere also; thus īndram ukthāni vāvṛdhūḥ,
samudrām iva sindhavaḥ the hymns strengthen Indra as the rivers
the sea. ā prṇanti: from pṛ fill. śāvasā: because hymns, like
oblations, are thought to give the gods strength. vardhāyanti: es.
of vṛdh grow; accent, p. 466, 19 a.

6 tuām, Agne, Áṅgiraso gūhā
hitām
ānv avindaḥ chiariyānāṁ váne-
vane.
sā jáyase mathyāmānanāḥ sáho
mahāt:
tuāṃ áhuḥ sāhasas putrām,
Áṅgirāḥ.

Thee, O Agni, the Áṅgirases
discovered hidden, abiding in: every
wood. Thus thou art born, when
rubbed with mighty strength: they
call thee the son of strength, O
Áṅgiras.
Āṅgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gūhā hitám placed (pp. of dhā) in hiding, concealed, explained by śīśriyānāṃ vāne; having betaken himself (pf. pt. of śri) to, resting in, all wood. ānv avindan: they found him out as a means of sacrifice; Sandhi, 40. vāne-vane: 189 C a. sā: as such = as found in wood (cp. p. 294 b). mathyāmānas: pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sāho mahāt: cognate acc. = with mighty strength (cp. sāhasā yó mathitó jāyate nṛbhīḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sāhasas putrāṃ son of strength: this, or sāhasaḥ sūnūḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Āṅgiras: see note on a.

PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (āsura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

1 āchā vada tavāsaṃ gīrbhir ābhīḥ;
stuhī Parjanyam; nāmasā vivāsa.
kānikradad vṛṣabhō jirādānū réto dadhāti oṣadhīśu gārbham.

āchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: dās. of van win. kānikradat: see iv. 50, 5 d. vṛṣabhās: Parjanya. jirādānū: Sandhi, 47; his quickening gift is rain = rétas in d. gārbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

2 vi vṛksaṇ hāntu hānti rūṣasī vi vi vṛksaṇaḥ hṛnti uta hṛnti rūṣasī: vi śmbi bhāmāyā sūr̥n̥a mahāvaṃgath̥.u.
vṛśmīṃ vṛśmīṃ sūr̥n̥a mahāvaṃgath̥. 
ūtanāga ēṃvēte vṛṣṇ̥āvātō uta ēṃvēte vṛṣṇ̥āvātō 
patyātēṃ śunyān hṛnti dūṣkṛtāt: || yatā pūṣṇīṃ śunyān hṛnti dūṣ: ||

2 vi vṛksaṇ hanti uta hanti rakṣāso:
vśvam bibhāya bhūvamāṃ mahāvadhāt.
utanagā isate vṛṣṇīvato,
yāt Parjanyah stanāyana hanti duṣkṛtāh.

bibhāya: pf. of bhī = pr. (p.342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇīvātatas: Parjanya; abl. with verbs of fearing (p. 316 b). ānagās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the uta before it has the force of even. On the internal Sandhi of duṣkṛt see 43, 2 a.

3 rūṣāḥ kṣayayaśca bhāvabhāpato rūṣāḥ kṣayaya rājan bhūṣān. śraddhā
tatābhinātātā saḥ bhūṣāḥ. bhūṣāḥ.
Like a charioteer lashing his horses with a whip he makes manifest his messengers of rain. From afar arise the thunders of the lion, when Parjanya makes rainy the sky.

rathī: N. of rathín, much less common than rathī, N. rathís. The contraction rathīva also occurs in x. 51, 6; rathír iva is much commoner and would have been metrically better here. dūtán: the clouds. simhásya stanátháḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varśyām: predicative acc.; on the accent of this form and of varśyān in b, see p. 450, 2b. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.
vānti, śāhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patāyanti (itv., 168), pīnvalate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bādhuhe, i. 35, 9 c. On the secondary root pīnval see 134, 4 β. īrā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagat triplet (2–4) is bound together by a refrain beginning with yāt Parjanyah and varying the idea 'when Parjanya rains'.

yat prthivī nāṅnamīti
yat śāhate śūfrvajāṛbhūrihit
yat prthate ēśāpīrviśvārūpāḥ:
ś nām: parjanyamah śreṣṭa cahi ||

yāsya vraté prthivī nāṅnamīti;
In whose ordinance the earth
yāsya vraté sāphavajāṛbhūriti,
bends low; in whose ordinance
yāsya vratā oṣadhīr viśvārūpāḥ:
hoofed animals leap about; in
sā nah, Parjanya, māhi sārma
whose ordinance plants are omni-
yachā.
form, as such, O Parjanya, bestow
mighty shelter on us.

yāsya vratē: that is, in obedience to whose law. nāṅnamīti: int. of nam (see 178, 2 b; 172 a). sāphavat: that which has hoofs, used as a n. collective. jāṛbhūriti: int. of bhur quiver (174 a). oṣadhīs: the following adj. viśvārūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sā: as nom. corr. followed
by the voc.: as such, O Parjanya. yachā: ipv. of yam.

Give us, O Maruts, the rain
of heaven; pour forth the streams
prá pînvata vṛṣṇo áśvasya dhá-rāḥ.
ardráḥ.
arvāṇ eténa stanayitúnéhi,
apó niśīñcānñ āsuraḥ pitā naḥ.
of your stallion. Hither with this
thunder come, pouring down the
waters as the divine spirit our
father.

divás: this might be abl., *from heaven*, as it is taken to be by
Sāyaṇa; but it is more probably gen., being parallel to áśvasya
dhá-rāḥ in b; cp. i. 57, 1, prá te dhá-rā, divó ná, yanti vṛṣṭáyah
thy streams go forth like the rains of heaven. rarîdhvam: 2. pl. pr.
ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as
associated with rain, are in a b invoked to bestow rain, which is
described as water shed by their steed (as also in i. 64, 6 and
ii. 34, 13). vṛṣṇo áśvasya: = stallion. In c d Parjanya is again
addressed. stanayitúnéhi: the accent alone (apart from the
Pada text) shows that this is a contraction not of -nā ihi (which
would be -nehī), but of -nā ēhi, which would normally be -náihī;
-néhi is based on the artificial contraction -nā (= -nā ā) + ihi. The
same Sandhi occurs in Índréhi (i. 9, 1) for Índra ā ihi. With
stanayitúnā cp. stanáyan in 2 d and stanáláśis in 3 c. apás =
vṛṣṭim in a and dhárās in b. āsuraḥ pitā naḥ: as appositional
subject of the sentence, with the 2. ipv. ihi; cp. sā in 5 d with the
voc. Parjanya and the 2. ipv. yacha. The two epithets are applied
to other gods also, such as Dyaus, whom in his relation to Earth
Parjanya most resembles.

7 abhi kranda; stanáya; gārbham
á dhā;
udanyátā pári dīyā ráthena.
dśtīṃ sū kārṣa víṣitaṃ nías-
ācaṃ:
samá bhavantu udváto nipádáḥ.

Bellow towards us; thunder;
deposit the germ; fly around with
thy water-bearing car. Draw well
thy water-skin unfastened down-
ward: let the heights and valleys
be level.
stanāya: accented as forming a new sentence. gārbham: cp. 1 d, rēto dadhāti Ṫśadhiṣu gārbham. dhās: 2. s. root ao. sb. of 1. dhā. diyā: with final vowel metrically lengthened. dftpim: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. viṣitam (from si śie): untied so as to let the water run out. nyāñīcam: predicative: = so that the untied orifice turns downward.
samās: that is, may the high and the low ground be made level by the surface of the water covering both.

8 mahántaṁ kosam ūd acā, ni śiśica;
syāndantāṁ kulyā viśitāṁ pu-rāstāt.
ghṛtēna dyāvāpṛṭhivī ví undhi;
suprapāṇāṁ bhavatu aghniā-bhyāṅ.

Draw up the great bucket, pour it down; let the streams released flow forward. Drench heaven and earth with ghee; let there be a good drinking place for the cows.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā:metrical lengthening of the final a. ni śiśica: Sandhi, 67 c. purāstāt: according to Sāyaṇa eastward, because ‘rivers generally flow eastwards’; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛtēna: figuratively of rain, because it produces fatness or abundance. dyāvāpṛṭhivī: Pragṛhya, but not analysed in the Pada text (cp. i. 85, 1 b). undhi: 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇām: note that in the
Pada text this compound is written with a dental n, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

9 yát, Parjanya, kánikrādat, stanáyan hámsi duśkftaḥ, prátídám víśvam modate, yát kim ca pr̥thyáám ádhi.

When, O Parjanya, bellowing aloud, thundering, thou smitest the evil-doers, this whole world exults, whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát kim ca: indefinite prn., whatever (19 b), explains idám víśvam this world; if a verb were expressed it would be bhāvati.

10 ávargaḥ várśáḥ: úd u śu gr̥bhāya;
ákara dhánváni átietañá u.
ájjana óśadhír bhójanáya kám;
utá prajābhya avido maniṣám.

Thou hast shed rain: now wholly cease; thou hast made the deserts passable again. Thou hast made the plants to grow for the sake of food; and thou hast found a hymn of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.
Pūṣān

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhā).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣān acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called ‘son of deliverance’ (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. ‘Glowing’ (āghṛṇi) is one of his exclusive epithets. ‘The name means ‘prosperer’, as derived from pug, cause to thrive. The evidence, though not clear, indicates that Pūṣān was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.

ॐ पुर्णिन्दु नवं
चो चन्द्रानुघासंसति।
य एवेदंभितं नवं।

ॐ पूर्णं विन्दुं नवं।
च चन्द्रसां चन्द्राणांसंसति।
य एवं चन्द्राद्वमां रतं।
Pūṣan

1. Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.

vidūṣā: inst. governed by the sense of association produced by
the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The
meaning is: 'provide us with a guide'. anu-sāsati (3. s. pr. sb.):
who shall instruct us where to find what we have lost. idām: not
infrequently, as here, used adverbially when it does not refer to
a particular substantive. brāvat: 3. s. pr. sb. of brū.

2. We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2.
Pūṣā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam):
we would preferably go with Pūṣan as our guide. grhān: that is, the
sheds in which our lost cattle are.

3. Pūṣā's wheel is not injured, the
well (of his car) falls not down; nor
does his felly waver.

nō: = nā u, also not; on the Sandhi cp. 24. kōśo va: on the
Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c.
Sāyaṇa explains cakrām as Pūṣan's weapon, and pavīṣ as the edge
of that weapon. But this is in the highest degree improbable
because the weapon of Puṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

4 yó asmai havīśāvidhan, 
   ná tām Puṣāpi mṛṣyaṭe: 
   prathamó vindate vāsu. 

   Him who has worshipped him with 
   oblation Puṣan forgets not: he is 
   the first that acquires wealth.

   asmai: Puṣan; on the syntax, see 200, A 1.f; on loss of accent, 
   see p. 452 B.c. ápi: verbal prp. to be taken with mṛṣ. prathamás: 
   the man who worships Puṣan.

5 Pūṣa gā ánu etu nah; 
   Pūṣa rakṣatu árvataḥ; 
   Pūṣa vājaṁ sanotu nah. 

   Let Puṣan go after our cows; 
   let Puṣan protect our steeds; let 
   Puṣan gain booty for us.

   ánu etu: to be with them and prevent injury or loss. rakṣatu: 
   to prevent their being lost.

6 Puṣann, ánu prá gā ihi 
   yájamānasya sunvatāḥ, 
   asmākāṁ stuvatām utā. 

   O Puṣan, go forth after the cows 
   of the sacrificer who presses Soma, 
   and of us who praise thee.

   ánu prá ihi: cp. p. 468, 20 a. yájamānasya: of the institutor 
   of the sacrifice. stuvatām: of the priests as a body.
5 Mākīṁṇīṁgṛūḍhākkīṁ rīṣunaṁ
maṁśāṁ śaṁśāṁ kēmandaṁ.
Bṛhadārīṣṭābhīṁraṁ gṛhiniṁ.\\

7 mākir neṣan; mākīṁṁ riṣan;
mākīṁṁ sāṁ śāri kēvaṁe:
āthāriṣṭābhīṁraṁ ā gahi.

neṣan: inj. a. of naṁ be lost (see 149 a2). riṣan: a a. inj. of riṣ. śāri: ps. a. inj. of śṛ crush. āriṣṭābhīs: supply gōbhīs.

Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.
1, 2, 5, 6, 7. rāyaṁ: gen. dependent on īśānam (see 202 A a).

Pūṣan, táva vraté vayaṁ
ná rīṣyema kādā canā:
stotārās ta ihā smasi.

Pūṣan táva: note the Sandhi (40, 2). vraté: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.
10 pari Puṣā parāstād
dhāstām dadhātu dākśiṇam:
punar no naṣṭām ājatu.

parāstād: the ā to be pronounced disyllabically (cp. p. 487, a 8).
pāri dadhātu: for protection. dhāstam = hāstam: 54. naṣṭām: from naṣ be lost; cp. ānaṣṭavedasam in 8 b. ājatu: the meaning of the vb. shows that by the n. naṣṭām what is lost cows are intended.

ÁPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

1 2
accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as āpo in the Avesta also.

vii. 49. Metre: Triṣṭubh.

Samudrā-jyeṣṭhāḥ salilāsyā mādhyāt

Punāna yanti āniviṣaṁānāḥ

Indro yā vajrī vṛṣabhō rārāda,

Tā āpo devir ihā mām avantu.

Having the ocean as their chief,

From the midst of the sea, purifying, they flow unresting: let those

Waters, the goddesses, for whom

Indra, the bearer of the bolt, the mighty one, opened a path, help me here.

Samudrā-jyeṣṭhās: that is, of which the ocean is the largest.

Salilāsyā: the aerial waters, referred to as divyās in 2 a, are meant.

Punānas: cp. pāvakās in c. āniviṣaṁānās: cp. i. 32, 10, where the waters are alluded to as atiśṭhantīs and āniveśanās standing not still and resting not. Rārāda: of Indra, it is said elsewhere (ii. 15, 8), vājreṇa khāṇya atṛṇan nadīnām with his bolt he pierced channels for the rivers. Tā āpo, &c. is the refrain of all the four stanzas of this hymn.

2 Ya ārape dīva āt vā śarvanti

Kṣaṇīrīrīrīṇa āt vā ya: kṣaṇi jā:

Smṛtrāmphya ya: śucya: pāvaka:

Tā ārape tṛṇierīrīṁ māṁvantu.
2 yá Ápo divyá utá vā srávanti
khanítrimá utá vā yāḥ svayam-
 jáh;
samudrárthá yāḥ súcayah pa-
vákás:
tá Ápo devír ihá mám avantu.

The Waters that come from
heaven or that flow in channels or
that arise spontaneously, that clear
and purifying have the ocean as
their goal: let those Waters, the
goddesses, help me here.

divyás: that fall from the sky as rain: cp. salilásya mádhyāt
in 1 a. khanítrimás: that flow in artificial channels: cp. índro
yá raráda in 1 c. svayamjás: that come from springs. samud-
rárhás: that flow to the sea; cp. samudrájyéstháḥ punáná
yanti in 1 a, b. pāvakás: this word here and elsewhere in the
RV. must be pronounced pāvákā (p. 437 a 9).

3 yáśám rájá Váruṇo yáti má-
dhye,
satyánté avapáṣyaṁ jánánam,
madhuścútaḥ súcayo yāḥ pa-
vákás:
tá Ápo devír ihá mám avantu.

In the midst of whom King
Varuṇa goes looking down upon
the truth and untruth of men, who
distil sweetness, clear and purify-
ing: let those Waters, the god-
desses, help me here.

Váruṇas: this god (vii. 86) is closely connected with the waters,
for the most part those of heaven. avapáṣyaṁ: this shows that
the celestial waters are here meant; on the Sandhi see 40, 1.
satyánté: Pragṛhya (26; cp. p. 487, note 3); accent: p. 457, 10 e.
Note that Dvandvas are not analysed in the Pada text. madhu-
ścútas: that is, inherently sweet.

8 yásu rájá vásyóḥ yásu sómí
viśe ṛeva yásurēṇ mārṇí

yásu | rájá | vásyóḥ | yásu | sómí: |
viśe | ṛeva | yásu | jārṇé | mārṇí |
In whom King Varuṇa, in whom Soma, in whom the All-gods drink exhilarating strength, into whom Agni Vaiśvānarā has entered: let those Waters, the goddesses, help me here.

úrjam: cognate acc. with mádanti (cp. 197 A4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarās: belonging to all men, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apáṃ nápāt 'Son of Waters' (ii. 35).

MITRĀ-VĀRУṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Aśuras, who wield dominion by means of māyā occult power, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the
spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triśṭubh.

1 úd vāṃ cākṣur, Varuṇā, supratikāṃ
devāyor eti Sūrias tatanvān.
abhi yó víśvā bhūvanāni cāṣte,
sá manyūm mártieṣu ā ciketa.

cākṣus: cp. vii. 63, 1, úd u eti ... Sūryah ... cākṣur Mitrásya Vāruṇāsya up rises the Sun, the eye of Mitra and Varuna. Varuṇā: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 198, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (οοο) of the Triśṭubh line (see p. 441). abhi ... cāṣte: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyūm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura irregularly follows the third syllable.
From the wide earth, O Mitra-
Varuna, from the high lofty sky,
pra diva rśvād brhatāḥ, sudānū,
spāsā dadhāthe ośadhīsu vikṣū
dhag yatō, 'nimiṣam rákṣa-
māṇā.

O bounteous ones, ye have placed
your spies that go separately, in
plants and abodes, ye that protect
with unwinking eye.

urōs: here used as f. (as adjectives in u may be: 98), though the
f. of this particular adj. is otherwise formed with i: urvī. sudānū: see note on sukratū in 2 c. spāsas: the spies of Varuṇa (and Mitra)
are mentioned in several passages. dadhāthe: Pragrhyā
(26 b). ośadhīsu: the use of this word seems to have no special
force here beyond expressing that the spies lurk not only in the
houses of men, but also outside. yatās: pr. pt. A. pl. of i go.
ānimiṣam: acc. of ā-nimiṣ f. non-winking, used adverbially, to be
distinguished from the adj. a-nimiṣā also used adverbially in the
acc. The initial a must be elided for the sake of the metre.

8 śaṃsā mṛcchā vrasnāśa dhām
śubhō rādāssī bādṛī bhīlā
cāyāvāsa cāyāvānāmāvīratrā:
pṛ yuḍhārāma lūjṛānāṃ tirātē.

I will praise the ordinance of Mitra and Varuṇa: their force
presses apart the two worlds with
might. May the months of non-
sacrificers pass without sons; may
he whose heart is set on sacrifice
extend his circle.

śaṃsā: this form may be the 2. s. P. ipv. with metrically
lengthened final vowel, as the Pada text interprets it; or the 1. s.
sh. P. (p. 125). The latter seems more likely because the poet
speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe:
int. of bādh (174 a); cp. vii. 23, 3, vī bāḍhiṣṭa syā rōdasi mahitvā.
he has pressed asunder the two worlds with his might. mahitvā: inst.
O wise mighty ones, all these praises are for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men: there have been no secrets for you not to know.

The interpretation of this stanza is uncertain. Following the Padapātha I take āmūrā to be a du. m. agreeing with vrṣaṇāu, but viśvā for viśvas (contrary to the Pada) f. pl. N. agreeing with imās these (sc. stutāyas). nā citrām: that is, no deceit or falsehood. dādrēśe: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drūhas: the spies of Varuṇa (cp. 3 c). nā niṇyāni: explains c: there is nothing hidden from you. a-cīte: dat. inf. (cp. 167, 1 a).
With reverence I will consecrate
for you the sacrifice; I call on you
two, Mitra-Varuna, with seal.
(These) new thoughts are to praise
you; may these prayers that have
been offered be pleasing.

sām mahayām: 1. s. inj. cs. of mah. huvē: 1. s. pr. ā. of
hū call. sabādhas: note that the pcl. sa is separated in the Pada
text, though the privative pcl. a is not. prā... ṛcāse: dat. inf.
from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8).
nāvāni: the seers often emphasize the importance of new prayers.
brāhma: n. pl.; see 90, p. 67 (bottom) and note 4. jjuṣāṇa: 8. pl. sb. pf. of
juṣ (140, 1).

This priestly service, O gods, has
been rendered to you two at sacri-
fices, O Mitra-Varuna. Take us
across all hardships. Do ye protect
us evermore with blessings.

This final stanza is a repetition of the final stanza of the preceding
hymn (vii. 60); d is the refrain characteristic of the hymns of the
Vasiṣṭha family, concluding three-fourths of the hymns of the seventh
Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored
in the Pada text. yuvābhyaṁ: note the difference between this
form and yuvabhyaṁ, dat. du. of yuvān youth. Mitra-Varuṇau:
note that in the older parts of the RV. the du. ending au occurs
only within a Pāda before vowels, in the Sandhi form of āv. akāri: ps. ao. of kr do. piprtam: 2. du. ipv. pr. of pr put across. yūyām: pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

Sūrya

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminous always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called otaśā, or by seven swift mares called hárit bays.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (āyudha) which Mitra-Varuṇa conceal with cloud and rain, or their felly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (oakrā), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (viśvā-karman) is once applied to him. By his greatness he is the divine priest (asuryā purōhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of svār light, and cognate with the Avestic hvare sun, which has swift horses and is the eye of Ahura Mazda.
vii. 63. Metre: Tristubh.

1 उद्देति सुभृगी विषचंचयः:
साधरणः सूर्यः मानुषायाम्।
चर्मभिचस्य वर्षशक्य द्वेषम्
चतुष्य यः सुमाविव्यक्तसि।

dd u eti subhāgo viśvācaksāh
sādhāraṇaḥ Sūrivo mānusāṇām,
cāksur Mitrāsyā Vāruṇasya
dēvās,
cārmeva yāḥ samāvivyak tá-
māṃsi.

viśvācaksās : cp. urucāksās in 4a ; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 ca. cāksus : cp. vii. 61, 1.
sam-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4,
raśmayaḥ Sūrisyayá cārmevāvādhus tāmo apsu antāḥ the rays
of the sun have deposited the darkness like a skin within the waters.

2 उद्देति प्रसवीता जनानाम्
महामेतुर्योवः सूर्यः।
समानं चक्रं पंयाविरुप्तम्
चर्मं चतुष्य धृष्टं युतः।

उद्देति सुभृ द्विति प्रक्षुचिता जनानां
महान केतु श्रवः सूर्यः।
समानं चक्रं पंयाविरुप्तम
cchātām samānām cakram pariāvīrtan, yad Eraśā váhati dhūrsus yuktāḥ.

2 ud u eti prasavītā jānānāṃ
mahān ketūt arṇavāḥ Sūrisyayā,
samānāṃ cakrāṃ pariāvīrvatsan,
yād Eraśā váhati dhūrsus yuktāḥ.

Up rises the genial all-seeing
Sun, common to all men, the eye
of Mitra and Varuṇa, the god who
rolled up the darkness like a
skin.

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Eraśa, yoked to
the pole, draws.
prasavita: with metrically lengthened i (cp. p. 440, 4) for prasavita as restored by the Padapatha; cp. 4 c, jana Suryena princes. samanam: uniform, with reference to the regularity of the sun's course. cakram: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of.

parayavivitsan: ds. of vrt turn; cp. p. 462, 13 a. Etaasas: as the name of the sun's steed, is several times mentioned; but Surya is also often said to be drawn by seven steeds; cp. i. 164, 2, sapta yutjanti ratham ekacakram, ek o asvo vahati saptanam seven yoke the one-wheeled car, one steed with seven names draws it. dhursu: the loc. pl. as well as the s. of this word is used in this way.

vibhrajama na usasam upasthad vibhrajama: uta yutsa.

Shining forth he rises from the lap of the dawns, greeted with gladness by singers. He has seemed to me god Savitri who infringes not the uniform law.

cachanda: here the more concrete god Surya is approximated to Savitri (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Surya is also referred to with terms (prasavita, princes) specially applicable to Savitri. na praminati: cp. what is said of Dawn in i. 123, 9, rtasya na minati dhama she infringes not the law of Order.
4 divó rukmá urucáksā úd eti,
dúrēarthas taráñir bhrája-
mánaḥ.
nunám jánāḥ Súrīṇa prásūtā
áyann árthāni, kṛṇāvann á-
pāmsi.

divó rukmāḥ: cp. vi 51, 1, rukmó ná divá úditā vy ādyaut
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mádhye divó nihitaḥ pūrañir ásmā the variegated stone
set in the middle of the sky. dúrēarthas: Sūrya has far to travel
before he reaches sunset. áyann: 3. pl. pr. sb. of i go. árthāni:
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇāvann: 3. pl. pr. sb. of kṛ
do; accented because beginning a new sentence (p. 465, 18 a).

5 yátra cakṛur amśtā gātúm
asmaī,
śyenó ná diyann ánu eti pā-
thaḥ.
práti vāṁ, sūra údite, vidhema
námbhir Mitrá-Varūṇotá ha-
vāyāḥ.

yátra: the final vowel metrically lengthened. amśtās: various
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. práti to be taken with vidhema. súra
údite: loc. abs. (205 b).

The golden gem of the sky, far-
seeing rises, whose goal is distant,
speeding onward, shining. Now
may men, aroused by the Sun,
attain their goals and perform their
labours.

Where the immortals have made
a way for him, like a flying eagle
he follows his path. To you two,
when the sun has risen, we would
pay worship with adorations, O
Mitra-Varuṇa, and with offerings.
SÚRYA

Now may Mitra, Varuṇa, and Aryaman grant wide space to us ourselves and to our offspring. Let all our paths be fair and easy to traverse. Do ye protect us evermore with blessings.

nú: to be pronounced with a slur as equivalent to two syllables (ο-), ep. p. 487 a 8; only nú occurs as the first word of a sentence, never nū (p. 233); the Pada text always has nú. tmáne: this word (ep. 90, 2, p. 69) is often used in the sense of self, while ātmá is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū body altogether. dadhattu: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugā: lit. may all (paths) be easy to travel and easy to traverse. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (aśv-in horseman) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (hránya-vartani). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are daśá wondrous and násatya true.

They are more closely associated with honey (mádhhu) than any of the other gods. They desire honey and are drinkers of it. They have a skin
filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartīs), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āsvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr’s daughter Saranīyā (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems, to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā’s two husbands whom she chose and whose car she mounts. Sūryā’s companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āsvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āsvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujju, whom they saved from the ocean in a ship.

The physical basis of the Āsvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āsvins represented either the morning twilight, as
half light and half dark, or the morning and the evening star. It is probable that the Asvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God’s sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Asvins wed the one Sun, so the two Lettic God’s sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Asvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

\[\text{vii. 71. Metre: Triśṭubh.}\]

1 ápa svāsūr Usāso Nág jihīte: riṇākti kṛṣṇīr aruṣāya pānthām. ásvāmghā, gómaghā, vāṃ huvema:
divā náktam bārum asmád yuyotam.

Night departs from her sister Dawn. The black one yields a path to the ruddy (sun). O ye that are rich in horses, rich in cows, on you two we would call: by day and night ward off the arrow from us.

Nák (N. of náś): this word occurs here only. ápa jihīte: 3. s. Ā. from 2. hā. Usāsas: abl., with which svāsūr agrees. Night and Dawn are often called sisters, e.g. svāsā svāsre jāyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 3); and their names are often joined as a dual divinity, náktoṣāsā. The hymn opens thus because the Asvins are deities of the early dawn. kṛṣṇīs (dec., p. 87): night; cp. i. 113, 2, ēvetyā āgād āraig u kṛṣṇā sádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇākti: 8. s. pr. of rico leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pānthāṃ yātave sūryāya she has
yielded a path for the sun to go. pānthām: on the dec. see 97, 2a. gómaghā: on the accentuation of this second voc., see p. 465, 18a. sárum: the arrow of death and disease; for the Aśvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of yu separate, for yuyutam; op. 2 c and note on ii. 33, 1 b.

2 upāyātam dāsūse mārtiāya
rāthena vāmām, Aśvinā, vāhaftā.
yuyutām asmád ánirām āmīvām:
dívā naktām, mādhvī, trāsithām nah.

upa-ā-yātam: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a.a. mādhvī: an epithet peculiar to the Aśvins. trāsithām: 2. du. Ā. s ao. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

3 ā vām rāthmamsāmā vūndhī
drumāyati vṛṣṇeḥ vartanlu
sūnāvayāvā vṛṣṇeḥ vartanlu
śvāmaksāmsāmā vṛṣṇeḥ vartanlu
vāsāvāmā vṛṣṇeḥ vartanlu

Come hither to the aid of the pious mortal, bringing wealth on your car, O Aśvins. Ward off from us languor and disease: day and night, O lovers of honey, may you protect us.

3 3 vām rātham avamāsyām viu-
śtāu
sumnāyāvo vṛṣāno vartayantu.

Let your kindly stallions whirl hither your car at (this) latest daybreak. Do ye, O Aśvins, bring it
syümagabhistim ōtayūgbhīr āś- that is drawn with thongs with your
vair,
ā, Āśvinā, vāsumantaṁ vahethām. laden with wealth.

avamāśyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is
metrically lengthened in the second syllable, but, when this word
occupies another position in the Pāda, the short vowel remains.

8 yo vāṁ rátho, nṛpatī, ásti The car, O lords of men, that is
volhā, your vehicle, three-seated, filled with
trivandhurō vāsumāṁ usrá-
riches, faring at daybreak, with that
yāmā, come hither to us, Nāsatyas, in
á na enā, Nāsatyā, úpa yātam,
order that, laden with all food, for
abhí yād vāṁ viśvāpsnio jīgāti.
you it may approach us.

trivandhuras: accent, p. 455 ca. vāsumān: Sandhi, 39. á
úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā:
yád: p. 357. vāṁ: ethical dat. viśvāpsnyas: the
meaning of this word being doubtful, the sense of the whole Pāda
remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
the ind.

4 yo vāṁ rátho, nṛpatī, ásti
volhā,
trivandhurō vāsumāṁ usrá-
yāmā,
á na enā, Nāsatyā, úpa yātam,
abhí yād vāṁ viśvāpsnio jīgāti.
5 yuvām Cyāvānam jarāso 'mu-muktam,
nī Pedāva ūhathur āsūm ās-vam;
nīr āṃhāras tāmashā spartam
Ātrim,  
nī Jāhuṣām śithirē dhātam
antāḥ.

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Aśvins. jarāsas: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158). nī ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. nīr spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. nī dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Aśvins: ‘ye carried away at night Jāhuṣa who was encompassed on all sides’.

6 iyuṃ maniṣā, iyām, Aśvinā, gīr.  
imāṃ suvṛktām, vṛṣaṇā, juse-
thām.  
imā brāhmāṇi yuvaṇyūni agman.  
yuvaṃ pāta suastibhiḥ sādā
naḥ.

maniṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).
VĀRŪṆA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (samrāj). The attribute of sovereignty (kṣatrá) and the term āsura are predominantly applicable to him. His divine dominion is often alluded to by the word māyā occult power; the epithet māyin crafty is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa’s breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa’s ordinances being constantly said to be fixed, he is pre-eminently called dhṛtāvrata whose laws are established. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces
the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men’s truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāsās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men’s fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still; for the name Varuna is perhaps identical with the Greek ὀδηγός sky. In any case, the word appears to be derived from the root vr cover or encompass.

vii. 86. Metre: Triśṭubh.

1 dhīrā tu asya mahinā janūṃsi, vi yās tastāmbha rōdasi oid urvī.

Intelligent indeed are the generations by the might of him who has propped asunder even the two wide
prā nākam ṛṣvāṁ nunude bṛh-
ántam,
dvītā nākṣatram; paprátha ca
bhúma.

dhīrā: cp. 7 c, ácetayad acītaḥ; and vii. 60, 6, acétasāṁ cio
citayanti dākṣaih they with their skill make even the unthinking think.
asya = Vāruṇasya. mahinā = mahīmnā (see 90, 2, p. 69). Varuṇa
(as well as other gods) is several times said to hold apart heaven and
earth (e.g. vi. 70, 1), which were supposed to have originally been
united. prā nunude: pushed away from the earth; cp. vii. 99, 2
of Viṣṇu: úd astabhñā nākam ṛṣvāṁ bṛhántam thou didst prop up
the high lofty firmament. nākam: means the vault of heaven; there
is nothing to show that it ever has the sense of sun which Śāyaṇa
gives it here. Śāyaṇa also makes the verb nunude, though unaccented,
depend on the relative in b; c is, however, equivalent to a relative
clause (cp. ii. 12, 5 b. 8 d). nākṣatram: in the sing. this word
regularly refers to the sun, in the pl. to the stars. Varuṇa and other
gods are often said to have raised the sun to, or to have placed it
in, heaven. dvītā: doubly to be taken with nunude; that is, he
raised up from the earth both the vault of heaven and the sun.
papráthat: ppf. of prath (140, 6); accented because it begins a
new sentence. bhúma: note the difference between bhúman n.
earth and bhūmán m. multitude (p. 259).

2 utā sváyā tanūā sāṁ vade tāt:

kadā nū antār Vāruṇe bhu-
vāni?
kīṁ me havyām āhrāṇano juṣeta?
kadā mṛlikāṁ sumānā abhī
dhyam?

And I converse thus with myself:
‘when, pray, shall I be in com-
munion with Varuṇa? What obla-
tion of mine would he, free from
wrath, enjoy? When shall I, of
good cheer, perceive his mercy?’
svāyā tānva: with my own body = with myself (cp. p. 450, 2 b).

Note that when a final original r appears in the
Samhitā text, it is represented by Visarjanīya only in the Pada text;
on the other hand, antāḥ in vii. 71, 5 appears as antār iti; within
Varuṇa = united with Varuṇa.

bhuvāni: 1. s. sb. root ao. of bhū be.
khyam: 1. s. inj. a ao. of khyā.

3 pṛché tād éno, Varuṇa, did-
dīkṣu;
úpo emi cikitūṣo vipṛcham;
samānám in me kavāyaś cid
āhur:
ayāṃ ha tābhyaṃ Vāruṇo hṛ-
nite.

I asked about that sin, O Varuṇa,
with a desire to find out; I ap-
proach the wise in order to ask;
the sages say one and the same
thing to me: ‘this Varuṇa is wroth:
with thee.’

pṛché: 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty:
it has been explained as L. pl. of a supposed word didīfē, a very
improbable formation = among those who see; also as N. s. of a ds.
adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
dīkṣur (úpo) = desirous of seeing (i.e. finding out). It is probably
best, following the Padapātha, to take the word as n. of the ds. adj.
used adverbially (with adv. shift of accent) = with a desire to see, i.e.
find out. úpo = úpa u (24). cikitūṣas: A. pl. of the pf. pt. of cit
perceive. vi-pṛcham acc. inf. (167, 2 a). hṛṇite: 3. s. pr. Ā. of hṛ-
be angry; w. dat. (200 l).

8 kīmārg āsas vacaṇa kēdē
cīm. āṣaṅ. vacaṇ. kēdē
gatīñātārāṁ jīvāṁśatī śabāyams
gatī. hṛṇātārāṁ jīvāṁśatī śabāyams
4 kim ága ása. Varuṇa, jyéṣtham
yát stotāraṃ jīghāṃsasi sākhā-
yam?
prá tán me voco, dūlabha sva-
dhāvo:
áva tvānena nāmasā turā̃ ṣyām.

jyéṣtham = jyāiṣṭham, to be pronounced as a trisyllable (15, 1 f).
yát: that as a cj. (p. 242). jīghāṃsasi: ds. of han slay. prá vocas:
inj. ao. of vac say. dūlabha: 49 c. turā̃ ṣyām = turāḥ ṣyām (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turéyām. áva to be taken with ṣyām (cp. 5 a-c).

5 áva drugdhāni pítriāḥ sṛjā no,
áva yā vayām caṅkma tanū-
bhiḥ.
áva, rājan, paśutāpam nā tā-
yāṃ,
sṛjā, vatsām nā dámaṇo, Vási-
ṣtham.

áva sṛjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of prs. and abl. of that from which V. is set free. drugdhāni: pp.
of druh. oákṛmá: metrical lengthening of final vowel tanúbhast: in the sense of a ref. prn. avá srjá: i.e. from sin táyum. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: té ná, Ádiṣṭāso, nñomóca ta stenaḿ baddhám iva as such set us free, O Ádiṣṭás, like a thief who is bound. dám纳斯: distinguish dámán n. bond and dámán n. act of giving from dámán m. giver and gift.

6 ná sá vá dákṣo, Varúṇa, dhrútiḥ sá:
súrā manyúr vibhídako ácittiḥ;
ásti jyáyán kániyasa upáré;
svápmá cáned ánṟtasya práyotá.

It was not my own intent, O Varúṇa, it was seduction: liquor, anger, dice, thoughtlessness; the elder is in the offence of the younger; not even sleep is the warder off of wrong.

The general meaning of this stanza is clear: the sin with which Varúṇa is angry has not been due to Vasiṣṭhā's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrútis: from the root dhrú = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cdes., as Varúṇa-dhrú-t deceiving Varúṇa; cp. also v. 12, 5: ádhrúrṣata svayám ete vácobhir ṇjuyaté vṛjináni bruvántah these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of dhrúti appears to be deception, seduction. The meaning of c depends on the interpretation of upáré. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (ṛ go). The cd. vb. upa ṛ occurs two or three times, e.g. AV. vii. 106, 1: yád ásmṛti oákṛmá kíṃ cid, upārimá cáraṇe if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pāda meaning: the elder is (involved) in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāḥ ... prasavē ... āsi bhūmanah who (Savitṛ) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. prayotā: this word might be derived from pra+yu join or pra+yu separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warder off. canā then would have the original sense of not even (pp. 229–30). svāpnaś: i.e. by producing evil dreams.

7 áram, dāsō nā, mīlhuše karāni
ahām devāya bhūrṇaye ānāgāh.
ācetayad acito devō aryō;
giftsam rāyē kavitārō junāti.

mīlhuše: dat. s. of mīdhvāms. karāni: 1. s. sb. root ao. of kr do; to be taken with the adv. áram (p. 313, 4). ācetayat: see cit. giftsam: even the thoughtful man Varuṇa with his greater wisdom urges on. rāyē: final dat. (of rāi), p. 314, 2. junāti: 8. s. pr. of jū speed.

चयं सु तुर्यं बच्चन स्वातो
हुदि सोमं उपश्रितविद्याःुः
शें च चेके प्रसु योगेऽनो अलु
शुर्यं पात्स्वःखिमभि: सद्यं न: ||

चयं सु तुर्यं बच्चन स्वातो
हुदि सोमं उपश्रितविद्याःुः
शें च चेके प्रसु योगेऽनो अलु
शुर्यं पात्स्वःखिमभि: सद्यं न: ||
MANḌŪKĀŚ

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.


1 samvatsaram śaśayānā
brasāḥya vaṁcaḥ pratyaṅgam praty māndukā avādiṣuḥ.

samvatsaram: acc. of duration of time (197, 2). śaśayānās: pf. pt. Ā. of śā lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmins. vratacārīnāḥ: i.e. practising a vow of silence. Parjanya-jinīvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: is no. of vad (145, 1).
2 divyā āpo abhi yād enam āyan,
dūtim nā śūṣkaṁ, sarasi śāyānam,
śāvām āha nā māyūr vatsiniṇām,
manḍūkānāṁ vagnūr ātṛā sām
eti.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the sing. manḍūkaḥ in 4c used collectively. āyan: ipf. of ā (p. 180).
sarasi: loc. of sarasi according to the primary i dec.(cp. p. 87). A dried-up lake is doubtless meant. śāvām: 102, 2; p. 458, c. 1. ātṛā (metrically lengthened): here as corr. to yād (cp. p. 214).

8 yād īm enam uṣatō abhy āvaraṁ
tṛṣyāvataḥ, pṛavṣi āgatāyām,
akkhaṁkṛtyā, pitāram nā puṭrō,
anyō anyāṁ ūpa vādantam eti.

When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (approaches) his father.
8. Three lines in prose.

4 anyō anyām ānu ṭṛpaḥati enor, apāṁ prasargē yād āmandiśatām.
manḍukō yād abhiṅśṭah kāṇiškan,
pṛāṇiḥ sampṛṅktē hāritena vācam.

112 a. ṭṛpaḥati: 3. s. pr. of ṭṛpaḥ. āmandiśatām: 3. du. Ā. īṣ ao. of mand exhilarate. manḍukō: in a collective sense. kāṇiškan: 3. s. inj. int. of skand leap (= kāṇiśkandāt), see 174 b. Note that this form in the Pada text is kāniśkan, because in the later Sandhi s is not cerebralized before k. (cp. 67). The use of the inj. with yād is rare. sampṛṅktē: 3. s. Ā. pr. of pṛcā mix.

5 yād eṣāṁ anyō aniāśya vācāṁ,
sāktasyeva vādati śīksamāṇah,

When one of them repeats the speech of the other, as the learner...
sārvam tād eṣām samydhēva that of his teacher, all that of them 
párva is in unison like a lesson that 
yāt suvāco vādathanañādi apsū. eloquent ye repeat upon the waters.

eṣām: cp. enos in 4 a. samydhā: the interpretation of c is 
uncertain because of the doubt as to the form and meaning of this 
word, and because of the many senses of párva. It has accordingly 
been very variously explained. The above rendering is perhaps the 
most probable. samydhā: inst. of samydh, lit. growing together, then 
unison, harmony. párvan, joint, then a section in Vedic recitation. 
Thus c would be an explanation of b, the voices of the frogs sounding 
together like those of pupils reciting a lesson after their teacher. 
vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. 
ādhi: 176, 2 a (p. 209).

ō gomāyur ēko, ajāmāyur ēkaṁ; One lows like a cow, one bleats 
ṗśnir ēko; hārita ēka eṣām. like a goat; one is speckled, one of 
samānāṁ nāma bibhrato vi- 
rūpāḥ. them is yellow. Bearing a common 

purutrā vācāṁ pipiśur vāda- 
antah. In many ways they adorn their voice in speaking.

gomāyus: cp. 2 c. ṗśnis, hāritos: cp. 4 d. samānāṁ: they 
are all called frogs, though they have different voices and colours. 
bibhratas: N. pl. pr. pt. of bhṛ (p. 132). purutrā: note that the 
suffix in words in which the vowel is always long in the Samhitā text 
as in devatrā, asmatrā, &c.) is long in the Pada text also; while in 
others like ātra, in which it is only occasionally lengthened metrically, 
the vowel is always short in that text. pipiśur: they modulate the 
sound of their voices (cp. a).
7 brāhmaṇāsō atirātrē nā sóme, sāro nā pūrṇām abhīto, vādantaḥ, samvatsarasaya tād āhaḥ pāri śṭha, yān, maṇḍūkāḥ, pṛavṛśīṇam babhūva.

atirātrē: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient.
sāro nā: as it were a lake, a hyperbolic expression for a large vessel filled with Soma.
abhītas: 177, 1. pāri śṭha: lit. be around, then celebrate; cp. pāri car go round, then attend upon, honour; on the Sandhi, cp. 67 c. pṛavṛśīṇam babhūva: has become one that belongs to the rainy season.

8 brāhmaṇāsāḥ somíno vācam akrata, brāhma kṛṇvāntaḥ parivatsarīṇam.
adhvaryāvo gharmīṇaḥ sīśvidaṇā, āvīr bhavanti; guḥīnā nā ké cit.

Soma-pressing Brahmans, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.
brāhmaṇāsas: nā need not be supplied (as in 1 b), the frogs being identified with priests. somínas: celebrating a Soma sacrifice, which expresses much the same as sáro ná pūrṇám abhitah in 7 b. vācama akraṭa: cp. vádantas in 7 b. akraṭa: 3. pl. Ā. root ao. of kr (148, 1 b). brāhma: with b cp. 7 c, d. gharmiṇās is meant to be ambiguous: oppressed with the heat of the sun (frogs), busied with hot milk (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sīśvadānās: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kāniśkan in 4 c. āvis: see p. 266, b.

9 devahitim jugupur dvādaśasya: They have guarded the divine order of the twelvemonth: these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.

devahitim: on the accent see p. 456, 2 a. jugupur: pf. of gup protect. dvādaśasya: note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaśá consisting of twelve, twelfth (107); supply samvatsarāśya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśá consisting of twelve months and caturvimśa consisting of twenty-four half-months. The gen. naturally depends on devahitim, as being in the same Pāda. Prof. Jacobi understands dvādaśasya as the ordinal twelfth supplying māsasya month, and making it depend on rtum in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the
end of the year: śaṃvatsarē in c denotes 'in the course of the year at the rainy season'. nāras: here again no particle of comparison. minanti: from mahā damage; cp. 7 c, d. śaṃvatsarē: cp. 203, 3 a. prāvṛṣi āgatāyām: loc. abs. as in 3 b. taptā gharmaḥ is meant to be ambiguous: heated milk-pots with reference to the priests (cp. adhvaryāvo gharmaṇāḥ in 8 c) and dried up cavities with reference to the frogs (cp. tṛṣyāvatas in 3 b). aśnuvate (3. pl. Ā. pr. of amāṣ obtain) visargāṃ obtain release or discharge, i.e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. āvir bhavanti in 8 d.

10 gomāyuṛ adād, ajāmāyuṛ adād, prśnir adād, dhārito no vāsūni. gāvāṁ maṇḍūka dādataḥ sātāni, sahasrasāvé prā tiranta āyuḥ.

He that lows like a cow has given us riches, he that beats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.

gomāyuṣ &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutions of sacrifice in giving bountiful gifts. dādataḥ: N. pl. of pr. pt. of dā give (cp. 156). sahasrasāvé: loc. of time like śaṃvatsarē in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 58, 7 d.

VĪŚVE DEVĀH

The comprehensive group called Vīśve devāḥ or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order.
that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭr, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirases.

viii. 29. Metre: Distichs of a Jagati + Gayatri (p. 445, a.).

1 babhrur éko viṣṇuḥh sūnāro yuvā.  
aṃjī ankṭe hirānyāyam.  
One is brown, varied in form, bountiful, young. He adorns himself with golden ornament.

babhrūs: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 38). It alludes to the colour of the juice, otherwise described as arunā ruddy, but most often as hāri tawny. viṣṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yuvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. aṃjī: cognate acc. (p. 300, 4). ankṭe: s. s. Ā. of anj anoint, with middle sense anoints himself. hirānyāyam: cp. ix. 86, 48, mādhunā abhi aṃjate. hirānyapāvā āsu grbhnate they anoint him (Soma) with mead; purifying with gold, they seise him in them (the waters), in allusion to fingers with golden rings.

2 yonim ēka śasāda dyōtanc,  
antār devēṣu médhiraḥ.  
One has, shining, occupied his receptacle, the wise among the goās.

yonim: the sacrificial fireplace; cp. iii. 29, 10, ayāṁ te yonir rtvīyo, yāto jātō árocathāḥ: tām jānānn, Agna, ā sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devēsu médhirah the wise god among the gods.

3 vāsīṁ éko bibharti hásta āya-sim, One bears in his hand an iron axe, strenuous among the gods.
antār devēsu nídhrvuiḥ.
vāsīṁ: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 58, 9 indicates sufficiently what god is here meant: Tvāṣṭā .. apāsāṁ apāstamaḥ .. sīśe nūnāṁ parasūṁ suāyasām Tvāṣṭṛ, most active of workers, now sharpens his axe made of good iron. nídhrvuiḥ: strenuous as the artificer of the gods, a sense supported by apāstamas in the above quotation.

8 vṛtrākā samāhāritti hṛṣā cha āhitam
	tene vṛtrānī jighnate.

4 vājram éko bibharti hásta áhi-tam:
tēna vṛtrānī jighnate.
á-hitam: pp. of dhā place; accent, p. 462, 18 b. jighnate: 3. s. pr. Ā. of han slay, see p. 432. vājram: this, as his distinctive weapon, shows that Indra is meant.

5 tīgmaméko bibharti hāsta āyu-dham,
śucir ugró jālāṣabhesajaḥ.

One, bright, fierce, with cooling remedies, bears in his hand a sharp weapon.
āyudham: bow and arrows are usually the weapons of Rudra; in vii. 46, 1 he is described by the epithets sthirādhanvam having a strong bow, kṣiprēgu swift-arrowed, tigmāyudha having a sharp weapon, and in vii. 46, 3 his lightning shaft, didyut, is mentioned. ugrās: this epithet is several times applied to Rudra (cp. ii. 33). jālāśa-bheṣajas: this epithet is applied to Rudra in i. 48, 4; Rudra is also called jālāśa, and his hand is described as jālāśa (as well as bheṣajā) in ii. 38, 7; these terms are applied to no other deity. b has the irregularity of two redundant syllables (p. 438, 2 a).

6 pathá ékaḥ pīpāya; táskaro One makes the paths prosperous; like a thief he knows of treasures.
yathā
eśā vedā nidhīnām.

pathás: it is characteristic of Pūśan (vi. 54) to be a knower and guardian of paths. pīpāya: pf., with lengthened red. vowel, from pi (= pyā) make full or abundant; cp. vi. 53, 4: ví pathó vājasātaye cinuhi clear the paths for the gain of wealth (addressed to Pūśan); and x. 59, 7: dadātu pūnah Pūśā pathiṁ yā suastīḥ let Pūśan give us back the path that is propitious. táskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūśan): ávir gu̱hlā vāsū karat, suvēdā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5–10. yathāṁ: unaccented (p. 458, 8 B ḍ); nasalized to avoid hiatus (p. 28, f. n. 1). vedā: with gen. (202 A c). nidhīnām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 trīṇi éka urugāyō ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti.

One, wide-pacing, makes three
strides to where the gods are
exhilarated.
trīṇi: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsya urūṣu triṣū vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 8. 5). yaṭra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

8 víbhīr duā carata, ēkayā sahā: With birds two fare, together with one woman: like two travellers they go on journeys.

vībhīs: cp. i. 118, 5, pāri vām úśvāḥ pataṃgā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Aśvins) round. dvā . . ēkayā sahā: the two Aśvins with their one companion, Sūryā; cp. l. c.; ā vām ráthaṃ yuvatīs tiṣṭhad . . , duhitā Sūr-
yasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: ā yād vām Sūryā ráthaṃ tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāśin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāśēva as irr. contraction for pravāsām iva: they travel as it were on a journey.

9 saḍo duā oaktāte upamā divi: Two, as highest, have made for themselves a seat in heaven: two
samrājā sarpīrāsuti.

Two sovereign kings who receive melted butter as their draught.
VIŚVE DEVĀH

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively.
cakrāte: 3. du. pf. Ā. of kr̥ with middle sense, make for oneself:
upamā: N. du. in apposition to dvā, further explained by samrājā.

10 āṛcanta ēke māhi sāma manvata:

āṛcantas: singing is characteristic of the Āṅgirasas; e.g. i. 62, 2,
sāma yēnā... āṛcanta Āṅgiraso gā āvindan the chant by which the
Āṅgirasas, singing, found the cows; the Maruts are described in x. 78, 5
as viśvārūpā Āṅgiraso nā sāmabhīḥ manifold with chants like the
Āṅgirasas. The Āṅgirasas again are those yā ṛtēna sūryam āroha-
yan divī who by their rite caused the sun to mount to heaven (x. 62, 3).
Śāyaṇa and some other interpreters think that the Atris are meant.
But nothing is ever said of the singing or the chants of the Atris.
Again, though in one hymn (v. 40) it is said in the last stanza that
the Atris found the sun: yāṃ vai sūryam Svārbaḥānus tāmasā
āvidhyad, Ātrayas tām ānv āvindan the Atris found the sun which
Svārbaḥānu had assailed with darkness (9), this is only a repetition of
what is attributed to Atri in the sing.: guḥhām sūryaṃ tāmasā...
brāhmaṇā avindad Ātriḥ Atri by prayer found the sun hidden by dark-
ness (6) and Ātriḥ sūryasya divī cākṣur ādhāt Atris placed the eye of
the sun in heaven (8); and in the AV. and the SB., it is Atri (not the
Atris) who performed a similar act. Thus even this deed is not
characteristic of the Atris (plural), but at most of Atri (singular).
The Āṅgirasas must therefore undoubtedly be meant here. ēke: the
pl. is here used to express an indefinite group beside ēkas and dvā in
the rest of the hymn (cp. 105). manvata: 3. pl. ipf. Ā. (without
augment) of man think arocayan: ipf. cs. of ruc shine.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the
god Soma is one of the most prominent deities. With rather more than
120 hymns (all those in Maṇḍala ix, and about half a dozen in others)
addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu’s. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed mādhu or sweet draught, but oftenest called īndu the bright drop. The colour of Soma is brown (babhrū), ruddy (arunā), or more usually tawny (hārī). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (barhīs). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (āmsū) is crushed are called ādri or grāvan. The pressed juice as it passes through the filter of sheep’s wool is usually called pāvamāna or punāna flowing clear. This purified (unmixed) Soma is sometimes called āvadhā pura, but much oftener śukrā or śuoci bright; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (kalāśa) or vats (drōṇa), where it is mixed with water and also with milk, by which it is sweetened. The verb mah cleanse is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (āsīr): milk (gō), sour milk (dādhi), and barley (yāva). The admixture being alluded to as a garment or bright robe, Soma is described as ‘decked with beauty’. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (sadhāstha) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma’s connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his-
yellow colour Soma's brilliance is the physical aspect most dwelt upon by
the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine
drink bestowing immortal life. Hence it is called amṛta draught of immor-
tality. All the gods drink Soma; they drank it to gain immortality; it
confers immortality not only on gods, but on men. It has, moreover,
medicinal powers: Soma heals whatever is sick, making the blind to see
and the lame to walk. Soma also stimulates the voice, and is called 'lord
of speech'. He awakens eager thought: he is a generator of hymns, a
leader of poets, a seer among priests. Hence his wisdom is much dwelt
upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the
stimulus it imparts to Indra in his conflict with hostile powers. That
Soma invigorates Indra for the fight with Vṛtra is mentioned in innume-
erable passages. Through this association Indra's warlike exploits and cosmic
actions come to be attributed to Soma independently. He is a victor un-
conquered in fight, born for battle. As a warrior he wins all kinds of
wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the
mountains (like Haoma in the Avesta), his true origin and abode are
regarded as in heaven. Soma is the child of heaven, is the milk of heaven,
and is purified in heaven. He is the lord of heaven; he occupies heaven,
and his place is the highest heaven. Thence he was brought to earth. The
myth embodying this belief is that of the eagle that brings Soma to Indra,
and is most fully dealt with in the two hymns iv. 26 and 27. Being the
most important of herbs, Soma is said to have been born as the lord (pātī)
of plants, which also have him as their king; he is a lord of the wood
(vānaspātī), and has generated all plants. But quite apart from his con-
exion with herbs, Soma is, like other leading gods, called a king: he is
a king of rivers; a king of the whole earth; a king or father of the gods;
a king of gods and mortals. In a few of the latest hymns of the RV. Soma
begins to be mystically identified with the moon; in the AV. Soma several
times means the moon; and in the Brāhmaṇas this identification has already
become a commonplace.

We know that the preparation and the offering of Soma (the Avestan
Haoma) was already an important feature of Indo-Iranian worship. In both
the RV. and the Avesta it is stated that the stalks were pressed, that the
juice was yellow, and was mixed with milk; in both it grows on mountains,
and its mythical home is in heaven, whence it comes down to earth; in both
the Soma draught has become a mighty god and is called a king; in both
there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the
home of which was in heaven, goes back to the Indo-European period. It
must then have been regarded as a kind of honey mead (Skt. mādhu, Gk. μέδον, Anglo-Saxon medu).

The name of Soma (= Haoma) means pressed juice, being derived from the root su (= Av. hu) press.


Wisely I have partaken of the sweet food that stirs good thoughts, best banisher of care, to which all gods and mortals, calling it honey, come together.

abhakṣi: 1. s. Ā.  s ao. of bhaj share; with partitive gen. (202 A e).
sumedhās: appositionally, as a wise man; svādhyās: gen. of svādhī (declined like rathī, p. 85, f. n. 4). yām: m. referring to the n. vāyas, as if to sóma. abhī samcāranti: p. 469, B a.

If thou hast entered within, thou shalt be Aditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.

2 antāś ca prāgā, Áditir bhavāsi, avayātā hāraso dāiviasya.

If thou hast entered within, thou shalt be Aditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.
antása: cp. note on vii. 86, 2 b. Soma is here addressed. prágás: the Padapātha analysis of this as prá ágāh is evidently wrong, because in a principal sentence it must be prá agāh (p. 468, 20) or in a subordinate one pra-ágāh (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 8). Āditis: because Aditi releases from sin (e.g. anāgāstvāṃ no Āditiḥ kṛṣṇotu may Āditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Īndav: vocatives in o are always given as Pragṛhya in the Pada text (o īti) even though their Sandhi before vowels may be av or a in the Saṁhitā text; cp. note on ii. 38, 8 b. ārāuṣṭi: this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. ṛāyé: this analysis of the Padapātha makes the construction doubtful because an acc. is wanted as parallel to dhūram; nas may be supplied; then the sense would be: ‘as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.’ ṛdhyaś: root ao. op. of ṛdh thrive.

3 śṛpaṃ sīṁmamārtaṇā brahmā-
ganāṃ ṣaṇṭīrāvīdram śṛvān.
kiṃ nūnām kṛṣṇavād ārātih?
kīm u dhūtīr, āmṛta, mārt-

8 ápāma sómam; amṛtā abhūma;
áganma jyótir; ávidāma devān.
kīm nūnām āsmāna kṛṇavād ā-
rātih?
kīm u dhūtīr, amṛta, mārt-

4 सामं नो भवाम हर्दा ा पिताः। इndo; 
पितेवा सोमा, सुनावे सुशेवाह, 
साह्वेव सथ्यवा उष्णसं धीरः। 
"prá ना ा युर ा जीवासे, सोमा, तारिः।"

sām hṛdé refreshing to the heart occurs several times; the empha-
sizing pol. � is here added to the dat. प्रा  ाहः: Sandhi, 65 c.
jīvās: dat. inf. of jīv live. तारिः: is ao. inj. from त्र cross.

5 इमे मा पिता याससं उष्णवेर 
रथं न गावः समनान हर्दवूः। 
ते मा रचनु विवरवविरिचात्। चुूत मा सरांववयुव्यलंदूः।"

imé मा पिता याससु उरुशयावो, 
रथम् न गावः, सामान ाहा 
पारवसु; 
"these glorious, freedom-giving (drops), ye have knit me together 
in my joints like straps a car; let 
those drops protect me from break-
ing a leg and save me from 
disease."

imé: supply indavas from d. याससस: p. 59. उरुशयावस: cp. 
varivovítta-raśya in 1 b. ाहा: this seems to be an irregular pf.
form from nah bind for nanāha; cp. góbhiḥ sāmnaddho asi thou art bound together with straps (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 187, 2). visrásas: abl. inf. (of vi-sramś) with attracted object in the abl. caritrād: p. 337, 3 a. Note that Pāda c is a Triśūbh. yavayantu: cs. ipv. of yu separate. Change in c and d, as often, from 2. to 8. prs.

6 agníṃ nā mā mathitāṃ sāṃm didīpaḥ;
prá cakṣaya; krṣṇuḥi vāsyaso
naḥ.
āthā hī te máda á, Soma,
mánye
revāṃ iva. prá ocarā puṣṭim
ācha.

7 Isiréna te manasa sutasya
bhakṣimáhi, pítriasyeva ráyah.
Sóma rájan, prá na áyúmsi
tarir,
áháni va ríro vásaráni.

bhakṣimáhi: s a o. op. of bhaj share. pítriasya iva: because Soma is regarded as a father, cp. 4 b. Sóma rájan: being a single voc. (rájan is in apposition), Sóma alone is accented (p. 465, 18). pránas: cp. 4 d. táríś: cp. 4 d. áháni: 91, 2.

8 Sóma rájan, mpraséha naḥ su-
astí;
táva smasi vratíś: tásya vi-
dhí.
álarti dáksa utá manyúr, Indó;
má nó aryó anukámaṁ pára
dáh.

mpraséha: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svastí: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su+astí is not analysed in the Padapátha (cp. note on i. 1, 9). smási: 1. pl. pr. of as be. tásya: with vid
know about, 202 A.C. viddhi: 2. s. ipv. of vid know. álarti: 3. s. pr. int. of r go (174 a). aryás: gen. of arí joe (cp. p. 81, f. n. 1; 99, 8), dependent on anukāmām; ep. árātis in 3 c. dāh: 2. s. root ao. inj. of dā give.

Since thou art the protector of our body, O Soma, thou as surveyor of men hast settled in every limb. If we infringe thine ordinances, then be gracious to us as our good friend, O god, for higher welfare.

Tanuás: gen. of tanú body. gopás: 97 A.2 (p. 79). gātre-gātre: 189 C. ni-sasatthā: 2. s. pf. of sad; cerebralization of s (67 a); metrical lengthening of final a (p. 441, a). yād: p. 242, 3. pramināma: sb. pr. of pra-mi. sā: p. 294, b. su-sakhā; on the cerebralization of s see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is su-sakhā; the former is irregularly used in the latter sense. vāsyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
10 ṛḍūdāreṇa sākhiśa saceya,
yō mā nā rishiṣed, dhariṣṣva,
piṭāḥ.
ayāṁ yā sómo niādāhāyī asmē,
tāsmaṁ Índram pratiṁ pratiṁ emi
āyuḥ.

I would associate with the whole-
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.

ṛḍūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
ep. tvāṁ nas tanvō gopaṁ in 9 a. sākhyā: 99, 2. yō nā rishiṣet:
ep. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyādāhāyī: 3. s. ao. ps. of
dhā puṭ; this (like prágās in 2 a) is irregularly analysed in the
Padapāṭha as ni ādāhāyī instead of ni-ādāhāyī (p. 469, B).
asmē: loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratiṁ: acc. inf. of tī cross (p. 336, 2 a) governing
the acc. āyuś (cp. 11 d). tāsmaṁ: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

11 āpa tyā asthur ánirā, ámivā
nir atrasan, támiśićīr ábhaisuḥ.
á sómō asmāṁ aruhad vihāyā:
ágamya yātra pratiṁ pratiṁ āyuḥ.

Those ailments have started off,
diseases have sped away, the powers
doors of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. támiśicīs: this word, as occurring here only, is somewhat
doubtful in sense: but it is probably a f. adj. formed from a stem in
aṇe added to tāmis (in tāmis-rā darkness): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ābhaisur: s ao. of bhī fear. ā aruhat: a ao. of ruh: cp. the English phrase, ‘go to the head’. āgaṇma yātra: = ‘we have arrived at the point when’. d is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

12 yó na ānduḥ, pitaro, hṛtsu pītō, ámartio mártiāṁ āvivēsā, tásmai Sōmāya havīsā vidhēma:
mṛlīke asya sumatāu siāma.

pitaras: the Fathers, often spoken of as Soma-loving (somyā), are called to witness (cp. 18 a). hṛtsu pītāḥ: cp. 2 a antās ca prāgāh and 10 c yāḥ sōmo niādhāyi asmē.

13 tuām, Soma, pitṛbhīḥ saṃvidāno,
ánu dyāvāprṭhivī ā tatantha.
tásmai ta, Indo, havīsā vidhēma:
vaṇaṁ siāma pātayō rayīnām.

Thou, O Soma, uniting with the Fathers, hast extended thyself over Heaven and Earth. To thee as such, O Indu, we would pay worship with oblation: we would be lords of riches.
sām-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

14 trātāro devā, ādhi vocatā no. Ye protecting gods, speak for us.
mā no nidrā īsata, mótā jālpīḥ. Let not sleep overpower us, nor idle talk. We always dear to Soma,
vayāṁ Sōmasya viśvāha pri- rich in strong sons, would utter
yāśaḥ, divine worship.
suvirāso vidātham ā vadema.

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac speak; final vowel metrically lengthened; = take our part, defend us (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īsata: 3. s. sb. ā. (not inj., which correct, p. 372); with gen. nas (202, a a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sōmasya. priyāsas: with gen. (p. 322 C).

15 tuāṁ nah, Soma, viśvāto va- Thou art, O Soma, a giver of
yodhās. strength to us on all sides. Thou

Tuāṁ suarvid. ā viśā nṛcākṣāḥ. art a finder of light. Do thou, as
tuām na, Inda, ūtibhih sajōśāh  surveyor of men, enter us. Do pāhī paścātād utā vā purāstāt. thou, O Indu, protect us behind and before with thine aids accordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav (21 b); on the Padapātha, cp. note on 2 c. ūtibhis to be taken with sajōśās. utā vā: or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

1 pareyivāṃsaṃ pravāto mahīr ānu,
baḥūbhyāḥ pānthām anupaspaśānām,
Vaivasvatāṃ samgāmanāṃ jānānāṃ,
Yamāṃ rājānaṃ havīṣā duvasya.

Him who has passed away along the mighty steeps and has spied out the path for many, him the son of Vivasvant, the assembler of people, Yama the king, do thou present with oblation.

a is a Jagatī (see p. 445, f. n. 7). pareyivāṃsaṃ: pf. pt. act. fryivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8, yātra rājā Vaivasvatō, yāstrāvarōdhanamān divāḥ... tātra mām amītam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of māh great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamasya mātā, paryuhyāmānā mahō jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. baḥūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. Ā. of spaś see. samgāmanām: as gathering the dead together in his abode. rājānaṃ: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

2 Yamo no gātūm prathamā vi-veda:
nāiśā gāvyūtir āpabhartavā u.
yātrā naḥ pūrve pitāraḥ pa-reyūr,
enā jajñānāḥ pathiā ānu svāḥ.

Yama has first found out the way for us: this posture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.
Yamás: a explains what is said of Yama in the preceding stanza. viveda: pf. of 2. vid. find. gávyútis: used figuratively to express the abode which Yama has found for those who die. ápa-bhartaváí: dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yátra. The exact sense of cd is uncertain owing to the doubtful interpretation of ená and jajñánás. The former word is probably corr. to yátra, and the latter the frequent pf. pt. Ā. of jan generate. It might be from jñá know (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, ‘knowing the way thereby (ená),’ because Yama found it for them. svás: by their own paths, each by his own, each going by himself.

3 Mátalí Kavyáir, Yamó Ángiro-bhir, Bṛhaspátir Ēkvabhir vāvṛdhā-náh, yámá ca devá vāvṛdhúr, yé ca deván, sváhá anyé, svadháyányó mad- anti.

Mátalí: mentioned only here; one of seven m. stems in Ī (100, 1 b). Sáyaña thinks this means Indra because that god's charioteer (in later times) is mátalí and therefore mátalí (N. of mátalin) is 'he who is accompanied by mátali'; but the accent of words in in is invariably on that syllable (p. 454 B a). Kavyáis: name of a group of ancestors; the inst. used in the sociative sense (199 A 1). Ángi-
robbhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āṅgirasā). ūkvakāya: another group of ancestors; cp. sā ūkvatā gānēna he (Brhaspati) with the singing host (iv. 50, 5). vāvṛdhanas: by means of oblations. yāmś ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyē: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

4 imām, Yama, prastarám ā hi sida,
Āṅgirabhīḥ pitṛbhīḥ saṃvidānāḥ.
ā tvā māntrāḥ kaviśastā vahantu.
enā, rājan, haviśā mādayasva.

Upon this strewn grass, O Yama, pray seat thyself, uniting thyself with the Āṅgirascs, the fathers. Let the spells recited by the seers bring thee hither. Do thou, O king, rejoice in this oblation.

ā sida: 2. s. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitṛbhīḥ: apposition to Āṅgirbhīḥ (cp. 3 a). saṃvidānāḥ: pr. pt. Ā. of 2. vid find according to the root class (158 a a). kavi-śastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with haviśā; accented because beginning the Pada (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
5 Áṅgirobhir ā gahi yajñīyebhir; 
Yāma, Vairūpāir ihā māda-
yasva.
Vivāsvantam huve, yāḥ pitā te,
asmin yajñē barhiṣi ā niśādya.

Come hither with the adorable
Áṅgiras; O Yama, with the sons
of Virūpa do thou here rejoice. I
call Vivāsvan who is thy father,
(let him rejoice), having sat himself
down on the stew at this sacrifice.

Áṅgirobhis: sociative inst. (199 A 1). ā gahi: root ao. ipv. of
gam (148, 5). Vairūpāis: sociative inst.; this patronymic form
occurs only here; Virūpa occurs once in the sing. as the name of
one who praised Agni (viii. 64, 6), and three times in the pl. as
of seers closely connected with the Áṅgiras, as sons of heaven
or of Áṅgiras. huve: 1. s. pr. Ā. of hū call. yās: supply ásti.
c is defective by one syllable (p. 441, 4 B a). barhiṣi ā: to be taken
together (cp. 176, 1, 2). niśādya: gd. of sad sit; agreeing with
Vivāsvantam (cp. 210): it is not the priest who sits down
on the stew, but the god; d occurs in iii. 85, 6: as applied to
Indra.

6 Āṅgiraso, naḥ pitāro, Nāvagvā,
Ātharvāṇo, Bhīgavaḥ, somia-
saḥ:
tēśāṁ vayāṁ sumatāṁ yajñī-
yānaṁ
āpi bhadré saumanasē siāma.

The Áṅgirases, our fathers, the
Navagas, the Atharvans, the
Bhrugas, the Soma-loving: we would
abide in the favour, the good graces
of them the adorable ones.
Funeral Hymn

nāḥ pitāraḥ: in apposition to the names; cp. 4 b. Návagyās &c., names of ancient priestly families. āpi syāma to be taken together; āpi as = to take part in.

7 prēhi, prēhi pathībhiḥ pūrvi-bhir,
yātrā nāḥ pūrve pitāraḥ pa-reyūḥ,
ubhā rájānā svadhāyā mád-antā,
Yamāṁ paśyāsi Vārūṇaṁ ca devāṁ.

prēhi prēhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmredita; in fact only one repeated verbal form is so treated in the RV., viz. piba-piba (p. 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d; of a- in 9 c d, and of -au in 10-12. pūrve: prn. adj. (p. 116). rájānā: note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadhāyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353).
8 sám gachasva pit̐bhīḥ, sám Unite with the Fathers, unite 
Yaména, with Yama, with the reward of thy 
iṣṭā-pūrténa paramé vioman. sacrifices and good works in the 
hitvāyāvadyām pūnar ástam highest heaven. Leaving blemish 
éhi: behind go back to thy home; unite 
sám gachasva tanúā suvārcāh. with thy body, full of vigour.

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not 
analysed in the Pada text. paramé: the abode of Yama and the 
Fathers is in the highest heaven; mádhya divāḥ in x. 15, 14. 
vioman: loc. without i (p. 60). hitvāya: gd., 163, 3. ástam: the 
home of the Fathers; ep. 9 b-d. tanvā suvārcāḥ: being free from 
disease and frailties, the dead man unites with a body which is com-
plete and without imperfections. The ÁV. often speaks of such being 
the state of things in the next life. In d the rare resolution of v 
in -sva is required.

9 ápeta, vita, ví ca sarpatáto: Begone, disperse, slink off from 
asmá etám pitáro lokám akram. here: for him the Fathers have 
áhobhir adbhír aktúbhír ví- prepared this place. Yama gives 
aktam him a resting-place distinguished 
Yamó dadáti avasánam asmai. by days and waters and nights.

This stanza is addressed to the demons to leave the dead man 
alone. vita: for ví ita (see p. 464, 17, 1 a). asmáí: accented 
because emphatic at the beginning of a Pada, but unaccented at the 
áhobhir adbhíḥ: ep. ix. 113, where the joys of the next world are
described, yātra jyótir ájasram, tásmin máṃ dhehi amśte lóke
where there is eternal light, in that immortal world place me (7), and
yātra amúr yahvátír ãpas, tátá máṃ amśtam króhi where are
those swift waters, there make me immortal (8). aktúbhis: nights as
alternating with days. vyáktam: pp. of ví + aíf adorn, dis-
inguish.

90 śr̥tti dvaś sàraméyáś śána
chátu r̥chí sháváñí sàdáhná pútha
árya pítúsnúvitráñi úpehi
yàmén chē sàbhámaúd mádanti
śr̥tti dvaś sàraméyáś śána
chátu r̥chí sháváñí sàdáhná pútha
árya pítún suídátráñi úpehi,
yàmén chē sàbhámaúd mádanti

10 áti drava sàraméyáu śúánau,
caturaksáu sábalau sádhúna pathá;
átha pítín suvidátráñi úpehi,
yàméná yé sadhamádam mád-
anti.

Run by a good path past the two
sons of Saramá, the four-eyed,
brindled dogs; then approach the
bountiful Fathers who rejoice at
the same feast as Yama.

sàraméyáu: in this and the following duals (including 11 a b)
the ending au is irregularly used; in the old parts of the RV. á
is employed before consonants and at the end of a Páda. śúánau:
to be read as a trisyllable (cp. 91, 8). caturaksáu: doubtless meant
to imply keen sight; thus this epithet is also applied to Agni. In
the Avesta a four-eyed dog watches at the head of the bridge by
which the souls of the dead pass to the other world, and scares away
the fiend from the holy ones. b is a Jágati (cp. p. 445, f. n. 7).
átha: the second syllable metrically lengthened. Yaméná: socia-
tive inst. (p. 306, 1). sadhamádam: cognate acc. with mádanti
(p. 300, 4).

99 yá ti śánaí yám ráti táraí
chátu r̥chí páchítaráñi núcchásí
yá ti śánaí yám ráti táraí
chátu r̥chí páchítaráñi núcchásí.
11 yāu te suānau, Yama, rakṣitārau,
caturakṣau pathirakṣiṣi nṛcakṣasau,
tābhīaṁ enaṁ pāri dehi, rājan:
svasti cāsmā anamīvāṁ ca dhehi.

yāu: au in this and the following duals for ā, as in 10. nṛcakṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
enam: the dead man. dehi (2. s. ipv. of dā give): that they may guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

12 urūṇasāv, asūtpā, udumbalāu,
Yamāsya dūtāu carato jānāṁ ānu;
tāv asmābhyaṁ dṛāye sūriyā
pūnar dātām āsum adyēha bhadrām.

urūṇaśāv: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as āv before a vowel within a Pāda; broad-nosed, that is, keen-scented. asūtpā u-: on the Sandhi see 22; the literal meaning delighting in lives implies delighting in taking them, while they
wander among men as Yama's messengers. udumbalāu: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of dūtāu, for ā, shows the same irregularity as in the preceding stanzas. caratās: in order to seek out the lives of those about to go to the abode of Yama. asmābhyam: dat. pl. of ahām. dṛśāye: dat. inf., with attracted acc. (200 B 4). dātām: 3. du. ipv. root ao. of dā give; as having already marked us for their victims, let them give back our life to-day.

13 Yamāya sómaṁ sunuta,
Yamāya juhutā havīḥ;
Yamāṁ ha yajñō gachati,
Agnidūto āraṁkṛtaḥ.

For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of
hu sacrifice addressed to those officiating at the sacrifice. Yamāṁ:
acc. of the goal (197, 1; cf. 204, 1 b). Agnidūtas: the idea under-
lying this figurative expression is that the smoke of the sacrificial fire
goes up to heaven where Yama dwells.

14 Yamāya ghrātavād dhavīr
juhūta, pra ca tiṣṭhata;
sā no devēṣu ā yamad,
dīrghāṃ āyuḥ pra jīvāse.

To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.
juhotana: the irr. strong form (p. 144, B. 3=) with a long vowel in
the second syllable is here utilized for metrical purposes, as the
regular form juhuta has its final vowel lengthened in 18 b. prá
tiśṭhata: step forward, in order to offer the oblation; cp. the use of
prá bhṛ bring forward an oblation. ā yamat: inj. of root ao. of yam
extend; this form constitutes a play on the name of Yama. nas:
acc. governed by ā yamad; cp. ix. 44, 5, sá naḥ Sóma devēṣu ā
yamat may he, Soma, guide us to the gods; on the loc., cp. 204 B 1 b.
āyus: cognate acc. (197 A 4). prá jīvāse: cp. p. 463, f. n. 8. The
meaning of cd is: ‘may he keep us (the survivors) to the worship of
the gods (and not lead us to the Fathers), so that we may enjoy long
life on earth’ (cp. 12 c, d).

15 Yamāya mádhumattamaṁ
rājñē havyāṁ juhotana.
idām náma śśibhyāṁ pūrvajé-
bhiaṁ,
pūrvebhyaḥ pathikyādbhiaṁ.

juhotana: again the strong form to suit the metre (cp. 14 b).
pathikyādbhyas: because they were the first, after Yama had shown
the way, to tread the path leading to Yama’s abode (the pitṛyāṇa the
road of the Fathers). This stanza is a Brhati in the middle of
Anuṣṭubhas, differing from them only by the addition of four syllables
in the third Pāda (see p. 444, 9 b).

To Yamāya the king offer the most
honed oblation. This obeisance is
for the seers born of old, the ancient
makers of the path.
16 trikadrukebhiḥ patati.
śaḍ urvīr, ékam id brhát,
triṣṭūb, gāyatrī, chándāṃsi,
sárvā tā Yamā āhitā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭūb, gāyatrī and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrukebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrukeṣu api bat sutāsyā he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śaḍ urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisrō dyāvah nihitā antār asmin, tisrō bhūmīr āpi, śaḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id brhát: by this expression is probably meant the universe, otherwise spoken of as viśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, vi yās tاستام‌ب‌ها šaḍ imā rājāṃsi . . kīm āpi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭūbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).
PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viśuśu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirases and Atharvans, the Bhṛgus and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāṇa) is different from that trodden by the gods (devayāṇa).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

Let the lower, lot the higher, let the middlemost Soma-loving Fathers arise; let those Fathers who, friendly, knowing right, have gone to life eternal, favour us in our invocations.
Let this obeisance be made to-day to the Fathers who have departed earlier and later, who have seated themselves in the terrestrial air or who are now in settlements with fair abodes.

púrvásas: in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). iyúr: in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á nisattás (pp. of sad sit, cp. 67 a, b; cp. á nisádyá in x. 14, 5). párthive rágasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjánásu vikṣú: cp. the frequent mānuṣīṣu vikṣú human settlements, with reference to the Fathers present at the funeral offerings on earth.
8 áhám pitṛn suvidátrāṁ avitsi, nápatam ca vikrámaṇam ca Viṣṇoh:
barhisádo ye svadhāyā suṭásya bhájanta pitvás, tá ihágamiśṭhāḥ.

I have won hither the bountiful Fathers and the grandson and the wide stride of Viṣṇu: they who, sitting on the straw, shall partake of the pressed drink with the offering to the dead, come most gladly here.

ā-avitsi (1. s. Ā. s ao. of 2. vid find); = I have induced to come to this offering. nápatam: it is somewhat uncertain who is meant by this; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápatam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvat, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvāśrū (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápatam (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasah sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9 c) Agni is invoked to come with the Fathers: ágne yáhi suvidátrebhīḥ pitvābhīḥ. There is here also a good example of the fanciful interpretations of Śāyana: Viṣṇor (= yajñasya) nápatam (= vināśābhāvam) the non-destruction of the sacrifice. vikrámaṇam: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta: 8. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvás: gen. of pitú (p. 81). á-gamiśṭhās: accent, p. 458, 9 A b.
Ye Fathers that sit on the strew, come hither with aid; these offerings we have made to you: enjoy them; so come with most beneficent aid; then bestow on us health and blessing free from hurt.

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here; let them speak for us; let them aid us.

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here; let them speak for us; let them aid us.

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here; let them speak for us; let them aid us.
Bending the knee, sitting down to the south do ye all greet favourably this sacrifice; injure us not, O Fathers, by reason of any sin that we may have committed against you through human frailty.

ā-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the SB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. daksinatās: to the right (of the vedi altar), that is, to the south, because the south is the region of Yama and the Pitaras, grñīta: 2. pl. ipv. of 1. gr sing. himsīṣṭa: 2. pl. inj. īṣ ao. of hims injure. kéna cid yād āgāh for kéna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B1). purusātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

7 āsīnāsō arunīnám upāsthe rayīm dhatta dāsūse mārtiāya.

Sitting in the lap of the ruddy (dawns) bestow wealth on the wor-
putrebhih, pitaras, tasya vasvah
pra yachata; tā ihorjam dahata.
asīnasas: irr. pr. pt. ā. of ās sit: 158 a. aruninām: arunā ruddy is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uṣāsām upāsthāt from the lap of the dawns. dhātta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tasya vasvah: referring to rayiṁ in b; on the form of the gen. see p. 81. tē: anaphoric use (cp. p. 294 b).

Those forefathers of ours, the Soma-loving, the Vāsīśṭhas, who fare after him to the Soma-draught, with them let Yama, sharing their gifts, eat the oblations at pleasure, he the eager with them the eager.

anu-ūhirē: the derivation and meaning are somewhat doubtful; most probably pf. of vah drive, in this case meaning who have driven after Yama to the Soma-draught; it may possibly come from uē consider, then meaning who have been considered worthy of the Soma-draught. Vāsīśṭhas: as one of the groups of ancient seers. samrarānās (pf. pt. ā. of rā give): sharing with them their gifts to their descendants (cp. 7 b c).
9 ye tātrṣūr devatrā jēhamānā, 
hotrāvidāh stómataṣṭāsō arkāiḥ:
ágne yāhi suvidātrebhir arvān
satyāiḥ kavyāiḥ pitṛbhir ghar-
masādbhhiḥ.

Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs: with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither, O Agni.

tātrṣūr: pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on
iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which
in the Pada text is separated, being treated as the second member
of a cd. stómā-taṣṭāsas: this Tp., fashioned with praise, otherwise used
with mati = hymn, is here applied to persons and thus comes to have
the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the
latter kind of cd., with a pp. as first member, does not exist in
the RV. arkāiḥ: to be taken with the preceding word = by means
of songs. arvān: 93 b. kavyāiḥ: this word occurs in only two
other passages, the original meaning apparently being = kavī wise
(cp. kavyā-tā wisdom); here it may be intended to denote a particular
group of Fathers (cp. x. 14, 3). gharmasādbhhiḥ: probably in heaven;
cp. x. 16, 10, sā gharāmā invāt paramē sadhāsthe: may he (Agni)
further the gharma in the highest abode; this word as well as jēha-
mānās may be intended to contrast with tātrṣūr; cp. vii. 108, 9.

90 เช่ สุวารส์ ฮาร์ต ฮาริร ฮาริ
ผิวิคิร แก่: ชาริช์ ชาร์ชิค: 
เข่: ชาริ: ศริ: ฮาริ: ฮาริ: 
ผิวิคิร แก่: ชาริช์ ชาร์ชิค: 
เข่: ชาริ: ศริ: ฮาริ: ฮาริ:
They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham: this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = go (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b) dádhánás: pr. pt. Ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhánás (159). sahásram: agreeing with pitṭbhīs: more usual would be sahásreṇa pitṭbhīs: cp. 194 B 1 b (p. 291); pāraīḥ: the primary meaning of this word is *farther* (opposed to nearer ávara, less often úpara, án̄tara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ parāiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, párāṇi pratnā remote, ancient deeds opposed to ávarásas later men.

11 Ágniśvāttāḥ pitara, éhā ga-chata;
   sádah-sadah sadata, supraṇi-tayah;
   attá havīṃṣi prayatāni barhīṣi;
   áthā rayim sárvavīram dadhātana.

Ye Fathers that have been devoured by fire come hither; sit you down each on his seat, ye that have good guidance; eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.
Agni-śvāttās: with the voc. accent on the first syllable; the ordinary accent would be Agni-śvāttās like other Tps. formed with Agni, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). śvāttās: pp. of svād sweeten (cp. 67 b). sādhaḥ-sadāḥ: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadata. sadata: 2. pl. ipv. a ao. of sad sit (147, 5). supraṇītayās: having good guidance, well led, coming in good order; the Pada text does not recognize the cerebralization of the n (65 a, b). attā, athā: final a metrically lengthened. prá-yatāni: pp. of yam. dadhātana: irr. strong form (cp. note on 7 d) and suffix tana (p. 925).

12 tuām, Agna, ḫlitó, jātvedo,
āvād dhavyāni surabhīni kṛtvā.
prādāḥ pitṛbhyah; svadhyāya tē aksann;
addhī tvām, deva, prāyatā havimśi.

Thou, O Agni, having been explored, O Jātavedas, hast conveyed the oblations, having made them fragrant. Thou hast presented them to the Fathers; with the funeral offering they have eaten them; do thou, O god, eat the oblations proffered.

曷hitās: by us. jātā-vedas: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning having knowledge of created things as explained by the RV. itself: vīśvā veda jānimā jātāvedāḥ Jātavedas knows all creations (vi. 15, 18); this is also the explanation of Saṃāyāna here: jātaṁ, sarvam jagad, vetti, iti jātāvedāḥ. ávāṭ: 2. s. s ao. of vah carry (144, 5). dhavyāni: for havyāni (54). kṛtvā: gd. of kṛ (163, 1). adās: 2. s. root ao. of dā (148, 1 a). aksan: 3. pl. root ao. of ghas eat (p. 170, c). addhī: 2. s. ipv. of ad eat.
13 yé ca ihá pitáro yé ca néhá, yáḿe ca vidmá yáḿ u ca ná pravidmá, tuám vettha yáti té, játavedaḥ; svadábhír yajñáḿ súkṛtam juṣgasva.

Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Játavedas; enjoy the sacrifice well prepared with funeral offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the 1. pl. pr. is vidmás. yáḿe ca: Sandhi, 40 a. yáḿ u: 39, and p. 25, f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know (p. 154, 8). yáti: cp. 118 a. té: supply sánti.

14 yé Agnidagdhá yé ánagni- dagdhá, mádhya diváḥ svadháyá mádá-yante,
tébhiḥ suarāḥ ásunítim étāṁ yathāvāsám tanúám kalpa-
yasva.

Those who, burnt with fire and not burnt with fire, are exhilarated by the funeral offering in the midst of heaven, as sovereign ruler do thou with them fit his body according to thy power for this spirit-guidance.

yé ánagnidagdhaḥ: that is, buried. mádhya diváḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhis: in association with them (199 A 1), as they know the path of the dead. svaráṭ: as sovereign lord who acts according to his will (yathāvaśām); the subject is Agni who is addressed in 9 c and 10 c (Agni), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Āgniśvāttās), and in this stanza itself (Āgniḍagdhaś). tanvām kalpayasva: the body of the deceased; the words svayām tanvām kalpayasva (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: svayām rūpām kuruṣva yādiśaṃ ichāśi assume thyself the form that thou desirset; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvaśām tanvām cakra (= cakre) eşāḥ he has taken a body according to his will; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvaśām tanvāḥ kalpayātī may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivās tanvō, jātavedas, tābhīr vahainam sukṣtām u lokām with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous. āsūṅṇītvam etām: dependent, like tanvām, on kalpayasva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanvū); cp. x. 14, 8 cd: āstam ehi; sāṃ gachasva tanvā go home; unite with thy (new) body; and x. 16, 5 sām gachatām tanvā, jātavedāḥ let him (the deceased) unite with a (new) body, O Jātavedas.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (akṣās) consisted of the nuts of a large tree called vibhūdaka (Terminalia bellerica), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagati.
THE GAMBLER

The dangling ones, born in a windy place, of the lofty (tree) gladden me as they roll on the dice-board. Like the draught of the Soma from Mājavant, the enlivening Vibhīdaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Maujavatāsya: coming from Mount Mājavant as the best. achān: 3. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

2 nā mā mimetha, nā jihīla esā: She does not scold me, she is not angry: she was kind to friends and to me. For the sake of a die too high by one I have driven away a devoted wife.

mimetha: pf. of mith dispute. jihīla: pf. of hīd be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparāsya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.
8 dvēṣṭi āvā̄śrū; āpa jāyā ruṇaddhi;
nā nāthhitó vindate marditāram:
āśvasyeva járato vāsniasya
nāhām vindāmi kitavasya bhōgam.

My mother-in-law hates me, my wife drives me away: the man in distress finds none to pity him:
'I find no more use in a gambler than in an aged horse that is for sale.'

āpa ruṇaddhi (8. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthhitás: the gambler speaks of himself in the 8. prs. áśvasya, īva: agreeing with kitavasya. járataś: pr. pt. of jṛ waste away. kitavasya bhōgam: objective gen. (p. 320, B b).

8 cāṇē jāyāṁ pāri mṛśanti asya,
chaksāgṛduḥdētēn vākṛptēn:
pitā mātā bhātar ānaṁ ānaṁ
nā jānīmo nayatā baddham etām.

Others embrace the wife of him for whose possessions the victorious die has been eager. Father, mother, brothers say of him, 'we know him not, lead him away bound'.

āgrdhāt: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhūr: pf. of ah say. jānimas: i. pl. pr. of jāā know. nayatā: accented as beginning a new
sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhám: as a debtor.

5 yád áddhye: 'ná daviśāṇi When I think to myself, 'I will ebhiḥ; not go with them; I shall be left parāyādbhhyo áva hiye sakhī- behind by my friends as they depart bhyah, (to play), and the brown ones; niuptás ca babhrāvo vācam thrown down, have raised their ákrataṁ, voices, I go straight, like a courtesan, émid eśāṁ niskṛtāṁ jāriniṇāva. to their place of assignation.

á-dáddhye: 1. s. pr. Ā. of dhi think. davīśāṇi: is a.o. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (is a.o. sb.) from div play (like a-sthavīṣaṁ, in a Sūtra, from śṭhiv spit). ebhis: with the friends. áva hiye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vāp strew. ákrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yád. Here we have a Jagati Pāḍa interposed in a Tristūbh sthanda (cp. p. 445, f. n. 7); the same expression, vācam akraṭa, by ending a Pāḍa in vii. 108, 8 produces a Jagati Pāḍa in a Tristūbh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāḍa (cp. i. 35, 6 a; viii. 29, 6 a; see p. 28, f. n. 1). émi id: I go at once (p. 218). eśāṁ: of the dice.
6 sabhām eti kitavāh prabhāmāno, 
jesyāmiti, tanūḥ śūṣuṇānaḥ. 
akṣasō asya vi tiranti kāmaṃ, 
pratidīvan dādhata ā kṛtāni.

The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

tanvā: accent, p. 450, 2b. śūṣuṇānas: as this pt. is the only form of the vb. occurring, and it is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣasas; with prp. following (p. 462, 18 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

7 akṣāsa id aṅkuśino nitodino, 
nikṛtvānas tápanas tápayiṣṇávaḥ, 
kumāra-deśaḥ, jayataḥ punar- 
hāno, 
mádhva sāmpṛktāḥ kitavāya 
barhānaḥ.

The dice are hooked, piercing, deceitful, burning and causing to burn; presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler.

tápayiṣṇávāsas: causing the gambler to pain others by his losses. kumāra-deśaḥ: giving gifts and then taking them back like children. punarbonasas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāṃ-pruktās: pp. of prc mix. barhānaḥ: inst. s. (p. 77); with objective gen. (p. 320).
Their host of three fifties plays like god Savitṛ whose laws are true: they bow not before the wrath of even the mighty; even a king pays them obeisance.

tripañcāśās: the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitṛ: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 189, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7, 9; v. 82, 2). nā: the only example in the RV. of the metrical lengthening of nā. namante, nāmas: with dat. (p. 311, k and 312, 2 a).

They roll down, they spring upward. Though without hands, they overcome him that has hands. Divine coals thrown down upon the gaming-board, being cold, they burn up the heart.
Every Pada in this stanza contains an antithesis: nīcā—upāri; ahastāsaḥ—hāstavantam; divyāḥ—friñe; sitāḥ—nīr dahanti. divyās: alluding to their magic power over the gambler; cp. barhānā in 7 d. āṅgarās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidévanam vā agnis, tāsya ete 'ṅgarā yād aksāḥ the gaming-board is fire, the dice are its coals.

Forsaken the wife of the gambler is grieved, the mother (too) of the son that wanders who knows where. Indebted, fearing, desiring money he approaches at night the house of others.

hinā: pp. of hā leave. putrāsya: the gambler. tapyate must be supplied with mātā. rṇā-vā: lengthening of final a before ū (15, 1 c). bibhyat: pr. pt. of bhī fear. ūpa eti: probably for the purpose of stealing, to explain c. nāktam: see 178, 2; 195 A 5 a.

It pains the gambler when he sees a woman, the wife of others, and their well-ordered home. Since he yokes the brown horses in the
pūrvāhānē āśvān yuyujē hī ba-
bhrūn,
so agnē rānte vṛṣalāh papāda.

tatāpa: used impersonally with the acc.; this and the following
two perfects may be translated as presents, because they express
habitual actions continued into and included in the pr. (213 A a).
dṛṣṭvāya: gd. of dṛś see, agreeing with kitavām as the virtual
subject (210). striyam (p. 88, β): jāyām as apposition, a woman who
is the wife of others; that is, when he sees the wives of others and
their comfortable homes, he is reminded of the unhappiness of his
own wife and the bareness of his own home. āśvān: the brown
dice are here figuratively called horses, which he yokes; that is, he
begins a long spell of gambling with them. papāda: he conse-
quently falls down, exhausted and overcome, on the ground beside
the fire in the evening, having lost everything.

12 yō vaḥ senānīr mahatō gaṇāsya,
raja vrātasya prathamō ba-
bhūva,
tasmāi kṛṇomi, ‘nā dhanā ru-
adhami’;
dāsāhām prācīs, ‘tād ṛtām va-
dāmī’.

To him who as the general of
your great throng, as king has
become the first of your host, I
stretch forth my ten fingers—
‘I withhold no money—this is truth
I say’.

yō vaḥ: no specific die is meant, the expression only implying a
chief, in the abstract, of the total number of dice played with.
dāsa kṛṇomi prācīs: I put the ten (sc. fingers) forward, that is, I
stretch out my two hands. prācīs: A. pl. f. of prāṅc, used predi-
catively (198, 1). tasmāi: dat. of advantage (200 B 1). nā dhanā
runadhmi: that is, 'I have no money left for you;' these words in
sense come after práciṣa, expressing what is implied by that gesture.
ṛtām: predicative, I say this as true (198, 1).

13 akṣāir mā divyaḥ; kṛṣīm it
kṛṣasva;
vītī ramasva, bahū mánya-
mānaḥ;
tātra gāvaḥ, kitava, tātra jāya:
tán me ví caṣṭe Savitāyām
aryāḥ.

This stanza is spoken by the gambler, who in a–c quotes the advice
of Savitṛ. divyas: 2. s. inj. of div play with mā (p. 240). ramasva:
with loc. (204, 1 a). tātra: cattle and wife can be regained
by acquiring wealth. caṣṭe: 3. s. pr. of caṣṭ. me: dat. (200 A.c).
ayām: as actually present. aryās: noble, as upholder of moral law.

14 mitrām kṛṇudhvaṁ khālu, mṛ-
lātā no.
mā no ghorēṇa caratābhi dhṛ-
ṣṇū.

Pray make friendship, be gracious
to us. Do not forcibly bewitch us
with magic power. Let your wrath,
your enmity now come to rest. Let
nī vo nū manyūr viśatām, another now be in the toils of the.
ārātir.
anyó babhrūṇām prāsītau nū
astu.
mṛłatā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a
new sentence; with final vowel metrically lengthened. nas: dat.
(p. 311, f). caratā, abhī: with prep. following the vb. (p. 468, 20 A).
dhṛṣṇū: acc. adv. (p. 801, b). In this final stanza the gambler
adjoins the dice to release him from their magical power.

PŪRUṢA

There are six or seven hymns dealing with the creation of the world as
produced from some original material. In the following one, the well-known
Puruṣa-stūkta or Hymn of Man, the gods are the agents of creation, while
the material out of which the world is made is the body of a primaeval
giant named Puruṣa. The act of creation is here treated as a sacrifice in
which Puruṣa is the victim, the parts when cut up becoming portions
of the universe. Both its language and its matter indicate that it is one of
the very latest hymns of the Rigveda. It not only presupposes a knowledge
of the three oldest Vedas, to which it refers by name, but also, for the first
and only time in the Rigveda, mentions the four castes. The religious view
is moreover different from that of the old hymns, for it is pantheistic:
‘Puruṣa is all this world, what has been and shall be’. It is, in fact, the
starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Tristubh.

1 sahaśrasaśīraḥ Puruṣaḥ, Thousand-headed was Puruṣa,
sahasrāksaḥ, sahasrapat. thousand-eyed, thousand-footed. He
sā bhūmīṁ viśvāto vṛtvā, having covered the earth on all
āty atiṣṭhad daśāṅgulām. sides, extended beyond it the length

1 sahaśrasaśīraḥ Puruṣaḥ,

sahasrāksaḥ, sahasrapat.
sā bhūmīṁ viśvāto vṛtvā, áty atiṣṭhad daśāṅgulām.

Thousand-headed was Puruṣa,

thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.
sahasraśiṁsa &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣas: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgu-lām: probably only another way of expressing that his size was greater even than that of the earth. atiśṭhat: ipf. of sthā stand

2 पुरुषं एवेदं सर्वं
यज्ञूतं यज्ञं मय्यं.
उत्तमतःतवस्तेर्वानो
यद्विनितिरौर्छति॥

पुरुषं। एव। दुःसं। सर्वं।
यज्ञू। शृंतमं। यज्ञ। च। मय्यं।
उत्तम। चमुत्तवस्ते। देशानं।
यज्ञ। चर्मन। चतिःरौर्छति॥

2 Pūruṣa evédām sárvam
yād bhūtām yāc ca bhāviam.
utámṛtatvāyaśāno,
yād ānmaṇānītirōhāti.

Puruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.

Puruṣa is coextensive with the whole world including the gods. bhāvyam: a late and irregular cadence. amṛtatvāya: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of áty atiśṭhat in 1 d and of áty aricyata in 5 c indicates that Puruṣa is the subject and yād (the gods) the object, and that the former exceeds the latter ānmaṇa, that is, by means of sacrificial food. The words have also been interpreted to mean: who (the gods) grow up by (sacrificial) food; or, and of that which grows by food, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

3 पूर्ववांशक भक्षिमा-
तो व्यायामं पूर्वाः।
पार्श्वस्व विच्छृं मूतानि
चिपार्श्वाजासूयं विदिव॥

पूर्ववांश। चक्षु। महिमा।
चत:। व्यायाम। च। पूर्वः।
पार्श्व। चक्षु। विच्छ्र। मूतानि।
चिपार्श्व। चक्षु। चमुत्तान्त। विदिव॥

3 etāvān asya mahimā,
āto jyāyāma ca Pūruṣaḥ.

Such is his greatness, and more than that is Puruṣa. A fourth of
pádo 'syā va śvā bhūtānī; him is all beings, three-fourths
tripād asyāmṛṭam divī. of him are what is immortal in

etāvān asya: irr. Sandhi for etāvām asya (occurring also in x. 85,
45: putrān ā), is a sign of lateness, this being the regular post-Vedic
Sandhi (89). átās: equivalent to an ab. after the epv. (201, 3).
jyāyāma ca: on the Sandhi, see 40 a. Pūrūṣas: a metrical
lengthening for Pūrūṣas (cp. the Pada text) to avoid a sequence of
four short syllables, cp. 5 b. amṛṭam: equivalent to amṛṭatvā.

8 चिसपाठे उद्रूपकः: With three quarters Puruṣa
पादेः ख्रीहामवत्पुने: rose upward; one quarter of him
ततो विस्तारास्मात here came into being again. Thence
सासनानाशने चुम्भ the spread asunder in all directions
to what eats and does not eat.

úd ait (8. s. ipf. of i go, p. 180): to the world of immortals. ihá:
in this world. pūnar: that is, from his original form. tātas: from
the earthly quarter. ví akrāmat abhí: distributed himself to,
developed into. sāsana-anāsané: animate creatures and inanimate
things; this cd. represents the latest stage of Dwandvas in the RV.
(186 A 1, end).

5 तस्कांविन्यराजञयत तस्कांत। विस्रार्। चुजायत।
विराजो चन्धु पूर्वः।
स जाती अवरिच्छत विस्रार्वः।
पञ्चाङ्गमिविंचारः पुरः।

197
5 tásmād Virālj ajāyata,
Virājāj ádhi Púruṣaḥ,
sá jātō áty aricyata
paścād bhūmim átho purāḥ.

From him Virāj was born, from
Virāj Púruṣa. When born he
reached beyond the earth behind
and also before.

tásmād: from the undeveloped quarter of Púruṣa. Virālj: as
intermediate between the primaeval Púruṣa and the evolved Púruṣa ;
ep. x. 72, 4: Áditer Dáksa ajāyata, Dáksād u Áditiḥ pári from
Aditi Dákṣa was born, and from Dákṣa Aditi. On the Sandhli, see
p. 8, n. 2. With c d ep. 1 c d. átho: 24.

6 yát Púruṣaṇa havísā
devā yajñām átanvata,
vasantó asyāsīd ájyaṁ,
grīsmā idhmāḥ, śarād dhavīḥ.

When the gods performed u sacri-
fice with Púruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.

. Here the gods are represented as offering with the evolved Púruṣa
an ideal human sacrifice to the primaeval Púruṣa. átanvata: 3. pl.
ipf. ā. of tan stretch; this vb. is often used figuratively in the sense
of to extend the web of sacrifice = to carry out, perform. dhavís: 54.

7 táṃ yajñām barhiṣi prāuksan
Púruṣaṁ játām agratāḥ:

That Púruṣa, born in the begin-
ing, they besprinkled as a sacrifice
tōna devā ayajanta, on the strew: with him the
sādhya ṣaṣyāṣ ca yē. gods, the Sādhyas, and the seers
sacrificed.

jātām agratās: the evolved Puruṣa, born from Virāj (5 b), the
same as in 6 a. prá-aukṣan: 3. pl. ipf. of 1. ukṣ sprinkle.
ayajanta: = yajñām ātvanta in 6 b. Sādhyaś: an old class of divine
beings (here probably in apposition to devās), cp. 16 d. ṣaṣyāṣ ca
yē: and those who were seers, a frequent periphrastic use of the
rel. = simply ṣaṣyas.

c tāsāmā guṇasukṣmat.:
samvṛtāṃ pūṣadārtham.
puruṣatāṃḥ kāvaḥpavān.
ārāṣṭrāṇāyamānāḥ ye II

tāsāmā | ṣaṣyāṃ | sābhūdāntat.
śamvṛtāṃ | pūṣadārtham.
puruṣatāṃ | kāvaḥpavān.
ārāṣṭrāṇā | yātma: | ca | ye II

8 tāsāmād yajñāt sarvāhūtaḥ
sāṁbhṛtam pṛṣadājīam:
paśūn tāṁ eakre vāyavyān,
āraṇyān, grāmyās ca yē.

From that sacrifice completely
offered was collected the clotted
butter: he made that the beasts of
the air, of the forest, and those
of the village.

tāsāmā: ab. of the source (201 A 1).
sāṁbhṛtam: as finite vb.
pṛṣad-ājyām: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2.
tāṁ: attracted to paśūn for tā (pṛṣadājyām); Sandhi, 40, 1 a.
vāyavyān: one of the rare cases where the independent Svarita remains in
pronunciation (p. 448, 1); ān here remains unaffected by Sandhi
because it is at the end of a Pāda (p. 81, f. n. 8); this is one of several
indications that the internal Pādas (those within a hemistich) as well
as the external Pādas were originally independent (cp. p. 465, f. n. 4).
āraṇyān: that is, wild. grāmyās ca yē = grāmyān, that is, tame;
cp. ṣaṣyāṣ ca yē in 7 d.

This page contains a Sanskrit text discussing the Puruṣa, his sacrificial offering, and the evolved beings who were associated with him. The text also provides a detailed analysis of the syntactic structure and thematic elements of the passage.
From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.

Yeśas: the Rigveda. Sāmāni: the Sāmaveda. Jājñīre: 3. pl. pf. Ā. of jan beget. Yājus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.

Yē ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

When they divided Puruṣa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?
vi-ádadhur: when the gods cut up Puruṣa as the victim; here the Padapáṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). kau: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 3. du. pr. ps. of vac spca: Pragráhya, 26 b.

92 brahmaṇīḥ saubhagmāsādū
dvāh rājanyāḥ: kṛtāḥ;
tarka taddhāḥ chādiṣāh;
puṣṭaṃ sūdrāṃ abhajayat.

brahmāṇaḥ: | brahmaḥ | saubhagmā | abhajayat.
brahmaṇaḥ: | brahmaḥ | rājanyāḥ: | kṛtāḥ: |
tarka taddhāḥ: | taddhāḥ | vāśyaḥ: |
puṣṭaṃ sūdrāṃ: | sūdrāṃ | abhajayat.

12 brähmano 'syā mukham āsīd,
bhū rājanāḥ kṛtāḥ;
ūrā tād asya yād vāśyaḥ;
padbhyāṁ sūdṛō ajāyata.

His mouth was the Brahmā, his two arms were made the warrior, his two thighs the Vaiśya; from his two feet the Śūdra was born.

In this stanza, occurs the only mention of the four castes in the RV. brähmano 'syā: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yād vāśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. his two thighs became that which was the Vaiśya. padbhyyām: abl. of source (77, 3 a, p. 458, 1).

93 cauḍaṁśa manaso जातय
cācchāḥ: sūryāḥ abhajayat.
saubhagdīnāścaivaścā
grahaścāruṣyaṁ abhajayat.

cauḍaṁśaḥ: | manas: | jāta: |
cācchāḥ: | sūryāḥ: | abhajayat.
saubhagdīnāścaivaścā: | rūṛa: | abhajayat: |
grahaścāruṣyaṁ: | cauḍaṁśa: | abhajayat:

13 candrāmā mānasā jātāś;
cākṣoḥ sūryō ajāyata;
mukhād Īndraś ca Agniś ca,
prāṇād Vāyūr ajāyata.

The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his breath Vāyu was born.
Note that candrá-mās is not analysed in the Pada text. cákšos: ab. of cákṣu used only in this passage = the usual cákṣus; in the Funeral Hymn (x. 16, 8) sūryas and cákṣus, vātas and ātmā are also referred to as cognate in nature.

From his navel was produced the air; from his head the sky was evolved; from his two feet the earth, from his ear the quarters: thus they fashioned the worlds.

14 nābhya āśīd antārikṣam; āśīd antārikṣam; nābhya: ab. of nābhi inflected according to the ā dec. (p. 82 a). āśīd antārikṣam: ab. of āśīd antārikṣa (90, 1 a; p. 458, 2). nābhya āśīd antārikṣam: this vb. is to be supplied in c; cp. ādhi nābhya āśīd antārikṣam in x. 129, 4. akalpayan: ipf. cs. of kĪp; they (the gods) fashioned.

Seven were his enclosing sticks; thrice seven were the faggots made, when the gods performing the sacrifice bound Puruṣa as the victim.

paridhāyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptā: as a sacred number. saptā: cp. 8 b. ābadhnan: 8, pl. ipf. of bandh; cp. pūruṣena havīṣa in 6 a and tām yajñāṁ Pūruṣam in 7 a b. pasûm: as appositional acc. (198).
With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Sādhyas, the gods.

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brahmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nākta n., combined with uṣās, Night appears as a dual divinity with Dawn in the form of Uṣāsā-nāktā and Nāktoṣāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.
1 Rātrī vi akhyad āyatā
purutra devī aksābhiḥ:
vīśvā ādhi śriyo ‘dhita.

Night approaching has looked forth in many places with her eyes: she has put on all glories.

vi akhyatā: a ao. of khyā see (147 a 1). ā-yatā: pr. pt. f. of ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. aksābhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śriyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

2 śṝvamā caṃyaḥ

The immortal goddess has pervaded the wide space, the depths, and the heights: with light she drives away the darkness.

nivātā devī udvātaḥ:
jyōtiṣā bādhate tāmaḥ.

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā: with starlight.

3 niśu śasaṃṛaṃkṛuti-
vart śṝvamāyaṭī
careṇa haṣṭate tāmaḥ.

The goddess approaching has turned out her sister Dawn; away too will go the darkness.

8 nir u svāsāram askṛta

nir askṛta: 3. s. root ao. of kr do; the s is here not original (Padapatha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (ĀV.); it spread to forms in which kr is compounded with the prps. pāri and sām (pariṣkṛṇvanti, pariṣkṛta, sāṃskṛta).

Usāsāṃ devī āyatā:
ápēd u hāsate tāmaḥ.

Usāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nir u—āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the
darkness will also be dispelled by the starlight (cp. 2 c). hāsatē: 3.
s. sb. Ā. of the s ao. of 2. hāго forth (p. 162, 2).

8 sa .Compose the word 'वस्त्रप' Chāyī वस्त्रपः वर्मम्।

nī te याम् मविचाहि।

वृचि न वस्त्रपति वर्मम्।

4 sa nō adyā, yāsyā vayām
nī te yāmann āvikṣmahi,
vṛkṣē nā vasatīṁ váyaḥ.

so to us to-day thou (hast approached), at whose approach we
have come home, as birds to their
nest upon the tree.

sā: p. 294, 6; a vb. has here to be supplied, the most natural one
being hast come, from āyatī in 3 b. yāsyās.. te for tvām yāsyās,
a prs. prn. often being put in the rel. clause. yāman: loc. (90).
nī..āvikṣmahi: s ao. Ā.,we have turned in (intr.). vasatīṁ: governed
by a cognate vb. to be supplied, such as return to. váyas: N. pl. of
vī bird (99, 3 a).

5 nī grāmāsō avikṣata,
nī padvānto, nī pāksīnāḥ,
nī śyenāsās cid arthīnāḥ.

Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.

nī avikṣata: 3. pl. Ā. s ao. of viś enter. grāmāsas: = villagers.
nī: note the repetition of the prp. throughout, in place of the cd. vb:
a common usage.
6 yāvāyā vrkıām vrkm, yavāya stenām, ārmie; 
āthā nāḥ sutārāh bhava.

Ward off the she-wolf and the wolf, ward off the thief, O Night; so be easy for us to pass.

yāvāyā: cs. of yu separate; this and other roots ending in ā, as well as in i, ō, may take Guna or Vṛddhi in the cs. (168, 1 c), but the Padāpātha invariably gives yavaya; the final vowel is metrically lengthened (in b it is long by position before st). vrkıām: accent, p. 450, 2 b. āthā: final metrically lengthened (cp. p. 214).

7 upa mā pēpiśat tāmah, kṛṣṇām, viaktam asthita: 
ūṣa ṛṇēva yātaya.

The darkness, thickly painting, black, palpable, has approached me: O Dawn, clear it off like debts.

upa asthita: 3. s. Ā. of root ao. of sthā stand. pēpiśat: int. pr. pt. of piś paint, as if it were material. āṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Rātrī, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of yat.

8 upa te gā dvākārere 
krṣīṃv dvuhhitadīva: 
ṛaṭrī vloṭnā n jīrīvyē: 

Like kine I have delivered up to thee a hymn—choose it O daughter of heaven, O Night—like a song of praise to a victor.

upa ā akaram (1. s. root ao. of kr): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, upa te stōmān
paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṣṇīśvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stóمام is to be supplied with ākaram. jigyūṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (āsat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Tristūbh.

yahādāsītōḥ sādāsīcādānāṁ
nāsīdānāṁ no vīmaṁ pūrō yat.
kimāvarīvaḥ kūha kāśya
śabdaṁ kīmāśicādhānān ghandam. Ⅱ

nā samvats. āsītāṁ no ivaṁ sūtāṁ
āsītāṁ tadānāṁ.

nāv asītāṁ ragnaṁ no ivaṁ vikāsāṁ
purāṁ yatāṁ.
kīmā vā śabdaṁ avarīvaṁ
śabdaṁ kīmā vā asītāṁ ghandāṁ gādhāṁ Ⅱ\n
1 nāsad əsīn, nó sād əsīt tadānāṁ;
nāsīd rājo nó vīmaṁ parō yat.
kīm āvarīvaḥ kūha kāsyā
śarmanāṁ?
śabhdā kīm əsīd, gāhanāṁ gabhīram?

There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there water, unfathomable, profound?

Cf. ŚB. x. 5, 3, 1: nā iva và idām āgrāsasd əsīd nā iva sād əsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānāṁ: before the creation. əsīt: the usual
form of the 3. s. ipf. of as be; the rarer form occurs in 3 b. nó: for ná u (24). vīma: the final vowel metrically lengthened (cp. p. 440, 4 B). parás: adv.; on the accent cp. note on ii. 35, 6 c. á avarīvar: 3. s. ipf. int. of vr cover (cp. 173, 8); what did it cover up = conceal or contain? kūha: where was it? kāsyā sārman: who guarded it? kim: here as an inter. pcl. (p. 225). āmbhas: cp. 3 b, and TS., ápo vá idám ágre salilám āsīt this (universe) in the beginning was the waters, the ocean.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

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There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.
8 táma āsīt támasā gūłhám ágre; apraketām salilām sārvam āidalān.
tuchyēnābhū āpihitam yād āsīt, tápasas tán mahinājāyatāikam.

"Darkness was in the beginning hidden by darkness; indistinguishable, this all was water. That which, coming into being, was covered with the void, that One arose through the power of heat."

gūłhám: pp. of guh hide (69 c, cp. 3 b γ, p. 3 and 13). ās: 3. s. ipf. of as be (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with āsīt. b is a Jagati intruding in a Triśūlbh stanza (cp. p. 445, f. n. 7). ābhū: the meaning of this word is illustrated by ā-babhūva in 6 d and 7 a. mahinā = mahimnā (90, 2, p. 69).

4 kāmas tād ágre sám avarta-tādhi,
mánaso rétaḥ prathamām yād āsīt.
satō bandhum āsati nīr avindan hr̥di pratiśyā kavāyo maniśā.

"Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent."

ādhi sám avartata: 3. s. ipf. Ā. of vṛt turn, with sám come into being; ādhi upon makes the verb transitive = come upon, take possession of. tād that = tād ékam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A 2). yād: referring to kāmas is attracted in gender to the predicate n. rétas. satās: they found the origin of the evolved world in the unevolved. prati-isyā: the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapāṭha. maniśā: inst. of f. in ā (p. 77).
Their cord was extended across:
was there below or was there above?

There were impregnators, there were
powers; there was energy below,
there was impulse above.

raśmīs: the meaning of this word here is uncertain, but it may be
an explanation of bāndhu in 4 c: the cord with which the sages
(referred to by eşām) in thought measured out the distance between
the existent and non-existent, or between what was above and below;

cp. viii. 25, 18, pāri yó raśmīnā divó ántān mamó prthivyāh who
with a cord has measured out the ends of heaven and earth;

cp. also the expression sūtram vítatam (in AV. x. 8, 37) the extended string with
reference to the earth. āsīt: accented because in an antithetical
sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and
not ā) has the Udātta, as in the final syllable of a sentence in ques-
tions (Pāṇini viii. 2, 97); the second question upāri svid āsīt is
quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without
accent. retodhās and mahimānās are contrasted as male and
female cosmogonic principles, to which correspond respectively prá-
yatis and svadhā. In TS. iv. 3, 11, 1, mention is made of trāyo
mahimānaḥ connected with fertility. svadhā: this is one of the
two examples of a N. f. in ā left uncontracted with a following
vowel: it is probable that the editors of the Śāṃhitā text treated
these forms as ending in āḥ, while the Padapāṭha gives them without
Visarjanta, doubtless owing to the greatly increasing prevalence of
the nominatives in ā.
Who knows truly? Who shall here declare, whence it has been produced, whence is this creation? By the creation of this (universe) the gods (come) afterwards: who then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

Whence this creation has arisen: whether he founded it or did not: he who in the highest heaven is its surveyor, he only knows, or else he knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). védā: the accent is due to the formal influence of yádi (p. 246, 3 a).
Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yami. He is associated with Varuna, Bhhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Angiras, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyu. In her dialogue with him Yami speaks of Yama as the ‘only mortal’, and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pāqbīsa) is spoken of as parallel to the bond of Varuna. The owl (ūlūka) and the pigeon (kapota) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama’s messengers. They are besought to grant continued enjoyment of the light of the sun.

(As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed.) He goes back to the Indo-Iranian period, for the primaevul twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anustubh.
YAMA

Beside the fair-leaved tree under which Yama drinks together with the gods, there our father, master of the house, seeks the friendship of the men of old.

yásmin: the loc. is often used in the sense of beside, near (cp. 203, 2). sampíbate: drinks Soma with. átra: with metrically long final vowel (cp. 433, 2 A). nas: our i.e. of me and the other members of the family. pitá: my deceased father. purāṇān: ancient ancestors; Sandhi, 39. ánu venati: that is, associates with them.

2 purāṇāṁ anuvénantam,
cárantam pāpāyāmuyā,
asūyān abhy ācākaśām:
tāsmā aspr̥hayam pūnāḥ.

Him seeking the friendship of the men of old, faring in this evil way, I looked upon displeased: for him I longed again.

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning in this evil way, that is, going to the abode of the dead. asūyān: being displeased, that is, with him, opposed to aspr̥hayam, I longed for him, that is, to see him again. acākaśām: ipf. int. of kāś, with shortening of the radical vowel (174).
8 yāṁ, kumāra, nāvaṁ rātham
acakrāṁ mānasākṛṇoḥ,
ékaśam viśvātaḥ prāṇcam,
āpaśyan ādhi tiṣṭhasi.

The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.

In this stanza (and the next) the dead boy is addressed; he mounts
the car which he imagines is to take him to the other world. aca-
kram: perhaps because the dead are wafted to Yama by Agni. éka
and viśvāta are opposed: though it has but one pole, it has a front
on every side. āpaśyan: because dead.

4 yāṁ, kumāra, prāvartayo
rātham viprebhias pári,
táṁ sámánu prāvartata,
sám itó návi āhitam.

The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.

The departure of the dead is followed by a funeral chant. prā-
vartayās: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β;
analysed by the Padapātha, as prā ávartaya; cp. note on viii.
48, 2 a. ánuprā ávartata: 8. s. ipf. Ā. of vṛt: accent, p. 464, 17, 1;
p. 466, 19; p. 468, 20 a. viprebyās: the priests officiating at the
funeral; abl. governed by pári (176, 1 a); Sandhi, 48, 2 a. sám á-
hitam: accent, p. 462, 13 b. návī: the funeral chant is placed on
a boat as a vehicle to convey it from here (itás) to the other world.
6 yathābhavat anudéyī,  
tātō áram ajāyat;  
puráśtād budhná átataḥ;  
pāscān nirāyaṇāṁ kṛtāṁ.

As the equipment was, so the top  
arose; in front the bottom ex-  
tended; behind the exit was made.

The sense of this stanza is obscure, chiefly because the object of  
which the details are here given is uncertain. The car on which the  
deceased is supposed to be conveyed may be meant. There is  
evidently correspondence between yathā and tātas, áram and  
budhnás, puráśtād and pāscād. There is no doubt about the  
grammatical forms or the meaning of the individual words (except  
anudéyī). If the reference is to the car, the general sense of the  
stanza is: in proportion to the equipment is the height of the top,  
the space on the floor in front, and the size of the exit at the back.
This is the seat of Yama that is called the abode of the gods. This is his flute that is blown. He it is that is adorned with songs.

The boy here arrives at the abode of Yama. sādanam: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sādanam occurs about a dozen times in the RV., beside the much commoner sādanam. nālis: with s in the nom. (100, I 2). There is one syllable too many in c (cp. p. 428, 2 a). ayām: Yama. pāriśkrtaḥ: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). gīrbhīs: dec. 82; accent, p. 458, c 1.

VĀTA

This god, as Vāta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Vāyū, who is celebrated in one whole hymn and in parts of others. Vāta’s name is frequently connected with forms of the root vā, blow, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Vāṭā-Parjanyā, while Vāyu is often similarly linked with Indra as Índra-Vāyū. Vāta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: Triśṭubh.
VĀTA

1 Vātasya nú mahimānāṃ rā-thasya:
rujāṇṇ eti, stanāyann asya
ghoṣah.
divispṛg yāti aruṇāni kṛṇvān;
utō eti pṛthivyā reṇūm ásyān.

(I will) now (proclaim) the
greatness of Vāta’s car: its sound
goes shattering, thundering. Touch-
ing the sky it goes producing ruddy
hues; and it also goes along the
earth scattering dust.

mahimānām: the vb. can easily be supplied, the most obvious one
being prā vocam according to the first verse of i. 32, Índrasya nú
vīryāṇi prā vocam, and of i. 154 Viṣṇor nú kaṃ vīryāṇi prā
vocam. rujāṇ: similarly the Maruts are said to split the mountain
with the felly of their cars (v. 52, 9), and their sound is thunder
(i. 23, 11). stanāyān: used predicatively like a finite vb. (207) or
eti may be supplied. aruṇāni: alluding to the ruddy hue of
lightning, with which the Maruts are particularly associated. asya:
accent, p. 452. utō: 24. pṛthivyā: inst. expressing motion over
(199, 4).

2 saṁ prērate ānu Vātasya viṣṭhā:
áināṃ gachanti sāmanāṃ ná
yōṣāḥ.
tābhiḥ sayúk sarāthāṃ devā
iyate,
asya viśvasya bhūvanasya rájā.

The hosts of Vāta speed on
together after him: they go to him
as women to a festival. The god,
the king of all this world, united
with them, goes on the same car.

saṁ prā īrate: 3. pl. pr. Ā. of īr; p. 468, 20 a. viṣṭhās: though the
derivation is vi-stha (not analysed in the Pada text), the meaning is
uncertain. It is probably the subject with which yōṣās are com-
pared, the sense being: the rains follow the storm wind (apāṁ sākhā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). īyate: from ī go according to the fourth class, from which the pr. forms īyase, īyate, īyante, and the pt. īyamāna occur; c is a Jagati Pāda.

3 antārikṣe pathibhir īyamāno,
   nā nī viśate katamācanāhaṁ.  
apāṁ sākhā prathamajā ṛtavā,
kūśa svij jātāḥ, kūta ā babhūva?

Going along his paths in the air he rests not any day. The friend of waters, the first-born, the holy, where pray being born, whence has he arisen?

pathibhis: inst. in local sense (199, 4). īyamānas: see note on 2 c. āhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapātha. apāṁ sākhā: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. ṛtavā: 15 c. kvā: = kūśa (p. 443). jātās: as a finite verb (208); cp. x. 129, 6 b. kūta ā babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

4 ātmā devānāṁ, bhūvanasya
gārbho,
yathāvaśāṃ carati devā esāḥ.

Breath of the gods, germ of the world, this god fares according to his will. His sounds are heard.
ghoṣā ēd asya śṛṅvire, nā rū- (but) his form is not (seen). To
pāṁ.
that Vāta we would pay worship
tāsmai Vātāya havīṣā vidhema. with oblation.

ātmā: cp. x. 90, 18, where Vāyu is said to have been produced
from the breath of Puruṣa; and x. 16, 3, where breath is allied to
wind. gārbhas: Vāta is here called germ of the world as Agni is
in x. 45, 6. asya: accent, p. 452. ghoṣās: cp. 1 b. śṛṅvire: 3. pl.
Ā. pr. of śru with ps. sense (p. 145, γ). nā rūpām: the vb. dṛṣyate
is here easily supplied. vidhema: with dat. (200 A.f).
VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS


a, prn. root that in ā-tas, ā-tra, ā-tha, a-smāi, a-syā. amāś attain, v. asnōti, aśnutō; see aś. āṁh-as, n. distress, trouble, ii. 33, 2. 3; iii. 69, 2; vii. 71, 5. | ak-tāi, m. ointment; beam of light; (clear) night. x. 14, 9 [aś] anoint].

aks-ā, m. die for playing, pl. dice. x. 84, 2. 4. 6. 7. 18 [perhaps eye = spot].
akṣān, n. eye (weak stem of ākṣi), x. 127, 1.
ā-kṛṣya-māna, pr. pt. ps. unfalling, i. 154, 4 [2. kṛṣi destroy].
Ag-nī, m. fire, ii. 12, 8; iii. 59, 5; vii. 48, 6; x. 34, 11; god of fire, Agni, i. 1-7, 9; 85, 1; ii. 85, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. ēg-ni-s, Slav. eg-nj].
agni-dagdha, Tp. od. burnt with fire, x. 15, 14 [pp. of dah burn].
agni-dūta, n. (Bv.) having Agni as a messenger, x. 14, 13.
agni-svattā, od. Tp. consumed by fire, x. 15, 11 [pp. of svād taste well].
āgr-ā, n. front; beginning; top, x. 135, 6; i.e. āgrā in the beginning, x. 129, 8, 4.
agra-tās, adv. in the beginning, x. 90, 7.
aghn-yā, f. cow, v. 88, 8 [gdv. not to be slain, from han slay].
ākūna, m. having a hook, hooked, attractive, x. 84, 7 [ākūna hook].
1. āṅg-a, n. limb, ii. 88, 9.
2. āṅgā, emphatic pl. just, only, i. 1, 6; x. 129, 7 [180].
āṅgara, m. cool, x. 84, 9.
Āṅgira, m. name of an ancient seer, iv. 51, 4.
Āṅgiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 3, 4, 5, 6; as, as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. áγγελος 'messenger'].
āc bend, I. P. ēcāti. āc-, draw up, v. 88, 8.
a-cakrä, a. (Bv.) wheelless, x. 135, 8.
a-cit-e, dat. inf. not to know, vii. 61, 5.
a-citrā, n. darkness, obscurity, iv. 51, 8.
ā-cyuta, pp. (K.) not overthrown, unshakable, i. 85, 4.
ācyuta-cyuta, a. (Tp.) moving the immovable, ii. 12, 9.
ācha, prp. with acc., undo, viii. 48, 6.
aj drive, I. P. ājati [Lat. ago 'lead', 'drive', Gk. ἀγω, 'lead'].
ā drive up, vi. 54, 10.
ūd-drive out, ii. 12, 3; iv. 50, 5.
ājā-māyu, a. (Bv.) bleating like a goat, vii. 103, 6, 10 [māyu, m. bleat].
a-jāra, a. (K.) unaging, i. 160, 4 [ṣ waste away].
ā-jasra, a. (K.) eternal, ii. 35, 8 [unfalling: jas be exhausted].
ajāvī, m. pl. Dv. od. goats and sheep, x. 90, 10 [ājā + āvi].
a-jur-yā, a. unaging, iv. 51, 6 [jur waste away].
aṅj, VII. P. anākti ancint; ā. aṅkāto ancint oneself, vii. 29, 1.
aṅjasā, adv. straightway, vi. 54, 1 [inst. of aṅjas aointment = with gliding motion].
aṅj-i, n. ornament, i. 85, 8; vii. 29, 1 [aṅj ancint].
ā-ṭas, adv. hence, x. 14, 9; = ab. from that, iv. 50, 8; than that, x. 90, 8.
ātī-rātrā, a. (celebrated) overnight, vii. 103, 7 [rātrī night].
ātka, m. robe, ii. 35, 14.
āty-etavā, dat. inf. to pass over, v. 83, 10 [āty + i go beyond].
ā-tra, adv. here, i. 154, 6; ii. 35, 6.
ā-trā, adv. then, vii. 103, 2; there, x. 187, 1.
Ātri, m. an ancient sage, vii. 71, 5.
ā-tha, adv. then; so, vi. 54, 7.
Āthar-van, m. pl. name of a group of ancient priests, x. 14, 6.
ā-thā, adv. then, vii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.
āṭho, adv. and also, x. 90, 5 [āṭha + u].
ad, et, II. P. ātī, ii. 35, 7; x. 15, 8, 11, 12 [Lat. edo, Gk. ἔτη, Eng. eat].
ā-dabā, pp. (K.) uninjured, iv. 50, 2 [dabh harm].
Ā-dīti, f. name of a goddess, vii. 48, 2 [unbinding, freedom, from s. dā bind].
ad-dā, adv. truly, x. 129, 6 [in this manner: a-d this + dā].
a-dyā, adv. to-day, i. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 185, 5; now, x. 15, 2 [perhaps = a-dyavi on this day].
ā-dri, m. rock, i. 85, 5 [not splitting: čṛ pierce].
ādi-dugdha, Tp. od. pressed out with stones, iv. 50, 8 [pp. of duh milk].
ādha-ra, a. lover, ii. 12, 4.
adhas, adv. below, x. 129, 5.
ādhī, prp. with loc. upon, i. 85, 7; v. 88, 9; vii. 103, 5; with ab. from, x. 90, 5.
ādhy-aksa, m. eye-witness; surveyor, x. 120, 7 [having one's eye upon].
adhravā, m. sacrifice, i. 1, 4, 8; iv. 51, 2.
adhvarya, m. officiating priest, vii. 108, 8.

a-dhvasmán, a. (Bv.) undimmed, ii. 85, 14 [having no darkening].

an breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].

án-agni-dagbhha, pp. (K.) not burned with fire, x. 15, 14.

án-abhi-máta-varna, a. (Bv.) having an unframed colour, ii. 35, 13.

å-naśta-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.

an-amívá, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [ámivá disease].

án-ágas, a. (Bv.) sinless, v. 88, 2; vii. 86, 7 [ágas sin; Gk. ár-gos 'innocent'].

an-idhmá, a. (Bv.) having no fuel, ii. 35, 4.

á-nimí-sam, (acc.) adv. unwinkingly, vii. 61, 3 [ní-míš, w. finite].

á-nimí-sí, (inst.) adv. with unwinking eye, iii. 59, 1 [ní-mís, w. finite].

á-nivíšamána, pr. pt. Á. unresisting, vii. 49, 1 [ní+víš go to rest].

án-irá, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [írá, f. refreshment].

án-íka, n. face, ii. 35, 11 [an breathe].

ánu, pron. with acc., along, x. 14, 1, 8; among, x. 14, 12.

ánu-kámmám, (acc.) adv. according to desire, viii. 48, 8.

ánu-déyi, f. equipment (?), x. 185, 5, 6 [f. gvd. of anu-dá to be handed over].

ánu-pásapááná, pr. pt. Á. having spied out, x. 14, 1 [spá spy].

ánu-mádyá-mána, pr. pt. ps. being grieved with gladness, vii. 63, 8.

ánu-vénaut, pr. pt. seeking the friendship of (acc.), x. 185, 2.

ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].

án-ráta, n. (K.) falsehood, ii. 85, 6; vii. 61, 5; misdeed, wrong, 86, 6 [ría right].

an-enás, a. (Bv.) guiltless, vii. 86, 4 [ánas guilt].

ánta, m. end, iv. 50, 1; edge, proximity: le. ánte near, x. 34, 16.

antár, prep. with le., within, i. 85, 9; ii. 12, 3; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2, 3 [Lat. inter].

antári-kša, n. air, atmosphere, i. 85, 7, 11; ii. 12, 2; x. 90, 14; 168, 3 [situated between heaven and earth: kša = 1. kši dwell].

ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].

ándh-as, n. Soma plant; juice, i. 85, 6 [Gk. ónq-os 'blossom'].

án-na, n. food, ii. 35, 5, 7, 10, 11, 14; pl. 12; x. 90, 2 [pp. of ad eat].

anyá, prn. a. other, ii. 85, 3, 8, 13; x. 34, 1, 10, 11, 14; 129, 2; with ab. = than, ii. 35, 11; anyó-anyá one-another, vii. 108, 3, 4, 5; anyé-anyé, anyáh-anyáh some-others, x. 14, 3; ii. 85, 3 [op. Lat. ali-us, Gk. állo-s 'other'].

áp, f. water, pl. N. ápas, ii. 85, 3, 4; vii. 49, 1, 2, 3, 4, 10, 11, 14; 108, 2; A. ápas, v. 85, 6; inst. añbabha, x. 14, 9; G. apám, i. 85, 9; ii. 12, 7; 85, 1, 2, 3, 7, 9, 11, 18, 14; vii. 103, 4; x. 168, 8; L. apsú, ii. 35, 4, 5, 7, 8; vii. 108, 5 [Av. ap 'water'].

apa-dhá, f. unclosing, x. 12, 3.

apa-bhartavá, dat. inf. to take away, x. 14, 2 [bhṛ bear].

apa-bharte, m. remover, ii. 88, 7 [bhṛ bear].

á-páśyant, pr. pt. (K.) not seeing, x. 135, 8.

ápas, n. work, i. 85, 9 [Lat. opus 'work'].

apás-tama, spv. a. most active, i. 160, 4.

Apám nápáti, m. son of waters, name of a god, ii. 33, 18; 85, 1, 3, 7, 9.

ápi-hita, pp. covered, x. 129, 3 [dhá put].

apic-ya, a. secret, ii. 35, 11 [apic contraction of a presupposed api-año].

a-prakétá, a. (Bv.) indistinguishable, x. 129, 3 [prakétá perception].

á-prátiṣṭha, pp. (K.) irresistible, iv. 50, 9 [prati +pp. of i go].

a-pramárayá, gvd. not to be forgotten, ii. 85, 6 [mrś touch].

á-budhya-mána, pr. pt. unwakening, iv. 51, 3 [budh waken].

abhí-ksipánt, pr. pt. latching, v. 83, 3.

abhí-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 108, 7.

abhímat-in, m. adversary, i. 85, 3 [abhí- mátī, f. hostility].

abhí-vrata, pp. regained upon, vii. 103, 4.

abhíṣi-dyumna, a. (Bv.) splendid help, iv. 51, 7 [dyumna, s. splendour].

abhíṣi-dávás, a. (Bv.) strong to help, ii. 59, 8 [dávás, n. might].
a-vyathyé, gdy. immovable, ii. 35, 5 [vyathy water].

aš reach, obtain, V. aśnótí, aśnúté, i. 1, 3; 85, 2; ii. 83, 2, 6; iii. 59, 2; vii. 103, 9.

abhi- attain to (acc.), i. 154, 5.

dá-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ákro 'anvil'].

dá-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 88, 3, 6; vii. 71, 3, 5; x. 34, 8, 11; 90, 10 [Lat. equus 'horse', Gk. èrrey-s, OS. èhu].

dávn-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghá boun' tly].

Aśv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2, 8, 6.

aśtāu, nm. eight, i. 35, 8.

us be, II. F.: pr. 2. aśi, i. 1, 4; ii. 12, 15; 83, 3; 8. aśi, ii. 12, 5; 35, 7, 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smási, vii. 54, 9; viii. 48, 9; 8. sánti, i. 85, 12; x. 90, 16; ipv. ástu, v. 11, 5; vii. 86, 8; x. 15, 2; sántu, vii. 68, 5; op. ayám, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12, 18; ipv. 3. ás, x. 120, 3; ást, x. 84, 2; 90, 6, 12, 14; 129, 14, 21; 86, 4, 5; ásan, x. 90, 15, 16; 129, 5; ipv. ása, vii. 86, 4; x. 129, 2; ásur, ipv. 51, 7.

ápi be or remain in (lo.); ayám, iii. 59, 4; x. 14, 6.

pári be around, celebates, 2. pl. stha, vii. 108, 7.

pra- be pre-eminent, ipv. astu, iii. 59, 2.

ás-st, pr. pt. n. the non-existent, x. 129, 1, 4.

a-saścát, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saścát: saścā follow].

ás-ita, (pp.) a. black, iv. 61, 9.

á-sammya, pp. (K.) uncleansed, vii. 11, 3 [mrp wipe].

ás-u, m. life, x. 14, 12; 15, 1 [1. as exist].

asu-tfp, a. (Tsp.) life-stealing, x. 14, 12 [tsp delight in].

ásu-niti, f. spirit-guidance, x. 15, 14.

ásu-ra, m. divine spirit, i. 85, 7, 10; v. 84, 6 [Av. ahura].

asur-yá, n. divine dominion, ii. 33, 9; 35, 2.

asthánt, pr. pt. displeased, resentful, x. 135, 2.

ás-ta, n. home, abode, x. 14, 8; 34, 10.

asmá, prn. stem of 1. prs. pl.; A. asmán us, viii. 48, 8, 11; x. 15, 5; D. asmābhya to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmád from us, ii. 33, 2; vii. 71, 1, 2; than us, ii. 83, 11; G. asmá 'kram of us, vi. 54, 6; L. asmé in or on us, ii. 85, 4; iv. 50, 10, 11; viii. 48, 10; asmáša on us, iv. 51, 10.

a-smin, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.

a-smera, a. (K.) not smiling, ii. 35, 4.

a-smá, D. of prn. root a, to him, ii. 35, 5, 12; for him, x. 14, 9; unaccented, asmai to or for him, ii. 12, 5, 13; 35, 2, 10; vi. 54, 4; vii. 68, 5; x. 14, 9, 11.

a-syá, G. of prn. root a, of this, ii. 38, 9; x. 129, 6; 168, 2; unaccented, asyha his, of him, its, of it, ii. 35, 7; 164, 5, 160, 3; ii. 12, 18, 35, 2, 6, 8, 11; iv. 50, 2, vi. 54, 3, vii. 86, 1, viii. 48, 12, x. 34, 4, 6; 90, 33, 4, 6, 12, 15; 129, 7; 135, 7; 168, 1.

ás-yant, pr. pt. scattering, x. 168, 1 [as throw].

a-syái, D. f. of prn. root a, to that, ii. 35, 6.

ah say: pf. 3. pl. áhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.

áha, emphasizing pfl., indeed, i. 154, 1; v. 88, 3; vii. 103, 2.

áhan, n. day, viii. 48, 7; x. 129, 2.

áhum, prs. prn., I, viii. 86, 7; x. 15, 3, 34, 2, 8, 12.

áhar, n. day, x. 108, 7.

áhas, n. day, x. 168, 3.

a-hastá, a. (Bv.) handless, x. 34, 9.

áh-i, m. serpent, ii. 12, 3, 11 [Av. aši, Gk. ἀχις 'viper', Lat. anguis].

á-hrána, pr. pt. A. free from wrath [hr be angry].

Á, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L, in, i. 85, 4; ii. 35, 7; 8; iii. 59, 3; viii. 48, 6.

á, pfl. quite, very, ii. 12, 15; with D., vii. 48, 4.

á-gata, pp. come, x. 103, 8, 9 [gam go].

á-gam-istha, a. spv. coming most gladly, x. 16, 3.

ág-as, n. sin, vii. 86, 4; x. 15, 6 [op. Gk. ἀγαν 'guilt'].

ác-ya, gd. bending, x. 15, 6 [ác sg bend].

á-játa, pp. produced, x. 129, 6 [jan generate].
ájya, n. melted butter, x. 90, 6 [á-añí].
ání, m. axle-end, i. 85, 6.
á-tata, pp. extended, x. 135, 6 [tan stretch].
á-tasthiváms, red. pf. pt. having mounted, ii. 12, 8 [á + sthá astam].
á-tmán, m. breath, x. 163, 4 [Old Saxon áthon 'breath'].
á-dityá, m. son of Aditi, iii. 59, 2, 3, 5. 
ap obtain, V. P. ápúoti; pf. ápá, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ers 'seize'].
á-bhrá, I. pl. f. of prn. root a, with these, v. 83, 1.
á-bhú, a. coming into being, x. 129, 8.
áma, a. raw, unbaked, ii. 85, 6 [Gk. ἀμα 'raw'].
á-yat-á, pr. pt. f. coming, x. 127, 1, 8 [á+ go]
áyas-á, a. f. f., made of iron, viii. 29, 8 [áyas iron].
á-yú, a. active; m. living being, mortal, iii. 59, 9 [i go].
á-yudh-á, n. weapon, vii. 29, 9 [á+yudh fight].
á-yus, n. span of life, viii. 103, 10; viii. 48, 4, 7. 10. 11; x. 14, 14 [activity go].
á-ránya, a. belonging to the forest, x. 90, 8 [áränaya].
á-róhant, pr. pt. scaling, i. 12, 12 [ruh mount].
ávis, adv. in view, with kr, make manifest, v. 83, 3.
á-ú, a. swift, vii. 71, 5 [Gk. ἀρχε].
á-á-hemā, a. (Bv.), of swift impulse, ii. 85, 1.
á-sám, gen. pl. f. of the prn. root á, of them, iv. 51, 6.
á-sam, irr. pr. pt. Á., sitting, x. 15, 7 [á sí].
á-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sám placed upon (lc.), x. 185, 4 [dá há put].
á-huta, pp. to whom offering is made, v. 11, 3.
ápa- go away, x. 14, 9.
ábhí- come upon, ipf. áyan, vii. 103, 2.
áva-appear: os. iyám, viii. 86, 4. 
á- come, ii. 83, 1; v. 83, 6; go to, x. 14, 8.
úpa- come to (acc.), i. 1, 7.
údv-rise, vii. 61, 1; 63; 1-4; ipf. ait, x. 90, 4.
úpa- approach, viii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.
ó śr- pass away, pf. iyúr, x. 14, 2. 7.
har- surround, ii. 35. 4. 9.
órá- go forth, i. 154, 3; x. 14, 7.
ánu- prá- go forth after, vi. 54, 6.
vi-disperse, x. 14, 9.
sám- flow together, ii. 35, 3; unite, vii. 103, 2.
ichá-mána, pr. pt. Á. desiring, x. 34, 10 [is wish].
i-tás, adv. from here, x. 135, 4.
i-ti, pol. thus, i. 12, 5; vi. 54, 1. 2; x. 84, 6 [180].
i-tá-thá, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thá; 180].
i-d, emphasizing pol. just, even, i. 1, 4. 6; 85, 8; 164, 3; ii. 35. 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 18; 127, 3 [Lat. iōl: 180].
i-dám, dem. prn. n. this, i. 154, 3; ii. 12, 14; 38, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, vi. 88, 9; = here, vi. 54, 1 [111].
i-dánim, adv. now, i. 85, 7.
idh kindle, VII. Á. indadhé.
sám- kindle, 8. pl. inhāte, ii. 85, 11; pf. idhērē, v. 11, 2.
idh-má, m. fuel, x. 90, 6 [idh kindle].
i-d, u. m. drop, Sama, viii. 48, 2. 4. 8. 12. 18. 18; pf. iv. 50, 10; viii. 48, 5.
Indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 48, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.
indr-iyá, n. might of Indra, i. 55, 2 [Indra].
i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu]. sam-bring, i. 160, 5.
imá, dem. prn. stem, this, A. m. imáám, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imá, ii. 12, 3; x. 15, 4; imání, vii. 61, 6; 71, 6 [111].
i-y-ám, dem. prn. f. this, v. 11, 5; vii. 61, 7; 71, 6; x. 129, 6, 7 [111].
frá, f. nurture, v. 88, 4.
fr-in, n. dice-board, x. 34, 1, 9.
fr-yá, a. watchful, vi. 54, 8.
fr-ya, enc. pel. like, i. 1, 9; 85, 5, 8; ii. 12, 4, 5; 33, 6; 85, 6, 15; iv. 51, 2; v. 11, 5; 88, 3; vii. 66, 1; 103, 6; viii. 29, 3; 48, 42, 6, 7; x. 84, 1, 8.
fr-ya, a. devoted, viii. 48, 7.
fr-té-vrata, a. (Bv.) accordant with desired ordinances, iii. 59, 9.
fr-té-púrta, n. (Dv.) sacrifice and good works, x. 14, 8 [fr-té, pp. du. of yaj sacrifice + púrta, pp. of pṛ, fill, bestowed].
fₕ-há, adv. here, i. 1, 2; 35, 1, 6; ii. 85, 13, 15; vi. 54, 9; vii. 49, 1, 2, 3, 4; x. 14, 5, 12; 15, 3, 5, 7, 11, 13; 90, 4; 129, 6.
frā, f. consecrated food, iv. 50, 8.

I go, IV. A. fyate, x. 168, 2; approach, imáhe, vi. 54, 8.
antá- go between (acc.), i. 85, 9; 160, 1.
fr-d praise, II. A., fī, i. 1, 1.
fr-d, gdv. praisedworthy, i. 1, 2 [fr-d praise].
frm, enc. pel. (acc. of prn. 1), i. 85, 11; ii. 12, 5; 33, 13; 85, 1; vii. 103, 3 [180].
fr-ya-mámá, pr. pt. A. going, x. 168, 3 [1 go].
fr stir, set in motion, II. A. frte.
frn nám pré- speed on together after, x. 168, 2.
frd- arise, x. 15, 1; v. 82, 8.
frpré-, cs. fhráya, utterly forth, ii. 88, 8.
fr be master of, overpower, II. A. frte, with gen., viii. 48, 14.
fr-d, pr. pt. A. ruling over, disposing of (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 83, 9.
fr move, I. fšati, -te, from (ab.), v. 88, 2.
fr-itá, pp. implored, x. 15, 12 [fr-d praise].

U, enc. pel. now, also, i. 85, 6; 154, 4; ii. 88, 9; 86, 10, 15; iv. 51, 1, 2; v. 83, 10; vi. 54, 8; vii. 66, 1; 68, 1, 2; 86, 3, 8; viii. 48, 3; x. 14, 2; 15, 8; 127, 3; 129, 1 [180].

uk-thá, n. recitation, iv. 51, 7 [vá speak].
1. uk ś sprinkle, VI. ukṣáti, -te, x. 90, 7; pra-besprinkle, x. 90, 7.
2. uk ś grow.
ukṣ-áti, pp. grown strong, i. 85, 2 [2. uk ś = vákṣ grow].
ug-rá, a. mighty, ii. 88, 9; x. 84, 8; force, terrible, ii. 83, 11; viii. 29, 5.
unánt, pr. pt. shining, iv. 51, 2 [1. vas shine].
untá, pol. and, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 88, 24, 10; vi. 54, 6; vii. 83, 5; 86, 2; viii. 48, 1, 8, 14; x. 84, 2; 90, 2; untá vá, vii. 49, 2; = and, viii. 48, 15 [180].
un-tó, pol. and also, x. 168, 1 [untá- u].
úé-tara, opv. a. upper, i. 154, 1 [ud up].
úé-sa, m. spring, i. 85, 11; 154, 5 [ud we].
úé set, VII. P. unánti, undánti [ep. Lat. und-a ‘wave’].
ví-moisten, drench, i. 85, 5; v. 83, 8.
ud-án, n. water, i. 85, 5 [Go. wáts- ‘water’].
udan-vánti, a. water-laden, v. 88, 7.
ud-ita, pp. risen, vii. 68, 5 [1 go].
uudumbalá, a. brown (?), x. 14, 12.
uud-vast, f. upward path, i. 35, 3; height, v. 83, 7; x. 127, 2 [ud up + sf. vat].
upá-ksháyánti, pr. pt. abiding by (acc.), iii. 59, 3 [kṣi dwell].
upá-má, spv. a. highest, vii. 29, 9.
upá-yánt, pr. pt. approaching, ii. 88, 12 [1 go].
úé-pá, opv. a. later, x. 16, 2 [Av. upara ‘upper’, Gk. ὑπερ- ‘pistel’, Lat. superius ‘upper’].
upá, adv. upward, x. 84, 9; above, x. 129, 5 [Gk. ὑπερ, ὑπέρ = upér, Lat. super, Old High German ubir ‘over’].
úé-pá-śrita, pp. impressed on (loc.), vii. 86, 8 [śrí resort].
upá-sádya, gdv. to be approached, iii. 59, 5 [sād sit].
upá-stha, m. lap, i. 35, 6; vii. 68, 8; x. 15, 7.
upá-hatám, a. slaying, ii. 88, 11 [ha-tńu from han slay].
úé-hútá, pp. invited, x. 15, 6 [hú call].
upá-rát, m. offence, vii. 86, 6 [upá-ara from ṛ go: striking upon, offence].
ubj: force, VI. P., ubjáti.
nir-drive out, i. 85, 9.
ubhá, a. both, i. 35, 9; x. 14, 7 [cp. Lat.
am-bo, Gk. áυ-γω 'both', Eng. bo-th].
ubhá-ya, a. pl. both, ii. 12, 8.
ubhayá-dá, a. having teeth on both jaws,
x. 90, 10.
ur-ú, a., f. urv-ú, wide, i. 85, 6; 7; 154,
2; vii. 61, 2; vii. 86, 1; x. 127, 2 [Av.
voiri, Gk. εὑρός].
ur-u-kramá, a. (Bv.) wide-striding, i. 154,
5 [kráma, m. strák].
ur-gáyá, a. (Bv.) wide-paced, i. 154, 1.
8; viii. 29, 7 [-gáya gait from gáyó].
ur-oákášas, a. (Bv.) far-seeing, vii. 68,
4 [cákóšas, n. sight].
ur-vyáas, a. (Bv.) far-extending, i.
160, 2 [vyás, n. extent].
ur-sámsa, a. (Bv.) far-famed, viii. 48,
4 [sámsa, m. praise].
ur-syú, a. freedom-giving, viii. 48, 5
[from den. uru-syú pain in wide space, rescue].
urá-násá, a. (Bv.) broad-nosed, x. 14,
12 [urú + nás nose].
urviyá, adv. widely, ii. 85, 8 [inst. f. of
uru wide].
urv-ú, f. earth, x. 14, 16 [uru wide].
uš-ánt, pr. pt. eager, vii. 108, 8; x. 15,
82 [va desire].
Us-as, f. Dawn, ii. 12, 7; vii. 68, 8; 71,
1; x. 127, 8; 7; pl. iv. 51, 1-9; 11
[1. vas shine; cp. Gk. ξόν (for áus-ás),
Lat. aur-ór-a].
usrá-yáman, a. (Bv.) fuming at daybreak,
viil. 71, 4 [usrá matutinal, yáman, n.
course].
usrá-yé, f. cow, iv. 50, 5 [f. of usrá-yé
ruddy from us-rá red].
Ú, enc. pcl, ii. 85, 3; iv. 51, 2 [metrically
lengthened for u].
ú-tí, f. help, i. 85, 1; viii. 48, 15; x. 15,
4 [av favour].
úrú, m. du. thigh, x. 90, 11. 12.
úrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
úráyant, den. pr. pt. gathering strength,
ii. 85, 7.
úrdh-vá, a. upright, ii. 85, 9; upward, x.
90, 4 [Gk. ὡρδός for ῥόδο-ής; Lat.
arduus 'lofty'].
úrdhván, acc. adv. upwards, i. 85, 10.
úrmýá, f. night, x. 127, 6.
úr-vá, n. receptacle, ii. 85, 8; fold, herd,
iv. 50, 2 [1. vr cover].
R-go, V. P. róti, int. âartii arise, viii.
48, 8 [Gk. ὧροös 'stir up'].
abhí- penetrate to (acc.), i. 85, 9.
prá-send forth, III. iyarti, vii. 61, 2.
ék-van, m. pl. name of a group of
ancestors, x. 14, 8 [singing from arc
singing].
ék-vánt, a. singing, jubilant, iv. 50, 5
[arc sing].
íc, f. stanza, ii. 35, 12; collection of hymns,
Ryvda, x. 90, 9 [arc sing, praise].
rás-e, dat. inf. with pré, to praise, vi.
61, 6 [arc praise].
rá-ná, m. debi, x. 127, 7.
rá-ván, a. indebted, x. 34, 10 [rā
debi].
rtá, n. settled order, i. 1, 8; iv. 51, 8;
truth, x. 34, 12 [pp. of r go, settled].
rtá-játa-satyas, a. punctually true, iv. 51,
7 [true as produced by established order].
rtá-játa, a. knowing right, x. 15, 1.
rtá-yúj, a. yoked in due time, iv. 51, 5;
viil. 71, 8.
rtá-sppá, a. cherishing the rite, iv. 50, 8.
rtá-ván, a. holy, ii. 85, 8; x. 108, 8;
pious, viii. 61, 2; f. -varl observing
order, i. 160, 1.
rtá, m. season, vii. 103, 9 [fixed time:
from r go].
rtá, adv. prp. with ab., without, ii. 12,
9 [loc. of rtá].
rtv-új, m. ministrant, i. 1, 1 [rtú + i,
= yaj sacrificing in season].
rarádára, a. compassionate, ii. 83, 5;
wholesome, vii. 48, 10.
rah thrive, V. P. rahnottí.
aunu-bring forward, op. 2. a. rhýnás,
viili. 48, 2.
rdhak, adv. separately, viii. 61, 3.
Rábh-ú, m. pl. name of three divine
artists, iv. 51, 6 [skilful, from rób
 taken in hand].
ál-á, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15;
90, 7.
rá-tí, f. spear, i. 85, 4 [ra thrust].
rá-vá, a. high, lofty, vii. 61, 8; 86, 1.
Eka, nm. one, i. 85, 6; 154, 8, 4; vii.
108, 64; vii. 29, 1-8; 10; x. 14, 16;
129, 2, 3 [prn. root e].
eka-pará, a. too high by one, x. 34, 2.
ékésa, a. having one pole, x. 135, 3
[isá+pol of a car].
e-m, dem. prn. stem, this: n. etád, iii.
59, 5; acc. m. etámdthis, x. 14, 9; him,
x. 34, 4; inst. eténa, v. 88, 6; n. pl. etā, x. 15, 14; m. pl. étē these, vii. 103, 9 [prn. root e + tā this].

etā-sā, m. steed of the Sun, vii. 68, 2 [etā speeding, from i go].

etā-vant, a. such, x. 90, 3 [prn. etā this + sf. vant].

e-na, ene. prn. stem of 3, prn. he, she, it: acc. e nam him, ii. 12, 5; iii. 59, 3; vii. 108, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. e nam them, vii. 108, 3; gen. du. e nos of them two, vii. 108, 4 [prn. root e].

ēn-as, n., i. 12, 10; vii. 71, 4; 86, 3.

enā, inst. by it, x. 14, 4; adv. thither, x. 14, 2 [inst. of prn. root a].

e-bhis, I. pl. with them, x. 34, 5 [prn. root a].

e-bhyas, D. pl. to them, x. 34, 8 [prn. root a].

e-vā, pel. thus, just, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e; cp. 180].

e-vā (= evā), adv. thus, just, ii. 33, 15; iv. 50, 8 [prn. root e].

e-sā, dem. prn.: N. s. m. esā this, x. 168, 4; he, ii. 12, 15; vii. 68, 3; viii. 29, 6; f. esā this, x. 14, 2; she, x. 34, 2 [from prn. root e + sā].

e-sām, G. pl. m. of them, i. 85, 8; vii. 103, 51; 6; x. 34, 5, 8; 129, 5 [prn. root a].

Ox-as, n. abode, iv. 50, 8 [wonted place: uc de wont].

ōj-as, n. might, i. 85, 4, 10; 160, 5 [uj = vaj; cp. Lat. augus-tus 'mighty', 'august'].

ōjā-yāmāna, den. pr. pt. Ā. showing one's strength, ii. 12, 11 [ōjas].

ōjāyāma, cpv. a. mightier, ii. 88, 10.

ōsā-dhi, f. plant, v. 88, 1, 4. 5. 10; vii. 61, 8 [śv(a)šā nurture (av further) + dhi holding, from dhā hold].

Kā, inter. prn. who? i. 85, 7; x. 129, 6; 185, 51; G. kāsya, x. 129, 1; du. kāū, x. 90, 11; with cid: I. kēna cid by any, x. 15, 6; pl. N. kā cid some, viii. 108, 8.

ka-kūbā, f. peak, i. 85, 8.

ka-tamā, inter. prn. which (of many) i. 85, 7; iv. 61, 6; with canā any, x. 168, 3 [Lat. quo-tumūš].

kati-dhā, adv. into how many parts? x. 90, 11 [kā-ti how many? Lat. quot].

ka-dā, inter. adv. when? vii. 86, 2; with canā, ever, vii. 54, 9 [kā who?].

kānīkradat, int. pr. pt. bellowing, iv. 50, 5; v. 83, 1, 9 [krand roar].

kān-īyāma, cpv. younger, vii. 86, 6 [cp. kan-īyāma, f. girl; Gk. kuvata 'now' for kuvā-ō-s].

kam, pel., i. 154, 1 [gladly: cp. p. 225, 2].

kār-tave, dat. inf. of kṛ do, i. 85, 9.

kalmalek-īn, a. radiant, ii. 33, 8.

kav-f, m. sage, v. 1, 11; vii. 86, 3; x. 129, 4 [Av. kavi 'king'].

kavī-kratu, a. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.

kavī-tara, cpv. a. wiser, vii. 86, 7.

kavi-śastā, pp. (Tp.) recited by the sages, x. 14, 4.

kavāya, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.

kaśā, f. whip, v. 88, 3.

kām-a, m. desire, i. 85, 11; x. 34, 6; 129, 4 [kam desire].

kāś appear, int. cākaśiti.

abhi- look upon, x. 135, 2.

kitavā, m. gambler, x. 34, 6. 7. 10. 11. 18.

kīm, inter. prn. what? vii. 86, 2. 4; viii. 43, 31; x. 90, 11; 129, 12; with canā anything, x. 129, 2 [Lat. qui-s, qui-d].

kila, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].

kīr-i, m. singer, ii. 12, 6 [2. kṛ commemorate].

ku-cara, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].

ku-tas, inter. adv. whence? x. 129, 62; 168, 3 [prn. root where?].

ku-māra, m. boy, x. 185, 8. 4. 5; = son, ii. 88, 12.

kumārā-deṣṇa, a. (Bv.) presenting gifts like boys, x. 34, 7 [deṣṇa, n. gift from dā give].

kul-yā, f. stream, v. 88, 8.

kuv-īd, inter. pel. whether? ii. 35, 1, 2; iv. 51, 4 [kuv-īd: cp. p. 226].

ku-dha, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. hā = dhā: cp. p. 212].

kṛ make, V. krōṇi, krutē, iv. 50, 9; v. 83, 3; = hold, x. 34, 12; = raise
krūdha be angry, IV. P. krūdhyati; red. ao. inj. cakradhāma, ii. 38, 4.
kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 8; with svid who knows where, x. 34, 10 [pronounced d kūs].
kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].
kṣam forbear, I. Ā. kṣāmate.
ahbi- be merciful to (acc.), ii. 33, 1, 7.
āsī dwell, II. P. kṣëti, iv. 50, 8.
aśdi- dwelt in (loc.), i. 154, 2.
āṣi-y-ānt, pr. pt. dwelling, ii. 12, 11 [āṣi- dwelt].
āṣi-ma, m. possession, viii. 80, 6 [kṣi: kṣāyati possess.

Khan-i-trima, a. produced by digging, vii. 40, 2 [khan dig].
khālu, adv. indeed, x. 34, 14 [p. 227].
khā-tā, pp. dug, iv. 50, 8 [khan dig].
khīyā see: no present; a no. ākhyat.
ahbhi-perceive, vii. 86, 2.
vī- survey, i. 35, 7, 8; x. 127, 1.

Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.
gabhfrā, a. profound, x. 129, 1 [gabh = gāh plunge].
gabhāvapas, a. (Bv.) of deep inspiration, i. 35, 7.
gam go, I. gāchhati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. āgman, vii. 71, 6; 1. pl. āgmanma, viii. 48, 3, 11 [Gk. sāvra, Lat. venio, Eng. come].
ā come, i. 1, 5; 85, 11; root ao. ipv. gahī, vi. 54, 7; x. 14, 5, 2. pl. gata, x. 16, 4; 8. gāmantu, x. 15, 16, 11; go to (acc.), x. 168, 2.
sām- go with (inst.), a. ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
gām-ādyai, dat. inf. (of gam) to go, i. 154, 6.
garta-sād, a. (T.) sitting on a car-seat, ii. 33, 11.
gārbh-ā, m. germ, ii. 33, 18; v. 88, 1, 7; x. 168, 4 [gārbh recei].
gāv-yūti, f. pastureage, x. 14, 2 [Bv.
having nurture for cows: go].
gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].
gā go, III. P. jīgāti.
ahbhi- approach, vii. 71, 4.
ā come: rt. ao. āgāt, i. 35, 8.
pāri- go by (acc.): root ao. inj. āgāt, ii. 33, 14.
pra- go forward, ipv. jīgāta, i. 85, 6; enter, root no., vii. 48, 2.
gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
gātre-gātre, loc. itv. cd., in every limb, vii. 48, 2 [gā go].
gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
gīr, f. song, ii. 85, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 185, 7 [gīr sing].
gīrī-ksīt, a. mountain-dwelling, i. 154, 8 [kāi dwell].
gīrī-śṭhā, u. mountain-haunting, i. 154, 2 [śṭhā stand].

gūhā, adv. in hiding, v. 11, 6; with kr. cause to disappear, ii. 12, 4 [from gūhā, inst. of gūh concealment, w. adverbial shift of accent].
gūh-ya, adv. to be hidden, vii. 108, 8 [gūh hide].
gūh-ant, pr. pt. hiding, iv. 51, 9 [gūh hide].
gūhā, pp. hidden, x. 129, 3 [gūh hide].
1. gr. sing, IX. grūnāti, grūnīte, ii. 33, 8, 12.

abhi- greet favourably, x. 15, 6.
2. gr. vowken: red. ao. 2. du. ipv. jīgītam, iv. 60, 11.
grūn-ant, pr. pt. singing; m. singer, iii. 59, 5 [grūn sing].
grūn-ādā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [grūn sing].
gṛt-sa, a. experienced, vii. 86, 7.
grdh be greaty, IV. P. gṛdhāyati; a ao. āgrdhāt, x. 84, 4.
ud- hold up, cease, v. 88, 10.
grh-ā, m. house, pl. vi. 54, 2 [grah receive, contain].
grhē-grhē, loc. itv. cd., in every house, v. 11, 4.
gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= strappā); x. 84, 13; 90. 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvam, iv. 51, 8; vii. 108, 2, 10 [Av. N. gāu-s, Gk. bòu-s, Lat. bo- (bō-), Ol. bō, Eng. cow].
Gō-tama, m. name of a seer, i. 85, 11 [spv. of gō cow].
gō-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; vii. 48, 9 [gō cow + pā protect].
gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
gō-mātṛ, a. (Bv.) having a cow for a mother, i. 85, 3.
gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [māyu, m. loving].
grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
grām-yā, u. belonging to the village, x. 90, 8 [grāma].
grīṣmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 108, 9 [Av. garma, Lat. formus, Gk. thērmos 'warm', Eng. warm].
gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
ghās eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gha-s-an].
gāh, enc. emphasizing pel. iv. 51, 7 [180].
ghē-ni, f. heat, ii. 85, 6 [ghē = hr be hof].
ghrī-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghē be hof].
ghrī-ānīj, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nil, f. splendour from nīs out + niš wash].
ghrī-pratikā, a. (Bv.) butter-faced, v. 11, 1 [pratikā, n. front from pratyāho turned towards].
ghrā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
ghrē-vi, a. impetuous, i. 85, 1 [ghrēs = hṛṣ be excited].
gho-rā, a. terrible; n. magic power, v. 84, 14.
ghōy-a, m. sound, x. 168, 1, 4 [ghuš make a noise].

Ca, enc. pol. and, i. 160, 2, 3; ii. 83, 13; 35, 6, 3; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 9, 14; 34, 11; 90, 2, 3, 7, 8, 10; if, viii. 48, 2; x. 84, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 8, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
cakr-ā, n. wheel, vi. 54, 8; vii. 68, 2 [Gk. kūlo-s, Anglo-Saxon hwæowell].
cakṣ, see II. cāṣṭe [reduplicated form of kas = kāś shine: = ca-k(a)s].
abhi-regard, ili. 59, 1; vii. 61, 1.
pra-, cs. caksāya illumine, viii. 48, 6.
vr-reveal, x. 34, 13.
caks-u, n. eye, x. 90, 13 [caks see].
caks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 33, 2.
catur-aksā, a. (Bv.) four-eyed, x. 14, 10.
11 [aksā = āksī eye].
cutug-pād, a. (Bv.) four-footed, iv. 51, 5 [catūr four, Lat. qualitōrus, Go. ðudōr].
catvārimā, ord., f. 1, fortieth, ii. 12, 11.
cā:na, pcl. and n., vii. 86, 6.
candā-mās, m. moon, x. 90, 18 [K. od. bright (candā) moon (mās)].
car fare, I. cārati, -te, iv. 51, 6, 9; viii. 29, 8; x. 14, 12; 168, 4.
abhi-bevatīch, x. 34, 14.
ā- approach, iv. 51, 8.
pra-go forward, enter, viii. 48, 6.
abhi sām-coe together, vii. 48, 1.
carā-tha, n. motion, activity, iv. 51, 5 [car fare].
cār-ant, pr. pt. wandering, x. 34, 10.
faring, x. 135, 2.
car-i-tra, n. leg, viii. 48, 5 [car move].
cār-man, n. skin, hide, i. 85, 5; vii. 68, 1.
carasā-dhā-t, a. (Tp.) supporting the folk, ili. 59, 6 [carasanā, a. active, f. folk + chr-t supporting].
cā-ru, a. dear, ii. 35, 11 [can gladden; Lat. cā-rūs 'dear'].
oci-kita-vāms, red. pf. wise, vii. 86, 3 [cit think].
cit percei, I. cētati, -te; pf. cikēta, i. 85, 13; sb. cikēta, i. 85, 6; cs. cētāya stimulate, iv. 51, 3; cētāya cause to think, vii. 86, 7.
ā- observe; pf. cikēta, vii. 61, 1.
cit-rā, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
citā-bhānu, a. (Bv.) of brilliant splendour, i. 85, 4; 85, 11.
citā-ravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, ili. 59, 6.
cid, enc. pcl. just, even, i. 85, 4, 10; ii. 12, 8, 13; 15; 88, 12; vii. 86, 1, 5; 8; x. 34, 8; 127, 5 [Lat. quiet].
ocket-āna, int. pr. pt. famous, ii. 83, 15 [cit percei].
cod-i-tf, m. furtherer, ii. 12, 6 [cud ūmpel].
cyāv-ana, a. unstable, ii. 12, 4 [cyu move].
cyāv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu more].
cyu waver, fall, I. cyāvate.
pra-, cs. cyāvāya overthrow, i. 85, 4.
Chand seem, II. P. chāntti; pf. ca-chanda, vii. 63, 3; seem good, please, 3. s. a. aḥān, x. 34, 1.
chānd-as, n. metre, x. 14, 16; 90, 9.
chāyā, f. shade, ii. 33, 6 [Gk. skhē].
Jāgat, n. world, i. 35, 1 [pr. pt. of gā go].
jāgmi, a. nimble, speeding, i. 85, 8 [from red. stem jag 'aim of gam go].
jajū-anā, pf. pt. A. having been born, x. 14, 2 [jan generate].
jan generate, create, I. jahat; pf. jahāna, i. 160, 4; ii. 12, 3, 7; 35, 2; jahārā were born, x. 90, 91, 10; is a. ajānistā has been born, ili. 59, 4; v. 11, 1; red. a. ajājanas hast caused to grow, v. 83, 10; cs. jānāya generate, ii. 85, 13; x. 135, 5 [Old Lat. gen-ō 'generate': Gk. no. ἐγερ-έ-μυ].
prā- be rovite, IV. A. jāya, ii. 33, 1; 85, 8.
jān-a, m. mankind, ii. 35, 15; ili. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 85, 5; ii. 12, 14; ili. 59, 1, 8; iv. 51, 11; vii. 49, 8; 61, 5; 83, 2; x. 14, 1 [jan generate]; cp. Lat. gen-us, Gk. γεν-ό, Eng. kin].
jānāy-ant, cs. pr. pt. generating, i. 85, 2.
jān-i, f. woman, i. 85, 1.
jān-i-man, n. birth, ii. 35, 6.
jān-ūs, n. generation, vii. 86, 1 [jan generate].
jāy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].
jār-ant, pr. pt. aging, old, x. 34, 3 [ji waste away; Gk. γηρ-ο-ρτ- 'old man'].
jar-ās, m. old age, vii. 71, 5 [ji waste away; cp. Gk. γῆρας 'old age'].
jar-i-tf, m. singer, ii. 83, 11 [ji sing].
jālāsa, a. cooling, ii. 83, 7.
jālāsa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 6 ['bheṣajā, n. remedy'].
jālp-i, f. idle talk, chatter, viii. 48, 14 [jalp chatter].
jās be exhausted, I. jāsa; pf. ipv. jājastām weaken, iv. 50, 11.
Jā be born, IV. A. jāyate & born, v. 11, 8; 83, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. jāyata was born, x. 90, 9, 12. 18; 129, 3; 185, 6; ájáyanta, x. 90, 10.

Jágr-vi, n. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr. wake].

Jā-tá, pp. born, ii. 12, 1; x. 90, 5, 7. 168, 8; = finite vb., were born, x. 90, 10. 13; n. what is born, ii. 83, 3 [já be born].

Játá-vedás, a. (Bv.) having a knowledge of beings, x. 15, 12. 13 [véd-as, n. knowledge from vid know].

Ján-ú, n. knee, x. 15, 6 [Gk. yóu, Lat. genu, Go. kiusu, Eng. knee].

Jáya-mána, pr. pt. being born, iv. 50, 4 [já be born].

Jä-yá, f. wife, x. 34, 2, 4, 10, 11. 13 [já be born].

Jär-in-i, f. courtesan, x. 34, 5 [having paramours: järá].

Jāhva-shot, m. name of a protégé of the Asvins, vii. 71, 5.

Ji conquer, I. jéyati; ft. jéyami, x. 34, 6; pa. jéyate, iii. 59, 2 [when accent this form appears in the RV. as jéyate, i.e. it is then pr. A. of jéy overpower].

Ví-conquer, ii. 12, 9.

Sám-úhin, iv. 50, 9.

Jigá-váma, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [jí conquer].

Jihmá, a. transverse = athwart, i. 85, 11; prone, ii. 85, 9.

Jirá-dánu, a. (Bv.) having quickening gifts, v. 88, 1.

Jiv-s, n. living world, iv. 51, 5 [Lat. viv-o-s].

Jívás-e, dat. inf. to live, viii. 48, 4; with prá to live on, x. 14, 14.

Jús enjoy, VI. jús, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. júṣáṇa, vii. 61, 6; is no. sb. jósávat, ii. 85, 1 [cp. Gk. géow, Lat. gus-tus, Go. kiusus, Eng. choose].


Jūṣ-tá, pp. (with shifted accent) acceptable, iii. 59, 5 [júṣ enjoy].

Jú, IX. P. jünáti speed, vii. 86, 7.

Jr. I. A. jára awake, de active, iv. 51, 8.

Jéha-mána, pr. pt. Á. gasping, x. 15, 9 [jeh gasp].

Jhá know, IX. jànáti, x. 34, 4 [cp. Gk. ἔγνω, Lat. cogno-sco, Eng. know].

Ví-, pa. júṣáyate be distinguished, iv. 51, 6.

Jmá, f. earth, gen. jmás, iv. 50, 1.

Jyá-yáms, spv. more, x. 90, 3; elder, vii. 86, 6 [jyá overpower; Gk. βία 'force'].

Jyé-sátha, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyá].

Jyót-is, n. light', iv. 50, 4; 51, 1; vii. 48, 3; x. 127, 2 [jyut = dyut shine].

Tá, dem. pron., that; he, she, it; n. tád that, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 35, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 103, 5. 7; x. 34, 12. 13; 90, 12; 129, 2. 3. 4; 185, 5; m. A. tám him, ii. 83, 13; 35, 3. 4; iv. 50. 1. 9; vii. 54, 4; that, x. 90, 7; 185, 4; I. téna with it, vii. 29. 4. 10; with him, x. 90, 7; I. tóyá with that, i. 85, 11; D. tásmail to him, iii. 59, 5; iv. 50, 6; x. 34, 12; for him, x. 135, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tásmád from him, x. 90, 8. 9. 10; than that, x. 129, 2; G. tásya of him, iii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. táu these two, x. 14, 12; f. té these two, i. 160, 1. 5; D. tábyám to those two, x. 14, 11; pf. N. m. té they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 12. 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tás they, iv. 51, 8; those, iv. 51, 72. 9; vii. 49, 1. 2. 8. 4; n. tá those, i. 154, 6; ii. 33, 13; x. 14, 16; tání those, i. 85, 12; x. 90, 16; A. tán those = that, x. 90, 8; I. tébhís with them, i. 85, 11; x. 15, 8. 14; f. tábhís with them, x. 168, 2; G. tásam of them, x. 14, 6; L. tásu in them, ii. 83, 13.

tams shake.

Abhi-attack: pf. tataśré, iv. 50, 2.

tatan-váma, pf. pt. having spread, vii. 61, 1 [tan stretch].

tátas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tā].

tá-tra, adv. there, x. 34, 13 [prn. root tā].

tá-thá, adv. thus, x. 90, 14 [prn. root tā].

tá-dánim, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanóti; ipf. tátavarta, x. 90, 6 [cp. Gk. tāvvaos 'stretch', Lat. tendo 'stretch'].

Abhi-extend over: red. pf. sb., i. 160, 5.
tána-ya

ávā- slacken (Ā.), i. 38, 14.
ā- extend to (acc.), i. 35, 7.
ánu á- extend over, viii. 48, 13.
tán-aya, n. descendant, ii. 83, 14 [tan
extend].
tan-ā, f. body, i. 85, 3; ii. 35, 13; iv.
51, 9; viii. 48, 9; x. 14, 8; 15, 14;
34, 6; self, vii. 86, 2, 5 (pl.) [tan
stretch: cp. Lat. ten- und-s, Gk. ταν-υ-,
Eng. then].
tav-ānā, pr. pt. ā, performing, x. 90, 15
[tan extend].
tap burn, i. tāpā; pf. tātāpā - it pains,
x. 34, 11; ps. tāpyāte, is distressed, x.
34, 10 [cp. Lat. tep-cre 'be warm'].
tāp-ana, a. burning, x. 34, 7 [tap burn].
tāp-aś, n. heat, x. 129, 3 [Lat. tep-or].
tāp-tā, pp. heated, vii. 103, 9 [tap burn].
tām-as, n. darkness, iv. 50, 4; 51, 1, 2.
3; vii. 68, 1; 71, 5; 127, 2, 8, 7; 129,
33 [tan faint].
tāmik-lo-ī, f. power of darkness, viii. 48,
11 [tamis = tāmas + lo = i-año].
tar-ānī, a. speeding onward, vii. 63, 4 [tā
cross].
tā-rhi, adv. then, x. 129, 2 [prn. root
tā].
tāva, gen. (of tvām) of thee, i. 1, 6; vi.
54, 9; viii. 48, 8 [Av. tvā, Litt.
tār].
tav-ās, a. mighty, ii. 38, 3; v. 88, 1 [tu
be strong].
tavās-tama, spv. mightiest, ii. 38, 3.
tāv-īgī, f. might, i. 85, 4 [tāvis = tavās,
a. might].
tāskara, m. thief, viii. 29, 6.
tasthi-vāṃs, pf. pr. act. having stood, ii.
35, 14 [sthā stand].
tāpay-ī, n. causing to burn, x. 34, 7
[from cs. of tap burn].
tāy-ā, m. thief, vii. 86, 5 [= stāyū; op.
ste-nā thief].
tig-mā, a. sharp, viii. 29, 5 [tij be sharp].
tirācīnā, n. across, x. 129, 5 [tirās].
tir-ās, prp. across, vii. 61, 7 [tī cross;
Av. tār; cp. Lat. trans = 'crossing',
N. pr. pt.].
tīsī, nm. f. of tī three, N. tirās, i. 35,
6; ii. 35, 5.
tū, pel. indeed, vii. 86, 1 [prn. root tu
in tvām].
tuch-yā, n. void, x. 129, 3.
tūbbha, D. (of tvām) to thee, v. 11, 5 [cp.
Lat. tūbī].
tūbbhyam, D. (of tvām) for thee, iv. 50,
8; v. 11, 5; (angry) with thee, viii. 80,
8 = by thee, viii. 86, 8.
tur-ā, a. eager, vii. 86, 4 [tur = tvar
speed].
tuvī-jātā, pp. high-born, iv. 50, 4 [tuvī
from tu be strong].
tūvīs-mānī, a. mighty, ii. 12, 12 [tuvīs,
n. might from tu be strong].
trp be pleased, IV. P. trpanoti; ca.
tarpāya satisfy, i. 85, 11 [cp. Gk. ῥεποῖ].
trā thrī, IV. thrā; pf. tātṛā, x. 15,
9 [cp. Gk. ῥῆρομαι 'become dry', Lat.
torreo 'swoosh', Eng. thirst].
trā-nā, a. thirsty, i. 85, 11.
trāyā-vant, a. thirsty, vii. 103, 8 [trāyā
thirst].
tī cross, VI. tirā.
pra- extend, increase (family), vii. 61, 4;
prolong (life), 103, 10; iṣ no., viii. 48,
4. 7. 11.
vi- run counter to (acc.), x. 34, 6.
te, enc. dnt. (of tvām) to thee, ii. 83, 1;
iii. 59, 2; viii. 48, 18; x. 127, 8; for thee,
iv. 50, 3; gen. of thee, i. 35, 11;
ii. 12, 15; 23, 7, 11; v. 11, 3; vi. 54,
9; viii. 48, 6, 7, 9; x. 14, 5, 11; 127,
4 [Av. tā, Gk. ῥῆ].
tok-ā, m. offspring, children, ii. 33, 14;
vii. 63, 6.
tmān, self, vii. 63, 6 [cp. ātmān].
tyā, dem. prn., n. tyād that, iv. 51, 1;
pl. tyā those, viii. 48, 11.
tras tremble, I. trasa [Gk. ῥπαω, Lat.
terreo 'frighten'].
nis- speed away, viii. 48, 11.
trā protect, IV. A. trāyate; s no. op.,
vii. 71, 2.
trā-tr, a. protecting, viii. 48, 14 [trā
protect].
tri, nm. three, i. 35, 8; 154, 2, 3, 4; viii.
29, 7 [Gk. τρία, Lat. tri, Ol. tri, Eng.
three].
tri-kadrukha, m. pl. three Soma vats, x.
14, 16 [kadrū, f. Soma vessel].
tri-dhātu, n. (Bv.) having three parts,
threefold, i. 85, 12; 154, 4.
tri-paścaśā, a. consisting of three fives,
x. 34, 8.
tri-pād, a. (Bv.) consisting of three-fourths,
x. 90, 4; m. three-fourths, x. 90, 8.
tri-sadhasṭā, a. (Bv.) occupying three
seats, iv. 50, 1; n. threefold abode, v.
11, 2 [sadhā-stha, n. gathering-place].
tripite, f. name of a metre, x. 14, 16.

tri-s, adv. thrice, x. 90, 11 [Gk. τρίς].

tre-dha, adv. in three ways, i. 154, 1.

tvaks-iyamy, opv. most vigorous, ii. 33, 6.

tvād, ab. (of tvām) than thee, ii. 88, 10.

tvām, prs. prn. thou, i. 1, 6; 35, 8; ii. 88, 12; vii. 48, 9. 18. 164; x. 16, 12.

Tvās-tṛ, m. name of the artistic god, i. 85, 9; cp. vii. 29, 8 [tvaks = takṣ fashion].

tvā, enc. A. (of tvām) thee, i. 1, 7; ii. 33, 4; v. 11, 8; vii. 86, 4; x. 14, 4.

tvā-dāttā, pp. (Tp. cd.) given by thee, ii. 33, 2.

Tvām, prs. prn. A. (of tvām) thee, v. 11, 5. 64.

tveś-ā, a. terrible, ii. 33, 8. 14 [tviṣ be agitated].

tveśa-sāndhrā, a. (Bv.) of terrible aspect, i. 85, 8.

tvota, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + āta, pp. of av favor].

Dāka-a, m. will, vii. 86, 6; might, vii. 48, 8 [daka be able].

dāka-iṇa, a. right, vi. 54, 10 [cp. Gk. δικαίος, Lat. dexter].

dakṣina-tās, adv. to the south, x. 15, 6.

dād-āt, pr. pt. giving, vii. 108, 10 [dā give].

dādhat, pr. pt. bestowing, i. 35, 8; with ā (following), x. 34, 6 [dāḥ put].

dādh-āna, pr. pt. A. committing, assuming, i. 35, 4; ii. 12, 10 = going, x. 15, 10 [dāḥ put].

dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk. ἱέμος, Lat. domus].

dāsa, nm. ten, x. 34, 12 [Gk. δίκα, Lat. decem, Eng. ten].

dāsāṅgulā, length of ten fingers, x. 90, 1 [dāsā + āṅguli finger].

Dāsā-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-ya, m. non-Āryan, ii. 12, 10 [das lay waste].

dah burn, I. dāha.

nis burn up, x. 34, 9.

1. dā give, III. daddā, i. 35, 10; x. 14, 9; ao. dādt, vii. 108, 103; ipv. 3. du.

dātām, x. 14, 12; s ao. op. dīśya, ii.

33, 5 [cp. Gk. δίσευμ, Lat. dā-re].

ānu-forgive, ii. 12, 10.

ā take, ii. 12, 4.

pārā-abandon: no. inj., viii. 48, 8.

pārī- give over to: ipv. dehi, x. 14, 11.

prā-present: root ao. ādās, x. 15, 12.

dā divide, IV. dāya; wield, ii. 88, 10.

dādrhāṇa, pr. pt. A. steadfast, i. 85, 10 [dhr make firm].

dā-tī, m. giver, ii. 33, 12.

Dānu, m. son of Dānu, a demon, ii. 12, 11.

Dā-man, m. rope, vii. 86, 5 [s. dā bind].

dāvām, pt. pt. worshipping, m. wor-

shipper, i. 1, 6; 85, 12; vii. 71, 2; x.

16, 7 [dāḥ honour].

dā-sa, a. non-Āryan, ii. 12, 4 [dās be hostile].

dās-ā, m. slave, vii. 83, 7.

didēk-śu, adv. with a desire to see = find out, vii. 86, 3 [from ds. of drē see].

div, m. sky, A. dīvam, ii. 59, 7; G.

divās, iv. 51, 1. 10. 11; v. 83, 6; vii.

61, 3; 63, 4; x. 15, 14; 127, 8; L.

div, i. 85, 2; v. 11, 3; vii. 29, 9; x.

90, 3 [Gk. Δίας, Δίφες, Δίφε].

div play, IV. dīvyā, x. 34, 13.

div-ā, adv. by day, vii. 71, 1. 2 [w. shift of accent for div-ā].

div-ā, a. touching the sky, v. 11, 1;

x. 168, 1 [divī L. of div + sprā touch].

divā-diva, loc. iv. cd. every day, i. 1,

3. 7 [L. of divā day].

div-yā, a. coming from heaven, divine, vii.

49, 1; 103, 2; x. 34, 9 [div heaven].

dīs, f. quarter (of the sky), i. 85, 11; x.

90, 14 [dīs point].

1. dī fly, IV. dīya.

pārī-fly around, ii. 35, 14; v. 83, 7.

2. dī shine: pt. didāya, ii. 35, 4.

didī-vām, pt. pt. shining, ii. 35, 8. 14

dī shine].

dīdivi, a. shining, i. 1, 8 [dī shine].

dīdhya-āna, pr. pt. A. pondering, iv. 50, 1 [dī think].

dīp shine, IV. A. dīpya.

sām-inflame: red, ao. inj. didūpas, viii.

48, 6 [cp. dī shine].

dīyant, pr. pt. flying, vii. 63, 5 [dī fly].

dirgha, a. long, i. 154, 3; x. 14, 14 [Gk.

δισχοῖς].

dirgha-srūt, a. heard afar, vii. 61, 2

[āru hear + t].

du go: is ao. sb. daviśāni, x. 34, 5.

dudhrā, a. fierce, ii. 12, 15.

dur-ī-tā, (pp.) n. shining, iil, hardship, i.

35, 8 [dus ill+] p. of i go].
durgá, n. hardship, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. ill-will, ii. 38, 14 [dus ill + mati thought].
duvas-yā, den. present with (inst.), x. 14, 1 [dūvas, n. gift].
dus-krīṣ, m. evil-doer, v. 88, 2, 9 [dus + kr do + t].
dū-sūṭti, f. ill praise, ii. 38, 4 [dus ill + sūṭti praise].
duh milk, II. P. dōghdi; s ao. dūkṣata, with two acc., i. 160, 8.
duh-i-tī, f. daughter, iv. 51, 1, 10, 11; x. 127, 8 [Gk. thvārṇa, Go. dauhtar].
dū-dā́bha, a. (Bv.) hard to deceive, vii. 86, 4 [dus + dā́bha deception].
dū-tā, m. messenger, v. 11, 4; 88, 8; x. 14, 12.
dūrdād, ab. adv. from fur, iii. 59, 2; v. 83, 3 [dū-rā, a. far].
dūr-ṛ-ṛ, a. (Bv.) whose goal is distant, vii. 63, 4.
dṛ, pierce, int. dardarṣi, ii. 12, 15.
dṛ-ṭi, m. water-skin, v. 88, 7; viii. 108, 2 [dṛ split; op. Gk. ḍρασ, Eng. tear].
dṛā see: pf. dādrīs is seen, vii. 61, 5.
dṛśaye, dat. inf. to see, x. 14, 12.
dṛ-ṛvāya, gd. having seen, x. 84, 11.
dṛ make firm, I. P. dṛmpha; ipf. dṛm-ḥat, ii. 12, 2.
devā, m. god, i. 1, 2, 4, 5; 35, 1, 2, 3², 8, 10, 11; 160, 1, 4; ii. 12, 1²; 38, 15; 85, 5, 15; iii. 59, 6, 8, 9; iv. 50, 9; v. 11, 2; vi. 81, 1, 7; 88, 1, 3; 86, 7²; vii. 29, 2, 3, 7; 48, 3, 9, 14; x. 14, 8, 7, 15, 16²; 129, 6; 185, 1; 168, 2, 4² [celestial from div heaven].
deva-trā, adv. among the gods, x. 15, 9.
devā-mānā, n. abode of the gods, x. 135, 7.
devā-yā, a. devoted to the gods, i. 154, 5.
devā-vandā, a. god-praising, x. 15, 10 [vand greet].
devā-hiti, f. divine order, viii. 108, 9 [devā god + hi-ti, f. impulse from hi impel].
dev-i, f. goddess, i. 160, 1; ii. 85, 5; iv. 51, 4, 5, 8, 11; vii. 49, 1, 2, 3, 4; x. 127, 1, 2, 8 [f. of devā god].
doṣa-vāstrā, m. (Tpt.) illuminer of gloom, i. 1, 7 [doṣa evening + vāstr from vas shine].
daiya, a. divine, i. 85, 5; viii. 48, 2; coming from the gods, ii. 83, 7; n. divinity, ii. 35, 8 [from devā god].
Dyāvā-prthivī, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1, 5; v. 83, 8; viii. 48, 13; the parts of the ed. separated, ii. 12, 13.
dyau-māt, adv. brilliantly, v. 11, 1 [n. of dyau-mant, a. bright].
dyau-māna, n. wealth, iii. 59, 6.
dyō, m. heaven, N. dhyāus, iv. 51, 11; x. 90, 14; acc. dhyām, i. 35, 7, 9; 154, 4; ii. 12, 2, 12; iii. 59, 1; N. pl. f. dyāvas, i. 85, 6 [Gk. Ζήσ, Ζή, Lat. diem].
dyō-śana, a. shining, vii. 29, 2 [dyut shine].
dṛav-śina, n. wealth, iv. 51, 7 [movable property, from dru run].
dru run, I, drāva.
āti-rūna past (acc.), x. 14, 10.
drug-dhā, n. misdeed, vii. 86, 5 [pp. of drugs be hostile].
drūh, f. malice, i. 35, 6; m. avenger, viii. 61, 5.
dvā, nm. hco, i. 85, 6; viii. 29, 8, 9 [Gk. dv, Lat. dux, Lith. dū, Eng. two].
dvādaśa, a. consisting of twelve, m.念头-month, vii. 108, 9.
dvār, f. du. door, iv. 51, 2 [cf. Gk. ἀνόρα, Lat. fores, Eng. door; perhaps from dvār close with loss of aspirant through influence of dvār two, as having two folds].
dvi-tā, (inst.) adv. (doubly) as well, vii. 86, 1 [dvi two].
dvi-pād, a. (Bv.) two-footed, iv. 51, 5 [Gk. ἰδ, st, Lat. bi-ped-].
dvi hāte, II. dvēśṭi, x. 84, 8.
dvēś-as, n. hatred, ii. 83, 2 [dvēś hāte].
Dhān-a, n. wealth, money, iv. 50, 9; x. 10, 12.
1. dhān-van, n. waste land, i. 35, 8; desert, v. 88, 10.
2. dhān-van, n. bow, ii. 33, 10.
dham blow, I. P. dhāmati, ps. dhāmyāte, x. 135, 7.
vī-blow asunder, iv. 50, 4.
dhām-ant, pr. pt. blowing, i. 85, 10.
dhār-man, n. ordinance, law, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. dhā put, III. dāhāti, v. 88, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehī, x. 14, 11; dhatā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.
7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vi. 63, 6; perform, ipf. dhatta, i. 85, 9; bestow, aro. sb. dharāthas, i. 100, 5; establish, pf. dadhē, x. 129, 7; ds. desire to bestow, dhiśānantī, ii. 35, 5; support, dileśαm, ii. 12 [Gk. τιθαι].

ādhā put on (acc.) pf. dadhīre, i. 85, 2; ao. adhā, x. 127, 1.

ā deposit, root ao. sb. dhās, v. 88, 7.

nd deposit, root ao. dhātām, vii. 71, 5; ps. ao. adhāyī, vii. 48, 10.

pañ put around, vi. 54, 10.

prā put from (ab.) into (loc.), vi. 61, 3.

vi impose: pf. dadhur, iv. 51, 6; divide, ipf. ādadhur, x. 90, 11.

caṇas accept gladly, ii. 35, 1.

purās place at the head, appoint Puhōla: pf. dadhīre, iv. 50, 1.

2. dhā suck, IV. 1. dhāya, ii. 33, 18; 35, 5.

dhā-mun, n. power, i. 85, 11; ordinance, vi. 61, 4; 63, 8 [dhā put, establish].

dhārāyāt kavi, a. (gov.) supporting the sage, i. 100, 1 [dhārāyat, pr. pt. es. of dhār hold].

dhārā, f. stream, i. 85, 5; v. 83, 6 [dhāv run].

dhisyā, f. bowl, i. 160, 1.

dhī, f. thought, i. 1, 7; iv. 50, 11.

dhī think, II. 11. dhībye.

ā think to oneself, ā dhībhī, x. 34, 5.

dhī-ra, a. thoughtful, viii. 48, 4; wise, i. 160, 3; intelligent, vii. 86, 1 [dhī think].

dhūnēti, a. (Bv.) having a resounding gait, iv. 50, 2 [dhūna + it].

dhūr, f. pole (of a car), vii. 63, 2; viii. 48, 2.

dhūnā, m. smoke, v. 11, 8 [dhū agitate; Gk. ὑψαλβ, Lat. fumus].

dhūr-ti, f. malice, viii. 48, 8 [dhūr injure].

dhūr support, fix firmly: pf. dādhāra, i. 164, 4; iii. 59, 1.

dhūr-nū, n. adv. forcibly, x. 34, 14 [dhūr be bold, dare].

dhe-nū, f. cow, i. 100, 3; ii. 35, 7 [yielding milk dhe = dhā suck].

dhūr-ti, f. seduction, vii. 86, 6 [dhru = dhūr injure].

1. Nā, pol. as, like, i. 85, 6; 85, 1.

7. 8; 154, 2; ii. 83, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5, 7; 103, 21, 8, 7;

viii. 48, 5, 6; x. 127, 4, 8; 168, 2 [180].

2. nā, neg. pol. no, i. 12, 5, 9, 10; 33, 9, 10. 15; 35, 62; iii. 59, 24; iv. 51, 6;

vii. 54, 34, 4, 9; vii. 61, 5; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13; 34, 2; 5, 12; 129, 11, 2, 7; 168, 3, 4 [180].

nākt-am, acc. adv. by night, vii. 71, 1.

2; x. 34, 10 [stem nakt, cp. Lat. nox = noct-].

nā-ksatra, n. star, day-star, vii. 86, 1 [nāk night + kṣatṛ dominion = ruling over night].

nad-f, f. stream, ii. 35, 8 [nad rear].

nā-pāt, m. son, ii. 35, 1, 2, 3, 7, 10, 13; grandson, x. 15, 8 [Lat. nepēl·'nephew'].

nāptra, m. (weak stem of nāpāt) son: gen. nāptur, ii. 35, 11; dat. nāpter, ii. 85, 14 [nāptra having no father = nephew, 'grandson'].

nākh-as, n. sky, v. 83, 3 [Gk. νέφος, OSl. nebo].

nam bend, I. nāma; ā; ii. 12, 13; iv. 50, 8; before (dat.), x. 34, 8; int. nānamitē bend low, v. 83, 5.

prāti bend towards: pf. nānāma, ii. 38, 12.

nām-as, n. homage, i. 1, 7; ii. 83, 4, 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 88, 1;

vii. 61, 6; 63, 5; 86, 4; x. 14, 15, 15, 2; 34, 8 [nam bend].

namas-yā, den. adore, ii. 33, 8 [nāmas homage].

namas-yā, a. adorabel, iii. 59, 4.

nār-ya, a. manly, i. 85, 9.

nāv-a, a. new, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. νέος, Lat. novus, OSl. novu, Eng. new].

Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = go].

nāv-yas, cpv. a. renewed, v. 11, 1 [Lat. nov-iō].

1. nā be lost, IV. P. nāṣya; ao. nesat, vi. 54, 7.

2. nās reach, I. nāsā.

vī reach, ii. 35, 6.

nās, f. night, vii. 71, 1.

nāt-a, pp. lost, vi. 54, 10 [nās be lost].

nas, prs. prns., A. us, i. 1, 9; 35, 112;

ii. 83, 1, 2, 3, 5, 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2, 4, 6; 86, 8; viii. 48, 6, 8, 16; x. 14, 14, 15, 1, 6; 34,
nāh bind, IV. nāhya.
sām- knit together: irr. pf. 2. pl. amāḥa, viii. 48, 5.

nā = nā not, x. 84, 8.
nāka, n. Armament, i. 85, 7; vii. 86, 1; x. 90, 16.
nātī, f. flute, x. 185, 7.
nāth-ītā, pp. distressed, x. 34, 8 [nāth seek aid].
nādyā, m. son of streams, ii. 85, 1.
nādh-amanā, pr. pt. ā. seeking aid, supplement, ii. 12, 6; 83, 6.
nānā, adv. separately, ii. 12, 8.
nābhi, f. navel, x. 90, 14.
nā-man, n. name, ii. 83, 8; 35, 11; vii. 103, 6 [Gk. ὅνωμα, Lat. nōmen, Go. namā, Eng. name].
nāri, f. woman, ii. 33, 5 [from nār man].
nāsatya, m. du. epithet of the Aśvins, vii. 71, 4 [nā + satya not untrue].
nī-kṛt-van, a. deceitful, x. 34, 7 [nī down + kṛ do].
nī-cītā, pp. known, ii. 12, 13 [nī + cī note].
nīnyā, n. secret, vii. 61, 5.
nī-tōdiṇ, f. piercing, x. 34, 7.
nī-drā, f. sleep, viii. 48, 14 [nī + drā sleep; cp. Gk. ἀσπέρα, Lat. dormio].
nī-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [nī down + dhi = dhā put].
nī-dhruvi, a. persevering, viii. 20, 3 [nī + dhruví firm].
nī-pādā, m. valley, v. 83, 7 [nī down + pāda, m. foot].
nir-āyaṇa, n. exit, x. 135, 6 [nīs out + ā-ana going: i. go].
nī-vāt, f. depth, x. 127, 2 [nī down].
nī-vēsāṇi, a. causing to rest, 1. 35, 1 [from es. of nī + viś cause to turn in].
nī-sattā, pp. with ā, having sat down in (ic.), x. 15, 2 [nī + sad sit down].
nī-sād-yā, g. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.
nī-sīcānt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].
nīskā, m. necklace, ii. 33, 10.

nīṣ-kṛtā, n. appointed place, x. 34, 5 [pp. arranged: nīs out + kṛ make].
nī lead, I. nāya; 2. pl. ivy, x. 34, 4.
sām-conjoin with (inst.), vii. 54, 10.
nīc-a, adv. down, x. 84, 9 [inst. of nyāṇ downcard].
nū, adv. now, i. 154, 1; ii. 88, 7; iv. 51, 9; x. 34, 14; 163, 1; = inter. pol. pray vii. 86, 2 [Gk. νύ, OL. nu, OG. nu].

ṇud push, VI. nudā; pf. 8. pl. ānu.

pra-push away: pf. vii. 86, 1.
nū, adv. = nū now, vii. 63, 6 [OG. nū].
nū-tana, a. present, i. 1, 2 [nū now].
nū-nām, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].
nīf, m. man, pl. N. nārav, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ñv̂, dvāpōr].
nī-carikṣa, a. (Rv.) observer of men, vii. 48, 9, 15; x. 14, 11 [nī man + cākṣa look].
nī-pāti, m. lord of men, vii. 71, 4.
nī-mañ, a. mauniness, valour, ii. 12, 1 [cp. nī- manas manly].

ne-iś, m. guide, ii. 12, 7 [nī lead].
nō = nā + also, nov. vii. 51, 3.
nān, f. ship, x. 135, 4 [Gk. ναῦ, Lat. nāv-ī-s].

ny-hūc, n. downcard, v. 83, 7 [nī down + anā-tecā].

ny-ūpta, pp. thrown down, x. 31, 5, 9 [nī + vāp struc].

Pakṣ-in, a. winged, x. 127, 5 [pakṣā, m. wing].
pāo-ant, pr. pt. cooking, ii. 12, 14, 15 [pāo cook, Lat. cuoquo for pego, OSi. 3. pēctā].
pādica, nn. fire, iii. 59, 8 [Av. pāuga, Gk. πέπτω, Lat. quīnque].
pān-i, m. niggard, iv. 51, 8 [pān bar- gain].
pat bī, I. pāta, x. 14, 16; es. patāya fall, v. 83, 4 [Gk. πέτρας flies, Lat. pet-o].
pāt-i, m. lord, pl. N. pātāyas, iv. 50, 6; 51, 10; viii. 48, 18 [Gk. πάτος].
pāth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάτος].
pāth-i, m. path, i. 35, 11; x. 14, 7: 168, 3.

pathikṛt, m. path-maker, x. 14, 15 [kr t making: kr + determinative t].
pathiráksi, a. (T.P.) watching the path, x. 14, 11.
path-yá, f. path, x. 14, 2.
pad fall, IV. Á. pádyá; pp. papáda, x. 34, 11.
áva-full down, vi. 54, 3.
pád, foot, du. ab. padbháam, x. 90, 12, 14 [Gk. πός, Lat. ped-, Eng. foot].
pad-á, n. step, i. 154, 8, 4, 5, 6; ii. 35, 14 [pad walk; Gk. πέδος-ος 'ground'].
pad-vánt, a. having feet, x. 127, 5.
pan-áyya, gadv. praiseworthy, i. 160, 5 [pan admire].
pánthá, m. path, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. παράποτα].
pánnya-tama, spv. gadv. most highly to be praised, iii. 55, 5 [pánnya, gadv. praiseworthy: pan admire].
paprath-áná, pf. pt. A. spreading oneself, iv. 51, 8 [prath spread].
páy-as, n. milk, moisture, i. 160, 8 [pi swell].
pár-a, m. farther, ii. 8, 12; higher, x. 15, 1; remote, x. 15, 10 [pr pass].
pára-má, spv. n. farthest, iv. 50, 3; x. 14, 8; 129, 7; highest, i. 154, 5, 6; ii. 85, 14; iv. 50, 4.
pára-as, adv. far away, ii. 85, 6; beyond, x. 129, 1.
pára-tád, adv. from afar, vi. 54, 9; ahere, x. 129, 5.
pára-yánt, pr. pt. departing, x. 34, 5 [pára away, Gk. πάρι yap away, + i go].
pára-vát, f. distance, i. 85, 3; iv. 50, 8.
pári, prp. round; with ab. from, ii. 35, 10; x. 135, 4 [Av. puúri, Gk. περί].
pári-dhi, m. pl. sticks enclosing the altar, x. 90, 15 [pári round + dhi reduced form of dhi pur].
pári-bhú, a. being around, encompassing (acc.), i. 1, 4 [bhú be].
parivatsar-ápa, a. yearly, vii. 10, 8 [pári + vatsará, m. complete year].
pári-skra, pp. adorned, x. 135, 7 [pári round + skr = kr make = pur].
pareyi-váms, red. pf. pt. having passed away, x. 14, 1 [páre away + iy-1-váms: from i go].
Parjánya, m. a god of rain, v. 83, 1-5, 9.
Parjánya-jinvita, pp. quickened by Parjánya, vii. 108, 1 [jinv sec. root = jinnu from jí quicken].
pary-á-vívtsánt, pr. pt. ds. wishing to reverse hither (acc.), vii. 63, 2 [yrt turn].
párvat-á, m. f. 85, 10; ii. 12, 2, 11, 13 [jointed; Lesbian Gk. περατ 'limits'].
pár-van, n. joint, section, vii. 108, 5, 11.
48, 5 [cp. Gk. περατ in περατω 'finish' for περατε].
pav-i, m. folly, vi. 54, 3.
pavitva-vánt, a. purifying, i. 160, 8 [pavitra, n. means of purification; root pú purify].
páš = spaś see, i. 85, 2; x. 14, 7 [Av. spas, Lat. spec-tus].
páš-á, m. beast, x. 90, 8; victim, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. féah].
pášu-típ, a. cattle-stealing, vii. 86, 5 [típ be pleased with].
páca-tád, adv. behind, viii. 48, 15 [pásca inst. adv. Av. pasca 'behind'].
páca-dád, (ab.) adv. behind, x. 90, 5; afterwards, x. 185, 6.
1. pá drink, I. píba, iv. 50, 10; root no. ápama, vii. 48, 3 [cp. Lat. uibó 'drink'].
sám-drink together, x. 185, 1.
2. pá protect, II. pátí from (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
páth-as, n. path, vii. 63, 5; domain, i. 154, 5 [related to páth, m. path].
pád-a, m. foot, x. 90, 11; one-fourth, x. 90, 8, 4 [sec. stem formed from acc. pád-am of pâd-foot].
pápáya, inst. f. adv. evilly, x. 135, 2 [pápá, n. bad].
pár-a, m. farther shore, ii. 33, 8 [pr pass = crossing; Gk. πέρα-ος 'passage'].
párthiva, a. earthy, i. 154, 1; x. 15, 2 [a. from prathiv earth].
pávaká, a. purifying, iv. 51, 2; vii. 49, 2, 3 [pú purify].
pí swell, I. páyate; pf. pípáya, ii. 35, 7; viii. 29, 6.
pí-tú, m. drink, x. 15, 8 [pá drink].
pí-tú, m. father, i. 1, 9; 160, 29, 8; ii. 33, 1.12.13; iv. 50, 6; v. 83, 6; vii. 108, 8; viii. 48, 4; x. 14, 5, 6; 34, 4; 135, 1; pl. fathers, ancestors, vii. 48, 12, 13; x. 14, 2, 4, 7, 8, 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fadar].
pítra-ya, a. paternal, vii. 86, 5; viii. 48, 7 [pitf father].
pínv yield abundance, I. pína, iv. 50, 8; overflow, v. 83, 4 [sec. root = pl-nu from pl swallow].
pára-pour forth, v. 83, 6
piš adorn, VI. pimáš: pf. pipišár, vii. 103, 6; A. pipišá, ii. 38, 9.
pi-tá, pp. drunk, vii. 48, 4, 5. 10. 12.
píyú-sá, m. n. milk, ii. 85, 5 [pt. sweit].
pút-rá, m. son, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.
púnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.
punar-hán, a. striking back, x. 34, 7.
punáná, pr. pt. purifying, vii. 49, 1 [pû purify].
púr, f. citadel, ii. 85, 6 [pr. fill].
púram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dха) abundance, pûram acc.].
purás-tád, adv. in the east, iv. 51, 1. 2; forward, v. 88, 8; before, vii. 48, 15; in front, x. 135, 6.
prüf, adv. formerly, iv. 51, 7.
purá-ná, a., f. i. ancient, iv. 61, 6; m. pl. ancients, x. 135, 1. 2 [purã formerly].
puru-táma, a. spv. most frequent, iv. 51, 1 [pûra, Gk. πάλλω].
puru-trá, adv. in many places, x. 127, 1; in many ways, x. 108, 6.
puru-ráma, a. (Bv.) having many forms, ii. 83, 9.
Pûru-sá, m. the principal Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
purušá-tá, f. human frailty, x. 15, 6.
purás-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purás + hitá, pp. of dха put].
puró-hita, f. priestly service, vii. 61, 7.
puş-tá, n. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].
puş-ti, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
púrify, IX. punáti, i. 160, 8.
púr-ná, pp. full, i. 154, 4; vii. 103, 7 [pr. fill: cp. Gk. πάλλω of‘ many’ , Eng. full].
púrúsha, m. metrical for purúsha, x. 90, 3. 6.
púr-va, a. former, i. 1, 2; being in front, iv. 60, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
púrva-já, a. born of old, x. 14, 15 [já be born].
púrva-bháj, a. receiving the preference, iv. 50, 7 [bhaj share].
púrva-sú, a. bringing forth first, ii. 85, 5.
púrva-n, m. morning, x. 34, 11 [pûrva early + ahna = than day].
púrva-yá, a. ancient, i. 85, 11; x. 14, 7.
Pûs-án, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [pus thrive].
pr take across, III. P. pipartí; ipv. piprám, vii. 61, 7; II. P. párí = ipv., ii. 33, 8.
pr mix, VII. prnakíti.
sám-, A. príkítke, mingle, vii. 103, 4.
prchá-máná, pr. pt. A. asking oneself, x. 34, 6 [prach ask].
pft-aná, f. battle, i. 85, 8.
prthiv-í, f. earth, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 88, 4. 5. 9; vii. 61, 8; x. 168, 1 [the tread one = prthiví, f. of prthá from pratha spread].
pri-ní, a. speckled, i. 160, 8; vii. 103, 4. 6. 10.
Práni-mátr, a. (Bv.) having Práni as a mother, i. 85, 2.
pásat-i, (pr. pt.) f. spotted mare, i. 85, 4. 5.
prád-ajýá, n. cloathed butter, x. 90, 8.
pí-fant, (pr. pt.) a. variegated, iv. 50, 2.
pí fill up, v. 11, 5; vii. 61, 2.
pépi-at, pr. pt. int. thickly painting, x. 127, 7 [pí paint].
pós-a, m. prosperity, i. 1, 3 [pûs thrive].
pra-keta, m. beacon, x. 129, 2 [pra + cit appear].
prach ask, VI. prchá, ii. 12, 5; vii. 86, 8 [soc. root: praš + cha; cp. Lat. posco = porco- and proc-or, Oí. forsc-ôn].
pri-já, f. offspring, ii. 33, 1; pl. progeny, ii. 35, 8 = men, v. 88, 10 [cp. Lat. pro-gen-tes].
prajá-vant, a. accompanied by offspring, iv. 51, 10.
quikamám, adv. at pleasure, x. 15, 8 [kama desire].
prattijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-jáná, m. adversary].
prattijvan, m. adversary at play, x. 34, 6 [div play].
pratujsám, adv. towards eventide, i. 85, 10 [doja evening].
prattishyamána, pr. pt. awaking towards (acc.), iv. 51, 10.
prattamána, m. match, ii. 12, 9 [countermeasure: mà measure].
prú-tir-am, acc. inf. to prolong, viii. 48, 10 [tr cross].
prátaná, a. ancient, iv. 50, 1 [pra before].
prá-thámá, ord. first, i. 35, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [pra-tamá foremost; OP. pra-tama].
prathamá-já, a. first-born, x. 168, 3 [jā = jan].
prathamá-m, adv. first, iv. 50, 4.
pra-díś, f. control, ii. 12, 7 [díś point].
pra-bódháyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].
pra-yáta, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].
pra-yati, f. impulse, x. 129, 5 [yam extend].
práyas-vant, a. offering oblations, iii. 59, 2 [práy-as enjoyment from pri please].
pra-yóti, m. warden off, vii. 86, 6 [2. yu separa].
pra-váti, f. slope, downhill path, i. 85, 8; height, x. 14, 1 [pra-forward].
pravátě-já, a. born in a windy place, x. 34, 1 [pra-váta + jā = jan].
pra-vássā, m. traveller, vii. 29, 8 [prá + vas dwell away from home].
pra-višta, pp. having entered, vii. 49, 4 [viš enter].
prra-sargá, m. discharge, vii. 103, 4 [srij emit].
prra-savítř, m. rouser, vii. 68, 2 [sú stimulate].
prra-sití, f. toils, x. 34, 15 [si bind].
prra-sitá, pp. aroused, vii. 63, 4 [śú impel].
prra-stará, m. strenous gráw, x. 14, 4 [str stren].
prra fill [extended form, pr-ā, of pṛ fill].
á-perads, s. ao. aprás, x. 127, 2.
práño, a., f. prá-ā, forward, x. 34, 12; facing, x. 185, 3 [prá+aā].
prra-ná, m. breath, x. 90, 13 [prá an breathe].
prra-vřś, f. rainy season, vii. 103, 3, 9 [vṛś rain].
prra-vrā, a., f. f., belonging to the rains, vii. 103, 7.
prra-vrēp-ā, a. dangling, x. 34, 1 [prá + vip tremble].
priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].
Phaligá, case, iv. 50, 5.
Bad-dhá, pp. bound, x. 84, 4 [bandh bind].

bandh bind, ix. badhnáti: ipf. ábadhnan, x. 90, 15.
bándh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
bahhrú, a. (reddy) brown, ii. 33, 5, 8, 9, 15; vii. 103, 10; vii. 29, 1; x. 34, 5, 11, 14.
barh-āna magic power, x. 34, 7 [brh make big].
barhi-šād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3, 4 [for barhih-šād: sad sit].
barhih-ya, a. placed on the sacrificial grass, x. 15, 5 [barhi].
bahrs, n. sacrificial grass, i. 85, 6, 7; v. 11, 2; x. 14, 5; 15, 11, 90, 7.
bah-u, a, many, ii. 35, 12; x. 14, 1; 34, 18.
bádh drive away, i. Ā. bádhate, x. 127, 2; int. badhadhe press apart, vii. 61, 4.
ápa- drive away, i. 85, 3, 9; 85, 8.
bábh-ā, m. arm, i. 85, 6; du. x. 90, 11, 12 [Av. báhu, Gk. ἐπιστρεφεῖν, Gk. bux].
bhbbh-āt, pr. pt. fearing, x. 34, 10 [bhi fear].
bhbbh-āt, pr. pt. bearing, vii. 103, 6 [bhār bear].
bil-ma, n. shavings, ii. 35, 12.
budh-āna, no. pt. Ā. waking, iv. 51, 8.

budh-ná, m. n. bottom, x. 125, 6 [Lat. fundus].
brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 36, 16.
brh-ánta, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].

brhás-páti, m. Lord of prayer, name of a god, iv. 50, 1, 2, 8, 4, 5, 6, 7, 10, 11; x. 14, 3 [brh-as prob. gen. = brhás; cp. bráhmans páti].

bodhi, 2. s. ipv. ao. of bhú be, ii. 33, 15 [for bhū-dhi].
brh-āna, n. prayer, ii. 12, 14; vii. 61, 2, 6; 71, 6; 108, 8 [brh stroil].
brh-āna, m. priest, iv. 50, 8, 9; Brahmin, ii. 12, 6 [brh stoil].
bráhmána, m. Brahmin, vii. 103, 1, 7; 90, 12.

bruv-ánta, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
bruv-ánñ, pr. pt. speaking, iii. 59, 1 [brū speak].
brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1, 2; tell, op. x. 185, 6.
ádhi- speak for (acc.), i. 35, 11; x. 15, 5.
úpa-, Ā. implore, iv. 51, 11.

Bhakṣā, m. draught, x. 34, 1 [bhakṣ, sec. root consume from bhaj partake of].
bhaj partake of (gen.), x. 15, 8; s ao., viii. 48, 1. 7.
bhād-rā, a. auspicious, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].
Bhar-āt, m. pl. name of a tribe, v. 11, 1.
bhār-ant, pr. pt. bearing, i. 1, 7 [bhār bear].
bhāv-ya, a. that will be, future, x. 90, 2 [gdv. of bhū be].
bhā shine, II. P. bhāti.
āvā shine down, i. 154, 6.
vi- shine forth, ii. 85, 7. 8; v. 11, 1.
bhūd split, VII. bhīnātī [Lat. find-v].
vi- split open, i. 85, 10.
bhīṣṭ-k-tama, m. spv. best healer, ii. 38, 4 [bhīṣṭ healing].
bhīṣṭ, m. physician, ii. 85, 4.
bhi fear, I. Ā. bhāyate, i. 85, 8; ii. 12, 18; pf. bhībhāya, v. 83, 2; s ao.
bhīṣṭā, vi. 88, 11.
bhi-mā, a. terrible, i. 154, 2; ii. 83, 11 [bhī fear].
bhūr quiter, int. jārkhūriti, v. 83, 5.
bhūv-ana, n. creature, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 8; ii. 85, 2. 8; vii. 61, 1; world, ii. 83, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].
bhū become, be, I. bhāva, i. 1, 9; v. 88, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipv. abhavat, v. 11, 8. 4; x. 185, 6. 6; come into being, x. 90, 4; pf. babhūva, ii. 12, 9; viii. 103, 7; x. 84, 12; pf. op. babhūyāt, iv. 51, 4; root ao., vii. 48, 3; abhūvan, vi. 85, 1. 5; root ao. sb. bhūvānī, vii. 86, 2; ipv. bhātū, iv. 50, 11 [cp. Gk. φθάνω, Lat. fu-i-f].
abhī- be superior to (acc.), iii. 59, 7.
ā- arise, pf., x. 129, 6. 7; 168, 3.
sām- do good to (dat.), viii. 48, 4.
bhū-tā, pp. been, x. 90, 2; n. being, x. 90, 3.
bhū-man, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φθε, 'growth'].
bhū-ri, a. great, ii. 88, 9; much, ii. 88, 12; adv. greatly, i. 164, 6.

bhūri-ārīga, a. (Br.) many-horned, i. 154, 6.
bhūr-ni, a. angry, vii. 80, 7.
bhūṣa strike, I. P. bhūṣāti [extended form of bhū be].
pārī- surpass, ii. 12, 1.
bhr bear, III. bhharti, ii. 83, 10; iii. 59, 8; hold, iv. 50, 7; vii. 29, 3. 4. 5 [Gk. ἄφθω, Lat. ferō, Arm. berm, Ol. berm, Go. bair].
vi-, I. bhara, carry hither and thither, v. 11, 4.
Bhīg-u, m. pl. a family of ancient priests, x. 14, 6.
bhēṣaj-ā, a. healing, ii. 83, 7; n. medicine, remedy, ii. 83, 2. 4. 12. 13 [bhēṣaj healing].
bhōg-a, m. use, x. 84, 8 [bhuj enjoy].
bhrj-ā, m. liberal man, iv. 51, 8.
bhūj-ana, n. foot, v. 83, 10 [bhuj enjoy].
bhīyas = bhī fear, I. Ā. bhīyasate, ii. 12, 1.
bhrāj shine, I. Ā. bhrājate.
vi- shine forth, i. 85, 4.
bhrā-tr, m. brother, x. 34, 4 [Gk. φίλος, Lat. frater, OL. brāthir, Go. brōðhar, Osl. bratrā].
Mah, mām be great, māṃhate and māhe (8. s.).
asāṃ- consecrate, vii. 61, 6.
magbā-vant, m. liberal patron, ii. 88, 14; 85, 15 [magbā bounty: mah be great].
maghōnī, a. f. bounteous, iv. 51, 8 [f. of maghavan].
manḍūka, m. frog, vii. 103, 1. 2. 4. 7. 10.
mathitā, pp. kindled by friction, viii. 48, 6.
mad rejoice, I. māda, in (loc), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 8. 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, vii. 49, 4; cs. mādaya, A. rejoice, x. 15; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 84, 1 [Gk. ἀπαίω, Lat. mādeo 'drip'].
mad-a, m. intoxication, i. 85, 10; viii. 48, 6.
mada-cyūt, a. reeling with intoxication, i. 85, 7 [cyu move].
mád-ant, pro. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 3.
mádh-u, n. honey, maid, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθυ, Lith. medūs, Osł. medū, Eng. mead].
mádhu-mat-tana, spv. a. most Honded, vn. 11, 5; x. 14, 15.
mádhu-soṭt, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 ['sout drip'].
mádhya, a. middle, vii. 49, 1, 8; x. 15, 14 [Lat. mediūs].
mádhya-má, spv. a. middlemost, x. 15, 1; man think, VILL. A. manute, viii. 29, 10; IV. A. mányate, viii. 48, 6; x. 34, 18. mán-as, n. mind, x. 90, 18; 129, 4; 185, 3 [Av. manō, Gk. μύνο].
mánas-vant, a. wise, i. 12, 1.
mán-ā, f. jealousy, ii. 88, 5 [man think].
mán-īśa, f. thought, vii. 71, 6; wisdom, x. 129, 4; prayer, vn. 11, 5; hymn of praise, v. 83, 10 [man think].
Mán-u, m. an ancient sage, ii. 83, 18.
mánaka, a. swift as thought, i. 85, 4 [mánas mind + ā to speed].
mán-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.
úd-gladden, pf. mamanda, ii. 33, 6 = mad rejoice.
mánd-as-anā, ao. pt. rejoicing, iv. 50, 10 [mánd = mad rejoice].
mánd-ra, a. gladdening, vi. 11, 3 [mánd exhilarate].
mándrá-jobva, a. (Bv.) pleasant-tongued, iv. 50, 1.
mána, n. thought, vii. 61, 6; hymn, i. 154, 8; vii. 61, 2 [man think].
mán-yu, m. attention, vii. 61, 1; wrath, viii. 68, 6; viii. 43, 8; x. 34, 8, 14 [man think].
mayo-bhā, u. benificent, ii. 88, 18 [máy-as gladness + bhā = bhā being for = conducing to].
Mar-út, m. pl. the storm gods, i. 85, 1, 4-6, 8, 10, 12; ii. 83, 13; v. 83, 6.
márt-út-vant, a. accompanied by the Maruta, ii. 83, 6.
márd-ī-tf, m. one who pities, x. 34, 8 [márd be gracious].
márt-ta, m. mortal, iii. 59, 2 [Gk. μορφ-τός, σφωρ-τό-ς 'mortal', Lat. mor-ta 'goddess of death'].
márt-ya, a. mortal; m. mortal man, i. 85, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.
marmrjā-māna, pr. pt. int. making bright, ii. 85, 4 [mrj wipe].
máha, a. great, ii. 88, 8; G. mahás, iv. 50, 4; f. -i, v. 11, 5 [Av. mās 'great'; from mah be great].
mah-ān, m. greatness, ii. 12, 1; 85, 2 [mah be great].
mah-ānt, a. great, iii. 59, 5; v. 11, 6; 88, 8; vi. 63, 2; x. 34, 12 [pr. pt. of mah be great].
mahā-vadh, a. (Bv.) having a mighty weapon, viii. 88, 2. máh-i, a. great, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [mah be great].
mahi-tvā, n. greatness, vii. 61, 4.
mahi-tvanā, n. greatness, i. 85, 7.
mah-in, a., f. -ī, great, i. 160, 2, 5.
mah-i-mán, m. greatness, i. 85, 2; ii. 85, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.
mah-ī, a. f. great, ii. 88, 14; x. 14, 1 [mah be great].
mah-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. mãsi].
má measure, III. A. mímite.
vi measure out: pf. vi-mamé, i. 154, 1; 160, 4; ii. 12, 2.
má, enc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 5, 6, 10; x. 34, 1, 2; 127, 7 [Lat. mé, Eng. me].
má, proh. pol. not, ii. 83, 1, 4, 5; viii. 48, 8, 14; x. 15, 6; 34, 13, 14 [Gk. μύ 'not'].
má-kis, proh. prn. pol. not any one, vi. 54, 7 [Gk. μύ-τ 'no one'].
má-kim, proh. prn. pol. no one, vi. 54, 7.
Máta, m. a divine being, x. 14, 8.
má-tf, f. mother, i. 160, 2; v. 11, 3; x. 84, 4, 10 [Gk. μήτης, Lat. māter, Ol. máthir, Eng. mother].
mádhvi, m. du. lovers of honey, vii. 71, 2 [mádhu honey].
mánuṣa, a. human; m. man, vii. 63, 1 [mánuṣ man].
má, prs. prn. A. me, vii. 49, 1, 4.
má-yā, f. mysterious power, i. 160, 3 [má makes].
má-yū, a. loving, vii. 108, 2 [má bellow].
má-sa, m. month, vii. 61, 4 [máš moon].
mi-té, pp. set up, iv. 51, 2 [mi set up].

mitá-jűu, a. (Bv.) firm-kneed, iii. 59, 8.

Mi-trá, m. a sun god, iii. 59, 1-9; vii.
61, 4; 68, 1. 6; n. friendship, x. 34, 14.

Mitrá-Váruná, du. cd. Mitra and Varuna, i. 35, 1; vii. 61, 2. 3. 6. 7; 68, 5.

mí damage, IX. mináti [cp. Gk. μυκόν, Lat. mi-nu-o],

á-diminished, ii. 12, 5.

prá-infringe, vii. 68, 8; 108, 9; viii.
48, 9.

mídh-váms, a. bounteous, ii. 88, 14; vii.
86, 7 [unred. pf. pt., probably from mih ráin].

mükha, n. mouth, x. 90, 11-13.

muc release, VI. muñcoa: ppf. ámumuk-
tam, vii. 71, 5.

mud be merry, I. A. módá.


mrg-á, m. beast. i. 154, 2; ii. 88, 11.

mrg wipe, II. márjmi.

sám-rub bright, ii. 35, 12.

mrg be gracious, VI. mrlá, ii. 88, 11-14;

viii. 48, 9; x. 34, 14; cs. mr̥l̥áya, id.,

viii. 48, 8.

mrgláy-áku, a. merciful, ii. 88, 7 [mrg be
gracious].

mrg-íká, n. mercy, vii. 86, 2; viii. 48, 12

[mrg be gracious].

mrg-tún, m. death, x. 129, 2 [mrg die].

mrg touch, VI. mrgá.

pári-embrace, v. 84, 4.

mrg be heedless, IV. mff̥ya.

ápi-forget, vi. 54, 4.

mrg, enc. prs. prn. D. to me, vii. 68, 8;
86, 3. 4; x. 34, 18; G. of me, ii. 85, 1;

vii. 86, 2; viii. 29, 2 [Gk. μορ].

mavajavatá, a. coming from Mājavant, x.
34, 1.

vá, rel. prn. who, which, that: N. yás, i.
85, 6; 154, 13. 4. 4; 160, 4; ii. 12, 1-
7. 9-15; 88, 5. 7; iii. 59, 2. 7; iv. 50,
1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 68,
1. 8; vii. 71, 4; 86, 1; viii. 48, 10², 12;
x. 14, 5; 34, 12; 129, 7; f. yá, iv. 50,
3; n. yád, i. 1, 6; ii. 85, 15; vii. 61,
2; 63, 2; 108, 5. 7; x. 15, 6; 90, 29;
12; 129, 1. 8. 4; 185, 7; with kim ca
whatever, v. 88, 9; A. yám, i. 1. 4; ii.
12, 5. 7. 9; 35, 11; viii. 48, 1; x. 188,
3. 4; I. yéná, i. 160, 5; ii. 12, 4; iv.
51, 4; f. yáyá, iv. 61, 6; Ab. yásmád,
ii. 12, 9; G. yásya, i. 154, 2; ii. 12,
1. 7. 4. 14²; 85, 7; v. 88, 4³; vii. 61,
2; x. 34; f. yáyásh, x. 125, 4; L.
yásmín, iv. 50, 8; x. 135, 1; du. yátu,
ix. 14, 11; pl. N. yé, i. 35, 11; 85, 1,
4; iv. 50, 2; x. 14, 8. 10; 15, 1-4. 8-
10. 13², 14²; 90, 7. 8; with ké whatever,
x. 90, 10; f. yás, vii. 49, 1. 2. 3;
n. yáni, ii. 88, 13; yá, i. 85, 12; ii.
33, 18³; iv. 50, 9; vii. 86, 5; A. m.
yán, x. 14, 3; 15, 18²; G. f. yásám,
vi. 49, 6; L. f. yásu, iv. 51, 7; vii.
49, 4⁴; 61, 5.

yaktá, n. mystery, vii. 61, 5.

yaj sacrifice, I. yája; ipf. áyajanta, x.
90, 7, 16.

yaj-átá, a. adorable, i. 35, 3. 4; ii. 83, 10
[Av. yasata; from yaj worship].

yaj-áthá, m. sacrifice, v. 11, 9 [yaj
worship].

yája-mána, m. sacrificer, vi. 54, 6 [pr.
pt. A. of yaj worship].

yaj-us, n. sacrificial formula, x. 90, 9
[yaj worship].

yaj-á, m. worship, sacrifice, i. 1, 1. 4;
ii. 85, 12; iv. 50, 6. 10; v. 11, 2. 4;

vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13;
90, 7-9, 15. 10² [Av. yasna, Gk. ὑγρός].

yajñá-ketu, a. (Bv.) whose token is sacri-
fice, iv. 61, 11.

yajñá-manman, a. (Bv.) whose heart is
set on sacrifice, vii. 61, 4.

yajñá-ya, a. worthy of worship, holy, iii.
59, 4; adorable, x. 14, 5. 6 [yajñá
worship].

yat array oneself, I. yáta: pf. i. 85, 8;
cs. yátyāya marshaśi, stir, ili. 59, 1; clear
off, x. 127, 7.

yá-tás, adv. whence, x. 129, 6. 7 [prn.
root yá].

yá-ti, prn. how many, x. 15, 13 [prn.
root yá].

yá-tra, rel. adv. where, i. 154, 5. 6; vii.
68, 5; viii. 29, 7; 48, 11; x. 14, 2. 7;
90, 16 [prn. root yá].

yá-thá, rel. adv. how, x. 185, 5. 6; so that,
ii. 83, 15; unaccented = iva like, vii.
29, 6 [prn. root yá].

yathá-vaśám, adv. according to (thy, his)
will, x. 15, 14; 165, 4 [vása, m.
will].

yá-d, cj. when, i. 85, 3. 4. 5. 7. 9; iv. 51,
6; v. 83, 2-4. 9; vii. 108, 2-5; x. 84,
5; 90, 6. 11. 15; in order that, vii. 71,
4; so that, vii. 86, 4; since, i. 160, 2;
if, viii. 48, 9 [n. of rel. yá].
yád-i vā, qf. whether, x. 129, 7; or, or else, ibid. [yá-d-i ʾy, rel. adv. + vā or].
y-ánt, pr. pt. going, vii. 61, 8 [i go].
yam extend, bestow, I. yáoda, iv. 51, 10;
v. 83, 5; pf. A. yemire submit to (dat.),
iii. 59, 8; s ao. bestow on (dat.), ii. 35, 15.√
ádh- extend to (dat.), i. 85, 12.
á guide to (lc.), root ao. inj. yamhat, x.
14, 14.
ní- bestow, iv. 50, 10.
prá present a share of (gen.), x. 15, 7.
ví- extend to, i. 85, 12.
Yam-á, m. god of the dead, i. 85, 6; x.
14, 1–5; 7–16; 16, 8; 135, 1. 7.
yáś-ás, a. glorious, i. 1, 3; iv. 51, 11;
vi. 48, 5.
yáh, f. swift one, ii. 38, 9; 35, 14.
yá go, II. yáti, i. 35, 83; 10; vii. 49, 8;
x. 169, 1.
á come, i. 85, 2; x. 15, 9.
úpa á come hither, vii. 71, 2.
á úpa hither to, vii. 71, 4.
pári prá proceed across, iv. 51, 5.
yášayá-jana, a. (gov. cd.) stirring men,
iii. 59, 5 [yášayant, pr. pt. cs. of yat
array oneself + jána man].
yátu-dhána, m. sorcerer, i. 85, 10 [yátu,
m. sorcery + dhána practising from dhá
pí, do].
yá-má, m. course, iv. 51, 4 [yá go].
yá-man, n. course, i. 85, 1; approach, x.
127, 4 [yá go].
yu separate, I. yuyóti, ii. 83, 1. 8; 
vii. 71, 1. 2; s ao. depart from (ab.), ii. 83,
9; cs. yaváya save from, viii. 48, 5;
yaváya ward off, x. 127, 6.
yuk-tá, pp. yoked, vii. 63, 2 [yuj yoke,
Gk. jwérd-s, Lat. junctus, Lith.
junkta-s].
yuktá-grávan, a. (Bv.) who has to work
the stones, ii. 12, 6.
yu yoke, VII. yunákti: pf. yuyujé,
x. 34, 11; r. ao. áyugdham, i. 85, 4.
prá yoke in front, i. 85, 5.
yúdhs-mána, pr. pt. à fighting; m.
fighter, ii. 12, 9 [yudh fight].
yúdhs-í, m. warrior, i. 85, 8 [from red.
stem of yudh fight].
yuva-tí, f. young maiden, i. 35, 4; 11 [f.
of yuvan youth].
yuv-an, a. young, ii. 38, 11; m. youth, ii.
35, 4 [Lat. ítum-s-s].
yuv-áms, prs. prn. N. you two, vii. 71, 5;
dat. yuvábyám to you two, vii. 61, 7
 [= yú + am].
yuva-yú, a. addressed to you, vii. 71, 7.
yáy-ám, prs. prn. pl. N. you, iv. 51, 5;
vii. 61, 7; 63, 6; 71, 6; 86, 8 [for
yág-ám, A. yáil, yáilem, Go. yá].
yóg-a, m. acquisition, vii. 88, 8 [yuj
yoke].
yój-ána, n. league, i. 85, 8 [yoking from
yuj yoke].
yó-ni, m. come, ii. 35, 10; abode, iv. 50,
2; x. 84, 11; reception, viii. 29, 2
[holding from you hold].
yóš-á, f. woman, x. 108, 2.
yóś, n. blessing, ii. 33, 13; x. 15, 4.
Rám hasten, I. ráma; ca. ramháya
cause to speed, i. 85, 5.
rákks protect, I. ráksa, i. 85, 11; 160, 2;
v. 50, 2; vi. 54, 5; viii. 48, 5 [Gk.
dállv «ward off»].
ráksa-mána, pr. pt. A. protecting, vii. 61,
3 [rakks protect].
rákks-ás, m. demon, i. 35, 10; v. 88, 2.
rákks-tí, m. guardian, x. 14, 11 [rakks
protect].
raghu-pátvan, a. (Tp.) flying swiftly, i.
85, 6 [raghú swift: Gk. ῥαγεύο-].
raghu-yud, a. swift-gliding, i. 85, 6
[raghú swift + yand run].
ráj-as, n. space, air, i. 85, 4; 9; 154, 1;
160, 1. 4; x. 15, 2; 129, 1 [Gk. ἐρείσα,
Go. rígis-a].
ráñ-ya, a. glorious, i. 85, 10 [ran rejoice].
rá-tña, n. gift, treasure, i. 35, 8 [rá give].
ratna-dháa, a. (Tp.) bestowing treasure, i.
1, 1.
rá-tha, n. car, i. 35, 2. 4. 5; 85, 4. 5;
ii. 12, 7. 8; v. 83, 2. 7; vii. 71, 2-4;
vi. 48, 5; x. 135, 8-5; 168, 1 [rig go].
ráth-yá, a. belonging to a car, i. 85, 6.
rad dig, I. ráda: pf. rára, vii. 49, 1.
radh-rá, a. rich, ii. 12, 6 [rád succeed].
randh makes subject, IV. P. rádhyá: red.
so., ii. 83, 5.
ráp-as, n. bodily injury, ii. 38, 3. 7.
ram set at rest, IX. ramháti: ipf. ii. 12,
2; I. A. ráma rejoice in (lc.), x. 84, 18.
ray-i, m. wealth, i. 1, 8; 85, 12; iv. 50,
6. 10; 51, 10; viii. 48, 18; x. 15, 7.
11 [probably from ri = reduced form
of rá give].
ráv-a, m. roar, iv. 50, 1. 4. 5 [ru cry].
ráj-mí, m. ray, i. 35, 7; cord, x. 129, 5.
rá give, II. ráti; 2. ind. rási = ipv., ii
rebh-ā, m. singer, vii. 63, 3 [ribh sing].
revāt, adv. bountifully, ii. 35, 4 [n. of revānt].
re-vāt-i, f. wealthy, iv. 51, 4 [f. of revānt].
re-vānt, a. wealthy, viii. 48, 6 [re = rat wealth].
rōdās-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā gift; Lat. rēs].
Bauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhini].
Lak-śe, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = lok-ā light; op. Gk. λευκός = 'white', Lat. lux, lūc-ıs].

Vag-nū, m. sound, vii. 103, 2 [vao speak].
vać uter, III. P. vivakti; ao. op., ii. 35, 2; speak, ps. ucyātā, x. 90, 11; 135, 7 [Lat. voc-ās 'call'].
īdhi- speak for (dat.), viii. 48, 14.
pra- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
vaō-as, n. speech, v. 11, 5 [vao speak; Gk. ἄροσ].
vaças-yā, f. eloquence, ii. 35, 1.
vaļ-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaļ be strong; Av. varva 'club'].
vaļra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12; 83, 8.
vaļra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
vaļr-ın, m. bearer of the bolt, vii. 49, 1.
vatsā, m. calf, vii. 86, 5 [yearling from *vatsa, Gk. ἡρός year; Lat. vetus in vetus-tas 'age'].
vats-ın, n. f. -ı, accompanied by calves, vii. 103, 2.
vaď speak, I. vāda, ii. 38, 15; op. ii. 35, 15; vii. 108, 5; x. 34, 12.
ača- śvāka, v. 88, 3.
a- uter, ii. 12, 15; vii. 48, 14.
sām- converse about (acc.) with (inst.), vii. 86, 2.
vađ-ant, pr. pt. speaking, vii. 103, 8. 6, 7.
van [vā]

van toin, VIII. vanóti toin [Eng. toin; cp. Lat. ven-ia 'favour'].

ā-, ds. vivāsa seek to toin, ii. 33; 6; v. 88, 1.

van-ūs, m. enemy, iv. 50, 11 [sager, rival: van toin].

váno-vane, lc. iv. cd. in every wood, v. 11, 6.

vand praise, I. A. vándate, iv. 50, 7 [nasalized form of vad].

pári-extol, with (inst.), ii. 38, 12.

vánda-māna, pr. pt. A. approving, ii. 33, 12.

vap streu, I. vápati, vápate.

vapuṣ-yā, a. fair, i. 160, 2 [vapuṣ, n. beautiful appearance].

vavyā-sū, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 50, 8; 4; iv. 50, 6; 51, 11; vi. 54, 8; 9; vii. 86, 5; viii. 48, 9, 13, 14; x. 14, 6; 127, 4 [Av. vaem, Go. weis, Eng. we].

váy-as, n. force, ii. 38, 6; viii. 48, 1 [food, strength: vi enjoy].

vay-ā, f. offshoot, ii. 35, 8.

vayūnā-vata, a. clear, iv. 51, 1 [vayūnā].

vayō-dhā, m. bestower of strength, viii. 48, 15 [váyas-force+dhā bestowing].

vár-ī-man, n. expanse, iii. 59, 3 [vṛ cover].

vár-ī-vas, n. wide space, vii. 68, 6; prosperity, iv. 50, 9 [breadth, freedom: vr cover].

varīvā-vit-tara, cpv. m. best finder of relief, best baniher of care, viii. 48, 1 [varivas+vid find].

vár-īyas, cpv. a. wider, ii. 12, 2 [urā wide].

Vār-unā, m. vii. 49, 3; 4; 61, 1; 4; 69, 1; 6; 86, 2; 87; 4; 6; 8; x. 14, 7 [Gk. ὀπαρό's 'heaven'; vr cover, encompass].

vár-na, m. colour, ii. 12, 4 [coating: vr cover].

vártia-māna, pr. pt. ā, with ś rolling lither, i. 35, 2 [vrṭ turn].

várt-man, n. track, i. 85, 3 [vrṭ turn].

várdh-ana, n. strengthening, ii. 12, 14 [vrṭdh increase].

várdha-māna, pr. pt. ā, growing, i. 1, 8 [vrṭdh grow].

vārvrā-śana, pr. pt. ā, int. rolling about, x. 34, 1 [vrṭ turn].

vārsa, n. rain, v. 83, 10 [vrṣ rain].

vārya, a. rainy, v. 83, 32.
vāc, f. voice, vii. 103, 1, 4, 5, 6, 8; x. 34, 5 [vāc speak; Lat. vōx = vāc-s].
vaī-sa, m. conflict, i. 85, 5; bootie, ii. 12, 15; vi. 54, 5 [vāj be strong].
vaīya-yu, a. desire of gain, ii. 35, 1.
vaī-la, a. victorious, x. 34, 4 [vaīja].
vaṇā, m. pipe, i. 85, 10.
vaī-ka, m. wind, v. 83, 4; x. 168, 1, 2, 4 [vā blow; cp. Lat. ventūra, Gk. ἀερίζω].
vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6; 68, 5; 71, 1; D. for you two, vii. 61, 2, 5; vii. 71, 4; G. of you two, i. 164, 6; iv. 50, 11; vii. 61, 1; 71, 8, 4.
vaī-ma, n. wealth, vii. 71, 2 [vā = van win].
vaīya-yu, a. relating to the wind, arial, x. 90, 8 [vāyla].
vaī-yu, m. wind, x. 90, 18 [vā blow].
vaīr-ya, adv. desirable, i. 85, 8 [vī choose].
vaīvās-at, pr. pt. int. loving, iv. 50, 6 [vās love].
vaīvērdh-āna, pr. pt. Ā. having grown, x. 14, 3 [vṛdhr grow].
vaīsā, f. axe, vii. 29, 8.
vaīsār-ā, a. vernal, viii. 48, 7 [vasar spring; Gk. έπαν, Lith. vasar].
vaīs-ta, n. abode, i. 164, 6 [vās dwell; Gk. θέατον].
vi, m. bird, i. 85, 7; vii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi, Lat. avi-s].
vi-krāmaṇa, n. wide stride, i. 154, 2; x. 15, 8.
vi-oskramāna, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
vi-cuṣṭaṇi, a. active, i. 85, 9.
vi, pl. stake at play, ii. 12, 5.
vi-tata, pp. extended, x. 129, 5 [tan stretch].
vi-tarām, adv. far away, ii. 83, 2 [cpv. of prp. vi away].
vi-tā, n. property, x. 84, 18 [pp. of vid find, acquire, acquisition].
1. vid know, ii. P. vēti; pr. sb. know of (gen.), ii. 85, 2; ipv. viddhi, viii. 48, 8; pl. vēda, viii. 29, 6; s. 2. vētha, x. 15, 13; 3. vēda, x. 129, 6, 7; pl. 1. vidma, x. 15, 18 [Gk. θέω, διέρχομαι; AS. te wēl, wē witen; Eng. I see; Lat. vidēre see].
prā, know, x. 15, 18.
2. vid find, VI. vindā, vi. 54, 4; x. 34, 32; pl. viveda, x. 14, 2; a so., v. 83, 10; viii. 48, 8.
ānudāna, vi. 12, 11; v. 11, 6.
ā-, s. no. win hither, x. 15, 3.
nis-find out, x. 129, 4.
vid-dāha, m. divine worship, i. 85, 1; ii. 12, 15; 83, 15; 85, 15; viii. 48, 14 [vidh worship].
vid-dyūt, f. lightning, ii. 85, 9; v. 83, 4 [vi afar + dyut shine].
vid-vāma, unred. pf. pt. knowing, vi. 54, 1, [Gk. πεισόμαι].
vidh worship, VI. vindha, i. 85, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12, 18; x. 163, 4.
prāti-pay worship to, vii. 63, 5.
vidh-ānt, pr. pt. m. worshipper, ii. 85, 7.
vi-dhāna, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].
vi-pfoh-am, acc. inf. to ask, vii. 66, 8.
vi-pa, n. wise, iv. 50, l; m. sage, i. 35, 11; vii. 61, 2; x. 135, 4 [inspired: vi tremble with emotion].
i-vībhāt[-i], pr. pt. f. shining forth, iv. 61, 1, 10, 11 [bhā shine].
i-vībhādaka, m. a nut used as a die for gambling, vii. 66, 6; x. 84, 1 [probably from vi-bhād split asunder, but the meaning here applied is obscure].
i-vībhā-jāma, pr. pt. Ā. shining forth, vii. 66, 3 [bhājā shine; Av. bhūṣati 'beams', Gk. φλέγω 'flame'].
i-vīmadhya, m. middle, iv. 61, 8.
i-vīripā, m. abundance, iv. 50, 3 [vi + ripā be full].
vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5 [jaruing].
viρā-sāh, a. overcoming men, i. 85, 6 [ = viρā-sāh for viρā-sāh].
i-vīr-mant, m. shining weapon, i. 85, 3 [ruo shine].
i-vīrūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].
Vivās-vant, m. name of a divine being, vi. 11, 3; x. 14, 5 [vi + vas shine afar].
vi ś-, f. settlement, x. 15, 2; abode, vii. 61, 8; settler, i. 85, 5; subject, iv. 50, 8.
i ś enter, VI. viśā.
i ś- enter, iv. 50, 10; viii. 48, 12, 15.
i ś come home, go to rest, x. 34, 14; 16a, 8; s. no., avikma, i. 137, 4; es veṣāya cause to rest, i. 85, 2.
i ś-pāti, m. master of the house, x. 135, 1.
i śva, prn. a. all, i. 85, 3, 5; 85, 3, 8; 164, 2, 4; ii. 12, 4, 7, 9; 33, 3, 10; 35, 2, 15; iii. 59, 8; iv. 50, 7; v. 83, 2, 4.
9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 163, 2.

viśvā-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 185, 3.

viśva-dānim, adv. always, iv. 50, 8.

viśvā-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.

viśvā-pṣnya, a. laden with all food, vii. 71, 4 [pensy from psāa cat].

viśvā-rūpa, n. (Bv.) omniform, i. 35, 4; ii. 83, 10; v. 83, 5.

viśvā-sambhā, a. beneficial to all, i. 160, 1. 4 [ām prosperity + bhū being for, conducting to].

viśvā-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 100, 5; for ever, ii. 85, 14.

viśvā-hā, adv. always, i. 100, 3 [viśvā dhā all days].

viśvo devās, m. pl. the all-gods, vii. 40, 4; viii. 48, 1.

viṣ work, III. višeṣṭi: pf. viṣeṣa, ii. 35, 13.

viṣita, pp. unfastened, v. 83, 7, 8 [viṣ + sī bind].

viṣu-na, a. varied in form, vii. 29, 1.

viṣuṭi, a. f. turned in various directions, ii. 33, 2 [f. of viṣy-anīc].

viṣ-ṭhā host (?), x. 168, 2.

Viṣṇu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].

viṣya-anīc, a. turned in all directions, x. 90, 4.

viṣ-sargā, m. release, vii. 108, 9 [viṣ + ṣrj let go].

viṣ-sārjana, n. creation, x. 129, 6 [viṣ + ṣrj let go].

viṣ-ṣṛṣṭi, f. creation, x. 129, 6, 7 [viṣ + ṣrj let go].

viṣ-sṛṣast, ab. inf. from breaking, viii. 48, 5 [viṣ + sṛṣas fall].

viṣ-ḥāyas, a. mighty, viii. 48, 11.

viṣ guide, II. vēti, i. 85, 9.

ūpa- come to (acc.), v. 11, 4.

vi-thra, m. hero, i. 85, 1; ii. 83, 1; 85, 4 [Av. vi-tā, Lat. vir, Ol. fer, Go. wair. Lith. vyra, 'man'].

viṣ-vata-tama, spv. a. most abounding in heroes, i. 1, 3.

viṣva-vat, a. possessed of heroes, iv. 50, 6.

viṣ-phat, f. plant, ii. 85, 8 [viṣ asunder + rudh grow].

viṣ-ṛa, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [viṣā hero].

1. vr cover, V. vrūṭi, vrūṇa. ā-, int. impf. ā-varivar contain, x. 129, 1. vr- uncloae, rt. ao. avran, iv. 51, 2.

2. vr choose, IX. ā vrūnta, ii. 83, 12; v. 11, 4; x. 127, 8.

vrk-a, m. wolf, x. 127, 6 [Gk. λύκος, Lat. lupus, Lith. vilka-; Eng. wolf].

vrk-tā, f. she-wolf, x. 127, 6.

vrktā-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 58, 9 [vrktā, pp. of vrj + barhis, q.v.].

vrk-sā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vrk simpler form of vrāṇo cut, fell].

vrj twist, VII. vrṇkti, vrṇktē. pārī- pass by, ii. 83, 14.

vrj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vrj].

vrṇāna, pr. pt. A. choosing, v. 11, 4 [vrj choose].

vrtn turn, I. ā. vrātate rol, x. 84, 9; cs. varśaya turn, i. 85, 9.


nīs-, cs. roll out, x. 185, 5.

prā-, cs. set rolling, x. 135, 4.

ānu prā- roll forth after, x. 185, 4.

sāṃ- be evolved, x. 90, 14.

ādhi sāṃ- come upon, x. 129, 4.

Vy-trā, m. name of a demon, i. 85, 9; n. fos (pl.), viii. 29, 4 [encompasser: vr cover].

vr-ṭvā, gd., having covered, x. 90, 1.

vrdh grove, I. vārthna, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhūr, x. 14, 3; cs. vardhāya strengthen, v. 11, 3, 5.

vrdh-ē, dat. inf. to increase, i. 85, 1.

vṛdh rain, I. vṛṛga rain: is no. āvarśa, v. 83, 10.

abhi- rain upon, no. vii. 103, 3.

vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 60, 10 [vṛṣan bull].

vṛṣan, m. bull, i. 85, 7; 154, 3, 6; ii. 33, 13; 85, 13; iv. 50, 6; v. 83, 6 (with āva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. urkan, Gk. ἐπιρά].

vṛṣa-bhā, m. bull, i. 160, 8; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.

vṛṣa-latā, m. beggar, x. 84, 11 [little man].

vṛṣa-vrāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].

vṛṣ-tī, f. rain, v. 83, 6 [vṛṣ rain].

vṛṣya-vant, a. mighty, v. 88, 2 [vṛṣya manly strength, from vṛṣan bull].
śārad, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-].
śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śṛdha be defiant].
śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. šautma-s 'helmet', OG. airn 'helmet'].
śāv-as, n. pouer, v. 11, 5 [śû swell].
śāsām-aná, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 61, 7 [śām toil].
śāsāy-aná, pf. pt. Ā. lying, vii. 103, 1 [sī lie].
śās-vant, a. ever repeating itself, many, ii. 12, 10; -vant, adv. for ever, i. 38, 5 [for sā + vant, orig. pt. of sū swell, Gk. ἀναμφ-].
śāktā, m. teacher, vii. 103, 5 [śak be able].
śās order, II. śāsti, śāste.
śānu- instruct, vi. 54, 1.
abhi- guide to (acc.), vi. 54, 2.
śīk-van flame(?), ii. 38, 4.
śīkā be helpful, pay obeisance, i. śīkā, ii. 59, 2 [ds. of śak be able].
śīkṣāmāna (pr. pt. Ā.), m. learner, vii. 103, 5.
śīti-pād, a. (Bv.) white-footed, i. 38, 5.
śīthirā, a. loose; n. freedom, vii. 71, 5 [Gk. ἰθαρ- 'free, pure'].
śīvā, a. kind, x. 34, 2.
śīśu, m. child, ii. 38, 13 [śū swell, op. Gk. κνέω].
śīriy-aná, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
śī-ā, a. cold, x. 34, 9 [old pp. of śyā coagulate].
śīra-ś, n. head, x. 90, 14 [śir(a)s head +an; cp. Gk. κέφαλ- 'head'].
śuk-rā, a. shining, i. 160, 3; bright, ii. 83, 9; iv. 51, 9; clear, ii. 85, 4 [śuo be bright, Av. sux-ra 'flaming'].
śuo-i, a. bright, i. 160, 1; bright, ii. 30, 8; iv. 51, 2; v. 11, 8; vii. 29, 6; clear, vii. 49, 2; 3; pure, ii. 83, 13; 35, 6 [śuo shine].
śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
śubh-āya, Ā. adorn oneself, i. 38, 3.
śubh-rā, a. bright, i. 38, 3; 85, 3; iv. 51, 6 [śubh adorn].
śumbh, adorn, I. Ā. sūmbhate.
prā- adorn oneself, i. 38, 1.
sūs-ka, a. dry, vii. 103, 2 [for sūs-ka, Av. huś-ka].
sūs-ma, m. vehement, ii. 12, 1, 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvās blow, snort].
sūr-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. ἄκρος 'in-valid'].
sūdrā, m. man of the servile caste, x. 90, 12.
sūṣuṣ āna, pf. pt. A. trembling (?), x. 34, 6.
sūṣ-a, a. inspiring, i. 154, 3 [śvās breathe].
srṇv-ānt, pr. pt. hearing, vi. 54, 8 [śrṇu hear].
sṛdh-yā, f. arrogance, ii. 12, 10 [śṛdh be arrogant].
sṛṣ crush, IX. sṛṇāti.
sām- be crushed: ps. no. sārī, vi. 54, 7.
sūt-drip, I. sūtā, iv. 50, 8.
sṛ-yā-vā, n. dusky, i. 35, 5 [OSI. si-vā 'grey'].
śyenā, m. eagle, vii. 35, 5; m. hawk, x. 127, 5.
sṛd heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδί' heart'].
sṛv-as, n. fame, i. 160, 5; iii. 59, 7 [śṛṇu hear; Gk. ἀλέξος 'fame', OSI. slavo 'word'].
sṛvavas-yā, a. fame-seeking, i. 85, 8.
srī-tā, pp. reaching to (la.), v. 11, 3.
sṛf, f. glory, i. 85, 2; iv. 33, 8; x. 127, 1.
sṛu, V. sṛṇūti, hear, ii. 33, 4; x. 15, 5; pl. 3. sṛṇvire = ps., x. 168, 4.
sṛtu-ta, pp. heard; famous, ii. 33, 11 [śṛṇu hear, Gk. καρδί'-famous', Lat. in-car-tu-'famous'].
sṛtē-stha, spv. a. best, ii. 33, 8.
sṛtē-tra, n. ear, x. 90, 14 [śṛṇu hear].
sṛṛu-ṭi, f. obedient mare, viii. 48, 2 [śṛṛu hear, extension of śṛṇu].
sṛva-ghnā, m. gambler, ii. 12, 4.
sṛva, m. dog, x. 14, 10, 11 [Av. span, Gk. κύων].
sṛvā-sṛv, f. mother-in-law, x. 34, 3 [OSI. svekry, svekrūtē].
svītya-aṅka, a. vestibish, ii. 83, 8 [śvīti (akin to śvētā, Go. hwēta, Eng. white) + aṅka].

Sā, nm. six, x. 14, 16 [Av. sā, Gk. ἕξ, Lat. sex, OSI. sē, Go. sóths, Eng. six].
Sā, dem. prn. N. s. m. that, he, i. 1, 2. 4; 9; 154, 5; 160, 8; ii. 12, 1-14; ii. 38, 133; 85, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5. 7. 8. 51, 4; v. 11, 2. 6. 83, 5; vii. 61, 1. 2; 36, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 45, 9 [Av. hā, Gk. ὀ, Go. sa].
sām-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].
sām-ratānā, pf. pt. A. sharing gifts, x. 15, 3 [sām + rā gīra].
sām-vatsara, m. year, vii. 103, 1. 7. 9.
sām-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vidjād].
sām-vṛj, a. conquering, ii. 12, 3.
sāk-kī, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 43. 10; x. 34, 2. 5; 168, 3.
sakh-yā, n. friendship, viii. 48, 2.
sām-gāmana, m. assembler, x. 14, 1.
sāc accompany, I. Ā. sācate, i. 1. 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἑωράω, Lat. sequitur, Lith. sekū].
sāc-ā, adv. prp. with (la.), iv. 50, 11 [sāc accompany].
sājana, a. belonging to his own people, iv. 50, 9 [sa-jana, kinman].
sājjas, a. acting in harmony with (inst.), viii. 48, 15 [jēsas, n. pleasure].
sat, n. the existential, x. 129, 1 [pr. pt. of as be].
sāt-pati, m. true (?) lord, ii. 83, 12.
sat-yā, n. true, i. 1. 6. 6; ii. 15, 15; x. 15. 9. 10 [sat, n. truth + ya].
satya-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.
satyañtā, n. Dv. cd. truth and falsehood, viii. 49, 8 [satya + ārta].
sad sit down, I. P. sādī, sāt, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sīdo].
śā- seat oneself on (acc.), i. 85, 6; occupy: pf. sāsāda, viii. 29, 2.
nī- sit down, pf. (nī)ṣedur, iv. 50, 8; inj. sīdat, v. 11, 2; settle: pf. s. 2. ssāsattha, viii. 48, 9.
sād-as, n. seat, iv. 51, 8; vii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδώρ].
sādas-sadas, acc. iv. cd. on each seat, x. 15, 11.
sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.
sā-dā, a., f. -i, attr., iv. 51, 6 [having a similar appearance].
sā-ya, adv. in one day, iv. 51, 5; as once, iv. 51, 7.
sadha-māda, m. joint feast, x. 14, 10
[co-revelry; sadhā = sahā together].
sadhā-stha, n. gathering place, i. 164, 13.
sau gāni, VIII. P. sanātī, vi. 54, 5.
sanāya, a. old, iv. 51, 4 [from saṇā; Gk. ἀριστ., OI. sen, Lith. senas ‘old’].
sānt, pr. pt. being, x. 34, 9 [as be; Lat. (praev.)-sent].
sam-dīrā, f. sight, ii. 88, 1.
saptā, nm. seven, i. 85, 3; ii. 12, 8, 12; x. 90, 16² [Gk. ἑπτά, Lat. septem, Eng. seven].
saptā-ṛṣṇi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
saptāṣaya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptāṣ + āśyaḥ, m. mouth].
sāp-ti, m. racer, i. 85, 1. 6.
sa-prāthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by prāthas, n. fame].
sa-bādha, a. serious, vii. 61, 6 [bādha, m. stress].
sabhā, f. assembly hall, x. 34, 6 [OG. sippa ‘kinship’, AS. sib].
samā, a. level, v. 88, 7 [Av. hama = equal], Gk. ἡμέρα, Eng. same, cp. Lat. sim-ili-s].
sam-ad, f. battle, ii. 12, 8.
sa-mana, n. festival, x. 168, 2 [coming together].
sa-mana, adv. in the same way, iv. 51, 8 [inst., with shift of accent, from sa-mana being together].
sa-māna, a., f. 1, same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 66, 2; common, ii. 85, 3; vii. 66, 3; 108, 6.
sa-mānas-tas, adv. from the same place, iv. 51, 8.
sam-ād, f. flagot, x. 90, 15 [sām + ād kindle].
samudrā-jyeṣṭa, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrā, m. collection of waters + jyeṣṭha, spv. chief].
samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārtha, m. goal].
sam-ād, f. union, vii. 108, 5 [sām + ād thrive].
sam-ṛṣṭa, pp. mixed with (inst.), x. 34, 7 [pro mix].
sam-ṛṣṭa, ab. inf. from mingling with, ii. 36, 6 [pro mix].
sām-bhṛta, pp. collected?, x. 90, 8 [bhṛ bear].
sam-rāj, m. sovereign king, viii. 29, 9.
sa-yāj, a. united with (inst.), x. 168, 2.
sa-rātham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
sār-asa, n. lake, vii. 108, 7 [sṛ run].
sār-ga, m. herd, iv. 51, 8 [sṛlt to loose].
sār-ave, dat. inf. to flow, ii. 12, 12 [sṛ flow].
sarp creep, I. P. sarpiti.
vī- sink off, x. 14, 9.
sarpā-śauti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpas from sarp run = melt] + ā-sauti brew from su press].
sārva, n. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 3 [Gk. ὅλος = ὅλo-φ, Lat. saevo-s ‘whole’].
sārva-vīra, n. consisting entirely of sons, iv. 50, 10; x. 15, 11.
sa-rāhuti, a. (Tpt.) completely offering, x. 90, 8, 9 [hu-t: hu sacrificio determinantie t].
sal-ī, f. water, x. 129, 3; sea, vii. 49, 1 [sal = sṛ flow].
Sav-ī-ti, m. a solar god, i. 35, 1-6. 8-10; vii. 66, 8; x. 34, 8. 13 [Stimulator from sū stimulate].
sa-s sleep, II. P. sāsti, iv. 51, 3.
sa-sánt, pr. pt. sleeping, iv. 51, 5.
sa-h overcame, I. n. sāha, x. 34, 9 [Gk. ἅξω, ao. ἄξ(ε)χ-εω].
sa-sa, n. might, iv. 50, 1; x. 11, 6 [sa overcome].
sa-hāsra, nm. a thousand, x. 15, 10 [Gk. χίλιον, Lesbian χίλιοι from χέλο].
sa-hāsra-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
sa-hāsra-bhrasti, a. (Bv.) thousand-edged, i. 85, 9 [bhras-ti from bhras = bhr stand up].
sa-hāsra-sīra, a. thousand-headed, x. 84, 14.
sa-hāsra-sāvī, m. thousandfold Soma-pressing, vii. 108, 10 [sāvī, m. pressing from su press].
sa-hāsra-rākṣa, a. (Bv.) thousand-eyed, x. 90, 1 [sakṣa eye = sakṣa].
sa-hūti, f. joint praise, ii. 83, 4 [hūti invocation from hū call].
sā bind, VI. syāti.
vī- discharge, i. 85, 5.
sā, dem. prn. N. a. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.
sa-dāna, n. seat, x. 185, 7 [sad sit].
sādhāraṇa, a. belonging jointly, common, vii. 63, 1 [sa-ādhāraṇa having the same support].
sādh-ū, a. good, x. 14, 10.
sādhu-yā, adv. straightway, v. 11, 4.
Sādh-ya, m.pl. a group of divine beings, x. 90, 7, 16.
sānas-i, a. bringing gain, iii. 59, 6 [san gain].
sānu, n. m. back, ii. 35, 12.
sāman, n. chant, viii. 29, 10; x. 90, 9; 135, 4.
sāyaka, n. arrow, ii. 83, 10 [suitable for hurting: si hurl].
Sāramayā, m. son of Saramā, x. 14, 10.
sāsanāsanā, n. (Bv.) eating and non-eating things, x. 90, 4 [sa-āsanāna].
simha, m. lion, v. 83, 3.
sīc pour, VI. sīcā, i. 85, 11 [OG. sīc- u 'drip', Lattic sīc- u 'fall' of water].
nsīc pour down, v. 83, 8.
sidh repel, I. P. siddhati.
sapa-chase away, i. 35, 10.
sīndhu, m. river, i. 35, 8; ii. 12, 8, 12; Indus, v. 11, 6 [Av. hind-ū].
sīvadānā, pf. pf. A. sweating, vii. 103, 8 [svid perspire: Eng. sweat].
sim, enc. prn. pol. him &c, i. 160, 2.
supress, V. sumūti, sumutē, V. 14, 13 [Av. hu].
sū, adv. well, ii. 85, 2; v. 83, 7; vii. 86, 8 [Av. hu, Ol. su-].
sū-kṛta, pp. well-made, i. 85, 11; 85, 9; well prepared, x. 16, 13; 34, 11.
su-kṛta, a. (Bv.) very wise, vii. 11, 2; vii. 61, 2 [kṛta wisdom].
sukṛtāyā, f. insight, i. 160, 4.
su-kṣatrā, a. (Bv.) yielding fair sway, iii. 59, 4.
su-kṣita, f. safe dwelling, ii. 85, 15.
su-gā, a. easy to traverse, i. 83, 11; vii. 68, 6.
su-jāman, a. (Bv.) producing fair creations, i. 160, 1.
sutā, pp. pressed, viii. 48, 7; x. 15, 3.
su-taṣṭa, pp. well-fashioned, ii. 85, 2 [takṣa fashioned].
sutāsoma, (Bv.) m. Soma-presser, i. 12, 6.
su-tāra, a. easy to pass, x. 127, 6.
su-dāmsas, a. (Bv.) wondrous, i. 85, 1 [dāmsas wonder].
su-dākṣa, a. (Bv.) most skilful, v. 11, 1.
su-dānu, a. bountiful, i. 85, 10; vii. 61, 3.
su-dugha, a. (Bv.) yielding good milk, ii. 85, 7 [dugha milking: dugh = duh].
sudhita, pp. well-established, iv. 50, 8 [dhita, pp. of dhā put].
su-dhīc-tama, spv. a. very proud, i. 160, 2.
su-nitha, a. (Bv.) giving good guidance, i. 85, 7, 10.
sunvānt, pr. pt. pressing Soma, ii. 12, 14, 15; vi. 54, 6 [su press].
su-pātha, n. fair path, vii. 68, 6.
su-parṇā, a. (Bv.) having beautiful wings; m. bird, i. 85, 7.
su-palāsā, a. fair-leaved, x. 135, 1.
su-pōsas, a. (Bv.) well-ornamented, ii. 85, 1 [pōsas, n. ornament].
su-praketa, a. conspicuous, iv. 50, 2 [praketa, m. token].
su-prajā, a. (Bv.) having good offspring, iv. 50, 6 [prajā].
su-prātika, a. (Bv.) lovely, vii. 61, 1 [having a fair countenance: pratioka, n.].
su-prāṇita, a. (Bv.) giving good guidance, x. 15, 11.
su-prapānā, a. (Bv.) giving good drink; n. good drinking place, v. 88, 8.
su-bhāga, a. having a good sākṣa, opulent; genial, vii. 68, 1.
su-bhū, a. excellent, ii. 85, 7 [sū well + bhū being].
su-bhra, pp. well cherished, iv. 50, 7.
su-makha, m. great warrior, i. 85, 4.
su-mati, f. good-will, iii. 59, 3, 4; iv. 50, 11; vii. 48, 12; x. 14, 6.
su-manas, a. (Bv.) cheerful, vii. 86, 2 [Av. hu-manāk 'well-disposed'; cp. second part of du-puruṣ].
suv-mālaka, a. (Bv.) very gracious, i. 85, 10 [mālaka, n. mercy].
su-medhās, a. (Bv.) having a good understanding, wise, viii. 48, 1.
su-mnā, n. good-will, ii. 88, 1, 6.
sunmāyū, a. kindly, vii. 71, 3.
su-rabhi, a. fragrant, x. 15, 12.
sūra, f. liquor, vii. 86, 3 [Av. huра].
su-rētas, a. (Bv.) abounding in seed, 160, 3.
su-vārasas, a. (Bv.) full of vigour, x. 14, 8.
su-vāc, a. (Bv.) eloquent, vii. 103, 5.
suv-ītā, n. welfare, v. 11, 1 [su well + ita, pp. of i go: opposite of durītā].
suvidátra, a. bountiful, x. 14, 10; 15, 8, 9.
su-víra, a. (Bv.) having good champions =
strong sons, i. 85, 12; ii. 12, 15; 33, 15; 85, 15; viii. 48, 14.
su-vírya, n. host of good champions, iv. 51, 10.
su-vrttí, f. song of praise, ii. 85, 15; vii. 71; 6 [sú + rt-ti from arc praise,
. op. re].
su-vrjána, a. (Bv.) having fair abodes, x. 15, 2.
su-sípra, a. (Bv.) fair-lipped, ii. 12, 6; 83, 6.
su-séva, a. most propitious, iii. 59, 4, 5; vii. 48, 4.
su-gakhí, m. good friend, viii. 48, 9
[sakhī friend].
su-súttú, f. eulogy, ii. 88, 8 [stúttí praise].
su-súbbh, a. well-praising, iv. 50, 5
[stubb praise].
su-háva, a. (Bv.) easy to invoke, ii. 83, 5
[háva invocation].
sú, adv. well, v. 83, 10 [= sú well].
sú-nára, a. bountiful, viii. 29, 1 [Av.
. humming].
sú-nú, m. son, i. 1, 9; 85, 1; vii. 48, 4
[Av. hũma, Og. sunu, Lith. sūnų, Eng.
. son].
súpáyaná, a. (Bv.) giving easy access,
easily accessible, i. 1, 9 [sú + upáyana].
súr-a, m. sun, vii. 63, 5 [svar light].
súr-i, m. patron, ii. 85, 6.
súr-yá, m. sun, i. 85, 7, 9; 160, 1; ii.
. 12, 7; 88, 1; vii. 61, 1; 63, 1. 2, 4; vii.
. 29, 10; x. 14, 12; 90, 18 [svar light].
sél flow, III. sárti.
úpa pré-stretch forth to, int. 3. a. sarvr-e,
. í. 35, 5.
súj emit, VI. sújáti [Av. húsalí].
áva- discharge downward, ii. 12, 12; cast
off, vii. 86, 5.
úpa- send forth to (acc.), ii. 35, 1.
sáp-rá, a. extensive, iv. 50, 2 [srp creep].
sé-ná, f. missile, ii. 88, 11 [si dis-
charge].
señá-mí, m. leader of an army, general,
x. 34, 12.
sé-ma, m. juice of the Soma plant, i. 85,
. 10; ii. 12, 14; iv. 50, 10; vii. 49, 4;
. viii. 48, 3. 4ú. 7-15; x. 14, 13; 34, 1;
Soma sacrifice, vii. 103, 7 [su press:
Av. haoma].
soma-pá, m. Soma drinker, ii. 12, 18.
soma-píthá, m. Soma draught, x. 15, 8
[píthá from pā drink].
som-in, a. soma-pressing, vii. 103, 8.
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5, 8.
saumanás-á, n. good graces, iii. 59, 4;
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skand leap, I. P. skándati, int. inj.
káník, vii. 103, 4.
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[from skabhá, IX. skabháti].
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. v. 83, 7, 8 [Gk. sōpov "lament"].
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stanáyant, pr. pt. thundering, v. 83, 2;
x. 16, 1.
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vi. prop asunder, pf. tástamhá, iv. 50,
. 1; vii. 86, 1.
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stu praise, I. stútí, ii. 88, 11; v. 83, 1.
prá-praise aloud, i. 154, 2.
stu-tá, pp. praised, ii. 83, 12.
stuv-ánt, pr. pt. praising, iv. 51, 7; vii.
. 64, 6.
ste-ná, m. thief, x. 127, 6 [stā be stealthy].
sto-tf, m. praiser, vi. 54, 9; vii. 86, 4
[stu praise].
sto-ma, m. song of praise, ii. 38, 5; vii.
. 86, 8; x. 127, 8 [stu praise].
stómá-taṣṭa, a. (Ttp.) fashioned into
(= being the subject of) praise, x.
. 15, 9.
strf, f. woman, x. 34, 11 [Av. strf].
sthā stand, I. tiṣṭha; pf. tásthá, i.
. 85, 5; rt. ao. s. 3. ásthát, i. 85, 10;
iv. 51, 1; pl. 3. ásthá, iv. 51, 2 [Av.
hástati, Gk. ἤστην, Lat. stiēō].
áti- extend beyond, x. 90, 1.
ádhí- ascend, x. 135, 3; stand upon, i.
. 85, 6.
ápa- start off, vii. 48, 11.
abhí- overcome, iv. 50, 7.
á-mount, i. 85, 4; mount to (acc.), i. 85,
. 7; occupy, ii. 85, 9.
úd- arise, v. 11, 8.
úpa- approach, rt. ao. asthita, x.
. 127, 7.
páρí- surround, pf. tásthá, i. 85, 3.
pra- step forth, x. 14, 14.
spás, m. spy, vii. 61, 3 [Av. spas; cp. Lat. au-spect, Gk. συάην 'owl'].
spr win, V. sprǒti.
nis- rescue, rt. ao. 2. du. spartam, vii. 71, 5.
sprh, cs. sprháya long for, x. 135, 2 [Av. spṛṣaiṭe].
sphúr spurn, VI. sphurá, ii. 12, 12; spring, x. 34, 9 [Av. sparaithi, Gk. σπαηπ 'quiver', Lat. sperno, Lith. spiriū 'kick', OG. spurnu 'kick'].
smá, enc. pel. just, indeed, ii. 12, 5 [180].
syá, dem. prn. that, ii. 33, 7 [OP. hya, f. hýa; OG. i. siu].
syand flow, I. A. syándate, v. 88, 3.
syúma-gabhasti, a. (Bv.) drawn with things, vii. 71, 8 ['syú-man-band; Gk. ὑ-μυν 'sinew']
syoná, n. soft couch, iv. 51, 10.
srúma, m. disease, viii. 48, 5.
ärú flow, I. aráva, vii. 49, 1 [Gk. ἄθει 'flows'].
svá, poss. prn. own, i. 1, 8; ii. 35, 7; iv. 50, 8; viii. 66, 2; x. 14, 2 [Av. hva, Gk. σώ, ὡ; Lat. suum, s.]
svá-tváwa, a. (Bv.) self-strong, i. 85, 7.
1. svadhá, f. funeral offering, x. 14, 3, 7; 15, 12-14.
2. sva-dhá, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 35, 7; bliss, i. 164, 4 [svá own and dhá put; cp. Gk. ὑ-θε 'custom']
svá-apás, a. (Bv.) skilful, i. 85, 9 [súc + ápas 'doing good work']
svápa-na, m. sleep, vii. 86, 6 [Gk. οἰνός, Lat. somnus, s. Lath. sána]
svayam-já, a. rising spontaneously, vii. 49, 2.
sva-yám, ref. prn. self, ii. 35, 14; of their own accord, iv. 50, 8 [115a].
svári, n. light; heaven, ii. 35, 6; v. 38, 4.
sva-ráj, m. sovereign ruler, x. 15, 14.
sváru, m. sacrificial post, iv. 51, 2.
svar-vák, m. finder of light, viii. 48, 15.
svá-vant, a. bountiful, i. 85, 10 [possessing property: svá, n.]
svás, f. sister, vii. 71, 1; x. 127, 3 [Lat. soror, OSl. sestra, Go. swistla, Eng. sister].
svasti, f. n. well-being, i. 1, 9; 85, 1; ii. 88, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. a. svásti for welfare, viii. 48, 8;
pl. blessings, vii. 61, 7; 63, 6 [sú well + asti being].
svádú, a. sweet, viii. 48, 1 [Gk. ἑδύ-', Lat. suavis, Eng. sweet].
svádúdh, a. (Bv.) stirring good thoughts, viii. 48, 1.
svádbhú, a. invigorating, iv. 50, 10.
sváhá, i. hai, a sacrificeal call, x. 14, 8.
svíd, enc. emph. pel., iv. 51, 6; x. 34, 10; 129, 5²; 185, 5; 168, 3.
Ha, enc. emph. pel., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10. 16; 129, 2 [later form of gha].
ha-tvá, g. having slain, ii. 12, 3 [han-strike].
han slay, II. hänti, i. 85, 9; ii. 88, 15; smile, v. 88, 23, 9; I. jigmha slay, vii. 29, 4; pf. jaghánh, ii. 12, 10. 11; ps. hanyáste, v. 50, 2; ds. jighámșa, vii. 86, 4.
han-tf, m. slayer, ii. 12, 10.
hár-ns, n. wrath, viii. 48, 2 [heat; from hr be hot: Gk. τετο-os 'summer']
hár-i, m. bay steed, i. 85, 3 [Av. saíri- 'yellowish'; Lat. helia, Lith. selš, OG. gēlo].
hár-ita, a. yellow, vii. 103, 4, 6, 10 [Av. saírita 'yellowish'].
hásta-vánt, a. having hands, x. 34, 9.
1. hā leave, III. P. Jäháti.
áva-, ps. háyate, be left behind, x. 34, 5.
2. há go away, III. Á. jiháte.
ápa- deport, vii. 71, 1; 8. s. sb. a. ao.
hásate, x. 127, 3.
úd- spring up, v. 83, 4.
hi. cj. for, i. 85, 1; 154, 5; 160, 1; ii. 85, 1; 5. 9; iv. 51, 5; viii. 48, 6.
since, viii. 48, 9; x. 34, 11; pray, x. 14, 4.
híma, ínjure, VII. hinásti ínjure; is ao.
inj., x. 15, 6 [probably a ds. of han strike].
hí-té, pp. placed, v. 11, 6 [later form of dhíta from dhá put; Gk. ðéro-s set].
hí-tváya, gd. leaving behind, x. 14, 8 [1. há leave].
híma, m. winter, ii. 33, 2 [Av. síma, OSl. síma 'winter'; Gk. δώσ-χύμο-i 'subject to bad storms', 'horrid'].
hírān-ya, n. gold ornament, ii. 33, 9.
hírānaya-dá, a. (Tp.) giver of gold, ii. 35, 10.
hírānaya-páni, a. (Bv.) golden-handed, i. 35, 9.
hírānaya-práuga, a. (Bv.) having a golden pole, i. 35, 5.
hírāná-ya, a. golden, i. 85, 2; 85, 9; ii. 85, 10; viii. 29, 1.
hírānaya-rúpa, a. (Bv.) having a golden form, ii. 35, 10.
hírānaya-várna, a. (Bv.) golden-coloured, ii. 35, 9-11.
hírānaya-sámi, a. (Bv.) having golden pins, i. 85, 4.
hírānaya-sámdrá, a. (Bv.) having a golden aspect, ii. 35, 10.
hírānaya-hasta, a. (Bv.) golden-handed, i. 85, 10.
hírānaya-ákṣa, a. (Bv.) golden-eyed, i. 85, 8 [ákṣa = akṣi eye].
híd be angry, i. hóda: pf. jihála, x. 34, 2.
hí-ná, pp. forsaken, x. 34, 10 [hā leave].
hu sacrifice, offer, III. jihóti, iii. 59, 1; x. 14, 13-15.
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híd, n. heart, ii. 35, 2; v. 11, 5; vii. 86, 8; viii. 48, 4, 12; x. 129, 4 [Av. sard].
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he-ti, f. dart, iii. 88, 14 [hi impel].
he-tú, m. cause: ab. hetós for the sake of, x. 34, 2 [impulse: hi impel].
hó-tr, m. invoker, i. 1, 1. 5; v. 11, 2 [hú call].
hotrá-vid, a. (Tp.) knowing oblations, x. 15, 9 [hó-trá, Av. sao-thra; cp. Gk. xó-ра 'pot'].
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GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

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