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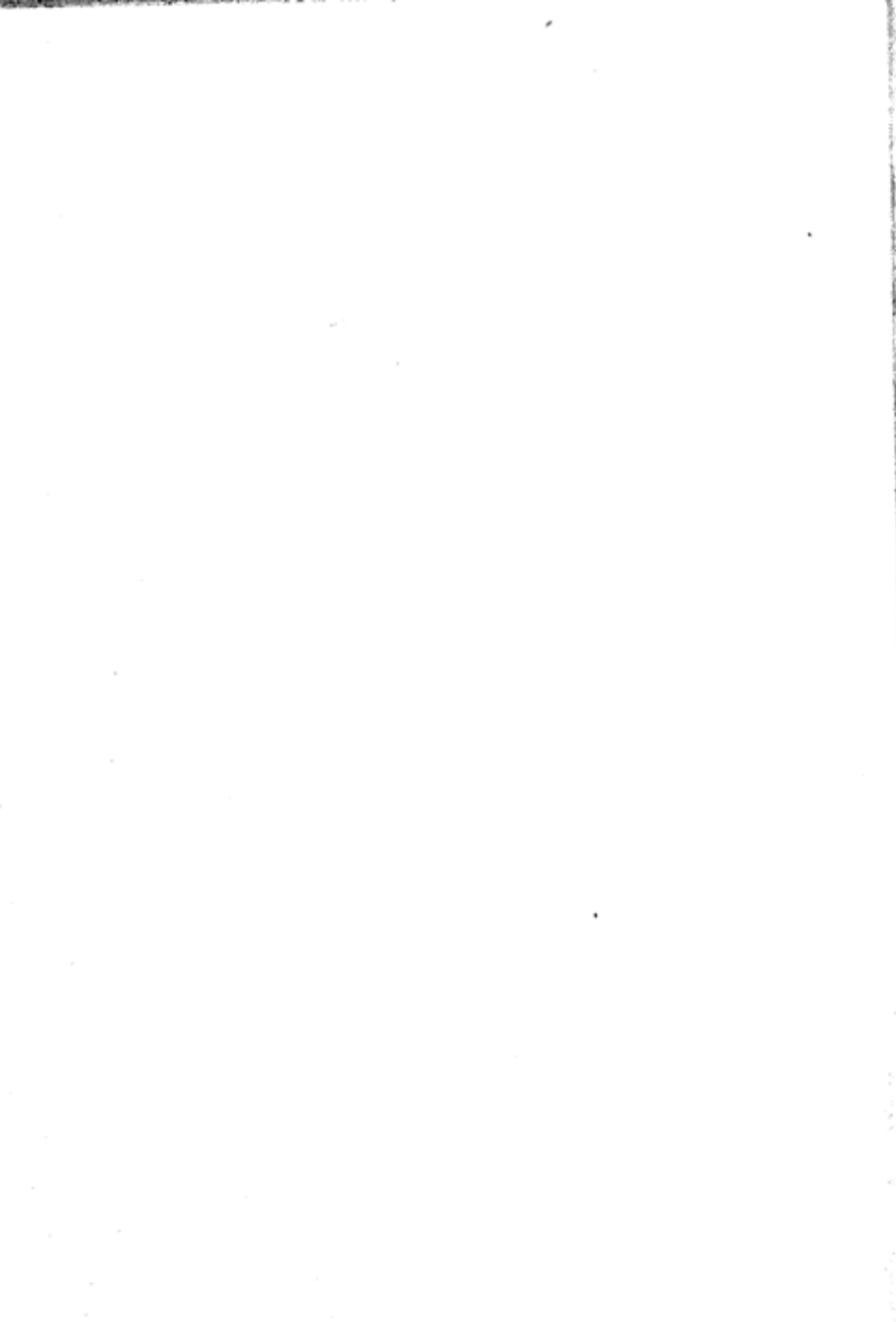
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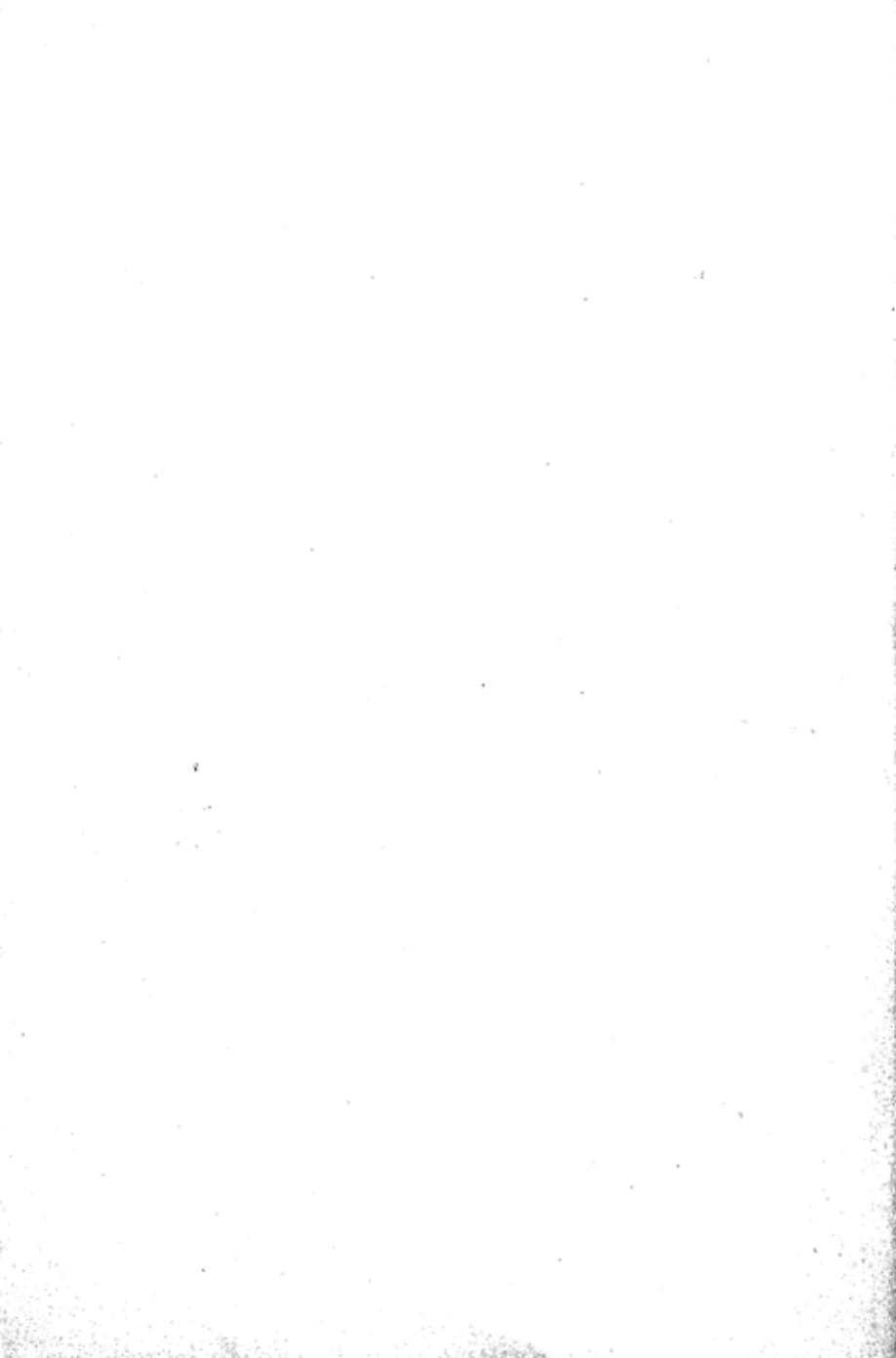
MUNSHI RAM MANOHAR LAL

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A VEDIC READER



A VEDIC READER

FOR STUDENTS

16059 BY

ARTHUR ANTHONY MACDONELL

M.A., Ph.D.



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. 84), 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 86, 47, 139-40, 152, 166, 175).

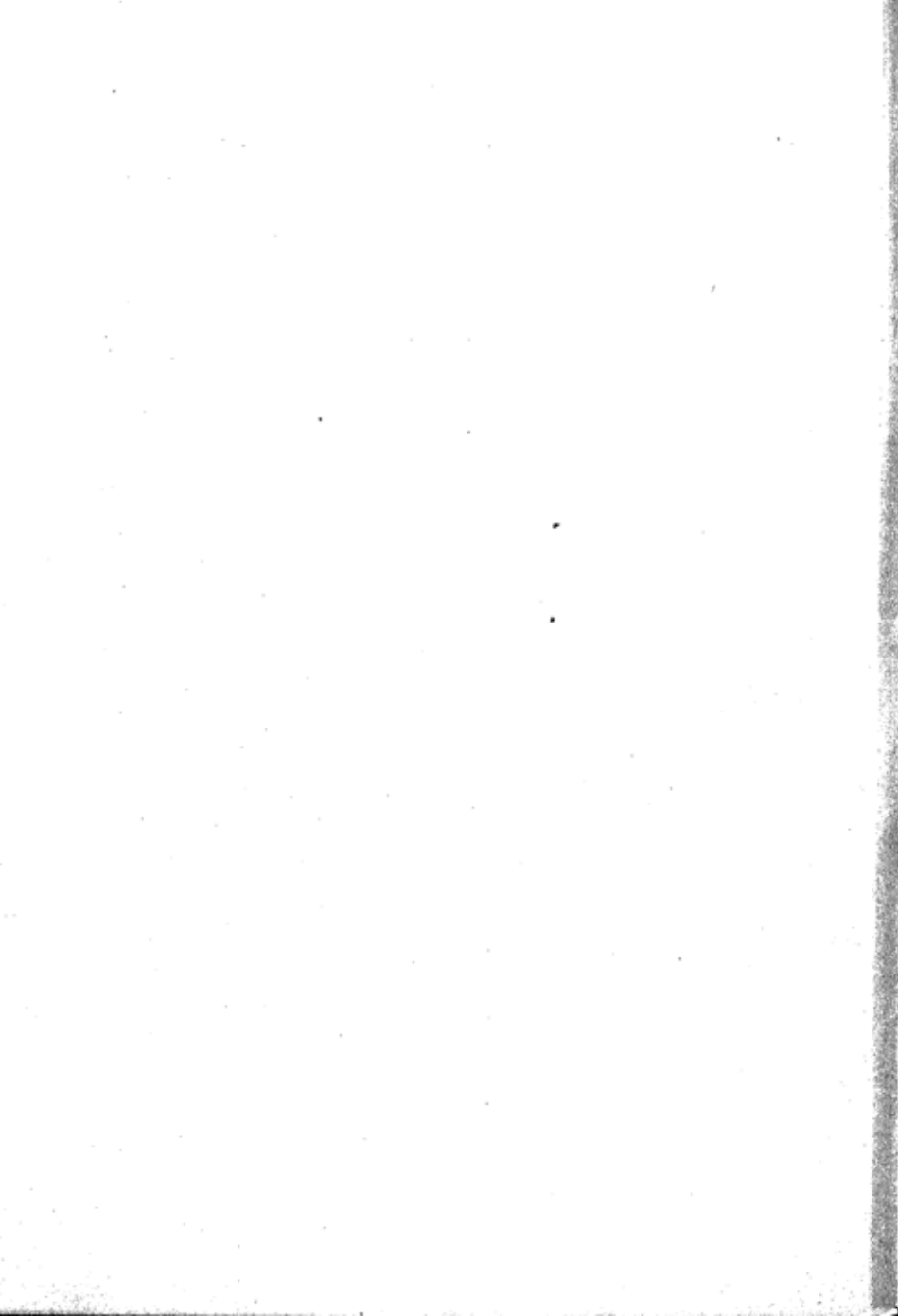
In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī 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 Rīgveda. 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 Rīgveda 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.



CONTENTS

	PAGES
PREFACE	v
INTRODUCTION	xi-xxxi
VEDIC HYMNS	1-219
✓ Agni . . . i. 1	1-10
Savitṛ . . . i. 85	10-21
Marutas . . . i. 85	21-30
Viṣṇu . . . i. 154	30-6
Dyāvāprthivī . . . i. 160	36-41
✓ Indra . . . ii. 12	41-56
✓ Rudra . . . ii. 33	56-67
✓ Apām napāt . . . ii. 35	67-78
✓ Mitra . . . iii. 59	78-83
✓ Bṛhaspati . . . iv. 50	83-92
✓ Ūsas . . . iv. 51	92-9
Agni . . . v. 11	100-4
Parjanya . . . v. 83	104-11
Pūṣan . . . vi. 54	111-15
Āpas . . . vii. 49	115-18
Mitrā-Varuṇā . . . vii. 61	118-24
Sūrya . . . vii. 63	124-28
✓ Aśvinā . . . vii. 71	128-34
✓ Varuṇa . . . vii. 86	134-41
Manḍūkās . . . vii. 103	141-7
Viśve devās . . . viii. 29	147-52
Soma . . . viii. 48	152-64
Funeral Hymn . . . x. 14	164-75
Pitaras . . . x. 15	176-86

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CONTENTS

	PAGES
Gambler . . . x. 34	186-95
Puruṣa . . . x. 90	195 -203
Rātri . . . x. 127	203-7
Hymn of Creation x. 129	207 -11
Yama . . . x. 135	212 -16
Vāta . . . x. 168	216-19
VOCABULARY	221-56
GENERAL INDEX	257-63

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. Jacobi, 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 Dyaus, 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 Saṃhita 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 Saṃhita 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 Samhita 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 Samhita 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.

4. ARRANGEMENT OF 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 Tristubh 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,

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.

6. METRE.

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 *Triṣṭubh* (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 half way 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 R̥gveda 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 *tr̥ca*) in the same simple metre, generally Gāyatrī, 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 R̥GVEDA.

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 Savitr.

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,

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, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Ratrī, Night. The atmospheric gods are Indra, Apām napāt. Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, 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. Matarīśvan 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) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bīas) and the Śutudrī (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 *tr* 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', Dhartṛ, the 'Supporter', Trātṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, 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 Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, 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 Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr 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. Hiranyagarbha, 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 *kāsmāi 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', Sūnṛta, 'Bounty', Asuntti, '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 Ādityas, 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 Vac, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyāni, '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 Agnāyī, Indrānī, Varuṇānī, 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 Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). 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 Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa : 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 Viśve 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 Tvaṣṭṛ 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 Vāstospati, '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. Śrīta, 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 (*barhis*) 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 *akura* 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 *Danava*. 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 *Āṅgirasas*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, 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 *Paṇis* ('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. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

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 Urvaśī, 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 Kalidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, 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.

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 evolutionary 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 panegyrics 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 Panjāb 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 (*duṇḍubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

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. 83) 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 Saramā 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. 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 Sūtras, 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, Aurnavābha, interprets *nāsatyau*,

an epithet of the Āsṛins, as 'true, not false', another Āgrāyana, as 'leaders of truth' (*satyasya prañetārau*), while Yaska himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! Yaska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yaska'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 Śaṛyana who lived nearly 2,000 years later. Śaṛyana's interpretations, however, sometimes differ from those of Yaska. Hence either Yaska is wrong or Śaṛyana does not follow the tradition. Again, Śaṛyana 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 Yaska nor Śaṛyana 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 *śitipādo* read *śitipādō*.
P. 28, line 1, read नयंपासि.
P. 31, line 29, and p. 46, l. 29, for *yó* read *yō*.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for *yó* read *yō*.
P. 60, line 13, for *no* read *nō*.
P. 69, line 2, for *ṭāp* read *ṭap*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *ĀPAM*.
P. 118, head-line, for *APAS* read *ĀPAS*.
P. 125, line 12, for *viśvācaksās* read *viśvācaksāṣ*.
P. 128, line 8, for *nū* read *nū̄*.
P. 139, line 14, for *vibhīdako* read *vibhīdakō*.
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.
P. 144, head-line, for *MAṆḌUKAS* read *MAṆḌŪKAS*.
P. 179, line 26, for *tó* read *tō*.
P. 184, line 17, for *tō* read *tō̄*.
P. 224, head-line and line 1, for *abhiti* 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' (*dhūmá-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 (*aráñis*), 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 (*átithi*) 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 (*dūtá*) 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 (*hótr*), also officiating priest (*adhvaryú*) 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 *jātā-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 (*kravyād*) 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. *igni-s*, 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 iambs (— — — —). The first two verses are in the *Saphita* 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.

१ अग्निमीळे पुरोहितं ।

यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥

1 Agnīm ile puróhitam,
yajñásya devám ṛtvijam,
hotāram ratnadhātamam.

अग्निम् । ईळे । पुरःहितम् ।

यज्ञस्य । देवम् । मृत्विजम् ।

होतारम् । रत्नधातमम् ॥

*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 *īe* (1. s. pr. *Ā.* of *īd*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (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). *yajñásya* is to be taken with *ṛtvijam* (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 Pada; cp. RV. viii. 88, 1; *yajñásya hí sthá ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īe*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virá-vat + tama* in 3 c and *citrá-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वभिर्द्धिभिर्
ईदो नूतनेषुत ।

स देवाँ एह वक्षति ॥

2 Agnīḥ pūrvēbhir ṣṣibhir
īīo nūtanair utá,
sá devāṃ éhā vakṣati.

अग्निः । पूर्वभिः । द्धिभिः ।

ईदोः । नूतनेः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

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

ṣṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada 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 *pūrvēbhis* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īīas* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Páda, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Páda text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is unpounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्
पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥

अग्निना । रयिम । अश्नवत् ।
पोषम् । एव । दिवेदिवे ।
यशसम् । वीरवत्तमम् ॥

8 Agninā rayīm aśnavat
pōṣam evā divē-dive,
yaśāsaṃ vīrāvattamam.

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

aśnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (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*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divē-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). *yásásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p. 256). *virá-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.; *virávant* 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.

४ अग्ने॑यं य॒ज्ञम॑ध्व॒रं
वि॒द्यतः॑ परि॒भूर॑सि ।
स इ॒द्वेषु॑ गच्छति ॥

अग्ने॑ । यम् । य॒ज्ञम् । अ॒ध्व॒रम् ।
वि॒द्यतः॑ । परि॒भूः । अ॒सि ।
सः । इत् । दे॒वेषु॑ । ग॒च्छति ॥

4 *Āgne, yām yajñām adhvarām*
viśvātaḥ paribhūr āsi,
sā id devēṣu gachati.

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

yajñām adhvarām: 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). *āsi* is accented as the *vb.* of a subordinate clause (p. 467, B). *sā id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* 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 *Udatta* (19 A); nor has it any accent mark in the *Samhita* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 8).

५ अग्निर्होता कविक्रतुः

सत्यश्चित्रवत्समः ।

देवो देवेभिरा गमत् ॥

अग्निः । होता । कविऋतुः ।

सत्यः । चित्रवत्समः ।

देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavīkratuh
satyās citrāśravastamah,
devó devébhir ā gamat.

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

Both kavī-kratus and citrā-śravas 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 1c and 8c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root 20. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्भद्रं दाशुषे त्वम्

अपे भद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥

यत् । अद्भ । दाशुषे । त्वम् ।

अपे । भद्रम् । करिष्यसि ।

तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yád aṅgá dāśūṣe tvám,
Āgne, bhadrām kariṣyāsi,
távét tát satyám, Āngirah.

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

aṅgá: on this pol. see 180 (p. 218). dāśūṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám 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, 18a; 19b).

Hence **Agne** is accented (the **Udatta** being, as always, on the first syllable, p. 465, 18), while **Aṅgiras** is not (p. 466, 18 b). **karīṣyāsi** (ft. of **kr do**): that is, whatever good thou intendest to do to the worshipper will certainly be realized. **táva it tát**: *that intention of thee.*

७ उप त्वाग्ने दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेदिवे ।
दोषावस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 ūpa tvāgne divé-dive,
dōṣāvastar, dhiyá vayám,
námo bháranta émasi ;

*To thee, O Agni, day by day. O
illuminer of gloom, we come with
thought bringing homage ;*

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pada (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition ūpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. ūpa ā-imasi (a common combination of ūpa and ā with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dōṣā-vastar: Sayana explains this cd. (which occurs here only) as *by night and day*, but vastar never occurs as an adv. and the accent of dōṣā 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 kṣapām 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. bhárantas: N. pl. pr. pt. of bhr̥ *bear*. ā-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

c राजन्तमध्वराणां
गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणाम् ।
गोपाम् । अमृतस्य । दीदिविम् ।
वर्धमानम् । स्वे । दमे ॥

8 rájantam adhvarāṇām,
gopām ṛtásya dídivim,
vārdhamānam sué dāme.

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

rájantam: this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṇām*: 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. *vārdhamānam*: growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své*: to be read as *sué*; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own, &c.* (cp. p. 112 c). *dāme*: this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितॄन् सुनवे
ऽग्ने सुपायनो भव ।
सर्वस्वा नः स्वस्तये ॥

सः । नः । पिताऽइव । सुनवे ।
अग्ने । सु॒उपा॒यनः । भव ।
सर्वस्व । नः । स्वस्तये ॥

9 sá naḥ pitéva sūnāve,
Ágne, sūpāyanó bhava;
sácasvā naḥ suastāye.

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

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). *naḥ* 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 *sūnú*, *mātr* with *putrá*. *sūnāvé*: this word as written in the Samhitā text appears with two Udāttas, because the Udātta of the elided *ā*

is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and sūnáve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita 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 Ágne 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 sūpāyaná as a Bv. see p. 455, c a. sácasvā: 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 Samhita, but is regularly short in the Pada text. *svastáye* must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because *asti* does not occur as an independent nominal stem.

SAVITŔ

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, Savitŕ 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 Savitŕ. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitŕ 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 *devá* 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. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Tristubh (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 Jagatī (p. 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Tristubh 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 Pada following the first member of a compound.

१ हव्याम्यग्निं प्रथमं सुस्तये	हव्यामि । अग्निम् । प्रथमम् । सुस्तये ।
हव्यामि मित्रावरुणाविहार्वसे ।	हव्यामि । मित्रावरुणौ । इह । अर्वसे ।
हव्यामि रात्रीं जगती निविशनीं	हव्यामि । रात्रीम् । जगतः । निविशनीम् ।
हव्यामि देवं सवितारंमृतये ॥	हव्यामि । देवम् । सवितारम् । मृतये ॥

1 hváyāmi Agnīm prathamām	I call on Agni first for welfare;
suastáye;	I call on Mitra-Varuṇa here for
hváyāmi Mitrávaruṇāv ihāvase;	aid; I call on Night that brings the

hváyāmi Rātrīm jāgato nivés- world to rest; I call on god Savitr
anīm; for help.
hváyāmi devām Savitāram ūtā-
ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astāye: this, ávase, and ūtāye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastī (cp. note on i. 1, 9 c) evidently means *well-being*; by Sāyaṇa, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. eds. are not analysed in the Pada text. ihāvase for ihā ávase: on the accent see p. 464, 17, 1. jāgatas: the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. niveśāyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो आ । कृष्णेन । रजसा । वर्तमानः ।
निवेशयन्मृतं मर्त्यं च । निवेशयन् । अमृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेन हिरण्येन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥ आ । देवः । याति । भुवनानि । पश्यन् ॥

2 ā kṛṣṇéna rájasā vārtamāno, Rolling[†] hither through the dark
niveśāyann amṛtam mártiam space, laying to rest the immortal
ca, and the mortal, on his golden car
hiraṇyáyena Savitā ráthena, god Savitr comes seeing (all) crea-
ā devó yāti bhūvanāni páśyan. tures.

ā vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśāyan, it is usually compounded, *ibid*. kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam 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. ā devó yāti: cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यात्युद्धता याति। देवः। प्रवता। याति। उतवता।
 याति शुभ्राभ्यां यजतो हरिभ्याम्। याति। शुभ्राभ्याम्। यजतः। हरिभ्याम्।
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। परावतः।
 ऽप विद्यां दुरिता बार्धमानः ॥ अप विद्यां। दुःइता। बार्धमानः ॥

3 yāti devāḥ pravātā, yāti ud-
 vātā; The god goes by a downward, he
 goes by an upward path; adorable
 yāti śubhrābhyāṃ yajató hāri-
 bhyāṃ. he goes with his two bright steeds.
 ā devó yāti Savitā parāvato, God Savitr comes from the distance,
 āpa víśvā duritā bādhamaṇaḥ. driving away all hardships.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) 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 yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ऽ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). āpa bādhamaṇas: 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.

४ अमीवृतं कृशनेर्विश्वरूपं अभिऽवृतम्। कृशनेः। विश्वऽरूपम्।
 हिरण्यशम्यं यजतो बृहन्तम्। हिरण्यऽशम्यम्। यजतः। बृहन्तम्।
 आस्थाद्रथं सविता चित्रमानुः आ। अस्थात्। रथम्। सविता। चित्र
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः।
 कृष्णा। रजांसि। तविषीम्। दधानः

4 abhívṛtam kṛśānair, viśvārū-
pam,
hiraṇyaśamyam, yajató bṛhān-
tam,
āsthād rātham Savitā citrā-
bhānuḥ,
kṛṣṇā rājāmsi, tāviṣīm dādhā-
naḥ.

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

The final vowel of abhi is lengthened in the Saṃhitā 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). kṛśānais: 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. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dādhānas (pr. pt.; the pf. would be dādhanās) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) and *might*, that is, bringing on evening by his might.

५ वि जनाञ्छ्यावाः शितिपादौ वि । जनान् । श्यावाः । शितिपादः ।
अख्यन् अख्यन् ।

रथं हिरण्यप्रदगं वहन्तः ।

रथम् । हिरण्यप्रदगम् । वहन्तः ।

शश्वद्विशः सवितुर्दिव्यस्रो-

शश्वत् । विशः । सवितुः । दिव्यस्रो-

पस्त्रे विश्वा मुवन्नानि तस्युः ॥

उपस्त्रे । विश्वा । मुवन्नानि । तस्युः ॥

5 vi jánāñ chyāvāḥ śitipādo
akhyan,
rātham hiraṇyapradgam vāh-
antaḥ.
śāśvad viśaḥ Savitūr dāiviasya
upāsthe viśvā bhūvanāni ta-
sthuh.

*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
Savitr.*

vi: separated from vb.; see note on á vakṣati, i. 1, 2 c. jánāfi chyāvāḥ: for jánān śyāvāḥ (40, 1). śiti-pádas: on the accentuation of this Bv. 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. 168, a 1), cp. 7 a and 8 a, and páśyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tasthur expresses an action that has constantly (śásvat) taken place in the past down to the present (118 A a). In -praūgam (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. víśvā bhūvanāni: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dáivasyopásthē cp. note on Ágne, i. 1, 9 b. dáivya *divine* is a variation of the usual devā accompanying the name of Savitr. upásthē: 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.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थौ
एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्युर
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः। द्यावः। सवितुः। द्यौ। उपस्थौ।
एका। यमस्य। भुवने। विराषाट्।
आणिम्। न। रथ्यम्। अमृता। अधि।
तस्युः।

इह। ब्रवीतु। यः। ऊं इति। तत्। चिकेतत् ॥

6 tisró dyāvah; Savitúr dvā upā-
sthām,
ékā Yamásya bhūvane virāṣāṭ.
āṇīm ná rāthyam amṛtādhi
tasthur:
ihā bravītu yá u tác cīketat.

(There are) three heavens: two
(are) the laps of Savitr, 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 under-
stand 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 Savitr 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 Pitrs). The third Pāda means: on Savitr, in these two (lower) worlds, the gods rest. *dyāvas*: N. pl. of *dyó*, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā*: for *dváu* before u (22); after *tisró* *dyāvaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām*: the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausa* 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 hemistich. *virā-ṣāt*: N. s. of *virā-sáh* (81 b), in which there is cerebralization of *s* by assimilation to the final cerebral *ṣ* (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 *virā* does not occur as an independent word (cp. note on *ṛtvīj*, i. 1, 1 b). *amṛtā*: n. pl. = the gods. *āṇīm ná*: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur*: 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* *speaks* (p. 143, 3 c). The pcl. *u* is always written in the Pāda text as a long vowel and nasalized: *ūṁ iti*. *cíketat*: pf. sb. of *cit* *observe*.

७ वि सुप॒र्णो अ॒न्तरि॑चा॒ख्यद्व॒द

ग॒भीर॑वे॒पा असु॑रः सु॒नी॒यः ।

क्लि॑दानीं॒ सूर्यः॑ कश्चि॒केत

क॒त॒मां बा॑ र॒श्मिर॒स्या त॑तान ॥

वि । सु॒प॒र्णः । अ॒न्तरि॑चा॒णि । अ॒ख्य॒त् ।

ग॒भीर॑वे॒पाः । असु॑रः । सु॒नी॒यः ।

क्लि॑ । द॒दानी॑म् । सूर्यः॑ । कः । चि॒के॒त् ।

क॒त॒माम् । बा॒म् । रु॒श्मिः । अ॒स्य॒त् । आ ।

त॒तान् ॥

7 ví suparnó antárikṣāṇi akhyaḍ,
gabbhírávepā ásurah sunítháh.
kvédānīm sūriah? kás ciketa?
katamām dyām raśmír asyá
tatāna?

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 Savitr as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. suparnās: Savitr is here called a bird. as the sun-god Surya (vii. 68) often is. On the accent of this Bv. and of su-níthás see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇā rájāṃsi (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. kvédānīm: when an independent Svarita is in the Saṃhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm: *now* = *at night*. ciketa: pf. of cit *observe* (139, 4). dyām: acc. of dyó (p. 94, 8), here again (cp. 6 a) f. asyá: = asya á. tatāna: pf. of tan *stretch* (cp. 137, 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?'

८ अष्टौ ब्रह्मत्कुरुमः पृथिव्यास
त्री धन्व योर्जना सप्त सिन्धून् ।
हिरण्यचः सविता देव आगाद्
दधद्रतां दाशुषे वार्याणि ॥

अष्टौ । वि । ब्रह्मत् । कुरुमः । पृथिव्याः ।
त्री । धन्व । योर्जना । सप्त । सिन्धून् ।
हिरण्यचः । सविता । देवः । आ ।
अगात् ।

दधत् । रतां । दाशुषे । वार्याणि ॥

8 aṣṭáu ví akhyat kakúbhaṇṇpṛthi-
vyás,
trí dhánva, yójanā, saptá sín-
dhūn.
hiraṇyākṣáh Savitá devá ágād,
dádhat rátnā dāsúṣe vāriāṇi.

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

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pṛthivyás: 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 (— for —) 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. hiraṇyākṣás: 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.

९ हिरण्यपाणिः सविता विचर्षणिर्
उभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यम्
अभि हृष्येन्न रजसा द्यामृणोति ॥
हिरण्यपाणिः । सविता । विचर्षणिः ।
उभे इति । द्यावापृथिवी इति । अन्तः ।
इयते ।
अप । अमीवाम् । बाधते । वेति । सूर्यम् ।
अभि । हृष्येन्न । रजसा । द्याम् । ऋणोति ॥

9 hiraṇyapāṇiḥ Savitá vícarṣaṇir
ubhé dyāvāpṛthivī antár iyate.
ápāmivāṃ bádhat; vétisūriam;
abhi kṛṣṇéna rájasā dyām ṛṇoti.

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

Dyāvā-pṛthivī: 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 ī, 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 *ī go* governs the acc. ; cp. the two laps of Savitṛ in 6 a. *āpa bādhathe* : 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 Pāda 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. *kṛṣṇéna rájasā* : cp. 2 a and 4 d. *abhí . . . dyām ṛnoti* : cp. 7 d. The metre of d is irregular : it is a *Trīṣṭubh* of twelve syllables, the first two syllables (*abhí*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

- १० हिरण्यहस्तो अमुरः मुनीयः
 सुमृच्छीकः स्वर्वा यात्वर्वाङ् ।
 अपसेधन्नचसी यातुधानान्
 अस्थादिवः प्रतिदोषं गृणानः ॥
- हिरण्यहस्तः । अमुरः । सुमृच्छीकः ।
 सुमृच्छीकः । स्वर्वान् । यातु । अर्वाङ् ।
 अपसेधन् । रुचसः । यातुधानान् ।
 अस्थात् । देवः । प्रतिदोषम् । गृणानः ॥

- 10 hiraṇyahasto āsuraḥ sunīthāḥ,
 sumṛṭikāḥ suāvāṁ yātu arvān.
 apasédhan rakṣāso yātudhānān,
 āsthād devāḥ pratidoṣām grṇā-
 nāḥ.
- 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.*

āsuras: cp. 7 b. svāvān: the analysis of the Pada text, svāvān = *possessed of property*, is followed by Sayana who renders it by *dhanavān wealthy*; this would mean that Savitr bestows wealth (cp. *dādhad rātnā* in 8 d, and vi. 71, 4 ā *dāṣuṣe suvati bhūri vāmām he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of *su-āvās giving good help* occur (*svāvasam, svāvasā, svāvasas*). Roth takes *svāvān* to be a nom. of this stem irregularly formed by analogy for *su-āvās* (cp. 88, 2 a). I follow the Pada text as the meaning is sufficiently good. Final *ān*, which regularly becomes *ām* before vowels (39), sometimes undergoes the same change, before *y* (40, 4). *raṁśāsas* has the accent of a m. in *as* (83, 2 a); the n. form is *rākṣāmsi*. *yātudhānān* is added, as is often the case, without

a connecting ca: cp. note on rayīm, in i. 1, 8 a; note that the Sandhi of ān before vowels (89) does not apply at the end of an internal Pada. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u śyá deváh Savitā dāmunā hiraṇyapāṇiḥ pratidośām ásthāt *that god Savitr, 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 c. grṇānās: pr. pt. Ā., with ps. sense, of 1. gr sing, greet.

११ ये ते पन्थाः सवितः पूव्यासौ च । ते । पन्थाः । सवितरिति । पूव्यासः ।
 ऋणवः सुकृता अन्तरिचे । अरिणवः । सुकृताः । अन्तरिचे ।
 तमिनीं अद्य पथिभिः सुगेभी तमिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepánthāḥ, Savitaḥ, pūrvīāso, *Thine ancient paths, O Savitr,*
 arenávaḥ súkṛtā antárikṣe, *the dustless, the well made, in the*
 tébhir nō adyá pathībhiḥ sugé- *air, (going) by those paths easy to*
 bhī *traverse protect us to-day, and speak*
 rákṣā ca no, ádhi ca brūhi, *for us, O god.*
 deva.

te: the dat. and gen. of tvám, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. path, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitaḥ: when final Visarjanīya in the Saṃhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitar iti. 'reṇāvas: 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. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhis: inst. of tá, p. 106; p. 457, 11 b. In o nō adyá 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 ō, ádhi should be pronounced. sugébhī: see 47. The final a of rákṣā is lengthened because the

second syllable of the Pada favours a long vowel. *ádhi . . . brūhi* : *be our advocate* ; the meaning of this expression is illustrated by other passages : in i. 123, 8 Savitr̥ is besought to report to Surya that his worshippers are sinless ; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

MARŪTAS

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 (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛ́ṣni, 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 Rodasi 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 *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣti-vidyut 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 (*khādi*) 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 thunder

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: Jagatī; 5 and 12 Triṣṭubh. ✓

१ प्र ये शुभन्ते जनयो न सप्तयो	प्र । ये । शुभन्ते । जनयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । नुद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी । इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्यः ॥	वृधे ।
	मदन्ति । वीराः । विदथेषु । घृष्यः ॥

1 prá yé śumbhante, jānayo ná,
sāptayo
yāman, Rudrásya sūnávaḥ su-
dāmsasaḥ,

*The wondrous sons of Rudra,
the racers, who on their course
adorn themselves like women, the
Maruts have indeed made the two*

ródasī hí Marútaś cakriré vṛ- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidátheṣu ghṛṣva-
yaḥ.

janāyas: 99, 1 a. yāman: loc., 90, 2. sudāmsasas: accent, p. 455, 10 c a. cakriré: 3. pl. \bar{A} . pf. of $kṛ$; 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 vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासो महिमानमाशत ते । उचितासः । महिमानम् । आशत ।
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitāso mahimānam āśata: *They having waxed strong have*
diviRudrāsoādhi cakrire sādah. *attained greatness: in heaven the*
ārcanto arkām, janāyanta indri- *Rudras have made their abode.*
yām, *Singing their song and generating*
ādhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*
taraḥ. *mother is Pṛśni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2. ukṣ (= vakṣ)
grow. āśata: 3. pl. \bar{A} . root ao. of $amś$ *attain*. Rudrāsas: the
Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'.
ādhi: prp. with the loc. divi; 176, 2. janāyanta indriyām: that
is, by their song. ādhi dadhire: 3. pl. \bar{A} . pf. of ādhi dhā, which
is especially often used of putting on ornaments. śriyas: \bar{A} . pl. of
śrī *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिमिंस गोमातरः । यत् । शुभयन्ते । अज्जिमिंस ।
तनुषु शुभा दधिरे विरुक्वतः । तनुषु । शुभाः । दधिरे । विरुक्वतः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप ।
वर्त्तान्तिष्वाभन् रीयते घृतम् ॥ वर्त्तान्ति । एषाम् । अन् । रीयते । घृतम् ॥

8 gómātaro yāc chubháyantē añjī-
 bhis,
 tanūṣu śubhrā dadhire virūk-
 mataḥ.
 bādhan̄te víśvam abhimātínam
 ápa.
 vártmāni eṣām ānu rīyate
 ghṛtām.

*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 Pr̥śni. yāc chubháyante :
 Sandhi, 53. dadhire : pf. with pr. sense, *they have put on* = *they wear*.
 ápa : prp. after the vb. and separated from it by other words,
 191 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of rī flow. ghṛtām :
ghee = fertilizing rain. The meaning of d̄ is : the course of the
 Maruts is followed by showers of rain. eṣām : unemphatic G.
 pl. m. of ayám, p. 452, 8 B c.

8 वि ये भ्राजन्ते सुमंखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुऽमंखासः । ऋष्टि
 प्रच्यावयन्तो अच्युता चिदोजसा । ऽभिः ।
 मनोजुवो यन्मरुतो रथेष्वाम् प्रऽच्यवयन्तः । अच्युता । चित् । ओजसा ।
 वृषव्रातासः पृषतो रयुग्ध्वम् ॥ म॒नःऽजुवः । यत् । म॒रुतः । रथेषु । आ ।
 वृषऽव्रातासः । पृषतीः । अयुग्ध्वम् ॥

4 ví yé bhrájante sūmakhāsa ṛṣṭi-
 bhiḥ,
 pracyāváyanto ácyutā cid ójasā,
 manojúvo yán, Maruto, rá-
 theṣu á
 vṛṣavratāsaḥ pṛṣatīr áyug-
 dhuam;

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

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp.
 p 455 10 c a), but the exact meaning of makhā is still somewhat
 uncertain. pra-cyāváyantas : pr. pt. of cs. 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 Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jū, 100, II a (p. 88). rātheṣu á: 173, 2. pṛṣatis: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. A. root ao. of yuj yoke.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं
वाजे अद्रिं मरुतो रंहयन्तः ।
उतारुषस्य वि श्यन्ति धारांश्च
चर्मैवोदभिर्बुन्दन्ति भूमं ॥

प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उत । अरुषस्य । वि । श्यन्ति । धाराः ।
चर्मैरुव । उदभिः । वि । उन्दन्ति ।
भूमं ॥

5 prā yád rātheṣu pṛṣatīr áyug-
dhvam,
vāje ádriṃ, Maruto, ramhá-
yantaḥ,
utáruṣasya ví śyanti dhārāś
cármevodábhīr ví undanti bhū-
ma.

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. ádriṃ: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: 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 (vājí áruṣaḥ) is spoken of. ví 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 wet. bhūma: N. of bhūman n. earth (but bhūmán m. abundance).

६ आ वो वहन्तु सप्तयो रघुयदो
रघुपत्नानः प्र जिगात वाङ्मिः ।
सीदता बर्हिर्बुध वः सदेस्कृतं
मादयध्वं मरुतो मध्वो अन्वसः ॥

आ । वः । वहन्तु । सप्तयः । रघुयदः ।
रघुपत्नानः । प्र । जिगात । वाङ्मिः ।
सीदत । आ । बर्हिः । उरु । वः । सदेः ।
कृतम् ।
मादयध्वम् । मरुतः । मध्वः । अन्वसः ॥

6 ā vo vahantu sāptayo raghu-
syādo;
raghupātvānaḥ prā jigāta bāhū-
bhiḥ.
sīdatā barhīr: urū vaḥ sādās
kṛtām.
mādāyadhvam, Maruto, mādha-
vō āndhasaḥ.

*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.*

raghu-syādas: Sandhi, 67 b. raghupātvānas: as belonging to this Pāda to be taken with prā jigāta (gā go). bāhūbhis: with outstretched arms as they drive. sīdata ā: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sādās: Sandhi, 48, 2a. kṛtām: as finite vb., 208. mādāyadhvam: cs. of mad rejoice, with gen., 202 A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12; the sweet juice is Soma.

तैर्वर्धन्त स्वतवसो महित्वना
नाकं तस्य चक्रिरे सदः ।
विष्णुर्यज्ञावद्वृषणं मदच्युतं
वयो न सीदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महित्वना ।
आ । नाकम् । तस्यः । उर । चक्रिरे । सदः ।
विष्णुः । यत् । ह । आवत् । वृषणम् ।
मदच्युतम् ।
वयः । न । सीदन् । अधि । बर्हिषि ।
प्रिये ॥

7 tē 'vardhanta svātavaso mahi-
tvanā:
ā nākaṁ tasthūr; urū cakrire
sādāḥ.
Viṣṇur yād dhāvad vṛṣaṇam
madacyutam,
vāyo nā sīdann ādhi barhiṣi
priyē.

*Self-strong they grew by their
greatness: they have mounted to the
firmament; they have made for them-
selves a wide seat. When Viṣṇu
helped the bull reeling with intoxi-
cation, they sat down upon their
beloved sacrificial grass like birds.*

tē 'vardhanta: Sandhi accent, p. 465 17, 8. mahitvanā: inst. of mahitvanā, p. 77, f. n. 8 ā tasthūr: vb. of a principal sentence

accented according to p. 468, β. Viṣṇu: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &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-Viṣṇū) with Indra. dha: Sandhi, 54. āvat: 3. s. ipf. of av *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and madacyūt 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.' vāyas: N. pl. of ví *bird*. sīdan: unaugmented ipf. of sad *sit*.

८ शूरा इवेवयुधयो न जग्मयः
अवस्ववो न पृतनासु येतिरे ।
भयन्ते विश्वा भुवना मरुद्भ्यो
राजान इव लिषसंदृशो नरः ॥

शूराःऽइव । इत् । युयुधयः । न । ज-
ग्मयः ।
अवस्ववः । न । पृतनासु । येतिरे ।
भयन्ते । विश्वा । भुवना । मरुद्भ्यः ।
राजानःऽइव । लिषऽसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma-
yah,
śravasyávo ná pṛtanāsu yetire.
bháyante víśvā bhúvanā Marúd-
bhio :
rájāna iva tveṣásamdrśo nárah.

Like heroes, speeding like war-
riors, 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 ná in this stanza. yetire: 3. pl. pf. \bar{A} . of yat: 187, 2 a. bháyante: 3. pl. pr. \bar{A} . 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. náras: the Maruts; N. pl. of nṛ *man*, 101, 1.

९ खष्टा यद्वज्रं मुक्रेतं हिरण्यं
सहस्रमृष्टिं खपा अवर्तयत् ।

खष्टा । यत् । वज्रम् । मुक्रेतम् । हिर-
ण्यम् ।

धत्त इन्द्रो नर्यपांसि कर्तवे
इहं वृचं निरपामौञ्जदर्णवम् ॥

सहस्रं भृष्टिम् । सुञ्जपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृचम् । निः । अपाम् । औञ्जत् ।
अर्णवम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiranyāyaṃ
sahasrabhṛṣṭim suāpā āvarta-
yat,
dhattā Indro nārīpāmsi kār-
tave:
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvaṣṭr 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 Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, āny apās tatarda; Tvāṣṭā asmaī vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. nárýā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāni appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāmsi (to be read nārīāpāmsi) in the Saṃhitā text, and nárýā|āpāmsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं नुनुद्रेऽवत त औजसा
दादृहाणं चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।
दृदृहाणम् । चित् । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रक्षानि चक्रिरे ॥

धमन्तः । वाणम् । मरुतः । सुऽदानवः ।

मदे । सोमस्य । रक्षानि । चक्रिरे ॥ ✓

10 ūrdhvām nunudre avatām tā
ōjasā;
dāḍṛhāṇām cid bibhidur vi pār-
vatam.
dhāmanto vāṇām Marutaḥ sudā-
navo
māde sōmasya rāṇiāni cakrire.

*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.*

ūrdhvām: have pressed (the bottom) upward, that is, overturned,
poured out; avatām: the cloud; = they have shed rain. dāḍṛhāṇām:
pf. pt. Ḍ. of dṛh make firm, with long red. vowel (189, 9), shortened
in the Pada text. bibhidur vi: p. 468, 20. pārvatam: cloud
mountain; another way of saying the same thing. dhāmantas:
with reference to the sound made by the Maruts; cp. ārcantas, 2c.
māde sōmasya: Indra is constantly said to perform his mighty
deeds in the intoxication of Soma, so his associates the Maruts are
here similarly described.

११ जिह्मं नुगुद्रेऽवतं तया दिशा-
सिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रमानवः
कामं विप्रस्य तर्पयन्त धामभिः ॥

जिह्मम् । नुगुद्रे । अवतम् । तया । दिशा ।
असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।
आ । गच्छन्ति । ईम् । अवसा । चित्र
मानवः ।

कामम् । विप्रस्य । तर्पयन्ति । धामभिः ॥

11 jihmām nunudre avatām tāyā
diśā:
āsificann ūtsam Gōtamāya tṛṣ-
ṇāje.
ā gachantīm āvasā citrābhāna-
vaḥ:
kāmaṁ viprasya tarpayanta
dhāmabhiḥ.

*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 diśá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of tṛp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति । या । वः । शर्मं । शशमानाय । सन्ति ।
 त्रिधातूनि दासुषे यक्ताधि । त्रिधातूनि । दासुषे । यक्ताधि ।
 अस्मभ्यं तानि मरुतो वि यन्त । अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śārma śasamānāya śanti, The shelters which you have for
 tridhātūni dāsūṣe yachatādhi. the zealous man, extend them three-
 asmábhyam tāni, Maruto, ví fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 víram. heroes, mighty ones.

śārma : N. pl. n. (90, 2) śasamānāya : pf. pt. Ā. of śam labour.
 tridhātūni : used appositionally (198). dāsūṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
 stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put
 (p. 144 B b). su-víram : that is, accompanied by warrior sons ; cp.
 vīrávattamam, i. 1, 3 c.

VÍṢṆU

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-gāyá) and 'wide-striding' (uru-kramá). 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. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वोचं
यः पार्थिवानि विममे रजांसि ।
यो अस्त्रमायदुत्तरं सधस्थं
विचक्रमाणस्त्रिधोरुगायः ॥

विष्णोः । नु । कम् । वीर्याणि । प्र ।
वोचम् ।
यः । पार्थिवानि । विममे । रजांसि ।
यः । अस्त्रमायत् । उत्तरम् । सधस्थम् ।
विचक्रमाणः । त्रिधा । उरुगायः ॥

1 Viṣṇor nú kaṃ vīrīāṇi prā vo-
cam,
yāḥ pārthivāni vimamé rājāṃsi;
yó áskabhāyad úttaram sadhá-
stham,
vicakramānās trēdhórugāyāḥ.

*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.*

kaṃ : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).
vīrīāṇi : 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 *vīrīṇi*. *prā vocam*: inj. ao. of *vac*, 147, 8. *pārthivāni rājāmsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: *māneneva tasthivām antārikṣe vi yó mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure.* *śkabhāyat*: ipf. of *skabh prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *uttaram sadhāstham*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-ānās*: 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 (ॐ); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण । प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
 मृगो न भीमः कुचरो गिरिष्ठाः । मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
 यस्योर्ध्वं त्रिषु विक्रमणेष्व् । यस्य । उर्ध्वं । त्रिषु । विऽक्रमणेषु ।
 अधिचिन्त्यन्ति भुवनानि विद्या ॥ अधिऽचिन्त्यन्ति । भुवनानि । विद्या ॥

2 *prā tād Viṣṇuḥ stavate vīryeṇa,*
mṛgō nā bhīmāḥ kucarō giri-
sthāḥ,
yasyorūṣu triṣū vikramaṇeṣu
adhiṣṭiyānti bhūvanāni vīśvā.

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*: cp. note on *vīryāni* in 1 a. *mṛgās*: Sayana here interprets this

word to mean a beast of prey such as a lion; but though bhīma occurs as an attribute both of *simhā lion* and of *vṛṣabhā bull* in the RV., *giriṣṭhā* 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 Sāyana, has two explanations of this word, *doing ill* (*ku = kutsitam 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. Sāyana has two explanations of *giriṣṭhās*: *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. *vikrāmanēṣu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyānti*: the root 1. *kṣi* follows the *ad* class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With *c* and *d* cp. what is said of *Savitṛ* in i. 85, 5.

३ प्र विष्णवे श्रूषमेतु मन्त्रं

गिरिचित् उरुगायाय वृष्णे ।

य इदं दीर्घं प्रयतं सधस्थम्

एको विममे त्रिभिरित्पदेभिः ॥

प्र । विष्णवे । श्रूषम् । एतु । मन्त्रं ।

गिरिचित् । उरुगायाय । वृष्णे ॥

यः । इदम् । दीर्घम् । प्रयतम् । सध

स्थम् ।

एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

3 prá Viṣṇave śrūṣám etu mánma,

giriṣṭá urugāyāya vṛṣṇe,

yá idám dīrghám práyatam sa-
dhástham

éko vimamé tribhír ít padé-
bhiḥ ;

Let my inspiring hymn go forth

for Viṣṇu, the mountain-dwelling

wide-pacing bull, who alone with
but three steps has measured out

this long far-extended gathering-
place ;

śrūṣám: the ū must be slurred disyllabically (= ॐ). idám
sadhástham: of course the earth as opposed to úttaram sadhástham
in 1 c. ékas and tribhís are antithetical. íd emphasizes the latter

word: *with only three*. 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: *giriḥśīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yāska, *mahāgati* *having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्य त्री पूर्णा मधुना पदान्य	यस्य । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उ विधातु पृथिवीमृत वाम	यः । उ । इति । त्रिधातु । पृथिवीम् ।
एको दाधार भुवनानि विश्वा ॥	उत । वाम ।
	एकः । दाधार । भुवनानि । विश्वा ॥

4 yāśya trī pūrṇā mādhanā pa-	Whose three steps filled with
dāni	mead, unfailing, rejoice in bliss;
ākṣīyamāṇā svadhāyā mādanti;	and who in threefold wise alone
yā u tridhātu prthivīm utā	has supported earth and heaven,
dyām	and all beings.
ēko dādharma bhūvanāni vīśvā.	

trī: n. pl. of *trī* (105, 3). *padāny*: the final vowel of the Pada must be restored; cp. 2 c. *pūrṇā*: cp. p. 308 d. *ākṣīyamāṇā*: *never failing* in mead; the privative *pe*. *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). *mādanti*: 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*. *ēkas*: *alone* in antithesis to *vīśvā*, cp. 3 d. *dādharma*: pf. of *dhr*, with long red. vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियमभि पाथो अश्नां	तत् । अस्य । प्रियम् । अभि । पाथः ।
नरो यच्च देवयवो मदन्ति ।	अश्नाम् ।
उरुकमस्य स हि बन्धुरित्या	नरः । यच्च । देवयवः । मदन्ति ।
विष्णोः पदे परमे मध्व उत्तः ॥	उरुकमस्य । सः । हि । बन्धुः । इत्या ।
	विष्णोः । पदे । परमे । मध्वः । उत्तः ॥

5 tād asya priyām abhī pātho	<i>I would attain to that dear</i>
asyām,	<i>domain of his; where men devoted</i>
nāro yātra devayāvo mādanti :	<i>to the gods rejoice : for that,</i>
urukramāsya sā hī bāndhur	<i>truly akin to the wide-strider, is a</i>
itthā,	<i>well of mead in the highest step</i>
Viṣṇoḥ padé paramé mādhya	<i>of Viṣṇu.</i>
útsaḥ.	

abhī asyām: op. root ao. of *amś reach*. 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. mādhyas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तूनिरुमसि गमंथी	ता । वाम् । वास्तूनि । उरुमसि । गमंथी ।
यच्च गावो भूरिशृङ्गा अयासः ।	यच्च । गावः । भूरिशृङ्गाः । अयासः ।
अवाह तदुगयस्य वृष्णः	अच । अह । तत् । उरुगयस्य । वृष्णः ।
परमं पदमव भाति भूरि ॥	परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vāṃ vāstūni uśmasi gāma-	<i>We desire to go to those abodes</i>
dhyai,	<i>of you two, where are the many-</i>
yātra gāvo bhūriśṛṅgā ayāsaḥ :	<i>horned nimble kine : there indeed</i>
ātrāha tād urugāyāsya vṛṣṇaḥ	<i>that highest step of the wide-pacing</i>
paramām padām āva bhāti	<i>bull shines brightly down-</i>
bhūri.	

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 (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (184, 2 a). gám-
adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska 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. ayāsas : this form is understood as a N. pl. of aya (from i *go*) by Yaska, who explains it as ayanās *moving*, and by Sāyaṇa as gantāras *goers* = ativistṛtās *very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhá *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vīṣṇas : cp. 3 b.

DYÁVĀ-PRTHIVĪ

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, Dyáuṣ is never addressed alone in any hymn, and Prthivī in only one of three stanzas. The dual compound Dyāvā-Prthivī, moreover, occurs much oftener than the name of Dyáuṣ alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jánitṛī, 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.

१ ते हि द्यावापृथिवी विश्वशंसुव ते इति । हि । द्यावापृथिवी इति । विश्व-
 ऋतावरी रजसो धारयत्कवी । ऽशंसुवा ।
 सुजन्मनी धिषणे अन्तरीयते ऋतावरी इत्युतऽवरी । रजसः । धार-
 देवो देवी धर्मेणा सूर्यः शुचिः ॥ यत्कवी इति धारयत्ऽकवी ।
 सुजन्मनी इति सुजन्मनी । धिषणे इति ।
 अन्तः । ईयते ।
 देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hi Dyāvā-Pṛthivī viśváśam- These two, indeed, Heaven and
 bhuvā, Earth, are beneficial to all, observing
 ṛtāvarī, rājaso dhārayātkavī: order, supporting the sage of the air :
 sujānmanī dhiṣaṇe antārīyate between the two divine bowls that
 devó devī dhārmanā Sūriah produce fair creations the divine
 śúciḥ bright Sūrya moves according to
 fixed law.

The first two Pādas form an independent sentence; otherwise hi (p. 252) would accent īyate in c. Dyāvā-Pṛthivī: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśváśam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Praghya, this is in the Pada text first indicated by iti, 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. dhārayāt-kavī: a governing

cd. (189 A 2 a); the gen. rájasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivī. dhiṣāne: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. antár iyate goes between with acc.; the same thing is said of Savitr in i. 85, 9 b. dhárman n. ordinance (dharmán m. ordainer) is the only stem in the RV. (dhárma is a later one).

- २ उरुव्यचसा महिनी असद्यता । उरुव्यचसा । महिनी इति । असद्यता ।
 पिता माता च भुवनानि रचतः । पिता । माता । च । भुवनानि । रचतः ।
 सुधृष्टमे वपुषेऽ न रोदसी सुधृष्टमे इति सुधृष्टमे । वपुषेऽ इति ।
 पिता यत्सीमभि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अभि । रूपैः । अवा-
 सयत् ॥

- 2 uruvyācasā mahinī asaścātā, As Father and Mother, far-extending, great, inexhaustible, the
 pitā mātā ca, bhūvanāni rakṣ- two protect (all) beings. Like two
 ataḥ. most proud fair women are the two
 sudhṛṣṭame vapuṣe ná ródasī, worlds, since the Father clothed
 pitā yāt sīm abhī rūpāir āvāsa- them with beauty.
 yat.

uru-vyācasā: on the accent of this 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 ā-saścant (also an epithet of Dyāvā-prthivī) is a Karmadhāraya (p. 455, f. n. 2), not a second = unequalled. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapuṣe: cp. note on vīryāni, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivī 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 avāsayat: ipf. cs. of 2. vas wear.

- ३ स वह्निः पुत्रः पित्रोः पवित्रवान् सः । वह्निः । पुत्रः । पित्रोः । पवित्रवान् ।
 पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं च । पृश्निम् । वृषभम् । सुरेतसम् ।
विद्याहा शुक्रं पयं अस्म दुक्षत ॥ विद्याहा । शुक्रम् । पयः । अस्म । धुक्षत ॥

8 sá váhniḥ putráḥ pitṛóḥ pavī-
travān
punāti dhīro bhūvanāni mā-
yāyā.
dhenūm ca pṛśniṁ vṛṣabhám
surétasam
viśvāhā śukráṁ páyō asya duk-
ṣata.

*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 váhni 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. Sayana thinks the Sun is meant, and explains purifies by illumines. dhenūm : 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). vṛṣabhám : 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). -su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपसमो अयम् । देवानाम् । अपसाम् । अपः ऽतमः ।
यो ज्ञानं रोदसी विश्वशमुवा । यः । ज्ञानं । रोदसी ऽइति । विश्व
वि यो ममे रजसी सुक्रतूयया ऽशमुवा ।

जरेभिः स्कम्बनेभिः समानुचे ॥

वि। यः। ममे। रजसी इति। सुक्रतुऽयया।

अजरेभिः। स्कम्बनेभिः। सम। आनुचे ॥

4 ayām devānām apāsām apās-
tamo

yó jajāna ródasī viśvāsam-
bhuvā.

ví yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
ānṛce.

*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). *ví . . . mamé* : this expression is also used of Viṣṇu (see i. 154, 1. 8) and other gods. *rájasī* : the heavenly and the terrestrial spaces. The initial vowel of *d* must be restored. *sám ānṛce* : red. pf. of *arc sing* (189, 6), the *Ā.* being used in the ps. sense ; Sayana explains it in an act. sense as *pūjī-tavān has honoured*, which he further interprets to mean *sthā-pitavān has established*!

५ ते नो गृणानि महिनी महि अयः

अचं द्यावापृथिवी धासथो बृहत् ।

येनाभि रुष्टीस्तनाम विश्वहा

पुनार्थमोजी अक्षे समिन्वतम् ॥

ते इति । नः । गृणानि इति । महिनी

इति । महि । अयः ।

अचम् । द्यावापृथिवी इति । धासथः ।

बृहत् ।

येन । अभि । रुष्टीः । ततनाम । विश्वहा ।

पुनार्थम् । ओजः । अक्षे इति । सम ।

इन्वतम् ॥

5 té no gr̥ṇāné, mahinī, máhi śrá-
vaḥ,

kṣatrām, Dyāvā-Pr̥thivī, dhā-
satho br̥hāt.

*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- *by which we may always extend*
vāhā *over the peoples.*

panāyiam ójō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr *sing*, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is mäh (81); mahánt (85 a) is also common; mahá 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. kṣatrām: 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* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: see 162, 2. ójō: final o is pronounced short before ā (p. 487, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragrhya; 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

Indra 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 Āryan 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 (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (ayasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-báhu *bearing the bolt in his arm* and vajrín *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 (aṅkuśá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (ratheṣṭhá). 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' (Somapá) 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 Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (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 *Marútvant accompanied by 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), Pūṣan, 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 śakrá and śácīvant *mighty*, śácīpáti *lord of might*, śatákratu *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 (áhi). 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 *apsu-jit 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*, *giri*), 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 (*úddhar*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) 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' (*pūrbhā*). 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 *maghāvan 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 Pāpis.

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 Tvaṣṭṛ. 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 *verethraghna* (= Vṛtrahān) 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 *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
 देवो देवान्क्रतुना पर्यभूषत् ।
 यस्य शुष्माद्रोदसी अभ्यसेतां
 नृमणस्य मूहा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
 देवः । देवान् । क्रतुना । परिऽअभूषत् ।
 यस्य । शुष्मात् । रोदसी इति । अभ्यसे-
 ताम् ।
 नृमणस्य । मूहा । सः । जनासः । इन्द्रः ॥

1 yó jātá-eva prathamó manasvān
 devó devān krátunā paryābhū-
 ṣat;
 yasya śuṣmād ródasī ábhyase-
 tāṃ
 nṛmṇāsya mahnā : sá, janāsa,
 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 Indra.

evá: see p. 224, 2. manas-vān: note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān: cp. i. 1, 5c. paryābhūṣat: the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sayana explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. ródasī: the Pragṛhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām: ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahnā: inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn; similarly víśvas-mād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदृहद्
 यः पर्वतान्प्रकुपितान् अरम्णात् ।
 यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदृहद् ।
 यः । पर्वतान् । प्रकुपितान् । अरम्णात् ।
 यः । अन्तरिक्षम् । विममे । वरीयः ।

यो बामसंभ्रात् जनास इन्द्रः ॥ यः । बाम् । असंभ्रात् । सः । जनासः ।
इन्द्रः ॥

2 yāḥ prthivīm vyāthamānām Who made firm the quaking
ādr̥mhad, earth, who set at rest the agitated
yāḥ pārvatān prākupitāṁ āram- mountains; who measures out the
nāt, air more widely, who supported
yō antārikṣaṁ vimamé vāriyo, heaven: he, O men, is Indra.
yó dyām āstabhnāt: sá, janāsa,
Índrah.

yás: note that every Pada 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 sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt: ipf. of ram set at rest. vimamé vāriyas (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 Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó sky. āstabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 8; 160, 4): cp. 218 d (p. 848).

३ यो हत्वाहिमरिंयात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिंयात् । सप्त ।
यो गा उदाजदपधा वलस्य । सिन्धून् ।
यो अरमनोरन्तरिं जजान यः । गाः । उतऽआजत् । अपऽधा । वलस्य ।
संवृक्समत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अपिम् । जजान ।
समऽवृक् । समत्सु । सः । जनासः । इन्द्रः ॥

8 yó hatvāhim áriṇāt saptá sín- Who having slain the serpent
dhūn, released the seven streams, who
yó gā udājad apadhā Valāsyā, drove out the cows by the unclosing
yó āsmanor antáragnīm jajāna, of Vala, who between two rocks
samvṛk samātsu: sá, janāsa, has produced fire, victor in battles:
Índrah. he, O men, is Indra.

The first hemistich 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 vavrvāmsam Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gā udājad, āpa hí Valām vāh who drove out the cows, for he unclosed Vala*. *áriṇāt*: ipf. of *ri* release. *saptá síndhūn*: the seven rivers of the Panjab. *gās*: A. pl. of *gó* 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 Valasya gómató 'pāvar bīlam 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 *udghāṭanena Valasya by the unclosing of Vala*. Sāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valasya*: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. *ásmanor antár*: between two clouds, according to Sāyana; between heaven and earth according 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' (*ádreḥ sūnūḥ*).

४ येनेमा विस्वा च्यवना कृतानि । येन । इमा । विस्वा । च्यवना । कृतानि ।
 यो दासं वर्णमधरं गुहाकः । यः । दासम् । वर्णम् । अधरम् । गुहा ।
 अग्नीव यो जिगीवाँ लचमादद् अकरित्यकः ।
 अर्यः पुष्टानि स जनास इन्द्रः ॥ अग्नीव । यः । जिगीवान् । लचम् ।
 आदत् ।
 अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā víśvā cyávanā kṛtāni,
 yó dāsam vārṇam ádharam gú-
 hákaḥ;

By whom all things here have
 been made unstable, who has made
 subject the Dāsa colour and has

śvaghnīva yó jigīvāṁ lakṣām made it disappear; who, like a
 ādad winning gambler the stake, has
 aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he,
 índraḥ. O men, is Indra.

imā víśvā: all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá víśvāni cicyuṣé who hast shaken the whole world. dāsam várnām: the non-Aryan colour (= kṛṣṇām várnām), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gúhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Saṃhitā text represents an etymological r, this is indicated in the Pada text by putting íti after the word and repeating the latter in its pause form: ákar ity ákaḥ. jigīvāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 8. Since the normal metre requires ◡◡ after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ādat: irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ādat has taken. aryás: gen of arí (99, 8); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 8; and in the Index, p. 473.]

यं खां पृच्छन्ति कुहं सेति घोरम् यम् । स्मृ । पृच्छन्ति । कुहं । सः । इति ।
 उत्तेमाङ्गनेषो अस्ति नम् । घोरम् ।
 सो अर्यः पुष्टीर्विजं द्वा मिनाति उत् । ईम् । आङ्गः । न । एषः । अस्ति ।
 श्रद्धं धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः । इव । आ ।
 मिनाति ।
 अत् । अस्मि । धत्त । सः । जनासः । इन्द्रः ॥

5 yám smā prchānti kúha séti
ghorám,
utém āhur náisho astīti enam;
só 'ryáh puṣṭīr víja ivā mināti.
śrád asmai dhatta: sá, janāsa,
īndrah.

*The terrible one of whom they
ask 'where is he', of whom they also
say 'he is not'; he diminishes the
possessions of the niggard like
the (player's) stake. Believe in him:
he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). prchānti: pr. of prach. séti for sá itī: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 189, 4; this vb. not being accented, h has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction víjevā is just possible, but u – for uu following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; aryáh puṣṭīh to āryáh puṣṭāni; víjah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnúr víja āminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. śrád dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Padas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो रुध्रस्य चोदिता यः कृशस्य यः । रुध्रस्य । चोदिता । यः । कृशस्य ।
यो ब्रह्मणो नार्धमानस्य कीरेः । यः । ब्रह्मणः । नार्धमानस्य । कीरेः ।
युक्तयाव्यो योऽविता सुशिप्रः युक्तयाव्यः । यः । अविता । सुशिप्रः ।
सुतसोमस्य स जनास इन्द्रः ॥ सुतसोमस्य । सः । जनासः । इन्द्रः ॥

6 yó radhrásya coditá, yáh kṛśá-
sya,
yó brahmāṇo nādhmānasya
kiréḥ:

*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*

yuktágrāvṇo yó avitá suśipráh and has set to work the stones : he,
 sutásomasya : sá, janāsa, ín- O men, is Indra.
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitá governs that of c. su-śiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śipra being parallel to hári-śmaśāru *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 hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्य गावो यस्य अश्वासः । प्रदिशि । यस्य गावः ।
 यस्य यामा यस्य विश्वे रथांसः । यस्य यामाः । यस्य विश्वे । रथांसः ।
 यः सूर्यं य उषसं जनान् यः । सूर्यम् । यः । उषसम् । जनान् ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots ; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide
 thāsaḥ ; of the waters : he, O men, is
 yāḥ sūriam, yá uśásam jajāna ; Indra.
 yó apām netā : sá, janāsa, ín-
 draḥ.

uśásam : often also uśásam ; du. N. A. uśásā and uśásā ; N. pl. uśásas and uśásas ; see 88, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यति यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमित्राः । ऽयती । विद्ध्यति इति विद्ध्यति ।
 समानं चिद्रथमातस्त्रिवासा परे । अवरे । उभयाः । अमित्राः ।
 नाना हवति स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।
 नाना । हवति इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇḍasī saṃyati vihvā- *Whom the two battle-arrays,*
 yete, *coming together, call upon diver-*
 pārē āvara ubhāyā amitrāḥ; *gently, both foes, the further and*
 samānām cid rātham ātasthi- *the nearer; two having mounted*
 vāṃsā *the self-same chariot invoke him*
 nānā havete: sá, janāsa, īn- *separately: he, O men, is Indra.*
 draḥ.

saṃ-yati: pr. pt. du. n. of sám-i go together. vi-hváyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = *call on variously*; cp. i. 102, 5. 6: nānā hí tvā hávamānā jánā imé *these men calling on thee (Indra) variously*; and átha jánā ví hvayante siśāsavaḥ *so men call on thee variously, desiring gains*. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pada explains krāṇḍasī: 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 Sayana, *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.

९ यस्मान् ऋते विजयन्ते जनांसो यस्मात् । न । ऋते । विजयन्ते । जनांसः ।
 यं युध्यमाना अवसे हवन्ते । यम् । युध्यमानाः । अवसे । हवन्ते ।
 यो विश्वस्य प्रतिमानं बभूव यः । विश्वस्य । प्रतिमानम् । बभूव ।
 यो अच्युतच्युत जनांस इन्द्रः ॥ यः । अच्युतच्युत । सः । जनांसः । इन्द्रः ॥

9 yásmān narté vijáyante jánāso, *Without whom men do not*
 yām yúdyamānā āvase há- *conquer, whom they when fighting*
 vante; *call on for help; who has been a*
 yó víśvasya pratimānam ba- *match for every one, who moves the*
 bhūva, *immovable: he, O men, is Indra.*
 yó acyutacyút: sá, janāsa,
 īndraḥ.

ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of *ji conquer*. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimānam: cp. iv. 18, 4: nahí nú asya pratimānam ásti antár jātēsu utá yé jānitvāh for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvām oyāváyann ácyutāni . . . cāraśi thou continuest shaking unshaken things.

- १० यः शश्वतो महीनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
 अमन्यमानाञ्छवी जघान । अमन्यमानान् । शवी । जघान ।
 यः शर्धति नानुददाति शृध्वा यः । शर्धति । न । अनुददाति । शृध्वाम् ।
 यो दक्षो हन्ता स जनास इन्द्रः ॥ यः । दक्षोः । हन्ता । सः । जनासः । इन्द्रः ॥

- 10 yáḥ śásvato máhi éno dádhanān Who slays with his arrow the
 ámanyamānāñ chárūā jaghāna; unexpected many that commit
 yáḥ śárdhate nānudádāti śrdh- great sin; who forgives not the
 yām, arrogant man his arrogance, who
 yó dásyor hantá: śá, janāso, slays the Dasyu: he, O men, is
 Índraḥ. Indra.

dádhanān: pr. pt. *Ā.* of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i. 35, 10 c). ámanyamānān: not *thinking* scil. that he would slay them; on the Sandhi of n + ś, see 40, 1. śárūā: with his arrow (inst., p. 80); with his characteristic weapon, the vāja, he slays his foes in battle. jaghāna: has slain (and still slays) may be translated by the present (213 A a). anu-dádāti: 3. s. pr. of ánu + dā forgive, with dat. (cp. 200 A f). dásyos: of the demon, a term applied to various individual demons, such as Śambara (11 a).

- ११ यः शश्वरं पर्वतेषु क्षियन्तं यः । शश्वरम् । पर्वतेषु । क्षियन्तम् ।
 चत्वारिंशां शूरयन्त्विविन्दत । चत्वारिंशाम् । शूरदि । अनुश्रविन्दत ।
 औजायमानं यो अहिं जघान औजायमानम् । यः । अहिम् । जघान ।
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yāḥ Śambaram pārvateṣu kṣi- *Who in the fortieth autumn*
 yāntam *found out Śambara dwelling in*
 catvāriṃśyām śarādi anvā- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyāmānam yó āhim jaghāna, *the son of Dānu, as he lay: he,*
 Dānum śáyānam: sá, janāsa, *O men, is Indra.*
 Índrah.

Śambara, 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. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: āhann āhim pariśáyānam ārṇa ojāyāmānam *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 metonymic = Dānava; cp. i. 32, 9: Dānuḥ śaye sahāvatsā ná dhenúḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt. Ā. of śī lie (134, 1 c).

- १२ यः सप्तरेरिमिवृषभसुविष्मान् यः सप्तरेरिमः । वृषभः । तुविष्मान्
 अवाहजत्सर्वे सप्त सिन्धून् । अवऽअहजत् । सर्वे । सप्त । सिन्धून् ।
 यो रौहिणमस्फुरद्वज्राङ्गुर यः । रौहिणम् । अस्फुरत् । वज्राङ्गुरः ।
 यामारोहन्तं स जनास इन्द्रः ॥ याम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥

- 12 yāḥ saptarāśmir vṛṣabhās tūvi- *The mighty seven-reined bull who*
 ṣmān *let loose the seven streams to flow;*
 avāṣṇat sártave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇám āsphurad vājra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróhantam: sá, janāsa,
 Índrah.

The term vṛṣabhā is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-rāśmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyaṇa interprets the *cd.* to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *góṣmān*; on the Sandhi see 10 a. *ava-āsrjat*: *ipf. of srj emit. sártave*: *dat. inf. of sr flow* (p. 192, 4). *saptá síndhūn*: cp. 8 a and i. 85, 8 b. *Rauhinām*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven in order to attack Indra.*

- १३ द्यावां चिदस्मै पृथिवी नमते । द्यावा । चित् । अस्मै । पृथिवी रति ।
 शुष्माश्चिदस् पर्वता मयन्ते । नमते रति ।
 यः सोमपा निचितो वज्रबाहुर् यः सोमपाः । निचितः । वज्रबाहुः ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

- 18 Dyāvā cid asmai Prthivī namete; Even Heaven and Earth bow
 śúṣmāc cid asya párvatā bha- down before him; before his ve-
 yante; hemence even the mountains are
 yāḥ somapā nicitó vájrabāhur, afraid. Who is known as the Soma-
 yó vájrahastāḥ: sá, janāsa, drinker, holding the bolt in his arm,
 Índrah. who holds the bolt in his hand: he,
 O men, is Indra.

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). *bháyante*: see note on i. 85, 8 c. *śúṣmāc*: cp. 1 e. *soma-pās* (97, 2): *predicative nom.*, (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

- १४ यः सुन्वन्तमवति यः पर्वन्तं यः । सुन्वन्तम् । अवति । यः । पर्वन्तम् ।
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस् ब्रह्म वर्धनं यस् सोमो यस् । ब्रह्म । वर्धनम् । यस् । सोमः ।
 यस्तेदं राधः स जनास इन्द्रः ॥ यस् । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yāḥ sunvāntam āvati, yāḥ pāc-
antam,
yāḥ śāmsantam, yāḥ śāsamā-
nām ūtī;
yāśya brāhma vārdhanam,
yāśya sómo,
yāsyedām rādhas: sá, janāsa,
Índraḥ.

Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice; whom prayer,
whom Soma, whom this gift
strengthens: he, O men, is Indra.

sunvāntam: 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. śāsamānām: explained by Sāyana as stotram kurvāṇam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śāmsamānam praising. ūtī: contracted inst. of ūtī (p. 80) to be construed with āvati; cp. i. 185, 4: ávasā ávantī helping with aid. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rādhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yāśya being an objective gen. (p. 320, B 1 b). idām rādhas this gift = this sacrificial offering.

१५ यः सुन्वते पचते दुध आ चिद्
वाजं दर्दंषि स किलासि सत्यः ।
वयं ते इन्द्र विश्वहं प्रियासः
सुवीरांसो विदधमावदेम ॥

यः । सुन्वते । पचते । दुधः । आ । चिद् ।
वाजम् । दर्दंषि । सः । किल । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।
सुवीरांसः । विदधम् । आ । वदेम ॥

15 yāḥ sunvaté pácate dudhrá á
cid
vājam dārdarṣi, sá kilāsi sat-
yāḥ.
vayam ta, Indra, viśváha pri-
yāsaḥ,
suviráso vidátham á vadema.

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 Indra,
with strong sons, would utter divine
worship.

This concluding stanza is the only one that does not end with the refrain sá, jánāsa, Índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kila_{asi} satyāḥ* as such thou art indeed true = to be depended on (cp. note on *satyám* 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: *br̥hád vadema vidáthe suvīrāḥ* we would, accompanied by strong sons, speak aloud at divine worship. *ā cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyāsas* (p. 822, C). *vidátham*: 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 *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRĀ

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 *Pr̥ñi*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śívá*). 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, *jálāṣa*, *cooling*, and *jálāṣa-bheṣaja*, *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 deprecations of his wrath led to the application of the euphemistic epithet *śívā*, 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. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मृतां सुमन्तु	आ । ते । पितॄन् । मृताम् । सुमन् । एतु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्यस्य । समदृशः । युयोथाः ।
अभि नो वीरो अर्वति क्षमेत	अभि । नः । वीरः । अर्वति । क्षमेत ।
प्र जायेमहि रुद्र प्रजामिः ॥	प्र । जायेमहि । रुद्र । प्रजामिः ॥

1 á te, pitar Marutām, sumnām etu :	Let thy good will, O Father of the Maruts, come (to us) : sever us
mā naḥ sūryasya saṁdṛśo yuyo- thāḥ.	not from the sight of the sun. May the hero be merciful to us in regard
abhi no vīró árvati kṣameta ;	to our steeds ; may we be prolific
prā jāyemahi, Rudra, prajā- bhiḥ.	with offspring.

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). *yuyothās* : 2. s. inj. *Ā*. of 2. *yu* separate, with irregular strong radical vowel (p. 144, a). *saṁdṛśas* : abl. 201 A 1. *vīrás* = Rudra, with change from 2. to 3. pers., as is often the case (cp. 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).

- २ त्वादत्तेभी रुद्र शतमेभिः । त्वादत्तेभिः । रुद्र । शतमेभिः ।
 शतं हिमां अशीय भेषजेभिः । शतम् । हिमां । अशीय । भेषजेभिः ।
 व्यसद्वेषो वितरं बंहो वि । अस्मत् । द्वेषः । वितरम् । वि । बंहः ।
 बर्मीवाश्चातयस्वा विषूचीः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥

- 2 tvādattebhī, Rud^ara, śāmtame- *By the most salutary medicines*
 bhiḥ *given by thee, O Rudra, I would*
 śatām hīmā aśīya bheṣajēbhīḥ. *attain a hundred winters. Drive*
 ví asmād dvēṣo vitarām, ví *far away from us hatred, away*
 āmho, *distress, away diseases in all di-*
 ví āmivāś cātayasvā viśūcīḥ. *rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 278); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. \bar{A} . of amś (p. 171, 4). ví: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of ví farther (cp. út-tara) employed only with verbs compounded with ví. cātayasvā: ipv. \bar{A} . cs. of cat, with metrical lengthening of the final vowel. viśūcīḥ: A. pl. f. of viśvañc turned in various directions, is used predicatively like an adv.

- ३ श्रेष्ठो जातस्य रुद्र त्रियासि श्रेष्ठः । जातस्य । रुद्र । त्रिया । असि ।
 तवस्तमस्तवसां वज्रबाहो । तवःशतमः । तवसाम् । वज्रबाहो इति
 पर्वि नः पारमंहसः स्वस्ति वज्रशबाहो ।
 विश्वा अमीती रपसो युयोधि ॥ पर्वि । नः । पारम् । बंहसः । स्वस्ति ।
 विश्वाः । अमिइतीः । रपसः । युयोधि ॥

- 3 śrēṣṭho jātasya, Rud^ara, śri- *Thou art the best of what is born,*
 yāsi, *O Rudra, in glory, the mightiest of*
 tavāstamas tavāsām, vajrabāho. *the mighty, O wielder of the bolt.*
 pārśi naḥ pārām āmhasaḥ su- *Transport us to the farther shore*
 asti; *of distress in safety. Ward off*
 viśvā abhītī rāpaso yuyodhi. *all attacks of mischief.*

jātāśya: 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. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhitā text (where for instance **vāyav ā** and **vāya ukthébhiḥ** 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 **asti** 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 itis**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi**: 2. s. ipv. of **yu** *separate*, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःसुती । वृषभ । मा । सहती ।
 उन्नी वीराँ अर्पय भेषजेभिर् उत् । नः । वीरान् । अर्पय । भेषजेभिः ।
 भिषक्तं त्वा भिषजां शृणोमि ॥ भिषक् तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
 hūti. *invocation. Raise up our heroes*
 ūn no vīrāṃ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir: *the best physician of physicians.*
 bhiṣāktamam tvā bhiṣajāṃ śr-
 ṇomi.

cukrudhāma: 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 pol. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis**: that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 48, 3 a. *sāhūtī*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd r* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śrṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्भिर्	हवीमभिः । हवते । यः । हविःभिः ।
अव सोमिमी रुद्रं दिषीय ।	अव । सोमिभिः । रुद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अस्मि	ऋदूदरः । सुहवः । मा । नः । अस्मि ।
वभुः सुशिप्रो रीरधन्नायै ॥	वभुः । सुशिप्रः । रीरधत् । मनायै ॥

5 *hāvīmabhir hāvate yó havir-bhir,*

áva stómebhī Rud^arám diṣīya :
ṛdūdāraḥ suhávo mā no asyái
babhrūḥ suśīpro 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.

hāvīman: from *hū call*, but *havis* from *hu sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā give* (144, 3). *ṛdūdāra* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puram-darā*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: 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-śīpras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái 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 *hāvate* in a ps. sense (= *hūyate* according to Sayana). 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).'

६ उक्ता ममन्द वृषभो मरुत्वान् । उत् । मा । ममन्द । वृषभः । मरुत्वान् ।
 त्वर्चीयसा वयसा नार्धमानम् । त्वर्चीयसा । वयसा । नार्धमानम् ।
 घृणीव छायांरुपा अशीया । घृणीव । छायां । अरुपाः । अशीया ।
 विवासेयं रुद्रस्य सुम्भम् ॥ आ । विवासेयम् । रुद्रस्य । सुम्भम् ॥

6 ún mā mamanda vṛṣabhó Ma- The bull accompanied by the
 rútvān Maruts has gladdened me, the sup-
 tvákṣiyasā váyasā nārdhamā- pliant, with his most vigorous force.
 nam. I would unscathed attain shade in
 ghṛṇīva chāyām arapā aśīya : heat as it were : I would desire to
 ā vivāseyam Rudrāsya sum- win the good will of Rudra.
 nám.

úd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, be glad, in Ā. only. ṛṣabhás : Rudra. Marútvān : 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 ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5) ; Sāyana's explanation is ghṛṇi iva like one heated by the rays of the sun ; but a word ghṛṇin N. ghṛṇi does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayám we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

७ कृत्वा स्व तं रुद्र मृक्याकुर् । कृत् । स्वः । ते । रुद्र । मृक्याकुः ।
 हस्तो यो अस्ति भेषजो जलायः । हस्तः । यः । अस्ति । भेषजः । जलायः ।
 अपमती रपसो दिव्यसा- अपमती । रपसः । दिव्यसा-
 भी नु मा वृषभ चक्षमीथाः ॥ अभि । नु । मा । वृषभ । चक्षमीथाः ॥

7 kúa syá te, Rudra, mṛṣayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápaso dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
īthāḥ.

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.

kvaí sya: see p. 450, b. bheṣajás is an adj. here and in one
other passage; otherwise it is a n. noun meaning *medicine*. apa-
bhartá: on the accent see p. 453, 9 d. dáivyasya: derived from the
gods, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhí: final vowel metrically lengthened
in the second syllable of the Pada, but not in 1 c. cakṣamīthās:
2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय द्वितीचे
महो महो सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । द्वितीचे ।
महः । महोम । सुष्टुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमःभिः ।
गृणीमसि । त्वम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvíticé
mahó mahīm suṣṭutīm īrayāmi.
namasyā kalmalīkinam námo-
bhir.
grṇimāsi tveṣām Rudráya
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 . . . īrayāmi: an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śvíticé:
D. s. of śvityāñic (cp. 93). mahás: gen. s. m. of máh, 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 Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥ṇīmāsi*: 1. pl. pr. of *gr̥ sing* (p. 138).

८ स्थिरेभिरङ्गैः पुरुरूप उग्रो स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
 बभ्रुः शुक्रभिः पिपिशे हिरण्यैः । बभ्रुः । शुक्रभिः । पिपिशे । हिरण्यैः ।
 ईशानादस्य सुर्वनस्य भूरेरु ईशानात् । अस्य । सुर्वनस्य । भूरेः ।
 न वा उ योषद् रुद्रादसुर्यम् ॥ न । वै । कुं इति । योषत् । रुद्रात् ।
 असुर्यम् ॥

८ *sthirébhir ángaiḥ pururūpa ugró babhrūḥ śukrébhiḥ pipiśe hira-nyaiḥ. íśānād asyá bhúvanasya bhūrer ná vá uyoṣad Rudrād asuryām.* 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.

sthirébhir ángaiḥ: probably to be construed with *pipiśe*, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; *Saṇa* supplies *yuktás furnished with firm limbs*. *pipiśe*: pf. Á. of *piś*. *íśānād*: pr. pt. (agreeing with *Rudrād*) of *íś* rule over with gen. (202 A a); the pf. pt. is *íśāná*. *bhūres*: agreeing with *bhúvanasya*; cp. vii. 95, 2: *cétantī bhúvanasya bhūreḥ* taking note of the wide-world (where *bhūres* could not agree with any other word); *Saṇa* 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 *asuría*, but as a substantive *asuryá*.

१० अहंन्विमर्षि सायकानि धन्वा- अहंन् । विमर्षि । सायकानि । धन्वा ।
 हंन्निष्कं यजतं विश्वरूपम् । अहंन् । निष्कम् । यजतम् । विश्वरूपम् ।
 अहंन्निदं दयसे विश्वमभ्वं अहंन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
 न वा ओजीयो रुद्र त्वदस्ति ॥ न । वै । ओजीयः । रुद्र । त्वत् । अस्ति ॥

- 10 árhan bibharṣi sâyakāni dhánva *Worthy thou bearest arrows and*
 árhan niṣkām yajatām viśvárū- *bow; worthy thy adorable all-*
 pam; *coloured necklace; worthy thou*
 árhann idám dayase viśvam ábh- *wieldest all this force: there is*
 vam: *nothing mightier than thou, O*
 ná vá ójīyo, Rudara, tvád asti. *Rudra.*

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

- ११ स्तुहि श्रुतं गर्तसदं युवानं स्तुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भीममुपहतनुम । मृगम् । न । भीमम् । उपहतनुम् । उग्रम् ।
 मृळा जरिचे इद्र सवानो मृळ । जरिचे । इद्र । सवानः ।
 ऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥ अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutám gartasádam yúvā- *Praise him, the famous, that sits*
 nam, *on the car-scat, the young, the*
 mṛgám ná bhīmám upahatnám, *mighty, that slays like a dread*
 ugrám. *beast. O Rudra, being praised be*
 mṛlā jaritré Rudāra stāvāno: *gracious to the singer: let thy*
 anyám tō asmán ní vapantu *missiles lay low another than us.*
 sénāḥ.

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhīmám: cp. note on i. 154, 2b; either a bull (vṛṣabhó ná bhīmáḥ vi. 22, 1) or a lion (simhó ná bhīmáḥ, iv. 16, 14) may be meant. mṛlā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmád: abl. with anyá, p. 317, 3. sénās: that this word here means missiles is rendered probable by the parallel passage VS. 16, 52: yás te sahásram hetáyo 'nyám asmán ní vapantu táḥ may those thousand missiles of thine lay low another than us.

१२ कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरर्दातारं सत्यं गृणीषि
स्तुतस्व भेषजा रास्त्रिस्त्रे ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपयन्तम् ।
भूरैः । दातारम् । सत्पतिम् । गृणीषि ।
स्तुतः । त्वम् । भेषजा । रास्त्रि । अस्त्रे इति ॥

12 kumārās cit pitāraṃ vādamā-
nam

*A son bows towards his father
who approving approaches him, O*

prāti nānāma Rud^aropayāntam.

Rudra. I sing to the true lord,

bhūrēr dātāraṃ sātpatimgrṇīṣe : the giver of much : praised thou
stutās tuām bheṣajā rāsi asmé. 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 Śaṅkara (pratinato 'smi I have bowed down to) and several translators in treating nanāma as 1. 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 139, 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. grṇīṣe : an irr. form of the 1. s. Ā. of gr̥sing. asmé : dat., p. 104 ; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि
या शंतमा वृषणो या मयुसु ।
यानि मनुरवृणीता पिता नस
ता शं च योश्च रुद्रस्त्रि वरिम् ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शमन्तमा । वृषणः । या । मयुःसु ।
यानि । मनुः । अवृणीत । पिता । नः ।
ता । शम् । च । योः । च । रुद्रस्त्रि । वरिम् ॥

13 yā vo bheṣajā, Marutaḥ, śúcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānur āvrṇitā, pitā nas :
tā śām ca yós ca Rud^arāsya
vaśmi.

*Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose; these
and the healing and blessing of
Rudra I desire.*

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** 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. **ávr̥ṇītā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vṛ choose.** **śám, yós:** these words are frequently used in combination, either as adverbs or substantives.

- १४ परि णो हेती रुद्रस्य वृज्याः परि । नः । हेति । रुद्रस्य । वृज्याः ।
 परि त्वेषस्य दुर्मतिर्मही गात । परि । त्वेषस्य । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवद्भ्यस्तनुष्व अवं । स्थिरा । मघवत्भ्यः । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

- 14 pári ṇo hetí Rud^arásya vr̥jyāḥ, May the dart of Rudra pass us
 pári tveśásya durmatir mahí by, may the great ill will of the
 gāt. terrible one go by us: slacken thy
 áva sthirá maghávadbhyas ta- firm (weapons) for (our) liberal
 nuṣva; patrons; O bounteous one, be merci-
 mīḍhvas, tokāya tánayāya mṛḷa. ful to our children and descendants.

vr̥jyās: 3. s. root ao. pre. (p. 172 a) of **vṛj twist.** **gāt:** root ao. inj. of **gā go.** **maghávadbhyas:** the I. D. Ab. pl. of **maghávān** are formed from the supplementary stem **maghávānt** (91, 5). **áva tanuṣva sthirá:** *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛḷa be merciful to** (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛḷa = mṛḷa**, p. 437, a 9.

- १५ एवा बन्धो वृषम चिकितान् एव । बन्धो इति । वृषम । चिकितान् ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 हवनशुभ्रो रुद्रेह बोधि हवनश्च्युत । नः । रुद्र । इह । बोधि ।
 वृहद्वदेम विदधे सुवीराः ॥ वृहत् । वदेम । विदधे । सुवीराः ॥

15 evā, babhro vṛṣabha cekitāna,
yāthā, deva, nā hr̥ṣīṣe nā hāmsi,
havanaśrūn no Rud^arehā bodhi.
bṛhād vadema vidāthe suvīrāḥ.

éva: to be taken with c, since in the normal syntactical order it should follow yāthā in the sense which it here has (p. 241, 1); when yāthā 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*; Sayana explains it as *knowing all*, but the act. only has this sense (e. g. cikivāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18b). hr̥ṇṣé: 2. s. Ā. pr. of 2. hr̥ *be angry*. hāṁsi: 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, confers victory over Vṛtra'. The epithet āsu-héman *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 (gárbha) 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: Triṣṭubh.

- १ उपैमच्छि वाजयुर्वचसां उप। ईम्। अच्छि। वाजयुः। वचसाम्।
 चनो दधीत नाद्यो गिरो मे। चनः। दधीत। नाद्यः। गिरः। मे।
 अपां नपादाशुहेमां कुवित्स अपाम्। नपात्। आशुहेमां। कुवित्सः।
 सुपेशसस्करति जोषिषद्भिः ॥ सुपेशसः। करति। जोषिषत्। हि ॥

- 1 *úpem asṛkṣi vājayúr vacasyām : cáno dadhīta nādió gíro me. Apām nāpād āsuhémā kuvít sá supéśasas karati ? jóṣiṣad dhí.* *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. \bar{A} . s. ao. of sṛj, which with *úpa* may take two acc., so that *nādyám* might be supplied. On *ím* see 180 (p. 220). *dadhīta*: 3. s. pr. op. \bar{A} . of dhā, which with *cānas* takes the acc. or loc. *nādyá*, which occurs only here, is evidently synonymous with *apām nāpāt* in c. *āsuhémā*, though a Bv., is accented on the second member: see p. 455 ca. *karati*: 3. s. sb. root ao. of kṛ: unaccented because *kuvít* necessarily accents the verb only if it is in the same *Pāda*. *supéśasas well-adorned = well-rewarded*; cp. ii. 34, 6: *dhīyam vājapeśasam a prayer adorned with gain*; on the accent see p. 455 ca; on the Sandhi (-s k-) see 48, 2 a. *jóṣiṣat*: 3. s. sb. iṣ ao. of juṣ. *hí* explains why he is likely to accept them; it accents *jóṣiṣat*, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

- २ इमं स्वसि हृद आ सुतष्टं इमम्। सु। असि। हृदः। आ। सुतष्टम्।
 मन्त्रं वोचेम कुविदस्व वेदत। मन्त्रम्। वोचेम। कुवित्। अस्व। वेदत।
 अपां नपादसुर्यस्य मद्वा अपाम्। नपात्। असुर्यस्य। मद्वा।
 विश्वान्ययो मुवना जजान ॥ विश्वानि। अर्यः। मुवना। जजान ॥

2 imāṃ sū asmai hṛdā ā sūtaṣ-
ṭaṃ

māntram vocema: kuvid asya
védat?

Apām nápād, asurīasya mahnā,
viśvāni aryó bhūvanā jajāna.

*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.*

hṛdā ā: this expression occurs several times, e.g. iii. 89, 1:
matir hṛdā ā vacyāmānā a prayer welling from the heart. sū-
taṣṭam well-fashioned, like a car, to which the seers frequently
compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b.
asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac:
cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp.
202 A c. asuryāsyā: see p. 451, 6.

३ समन्या यन्त्युप यन्त्यन्याः

समानमूर्ध्वं नद्यः पृणन्ति ।

तमू शुचिं शुचयो दीदिवांसम

अपां नपातं परि तस्युरापः ॥

सम् । अन्याः । यन्ति । उप । यन्ति ।

अन्याः ।

समानम् । ऊर्वम् । नद्यः । पृणन्ति ।

तम् । कुं इति । शुचिम् । शुचयः । दीदि
ऽवांसम् ।

अपाम् । नपातम् । परि । तस्युः । आपः ॥

8 sām anyā yānti, ūpa yanti
anyāḥ:

samānām ūrvām nadīaḥ pr-
ṇanti.

tām ū śucim śucayo dīdivām-
sam

Apām nápātam pári tásthur
āpaḥ.

*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).
ūrvām: = ocean. samānām: common, because all streams flow
into it. nadyāḥ: cp. asuryāsyā in 2 c. prṇanti: from pr fill.

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (189, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमक्षैरा युवतयो युवानं तम् । अक्षैराः । युवतयः । युवानम् ।
 मर्मज्यमानाः परि यन्त्यापः । मर्मज्यमानाः । परि । यन्ति । आपः ।
 स शुक्रभिः शिक्वभी रेवदस्मे सः । शुक्रभिः । शिक्वभिः । रेवत । अस्मे
 दीदायानिधो घृतनिर्निगप्सु ॥ इति ।
 दीदाय । अनिधः । घृतनिर्निग । अप्सु ॥

4 *tām āsmerā yuvatāyo yūvānam* *Him, the youth, the young*
marmrjyāmānāḥ pāri yanti ā- *maidens, the waters, not smiling,*
paḥ : *making him bright surround : he*
sā śukrēbhīḥ śīkvabhī revād *with clear flames shines bounti-*
asmé *fully on us, without fuel in the*
dīdāyānidhmóghṛtānirṇigapsú. *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. *marmrjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis* : 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 *śukrēbhīḥ* because *śūkre* is not a stem. *asmé* : dat. *Pragṛhya*, 26 c. *dīdāya* : 8. s. pf. of *dī shine*, with long red. vowel (189, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters*. *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñá*) : note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

- ५ अस्मै तिस्रो अयथ्याय नारीरु अस्मै । तिस्रः । अयथ्यार्थ । नारीः ।
 देवाय देवीर्दिधिषन्त्यन्नम् । देवार्य । देवीः । दिधिषन्ति । अन्नम् ।
 कृता इवोप हि प्रसृज्ये अप्सु कृताः इव । उप । हि । प्रसृज्ये । अप्सु ।
 स पीयूषं धयति पूर्वसूनाम् ॥ सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

- 5 *asmāi tisoro avyathīāya nārīr devāya devīr didhiṣanti ānnam :* *On him, the immovable god, three divine women desire to bestow food :*
kṛtā ivōpa hi prasarsré apsú ; for he has stretched forth as it were
sá piyūṣam dhayati pūrvasū- *to the breasts (?) in the waters : he*
nām. sucks the milk of them that first
bring forth.

tisoro 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 (*yoṣānās tisoro āpyāḥ*) are there mentioned : they wish to feed him, while he desires to drink their milk. *didhiṣanti :* ds. of 1. *dhā bestow :* this is the usual form, while *dhītsa* is rare. *kṛtās :* the meaning of this word, which occurs here only, is quite uncertain. *pra-sarsré :* 3. s. pr. int. of *sṛ*. *dhayati :* 3. s. pr. of 2. *dhā suck.* *pūrvasūnām :* i. e. *Apām napāt* is their first offspring ; cp. x. 121, 7 : *āpo janāyantīr Agnim the waters producing Agni.*

- ६ अश्वस्या जनिमास्य च स्वर अश्वस्य । अश्व । जनिम । अस्य । च । स्वं ।
 द्रुहो रिषः संपृचः पाहि सूरिन । द्रुहः । रिषः । संपृचः । पाहि । सूरिन ।
 आमासु पृषु परो अप्रमृष्य आमासु । पृषु । परो । अप्रमृष्यम् ।
 नारातयो वि नशुनानृतानि ॥ न । नारातयः । वि । नशुन । न । अनृतानि ॥

- 6 *āśvasya ātra jānimāsyā ca svār. The birth of this steed is here*
druho riṣāḥ sampṛcaḥ pāhi and in heaven. Do thou protect
sūrin. the patrons from falling in with
āmāsu pūṣū paro apramṛṣyām malice and injury. Him that is
nārātayo vi naśan nānṛtāni. 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: Apām 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. *ásvasya*: Agni is often spoken of as a steed. *átra*: 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 *súar*; 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. *samp̐cas* 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. *pūrṣú*: loc. pl. of *púr*, 82. *parás*: note the difference of accent between this adv. and the N. s. adj. *páras* yonder, other. *naśat*: inj. pr. of 3. *naś* reach.

७ स्व आ दमे सुदुघा यसं धेनुः स्वि । आ । दमे । सुदुघा । यसं । धेनुः ।
 स्वधां पीपाय सुवन्नमन्ति । स्वधाम् । पीपाय । सुऽभु । अन्नम् । अन्ति ।
 सो अपां नपादूर्जयन्नप्स्वन्तु सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
 वसुदेयाय विधत्ते वि भाति ॥ अन्तः ।
 वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya dhenūh,
 svadhām pīpāya, subhū ánnam attī;
 sò 'pām nāpād ūrjáyann apsu antár,
 vasudéyāya vidhaté ví bhāti. *He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.*

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svadhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pī* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sō 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सा शुचिना दिवेन

यः । अप्सु । आ । शुचिना । दिवेन ।

ऋतावाजस उर्विया विभाति ।

ऋतवा । अजसः । उर्विया । विभाति ।

वया इदं न्या सुवनान्यस्य

वयाः । इत् । अन्या । सुवनानि । अस्य ।

प्र जायन्ते वीरुधस्य प्रजामिः ॥

प्र । जायन्ते । वीरुधः । च । प्रजामिः ॥

8 yó apsú á śúcina dāivyena
ṛtāvājasra urviyā vibhāti :
vayā id anyā bhūvanāni asya
prā jāyante vīrūdhas ca prajā-
bhiḥ.

Who in the waters, with bright
divinity, holy, eternal, widely shines
forth : as offshoots of him other
beings and plants propagate them-
selves with progeny.

śúcina dāivyena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short *a* is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *vīśvāni bhūvanā jānāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अपां नपादा ह्यस्यादुपस्थं

अपास । नपात् । आ । हि । अस्यात् । उप-

जिह्वानामूर्ध्वं विद्युत् वसानः ।

स्थम् ।

तस्य ज्येष्ठं महिमानं वहन्तीर्

जिह्वानां । ऊर्ध्वः । विद्युत् । वसानः ।

हिरण्यवर्णाः परि यन्ति यद्भीः ॥

तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।

हिरण्यवर्णाः । परि । यन्ति । यद्भीः ॥

9 Apām nāpād ā hí ásthād upá-
stham
jihmánām, ūrdhvó vidyútam
vásānah.
tásya jyésthām mahimānam
vāhantīr,
hiraṇyavarṇāḥ pári yanti yah-
víḥ.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) 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. jihmánām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām ūrdhvāḥ . . . upásthe he grows in them, upright in the lap of the prone. táśya mahimānam his greatness = him the great one. hiraṇyavarṇāḥ: because he is clothed in lightning. pári yanti: cp. 3a and 4b. yahvís: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sāyaṇa), or swift (Roth), or young (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेद् हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या
हिरण्यदा ददत्यन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । कुं इति ।
हिरण्यवर्णः ।
हिरण्ययात् । परि । योनेः । निःसर्ग ।
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hiraṇyarūpaḥ, sá hiraṇyasam-
drg;
Apām nāpāt séd u hiraṇyavar-
ṇaḥ;
hiraṇyáyāt pári yóner niṣádyā,
hiraṇyadā dadati ánnam 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. séd: 48a. pári as a prp. here governs the abl. (176, 1a). 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 hiranyāya yōni may = hiranyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sayana wishes to supply rājate after niśādyā = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, niśādyā referring to asmai: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of niśādyā (cp. 164, 1). hiranyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dakṣiṇā the sacrificial fee (x. 107, 2) it is said hiranyadā amṛtatvām bhajante the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). ānnam: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा- तत्। अस्य। अनीकम्। उत। चारु। नाम।
पीच्यं वर्धते नप्तुरपाम्। अपीच्यम्। वर्धते। नप्तुः। अपाम्।
यमिन्धते युवतयः समित्या यम्। इन्धते। युवतयः। सम। इत्या।
हिरण्यवर्णं घृतमन्नमस्य ॥ हिरण्यवर्णम्। घृतम्। अन्नम्। अस्य ॥

11 tād asyānikam utā cāru nāma That face of his and the dear
apīciam vardhate nāptur apām. secret name of the Son of Waters
yam indhāte yuvatāyaḥ sām grow. Of him, whom, golden-
itthā coloured, the maidens kindle thus,
hiranyavarṇam: ghṛtām ānnam ghee is the food.
asya.

ānikam: the flaming aspect of Agni seen at the sacrifice. apīciyam: 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). yuvatāyaḥ: the waters (cp. 4 a). sām: the prp. after the vb. (p. 468, 20). ghṛtām ānnam asya: cp. ghṛtānirṇik 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.

१२ अस्मै बहूनामवमाय सख्ये । अवमाय । सख्ये ।
यज्ञैर्विधेम नमसा हविर्भिः । यज्ञैः । विधेम । नमसा । हविःभिः ।
सं सानु मार्ज्मि दिधिषामि विस्त्रिः । सम । सानु । मार्ज्मि । दिधिषामि । विस्त्रिः ।
दधाम्यन्नेः परि वन्द ऋग्भिः ॥ दधामि । अन्नेः । परि । वन्दे । ऋक्भिः ॥

12 asmāi bahūnām avamāya sā- To him the nearest friend of
khye many we offer worship with sacri-
yajñāir vidhema nāmasā havir- fices, homage, oblations: I rub
bhiḥ : bright (his) back; I support (him)
sām sānu mārjmi; didhiṣāmi with shavings; I supply (him)
bilmair; with food; I extol (him) with
dādhami ānnaiḥ; pāri vanda stanzas.
rgbhīḥ.

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sām mārjmi: cp. marmrjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. didhiṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ānnaiḥ: with oblations. dādhami: pr. of dhā put.

१३ स ईं वृषां जनयत्तासु गर्भं । सः । ईम् । वृषां । जनयत् । तासु । गर्भम् ।
स ईं शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।
सो अपां नपादनं भिक्षातवर्णो । सः । अपाम् । नपात । अनं भिक्षातवर्णः ।
न्यस्येव ह तन्वा विविष ॥ न्यस्येव । ह । तन्वा । विविष ॥

13 sá im vṣājanayat tāsu gár-
bham;

sá im śísur dhayati; tám rih-
anti;

sò 'pām nāpād ānabhimlāta-
varṇo

anyāsyevahā tanūā 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. im anticipates gárbbham; him, that is, a son. tāsu: in the waters, as his wives. im 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. hīranyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsyā iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

१४ अस्मिन्पदे परमे तस्मिन्वांसम्

अध्वस्मिन्निर्विद्यहं दीद्विवांसम् ।

आपो नष्टे घृतमन्नं वहन्तिः

स्वयमत्कैः परि दीयन्ति यद्धीः ॥

अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।

अध्वस्मिन्निर्विद्यहं । दीद्विवांसम् ।

आपः । नष्टे । घृतम् । अन्नम् । वहन्तिः ।

स्वयम् । अत्कैः । परि । दीयन्ति । यद्धीः ॥

14 asmīn padé paramé tasthivāṁ-
sam,

adhvasmābhir viśvāhā dīdivāṁ-
sam,

āpo, nāptre ghṛtām ānnaṁ vāh-
antiḥ,

svayām ātkaiḥ pāri dīyanti
yahvīḥ.

*Him stationed in this highest
place, shining for ever with un-
dimmed (rays), the Waters, bringing
ghee as food to (their) son, swift,
themselves fly around with their
robes.*

padé paramé: in the abode of the aerial waters. adhvasmābhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhīḥ

śikvabhir dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुवृत्तिं जनाया-
यांसमु मघवद्वयः सुवृक्तिम् ।
विश्वं तद्वद्रं यदवन्ति देवा
बृहद्वदेम विदये सुवीराः ॥

अयांसम् । अग्ने । सुवृत्तिम् । जनाय ।
अयांसम् । क्वं इति । मघवत्त्वयः । सु
वृक्तिम् ।
विश्वम् । तत् । मद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम् । विदये । सुवीराः ॥

15 áyāmsam, Agne, suks̥tīm jā-
nāya;
áyāmsam u maghávadbhyaḥ su-
vṛktīm:
viśvaṃ tād bhadráṃ yád ávanti
devāḥ.
brhád vādema vidáthe 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. jānāya: on (our) *people*, by means of this hymn. suvṛk-tīm: a hymn that will produce the fulfilment of their wishes. bhadráṃ: if a hymn finds favour with the gods, it will produce blessings. vādema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 28; 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, yātayati, the people, and the epithet yātayāj-jana *arraying men together* appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (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 Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa 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: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॒तयति॑ ब्रुवा॒णो	मि॒त्रः । ज॒नान् । या॒तय॒ति । ब्रुवा॒णः ।
मि॒त्रो दा॑धार पृथि॒वीमु॒त बा॒म् ।	मि॒त्रः । दा॑धार । पृथि॒वीम् । उ॒त । बा॒म् ।
मि॒त्रः कृ॒ष्टीर॑नि॒मिषा॒मि च॑ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒मि । च॑ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒तव॑त् । जु॒होत ॥

- 1 Mitró jánān yātayati bruvāṇó; Mitra speaking stirs men; Mitra
 Mitró dādharma prthivīm utā supports earth and heaven; Mitra
 dyām; regards the people with unwinking
 Mitráṇ kṣṣṭīr ānimīṣābhī caṣṭe: eye: to Mitra offer the oblation
 Mitráya havyām ghṛtāvaj ju- with ghee.
 hota.

yātayati: stirs to activity. bruvāṇás: by calling, that is, arousing them; cp. what is said of Savitr: '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). Sayana 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 Mitra*, 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 bruvānāh*. This Pada occurs slightly modified in vii. 36, 2 as *jānaṃ ca Mitró yatati bruvānāh*. *dādhāra*: pf. = pr.; p. 342 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). *ánimiṣā*: inst. of *á-nimiṣ*; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. *caṣṭe*: 3. s. of *caṣ*; on the Sandhi see 66 B 2 a. *juhota*: 2. pl. ipv. irr. strong form occurring beside the regular *juhutá* (p. 144, B 3 a).

२ प्र स मि॒त्र॒ मर्तो॑ अ॒स्तु प्रय॑स्वान् । प्र । सः । मि॒त्र॒ मर्तः॑ । अ॒स्तु । प्रय॑स्वान् ।
यस॑ आ॒दित्य॑ शि॒चति॑ व्र॒तेन॑ । यः । ते । आ॒दित्य॑ शि॒चति॑ व्र॒तेन॑ ।
न ह॑न्यते॒ न जी॑यते॒ खोतो॑ न । ह॑न्यते॒ न । जी॑यते॒ त्वाऽक॑तः ।
नेन॑म॒हो अ॒ज्ञोत्य॑न्ति॒तो न॑ दू॒रात् ॥ न । ए॒नम् । अ॒हः । अ॒ज्ञोति॑ । अ॒न्तितः॑ ।
न । दू॒रात् ॥

2 *prá sá, Mitra, mártō astu prá-*
yasvān,
yás ta, Āditya, śíkṣati vraténa-
ná hanyate, ná jīyate tuóto:
náinam āpho 'snoty ántito ná
dūrāt.

Let that mortal offering obla-
tions, 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.

tvótas: *tva* must often be read as *tua*; *tuótas* is therefore more natural than the prosodical shortening (p. 437 a 4) of *tvā-útas*. The fourth Pada has one syllable too many as written in the *Saṃhitā* text. By dropping the *a* after *o* the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

- 5 mahām Ādityo nāmasopasādyo yātayājñano gr̥naté suśévaḥ : rāsmā etāt pānyatamāya jūṣṭam agnāu Mitrāya havir ā juhota. *The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.*

mahām : 39. yātayājñanas : on the accent of governing eds. see p. 455 b. gr̥naté : dat. of pr. pt. of gr̥ sing ; accent, p. 458, 8. jūṣṭam : a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota : cp. note on 1 d.

- ६ मि॒त्रस्य॑ च॒र्यणी॑धृतो
॥ वी॑ दे॒वस्य॑ सा॒नसि॑ ।
द्यु॒म्नं चि॒त्रश्र॑वस्तमम् ॥
मि॒त्रस्य॑ । च॒र्यणि॑धृतः ।
अ॒वः । दे॒वस्य॑ । सा॒नसि॑ ।
द्यु॒म्नम् । चि॒त्रश्र॑वःस्तमम् ॥

- 6 Mitrāya carṣaṇīdhṛto, āvo devāsya sāsasi, dyumnām citrāśravastamam. *Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.*

carṣaṇīdhṛtas : the Pada text restores the metrically lengthened short vowel of carṣaṇi. -dhṛto 'vo : p. 465, 17, 8 ; cp. note on i. 1, 9 b. citrāśravastamam : see note on i. 1, 5 b.

- ७ अभि॑ यो महि॒ना दि॒वं
मि॒त्रो ब॒भूव॑ स॒प्रथाः॑ ।
अभि॑ श्रवी॒भिः पृ॒थि॒वीम् ॥
अभि॑ । यः । म॒हि॒ना । दि॒वंम् ।
मि॒त्रः । ब॒भूव॑ । स॒प्रथाः॑ ।
अभि॑ । श्र॒वःभिः॑ । पृ॒थि॒वीम् ॥

- 7 abhī yō mahinā divam Mitro 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. divam : acc. of dyū, 99, 5 : cp. dyó, 102, 8. babhūva : the pf.

here is equivalent to a pr.; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: -○○- instead of ○-○-; cp. p. 438, 3 a.

८ मित्राय पञ्च येमिरे

मित्राय । पञ्च । येमिरे ।

जना अभिष्टिश्वसे ।

जनाः । अभिष्टिश्वसे ।

स देवान्विश्वान्विभर्ति ॥

सः । देवान् । विश्वान् । विभर्ति ॥

8 Mitrāya pāñca yemire

jānā abhiṣṭiśvase :

sá devān víśvān bibharti.

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

pāñca jānāḥ: the five peoples, here = all mankind. yemire : 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 sárva 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).

९ मित्रो देवेष्वायुषु

मित्रः । देवेषु । आयुषु ।

जनाय वृक्तवर्हिषे ।

जनाय । वृक्तवर्हिषे ।

इष इष्टव्रता अकः ॥

इषः । इष्टव्रताः । अकरित्वकः ॥

9 Mitró, devēṣu āyúṣu,

jānāya vṛktābarhiṣe

iṣa iṣṭāvratā akah.

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

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

BRĪHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Brāhmaṇas pāti, '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 brahmán 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 *maghávan bountiful* and *vajrín 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.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, 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 Rígvédic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

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

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्तम्भ सहासा वि ज्मो अन्तान् यः । तस्तम्भ । सहसा । वि । ज्मः । अन्तान् ।
 बृहस्पतिस्त्रिषधस्यो रवेण । बृहस्पतिः । त्रिषधस्यः । रवेण ।
 तं प्रतास चर्षयो दीधानाः तम् । प्रतासः । चर्षयः । दीधानाः ।
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo
 ántān

Bṛhaspátis triṣadhassthó ráveṇa,
 táṃ pratanāsa ṣṣayo dídhīānāḥ
 puró viprá dadhire mandráji-
 hvam.

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 tastāmbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. *jmás*: gen. of *jmá* (97, 2). Pronounce *jmó antán* (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. *Bṛhaspátis*: note that this cd. is not analysed in the Pada text, while its doublet *Bráhmaṇas páti* is treated as two separate words. *triṣadhasthás*: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *puróhitam Agním náras triṣadhasthé sám idhire 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.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनऽइतयः । सुऽप्रकेतम् । मदन्तः ।
बृहस्यति अभि ये नस्ततसे ।	बृहस्यति । अभि । ये । नः । ततसे ।
पृषन्तं ह्यप्रमदं व्यमूर्वं	पृषन्तम् । ह्यप्रम् । अदं व्यम् । ऊर्वम् ।
बृहस्यति रचतादस्य योनिम् ॥	बृहस्यति । रचतात् । अस्य । योनिम् ॥

2 dhunétayaḥ supraketaṁ mād-
anto
Bṛhaspate, abhí yé nas tatasré
pṛśantaṁ sṛprám ádabdhā
ūrvām;
Bṛhaspate, rákṣatād asya yó-
nim.

Who with resounding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd: O Bṛhas-
pati, 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 Bṛhaspati recaptured the cows confined in the stronghold of Vala. *mādantas*: being exhilarated with Soma. *tatasré*: 3. pl. pf. *Ā.* of *tams shake*. *pṛśantaṁ*: 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 (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich: see p. 443 a. rāk-satāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.

- 3 वृहस्पति॑ या पर॒मा परा॒वद् वृहस्पति॑ । या । पर॒मा । परा॒वत् ।
 अत॒ आ तं च॑त॒सृशो॑ नि॒ श्रेदुः । अतः॑ । आ । ते । च॒त॒सृशः॑ । नि । श्रेदुः ।
 तुभ्य॑ खा॒ता अव॑ता अ॒द्रि॒दुग्धा॑ तुभ्यम् । खा॒ताः । अव॑ताः । अ॒द्रि॒दुग्धाः॑ ।
 मध्वः॑ श्रोत॒न्यमिती॑ विर॒ण्यम् ॥ मध्वः॑ । श्रोत॒न्ति । अ॒मितिः॑ । वि॒र॒ण्यम् ॥

- 3 Bṛhaspate, yā paramā parāvād, O Brhaspati, that which is the
 āta ā ta ṛtaspṛśo nī śeduh. farthest distance, from thence (com-
 tūbhyam khātā avatā ādridug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādhyah ścotanti abhīto virap- For thee springs that have been
 śām. dug, pressed out with stones, drip
 superabundance of mead on all
 sides.

āta ā nī śedur: cp. ii. 35, 10 c. ṛtaspṛśas: 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. khātās... ādridugdhās: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhyas: on this form of the gen. see p. 81, f. n. 12.

- ४ वृहस्पतिः॑ प्रथ॒मं जाय॑मानो वृहस्पतिः॑ । प्रथ॒मम् । जाय॑मानः ।
 महो॑ ज्योतिषः पर॒मे व्योम॑न् । महः॑ । ज्योतिषः॑ । पर॒मे । वि॒श्वोम॑न् ।
 सप्त॑स्रस्रविजा॒तो रवे॑ण स॒प्त॑स्रस्रः । तुवि॑ज्जातः । रवे॑ण ।
 वि स॒प्त॑रश्मिरध॒मत्तमा॑सि ॥ वि । स॒प्त॑रश्मिः । अध॒मत् । तमा॑सि ॥

- 4 Bṛhaspātiḥ prathamam jāya- Brhaspati when first being born
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*
 saptáāsyas tuvijātó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmir adhamat tám- *asunder the darkness.*

āmsi.

mahás: abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptáāsyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Bṛhaspati is Āngirasá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Surya are also said to dispel the darkness.

५ स सुष्टुभा स चक्रता गृणेन	सः । सुऽसुभा । सः । चक्रता । गृणेन ।
वलं रुरोज फलिगं रवेण ।	वलम् । रुरोज । फलिऽगम् । रवेण ।
बृहस्पतिरुत्त्रिया हव्यसूदः	बृहस्पतिः । उत्त्रियाः । हव्यऽसूदः ।
कनिक्रदद्वावशतीरुदाजत् ॥	कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 sá suṣṭúbhā, sá fkvatā gaṇéna *He with the well-praising, jubilant*
 valám ruroja phaligám ráveṇa: *throng burst open with roar the*
 Bṛhaspátir usriyā havyasúdaḥ *enclosing cave: Bṛhaspati bellowing*
 kánikradad vávaśatir úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna: the Āngirases, who in i. 62, 8 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspátir bhinád ádrim, vidád gāḥ: sám usriyābhir vávaśanta nárah *Byhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) 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 udnāḥ phaligám bhinán, nyāk sindhūñr 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 krand; cp. 178, 8; 174 b. vávaśatī: intv. pr. pt. of vās (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒क्षे
य॒ज्ञैर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।
वृ॒ह॒स्यते॑ सु॒प्र॒जा वी॒र॒व॒न्तो
व॒यं स्था॑म॒ पत॑यो र॒यी॒णाम॑ ॥
ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒क्षे ।
य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
वृ॒ह॒स्यते॑ । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।
व॒यम् । स्था॑म॒ । पत॑यः । र॒यी॒णाम॑ ॥

6 evā pitré viśvādevāya vṛkṣe
yajñāir vidhema, nāmasā, havir-
bhiḥ.

Bṛhaspate, suprajā vīravanto
vayāṁ siāma pātayo rayiṇām.

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
pcl. here is: *such being the case* (cp. 180). pitré: Bṛhaspati. The
term is applied to Agni, Indra, and other gods. vīravantas: that
is, possessing warrior sons, cp. i. 1, 8 c. vayām: this line occurs
several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा प्र॑ति॒ज॒न्यानि॒ वि॒श्व॒
शु॒ष्मे॒ण त॒स्या॒व॒भि वी॒र्ये॑ण ।
वृ॒ह॒स्यति॑ यः सु॒भृ॒तं वि॒भर्ति॑
व॒ल्गू॒यति॑ व॒न्दते॑ पू॒र्वभा॒जम् ॥
सः । इ॒त् । रा॒जा । प्र॑ति॒ज॒न्यानि॒ । वि॒श्व॒ ।
शु॒ष्मे॒ण । त॒स्य॒ । अ॒भि । वी॒र्ये॑ण ।
वृ॒ह॒स्यति॑म् । यः । सु॒भृ॒तम् । वि॒भर्ति॑ ।
व॒ल्गू॒यति॑ । व॒न्दते॑ । पू॒र्वभा॒जम् ॥

7 sā id rājā prátijanyāni viśvā
śuśmeṇa tasthāv abhī vīreṇa,
Bṛhaspātiṁ yāḥ sūbhṛtaṁ bi-
bhārti,
valgūyāti, vāndate pūrvabhā-
jam.

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

abhī: the prp., as often, here follows the vb. sūbhṛtaṁ bibhārti:
lit. *cherishes him as well-cherished* (predicative). All three verbs
depend on yās, though the last two, as beginning a Pāda and a
sentence, would even otherwise be accented. valgūyāti: note that
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).
pūrvabhājam: predicative.

८ स इत्वेति सुधित ओकसि स्वे सः । इत् । चिति । सुधितः । ओकसि । स्वि ।
 तस्मा इत्का पिन्वते विश्वदानीम् । तस्मै । इत्का । पिन्वते । विश्वदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

8 *sá it kṣeti súdhita ókasi své, That king dwells well-established*
tásmā ilā pinvate viśvadániṁ; in his own abode, to him the conse-
tásmāi viśaḥ svayám evā nam-
ante, crated food always yields abun-
yásmin brahmá rájani púrva éti. dant; to him his subjects bow down
of their own accord, with whom the
priest has precedence.

kṣeti: from 1. *kṣi* possess or dwell. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dáme* in i. 1, 8 c. *ilā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by Sāyaṇa. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (*sá id rájá*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रति इतः । जयति । सम् । धनानि ।
 प्रतिजन्यान्नुत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

9 *ápratīto jayati sām dhánāni Unresisted he wins wealth both*
prátijanyāni utá yā sájanyā. belonging to his adversaries and
avasyáve yó váriṣaḥ kṛṇóti to his own people. The king who
brahmāṇe rájá, tám avanti de- for the priest desiring (his) help
vāḥ. procures prosperity, him the gods
help.

After the statement in 7 that the king who honours Bṛhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Bṛhaspati, also prospers.

jayati sám : prp. after the vb. (p. 285 f). dhánāni : 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.

- १० इन्द्रश्च सोमं पिबतं बृहस्पतिः । च । सोमम् । पिबतम् । बृहस्पतिः ।
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वां विशुन्विन्दवः स्वामुवो वृषण्वसू ।
 ऽस्मे रुयिं सर्ववीरं नि यक्षतम् ॥ आ । वाम् । विशन्तु । इन्दवः । सु । आमुवः ।
 अस्मे इति । रुयिम् । सर्वे । वीरम् । नि ।
 यक्षतम् ॥

- 10 Indraś ca sōmaṃ pibatam, O Indra and Bṛhaspati, drink
 Bṛhaspate, the Soma, rejoicing at this sacrifice,
 asmin yajñé mandasānā, vṛṣaṇ- O ye of mighty wealth; let the
 vasū : invigorating drops enter you two;
 á vām viśantu indavaḥ suā- bestow on us riches accompanied
 bhūvo; altogether with sons.
 asmé rayiṃ sārva-vīraṃ ní yach-
 atam.

Indraś ca : nom. for voc. (196 ca ; cp. ca, p. 228, 1 and 1 a).
 pibatam : 2. du. ipv. of pā drink. mandasānā : ao. pt. of mand =
 mad. vṛṣaṇ-vasū : here vṛṣaṇ = mighty, great; Sāyana explains
 the word as if it were a governing cd. (189 A), the normal form of
 which would, however, be varṣaṇ-vasu (189 A 2 ; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as Pragrhya with
 iti and then analysed ; also that in the analysis the first member
 here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form
 with ṇ as not final. rayiṃ sārva-vīraṃ : that is, wealth with
 offspring consisting of sons only : a frequent prayer (cp. i. 1, 3 c).
 yachatam : 2. ipv. pr. of yam. Here we have the intrusion of

a Jagatī stanza in a Trisṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्यत इन्द्र वर्धतं नः	वृहस्यते । इन्द्र । वर्धतम् । नः ।
सचा सा वा सुमतिर्भूत्वस्मै ।	सचा । सा । वाम् । सुऽमतिः । भूतु । अस्मै
अविष्टं धियो जिगृतं पुरंधीर	रतिं ।
जजस्तमर्यो वनुषामरातीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंमऽधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

11 Br̥haspata, Ind ^a ra, vārdhatam naḥ; sácā sá vām sumatír bhūtu asmé. aviṣṭám dhiyo; jigṛtám púram- dhīr; jajastám aryó vanúṣām árātīḥ.	<i>O Br̥haspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our) prayers; arouse rewards; weaken the hostilities of foe and rivals.</i>
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Br̥haspata 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-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭám: 2. s. du. ipv. of the iṣ ao. of av favour (145, 5). jigṛtám: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhīyas . . . púramdhīs: 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* (púram an acc.; cp. the Padā-pāṭha). púramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of arī (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanūṣām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii. 83, 5); abhītim aryó, vanūṣām śávāmsi *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢĀS

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 Uṣas 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.

Uṣas 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 (uṣāsā-nāktā and nāktoṣāsā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas 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 Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas 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 (*maghóni*).

The name of Uṣas 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 : Triṣṭubh.

१ इदमु त्यत्पुस्तमं पुरसाज्	इदम् । ऊं इति । त्वत् । पुस्तमम् । पुर-
ज्योतिस्तमसो वयुनावदस्तात् ।	स्तात् ।
नूनं दिवो दुहितरो विभातीर्	ज्योतिः । तमसः । वयुनवत् । अस्तात् ।
गातुं कृणवन्नुषसो जनाय ॥	नूनम् । दिवः । दुहितरः । विभातीः ।
	गातुम् । कृण्वन् । उषसः । जनाय ॥

1 idám u tyát purutámam purás-
tāj

ijyótis támaso vayúnāvad asthāt.
nūnām divó duhitáro vibhātīr
gātūm kṛṇavann Uṣáso jánāya.

*This familiar, most frequent light
in the east, with clearness has stood
(forth) from the darkness. Now
may the Dawns, the daughters of
the sky, shining afar, make a path
for man.*

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, 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. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātūm in d. nūnām : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātūm : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अ॒स्थु॒र चि॒त्रा उ॒षसः॑ पु॒रस्ता॑न
मि॒ता इ॒व स्वर॑वोऽध्व॒रेषु॑ ।

व्यू॒ ब्रज॑स्य॒ तम॑सो॒ द्वा॒रो-
क॒न्ती॒रव्र॑ज्कुच॑यः पा॒वकाः॑ ॥

अ॒स्थुः । कुं॑ इति॑ । चि॒त्राः । उ॒षसः । पु॒र-
स्ता॑न ।

मि॒ताः इ॒व । स्वर॑वः । अ॒ध्वरे॑षु ।
वि । कुं॑ इति॑ । ब्रज॑स्य । तम॑सः । द्वा॒रा ।
उ॒क॒न्तीः । अ॒व्रज॑ । शुच॑यः । पा॒वकाः॑ ॥

२ ásthur u citrá Uṣasaḥ purástān,
mitā iva sváravo adhvaréṣu.
ví ū vrajáśya támaso dvārā
uchántīr avrañ chūcayaḥ pa-
vākāḥ.

The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.

Uṣásas : that is, each of the preceding Dawns and the present one.
mitás : pp. of mi fix. sváravas : that is, shining with ointment ;
cp. i. 92, 5 : sváruṁ ná péso vidátheṣu áñjañ, citráṁ divó
duhitá bhānūm asret 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). vrajáśya : a simile with iva omitted ;
cp. i. 92, 4 ; gávo ná vrajám ví Uṣá āvar támaḥ 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 vr̥ cover. uchántīs : pr. pt. of l. vas shine.
śúcāyaḥ pāvakāḥ : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.

३ उ॒क॒न्ती॒रव॑ चि॒तय॑न्त॒ भो॒जान्
रा॒धो॒देया॑यो॒षसो॑ म॒घोनीः॑ ।
अ॒चि॒त्रे अ॒न्तः प॒णयः॑ स॒सन्त्व॑-
बु॒ध्यमा॑ना॒स्तम॑सो॒ विम॑ध्ये ॥

उ॒क॒न्तीः । अ॒व । चि॒तय॑न्त॒ । भो॒जान् ।
रा॒धः इ॒देया॑य । उ॒षसः । म॒घोनीः॑ ।
अ॒चि॒त्रे । अ॒न्तरि॑ति । प॒णयः॑ । स॒सन्तु॑ ।
अ॒बु॒ध्यमा॑नाः । तम॑सः । वि॒म॒ध्ये ॥

३ uchántīr adyā citayanta bhojān
rādhodéyāya Uṣaso maghónīḥ.

Shining to-day may the bounteous
Dawns stimulate the liberal to the

acitré antáh paṇáyah sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās tāmaso víma- *the niggards sleep, unwakening in*
 dhye. *the midst of darkness.*

citayanta : 8. pl. Ā. inj. ; explained by Sayana as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित । सः । देवीः । सनयः । नवः । वा ।
 यामी बभूयादुषसो वो अद्य । यामः । बभूयात् । उषसः । वः । अद्य ।
 येना नवग्वे अङ्गिरे दशग्वे येन । नवऽग्वे । अङ्गिरे । दशऽग्वे ।
 सप्तस्यै रेवती रेवदूष ॥ सप्तऽस्यै । रेवतीः । रेवत् । उष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yāmo babhūyād, Uṣaso, vō *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yēnā Nāvagve, Ángire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptāsye, revatī, revád ūśá ? *upon Navagva, Ángira, and Da-*
 śagva *the seven-mouthed?*

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Ángiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptásye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, 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, Ángiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्ऋतयुग्मिरद्वैः यूयम् । हि । देवीः । ऋतयुग्मिः । अद्वैः ।
 परिप्रयाथ सुवर्नानि सद्यः । परिऽप्रयाथ । सुवर्नानि । सद्यः ।
 प्रबोधयन्तीरुषसः ससन्तं प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपाचतुष्पाचरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

ॐ yūyām hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhūvanāni sa-
 dyāḥ,
 prabodháyantīr, Uṣasaḥ, sasán-
 tam,
 dvipāc cátuṣpāc carāthāya jī-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awaking, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantis: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move.* cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

६ क्व खिदासां कतमा पुराणी
 यया विधानां विदधुर्ऋभूणाम् ।
 शुभं यच्छुभ्रा उषसश्चरन्ति
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥

क्व । खि॒त् । आ॒सा॒म् । क॒त॒मा । पु॒रा॒णी ।
 यया॑ । वि॒धा॒नां । वि॒द॒धुः । ऋ॒भू॒णाम् ।
 शु॒भम् । यत् । शु॒भ्राः । उ॒षसः॑ । च॒रन्ति॑ ।
 न । वि॑ । ज्ञा॒यन्ते॑ । स॒दृशीः॑ । अ॒जु॒र्याः ॥

६ kúa svíd āsām katamā purāṇī
 yáyā vidhānā vidadhūr ṛbhū-
 nām ?
 śúbham yác chubhrā Uṣasaś
 cāranti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

*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. yáyā: 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: ékaṃ camasāṃ catúraḥ kṛnotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jāyamānā purāṇī samānām vāṇam abhī śúmbhamānā *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.

७ ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिद्युम्ना चतुर्जातसत्याः । आसुः ।
 यास्वीजानः शशमान उक्थेः अभिष्टिद्युम्नाः । चतुर्जातसत्याः ।
 सुवज्जंसन्द्रविणं सद्य आपं ॥ यासु । ईजानः । शशमानः । उक्थेः ।
 सुवन् । शंसन् । द्रविणम् । सद्यः । आपं ॥

7 tā ghā tā bhadra Uṣāsah purāsur, Those indeed, those Dawns have
 abhiṣṭīdyumnā rtājātasatyāḥ; formerly been auspicious, splendid
 yāsu ījānāḥ śāsamānā ukthāḥ in help, punctually true; at which
 stuvāñ, chāmsan, draviṇam sa- the strenuous sacrificer with reci-
 dyā āpa. tations praising, chanting, has at
 once obtained wealth.

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

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 चतस्रं देवीः सदसो बुधाना चतस्रं । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purastāt, They approach equally in the
 samānātaḥ samanā paprathā- east, spreading themselves equally
 nāḥ. from the same place. The god-
 rtāsya devīḥ sādaso budhānā, desses waking from the seat of
 gāvām nā sārgā, Uṣāso jarante. 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. ṛtāsyā śādasah: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ṛtāsyā pānthām ānv eti sādhu she follows straight the path of order. budhānās: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Sayana; when Ā. and without an object, budh is intr.; cp. ābodhi has awake, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavām nā sārgāḥ: cp. iv. 52, 5, prāti bhadrā adṛkṣata gāvām sārgā nā rāsmāyaḥ the auspicious rays (of dawn) have appeared like kine 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 Sayana.

९ ता इवै॒व संम॑ना संम॒नीर॑ ताः । इत् । नु । ए॒व । स॒म॒ना । स॒म॒नीः ।
 अमी॑त॒वर्णा॑ उ॒षसं॑ चरन्ति । अमी॑त॒वर्णाः । उ॒षसः॑ । च॒रन्ति॑ ।
 गू॒हन्ती॑र॒भ्वम॑सितं॒ रश॑न्निः गू॒हन्तीः । अ॒भ्वम् । अ॒सित॑म् । र॒शन्ति॑मिः ।
 मृ॒क्कास्त॑नू॒मिः शु॒चयो॑ रु॒चा॒नाः ॥ मृ॒क्काः । त॒नूमिः॑ । शु॒चयः॑ । रु॒चा॒नाः ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmitavarṇā Uṣasāś caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitam, rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanūbhiḥ, śucayo, ru- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of nv evā see p. 450, 2b. ābhvam: cp. i. 92, 5, bād hate kṣṇām ābhvam she drives away the black monster (of night). rūśadbhis: m. form irregularly agreeing with the f. tanūbhis. 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. priyēbhis, but pitṛbhis.

१० रुचिं॑ दि॒वो दु॒हित॑रो वि॒भा॒तीः रुचि॑म् । दि॒वः । दु॒हित॑रः । वि॒भा॒तीः ।
 म॒जाव॑न्तं य॒क्तास्मा॑सु दे॒वीः । म॒जा॒व॑न्तम् । य॒क्त॑ । अ॒स्मा॑सु । दे॒वीः ।

स्त्रीनादा वः प्रतिबुध्यमानाः

स्त्रीनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्य पतयः स्वाम ॥

सुवीर्यस्य । पतयः । स्वामः ॥

10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
viḥ.

sionād ā vaḥ pratibūdhya mānāḥ,
suvīriasya pātayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhya mānās: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विभातीरु

तत् । वः । दिवः । दुहितरु । विभातीः ।

उपं ब्रुव उषसो यज्ञकेतुः ।

उपं । ब्रुवे । उषसः । यज्ञकेतुः ।

वयं स्वाम यशसो जनेषु

वयम् । स्वाम । यशसः । जनेषु ।

तद्वीर्यं धत्तां पृथिवी च देवी ॥

तत् । वीः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayām siāma yaśaso jāneṣu;
tād Dyāuś ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc. (p. 304, 2). yajñāketuḥ: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñāsyā ketuḥ the signal of the sacrifice. yaśaso (accent, p. 453, 9 A a) jāneṣu: 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. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

AGNĪ

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

v. 11. Metre : Jagatī.

- १ जनंस् गोपा अजनिष्ट जागृविर् जनंस् । गोपाः । अजनिष्ट । जागृविः ।
 अपिः सुदक्षः सुविताय नवसे । अपिः । सुदक्षः । सुविताय । नवसे ।
 घृतप्रतीको बृहता दिविःसृशां घृतप्रतीकः । बृहता । दिविःसृशां ।
 द्युमद्भि भाति भरतेभ्यः शुचिः ॥ द्युमत । वि । भाति । भरतेभ्यः । शुचिः ॥

- 1 Jánasya gopā ajaniṣṭa jāgrvir Guardian of the people, watchful,
 Agniḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghṛtāpratiko bṛhatā diviḥspṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyāḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

gopās : 97, 2. ajaniṣṭa : iṣ ao. of jan generate. su-dákṣas :
 a Bv. (p. 455 ca). suvitāya : final dat. (p. 314, B 2). návyase :
 dat. of cpv. of náva new. ghṛtā-pratikas : cp. yāsyā prátikam
 āhutaṁ ghṛtēna whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
 belongs.

- २ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।
 अपिं नरस्त्रिषधस्थे समीधिरे । अपिम् । नरः । त्रिःसधस्थे । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुक्रतुः ॥

- 2 yajñāsya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agniṁ náras, triṣadhassthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

Índreṇa deváīḥ sarátham sá and the gods may that most wise
 barhiṣi Invoker sit down on the sacrificial
 sídan ní hótā yajáthāya su- grass for sacrifice.
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-gadhassthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे माचोः सुचिर् मन्द्रः कविर्दत्तिष्ठो विवस्वतः । असंमृष्टः । जायसे । माचोः । सुचिः ।
 मन्द्रः कविः । उत् । अतिष्ठः । विवस्वतः ।
 घृतेन त्वावर्धयन्नप आहुत धूमस्ते केतुरभवद्दिवि अतः ॥ घृतेन । त्वा । अवर्धयन् । अग्ने । आहुत ।
 धूमः । ते । केतुः । अववत् । दिवि । अतः ॥

3 ásammrṣṭo jāyase māt^aróḥ śúcir. Uncleansed thou art born bright
 mandráḥ kavir úd atiṣṭho Vi- from thy two parents. Thou didst
 vāsataḥ. arise as the gladdening sage of
 ghr̥tēna tvāvardhayann, Agna Vivasvant. With butter they
 āhuta, strengthened thee, O Agni, in whom
 dhūmās te ketúr abhavad divi the offering is poured. Smoke be-
 śritāḥ. came thy banner that reached to
 the sky.

ásam-mrṣṭas: pp. of mrj wipe, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atiṣṭhas: 3. s. ipf. of sthā
 stand. Vivásvatas: gen. dependent on kavis; the sage (a common
 designation of Agni) of Vivasvant, 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 *ā-huta*. *dhūmās*, &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).

४ अ॒ग्नि॒र्न य॒ज्ञसु॑प॒ वेतु॑ साधु॒या- अ॒ग्निः । नः । य॒ज्ञम् । उप॑ । वेतु॑ । साधु॒या ।
 पिं॒ नरो॒ वि भर॑न्ते गृ॒हेगृ॑हे । अ॒ग्निम् । नरः॑ । वि । भर॑न्ते । गृ॒हेगृ॑हे ।
 अ॒ग्निर्दू॒तो अ॑भवद्वा॒व्यवा॑ह॒नो अ॒ग्निः । दू॒तः । अ॑भवत् । ह॒व्यवा॑ह॒नः ।
 ऽग्निं वृ॒णाना॑ वृ॒णते॒ क॒विक्र॑तुम् ॥ अ॒ग्निम् । वृ॒णानाः॑ । वृ॒णते॒ । क॒विऽक्र॑तुम् ॥

4 Agnir no yajñām ūpa vetu
 sādhyā.

Agnim nāro vi bharante grhē-
 grhe.

Agnir dūtō abhavad dhavya-
 vāhano.

Agnim vṛṇānā vṛṇate kavikra-
 tum.

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. ipv. of vī. bharante: see note on bhṛ, ii. 83, 10 a.
 grhē-grhe: 189 Ca. dūtās: Agni is characteristically a messenger
 as an intermediary between heaven and earth. dhavyavāhanas:
 Sandhi, 54. vṛṇānās: pr. pt. A. of 2. vṛ, choosing Agni as their
 priest. vṛṇate: 3. pl. pr. A of 2 vṛ.

५ तुभ्य॑द॒मग्नि॑ मधु॒मत्त॑मं वच॒स् तुभ्य॑ । इ॒दम् । अ॒ग्ने । मधु॑मत्त॒तम॑म् । वचः॑ ।
 तुभ्य॑ म॒नीषा॑ इ॒यम॑स्तु शं ह॒दे । तुभ्य॑म् । म॒नीषा॑ । इ॒यम् । अ॒स्तु । शम् । ह॒दे ।
 त्वां गिरः॑ सिन्धु॒मिवा॑व॒नीर्भ॑हीर् त्वाम् । गिरः॑ । सिन्धु॑म॒इव॑ । अ॒वनीः॑ ।
 आ पृ॒णन्ति॒ शर्व॑सा वर्धय॑न्ति च ॥ म॒हीः ।
 आ । पृ॒णन्ति॒ । शर्व॑सा । वर्धय॑न्ति । च ॥

5 túbhyedám, Agne, mádhumat-
 tamam vácas,
 túbhyam manīṣā iyám astu śám
 hṛdé.
 tuám girāḥ, síndhum ivāvánir
 mahír,
 āprṇantiśávasā, vardháyanti ca.

*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.*

túbhya: this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (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. manīṣā iyám: in this and two other passages of the RV. the ā of manīṣā is not contracted in the Samhitā text, because it precedes the caesura. śám: in apposition, as a *delight* or *comfort*. síndhum iva: this simile occurs elsewhere also; thus índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. ā prṇanti: from pṛ fill. śávasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: cs. of vṛdh grow; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम्
 अन्वविन्दञ्चिदश्रियाणं वनेवने ।
 स जयसे मथ्यमानः सहो महत्
 त्वामाहुः सहसस्युचमङ्गिरः ॥

त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
 अन्नु । अविन्दन् । शिश्रियाणम् । वनेवने ।
 सः । जयसे । मथ्यमानः । सहः । महत् ।
 त्वाम् । आहुः । सहसः । पुचम् । अङ्गिरः ॥

6 tuám, Agne, Ángiraso gúhā
 hitam
 ánv avindañ chiśriyāṇam váne-
 vane.
 sá jāyase mathyámānaḥ sáho
 mahát:
 tuám āhuḥ sáhasas putráṁ,
 Ángiraḥ.

*Thee, O Agni, the Ángirases
 discovered hidden, abiding in every
 wood. Thus thou art born, when
 rubbed with mighty strength: they
 call thee the son of strength, O
 Ángiras.*

Āngirasas: 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 hitām placed** (pp. of dhā) *in hiding, concealed*, explained by **śīśriyānām 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. **sá**: *as such* = *as found in wood* (cp. p. 294 b). **mathyámānas**: pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. **sáho mahát**: cognate acc. = *with mighty strength* (cp. **sáhasā yó mathitó jāyate** nfbhiḥ *he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called **sáhasas putráṁ** *son of strength*: this, or **sáhasaḥ sūnúḥ**, is a frequent epithet of Agni; Sandhi, 43, 2 a. **Āngiras**: see note on a.

PARJANYA

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 (ásura) 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.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अक्षां वद तवसं गीर्भिराभिः	अक्षं । वद । तवसं । गीःभिः । आभिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यं । नमसा । आ । विवास ।
कनिकददृषभो जीरदानू	कनिकदत् । वृषभः । जीरऽदानुः ।
रेती दधात्योषधीषु गर्भम् ॥	रेतः । दधाति । ओषधीषु । गर्भम् ॥

- 1 áchā vada tavāsaṃ gīrbhīr *Invoke the mighty one with these*
 ābhiḥ; *songs; praise Parjanya; seek to*
 stuhi Parjanyaṃ; nāmasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti oṣadhīṣu gárbbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van win. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृषान् हन्त्युत हन्ति रक्षसो वि। वृषान्। हन्ति। उत। हन्ति। रक्षसः।
 विश्वं विभाय भुवनं महावधात्। विश्वम्। विभाय। भुवनम्। महाऽवधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णाऽवतः।
 यत्पर्जन्यः स्रनयन् हन्ति दुष्कृतः ॥ यत्। पर्जन्यः। स्रनयन्। हन्ति। दुःऽकृतः ॥

- 2 ví vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smiles the demons: the whole world*
 víśvaṃ bibhāya bhūvanam ma- *fears him of the mighty weapon.*
 hāvadhāt. *Even the sinless man flees before*
 utānāgā īṣate vṛṣṇāvatō, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hānti *thundering smites the evil-doers.*
 duṣkṛtāḥ.

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

- ३ रथीव कश्याश्चो अभिचिपन् रथीऽव। कश्या। अश्चान्। अभिऽ
 आविर्दृतान्कृणुते वर्था ३ अहं। चिपन्।

दूरात्सिंहस्य स्तनया उदीरते
यत्पर्जन्यः कृणुते वर्ष्यं नमः ॥

आविः । दूतात् । कृणुते । वर्ष्यम् । यह ।
दूरात् । सिंहस्य । स्तनयाः । उत् । ईरते ।
यत् । पर्जन्यः । कृणुते । वर्ष्यम् । नमः ॥

3 rathī iva kāśayāśvām abhikṣi-
pānn,
āvir dūtān kṛṇute varṣiām āha.
dūrāt simhāsya stanāthā ūd
irate,
yāt Parjanyaḥ kṛṇutē varṣiām
nābhaḥ.

*Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.*

rathī: N. of rathin, much less common than rathī, N. rathis. The contraction rathīva also occurs in x. 51, 6; rathir iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyam: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतर्यन्ति विद्युत्
उदोषधीर्जिह्वते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते
यत्पर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतर्यन्ति । विद्युत् ।
उत् । ओषधीः । जिह्वते । पिन्वते । स्वः ।
रिति स्वः ।
इरा । विश्वस्मै । भुवनाय । जायते ।
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patāyanti vi-
dyūta;
ūd oṣadhīr jīhate; pīnvate sūaḥ.
irā viśvasmai bhūvanāya jāyate,
yāt Parjanyaḥ pṛthivīm rētasā-
vati.

*The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quicken the earth with seed.*

vānti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhatē, i. 35, 9 c. On the secondary root pinv see 134, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

यस्य व्रते पृथिवी नन्नमीति । यस्य । व्रते । पृथिवी । नन्नमीति ।
 यस्य व्रते शफवज्जर्भुरीति । यस्य । व्रते । शफवत् । जर्भुरीति ।
 यस्य व्रत औषधीर्विश्वरूपाः । यस्य । व्रते । औषधीः । विश्वरूपाः ।
 स नः पर्जन्य महि शर्म यच्छ ॥ सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

5 yásya vraté pṛthivī nánnamīti; In whose ordinance the earth
 yásya vraté śaphávaj járbbhurīti, bends low; in whose ordinance
 yásya vratá ōṣadhīr viśvá- hooped animals leap about; in
 rūpāḥ: whose ordinance plants are omni-
 sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow
 yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nánnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. járbbhurīti: int. of bhur quiver (174 a). ōṣadhīr: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
 प्र पिन्वत वृष्णो अश्वस्य धाराः । प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
 अर्वाङ्गितेन सनयितुनेह्य अर्वाङ् । एतेन । सनयितुना । आ । इहि ।
 अपो निषिञ्चन्नसुरः पिता नः ॥ अपः । निषिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭīm, Maruto rari- Give us, O Maruts, the rain
 dhvam; of heaven; pour forth the streams

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. Hither with this
rāḥ. thunder come, pouring down the
arvāñ eténa stanayitnúnéhi, waters as the divine spirit our
apó niṣīñcānn ásurah pitā naḥ. father.

divás: this might be abl., from heaven, as it is taken to be by Sayana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyah thy streams go forth like the rains of heaven. raridhvam: 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. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitā naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá 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.

७ अभि क्रन्द स्तनय गर्भमा धा
उदन्वता परि दीया रथेन ।
वृत्तिं सु कर्ष विषितं न्यचं
समा भवन्तुद्वती निपादाः ॥

अभि । क्रन्द । स्तनय । गर्भम् । आ । धा ।
उदन्वता । परि । दीय । रथेन ।
वृत्तिम् । सु । कर्ष । विऽसितम् । न्यचम् ।
समाः । भवन्तु । उतऽवतः । निऽपादाः ॥

7 abhí kranda; stanáya; gárbbham
á dhā;
udanyátā pári diyā ráthēna.
dṛṣṭim sū karṣa viṣitam nía-
ñcam:
samā bhavantu udváto nipādāḥ.

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. gárbham: cp. 1 d, réto dadhāti óśadhiṣu gárbham. dhās: 2. s. root ao. sb. of 1. dhā. dīyā: with final vowel metrically lengthened. dftim: 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 tie): untied so as to let the water run out. nyāñcam: 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.

८ महान्तं कोशमुदचा नि विञ्च महान्तम् । कोशम् । उत । अच । नि ।
 स्यन्दन्तां कुब्जा विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्वावापृथिवी बुन्धि स्यन्दन्ताम् । कुब्जाः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वध्याभ्यः ॥ स्तात् ।
 घृतेन । द्वावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपाणम् । भवतु । अध्याभ्यः ॥

8 mahāntaṃ kōśam úd acā, ní *Draw up the great bucket, pour*
 ṣiñca; *it down; let the streams released*
 syāndantāṃ kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rāstāt. *earth with ghee; let there be a good*
 ghr̥tēna dyāvāpṛthivī vi undhi; *drinking place for the cows.*
 suprapāṇāṃ bhavatu aghniā-
 bhyah.

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. ní ṣiñca: Sandhi, 67 c. purāstāt: according to Sayana 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. ghr̥tēna: figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī: Praghyā, 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. suprapāṇāṃ: 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).

९ यत्प॒र्जन्य॒ कर्नि॑क्रदत्
स्तनय॑न् हंसि॑ दुः॒ष्ठतः॑ ।
प्रती॑दं वि॒श्वं मो॒दते॑
यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । कर्नि॑क्रदत् ।
स्तनय॑न् । हंसि॑ । दुः॒ष्ठतः॑ ।
प्रती॑ । इ॒दम् । वि॒श्वम् । मो॒दते॑ ।
यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyana hámsi duṣkṛtaḥ,
prátidám víśvam modate,
yát kim ca pṛthivyám 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 bhávati.

१० अ॒वर्षो॑र्वि॒षमु॒दु षू॒ गृ॒माया॑-
क॒र्धन्वा॒न्यत्वे॒तवा॑ च॒ ।
अजी॑जन॒ ओष॑धी॒भोज॑नाय॒ कम॒
उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नीषाम्॑ ॥

अ॒वर्षोः॑ । व॒र्षम् । उ॒त । कुं॑ इति॑ । सु ।
गृ॒माया॑ ।
अ॒र्कः । ध॒न्वा॒नि । अ॒तिऽए॒त॒वै । कुं॑ इति॑ ।
अजी॑जनः । ओष॑धीः । भोज॑नाय । कम॒ ।
उ॒त । प्र॒जाभ्यः॑ । अ॒वि॒दः । म॒नीषाम्॑ ॥

10 ávarṣir varṣám: úd u śú gr-
bhāya;

ákar dhánvāni átietavá u.
ájjana oṣadhīr bhójanāya kām;
utá prajābhyo avido manīṣām.

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.

āvarṣis: 2. s. s. ao. of vṛs. u ṣū: on the Sandhi see 67 c; on the meaning of the combination, see under u and sū, 180. gr̥bhāya: this pr. stem is sometimes used beside gr̥bhñāti. ákar: 2. s. root ao. of kr. áti-etavái: cp. p. 463, 14 b a. ájījanas: cp. 1 d and 4 b. kām: see 180. Here we have the exceptional intrusion of a Jagatr Pada in a Triṣṭubh stanza (p. 445, f. n. 7). avidas: a ao. of vid find, thou hast found = received. prajābhyas: abl., from creatures in gratitude for the bestowal of rain.

PŪṢAN

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 (karambhá).

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 Pūṣan 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' (vimúco 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 puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar déity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.

१ सं पूषन्विदुषां नय

यो अज्जसानुशसन्ति ।

य एवेदमिति ब्रवंत ॥

सम् । पूषन् । विदुषां । नय ।

यः । अज्जसा । अनुशसन्ति ।

यः । एव । इदम् । इति । ब्रवंत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

*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 (nā lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (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. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत् ॥

सम् । ऊं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत् ॥

2 sām u Pūṣṇā gamemahi,
yó grhāñ abhiśāsati,
imá evēti ca brávat.

*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. Pūṣṇā: 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.

३ पूष्णश्चक्रं न रिष्यति
न कोशोऽव पद्यति ।
नो अस्त्र व्यथति पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यति ।
नो इति । अस्त्र । व्यथति । पविः ॥

3 Pūṣṇás cakráṃ ná riṣyati,
ná kósó áva padyate;
nó asya vyathate pavīḥ.

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

nó: = ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sāyaṇa explains cakráṃ as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan 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.

४ यो अस्मै हविषाविधन्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसु ॥

यः । अस्मै । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसु ॥

4 yó asmai haviṣāvidhan,
ná tām Pūṣāpi mṛṣyate :
prathamó vindate vāsu.

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

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

५ पूषा गा अन्वेतु नः
पूषा रक्षत्वर्तः ।
पूषा वार्जं सनोतु नः ॥

पूषा । गाः । अन्तु । एतु । नः ।
पूषा । रक्षतु । अर्वतः ।
पूषा । वार्जम् । सनोतु । नः ॥

5 Pūṣā gā ānu etu naḥ;
Pūṣā rakṣatu ārvataḥ;
Pūṣā vājam sanotu naḥ.

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

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

६ पूषन्न प्र गा इहि
यजमानस्य सुवतः ।
अस्माकं सुवतामुत ॥

पूषन् । अन्तु । प्र । गाः । इहि ।
यजमानस्य । सुवतः ।
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ānu prā gā ihi
yājamānasya sunvatāḥ,
asmākam stuvatām utā.

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

ānu prā ihi : cp. p. 468, 20 a. yājamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

७ माकिर्नेश्व्याकीं रिषन्
माकीं सं शारि क्वटे ।
अथारिष्टाभिरा गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kévaṭe :
āthāriṣṭābhir ā gahi.

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of riṣ. śāri: ps. ao. inj. of śā crush. āriṣṭābhis: supply gōbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

8 śṛṇvāntaṃ Pūṣāṇaṃ vayāṃ,
iryam ānaṣṭavedasam,
īśānaṃ rāyā īmahe.

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. rāyās: gen. dependent on īśānaṃ (see 202 A a). īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣāṇam: cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिष्येम कदा चन ।
स्तोतारंस्त इह स्मसि ॥

9 Pūṣan, tāva vraté vayāṃ
ná riṣyema kādā canā :
stotāras ta ihā smasi.

Pūṣan tāva: 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.

माकिः । निशत् । माकीम् । रिषत् ।
माकीम् । सम् । शारि । क्वटे ।
अयं । अरिष्टाभिः । आ । गहि ॥

Let not any one be lost; let it not be injured; let it not suffer fracture in a pit: so come back with them uninjured.

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

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

पूषन् । तव । व्रते । वयम् ।
न । रिष्येम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

O Pūṣan, in thy service may we never suffer injury: we are thy praisers here.

१० परिं पूषा प्रस्ताद्
धस्तं दधातु दक्षिणम् ।
पुनर्नो नष्टमाजतु ॥

परिं । पूषा । प्रस्तात् ।
हस्तम् । दधातु । दक्षिणम् ।
पुनः । नः । नष्टम् । आ । अजतु ॥

10 pári Pūṣā parástād *Let Pūṣan put his right hand*
dhástam dadhātu dáksīṇam : *around us from afar : let him drive*
púnar no naṣtām ájatu. *up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).
pári dadhātu : for protection. dhástam = hástam : 54. naṣtām :
from naś be lost ; cp. ánaṣtavedasam in 8 b. ájatu : the meaning
of the vb. shows that by the n. naṣtām what is lost cows are
intended.

ĀPAS

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

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.

१ समुद्रज्येष्ठाः सलिलस्र मध्यात्
पुनाना यन्त्यनिविशमानाः ।
इन्द्रो या वज्री वृषभो रुराद्
ता आपो देवीरिह मामवन्तु ॥

समुद्रज्येष्ठाः । सलिलस्र । मध्यात् ।
पुना॒नाः । य॒न्ति । अ॒नि॒वि॒श॒मा॒नाः ।
इन्द्रः । याः । वज्री । वृष॒भः । रुराद् ।
ताः । आपः । दे॒वीः । इ॒ह । माम् । अ॒व॒न्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mā-
dhyāt

punānā yanti āniviśamānāḥ :
Indro yā vajrī vṛṣabhō rarāda,
tā āpo devīr ihā mām avantu.

Having the ocean as their chief,
from the midst of the sea, purify-
ing, 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.
salilāsya: the aerial waters, referred to as divyās in 2 a, are meant.
punānās: cp. pāvakās in c. āniviśamānās: cp. i. 32, 10, where
the waters are alluded to as ātiṣṭhantīs and āniveśanās standing not
still and resting not. rarāda: of Indra, it is said elsewhere (ii. 15, 3),
vājreṇa khāny atrṇan nadīnām with his bolt he pierced channels for
the rivers. tā āpo, &c. is the refrain of all the four stanzas of this
hymn.

२ या आपो दिव्या उत वा सर्वन्ति
खनिचिमा उत वा याः ख्यंजाः ।
समुद्रार्था याः शुचयः पावकास्
ता आपो देवीरिह मामवन्तु ॥

याः । आपः । दि॒व्याः । उ॒त । वा । स॒र्व॒न्ति ।
ख॒नि॒चि॒माः । उ॒त । वा । याः । ख॒य॒ंजाः ।
समु॒द्रार्थाः । याः । शु॒च॒यः । पा॒व॒काः ।
ताः । आपः । दे॒वीः । इ॒ह । माम् । अ॒व॒न्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khanītrimā utā vā yāḥ svayam- *heaven or that flow in channels or*
 jāḥ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śucayaḥ pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. Īndro yā rarāda in 1 c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये *यासाम् । राजा । वरुणः । याति । मध्ये ।*
 सत्यानुते अवपञ्चनानाम् । *सत्यानुते इति । अवपञ्चन । जनानाम् ।*
 मधुसुतः सुचयो याः पावकाः *मधुसुतः । सुचयः । याः । पावकाः ।*
 ता आपो देवीरिह मामवन्तु ॥ *ताः । आपः । देवीः । इह । माम् । अवन्तु ॥*

- 3 yāsām rājā Vāruṇo yāti mā- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyānṛté avapāsyañ jánānām, *the truth and untruth of men, who*
 madhuścūtaḥ śucayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Vāruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāsyañ: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragrhya (26; cp. p. 437, note 8); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścūtas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो *यासु । राजा । वरुणः । यासु । सोमः ।*
 विश्वे देवा यासुर्वि मदन्ति । *विश्वे । देवाः । यासु । जर्विम् । मदन्ति ।*

वैश्वानरो यास्वपिः प्रविष्टस्
ता आपो देवीरिह मामवन्तु ॥

वैश्वानरः । यासु । अपिः । प्रविष्टः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

‡ yāsu rājā Vāruṇo, yāsu Sómo,
Viśve devā yāsu ūrjam mād-
anti;
vaiśvānaró yāsu Agniḥ prá-
viṣṭas :
tā Āpo devīr ihá mām avantu.

*In whom King Varuṇa, in whom
Soma, in whom the All-gods drink
exhilarating strength, into whom
Agni Vaiśvānara has entered: let
those Waters, the goddesses, help
me here.*

ūrjam : cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás : *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 Apām nápāt 'Son of Waters' (ii. 35).

MITRÁ-VĀRUṆĀ

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 Asuras, who wield dominion by means of *māyá 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: Triṣṭubh.

१ उद्वां चक्षुर्वरुण सुप्रतीकं

देवयोरिति सूर्यस्तन्वान् ।

अभि यो विश्वा भुवनानि चष्टे

स मन्युं मर्त्येष्वाम् चिकेत ॥

उत् । वाम् । चक्षुः । वरुणः । सुप्रतीकम् ।

देवयोः । एति । सूर्यः । तन्वान् ।

अभि । यः । विश्वा । भुवनानि । चष्टे ।

सः । मन्युम् । मर्त्येषु । आ । चिकेत ॥

1 ūd vām cākṣur, Varuṇā, supratīkaṃ

devāyor eti Sūryas tatanvān.

abhi yó víśvā bhūvanāni caṣṭe,

sá manyūm mārtyeṣu ā ciketa.

Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises, the Sun, having spread (his light); he who regards all beings observes their intention among mortals.

cākṣus: cp. vii. 63, 1, ūd u eti ... Sūryaḥ ... cākṣur Mitráśya Várūṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: 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. 193, 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 (—) of the Triṣṭubh line (see p. 441). abhi ... caṣṭe: 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.

२ प्र वां स मित्रावरुणावृतावा

विप्रो मन्वानि दीर्घश्रुद्वयति ।

प्र । वाम् । सः । मित्रावरुणौ । अतः । वा ।

विप्रः । मन्वानि । दीर्घश्रुत् । द्वयति ।

यस्व॒ ब्रह्मा॑णि सु॒क्रतू॒ अवा॑य
आ यत्क्र॒त्वा न॒ श॒रदः॑ पु॒णैथे॑ ॥

यस्व॑ । ब्रह्मा॑णि । सु॒क्रतू॒ इति॑ सु॒क्रतू॑ ।
अवा॑यः ।

आ । यत् । क्र॒त्वा । न । श॒रदः॑ । पु॒णैथे॑
इति॑ ॥

2 prā vām sá, Mitrā-Varuṇāv,
ṛtāvā
vípro mánmāni dīrghasrūd
iyarti,
yásya bráhmāni, sukratū, á-
vātha,
á yát krátvā ná śarādaḥ pr-
ṇáithe.

*Forth for you too, O Mitra-
Varuṇa, this pious priest, heard
afar, sends his hymns, that ye may
favour his prayers, ye wise ones,
that ye may fill his autumns as it
were with wisdom.*

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see
note on ṛtāvārī, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudattas because all unaccented
syllables following a Svarita are unmarked. á prṇáithe: 2. du. sb.
pr. of prṇ fill. The meaning of d is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. śarādas: autumns, not varṣāni rains (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रो॒रोर्नि॑चाव॒रुणा॑ पु॒थि॒व्याः
प्र दि॒व ऋ॒ष्वद्बृ॑ह॒तः सु॑दानू ।
स॒शो॑ द॒धाथे॒ औष॑धीषु वि॒त्स्व
ऋ॒ध॒ग्यतो॑ अ॒निमि॑धं र॒चमा॑णा ॥

प्र । उ॒रोः । मि॒चाव॒रुणा॑ । पु॒थि॒व्याः ।
प्र । दि॒वः । ऋ॒ष्वद्बृ॑ह॒तः । सु॑दानू इति॑
सु॑दानू ।
स॒शः । द॒धाथे॒ इति॑ । औष॑धीषु । वि॒त्सु ।
ऋ॒ध॒क् । य॒तः । अ॒नि॒मि॒धम् । र॒चमा॑णा ॥

3 prā urór, Mitrā-Varuṇā, pr̥thi-
vyāḥ,

*From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,*

prá divá ṛṣvād bṛhatāḥ, su- *O bounteous ones, ye have placed*
 dānū, *your spies that go separately, in*
 spásō dadhāthe óṣadhiṣu vikṣú *plants and abodes, ye that protect*
 ídhag yató, 'nimiṣam rákṣa- *with unwinking eye.*
 māṇā.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2c. spásas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragṛhya (26 b). óṣadhiṣu : 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. yatás : pr. pt. A. pl. of i go. ánimiṣam : acc. of á-nimiṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मिचस्य वरुणस्य धाम । शंस । मिचस्य । वरुणस्य । धाम ।
 शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
 अयन्मासा अयज्वनामवीराः । अयन । मासाः । अयज्वनाम । अवीराः ।
 प्र यज्ञमन्मा वृजनं तिराति ॥ प्र । यज्ञमन्मा । वृजनं । तिराति ॥

4 śámsā Mitrásya Varuṇasya dhā- *I will praise the ordinance of*
 ma : *Mitra and Varuṇa: their force*
 śúṣmo ródasī badbadhe mahitvá. *presses apart the two worlds with*
 áyan māsā áyajvanām avírāḥ; *might. May the months of non-*
 prá yajñámanmā vṛjánam tirāte. *sacrificers pass without sons; may*
he whose heart is set on sacrifice
extend his circle.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. 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, ví bādhiṣṭa syá ródasī mahitvá *he has pressed asunder the two worlds with his might.* mahitvá : inst.

(p. 77). áyan: 3. pl. pr. sb. of i go (p. 130). avírās: predicative = as sonless; on the accent see p. 455, 10 c a. yajñámanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tī cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bāndhum tirānte, gávyā prīcānto áśvyā maghāni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

५ अमूरा विश्वा वृषणाविमा वां अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
 न यासु चिचं ददृशे न यच्चम् । न । यासु । चिचम् । ददृशे । न । यच्चम् ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वा निष्णान्यचिते अभूवन् ॥ न । वाम् । निष्णानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yāsu citrām dádr̥še, ná ya- no marvel is seen nor mystery.
 kṣām. Avengers follow the falsehoods of
 drūhaḥ sacante anṛtā jánānām: men: there have been no secrets
 ná vām niṣyāni acite abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās these (sc. stutāyas). ná citrām: that is, no deceit or falsehood. dádr̥še: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drūhas: the spies of Varuṇa (cp. 3 c). ná niṣyāni: explains c: there is nothing hidden from you. a-cite: dat. inf. (cp. 167, 1 a).

ई ससु वां यच्चं मह्यं नमीमि सम् । ऊं इति । वाम् । यच्चम् । मह्यम् ।
 ऊवे वां मित्रावरुणा स्वाधः । नमः ऽभिः ।
 प्र वां मन्वान्युचसे नवानि ऊवे । वाम् । मित्रावरुणा । सऽवाधः ।
 कृतानि ब्रह्म जुजुषन्निमानि ॥ प्र । वाम् । मन्वानि । अचसे । नवानि ।
 कृतानि । ब्रह्म । जुजुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.
 bādhaḥ. (These) new thoughts are to praise
 prā vām mánmāni ṛcāse nāvāni; you; may these prayers that have
 kṛtāni bráhma juṣṣann imāni. been offered be pleasing.

sām mahayam: 1. s. inj. cs. of mah. huvé: 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. bráhma:
 n. pl.; see 90, p. 67 (bottom) and note 4. juṣṣan: 3. pl. sb. pf. of
 juṣ (140, 1).

- ७ इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःऽहितिः । युवऽभ्याम् ।
 यज्ञेषु मिचावरुणावकारि । यज्ञेषु । मिचावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःऽगा । पिपृतम् । तिरः । नः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 7 iyām, devā, puróhitir yuvá- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñéṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 víśvāni durgā pipṛtaṁ tiró no. across all hardships. Do ye protect
 yūyām pāta suastibhiḥ sádā us evermore with blessings.
 naḥ.

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. yuvábhyām: note the difference between this
 form and yúvabhyām, dat. du. of yúvan youth. Mitrā-Varuṇau:
 note that in the older parts of the RV. the du. ending au occurs

only within a Pada before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ do*. *pipṛtam*: 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 luminary 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 *otaśá*, 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 *Āditeya*, 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 (*paví*), or a brilliant car placed by them in heaven. *Sūrya* is also sometimes spoken of as a wheel (*cakrá*), 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' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asuryā puróhita*) 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 *hware sun*, which has swift horses and is the eye of *Ahura Mazda*.

vii. 63. Metre : Triṣṭubh.

- १ उद्वेति सुभगो विश्वचंचाः । उत् । ऊं इति । एति । सुभगः । विश्वः
 साधारणः सूर्यो मानुषाणाम् । चंचाः ।
 चक्षुर्मित्रस्य वरुणस्य देवस्य । साधारणः । सूर्यः । मानुषाणाम् ।
 चर्मैव यः समविव्यक्तमांसि ॥ चक्षुः । मित्रस्य । वरुणस्य । देवः ।
 चर्मैव । यः । समश्चविव्यक्तमांसि ॥

- 1 úd u eti subhāgo viśvácakṣāḥ Up rises the genial all-seeing
 sādharmaṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye
 cākṣur Mitrāsya Vāruṇasya of Mitra and Varuṇa, the god who
 devás, rolled up the darkness like a
 cármeva yáḥ samávivyak tá- skin.
 māmsi.

viśvácakṣās : cp. urucākṣās in 4a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 ca. cākṣus : cp. vii. 61, 1. sam-ávivyak : 3. s. ipf. of vyac extend. cárma iva : cp. iv. 13, 4, raśmáyaḥ Sūriasya cármevāvādhus támo apsú antáḥ the rays of the sun have deposited the darkness like a skin within the waters.

- २ उद्वेति प्रसवीता जनानां । उत् । ऊं इति । एति । प्रसविता । जना-
 महान्केतुरर्णवः सूर्यस्य । नाम ।
 समानं चक्रं पर्याविवृत्सन् । महान् । केतुः । अर्णवः । सूर्यस्य ।
 यदेतशो वहति धूर्षु युक्तः ॥ समानं । चक्रम् । परिऽआविवृत्सन् ।
 यत् । एतशः । वहति । धूःसु । युक्तः ॥

- 2 úd u eti prasavitā jánānām Up rises the rouser of the people,
 mahān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,
 samānām cakrām parivāvivṛtsan, desiring to revolve hither the uni-
 yád Etaśó váhati dhūrṣu yuktáḥ. form wheel, which Etaśa, yoked to
 the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryeṇa prāsūtāḥ. samānām : uniform, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvivṛtsan : ds. of vṛt turn; cp. p. 462, 13 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhūrṣu : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रमेरदेत्यनुमद्यमानः । रमेः । उत् । एति । अनुऽमद्यमानः ।
 एष मे देवः सविता चक्रन् एषः । मे । देवः । सविता । चक्रन् ।
 यः समानं न प्रमिनति धाम ॥ यः । समानम् । न । प्रऽमिनति । धाम ॥

8 vibhrājamāna uṣāsām upāsthād Shining forth he rises from the
 rebhāir úd eti anumadyāmānaḥ. lap of the dawns, greeted with
 eṣā me devāḥ Savitā cachanda, gladness by singers. He has seemed
 yāḥ samānām ná pramināti dhā- to me god Savitr who infringes not
 ma. the uniform law.

cachanda : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtās) specially applicable to Savitr. ná pramināti : cp. what is said of Dawn in i. 123, 9, ṛtasya ná mināti dhāma she infringes not the law of Order.

४ दिवो रुक्म उरुचक्षा उदेति दिवः । रुक्मः । उरुऽचक्षा । उत् । एति ।
 दूरेऽर्च्यस्तरणिर्भ्राजमानः । दूरेऽर्च्यः । तरणिः । भ्राजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयत्नर्थानि कृण्वन् अपांसि ॥ अयन् । अर्थानि । कृण्वन् । अपांसि ॥

4 divó rukmá urucákṣā úd eti,
dūrēarthas tarāṇir bhrāja-
mānaḥ.
nūnām jānāḥ Sūriṇa prāsūtā
āyann ārthāni, kṛṇāvann ā-
pāmsi.

*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.*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ādyant
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mādhye divó nīhitaḥ pṛṣṇir āsmā the variegated stone
set in the middle of the sky. dūrēarthas : Sūrya has far to travel
before he reaches sunset. āyan : 3. pl. pr. sb. of i go. ārthāni :
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sb. of kṛ
do; accented because beginning a new sentence (p. 465, 18 a).

५ यचा चक्रुर्मृतां गातुमक्षि
क्षिनो न दीयन्नन्वेति पाथः ।
प्रति वां सूर उदिते विधेम
नमोभिर्मित्रावरुणोत हृष्यै ॥

यच । चक्रुः । अमृताः । गातुम् । अक्षि ।
क्षिनः । न । दीयन् । अन् । एति । पाथः ।
प्रति । वाम् । सूरै । उत । उदिते । विधेम ।
नमः । मित्रावरुणा । उत । हृष्यै ॥

5 yātrā cakrūr amṛtā gātum
asmai,
āyenó ná díyann ānu eti pā-
thah.
prāti vām, sūra údite, vidhema
námobhir Mitrā-Varuṇotá ha-
vyāih.

*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.*

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

६ नू मित्रो वरुणो अर्यमा न्स
त्वनं तोकाय वरिवो दधन्तु ।

नू । मित्रः । वरुणः । अर्यमा । नः ।
त्वनं । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु
यूयं पात स्वस्तिभिः सदा नः ॥

सु॒गा । नः । विश्वा । सु॒प॒था॒नि । सन्तु ।
यू॒यम् । पा॒त । स्व॒स्ति॒भिः । सदा । नः ॥

6 nū Mitro Vāruṇo Aryamā nas Now may Mitra, Varuṇa, and
tmāne tokāya vāriṇo dadhantu : Aryaman grant wide space to us
sugā no víśvā supāthāni santu. ourselves and to our offspring.
yūyām pāta suastibhiḥ sādā Let all our paths be fair and easy
naḥ. to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 487 a 8); only nū occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmāne: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū *body* altogether. dadhantu: 8. 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.

AŚVINĀ

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 (*hiraṇya-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 *daśrá wondrous* and *násatya true*.

They are more closely associated with honey (*mádhu*) 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 (vartis), 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 Tvastṛ's daughter Saranyā (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 Bhujyu, 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 Ásvins 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 Ásvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Ásvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑रु॒षसो॑ न॒विज॑हीते
रि॒णक्ति॑ कृ॒ष्णीरु॒षाय॑ प॒न्ध्याम् ।
अ॒न्धाम॑घा॒ गोम॑घा वां ऊ॒वेम॒
दिवा॒ नक्तं॑ श॒रम॒स्वयु॑योत॒म् ॥

अप॑ । स्वसुः । उ॒षसः । नक् । जि॒ही॒ते ।
रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रु॒षाय॑ । प॒न्ध्याम् ।
अ॒न्ध॒म॒घा । गो॒म॒घा । वा॒म् । ऊ॒वे॒म॒ ।
दिवा॑ । नक्त॑म् । श॒र॒म् । अ॒स्मत् । यु॒यो॒त॒म् ॥

1 ápa svásur Uśásō Nág jihīte:
rinákti kṛṣṇír aruṣāya pánthām.
ásvāmaghā, gómaghā, vāṃ hu-
vema:
divā náktam śárum asmád yu-
yotam.

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 nās): this word occurs here only. ápa jihīte: 3. s. Ā. from 2. hā. Uśásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e.g. svásā svásre jyāyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náktogāsā. The hymn opens thus because the Ásvins are deities of the early dawn. kṛṣṇís (dec., p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā sádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. rinákti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pánthām yátave sūryāya she has

yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárum: the arrow of death and disease; for the Āśvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu* separate, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

- २ उपायातं दाशुषे मर्त्याय
रथेन वाममश्विना वहन्ता ।
युयुतमस्रदनिराममीवां
दिवा नक्तं माध्वी चासीथां नः ॥ दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
नः ॥

- 2 upāyātam dāśúṣe mártiāya
ráthena vāmám, Āśvinā, vāh-
antā.
yuyutám asmád ánirām ámī-
vām:
divā naktám, mādhwī, trāsī-
thām nah.
- Come hither to the aid of the
pious mortal, bringing wealth on
your car, O Āśvins. Ward off
from us languor and disease:
day and night, O lovers of honey,
may you protect us.

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

- ३ आ वां रथमवमस्यां वृष्टौ
- सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगमस्मि मृत्युग्मिरश्चैर्
आश्विना वसुमन्तं वहेथाम् ॥ आ । वाम् । रथम् । अवमस्याम् । वि
ऽवृष्टौ ।
सुम्नायवः । वृषणः । वर्तयन्तु ।
स्यूमगमस्मि । अतृयुक्मिः । अश्वैः ।
आ । अश्विना । वसुमन्तम् । वहेथाम् ॥

- 8 ā vām rátham avamásyām víu-
ṣṭau
sumnāyávo víṣaṇo vartayantu.
- Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Āśvins, bring it

syūmagabhastim ṛtayūgbhir āś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 ā, Āśvinā, vāsūmantam vahethām. *laden with wealth.*

avamāsyām: 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.

४ यो वां रथी नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उस्रयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्या उप यातम् त्रिवन्धुरः । वसुमान् । उस्रयामा ।
 अभि यदाँ विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsūmāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 ā na enā, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhí yád vām víśvápsnio jigāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsūmān: Sandhi, 89. ā úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā: p. 108. yád: p. 357. vām: ethical dat. víśvápsnyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jigāti 3. s. sb. of gā go, indistinguishable from the ind.

५ युवं चवानं जरसोऽमुसुक्तं युवम् । चवानम् । जरसः । अमुसुक्तम् ।
 नि पेद्वं ऊहृषुराशुमश्चम् । नि । पेद्वं । ऊहृषुः । आशुम् । अश्चम् ।
 निरंहसस्तमसः स्तर्तमत्रिं निः । अंहसः । तमसः । स्तर्तम् । अत्रिम् ।
 नि जाङ्गषं शिथिरे धातमन्तः ॥ नि । जाङ्गषम् । शिथिरे । धातम् । अन्त-
 रिति ॥

5 yuvám Cyávānam jaráso 'mu-	<i>Ye two released Cyavāna from</i>
muktam,	<i>old age, ye brought a swift horse</i>
ní Pedáva ūhathur āśúm āś-	<i>to Pedu; ye rescued Atri from</i>
vam;	<i>distress and darkness; ye placed</i>
nír āmhasas támasaḥ spartam	<i>Jānuṣa in freedom.</i>
Átrim,	
ní Jāhuṣám śithiré dhātam	
antāḥ.	

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

६ इयं मनीषा इयमञ्चिना गीर्	इयम् । मनीषा । इयम् । अञ्चिना । गीः ।
इमां सुवृक्तिं वृषणा जुषेयाम् ।	इमाम् । सुवृक्तिम् । वृषणा । जुषेयाम् ।
इमा ब्रह्माणि युवयून्मग्न	इमा । ब्रह्माणि । युवयूनि । अग्नम् ।
यूयं पात स्वस्तिभिः सदा नः ॥	यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 iyám manīṣā, iyám, Ásvinā, gīr.	<i>This is my thought, this, O</i>
imām suvr̥ktīm, vṛṣaṇā, juṣe-	<i>Ásvins, my song. Accept gladly</i>
thām.	<i>this song of praise, ye mighty ones.</i>
imā brāhmāṇi yuvayūni agman.	<i>These prayers have gone addressed</i>
yūyám pāta suastibhiḥ sādā	<i>to you. Do ye protect us evermore</i>
naḥ.	<i>with blessings.</i>

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

gír: 82. agman: 8. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Ásvins. On d see note on vii. 61, 6.

VÁRUṆA

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 (*samráj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá occult power*; the epithet *māyín 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 *dhytávrata 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 Varuṇa 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, Varuṇa 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 Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa 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 Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa 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 Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek *οὐρανός* sky. In any case, the word appears to be derived from the root *vr̥* cover or encompass.

vii. 86. Metre: Triṣṭubh.

१ धीरा॒ त्वंस्व॒ महिना॒ जनुंषि॑
वि॒ यस्त॑स्तम्ब॒ रोद॑सी चिदुर्वी ।
प्र॒ नाक॑मृष्वं नुनुदे वृहन्तं
द्वि॒ता न॑च॒चं प॒प्रथ॑त् भूमं ॥

धीरा॑ । तु । अ॒स्व । म॒हिना॑ । जनुं॑षि ।
वि । यः । त॒स्तम्ब॑ । रोद॑सी इति । चि॒त् ।
उर्वी॑ इति ।
प्र । नाक॑म् । अ॒मृष्व॑म् । नुनु॑दे । वृहन्त॑म् ।
द्वि॒ता । न॑च॒चम् । प॒प्रथ॑त् । च । भूमं ॥

1 dhīrā tú asya mahinā janūṃṣi,
vi yás tastāmbha ródasī cid
urvī.

*Intelligent indeed are the genera-
tions by the might of him who has
propped asunder even the two wide*

prá nákam řřvám nunude brh- worlds. He has pushed away the
 ántam, high, lofty firmament and the day-
 dvitá náksatram; papráthao ca star as well; and he spread out
 bhúma. the earth.

dhírā: cp. 7 c, ácetayad acítah; and vii. 60, 6, acetásam cio
 citayanti dákṣaiḥ they with their skill make even the unthinking think.
 asya = Váruṇasya. mahinā = mahimnā (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. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhnā nákam řřvám brhántam thou didst prop up
 the high lofty firmament. nákam: means the vault of heaven; there
 is nothing to show that it ever has the sense of sun which Sāyaṇa
 gives it here. Sāyaṇa 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). náksatram: 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. dvitā: doubly to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthao: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhúma: note the difference between bhūman n.
 earth and bhūmán m. multitude (p. 259).

२ उ॒त स्व॒यां त॒न्वा॒ऽ सं व॑दे॒ तत् । उ॒त । स्व॒यां । त॒न्वा॒ । स॒म् । व॑दे॒ । तत् ।
 क॒दा न्व॑न्त॒र्वरु॑णे॒ सुवा॑नि । क॒दा । नु॒ । अ॒न्तः । व॑रु॒णे । सु॒वा॒नि॒ ।
 किं॑ मे॒ ह॒व्यम॑र्ह॒णानो॑ जुषे॒त । किम् । मे॒ । ह॒व्यम् । अ॒र्ह॒णानः॑ । जु॒षे॒त् ।
 क॒दा मृ॑की॒कं सु॑म॒नां अ॒भि ख्य॑म् ॥ क॒दा । मृ॒की॒कम् । सु॒म॒नाः । अ॒भि ।
 ख्य॑म् ॥

2 utá sváyā tanvā sám vade tát: And I converse thus with myself:
 kadā nú antár Váruṇe bhu- 'when, pray, shall I be in com-
 vāni? munion with Varuṇa? What obla-
 kīm me havyám áhrṇāno juṣeta? tion of mine would he, free from
 kadā mṛṇīkām sumánā abhí wrath, enjoy? When shall I, of
 khyam? good cheer, perceive his mercy?'

svāyā tanvā: with my own body = with myself (cp. p. 450, 2b).
 nv antár; loc. cit. Note that when a final original r appears in the
 Saṃhitā text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antāḥ in vii. 71, 5 appears as antár iti; within
 Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be.
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु-	पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
पो एमि चिकितुषो विपृच्छम् ।	उपो इति । एमि । चिकितुषः । विपृच्छम् ।
समानमिन्ने कवयश्चिदाङ्ग	समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
अयं ह तुभ्यं वरुणो हृणीति ॥	अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

3 prché tád éno, Varuṇa, di-	I ask about that sin, O Varuṇa,
dīkṣu;	with a desire to find out; I ap-
úpo emi cikitúṣo vipřcham;	proach the wise in order to ask;
samānām in me kaváyaś cid	the sages say one and the same
āhur:	thing to me: 'this Varuṇa is wroth.
ayām ha túbhyaṃ Váruṇo hr-	with thee.'
ṇīte.	

prché: 1. s. pr. ind. \bar{A} . of prach ask. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, 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
 didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably
 best, following the Padapāṭha, 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). cikitúṣas: A. pl. of the pf. pt. of cit
 perceive. vi-přcham acc. inf. (167, 2 a). hrṇīte: 3. s. pr. \bar{A} . of hr
 be angry; w. dat. (200 l).

४ किमागं आस वरुण ज्येष्ठं	किम् । आगः । आस । वरुण । ज्येष्ठम् ।
यत्स्रोतारं जिघांससि सखायम् ।	यत् । स्रोतारम् । जिघांससि । सखायम् ।

of *druh*. *cakṛmā*: metrical lengthening of final vowel *tanūbhis*: in the sense of a ref. prn. *avā ṣṛjā*: i.e. from sin *tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumócata stenām baddhām iva as such set us free, O Ādityas, like a thief who is bound. dāmnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāmán* m. *giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा न।सः।स्वः।दक्षः।वरुण।धृतिः।सा।
 सुरा मन्युर्विभीदको अचिन्ति। सुरा।मन्युः।विभोदकः।अचिन्तिः।
 अस्ति व्यायान्कनीयस उपरि अस्ति।व्यायान्।कनीयसः।उप॒ऽअरे।
 स्वप्नश्चेदनुतस्य प्रयोता॥ स्वप्नः।चन।इत्।अनुतस्य।प्र॒ऽयोता॥

6 ná sá svó dákṣo, Varuṇa, dhṛú-
 tiḥ sá:

sūrā manyúr vibhídako ácittih;
 ásti jyāyān káníyasa upāré;
 svápnas canéd ānṛtasya pra-
 yotá.

It was not my own intent, O
 Varuṇa, 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 Varuṇa is angry has not been due to Vasistha'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. *dhṛúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhṛú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhr̥ṣata svayám eté vácobhir ṛjūyaté vṛjināni bruvántaḥ* *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. 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 cakṛmā kim 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: *yāh . . . prasavé . . . 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). *svāpnas*: i. e. by producing evil dreams.

- ७ अरं दासो न मीळ्हुषे कराण्- अरम् । दासः । न । मीळ्हुषे । कराणि ।
 हं देवाय भूर्णयेऽनागाः । अहम् । देवाय । भूर्णये । अनागाः ।
 अचेतयद्चित्तो देवो अर्यो अचेतयत् । अचित्तः । देवः । अर्यः ।
 गृत्सं राये कवितरौ जुनाति ॥ गृत्सम् । राये । कविऽतरः । जुनाति ॥

- 7 āram, dāsó ná, mīlhuṣe karāṇi I will, like a slave, do service
 ahām devāya bhūrṇaye ānāgāḥ. sinless to the bounteous angry god.
 ācetayad acito devó aryo; The noble god made the thoughtless
 gr̥tsam rāyē kavitarō junāti. think; he, the wiser, speeds the
 experienced man to wealth.

mīlhuṣe: dat. s. of *mīdhuṣāms*. *karāṇi*: 1. s. sb. root ao. of *kṛ* do; to be taken with the adv. *āram* (p. 313, 4). *ācetayat*: see cit. *gr̥tsam*: even the thoughtful man Varuna with his greater wisdom urges on. *rāyē*: final dat. (of *rāi*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

- ८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।
 हृदि सोम उपश्रितश्चिदसु । हृदि । सोमः । उपश्रितः । चित् । असु
 शं नः क्षेमं शसु योगे नो असु शम् । नः । क्षेमं । शम् । कुं रतिं । योगे ।
 यूयं पात स्वस्तिभिः सदा नः ॥ नः । असु ।
 यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

8 ayám sú túbhyam, Varuṇa sva-
dhāvo,
hṛdī stóma úpaśritaś cid astu.
śám naḥ kṣéme, śám u yóge nō
astu.
yūyám pāta suastíbhiḥ sādā naḥ.

*Let this praise be well impressed
on thy heart, O self-dependent
Varuṇa. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.*

túbhyam: dat. of advantage (p. 314, B 1). astu naḥ: p. 320 f.
On d see note on vii. 61, 6.

MAṆḌŪKĀS

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.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना
ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां
प्र मण्डूकां अवादिषुः ॥

संवत्सरम् । शश्यानाः ।
ब्राह्मणाः । व्रतचारिणः ।
वाचम् । पर्जन्यजिन्वितां ।
प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarām śaśayānā
brāhmaṇā vratacārīṇaḥ,
vācam Parjanya-jinvitām
prā maṇḍūkā avādiṣuḥ.

*The frogs having lain for a year,
like Brāhmins practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarām: acc. of duration of time (197, 2). śaśayānās: pf. pt. *Ā.* of śī lie (p. 155, f. n. 1). brāhmaṇās: i. e. like Brahmins. vratacārīṇas: i. e. *practising a vow* of silence. Parjanya-jinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: iṣ no. of vad (145, 1).

२ दिव्या आपो अभि यदेनमायन्
दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां
मण्डूकानां वसुरवा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।
आयन् ।
दृतिम् । न । शुष्कम् । सरसी इति ।
शयानम् ।
गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
मण्डूकानाम् । वसुः । अत्र । सम् । एति ॥

2 divyā āpo abhī yād enam āyan,
dṛtiṃ nā śuṣkaṃ, sarasī śāyā-
nam,
gāvām āha nā māyūr vatsinī-
nām,
maṇḍūkānām vagnūr ātrā sām
eti.

When the heavenly waters came
upon him lying like a dry leather-
bag in a lake, then the sound of the
frogs unites like the lowing of cows
accompanied by calves.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
sing. maṇḍūkāḥ in 4c used collectively. āyan: ipf. of i (p. 130).
sarasī: loc. of sarasī according to the primary i dec. (cp. p. 87). A dried-
up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
(metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेना उशतो अभवर्षीत्
तृष्यावतः प्रावृष्यागतायाम् ।
अखखलीकृत्या पितरं न पुत्रो
अन्यो अन्यमुप वदन्तमेति ॥

यत् । ईम् । एनात् । उशतः । अभि ।
अवर्षीत् ।
तृष्यावतः । प्रावृषि । आगतायाम् ।
अखखलीकृत्यं । पितरम् । न । पुत्रः ।
अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

3 yād im enāṃ uśatō abhy āvar-
ṣit
tṛṣyāvataḥ, prāvṛṣi āgatāyām,
akhkhalikṛtyā, pitāraṃ nā pu-
trō,
anyō anyām 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 (ap-
proaches) his father.

īm : see p. 220, 2. uśātās (pr. pt. A. pl. of vaś desire) : *longing for rain*. ávaraṣīt : iṣ ao. of vṛṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḱṛtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

- ४ अन्यो अन्यमनुं गृभ्णातिनोर्
 अपां प्रसर्गे यदमन्दिषाताम् ।
 मण्डूको यदभिवृष्टः कनिष्कन्
 पुन्निः संपुङ्क्ते हरितेन वाचम् ॥
- अन्यः । अन्यम् । अनुं । गृभ्णाति । एनोः ।
 अपाम् । प्रसर्गे । यत् । अमन्दिषाताम् ।
 मण्डूकः । यत् । अभिवृष्टः । कनिष्कन् ।
 पुन्निः । सम्पुङ्क्ते । हरितेन । वाचम् ॥

- 4 anyó anyám ánu grbhnāti enor, One of the two greets the other
 apām prasargé yád ámandiṣā- when they have revelled in the dis-
 tām. charge of the waters. When the
 maṇḍúko yád abhívṛṣṭaḥ kán- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 pṛṣniḥ samprṛkté háritena vá- (that of) the yellow one.
 cam.

enos : gen. du., of them two (112 a). grbhnāti : 3. s. pr. of grabh-.
 ámandiṣātām : 3. du. Ā. iṣ ao. of mand *exhilarate*. maṇḍūkas : in
 a collective sense. kániṣkan : 3. s. inj. int. of skand *leap* (= ká-
 niṣkandṭ), see 174 b. Note that this form in the Pada text is
 kániṣkan, because in the later Sandhi s is not cerebralized before k
 (cp. 67). The use of the inj. with yád is rare. sam-prṛkté : 3. s. Ā.
 pr. of pṛc *mix*.

- ५ यदेषामन्यो अन्यस्य वाचं
 शाक्तस्यैव वदति शिचमाणः ।
 सर्वं तदेषां समुधैव पर्वं
 यत्सुवाचो वदथनाध्यप्सु ॥
- यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
 शाक्तस्यैव । वदति । शिचमाणः ।
 सर्वम् । तत् । एषाम् । समुधैव । पर्वम् ।
 यत् । सुवाचः । वदथन । अधि । अप्सु ॥

- 5 yád eṣām anyó aniásya vácam, When one of them repeats the
 śáktásyevá vádati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samīdheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsū. *eloquent ye repeat upon the waters.*

eṣām: cp. enos in 4 a. samīdhā: 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 pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samīdhā: inst. of samīdh, lit. *growing together*, then *unison, harmony*. pārvan, *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).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।
 पृश्नरेको हरित एक एषाम् । पृश्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम बिभ्रतो विरूपाः समानम् । नाम । बिभ्रतः । विरूपाः ।
 पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ पुरुत्रा । वाचम् । पिपिशुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ; *One lows like a cow, one bleats*
 pṛśnir éko; hárita éka eṣām. *like a goat; one is speckled, one of*
 samānām nāma bíbhtrato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipīśur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus: cp. 2 c. pṛśnis, háritas: cp. 4 d. samānām: they are all called frogs, though they have different voices and colours. bíbhratas: 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 átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur: they modulate the sound of their voices (cp. a).

७ ब्राह्मणासो अतिरात्रे न सोमे
सरो न पूर्णमभितो वर्दन्तः ।
संवत्सरस्य तदहः परि ऽ
यमण्डूकाः प्रावृषीणं बभूव ॥

ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरः । न । पूर्णम् । अभितः । वर्दन्तः ।
संवत्सरस्य । तत् । अहरिति । परि । स्य ।
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇāso atirātré ná sóme,
sāro ná pūrṇām abhīto, vād-
antaḥ,
samvatsarāsya tād āhaḥ pári
ṣṭha,
yán, maṇḍūkāḥ, prāvṛṣīṇam ba-
bhūva.

*Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.*

atirātré: 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 ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhītas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇam babhūva: has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमकृत
ब्रह्म कृष्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥

ब्राह्मणासः । सोमिनः । वाचम् । अकृत ।
ब्रह्म । कृष्वन्तः । परिवत्सरीणम् ।
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāsaḥ somīno vācam
akrata,
brāhma kṛṣvāntaḥ parivatsa-
rīṇam.
adhvaryāvo gharmināḥ siṣvid-
ānā,
āvīr bhavanti; gūhiā ná ké cit.

*Soma-pressing Brahmins, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear; none of them are hidden.*

brāhmaṇāśas: ná need not be supplied (as in 1 b), the frogs being identified with priests. *somīnas*: celebrating a *Soma sacrifice*, which expresses much the same as *sáro ná pūrṇam abhitaḥ* in 7 b. *vācam akrata*: cp. *vādantas* in 7 b. *akrata*: 8. pl. *Ā.* root *ao.* of *kr* (148, 1 b). *brāhma*: with b cp. 7 c, d. *gharṁiṇas* 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*. *siṣvidānās*: pf. pt. *Ā.* of *svid*; note that the cerebralized initial of the root is restored in the *Pada* text; cp. *kāniṣkan* in 4 c. *āvis*: see p. 266, b.

९ देवहितं जुगुप्सुर्द्वादशस्रं	देवहितं । जुगुप्सुः । द्वादशस्रं ।
ऋतुं नरो न प्रमिनन्ति ।	ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
संवत्सरे प्रावृष्यागतायाम्	संवत्सरे । प्रावृषि । आगतायाम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विसर्गम् ॥

- 9 *devāhitim jugupur dvādaśāsya*: They have guarded the divine order of the twelvemonth: these *ṛtūm náro ná prá minanti eté.* men infringe not the season. In a *saṁvatsaré, prāvṛṣi āgatāyām,* year, the rain time having come, the *taptā gharṁā aśruvate visar-* heated milk-offerings obtain release. *gām.*

devāhitim: on the accent see p. 456, 2 a. *jugupur*: pf. of *gup* protect. *dvādaśāsya*: note the difference of accent and inflexion between *dvādaśa* twelve (104) and *dvādaśā* consisting of twelve, *twelfth* (107); supply *saṁvatsarāsya* from c. In the *Aitareya Brāhmaṇa* the year, *saṁvatsara*, is called *dvādaśa* consisting of twelve months and *caturvimśa* consisting of twenty-four half-months. The gen. naturally depends on *devāhitim*, as being in the same *Pāda*. Prof. Jacobi understands *dvādaśāsya* as the ordinal *twelfth* supplying *māsasya* month, and making it depend on *ṛtūm* 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: *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras*: here again no particle of comparison. *mi-nanti*: from *mī* *damage*; cp. 7 c, d. *saṃvatsaré*: cp. 203, 3 a. *prāvīṣi āgatāyām*: loc. abs. as in 3 b. *taptā gharṃāḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryāvo gharṃiṇaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr.* of *amé* *obtain*) *visargám* *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. *āvīr bhavanti* in 8 d.

१० गोमायुरदादजमायुरदात्
पृश्निरदादरितो नो वसूनि ।
गवां मण्डूका ददतः शतानि
सहस्रसावे प्र तिरन्ते आयुः ॥

गोऽमायुः । अदात् । अजऽमायुः । अदात् ।
पृश्निः । अदात् । हरितः । नः । वसूनि ।
गवाम् । मण्डूकाः । ददतः । शतानि ।
सहस्रऽसावे । प्र । तिरन्ते । आयुः ॥

10 *gómāyur adād, ajāmāyur adāt,*
pṛśnir adād, dhárito no vásūni.
gávām maṇḍūkā dádataḥ śa-
tāni,
sahasrasāvé prá tiranta āyuh.

He that lows like a cow has given
us riches, he that bleats 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.

gómāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dádatas*: N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāvé*: loc. of time like *saṃvatsaré* 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. 53, 7 d.

VIŚVE DEVĀḤ

The comprehensive group called *Viśve 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. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirasas.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī* (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
ञ्ज्यङ्क्ते हिरण्ययम् ॥ अञ्जि । अञ्ज्यङ्क्ते । हिरण्ययम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro yúvā. One is brown, varied in form,
añjī añkte hiraṇyáyam. bountiful, young. He adorns him-
self with golden ornament.

babhrús: 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. 33). It alludes to the colour of the juice, otherwise described as aruná ruddy, but most often as hári tawny. viṣuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). añkte: 3. s. Ā. of añj anoint, with middle sense anoints himself. hiraṇyáyam: cp. ix. 86, 43, mádhunā abhí añjate . . hiraṇyapāvā āsu gr̥bhñate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ संसाद् द्योतनो योनिम् । एकः । आ । संसाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótano, One has, shining, occupied his
antár devēṣu médhiraḥ. receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayám te yónir rtviyo, yáto jātó árocathāḥ: táṃ jānānn, Agna, á sída 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 devéṣu médhiraḥ the wise god among the gods.

३ वाशीमेको विभर्ति हस्त आयसीम् वाशीम् । एकः । विभर्ति । हस्ते । आयसीम् ।
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निऽध्रुविः ॥

3 vāśīm éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nídhruviḥ.

vāśīm: this weapon is connected elsewhere only with Agni, the R̥bhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the R̥bhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣṭā . . apāsām apástamaḥ . . śísīte nūnām paraśūm suāyasām Tvāṣṭr, most active of workers, now sharpens his axe made of good iron. nídhruviḥ: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्रमेको विभर्ति हस्त आहितं वज्रम् । एकः । विभर्ति । हस्ते । आहितम् ।
तेन वृचाणि जिघ्रते ॥ तेन । वृचाणि । जिघ्रते ॥

4 vājram éko bibharti hásta āhi- One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vr̥trāṇi jighnate.

ā-hitam: pp. of dhā place; accent, p. 462, 18 b. jighnate: 8. s. pr. Ā. of han slay, see p. 432. vājram: this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेको विभर्ति हस्त आयुधं तिग्मम् । एकः । विभर्ति । हस्ते । आयुधम् ।
शुचिरुग्रो जलापभेषजः ॥ शुचिः । उग्रः । जलापऽभेषजः ॥

5 tigmām éko bibharti hásta āyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jálāṣabheṣajaḥ. weapon.

āyudham: bow and arrows are usually the weapons of Rudra; in vii. 46, 1 he is described by the epithets *sthirādhānvan* having a strong bow, *ksiprēsu* swift-arrowed, *tigmāyudha* having a sharp weapon. and in vii. 46, 3 his *lightning shaft*, *didyút*, is mentioned. **ugrás**: this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas**: this epithet is applied to Rudra in i. 43, 4; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (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).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

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

pathás: it is characteristic of Pūṣan (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: *vī pathó vājasātaye cinuhi* clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7: *dadātu pūnaḥ Pūṣā pathiām yā suastīḥ* let Pūṣan 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 Pūṣan): *āvīr gūḷhā vāsū karat, suvédā 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. **yathā**: unaccented (p. 453, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). **veda**: with gen. (202 A c). **nidhīnām**: accent (p. 453, 2 a); the final syllable to be pronounced dissyllabically.

७ त्रीणैक उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yáśya urúṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gayatrī cadence (see p. 439, 3 a, a).

c विमिद्धा चरत एकया सह

विभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासैव वसतः ॥

प्र । प्रवासाइव । वसतः ॥

8 víbhir duā carata, ékayā sahā: With birds two fare, together
prā pravāsēva vasataḥ. with one woman: like two travellers
they go on journeys.

víbhīḥ: cp. i. 118, 5, pári vām áśvāḥ patangā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatīḥ tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham 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 pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāsēva as irr. contraction for pravāsām iva: they travel as it were on a journey.

e सदो द्वा चक्राते उपमा दिवि
सम्राजा सर्पिरासुती ॥

सदः । द्वा । चक्राते इति । उपमा ।
दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः
ऽस्रासुती ॥

9 sádo duā cakrāte upamā divi:
samrajā sarpírāsutī.

Two, as highest, have made for
themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

saṁrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. \bar{A} . of κr with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by saṁrājā.

१० अर्चन्त॒ एके॒ महि॒ सामं॑ मन्व॒त॒ अर्चन्तः॑ । ऐ॒कं । महि॑ । सामं॑ । मन्व॒त॒ ।
तेन॑ सूर्यम॒रोचयन्॑ ॥ तेन॑ । सूर्य॑म् । अ॒रोच॑यन् ॥

10 ārcanta éke máhi sāma man- *Singing, some thought of a great*
vata: *chant: by it they caused the sun to*
tēna sūryam arocayan. *shine.*

ārcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sāma yēnā . . ārcanta Āngiraso gā āvindaṇ the chant by which the Āngirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ manifold with chants like the Āngirases. The Āngirases again are those yā ṛtēna sūryam āroha-ayan divi who by their rite caused the sun to mount to heaven (x. 62, 3). Sāyaṇa 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: yām vāi sūryam Svārbhānuḥ tāmāsā āvidhyaḥ, Átrayas tām ānv avindaṇ the Atris found the sun which Svārbhānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūḥam sūryam tāmāsā . . brāhmaṇā avindaḥ Átriḥ Atri by prayer found the sun hidden by darkness (6) and Átriḥ sūryasya divi cākṣur ādhāt Atri placed the eye of the sun in heaven (8); and in the AV. and the ŚB., 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 Āngirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. \bar{A} . (without augment) of man think. arocayan: ipf. cs. of roc 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 *mádhu* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruṇá*), or more usually tawny (*hári*). 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 (*barhiś*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamána* or *punáná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śuci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*ásír*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). 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 R̥bhus 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 (*sadhásthā*) 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 hyperbolic 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 immortality*. 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 innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered 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 (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion 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. μέθυ, Anglo-Saxon medu).

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

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वादोरभक्षि वयसः सुमेधाः	स्वादोः । अभक्षि । वयसः । सुमेधाः ।
स्वाध्यां वरिवोवित्तरस्य ।	सुऽआध्यः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । समऽचरन्ति ॥

1 svādór abhakṣi váyasaḥ sume-
dhāḥ
suādhīo varivovittarasya,
vísve yám devā utá mártiāso,
mādhu bruvānto, abhī saṃcār-
anti.

*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.*

ābhakṣi: 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). yám: m. referring to the
n. váyas, as if to sóma. abhī saṃcāranti: p. 469, B a.

२ अन्तस्व प्रागा अदितिर्भवास्व	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो दिव्यस्व ।	भवासि ।
इन्द्रविन्द्रस्व सख्यं जुषाणः	अवऽयाता । हरसः । दिव्यस्व ।
यौष्टीव धुरमनु राय ऋध्याः ॥	इन्द्रो इति । इन्द्रस्व । सख्यम् । जुषाणः ।
	यौष्टीऽइव । धुरम् । अनु । राये । ऋध्याः ॥

2 antás ca prágā, Áditir bhavāsi,
avayātá háraso dáiviasya.
Índav, Índrasya sakhiām ju-
ṣāṇāḥ,
śraúṣṭīva dhúram, ánu rāyá
rdhyāḥ.

*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.*

antás: cp. note on vii. 86, 2 b. Soma is here addressed. **prāgās:** the Padapāṭha analysis of this as **prā āgāḥ** is evidently wrong, because in a principal sentence it must be **prā āgāḥ** (p. 468, 20) or in a subordinate one **pra-āgāḥ** (p. 469, 20 B); here it is the latter, because of **ca = if** (p. 229, 8). **Āditis:** because Aditi releases from sin (e. g. **anāgāstváṃ no Āditiḥ kṛṇotu may Aditi produce sinlessness for us**, i. 162, 22); that is, may Soma purify us within. **Índav:** vocatives in **o** are always given as **Pragrhya** in the Pada text (**o íti**) even though their Sandhi before vowels may be **av** or **a** in the Saṃhita text; cp. note on ii. 88, 3 b. **śráuṣṭi:** this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé:** this analysis of the Padapāṭha 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.' **ṛdhyās:** root **ao. op.** of **ṛdh** *thrive*.

३ अपामं सोमममृतां अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्क्षणवदरातिः
किम् धूर्तिरमृतं मर्त्यस्य ॥

अपामं । सोमम् । अमृताः । अभूम ।
अगन्म । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृतं । मर्त्यस्य ॥

8 **ápāma sómam; amṛtā abhūma;**
áganma jyótir; ávidāma devān.
kīm nūnām asmān kṛṇavad á-
rātiḥ?
kīm u dhūrtir, amṛta, márti-
asya?

*We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 845, C.). **ápāma:** root **ao. of** **pā** *drink*. **abhūma:** root **ao. of** **bhū** *become*. **áganma:** root **ao. of** **gām** *go*. **jyótis:** acc. of the goal (197 A 1). **ávidāma:** a **ao. of** 2. **vid** *find*. **kṛṇavat:** 3. s. pr. sb. of **kṛ** *do* (p. 184). **amṛta:** Soma.

४ शं नीं भव हृद् आ पीत इन्दो
पितृव सोम सूनवे सुशेवः ।
सखेव सख्यं उरुशंस धीरः
प्र ण आयुर्जीवसे सोम तारीः ॥

शम् । नः । भव । हृदे । आ । पीतः ।
इन्दोऽइति ।
पिताऽइव । सोम । सूनवे । सुऽशेवः ।
सखाऽइव । सख्ये । उरुऽशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śám no bhava hṛdá ā pítá,
Indo;
pitéva, Soma, sūnáve suśévaḥ,
sákheva sákhyā, uruśamsa, dhī-
raḥ,
prā ṇa āyur jīvāse, Soma, tāriḥ.

Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.

śám hṛdé refreshing to the heart occurs several times; the emphasizing pcl. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c. jīvāse: dat. inf. of jīv live. tāris: is ao. inj. from tṛ cross.

५ इमे मा पीता यशंस उरुष्यवो
रथं न गावः समनाह पर्वसु ।
ते मा रचन्तु विजसंश्चरिचाद्
उत मा स्नामाद्यवयन्विन्द्वः ॥

इमे । मा । पीताः । यशंसः । उरुष्यवः ।
रथम् । न । गावः । सम । अनाह ।
पर्वसु ।
ते । मा । रचन्तु । विऽसंसः । चरिचात् ।
उत । मा । स्नामात् । यवयन्तु । इन्द्वः ॥

5 imé mā pítā yaśása uruṣyávo,
rátham ná gāvaḥ, sám anāha
párvasu;
té mā rakṣantu viśráśaś carī-
trād,
utá mā srāmād yavayantu in-
davaḥ.

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. yaśásas: p. 59. uruṣyávas: cp. varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sām̐naddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrāsas*: abl. inf. (of *vi-sraṃs*) with attracted object in the abl. *caritrād*: p. 837, 3 a. Note that Pada c is a *Trisṭubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अग्निं न मां मथितं सं दिदीपः अग्निम् । न । मा । मथितम् । सम् ।
 प्र चक्षय कृणुहि वसंसो नः । दिदीपः ।
 अथा हि ते मदु आ सोम मन्ये प्र । चक्षय । कृणुहि । वसंसः । नः ।
 रेवा इव प्र चरा पुष्टिमक्क ॥ अथ । हि । ते । मदु । आ । सोम । मन्ये ।
 रेवान् इव । प्र । चर । पुष्टिम् । अक्क ॥

6 agnīm ná mā mathitām sām Like fire kindled by friction
 didīpaḥ; inflame me; illumine us; make
 prā cakṣaya; kṛṇuhī vāsyaso us wealthier. For then, in thy
 naḥ. intoxication, O Soma, I regard
 áthā hí te máda ā, Soma, myself as rich. Enter (into us)
 mánye for prosperity.
 revāṁ iva. prā carā puṣṭim
 ácha.

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhī*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: *revān*: *predicatively* with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antás ca prāgāḥ*. *puṣṭim ácha*: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य इषिरेण । ते । मनसा । सुतस्य ।
 भचीमहि पित्र्यस्व रायः । भचीमहि । पित्र्यस्व इव । रायः ।

सोमं राजन्प्र णु आयूषि तारीरु सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासराणि ॥

7 *iṣirēṇa te mānasā sutāsya*

Of thee pressed with devoted mind

bhakṣimāhi, pītriasyeva rāyāḥ.

we would partake as of paternal

Sóma rājan, prā ṇa āyūṃṣi

wealth. King Soma, prolong our

tārīr,

years as the sun the days of

áhānīva sūrio vāsarāṇi.

spring.

bhakṣimāhi: s ao. op. of *bhaj share*. *pītriasya* i va: because *Soma* is regarded as a father, cp. 4 b. *Sóma rājan:* being a single voc. (*rājan* is in apposition), *Sóma* alone is accented (p. 465, 18). *prā ṇas:* cp. 4 d. *tārīs:* cp. 4 d. *áhāni:* 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति

सोमं । राजन् । मृक्यं । नः । स्वस्ति ।

तव स्वसि ब्रत्याऽस्तस्य विद्धि ।

तव । स्वसि । ब्रत्याः । तस्य । विद्धि ।

अलर्ति दक्ष उत मन्युरिन्दो

अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।

मा नो अर्यो अनुकामं परा दाः ॥

मा । नः । अर्यः । अनुकामम् । परा ।

दाः ॥

8 *Sóma rājan, mṛlāyā naḥ su-*
astí;

King Soma, be gracious to us
for welfare; we are thy devotees:

táva smasi vratīās: tāsya vid-
dhi.

know that. There arise might and
wrath, O Indu: abandon us not

álartī dākṣa utá manyúr, Indo;
mā nō aryó anukāmam parā

according to the desire of our
foe.

dāḥ.

mṛlāyā: 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+asti* is not analysed in the *Padapāṭha* (cp. note on i. 1, 9). *smasi:* 1. pl. pr. of *as be*. *tāsya:* with *vid*

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álarti*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गार्त्रेगात्रे निषसत्या नृचचाः । गार्त्रेऽगात्रे । निऽससत्य । नृचचाः ।
 यत्ते वयं प्रमिनाम व्रतानि यत् । ते । वयम् । प्रऽमिनाम । व्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hí nas tanúas, Soma, gopā, Since thou art the protector of
 gātre-gātre niṣasátthā nṛcákṣāḥ. our body, O Soma, thou as sur-
 yát te vayám pramināma vra- veyor of men hast settled in
 tāni, every limb. If we infringe thine
 sá no mṛḷa suṣakhā, deva, vá- ordinances, then be gracious to us
 syaḥ. as our good friend, O god, for
 higher welfare.

tanúas: gen. of *tanú body*. *gopās*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhā*; 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-ṣákhā*; the former is irregularly used in the latter sense. *vásyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सखा सचैय ऋदूदरेण । सखा । सचैय ।
 यो मा न रिष्येच्चर्यश्च पीतः । यः । मा । न । रिष्येत । हरिऽअश्च ।
 अयं यः सोमो न्यधाय्यस्ते पीतः ।
 तस्मा इन्द्रं प्रतिरमेस्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 अस्ते इति ।
 तस्मै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

10 rdūdāreṇa sākhiā saceya,
yó mā ná riṣyed, dhariaśva,
pītāḥ.
ayām yá sómo niádhāyi asmé,
tásmā índraṃ pratiram emi
áyuḥ.

*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.*

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 83, 5 c);
cp. tvām nas tanvò gopāḥ in 9 a. sākhyā: 99, 2. yó ná riṣyet:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyi: 8. s. ao. ps. of
dhā put; this (like prāgās in 2 a) is irregularly analysed in the
Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé:
loc. (p. 104); Pragrhya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratiram: acc. inf. of tṛ cross (p. 386, 2 a) governing
the acc. áyus (cp. 11 d). tásmāi: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

११ अप त्या अस्थुरनिरा अमीवा
निरत्रसन्तमिषीचीरमेषु ।
आ सोमो अस्माँ अरुहदिहाया
अगन्म यत्र प्रतिरन्त आयुः ॥

अप । त्याः । अस्थुः । अनिराः । अमीवाः ।
निः । अत्रसन् । तमिषीचीः । अमेषुः ।
आ । सोमः । अस्मान् । अरुहत् । वि
हायाः ।
अगन्म । यत्र । प्रतिरन्त । आयुः ॥

11 āpa tyā asthur ānirā, āmivā
nir atrasan, tāmiṣīcīr ābhaiṣuḥ.
ā sómo asmāñ aruhad vihāyā:
āganma yātra pratirānta āyuḥ.

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

asthur: 8. 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. tāmiṣīcīs: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in

añic added to *támis* (in *támis-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). *ábhaiṣur*: s ao. of *bhī* fear. *á aru-hat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *áganma yátra*: = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो यः नः इन्द्रः पितरः हृत्सु पीतः ।
 ऽमर्त्यो मर्त्यो आविवेश । अमर्त्यः मर्त्यान् आविवेश ।
 तस्मै सोमाय हविषा विधेम तस्मै सोमाय हविषा विधेम ।
 मृत्कीके अस्म्य सुमती स्नाम ॥ मृत्कीके अस्म्य सुऽमती स्नाम ॥

12 yó na indur, pitaro, hr̥tsú pītó, The drop drunk in our hearts,
 ámartio mártiām āvivéśa, O Fathers, that immortal has
 tásmāi Sómāya haviṣā vidh- entered us mortals, to that Soma
 ema: we would pay worship with obla-
 mṛṭkīké asya sumatáu siāma. tion; we would abide in his mercy
 and good graces.

pitaras: the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hr̥tsú pītáḥ*: cp. 2 a *antás ca prāgāḥ* and 10 c *yáḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदानो त्वम् सोम पितृभिः समऽविदानः ।
 ऽनु बावापृथिवी आ ततन्व । अनु बावापृथिवी इति आ ततन्व ।
 तस्मै त इन्द्रो हविषा विधेम तस्मै ते इन्द्रो इति हविषा विधेम ।
 वयं स्नाम पतयो रयीणाम् ॥ वयम् स्नाम पतयः रयीणाम् ॥

13 tuām, Soma, pitṛbhiḥ samvid- Thou, O Soma, uniting with the
 ānó, Fathers, hast extended thyself over
 ānu dyāvāpṛthivī á tatantha. Heaven and Earth. To thee as
 tásmāi ta, Indo, haviṣā vidh- such, O Indu, we would pay
 ema: worship with oblation: we would
 vayām siāma pádayo rayiṇām. be lords of riches.

saṃ-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्पिः ।
 सुवीरांसो विदथमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरांसः । विदथम् । आ । वदेम ॥

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

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. no. 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. īśata: 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 (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वःवित् । आ । विश् । नृचक्षाः ।
 त्वं न इन्द्र कृतिभिः सुजोषाः त्वम् । नः । इन्द्रो इति । कृतिभिः । सु
 पाहि पद्यातादुत वा पुरस्तात् ॥ ज्योषाः ।
 पाहि । पद्यातात् । उत । वा । पुरस्तात् ॥

15 tuām naḥ, Soma, viśvāto va- Thou art, O Soma, a giver of
 yodhās. strength to us on all sides. Thou
 tuām suarvīd. ā viśā nṛcākṣāḥ. art a finder of light. Do thou, as

tuāṃ na, Inda, ūtibhiḥ sajóṣāḥ *surveyor of men, enter us. Do*
 pāhi páścātād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav
 (21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with
 sajóṣās. utá 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 Savitr (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.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Bṛhatī.

१ परेयिवांसं प्रवर्तते महीरनु	परेयिवांसम् । प्रवर्ततः । महीः । अनु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहभ्यः । पन्थाम् । अनुपस्यशानम् ।
विवस्वतं संगमनं जनानां	विवस्वतम् । समगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्व ॥	यमम् । राजानम् । हविषा । दुवस्व ॥

1 pareyivāmsam pravāto mahīr
 ānu,
 bahūbhyaḥ pānthām anupaspaś-
 ānām,
 Vaivasvatām saṁgāmanam jā-
 nānām,
 Yamām rājānam haviṣā du-
 vasya.

*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). pareyivāmsam: pf. pt. act. iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8, yātrā rājā Vaivasvató, yātrāvaróddhanam divāḥ . . . tātra mām amṛtam 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 mātá great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamāsya mātá, paryuhyámānā mahó jāyá Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṁgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद
 नेषा गव्यूतिरपमर्तवा उ ।
 यत्र नः पूर्वे पितरः परेयुर
 एना जज्ञानाः पथ्याश्चनु स्वाः ॥

यमः । नः । गतुम् । प्रथमः । विवेद् ।
 न । एषा । गव्यूतिः । अपमर्तवै । ऊ इति ।
 यत्र । नः । पूर्वे । पितरः । पराऽइयुः ।
 एना । जज्ञानाः । पथ्याः । अन्नु । स्वाः ॥

2 Yamó no gātúm prathamó vi-
 veda:
 náishā gāv्यूtír ápabhartavá u.
 yātrā naḥ pūrve pitáraḥ pa-
 reyúr,
 ená jajñānāḥ pathiā ānu svāḥ.

*Yama has first found out the way
 for us: this pasture 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*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** 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 **ed** is uncertain owing to the doubtful interpretation of **enā** and **jajñānās**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**enā**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्यमो अङ्गिरोभिर्
बृहस्पतिर्ऋक्मिर्विवृधानः ।
याँश्च देवा वावृधुर्यं च देवान
खाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कव्यैः । यमः । अङ्गिरःभिः ।
बृहस्पतिः । ऋक्भिः । ववृधानः ।
यान् । च । देवाः । ववृधुः । ये । च ।
देवान् ।
खाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mátalī Kavyáir, Yamó Āngiro-
bhir,
Bṛhaspátir Ṛkvabhir vāvṛdhā-
nāḥ,
yámś ca devā vāvṛdhúr, yé ca
devān,
svāhā anyé, svadháyānyé mad-
anti.

Mátalī having grown strong with
the Kavyas, Yama with the Āngi-
rases, Bṛhaspati with the Ṛkvas,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Svāhā, others in the offering to the
dead.

Mátalī : mentioned only here ; one of seven m. stems in ī (100, 1 b). Sayana thinks this means Indra because that god's charioteer (in later times) is **mátali** and therefore **mátalī** (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). **Āngi-**

robhis: another group of ancestors, otherwise associated with Bṛhaspati (who exclusively is called Āngirasá). Ākvaḥhis: another group of ancestors; cp. sá ākvaṭā gaṇéna he (Bṛhaspati) with the singing host (iv. 50, 5). vāvṛdhānás: by means of oblations. yámś ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyé: 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).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम् । प्रऽस्तरम् । आ । हि । सीद ।
 ङ्गिरोमिः पितृभिः संविदानः । अङ्गिरःऽभिः । पितृऽभिः । समऽविदानः ।
 आ त्वा मन्त्राः कविशुक्ता बहन्त्व् आ । त्वा । मन्त्राः । कविऽशुक्ताः । बहन्तु ।
 एना राजन्वृषि मादयस्व ॥ एना । राजन् । वृषि । मादयस्व ॥

4 imám, Yama, prastarám á hí Upon this strewn grass, O Yama,
 sída, pray seat thyself, uniting thyself
 Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirascas, the fathers.
 nāḥ. Let the spells recited by the seers
 á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,
 antu. rejoice in this oblation.
 ená, rájan, haviṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āngirobhis (cp. 3 a). samvidānás: pr. pt. Ā. of 2. vid find according to the root class (158 a a). kavi-śastás: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. ená: here (cp. 2 d) inst. of ena (112 a) agreeing with haviṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्गिरोमिरा गहि यच्चियेमिर् अङ्गिरःऽभिः । आ । गहि । यच्चियेमिः ।
 यमं वैरूपैरिह मादयस्व । यमं । वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते
ऽस्मिन्यज्ञे बर्हिषा निषद्या ॥

विवस्वन्तम् । ऊवे । यः । पिता । ते ।
अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्यं ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāis ihā māda- Āngirases; O Yama, with the sons
yasva. of Virūpa do thou here rejoice. I
Vīvasvantam huve, yāh pitā te, call Vivasvant who is thy father,
asmīn yajñā barhiṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: 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 Āngirases, as sons of heaven or of Āngiras. huve: 1. s. pr. Ā. of hū call. yās: supply āsti. e is defective by one syllable (p. 441, 4 B a). barhiṣi ā: to be taken together (cp. 176, 1, 2). niṣādya: gd. of sad sit; agreeing with Vīvasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 85, 6 as applied to Indra.

६ अङ्गिरसो नः पितरो नवम्वा
अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमती यज्ञियानाम्
अपि मद्दे सोमनसे स्वाम ॥

अङ्गिरसः । नः । पितरः । नवम्वाः ।
अथर्वाणः । भृगवः । सोम्यासः ।
तेषाम् । वयम् । सुऽमती । यज्ञियानाम् ।
अपि । मद्दे । सोमनसे । स्वाम् ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- Nāvagvas, the Atharvans, the
sah: Bhṛgus, the Soma-loving: we would
tēsām vayām sumatāu yajñī- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadré saumanasé siāma.

naḥ pitáraḥ: in apposition to the names; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैर्भिः । प्र । इहि । प्र । इहि । पथिभिः । पूर्वैर्भिः ।
यचां नः पूर्वैः पितरं परेयुः । यचं । नः । पूर्वैः । पितरं । पराऽरेयुः ।
उभा राजाना स्वधया मदन्ता । उभा । राजाना । स्वधया । मदन्ता ।
यमं पश्चासि वरुणं च देवम् ॥ यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathíbhīḥ pūrvīé- Go forth, go forth by those
bhīr, ancient paths on which our fathers
yátrā naḥ pūrve pitáraḥ pa- of old have passed away. Thou
reyúḥ. shalt see both kings rejoicing in the
ubhá rájānā svadháyā mād- offering to the dead, Yama and
antā, Varuṇa the god.
Yamám paśyāsi Váruṇam ca
devám.

préhi préhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmreḍita; in fact only one repeated verbal form is so treated in the RV., viz. píba-píba (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). svadháyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छ पितृभिः सं यमेन- सम । गच्छ । पितृभिः । सम । यमेन ।
ष्टापुतेन परमे व्योमन । इष्टापुतेन । परमे । विऽव्योमन ।
हित्वायावयं पुनरस्तमेहि हित्वायं । अवयम् । पुनः । अस्तम् । आ ।
सं गच्छ तन्वा सुवर्चाः ॥ इहि ।
सम । गच्छ । तन्वा । सुवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām Yaména,
 iṣṭāpūrténa paramé víoman.
 hitváyāvadyám púnar ástam
 óhi :
 sām gachasua tanúā suvárcāḥ.

Unite with the Fathers, unite with Yama, with the reward of thy sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home ; unite 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; mádhye diváḥ in x. 15, 14. víoman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvá suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अपेतं वीतं वि च सर्पतातो
 ऽस्मा एतं पितरं लोकमक्रन् ।
 अहोभिरङ्गिरक्तुभिर्विक्तं
 यमो दंदात्यवसानमस्मै ॥

अप । इत । वि । इत । वि । च । सर्पत ।
 अतः ।
 अस्मै । एतम् । पितरः । लोकम् । अक्रन् ।
 अहः ऽभिः । अतः ऽभिः । अक्तुः ऽभिः । वि
 ऽअक्तम् ।
 यमः । ददाति । अवसानम् । अस्मै ॥

9 āpeta, vīta, ví ca sarpatāto :
 asmā etām pitāro lokām akran.
 āhobhir adbhīr aktūbhir ví-
 aktam
 Yamó dadāti avasānam asmai.

Begone, disperse, slink off from here: for him the Fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. vīta: for ví ita (see p. 464, 17, 1 a). asmāi: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ make. āhobhir adbhīḥ: cp. ix. 113, where the joys of the next world are

described, yátra jyótir ájasram, tásmin mām dhehi amfte lóke where there is eternal light, in that immortal world place me (7), and yátra amúr yahvátir ápas, tátra mām amftam kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyáktam: pp. of ví + añj adorn, distinguish.

१० अति द्रव सारमेयी श्वानौ

चतुरक्षी श्वलौ साधुना पथा ।

अथा पितृन्सुविद्वान् उपेहि

यमेन ये सधमादं मदन्ति ॥

अति । द्रव । सारमेयी । श्वानौ ।

चतुःक्षी । श्वलौ । साधुना । पथा ।

अथ । पितृन् । सुविद्वान् । उपेहि ।

यमेन । ये । सधमादम् । मदन्ति ॥

10 áti drava sārameyáu śvánau,
caturakṣáu śabálan sādhnūā
pathā;

áthā pitṛn suvidātrām ūpehi,
Yaména yé sadhamādam mād-
anti.

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

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣáu: 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 Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

११ यो ते श्वानौ यम रक्षितारौ

चतुरक्षी पथिरक्षी नृचर्चसी ।

यो । ते । श्वानौ । यम । रक्षितारौ ।

चतुःक्षी । पथिरक्षी । रति पथिरक्षी ।

नृचर्चसी ।

ताभ्यामिनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अनमीव च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirākṣī nṛcākṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tābhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamīvām ca
 dhehi.

yáu : au in this and the following duals for ā, as in 10. nṛcā-
 kṣasau : 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.

- १२ उरुणसावसुतुपा उदुम्बली उरुऽनसी । असुऽतुपो । उदुम्बली ।
 यमस्य दूतो चरतो जनाँ अनु । यमस्य । दूतो । चरतः । जनान् । अनु ।
 तावत्सभ्यं दृश्ये सूर्याय ती । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमेव भद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । भद्रम् ॥

- 12 urūṇasāv, asutīpā, udumbalāu, Broad-nosed, life-stealing, . . the
 Yamāśya dūtāu carato jānāñ two as messengers of Yama wander
 ānu ; among men ; may these two give us
 tāv asmābhyam drśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyēhā bhad- we may see the sun.
 rām.

urū-ṇasāu : 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. asutīpā 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. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśáye*: 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.

१३ यमाय सोमं सुनुत

यमाय जुहुता हविः ।

यमं ह यज्ञो गच्छत्

अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।

यमाय । जुहुत । हविः ।

यमम् । ह । यज्ञः । गच्छति ।

अग्निदूतः । अरम्क्षतः ॥

13 Yamāya sōmaṁ sunuta,
Yamāya juhutā haviḥ;
Yamām ha yajñó gachati,
Agnídūto áramkṛtaḥ.

*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. *Yamām*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnídūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवद्विर्

जुहोत प्र च तिष्ठत ।

स नो देवेषु यमद्

दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवद्विः । हविः ।

जुहोत । प्र । च । तिष्ठत ।

सः । नः । देवेषु । आ । यमत् ।

दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghr̥távad dhavír
juhóta, prá ca tiṣṭhata;
sá no devēṣu ā yamad,
dīrghám āyuh prá jiváse.

*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.*

juhóta: 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 13 b. *prá tigthata: step forward*, in order to offer the oblation; cp. the use of *prá bhy bring forward* an oblation. *á yamat: inj. of root ao. of yam extend*; this form constitutes a play on the name of Yama. *nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. *áyus: cognate acc. (197 A 4). prá jiváse: 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).*

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजैभ्यः

पूर्वैभ्यः पथिकृद्भ्यः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतन ।

इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।

पूर्वैभ्यः । पथिकृद्भ्यः ॥

15 Yamāya mādhumattamaṁ

rājñe havyaṁ juhótana.

idāṁ náma ṛṣibhyaḥ pūrvajé-

bhyaḥ,

pūrvebhyaḥ pathikṛḍbhyaḥ.

To Yama the king offer the most honied oblation. This obeisance is for the seers born of old, the ancient makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). *pathikṛḍbhyaḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyāna the road of the Fathers). This stanza is a Brhatti in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).*

१६ त्रिकंदुकेभिः पतति

षट्कर्षैरेकमिद्वहत् ।

त्रिष्टुब्गायत्री छन्दसि

सर्वा ता यम आहिता ॥

त्रिकंदुकेभिः । पतति ।

षट् । कर्षैः । एकम् । इत् । बृहत् ।

त्रिष्टुप् । गायत्री । छन्दसि ।

सर्वा । ता । यमे । आहिता ॥

16 trikadrakebhiḥ patati.

ṣaḥ urvīr, ékam id bṛhāt,
triṣṭúbh, gāyatrī, chāndām̐si,
sārvā tā Yamá āhitā.

*It flies through the three Soma
vats. The six earths, the one great
(world), triṣṭúbh, 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. trikadrakebhis: 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. trikadrakeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadrūka 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. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. ṣaḥ urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tīsró dyāvah nīhitā antár asmin, tīsró bhūmīr uparāḥ, ṣaḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id bṛhāt: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha ṣaḥ imā rájāṃsi . . kim ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, 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 Viṣṇu. 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 Aṅgirasas and Atharvans, the Bṛhgas 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 Rīgveda. 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 (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांस	उत् । ईरताम् । अवरि । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका अतश्चास	असुम् । ये । ईयुः । अवृकाः । अतश्चासः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd iratām āvara, ūt pārāsa,
 ūn madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 āsum yā īyūr avṛkā ṛtajñās,
 té nō avantu pitāro hāveṣu.

*Let the lower, let 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.*

úd íratām : note that *ed.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. *ávare* (on the *dec.*, see 120 c 1) &c.: these three words refer to the *Pitrs* dwelling in the three divisions of the world, earth, air, heaven (cp. *yé pāṛthive rājasi* in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: *AV.* xviii. 2, 49). *Sāyana* thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the *AV.* (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by *pūrvāsas* and *ūparāsas*. *ásuṃ*: life in the heavenly world, immortal life (the *Pitaras* are called immortal in *AV.* vi. 41, 3) as opposed to terrestrial life. *iyur*: 3. pl. pf. act. of *i go*.

२ इदं पितृभ्यो नमो अस्तु च	इदम् पितृभ्यः । नमः । अस्तु । च ।
ये पूर्वासो य उपरास ईयुः ।	ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्था निषत्ता	ये । पार्थिवे । रजसि । आ । निषत्ताः ।
ये वा नूनं सुवृजनां सु विष्णु ॥	ये । वा । नूनम् । सुवृजनां सु । विष्णु ॥

2 *idāṃ pitṛbhyo nāmo astu adyā,* *Let this obeisance be made to-day*
yé pūrvāso, yā ūparāsa iyūḥ; *to the Fathers who have departed*
yé pāṛthive rājasi ā niṣattā, *earlier and later, who have seated*
yé vā nūnāṃ suvrjānāsu vikṣū. *themselves in the terrestrial air*
or who are now in settlements with
fair abodes.

pūrvāsas: in x. 14, 2. 7 the *prn.* form *pūrve* is used (see 120, 2). *iyūr*: in x. 14, 2. 7 the more distinctive *ed.* *pareyūr* appears. *ā niṣattās* (pp. of *saḍ sit*, cp. 67 a, b; cp. *ā niṣādya* in x. 14, 5). *pāṛthive rājasi*: 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. *suvrjānāsu vikṣū*: cp. the frequent *mānuṣīṣu vikṣū* *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितॄन्सुविद्वान् अविस्ति
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्व
मज्जन्त पितॄस्त इहागमिषाः ॥

आ । अहम् । पितॄन् । सुविद्वान् ।
अविस्ति ।
नपातम् । च । विऽक्रमणम् । च । वि-
ष्णोः ।
बर्हिऽसदः । ये । स्वधया । सुतस्व ।
मज्जन्त । पितॄः । ते । इह । आऽगमिषाः ॥

8 āhām pitṛn suvidātrām avitsi,
nāpātām ca vikramāṇam ca
Viṣṇoḥ:
barhiṣādo yé svadhāyā sutāsya
bhājanta pitvās, tā ihāgami-
ṣṭhāḥ.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu: they who, sit-
ting 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. nāpātām: 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 nāpātām) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, 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 Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātām (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ 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 (9c) Agni is invoked to come with the Fathers: āgne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sayana: Viṣṇor (= yajñasya) nāpātām (= vināśābhāvam) the non-destruction of the sacrifice. vikramāṇam: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta: 3. pl. inj. *Ā.* of bhaj share, with partitive gen. (202 A e). pitvās: gen. of pitṛ (p. 81). ā-gamiṣṭhās: accent, p. 453, 9 A b.

४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।
 इमा ते हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।
 त आ गतावसा शन्तमेना- ते । आ । गत । अवसा । शन्तमेन ।
 धा नः शं योररपो दधात ॥ अयं । नः । शम् । योः । अरपः । दधात ॥

4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakrmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*
 āthā naḥ śāṃ yōr arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūtī (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata come is easily to be supplied from c. cakrmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: as *such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासौ उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु । ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let-them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū call. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru hear.

६ आच्या जानुं दक्षिणतो निषवे-
मं यज्ञमभि गृणीत विश्वे ।
मा हिंसिष्ट पितरः केन चित्रो
यद् आगः पुरुषता करांम ॥

आऽअच्य । जानुं । दक्षिणतः । निऽसव्य ।
इमम् । यज्ञम् । अभि । गृणीत । विश्वे ।
मा । हिंसिष्ट । पितरः । केन । चित् । नः ।
यत् । वः । आगः । पुरुषता । करांम ॥

6 ācyā jānu, dakṣiṇatō niṣāḍya,
imāṃ yajñāṃ abhi grṇīta viśve;
mā himsiṣṭa, pitarah, kēna cin
no,
yād va āgaḥ puruṣatā kārāma.

*Bending the knee, sitting down
to the south do ye all greet favour-
ably 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 -ya is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. 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. dakṣiṇatās: to the right (of the védi altar), that is, to the south, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. iṣ ao. of hims injure. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣatā: 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.

७ आसीनासो अरुणीनामुपस्थे
रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्त्रः
प्र यच्छत त इहोर्जो दधात ॥

आसीनासः । अरुणीनाम् । उपऽस्थे ।
रयिम् । धत्त । दाशुषे । मर्त्याय ।
पुत्रेभ्यः । पितरः । तस्य । वस्त्रः ।
प्र । यच्छत । ते । इह । ऊर्जम् । दधात ॥

7 āsīnāso aruṇinām upāsthe
rayiṃ dhatta dāśuṣe mārtyāya.

*Sitting in the lap of the ruddy
(dawns) bestow wealth on the wor-*

putrébhiah, pitaras, tásya vás- shipping mortal. To your sons, O
 vah Fathers, present a share of those
 prá yachata; tá ihórjam da- riches; so do ye here bestow
 dhāta. strength.

āsīnāsas: irr. pr. pt. *Ā.* of *ās* sit: 158 a. aruṇīnām: aruṇā
 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; 68, 8, where Agni and Sūrya are said to
 awake or arise uśāsām upāsthāt from the lap of the dawns. dhatta
 and dadhāta: here both the regular and the irr. ipv. of dhā are used
 (cp. note on 4 d). tásya vásvah: referring to rayīm in b; on the
 form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासो ये । नः । पूर्वे । पितरः । सोम्यासः ।
 अनुहिरे सोमपीथं वसिष्ठाः । अनुऽऊहिरे । सोमऽपीथम् । वसिष्ठाः ।
 तमिर्वमः संरराणो हवींश्च तमिः । यमः । समऽरराणः । हवींश्च ।
 उश्नुश्चिः प्रतिकांममत्तु ॥ उश्नु । उश्नुऽमिः । प्रतिऽकांमम् । अत्तु ॥

8 ye naḥ pūrve pitāraḥ somiāso, Those forefathers of ours, the
 anūhiré somapītham Vasiṣṭhāḥ, Soma-loving, the Vasiṣṭhas, who
 tébhir Yamāḥ samrarāṇó hav- fare after him to the Soma-
 īmṣi, draught, with them let Yama,
 uśānn uśádbhīḥ, pratikāmám sharing their gifts, eat the obla-
 attu. tions at pleasure, he the eager with
 them the eager.

anu-ūhiré: 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 ūh con-
 sider, then meaning who have been considered worthy of the Soma-
 draught. Vasiṣṭhās: as one of the groups of ancient seers. sam-
 rarāṇās (pf. pt. *Ā.* of rā give): sharing with them their gifts to their
 descendants (cp. 7 b c).

९ ये तातृषुदेवचा जहमाना ये । ततृषुः । देवऽचा । जहमानाः ।
 होचाविदुः सोमंतष्टासो अर्केः । होचाऽविदुः । सोमऽतष्टासः । अर्केः ।

आग्ने याहि सुविदत्रेभिर्वाङ्
सत्यैः कव्यैः पितुभिर्घर्मसन्निः ॥

आ । अग्ने । याहि । सुविदत्रेभिः ।
अर्वाङ् ।

सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

- 9 yé tātrṣúr devatrā jéhamānā, Who, gasping, have thirsted
hotrāvidāḥ stómataṣṭāsō arkáih: among the gods, knowing oblations,
ágne yāhi suvidátrebhir arvān having praise fashioned for them
satyáih kavyáih pitṛbhir ghar- with songs: with them the bountiful
masádbhiḥ. Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātrṣúr: 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. stomá-taṣṭāsas: this Tp., *fashioned with praise*, otherwise used with matí = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭá-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis: to be taken with the preceding word = *by means of songs*. arvān: 93 b. kavyáis: this word occurs in only two other passages, the original meaning apparently being = *kaví wise* (cp. kavyá-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 8). gharmasádbhis: probably in heaven; cp. x. 16, 10, sá gharṁám invāt paramé sadhásthe: *may he (Agni) further the gharma in the highest abode*; this word as well as jéhamānās may be intended to contrast with tātrṣúr; cp. vii. 103, 9.

90 ये सत्यासो हविरदो हविष्या
इन्द्रेण देवैः सरथं दधानाः ।
आग्ने याहि सहस्रं देववन्दैः
परैः पूर्वैः पितुभिर्घर्मसन्निः ॥

ये । सत्यासः । हविः । अदः । हविः । ऽपाः ।
इन्द्रेण । देवैः । सरथम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देववन्दैः ।
परैः । पूर्वैः । पितृभिः । घर्मसत्भिः ॥

10 yé satyáso havirádo haviṣpā
 . Índreṇa deváiḥ sarátham dá-
 dhānāḥ,
 āgne yāhi sahásraṃ devavan-
 dáih
 páraiḥ púrvaiḥ pitṛbhir gharma-
 sádbhiḥ.

*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). dádhānās : pr. pt. Ā. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásraṃ : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *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 paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi prasnā *remote, ancient deeds* opposed to ávarāśas *later men*.

११ अग्निष्वात्ताः पितर एह गच्छत
 सदःसदः सदत सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष्य
 अथा रयिं सर्ववीरं दधातन ॥

अग्निः स्वात्ताः । पितरः । आ । इह । गच्छत ।
 सदःसदः । सदत । सुप्रणीतयः ।
 अत्ता । हवींषि । प्रयतानि । बर्हिषि ।
 अथ । रयिम । सर्ववीरम । दधातन ॥

11 Ágniṣvāttāḥ pitara, éhá ga-
 chata;
 sádaḥ-sadaḥ sadata, supraṇi-
 tayāḥ;
 attā haviṃṣi práyatāni barhíṣi;
 áthā rayim sárvavīraṃ dadhā-
 tana.

*Ye Fathers that have been de-
 voured 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.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमप्र ईकितो जातवेदो

त्वम् । अग्ने । ईकितः । जातवेदः ।

ऽवाङ्दुव्यानि सुरभीणि हृत्वी ।

अवाङ् । हृव्यानि । सुरभीणि । हृत्वी ।

प्रादाः पितृभ्यः स्वधया ते अचन्

प्र । अदाः । पितृभ्यः । स्वधया । ते ।

अञि त्वं देव प्रयता हवींषि ॥

अचन् ।

अञि । त्वम् । देव । प्रयता । हवींषि ॥

12 tuám, Āgna, īlitó, jātavēdo,
āvāḍ ḍavyāni surabhīṇi kṛtvī.
prādāḥ pitṛbhyah; svadhāyā te
akṣann;
addhī tvām, deva, prāyatā hav-
iṃṣi.

*Thou, O Agni, having been im-
plored, 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.*

īlitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Āgni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimū jātāvedāḥ Jātavedas knows all creations** (vi. 15, 18); this is also the explanation of **Sāyana** here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **āvāt**: 2. s. s ao. of **vah** *carry* (144, 5). **ḍavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, c). **addhī**: 2. s. ipv. of **ad** *eat*.

- १३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 यांसं विद्म याँ उ च न प्रविद्म । यान् । च । विद्म । यान् । ऊँ इति । च । न ।
 त्वं वेत्य यति ते जातवेदः प्रविद्म ।
 स्वधार्मिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वेत्य । यति । ते । जातवेदः ।
 स्वधार्मिः । यज्ञम् । सुकृतम् । जुषस्व ॥

- 13 yó ca ihá pitáro yé ca néhá, *Both the Fathers who are here*
 yáms ca vidmá yām u ca ná *and who are not here, both those*
 pravidmá, *whom we know and whom we know*
 tuám vettha yáti té, jātavedaḥ; *not, thou knowest how many they*
 svadhābhir yajñám súkṛtaṁ *are, O Jātavedas; enjoy the sacri-*
 juṣasva. *fice well prepared with funeral*
offerings.

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

- १४ ये अग्निदग्धा ये अन्नपिदग्धा ये । अपिदग्धाः । ये । अन्नपिदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां तेभिः । स्वराट् । असुनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथावशम् । तन्वम् । कल्पयस्व ॥

- 14 yó Agnidagdhā yó ānagni- *Those who, burnt with fire and*
 dagdhā, *not burnt with fire, are exhilarated*
 mādhye divāḥ svadhāyā mādā- *by the funeral offering in the midst*
 yante, *of heaven, as sovereign ruler do*
 tébhiḥ suarāḥ āsunitim etām *thou with them fit his body accord-*
 yathāvaśaṁ tanūam kalpa- *ing to thy power for this spirit-*
 yasva. *guidance.*

yó āgnidagdhāḥ: that is, buried. mādhye divāḥ: 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. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniśvāttās*), and in this stanza itself (*Agnidagdhas*). *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 yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvò, jātavedas, tābhir vahainaṃ sukṛtām u lokām with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous. āsunitim 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* (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ 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 *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्र॒वि॒पा मा॑ बृ॒हतो मा॑द॒यन्ति॑ । प्र॒वि॒पाः । मा॒ । बृ॒हतः॑ । मा॒द॒यन्ति॑ ।
प्र॒वा॒ति॒जा इ॒रि॒णे व॑र्ध॒तानाः॑ । प्र॒वा॒ति॒जाः । इ॒रि॒णे । व॑र्ध॒तानाः॑ ।

सोमंखिव मौजवतस्खं भूषो सोमंखऽह्व । मौजऽवतस्खं । भूषः ।
विभीदको जागृविर्मह्यमचान् ॥ विऽभीदकः । जागृविः । मह्यम् । अचान् ॥

- 1 prāvepā mā brható mādayanti The dangling ones, born in a
pravātejā iriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhídako jāgrvir máhyam the Soma from Mūjavant, the en-
achān. livening Vibhídaka has pleased me.

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

- २ न मां मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अचखाहमेकपरस्व हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अचस्व । अहम् । एकऽपरस्व । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

- 2 ná mā mimetha, ná jihīḷa eṣā: She does not scold me, she is
śivā sākhibhya utá máhyam not angry: she was kind to friends
āsīt. and to me. For the sake of a die
akṣásyāhām ekaparásya hetór too high by one I have driven away
ánuvratām ápa jāyām arodham. a devoted wife.

mimetha: pf. of mith dispute. jihīḷa: pf. of hīḍ be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: 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). ápa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि श्वशुरपं जाया वृणद्धि द्वेष्टि । श्वशूः । अप । जाया । वृणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 चक्षस्विव जरतो वस्न्यस्य चक्षस्वऽइव । जरतः । वस्न्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśūr; āpa jāyā ru- My mother-in-law hates me, my
 ṇaddhi; wife drives me away: the man in
 nā nāthitō vindate marditā- distress finds none to pity him:
 ram: 'I find no more use in a gambler
 āśvasyeva jārato vāsniasya than in an aged horse that is for
 nāhām vindāmi kitavāsya bhó- sale.'
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. āśvasya_iva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृधद्वेदने वाज्यवचः । यस्य । अगृधत् । वेदने । वाजी । अचः ।
 पिता माता भ्रातर एनमाहुर् पिता । माता । भ्रातरः । एनम् । आहुः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, Others embrace the wife of him
 yasyágrdhad védane vājí akṣáh. for whose possessions the victorious
 p'tā mātā bhrátara enam āhur: die has been eager. Father, mother,
 'ná jānīmo, náyatā baddhām brothers say of him, 'we know him
 etám'. not, lead him away bound'.

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājí: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: i. pl. pr. of jā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

- 4 यदादीध्ये न दंविषास्मिः यत् । आदीध्ये । न । दंविषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्तभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्रास्य बभ्रवो वाचमक्रतं निःउप्राः । च । बभ्रवः । वाचम् । अक्रत ।
 एमीदिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निःकृतम् । जारिणीव ॥

- 5 yád ādīdhye : 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo áva hīye sākhi-
 bhyaḥ', níuptās ca babhrávo vācam
 ákrataṁ, émiḍ eṣāṁ niṣkṛtām jāriṇīva.
 When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

ā-dīdhye : 1. s. pr. *Ā.* of *dhī* think. daviṣāṇi : 1ṣ ao. 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 (1ṣ ao. sb.) from *div* play (like a-*sthaviṣam*, in a *Sūtra*, from *sthiv* spit). ebhiḥ : with the friends. áva hīye : ps. of 1. *hā* leave; I am left behind with abl. (cp. 201 A 1). uptās : pp. of *vap* strew. ákrata : 3. pl. *Ā.* root ao. of *kr*, accented because still dependent on yád. Here we have a *Jagatī Pāda* interposed in a *Triṣṭubh stanza* (cp. p. 445, f. n. 7); the same expression, vācam akrata, by ending a *Pāda* in vii. 103, 8 produces a *Jagatī Pāda* in a *Triṣṭubh stanza*. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the *Pāda* (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi ḍ : I go at once (p. 218). eṣāṁ : of the dice.

- ६ सभामेति कितवः पृक्मानो सभाम् । एति । कितवः । पृक्मानः ।
 जेष्यामीति तन्वांशुशुजानः । जेष्यामि । इति । तन्वा । शुशुजानः ।
 अचासो अख्य वि तिरन्ति कामं अचासः । अख्य । वि । तिरन्ति । कामम् ।
 प्रतिदीव्ने दधत् आ कृतानि ॥ प्रतिदीव्ने । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchā-
māno,
jeṣyāmīti, tanvā śūśujānaḥ.
akṣāśo asya vī tiranti kāmam,
pratidīvne dādhatā 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, 2 b. śūśujānas: as this pt. is the only form of the vb. occurring, and 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 akṣāśas; with prp. following (p. 462, 18 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अचास इदं कुशिनो नितोदिनो । अचासः । इत् । अकुशिनः । नितोदिनः ।
निष्ठत्वा नस्तपनास्तापयिष्ववः । निष्ठत्वा नः । तपनाः । तापयिष्ववः ।
कुमारदेष्णा जयतः पुनर्हणो कुमारदेष्णाः । जयतः । पुनः हनः ।
मध्वा संपृक्ताः कितवस्व बर्हणा ॥ मध्वा । समः संपृक्ताः । कितवस्व । बर्हणा ॥

7 akṣāśa id aṅkuśīno nitodīno,
nikṣtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumārādeṣṇā, jāyataḥ punar-
hāṇo,
mādhvā sāmprktāḥ kitavāsya
barhāṇā.

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.

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumārā-deṣṇās: giving gifts and then taking them back like children. punarhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-prktās: pp. of prc mix. barhāṇā: inst. s. (p. 77); with objective gen. (p. 320).

८ चिपद्वाशः क्रीळति व्रातं एषां चिपद्वाशः । क्रीळति । व्रातं । एषाम् ।
 देव इव सविता सत्यधर्मा । देवः इव । सविता । सत्यधर्मा ।
 उग्रस्य चिन्नन्यवे ना नमन्ते उग्रस्य । चित् । मन्यवे । न । नमन्ते ।
 राजा चिदेभ्यो नम इच्छति ॥ राजा । चित् । एभ्यः । नमः । इत् ।
 छति ॥

8 tripañcāśāḥ kṛīḷati vrāta eṣāṃ, Their host of three fifties plays
 devā iva Savitā satyādharmā : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhyo nāma it kṛṇoti. 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 Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, 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. 88, 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).

९ नीचा वर्तन्त उपरि स्फुरन्त्य नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
 अहस्तासो हस्तवन्तं सहन्ते । अहस्तासः । हस्तवन्तम् । सहन्ते ।
 दिव्या अङ्गारा इरिणे नुप्ताः दिव्याः । अङ्गाराः । इरिणे । निःउप्ताः ।
 शीताः सन्तो हृदयं निर्दहन्ति ॥ शीताः । सन्तः । हृदयम् । निः । दुहन्ति ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahastāso hāstavantaṃ sahante. ward. Though without hands, they
 divyā āṅgārā iriṇe niuptāḥ, overcome him that has hands.
 śītāḥ sānto, hṛdayaṃ nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsaḥ*—*hastavantam*; *divyāḥ*—*irīṇe*; *śītāḥ*—*nir dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsya etē 'ṅgārā yād akṣāḥ the gaming-board is fire, the dice are its coals*.

- १० जाया तप्यते कितवस्य हीना । जाया । तप्यते । कितवस्य । हीना ।
 माता पुत्रस्य चरतः क्लृप्ति । माता । पुत्रस्य । चरतः । क्लृप्ति ।
 चण्णवा विभ्यदन्मिहमानो चण्णवा । विभ्यत । धनम् । रुक्मानः ।
 अन्येषामस्तमुप नक्तमेति ॥ अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

- 10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler
 mātā putrāsya cārataḥ klāṣṭī svit. is grieved, the mother (too) of the
 ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.
 māno, Indebted, fearing, desiring money
 anyeṣām āstam ūpa nāktam eti. he approaches at night the house of
 others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (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.

- ११ स्त्रियं दृष्ट्वाय कितवं ततापा- स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।
 न्येषां जायां सुकृतं च योनिम् । अन्येषाम् । जायाम् । सुकृतम् । च । यो-
 पूर्वाङ्गे अश्वान्ययुजे हि बभून् निर्म ।
 सो अपिरन्ते वृषलः पपाद ॥ पूर्वाङ्गे । अश्वान् । युयुजे । हि । बभून् ।
 सः । अपिः । अन्ते । वृषलः । पपाद ॥

- 11 strīyaṃ dṛṣṭvāya kitavāṃ ta- It pains the gambler when he
 tāpa, sees a woman, the wife of others,
 anyeṣām jāyām, sūkṛtam ca and their well-ordered home. Since
 yōniz he yokes the brown horses in the

pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛṣalāḥ 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. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेना॒नीर्म॒ह॒तो ग॒ण॒स्त्र॒ यः । वः । से॒ना॒नीः । म॒ह॒तः । ग॒ण॒स्त्र॒ ।
राजा॒ व्रात॑स्त्र प्रथ॒मो ब॒भूव॑ । राजा॑ । व्रात॑स्त्र । प्रथ॒मः । ब॒भूव॑ ।
तस्मै॑ कृ॒णोमि॒ न धना॑ रु॒णधि॑ । तस्मै॑ । कृ॒णोमि॒ । न । धना॑ । रु॒णधि॑ ।
द॒शाहं॑ प्राची॒स्तदृ॒तं व॑दामि ॥ द॒श । अ॒हम् । प्राचीः॑ । तत् । च॒त॒तम् ।
व॒दामि॑ ॥

12 yó vaḥ senānīr maható gaṇāsya, To him who as the general of
rājā vrātasya prathamó ba- your great throng, as king has
bhūva, become the first of your host, I
tāsmāi kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dāsāhām prācīs, 'tád ṛtām va- I say'.
dāmi'.

yó 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 prācīḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīs: A. pl. f. of prācī, used predictatively (198, 1). tāsmāi: dat. of advantage (200 B 1). ná dhanā

ruṇadhmi : that is, 'I have no money left for you ;' these words in sense come after prācīs, expressing what is implied by that gesture. rām : predicative, *I say this as true* (198, 1).

१३ अचैर्मा दीव्यः कृषिमित्कृषस्व अचैः । मा । दीव्यः । कृषिम् । इत् । कृषस्व ।
 वित्त रसस्व वज्र मन्यमानः । वित्ते । रसस्व । वज्र । मन्यमानः ।
 तच्च गावं कितव तच्च जाया तच्च । गावं । कितव । तच्च । जाया ।
 तन्मे वि चष्टे सवितायमर्यः ॥ तत् । मे । वि । चष्टे । सविता । अयम् ।
 अर्यः ॥

13 akṣáir mā dīvyah; kṛṣīm it 'Play not with dice; ply thy
 kṛṣasva; tillage; rejoice in thy property,
 vitté ramasva, bahú mánya- thinking much of it; there are thy
 mānah; cattle, O gambler, there thy wife':
 táttra gāvaḥ, kitava, táttra jāyā: this Savitr here, the noble, reveals
 tán me ví caṣṭe Savitáyám to me.
 aryáh.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. dīvyas: 2. s. inj. of div *play* with mā (p. 240). ramasva: with loc. (204, 1 a). táttra: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of cakṣ. me: dat. (200 A c). ayám: as actually present. aryás: noble, as upholder of moral law.

१४ मित्रं कृणुध्वं खलु मूकतां नो मित्रम् । कृणुध्वम् । खलु । मूकतां । नः ।
 मा नो घोरैर्ण चरतामि धृष्णु । मा । नः । घोरैर्ण । चरत । अभि । धृष्णु ।
 नि वो नु मन्युर्विशतामरातिरु नि । वः । नु । मन्युः । विशताम् ।
 अन्यो बभूणां प्रसिती न्वस्तु ॥ अरातिः ।
 अन्यः । बभूणाम् । प्रसिती । नु । अस्तु ॥

14 mitráṁ kṛṇudhvaṁ khálu, mṛ- Pray make friendship, be gracious
 látā no. to us. Do not forcibly bewitch us
 mā no ghoréṇa caratābhí dhr- with magic power. Let your wrath,
 ṣṇú. your enmity now come to rest. Let

nī vo nū manyūr viśatām, *another now be. in the toils of the*
 árātir. *brown ones.*

anyó babhrūṇām prásitau nū
 astu.

mṛlātā (2. pl. ipv. of mṛḍ, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata_{abhi}: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

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-sūkta 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 primeval 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 Rígvēda. 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 Rígvēda, 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 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रक्षः । सहस्रपात् ।

स भूमिं विद्यतो वृत्वा-

सः । भूमिम् । विद्यतः । वृत्वा ।

त्यतिष्ठदशङ्गुलम् ॥

अति । अतिष्ठत् । दशक्षङ्गुलम् ॥

1 sahasrasīrṣā Pūruṣaḥ,

sahasrākṣāḥ, sahasrapāt.

sá bhūmim viśvāto vṛtvā,

āty atīṣṭhad 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.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: 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). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atīṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं
यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्थेति
यदन्नेनातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।
यत् । भूतम् । यत् । च । भव्यम् ।
उत् । अमृतत्वस्थः । ईशानः ।
यत् । अन्नेन । अतिरोहति ॥

२ Pūruṣa evédam sārvaṃ
yád bhūtām yác ca bháviam.
utāmṛtatvásyéśāno,
yád ānnenātiróhati.

*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. bhávyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atīṣṭhat in 1 d and of áty aricyata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānnena, 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.

३ एतावानस्य महिमा-
तो ज्यैषां पुरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्यामृतं दिवि ॥

एतावान् । अस्मिन् । महिमा ।
अतः । ज्यैषां । च । पुरुषः ।
पादः । अस्मिन् । विश्वा । भूतानि ।
त्रिपादः । अस्मिन् । अमृतम् । दिवि ॥

३ etāvān asya mahimā,
áto jyéyāś ca Pūruṣaḥ.

*Such is his greatness, and more
than that is Puruṣa. A fourth of*

pādo 'sya víśvā bhūtāni;
tripād asyāmṛtaṁ divi.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya: irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (89). átas: equivalent to an ab. after the cpv. (201, 3). jyāyā́mś ca: on the Sandhi, see 40 a. Pūruṣas: a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtaṁ: equivalent to amṛtatvá.

४ त्रिपादूर्ध्वं उदैत्पुरुषः
पादोऽस्येह भवत्युनः ।
ततो विष्वक्कामत
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत् । पुरुषः ।
पादः । अस्व । इह । अमवत् । पुनरिति ।
ततः । विष्वक् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Pūruṣaḥ;
pādo 'syehābhavat pūnaḥ.
tāto viṣvañ ví akrāmat
sāśanānaśané abhí.

With three quarters Puruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 180): to the world of immortals. ihá: in this world. pūnar: that is, from his original form. tátas: from the earthly quarter. ví akrāmat abhí: distributed himself to, developed into. sāśana-anaśané: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराज्जायत
विराजो अधि पुरुषः ।
स जातो अत्रिच्यत
पञ्चाङ्गमिमथो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पुरुषः ।
सः । जातः । अति । अत्रिच्यत् ।
पञ्चात् । भूमिम् । अथो इति । पुरः ॥

5 tāsmād Virāḷ ajāyata,
Virāḷō ādhi Pūruṣaḥ.
sā jāto āty aricyata
paścād bhūmim ātho purāḥ.

*From him Virāḷ was born, from
Virāḷ Puruṣa. When born he
reached beyond the earth behind
and also before.*

tāsmād : from the undeveloped quarter of Puruṣa. Virāḷ : as intermediate between the primaeval Puruṣa and the evolved Puruṣa ; cp. x. 72, 4 : Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pāri from Āditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see p. 8, n. 2. With cd ep. 1 cd. ātho : 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यं
शीष्म इध्मः शरद्धविः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अतन्वत ।
वसन्तः । अस्त्र । आसीत् । आज्यम् ।
शीष्मः । इध्मः । शरत् । हविः ॥

6 yāt Pūruṣeṇa haviṣā
devā yajñām ātanvata,
vasantō asyāsīd ājyam,
grīṣmā idhmāḥ, śarād dhavīḥ.

*When the gods performed a sacri-
fice with Puruṣa 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 Puruṣa an ideal human sacrifice to the primaeval Puruṣa. ātanvata : 3. pl. ipf. A. of tan stretch ; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavis : 54.

७ तं यज्ञं बर्हिषि प्रौचन्
पुरुषं जातमयतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औचन् ।
पुरुषम् । जातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tāṃ yajñām barhiṣi praukṣan
Pūruṣam jātām agratāḥ :

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

tóna devā ayajanta,
sādhyaś ṛṣayaś ca yé.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratás: the evolved Puruṣa, born from Viraj (5 b), the same as in 6 a. prá-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñám átanvata in 6 b. Sādhyaś: an old class of divine beings (here probably in apposition to devās), cp. 16 d. ṛṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply ṛṣayas.

c तस्माच्चत्वात्सर्वजुतः

तस्मात् । यच्चात् । सर्वजुतः ।

संभृतं पृषदाज्यम् ।

समभृतम् । पृषत्तञ्चाज्यम् ।

पशून्तांश्चक्रे वायव्यान्

पशून् । तान् । चक्रे । वायव्यान् ।

आरुणान्याम्याश्च ये ॥

आरुणान् । याम्याः । च । ये ॥

8 tasmād yajñāt sarvahútaḥ
sāmbhṛtaṁ pṛṣadājiám:
paśún tāmś cakre vāyavyān,
āraṇyān, grāmiāś ca yé.

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.

tasmād: ab. of the source (201 A 1). sāmbhṛtaṁ: as finite vb. pṛṣad-ājiám: accent, p. 455, 10 d 1. paśún: Sandhi, 40, 2. tāmś: attracted to paśún for tát (pṛṣadājiám); 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 Pada (p. 81, f. n. 3); this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, *wild*. grāmiāś ca yé = grāmyān, that is, *tame*; cp. ṛṣayaś ca yé in 7 d.

✓ तस्माच्चत्वात्सर्वजुतः

तस्मात् । यच्चात् । सर्वजुतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

इन्द्रांसि जज्ञिरे तस्माद्

इन्द्रांसि । जज्ञिरे । तस्मात् ।

यजुस्सामादजायत ॥

यजुः । तस्मात् । अजायत ॥

9 tásrnād yajñāt sarvahuṭa
 řcaḥ sāmāni jajñire;
 chāndāmsi jajñire tásrnād;
 yájus tásrnād ajāyata.

*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.*

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

90 तस्मादश्वा अजायन्त
 ये के चौमयादतः ।
 गावो ह जज्ञिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
 ये । के । च । उमयादतः ।
 गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tásrnād áśvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tásrnāt;
 tásrnāj jātā ajāváyāḥ.

*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.*

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

99 यत्पुरुषं बद्धुः
 कतिधा अकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । अद्धुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादौ । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
 katidhá ví akalpayan?
 múkham kim asya? káu bāhú?
 ká ūrú pádā ucyete?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? 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 Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: 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 *speak*: Pragṛhya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः
पद्भ्यां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरू इति । तत् । अस्य । यत् । वैश्यः ।
पद्भ्याम् । शूद्रः । अजायत ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanīyaḥ kṛtāḥ;
ūrū tād asya yād váiśyaḥ;
padbhyām śūdró ajāyata.

*His mouth was the Brāhman,
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. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanīyaḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanīyaḥ, for kṛtāu (cp. 194, 3). yād váiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्च
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च
प्राणादायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षोः । सूर्यः । अजायत ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत ॥

13 candramā manaso jātás;
cākṣoḥ sūryō ajāyata;
mūkhād īndras ca Agnīś ca,
prāṇād Vāyur 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 candrā-mās is not analysed in the Pada text. cákṣos : ab. of cákṣu used only in this passage = the usual cákṣus; in the Funeral Hymn (x. 16, 3) sūryas and cákṣus, vātas and ātmā are also referred to as cognate in nature.

१४ नाभ्यां आसीदन्तरिक्षं	नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णो द्यौः समवर्तत ।	शीर्ष्णः । द्यौः । सम् । अवर्तत ।
पद्भ्यां भूमिर्दिशः ओचात्	पद्भ्याम् । भूमिः । दिशः । ओचात् ।
तथा लोकाँ अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

14 nābhyā āsīd antārikṣam ;	<i>From his navel was produced</i>
śīrṣṇó dyáuḥ sám avartata ;	<i>the air ; from his head the sky was</i>
padbhyām bhūmir, diśaḥ śró-	<i>evolved ; from his two feet the earth,</i>
trāt :	<i>from his ear the quarters : thus</i>
tāthā lokāṁ akalpayan.	<i>they fashioned the worlds.</i>

nābhyās : ab. of nābhi inflected according to the ī dec. (p. 82 a). śīrṣṇās : ab. of śīrṣān (90, 1 a ; p. 458, 2). sám avartata : this vb. is to be supplied in c ; cp. ādhi sám avartata in x. 129, 4. akalpayan : ipf. cs. of klp ; they (the gods) fashioned.

१५ सप्तार्यासन्परिधयस्	सप्त । अर्य । आसन् । परिधयः ।
त्रिः सप्त समिधः कृताः ।	त्रिः । सप्त । समिधः । कृताः ।
देवा यद्यज्ञं तन्वाना	देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्न्युरुषं पशुम् ॥	अबध्नन् । उरुषम् । पशुम् ॥

15 saptāryāsan paridhāyas ;	<i>Seven were his enclosing sticks ;</i>
triḥ saptā samīdhaḥ kṛtāḥ ;	<i>thrice seven were the faggots made,</i>
devā yād, yajñām tanvānā,	<i>when the gods performing the sacri-</i>
ābadhnan Pūruṣam paśum.	<i>fice bound Puruṣa as the victim.</i>

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. saptā : as a sacred number. tanvānās : cp. 8 b. ābadhnan : 3, pl. ipf. of bandh ; cp. pūruṣeṇa haviṣā in 6 a and tāṃ yajñām Pūruṣam in 7 a b. paśum : as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास	यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
तानि धर्माणि प्रथमान्यासन् ।	तानि । धर्माणि । प्रथमानि । आसन् ।
ते ह नाकं महिमानः सचन्त	ते । ह । नाकम् । महिमानः । सचन्त ।
यच्च पूर्वं साध्याः सन्ति देवाः ॥	यच्च । पूर्वं । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de- vās :	<i>With the sacrifice the gods sacri- ficed to the sacrifice: these were</i>
tāni dhārmāṇi prathamāni āsan.	<i>the first ordinances. These powers</i>
té ha nákaṃ mahimānaḥ sa- canta,	<i>reached the firmament where are</i>
yātra pūrve Sādhiāḥ sánti, devāḥ.	<i>the ancient Sādhyas, the gods.</i>

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 Brāhmaṇas) 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 nákta n., combined with uṣas, Night appears as a dual divinity with Dawn in the form of Uṣāsā-náktā and Náktōṣāsā, occurring in some twenty scattered stanzas of the R̥gveda.

x. 127. Metre: Gāyatrī.

रात्री ब्यव्यदायती	रात्री । वि । अव्यत् । आयती ।
पुरुचा देव्यभिः ।	पुरुचा । देवी । अब्यभिः ।
विश्वं अधि त्रियोऽधित ॥	विश्वः । अधि । त्रियः । अधित ॥

1 Rātrī vī akhyat āyatī
puruṭrā devī akṣābhiḥ:
vīśvā ādhi śrīyo 'dhita.

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

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

२ और्वप्रा अमर्त्या
निवतो देव्युद्वतः।
ज्योतिषा बाधते तमः ॥

आ। उ॒रु। अ॒प्राः। अ॒मर्त्या।
नि॒वतः। दे॒वी। उ॒द्वतः।
ज्योति॑षा। बा॒धते। तमः ॥

2 ā urv aprā āmartiā
nivāto devī udvātaḥ:
jyōtiṣā bād hate tāmaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

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

३ निरु स्वसारमस्कृतो-
षसं देव्यायती।
अपेदु हासते तमः ॥

निः। ऊं इति। स्वसार॑म्। अ॒हृत॑।
उ॒षसं॑म्। दे॒वी। आ॒य॒ती।
अप॑। इत्। ऊं इति। हा॒सते॑। तमः ॥

8 nīr u svāsāram askṛta
Uśāsam devī āyatī:
āpéd u hāsate tāmaḥ.

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

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkṛṇvānti, páriṣkṛta, sám-skṛta). Uśāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr 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). hāsate: 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नी अद्य यस्या वयं
नि ते यामन्नविच्छहि ।
वृक्षे न वसति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृक्षे । न । वसतिम् । वयः ॥

4 sâ nō adyā, yāsyā vayāṃ
nī te yāmann āvikṣmahi,
vṛkṣe nā vasatīm vāyaḥ.

So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.

sâ: p. 294, b; 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.). vasatīm: governed by a cognate vb. to be supplied, such as *return to*. vāyas: N. pl. of vī bird (99, 3 a).

५ नि ग्रामांसो अविचत
नि पद्वन्तो नि पक्षिणः ।
नि श्रेणासंश्चिदर्थिनः ॥

नि । ग्रामांसः । अविचत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्रेणांसः । चित । अर्थिनः ॥

5 nī grāmāsō avikṣata,
nī padvānto, nī pakṣiṇaḥ,
nī śyenāsaś cid arthīnaḥ.

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.

६ यावया वृक्षे वृक्षे
यवयं स्तेनमृष्ये ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । स्तेनम् । ऋष्ये ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkīam vṛkam,
yavāya stenām, ūrmie;
áthā naḥ sutārā bhava.

Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.

yāváyā: cs. of *yu* separate; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप मा पेपिषत्तमः
कृष्णं व्यक्तमस्थित ।
उष ऋणैव यातय ॥

उप । मा । पेपिषत् । तमः ।
कृष्णम् । विऽञ्क्तम् । अस्थित ।
उषः । ऋणाऽइव । यातय ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇám, víaktam asthita:
Úṣa ṛnéva yātaya.

The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā* stand. *pépiśat*: int. pr. pt. of *piś* paint, as if it were material. *úṣas*: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Ratri, 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*.

८ उप ते गा इवाकरं
वृणीष्व दुहितर्दिवः ।
रात्रि स्तोमं न जिग्युषे ॥

उप । ते । गाऽइव । आ । अकरम् ।
वृणीष्व । दुहितः । दिवः ।
रात्रि । स्तोमम् । न । जिग्युषे ॥

8 úpa te gā ivākaram,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stómaṁ ná jigryūṣe.

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.

úpa á 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, *úpa te stómān*

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇiṣvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stōmam 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 (sāt) from the non-existent (āsāt). 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: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्भूजो नो व्योमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽश्रीम् ।
अक्षः किमासीद्गहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अक्षः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 nāsad āsīn, nō sād āsīt tadā-	There was not the non-existent
nīm;	nor the existent then; there was
nāsīd rājo nō viomā parō yāt.	not the air nor the heaven which is
kīm āvarīvaḥ? kūha? kāśya	beyond. What did it contain?
śārman?	Where? In whose protection?
ūmbhaḥ kīm āsīd, gāhanam ga-	Was there water, unfathomable,
bhīrām?	profound?

Cf. ŚB. x. 5, 3, 1: nā_iva vā idām āgrēśsad āsīd nā_iva sād āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avarivar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who guarded it? *kim*: here as an inter. pcl. (p. 225). *ámbhas*: cp. 3 b, and TS., *ápo vā idám ágre salilám āsīt* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युर्नासीदमृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनासं ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

२ ná mṛtyúr āsīd, amṛtam ná
tārhi.
ná rātrī āhna āsīt praketaḥ.
ānīd avātām svadhāyā tād
ékam.
tāsmād dhānyān ná parāḥ kim
canāsa.

There was not death nor im-
mortality 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.

rātryās: gen. of *rātrī* (p. 87). *āhnas*: gen. of *āhan* (91, 2).
ānīt: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by
anyād (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp.
note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तमं आसीत्तमसा गूढमयं
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छनाभ्वपिहितं यदासीत्
तपसस्तन्महिना जायतैकम् ॥

तमः । आसीत् । तमसा । गूढम् । अये ।
अप्रकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुच्छेन । अभु । अपिहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत । एकम् ॥

- 3 *tāma āsīt tāmasā gūḥām āgre; apraketām salilām sārvaṃ ā idām. tuchyénābhū āpihitam yād āsīt, tāpasas tām mahinājāyataīkam.* *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.*

gūḥām: 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 Jagatī intruding in a Triṣṭubh 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).

- 8 कामस्तदये समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्
इदि प्रतीष्या कवयो मनीषा ॥
- कामः । तत् । अये । सम । अवर्तत ।
अधि ।
मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
सतः । बन्धुम् । असति । निः । अविन्दन् ।
इदि । प्रतीष्ये । कवयः । मनीषा ॥

- 4 *kāmas tād āgre sām avarta-tādhi, mānaso rétaḥ prathamām yād āsīt. sató bāndhum āsati nīr avindan hrđi pratiṣyā kavāyo manīṣā.* *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 sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *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 a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétas*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapāṭha*. *ma-nīṣā*: inst. of f. in *ā* (p. 77).

- ५ तिरुश्चीनो विततो रश्मिरेशाम् तिरुश्चीनः । विततः । रश्मिः । एषाम् ।
 अधः स्विदासी३दुपरि स्विदा अधः । स्वित् । आसी३त् । उपरि । स्वित् ।
 सी३त् । आसी३त् ।
 रेतोधा आसन्महिमानं आसन् रेतःधाः । आसन् । महिमानं । आसन् ।
 स्वधा अवस्तात्यतिः परस्तात् ॥ स्वधा । अवस्तात् । प्रत्यतिः । परस्तात् ॥

- 5 tiraścīno vītato raśmīr eṣām : *Their cord was extended across :*
 adhāḥ svid āsī3d, upāri svid *was there below or was there above?*
 āsī3t? *There were impregnators, there were*
 retodhā āsan, mahimāna āsan ; *powers ; there was energy below,*
 svadhā avastāt, prāyatīḥ parās- *there was impulse above.*
 tāt.

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 eṣām) 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 mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth* ; cp. also the expression sūtram vītatam (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 Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question upāri svid āsī3t is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīs and svadhā. In TS. iv. 8, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेद क इह प्र वोचत् कः । अद्वा । वेद । कः । इह । प्र । वोचत् ।
 कुत आजाता कुत इयं विश्वेष्टिः । कुतः । आजाता । कुतः । इयम् । वि
 अर्वाग्देवा अस्य विसर्जनेना- ऽश्वेष्टिः ।
 या को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्य । विऽसर्जनेन ।
 अथ । कः । वेद । यतः । आऽबभूव ॥

6 kó addhā veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ājātā, kúta iyám vīśvṛṣṭiḥ? produced, whence is this creation?
 arvāg devā asyā vīsárjanena: By the creation of this (universe)
 áthā kó veda yáta ābabhūva? 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). arvāk: 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).

७ इयं विश्वेष्टिर्यत आबभूव इयम् । विऽश्वेष्टिः । यतः । आऽबभूव ।
 यदि वा दधे यदि वा न । यदि । वा । दधि । यदि । वा । न ।
 यो अस्याध्वः परमे व्योमन् यः । अस्व । अधिऽअध्वः । परमे । वि
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám vīśvṛṣṭir yáta ābabhūva; Whence this creation has arisen;
 yádi vā dadhé yádi vā ná: whether he founded it or did not:
 yó asyādhyakṣaḥ paramé vyo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. 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). véda: the accent is due to the formal influence of yádi (p. 246, 8 a).

YAMÁ

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 Yamī. He is associated with Varuṇa, Bṛhaspati, 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 Aṅgirasas, 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 Vivasvat and his mother Saranyū. In her dialogue with him Yamī 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 (pādābāṇa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) 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 primaeval 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: Anuṣṭubh.

१ यस्मिन्वृद्धे सुपलाशे

देवैः संपिबन्ति यमः ।

अर्चा नो विरपतिः पिता

पुराणां अनु वेनति ॥

यस्मिन् । वृद्धे । सुपलाशे ।

देवैः । समपिबन्ति । यमः ।

अर्च । नः । विरपतिः । पिता ।

पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalāśó
deváih sampíbate Yamáh,
átrā no víspátih pitá
purāṇāṁ ánu venati.

*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*. átrā: 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*.

२ पुराणाँ अनुवेनन्तं
चरेन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्माँ असृह्यं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरेन्तम् । पापया । असूया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । असृह्यम् । पुनरिति ॥

2 purāṇāṁ anuvénantam,
cárantam pāpāyamuyá,
asūyánn abhy ácākaśam:
tásmā asprhayam púnah.

*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. amuyá: 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. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyán: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kāś, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्
अचक्रं मनसाकृणोः ।
एकैषं विश्वतः प्राश्नम्
अपश्नन्धि तिष्ठसि ॥

यम् । कुमारम् । नवम् । रथम् ।
अचक्रम् । मनसा । अकृणोः ।
एकैषम् । विश्वतः । प्राश्नम् ।
अपश्नन् । अधि । तिष्ठसि ॥

3 yām, kumāra, nāvaṃ rātham
acakrām mānasākṛṇoḥ,
ékeṣaṃ viśvátaḥ prāñcam,
āpaśyann 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 *viśváta*s are opposed : though it has but one pole, it has a front on every side. *āpaśyan* : because dead.

४ यं कुमारं प्रावर्तयो
रथं विप्रैर्भ्यस्परि ।
तं सामानु प्रावर्तत
समितो नाव्याहितम् ॥

यम् । कुमारं । प्र । अवर्तयः ।
रथम् । विप्रैर्भ्यः । परि ।
तम् । सामं । अनु । प्र । अवर्तत ।
सम् । इतः । नावि । आहितम् ॥

4 yām, kumāra, prāvartayo
rātham viprebhyas pári,
tām sāmānu prāvartata,
sām itó nāvi 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-* *āvartayas* : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the *Padapāṭha*, as *prā āvartayas* ; cp. note on viii. 48, 2 a. *ānu prā avartata* : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *viprebhyas* : the priests officiating at the funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 43, 2 a. *sām ā-hitam* : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमज्जनयद्
रथं को निर्वर्तयत् ।
कः खित्तद्वयं नौ ब्रूयाद्
अनुदेयी यथाभवत् ॥

कः । कुमारम् । अज्जनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । खित्तं । तत् । अथ । नः । ब्रूयात् ।
अनुदेयी । यथा । अभवत् ॥

5 kâḥ kumārām ajanayad ?
rātham kó nír avartayat ?
kâḥ svit tād adyā no brūyād,
anudéyī yáthābhavat ?

*Who generated the boy? Who
rolled out his car? Who pray
could tell us this to-day, how his
equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: ep. yām prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी
ततो अयमजायत ।
पुरस्तादुभ्र आततः
पश्चान्निरयणं कृतम् ॥

यथा । अमवत् । अनुदेयी ।
ततः । अयम् । अजायत् ।
पुरस्तात् । उभ्रः । आततः ।
पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,
tátō ágram ajāyata;
purástād budhná ātataḥ;
paścān nirāyaṇam kṛtām.

*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 yáthā and tátas, ágram and budhnás, purástād and paścād. 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.

७ इदं यमस्य सादनं
देवमानं यदुच्यते ।

इदम् । यमस्य । सदनम् ।
देवमानम् । यत् । उच्यते

इयमंस्व धम्यते नाक्कीर्

अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्व । धम्यते । नाक्कीः ।

अयम् । गीःभिः । परिष्कृतः ॥

7 idāṃ Yamāsyā sādānam
devamānāṃ yād ucyāte.
iyām asya dharmyate nālīr.
ayām gīrbhīḥ pāriṣkṛtaḥ.

*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. *sādānam*: 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; *sādānam* occurs about a dozen times in the RV., beside the much commoner *sādanam*. *nālīs*: with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayām*: Yama. *pāriṣkṛtas*: note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 8 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 *Vāyú*, 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 *Vātā-Parjanya*, while *Vāyu* is often similarly linked with Indra as *Indra-Vāyú*. *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: *Triṣṭubh*.

१ वातस्व नु महिमानं रथस्व
वृजन्नैति स्तनयन्तस्व घोषः ।
दिविसृग्यात्वरूपानि कृण्वन्
उतो एति पृथिव्या रेणुमस्यन् ॥

वातस्व । नु । महिमानम् । रथस्व ।
वृजन् । एति । स्तनयन् । अस्व । घोषः ।
दिविःसृक् । याति । अरूपानि । कृण्वन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्यन् ॥

- 1 Vātasya nū mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-
 ghóṣaḥ. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛṇvānn; hues; and it also goes along the
 utó eti prṥthivyā reṇúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 82, Índrasya nū vīryāni prá vocam, and of i. 154 Viṣṇor nū kaṁ vīryāni prá vocam. rujān : 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). stanáyan : 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. utó : 24. prṥthivyā : inst. expressing motion over (199, 4).

- २ सं प्रेरते अनु वातस्य विष्टा सम् । प्र । ईरते । अनु । वातस्य । विऽस्थाः ।
 ऐनं गच्छन्ति समनं न योषाः । आ । एनम् । गच्छन्ति । समनम् । न ।
 तामिः सयुक्सरथं देव ईयते योषाः ।
 ऽस्य विद्यस्व भुवनस्य राजा ॥ तामिः । सऽयुक् । सऽरथम् । देवः ।
 ईयते ।

अस्य । विद्यस्व । भुवनस्य । राजा ॥

- 2 sām prérate ānu Vātasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sámanam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sām prá irate : 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 yóṣās are com-

pared, the *sense* being: the rains follow the storm wind (*apām sákhā* in 3 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i go* according to the fourth class, from which the pr. forms *iyase*, *iyate*, *iyante*, and the pt. *īyamāna* occur; c is a Jagati Pada.

- ३ अन्तरिक्षे पथिभिरीयमानो अन्तरिक्षे । पथिभिः । ईयमानः ।
 न नि विशते कतमच्चनाहः । न । नि । विशति । कतमत् । चन । अह-
 अपां सखां प्रथमजा ऋतावा रिति ।
 क्वं स्वित्जातः कुत आ बभूव ॥ अपाम् । सखां । प्रथमजाः । ऋतवा ।
 क्वं । स्वित् । जातः । कुतः । आ । बभूव ॥

- 3 antárikṣe pathibhir īyamāno, Going along his paths in the air
 ná ní víśate katamác canāhaḥ. he rests not any day. The friend
 apām sákhā prathamajā ṛtāvā, of waters, the first-born, the holy,
 kúa svij jātāḥ, kúta ā babhūva? where pray being born, whence
 has he arisen?

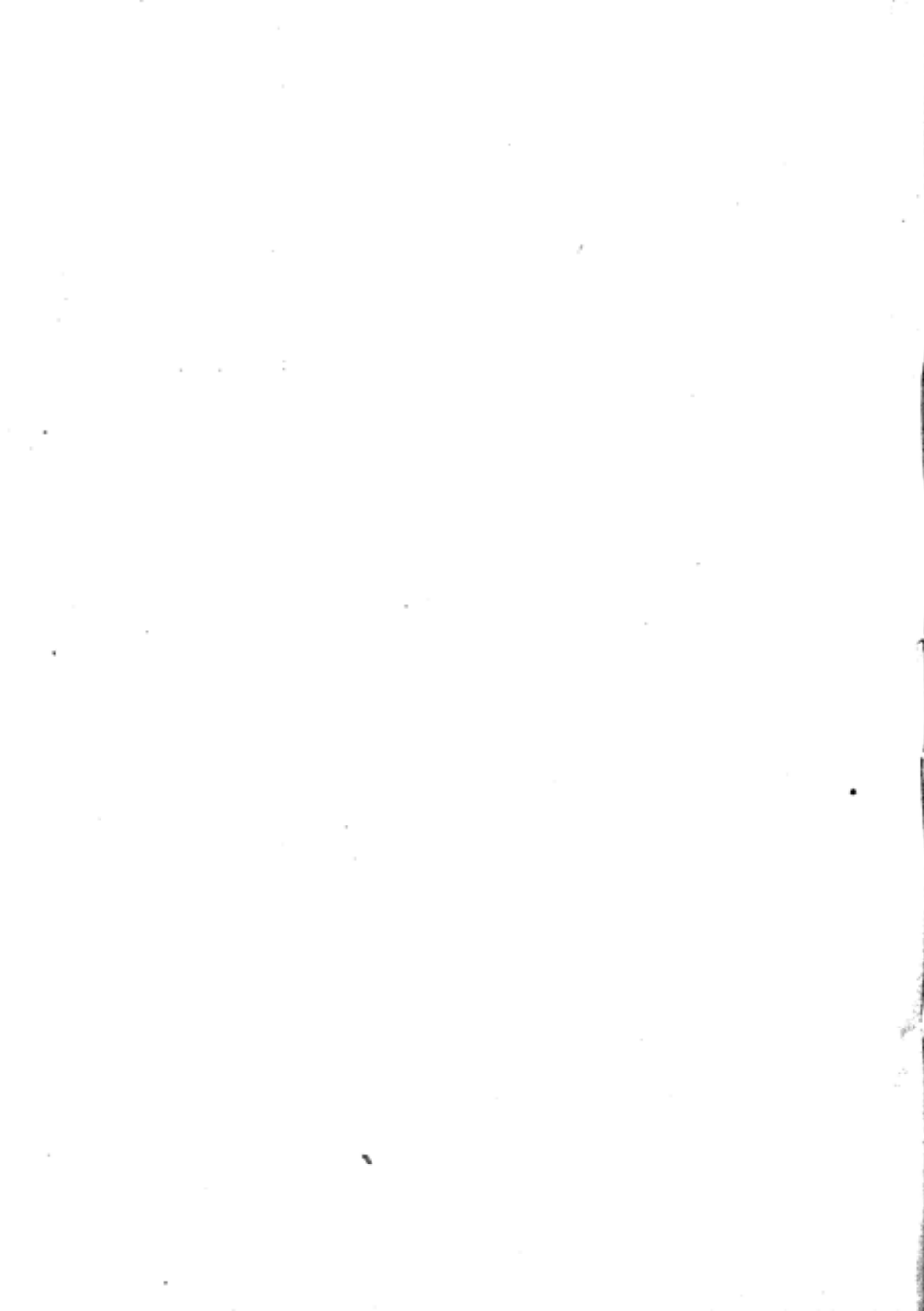
pathibhis: inst. in local sense (199, 4). *īyamānas*: see note on 2 c. *áhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sákhā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kúa* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kúta ā babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

- ४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।
 यथावत् चरति देव एषः । यथावत् । चरति । देवः । एषः ।
 घोषा इदं स्य शृण्वरे न रूपं घोषाः । इत् । अस्य । शृण्वरे । न ।
 तस्मै वाताय हविषा विधेम ॥ रूपम् ।
 तस्मै । वाताय । हविषा । विधेम ॥

- 4 ātmā devānām, bhūvanasya Breath of the gods, germ of the
 gárbo, world, this god fares according to
 yathāvaśām carati devá eśāḥ. his will. His sounds are heard.

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, 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. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. dṛśyate is here easily supplied. vidhema: with dat. (200 Af).



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. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āranyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lo. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSI. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in ā-tas, ā-tra, ā-tha,
a-smāi, a-syā.
amś attain, v. aśnōti, aśnutē: see aś.
āph-as, n. *distress, trouble*, ii. 33, 2. 3;
iii. 69, 2; vii. 71, 5.

ak-tū, m. *ointment; beam of light; (clear)
night*, x. 14, 9 [aś] *anoim*].
aks-ā, m. *dis* for playing, pl. *dice*, x.
34, 2. 4. 6. 7. 13 [perhaps *aps*
= *spot*].

aks-án, n. eye (weak stem of áksi), x. 127, 1.
 á-ksiya-māna, pr. pt. ps. *unfailing*, i. 164, 4 [2. ksi *destroy*].
 akhkhali-kṛtyā, gd. *having made a croak*, vii. 103, 8.
 Ag-ni, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 85, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-nis*, Slav. *og-ni*].
 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-avāttā, od. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].
 ág-ra, n. *front; beginning; top*, x. 135, 6; *lc. agree in the beginning*, x. 129, 3, 4.
 agra-tās, adv. *in the beginning*, x. 90, 7.
 a-ghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain, from han slay*].
 añkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [añkuśā *hook*].
 1. āng-a, n. *limb*, ii. 38, 9.
 2. āṅgā, emphatic *pel. just, only*, i. 1, 6; x. 129, 7 [180].
 āngāra, m. *coal*, x. 34, 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, 8, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἀγγελος 'messenger'].
 ao bend, I. P. ācati. ūd-, *drive up*, v. 83, 8.
 a-akrā, a. (Bv.) *wheelless*, x. 135, 8.
 ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 a-cit-e, dat. inf. *not to know*, vii. 61, 5.
 ā-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
 a-citrā, n. *darkness, obscurity*, iv. 51, 8.
 ā-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
 acyuta-cyāt, a. (Tp.) *moving the immovable*, ii. 12, 9.
 ācha, prp. with acc., *unto*, viii. 48, 6.
 aj drive, I. P. ājati [Lat. ago 'lead', 'drive', Gk. ἄγω 'lead'].
 ā- drive up, vi. 54, 10.
 ūd- drive out, ii. 12, 3; iv. 50, 5.
 ajā-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyū, m. *bleat*].
 a-jāra, a. (K.) *unaging*, i. 160, 4 [jā *waste away*].

ā-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing: jas *be exhausted*].
 ajāvi, m. *pl. Dv. od. goats and sheep*, x. 90, 10 [ajā + āvi].
 a-jur-yā, a. *unaging*, iv. 51, 6 [jur *waste away*].
 añj, VII. P. anākti *anoint*; Ā. anukṛtē *anoint oneself*, viii. 29, 1.
 āñjas-ā, adv. *straightway*, vi. 54, 1 [inst. of āñjas *ointment*: = with gliding motion].
 añj-i, n. *ornament*, i. 85, 3; viii. 29, 1 [añj *anoint*].
 ā-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 8; *than that*, x. 90, 3.
 atī-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rātri *night*].
 ātka, m. *robe*, ii. 35, 14.
 āty-etavāi, dat. inf. *to pass over*, v. 83, 10 [āti + i *go beyond*].
 ā-tra, adv. *here*, i. 154, 6; ii. 35, 6.
 ā-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 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*, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; *so*, x. 127, 6.
 ātho, adv. *and also*, x. 90, 5 [ātha + u].
 ad, eat, II. P. ātti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. *edo*, Gk. *ēdw*, Eng. *eat*].
 ā-dabdhā, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].
 ā-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, freedom, from 3. dā *bind*].
 ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d *this* + dhā].
 a-dyā, adv. *to-day*, i. 35, 11; iv. 51, 8-4; x. 14, 12; 127, 4; 135, 5; *now*, x. 15, 2 [perhaps = a-dyavi *on this day*].
 ā-dri, m. *rock*, i. 85, 5 [not splitting: cṛ *pierce*].
 ādri-dugdha, Tp. od. *pressed out with stones*, iv. 50, 3 [pp. of duh *milk*].
 ādha-ra, a. *lower*, ii. 12, 4.
 adhās, adv. *below*, x. 129, 5.
 ādhi, prp. with loc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; *with ab. from*, x. 90, 5.
 ādhy-aksa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].
 adhvarā, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yú, m. officiating priest, vii. 103, 8.
 a-dhvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
 an breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].
 án-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
 án-abhi-mláta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.
 á-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
 an-amivá, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [ámivā disease].
 án-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀ-αἷς 'innocent'].
 an-idhmá, a. (Bv.) having no fuel, ii. 35, 4.
 á-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
 á-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].
 á-nivīśamāna, pr. pt. A. unresting, vii. 49, 1 [ni+viś go to rest].
 án-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
 án-ika, n. face, ii. 35, 11 [an breathe].
 ánu, prp. with acc., along, x. 14, 1, 8; among, x. 14, 12.
 anu-kāmān, (acc.) adv. according to desire, viii. 48, 8.
 anu-déyī, f. equipment (?), x. 135, 5, 6 [f. gdv. of anu-dā to be handed over].
 anu-paspaśānā, pf. pt. Ā. having spied out, x. 14, 1 [spaś spy].
 anu-madyá-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
 anu-vénaut, pr. pt. seeking the friendship of (acc.), x. 135, 2.
 ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
 án-rta, n. (K.) falsehood, ii. 85, 6; vii. 61, 6; misdeed, wrong, 86, 6 [rtá right].
 an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
 ánta, m. end, iv. 50, 1; edge, proximity: lo. ánte near, x. 34, 16.
 antár, prp. with lo. within, i. 85, 9; ii. 12, 3; 35, 7; iv. 51, 8; vii. 71, 6; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2, 3 [Lat. inter].
 antári-ksa, n. air, atmosphere, i. 85, 7, 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: ksa = 1. ksi dwell].
 ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].
 ándh-as, n. Soma plant; juice, i. 85, 6 [Gk. ἀνδ-ος '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, 18; x. 34, 4, 10, 11, 14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyá one-another, vii. 103, 3, 4, 5; anyé-anyé, anyāh-anyāh some-others, x. 14, 3; ii. 85, 3 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
 áp, f. water, pl. N. ápas, ii. 85, 3, 4; vii. 49, 1, 2, 3, 4; 103, 2; A. apás, v. 83, 6; inst. addhā, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1, 2, 3, 7, 9, 11, 13, 14; vii. 103, 4; x. 168, 8; L. apsa, ii. 35, 4, 5, 7, 8; vii. 103, 5 [Av. ap 'water'].
 apa-dhā, f. unclosing, ii. 12, 3.
 ápa-bhartavái, dat. inf. to take away, x. 14, 2 [bhr bear].
 apa-bhartṛ, m. remover, ii. 83, 7 [bhr bear].
 á-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
 ápas, n. work, i. 85, 9 [Lat. opus 'work'].
 apás, a. active, i. 160, 4.
 apás-tama, spv. a. most active, i. 160, 4.
 Apám nápāt, m. son of waters, name of a god, ii. 33, 13; 35, 1, 3, 7, 9.
 ápi-hita, pp. covered, x. 129, 3 [dhā put].
 apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añce].
 a-praketá, a. (Bv.) indistinguishable, x. 129, 3 [praketá perception].
 á-pratīta, pp. (K.) irresistible, iv. 50, 9 [pratī + pp. of i go].
 a-pramráyá, gdv. not to be forgotten, ii. 35, 6 [mrá touch].
 á-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
 abhi-kṣipánt, pr. pt. lashing, v. 83, 3.
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
 abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].
 abhi-vrṣta, pp. rained upon, vii. 103, 4.
 abhiṣṭi-dyumna, a. (Bv.) splendid & help, iv. 51, 7 [dyumná, n. splendour].
 abhiṣṭiśavas, a. (Bv.) strong to help, ii. 59, 8 [śávas, n. might].

abhihi, *f. attack*, ii. 33, 5 [abhi + itf].
 abhi-vṛta, pp. *adorned*, i. 35, 4 [i. vṛ cover].
 ā-bhṛ-a, *a. monstrous*; *n. force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manyā-māna, pr. pt. *Ā. not thinking = unexpected*, ii. 12, 10 [man think].
 ā-martya, *a. (K.) immortal*, viii. 48, 12; *f. ā*, x. 127, 2.
 a-mitra, *a. (K.) enemy*, ii. 12, 8 [mitrā friend].
 āmita-varṇa, *a. (Bv.) of unchanged colour*, iv. 51, 9.
 āmi-vā, *f. disease*, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmi-ti].
 amu-y-ā, inst. adv. *in this way, so*, x. 135, 2 [inst. f. of amā this used in the inflexion of ayām].
 ā-mūra, *a. (K.) wise*, vii. 61, 5 [not foolish: mūrā].
 a-mūta, *a. immortal*; *m. immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3; *n. what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mrtā, pp. of mr̥tā; cp. Gk. ἀμρτος 'immortal'].
 amṛta-tva, *n. immortality*, x. 90, 2.
 āmbh-as, *n. water*, x. 129, 1.
 ā-yajvan, *m. (K.) non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. *N. s. m. this*, iii. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 34, 18 (= here); *he*, i. 160, 4; x. 135, 7.
 a-yās, *a. nimble*, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rāpas, *a. (Bv.) unscathed*, ii. 33, 6; x. 15, 4 [rāpas, *n. infirmity, injury*].
 āram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].
 āram, adv. *in readiness*; *with kr̥ do service to (dat.)*, vii. 86, 7.
 ā-rāti, *f. hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 8; x. 34, 14 [non-giving, niggardliness, enmity].
 a-rī, *m. niggard, enemy*, gen. aryaś, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: rī = rai; 1. indigent; 2. niggardly].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injury].
 ar-upā, *a. f. f. ruddy*, x. 15, 7; *n. ruddy hue*, x. 168, 1.
 ar-uṣā, *a. ruddy*, i. 35, 5; vii. 71, 1.

a-reṇū, *a. (Bv.) dustless*, i. 35, 11 [reṇū m. dust].
 ark-ā, *m. song*, i. 35, 2; x. 15, 9 [arc sing].
 arc sing, *praise*, I. ārcati. sām-, *praise universally*, pf. ārcé, i. 160, 4.
 ārc-ant, pr. pt., *singing*, i. 35, 2; viii. 29, 10.
 arna-vā, *a. weaving*, viii. 63, 2; *m. flood*, i. 35, 9.
 ār-tha, *n. goal*, vii. 63, 4 [what is gone for: r̥ go].
 arth-in, *a. greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, ca. of r̥ go. *ūd-raise up*, ii. 33, 4.
 aryā, *a. noble*, vii. 86, 7; x. 34, 13; *m. lord*, ii. 35, 2.
 Arya-mān, *m. name of one of the Ādityas*, vii. 63, 6.
 ār-vant, *m. steed*, ii. 33, 1; vii. 54, 5 [speeding: r̥ go].
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.
 arvāñc, *a. hithercard*, i. 35, 10; v. 88, 6.
 ārh-ant, pr. pt. *worthy*, ii. 33, 10.
 av help, I. P. āvati, i. 35, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 83, 4.
 ava-tā, *m. well*, i. 35, 10; iv. 50, 3 [āva down].
 a-vadyā, *n. blamish*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-nī, *f. river*, v. 11, 5 [āva down].
 ava-pāsyant, pr. pt. *looking down on (acc.)*, vii. 49, 8.
 ava-mā, spv. *a. lowest; nearest*, ii. 35, 12; *latest*, vii. 71, 8 [āva down].
 ava-yātṛ, *m. appeaser*, viii. 48, 2.
 āva-ra, cpv. *a. lower*, x. 15, 1; *nearer*, ii. 12, 8 [āva down].
 āv-as, *n. help*, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, *n. resting place*, x. 14, 9 [unbinding, giving rest: āva + sā = si tie].
 avās-tāt, adv. *below*, x. 129, 5.
 avas-yū, *a. desiring help*, iv. 50, 9.
 a-vātā, *a. (Bv.) windless*, x. 129, 2 [vāta wind].
 av-i-tṛ, *m. helper*, ii. 12, 6.
 a-vīra, *a. (Bv.) sonless*, vii. 61, 4 [virā hero].
 a-vṛkā, *a. (K.) friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath *scare*].
 as reach, obtain, V. asnóti, asnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii, 103, 9.
 abhi- attain to (acc.), i. 154, 5.
 ás-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀσμων 'anvil'].
 áś-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 8. 5; x. 84, 3. 11; 90, 10 [Lat. equus 'horse', Gk. ἵππος, OS. ihu].
 áśva-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghā bounty].
 Áśv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2. 3. 6.
 asáu, nm. eight, i. 35, 8.
 as be, II. P.: pr. 2. ási, i. 1, 4; ii. 12, 15; 83, 3; 3. ásti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. asáti, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. ástu, v. 11, 5; vii. 86, 6; x. 15, 2; sántu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ás, x. 129, 3; ásit, x. 34, 2; 90, 6. 12. 14; 129, 14. 2. 3. 4. 5; ásan, x. 90, 15. 16; 129, 5; pf. ása, vii. 86, 4; x. 129, 2; ásur, iv. 51, 7.
 ápi- be or remain in (loc.); syāma, iii. 59, 4; x. 14, 6.
 pári be around, celebrate, 2. pl. stha, vii. 103, 7.
 prá- be pre-eminent, ipv. astu, iii. 59, 2.
 ás-at, pr. pt. n. the non-existent, x. 129, 1. 4.
 a-saścát, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saścát: sac follow].
 ás-ita, (pp.) a. black, iv. 51, 9.
 á-samprāṣṭa, pp. (K.) uncleansed, v. 11. 3 [mṛj wipe].
 ás-u, m. life, x. 14, 12; 15, 1 [1. as exist].
 asu-tṛp, a. (Tp.) life-stealing, x. 14, 12 [tṛp delight in].
 ásu-niti, f. spirit-guidance, x. 15, 14.
 ásu-ra, m. divine spirit, i. 35, 7. 10; v. 83, 6 [Av. ahura].
 asur-yā, n. divine dominion, ii. 33, 9; 35, 2.
 asūyānt, 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. asmān us, viii. 48, 8. 11; x. 15, 5; D.

asmābhyam to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmād from us, ii. 33, 2; vii. 71, 1. 2; than us, ii. 33, 11; G. asmākam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmāsu on us, iv. 51, 10.
 a-smān, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10, 15; x. 14, 5.
 á-smera, a. (K.) not smiling, ii. 35, 4.
 a-smái, D. of prn. root a, to him, ii. 35, 5. 12; for him, x. 14, 9; unaccented, asmaí to or for him, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.
 a-syá, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3. 4. 6. 12. 15; 129, 7; 185, 7; 168, 1.
 ás-yant, pr. pt. scattering, x. 168, 1 [as throw].
 a-syái, D. f. of prn. root a, to that, ii. 33, 5.
 ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.
 āha, emphasizing pcl., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.
 āhan, n. day, viii. 43, 7; x. 129, 2.
 ahām, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2. 3. 12.
 āhar, n. day, vii. 103, 7.
 āhas, n. day, x. 168, 3.
 a-hastá, a. (Bv.) handless, x. 34, 9.
 āh-i, m. serpent, ii. 12, 3. 11 [Av. ahi, Gk. ἄχι-s 'viper', Lat. angui-s].
 á-hrṣāna, pr. pt. A. free from wrath [hr be angry].
 Ā, 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.
 ā, pcl. quite, very, ii. 12, 15; with D., viii. 48, 4.
 ā-gata, pp. come, vii. 103, 3. 9 [gam go].
 ā-gam-iṣṭha, a. spv. coming most gladly, x. 15, 3.
 āg-as, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].
 āc-ya, gd. bending, x. 15, 6 [ā + ac bend].
 ā-jāta, pp. produced, x. 129, 6 [jan generate].

āj-ya, n. melted outler, x. 90, 6 [ā-añj
anout].

āpi, m. axle-end, i. 85, 6.

ā-tata, pp. extended, x. 135, 6 [tan
stretch].

ā-tasthivāms, red. pf. pt. having mounted,
ii. 12, 8 [ā + sthā stand].

āt-mān, m. breath, x. 168, 4 [Old Saxon
āthom 'breath'].

Ādityā, m. son of Aditi, iii. 59, 2. 3. 5.

āp obtain, V. P. āpnōti; pf. āpa, iv. 51,
7 [Lat. ap-iscor 'reach', ap-ere 'seize'].

ā-bhis, I. pl. f. of prn. root a, with these,
v. 83, 1.

ā-bhū, a. coming into being, x. 129, 8.

āmā, a. raw, unbaked, ii. 85, 6 [Gk. ἀμῶς
'raw'].

ā-yat-f, pr. pt. f. coming, x. 127, 1. 8
[ā + i go].

āyas-ā, a. f. f. made of iron, viii. 29, 8
[āyas iron].

āy-ū, a. active; m. living being, mortal,
iii. 59, 9 [i go].

ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh
fight].

āy-us, n. span of life, vii. 103, 10; viii.
48, 4. 7. 10. 11; x. 14, 14 [activity:
i go].

āranyā, a. belonging to the forest, x. 90, 8
[āranya].

ārōhant, pr. pt. scaling, ii. 12, 12 [ruh
mount].

āvis, adv. in view, with kr, make mani-
fest, v. 83, 3.

ās-ū, a. swift, vii. 71, 5 [Gk. ἀσύν-].

āsū-hēman, a. (Bv.), of swift impulse,
ii. 85, 1.

ā-sam, gen. pl. f. of the prn. root a, of
them, iv. 51, 6.

ās-ina, irr. pr. pt. Ā, sitting, x. 15, 7
[ās sit].

ā-hita, pp. placed in (lc.), viii. 29, 4; x.
14, 16; with sām placed upon (lc.),
x. 135, 4 [dhā put].

ā-huta, pp. to whom offering is made, v.
11, 8.

I go. II. P. ēmi, x. 34, 5; ēti, iv. 50, 8;
x. 34, 6; 168, 12; yānti, vii. 49, 1;
approach (acc.), viii. 48, 10; āyan, pr.
sb. pass, vii. 61, 4; attain, vii. 68, 4;
pf. iyūr, x. 15, 1. 2.

ānu- go after, vi. 54, 5; follow (acc.),
viii. 63, 5.

āpa- go away, x. 14, 9.

abhi- come upon, ipf. āyan, vii. 103, 2.

āva- appease: op. iyām, vii. 86, 4.

ā- come, ii. 83, 1; v. 83, 6; go to, x.
14, 8.

ūpa ā- come to (acc.), i. 1, 7.

ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait,
x. 90, 4.

ūpa- approach, vii. 86, 3; 103, 3; x.
14, 10; 84, 10; flow to, ii. 35, 8.

pārā- pass away, pf. iyūr, x. 14, 2. 7.

pāri- surround, ii. 35, 4. 9.

prā- go forth, i. 154, 3; x. 14, 7.

ānu prā- go forth after, vi. 54, 6.

vi- disperse, x. 14, 9.

sām- flow together, ii. 35, 3; unite, vii.
103, 2.

ichā-māna, pr. pt. Ā. desiring, x. 34, 10
[i wish].

i-tās, adv. from here, x. 135, 4.

i-ti, pol. thus, ii. 12, 52; vi. 54, 1. 2; x.
84, 6 [180].

it-thā, adv. thus, ii. 85, 11; truly, i. 154,
5 [id + thā; 180].

i-d, emphasizing pol. just, even, i. 1, 4.
6; 83, 8; 154, 3; ii. 35, 8. 10; iv. 50,
7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16;
34, 5. 7. 8. 13; 127, 3 [Lat. id:
180].

i-d-ām, dem. prn. n. this, i. 154, 3; ii.
12, 14; 33, 10; iv. 51, 1; v. 11, 5;
x. 14, 15; 15, 2; 90, 2; 129, 3; 135,
7; this world, v. 83, 9; = here, vi. 54,
1 [111].

i-dānim, adv. now, i. 85, 7.

idh kindle, VII. Ā. inddhē.

sām- kindle, 8. pl. indhato, ii. 85, 11;
pf. idhirē, v. 11, 2.

idh-mā, m. fuel, x. 90, 6 [idh kindle].

ind-u, m. drop, Soma, viii. 48, 2. 4. 8.
12. 13. 15; pl. 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.
49, 1; viii. 48, 2. 10; x. 15, 10; 90,
18.

indr-iyā, n. might of Indra, i. 85, 2
[Indra].

i-nv go, I. P. invati [secondary root
from i go according to class v.: i-nu].
sam- bring, i. 160, 5.

imā, dem. prn. stem, this, A. m. imām,
ii. 35, 2; x. 14, 4; 15, 6; N. m. pl.
imé, vi. 54, 2; viii. 48, 6; n. imā,
ii. 12, 3; x. 15, 4; imāni, vii. 61, 6;
71, 6 [111].

i-y-ám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6, 7 [111].

irā, f. *nurture*, v. 83, 4.

ir-īpa, n. *dice-board*, x. 84, 1, 9.

ir-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pel. like, i. 1, 9; 85, 5, 8²; ii. 12, 4, 5; 83, 6; 85, 5, 18; iv. 51, 2; v. 11, 5; 88, 8; vii. 68, 1; 108, 5²; viii. 29, 8; 48, 4², 6, 7²; x. 84, 1, 8, 5, 8; 127, 7, 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tā, pp. du. of yaj *sacrifice* + pūrtā, pp. of pṛ *fill, bestowed*].

i-hā, adv. *here*, i. 1, 2; 35, 1, 6; ii. 85, 13, 15; vi. 54, 9; vii. 49, 1, 2, 8, 4; x. 14, 5, 12; 15, 3, 5, 7, 11, 13²; 90, 4; 129, 6.

īā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. *fyate*, x. 168, 2; *approach*, imāhe, vi. 54, 8.

antār-go between (acc.), i. 85, 9; 160, 1.

ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

id praise, II. Ā., *īle*, i. 1, 1.

id-ya, gdv. *praiseworthy*, i. 1, 2 [id *praise*].

im, enc. pel. (acc. of prn. i), i. 85, 11; ii. 12, 5; 83, 13²; 85, 1; vii. 108, 8 [180].

īya-māna, pr. pt. Ā. *going*, x. 168, 8 [i go].

ir stīr, set in motion, II. Ā. frte.

ānu sām prā- *speed on together after*, x. 168, 2.

ūd- arise, x. 15, 1; v. 82, 8.

prā-, cs. *irāya*, *utter forth*, ii. 83, 8.

īā be master of, overpower, II. Ā. *īṣṭe*, with gen., viii. 48, 14.

īś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 83, 9.

īs more, I. *īṣati*, -te, from (ab.), v. 83, 2.

ī-ītā, pp. *implored*, x. 15, 12 [id *praise*].

U, enc. pel. *now, also*, i. 35, 6; 154, 4; ii. 83, 9; 85, 10, 15; iv. 51, 1, 2; v. 83, 10²; vi. 54, 8; vii. 61, 6; 63, 1, 2; 80, 3, 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 3²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [*vae speak*].

1. ukṣ *sprinkle*, VI. ukṣāti, -te, x. 90, 7. pra- *besprinkle*, x. 90, 7.

2. ukṣ *grow*.

ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. ukṣ = *vae grow*].

ug-rā, a. *mighty*, ii. 83, 9; x. 84, 8; *fierce, terrible*, ii. 83, 11; viii. 29, 5.

uchānt, pr. pt. *shining*, iv. 51, 2 [i. *vas shine*].

u-tā, pel. and, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 88, 2², 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1, 5, 8, 14; x. 84, 2; 90, 2; utā vā, vii. 49, 2²; = and, viii. 48, 15 [180].

utō, pel. and also, x. 168, 1 [utā + u].

ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd *up*].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ud *wet*].

ud *wet*, VII. P. unātti, undānti [cp. Lat. *und-a* 'wave'].

vi- *moisten, drench*, i. 85, 5; v. 83, 8.

ud-ān, n. *water*, i. 85, 5 [Go. *waŕ* 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vāt, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [ūd *up* + sf. *vat*].

upa-kṣiyānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [kṣi *dwelt*].

upa-mā, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 83, 12 [i go].

ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ὑπερ-σ* 'pestle', Lat. *s-uper-u-s* 'upper'].

upāri, adv. *upward*, x. 84, 9; *above*, x. 129, 5 [Gk. *ὑπέρ*, *ὑπέρ* = *ὑπέρ*, Lat. *s-uper*, Old High German *uōr* 'over'].

ūpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri *resort*].

upa-sādyā, gdv. *to be approached*, iii. 59, 5 [sād *sic*].

upā-stha, m. *lap*, i. 35, 5, 6; vii. 63, 8; x. 15, 7.

upa-hatnū, a. *slaying*, ii. 83, 11 [ha-tnu from *han* *slay*].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].

upārā, m. *offence*, vii. 86, 6 [upa + ara from *ṛ go*: *striking upon, offence*].

ubj *force*, VI. P., ubjāti.
 nir- *drive out*, i. 85, 9.
 ubhā, a. both, i. 85, 9; x. 14, 7 [cp. Lat. *am-bo*, Gk. *ἀμ-φω* 'both', Eng. *bo-th*].
 ubhā-ya, a. pl. both, ii. 12, 8.
 ubhaya-dat, a. having teeth on both jaws, x. 90, 10.
 ur-ū, a., f. urv-f, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *uuru*, Gk. *εὐρύς*].
 uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. *stride*].
 uru-gāyā, a. (Bv.) wide-paced, i. 154, 1. 8, 6; viii. 29, 7 [-gāya gait from gāgo].
 uru-cākṣas, a. (Bv.) far-seeing, vii. 68, 4 [cākṣas, n. *sight*].
 uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. *extent*].
 uru-sāmsa, a. (Bv.) far-famed, viii. 48, 4 [sāmsa, m. *praise*].
 uru-gyū, a. freedom-giving, viii. 48, 5 [from den. uru-gya put in wide space, *rescue*].
 urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nās nose].
 urviyā, adv. widely, ii. 85, 8 [inst. f. of urvī wide].
 urv-f, f. earth, x. 14, 16 [urū wide].
 us-ānt, pr. pt. eager, vii. 103, 3; x. 15, 8 [vaś desire].
 Uś-ās, f. Dawn, ii. 12, 7; vii. 68, 3; 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11 [1. *vas shine*; cp. Gk. *ἥως* (for *ἄus-ēs*), Lat. *aur-or-a*].
 usā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usā matutinal, yāman, n. *course*].
 usr-iyā, f. cow, iv. 50, 5 [f. of usr-īya ruddy from us-rā red].
 Ū, enc. pel., ii. 85, 3; iv. 51, 2 [metrically lengthened for u].
 ū-tī, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].
 ūrū, m. du. thigh, x. 90, 11, 12.
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. gathering strength, ii. 85, 7.
 ūrdh-vā, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. *ὀρθός* for *ὀρθ-φό-s*; Lat. *arduus* 'lofty'].
 ūrdhvām, acc. adv. upwards, i. 85, 10.
 ūrmyā, f. night, x. 127, 6.
 ūr-vā, n. receptacle, ii. 85, 3; fold, herd, iv. 50, 2 [1. *vṛ cover*].

R go, V. P. ṛṇóti, int. ślartī arise, viii. 48, 8 [Gk. *ῥῥ-ῥ-μ* 'stir up'].
 abhī- penetrate to (acc.), i. 85, 9.
 prá- send forth, III. iyartī, vii. 61, 2.
 f̥k-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from arc sing].
 f̥k-vant, a. singing, jubilant, iv. 50, 5 [arc sing].
 f̥c, f. stanza, ii. 85, 12; collection of hymns, *Rgveda*, x. 90, 9 [arc sing, praise].
 r̥cās-e, dat. inf. with prá, to praise, vi. 61, 6 [arc praise].
 r̥-nā, n. debt, x. 127, 7.
 r̥nā-vān, a. indebted, x. 34, 10 [r̥nā debt].
 r̥-tā, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r̥ go, settled].
 rtā-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
 r̥ta-jñā, a. knowing right, x. 15, 1.
 r̥ta-yūj, a. yoked in due time, iv. 51, 5; vii. 71, 8.
 r̥ta-spṛś, a. cherishing the rite, iv. 50, 8.
 r̥tā-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -varī observing order, i. 160, 1.
 r̥-tū, m. season, vii. 103, 9 [fixed time: from r̥ go].
 r̥-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtā].
 r̥tv-ij, m. ministrant, i. 1, 1 [rtū + ij = yaj sacrificing in season].
 rdūdāra, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.
 rdh thrive, V. P. rdhnóti.
 ānu- bring forward, op. 2. a. rdhyās, viii. 48, 2.
 f̥dhak, adv. separately, vii. 61, 8.
 Rbh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].
 f̥s-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 r̥s-tī, f. spear, i. 85, 4 [r̥s thrust].
 r̥s-vā, a. high, lofty, vii. 61, 3; 86, 1.
 É-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 103, 6; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].
 eka-parā, a. too high by one, x. 34, 2.
 ékeṣa, a. having one pole, x. 135, 3 [isā + pole of a car].
 e-tā, dem. prn. stem, this: n. etād, iii. 59, 5; acc. m. etām this, x. 14, 9; him,

x. 34, 4; inst. *eténa*, v. 83, 6; n. pl. *etá*, x. 15, 14; m. pl. *eté these*, vii. 103, 9 [prn. root *e* + *tá this*].
éta-sa, n. *steed of the Sun*, vii. 63, 2 [*éta speeding, from i go*].
etá-vant, a. *such*, x. 90, 3 [prn. *etá this* + *sf. vant*].
o-na, enc. prn. *stem of 3. prs. he, she, it*: acc. *enam him*, ii. 12, 5; iii. 59, 8; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. *enān them*, vii. 103, 3; gen. du. *enos of them two*, vii. 103, 4 [prn. root *e*].
én-as, n., ii. 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*].
c-bhyas, D. pl. *to them*, x. 34, 8 [prn. root *a*].
e-vá, pcl. *thus, just*, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root *e*; cp. 180].
e-vá (= *evá*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root *e*].
e-śá, dem. prn.: N. s. m. *eśāh this*, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā this*, x. 14, 2; *she*, x. 34, 2 [from prn. root *e* + *sa*].
e-śām, G. pl. m. *of them*, i. 85, 3; vii. 103, 5², 6; x. 34, 5. 8; 129, 5 [prn. root *a*].

Ók-as, n. *abode*, iv. 50, 8 [*wanted place: uc de woon*].
ó-j-as, n. *might*, i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. *augus-tu-s* 'mighty', 'august'].
ojá-yámāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ójas].
ó-j-iyāna, cpv. a. *mightier*, ii. 83, 10.
óga-dhī, f. *plant*, v. 83, 1. 4. 5. 10; vii. 61, 8 [*áv(a)-a nurture (av further) + dhī holding, from dhā hold*].

Ká, inter. prn. *who?* i. 35, 7; x. 129, 6; 135, 5²; G. *káśya*, x. 129, 1; du. *káu*, x. 90, 11²; with *cid*: I. *kéna cid by any*, x. 15, 6; pl. N. *ké cid some*, viii. 103, 8.
ka-kúbbh, f. *peak*, i. 35, 8.
ka-tamá, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with *caná any*, x. 168, 3 [Lat. *quo-tunus-s*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [*ká-ti how many? Lat. quot*].
ka-dā, inter. adv. *when?* vii. 86, 2; with *caná ever*, vi. 54, 9 [*ká who?*].
kánikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1. 9 [krand rear].
kán-iyāna, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *κνρό-s* 'new' for *κνρό-s*].
kam, pcl., i. 154, 1 [*gladly*: cp. p. 225, 2].
kár-tave, dat. inf. of *kr do*, i. 85, 9.
kalmalik-in, a. *radiant*, ii. 83, 8.
kav-f, m. *sage*, v. 11, 8; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].
kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
kavi-tara, cpv. a. *wisser*, vii. 86, 7.
kavi-śastá, pp. (Tp.) *recited by the sages*, x. 14, 4.
kav-yá, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
kaśá, f. *whip*, v. 83, 3.
kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [*kam desire*].
kāś appear, int. *ośkaśiti*.
abhi- look upon, x. 135, 2.
kitavá, m. *gambler*, x. 34, 8. 6. 7. 10. 11. 13.
kí-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with *caná anything*, x. 129, 2 [Lat. *qui-s, qui-d*].
kíla, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].
kír-f, m. *singer*, ii. 12, 6 [2. *kr commemorate*].
ku-cará, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = *anywhere* + *cara* from *car fare*].
ku-tás, inter. adv. *whence?* x. 129, 6²; 168, 3 [prn. root *where?*].
ku-mārá, m. *boy*, x. 135, 8. 4. 5; = *son*, ii. 33, 12.
kumārā-degna, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [*degná*, n. *gift from dá give*].
kul-yá, f. *stream*, v. 83, 8.
kuv-id, inter. pcl. *whether?* ii. 35, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].
kú-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + *sf. ha* = *dhā*: cp. p. 212].
kr make, V. *krñóti, krñutá*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

- (voice), 8; pr. sb. 3. s. kṛṇvát, viii. 48, 8; 3. pl. kṛṇvān, iv. 51, 1; vii. 63, 4; 2. pl. ā. kṛṇvādhvam, x. 34, 14; ipv. kṛṇuḥ, x. 135, 8; pf. cakr-mā, vii. 86, 5; x. 15, 4; cakrūr, vii. 63, 5; ā. cakrē, x. 90, 8; cakrāte, viii. 29, 9; cakrirē, i. 85, 1. 2. 7. 10; ft. karisyāsi, i. 1, 6; root ao. ākar, ii. 12, 4; iii. 59, 9; v. 83, 10; ākran, x. 14, 9; 3. pl. ā. ākrata, vii. 103, 8; x. 34, 5; sb. kārati, ii. 35, 1; kārāma, x. 15, 6; ao. ps. ākāri, vii. 61, 7 [cp. Gk. *kpaivw* 'accomplish', Lat. *creo* 'create'].
- ūpa ā- drive up for: rt. ao. ākaram, x. 127, 8.
- āvis- make manifest, v. 83, 3.
- nis- turn out: rt. ao. askṛta, x. 127, 8.
- kṛṇv-ánt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr make].
- kr-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 135, 6; n. lucky throw, x. 84, 6 [Av. *kereta*, Old Persian *karta* 'made'].
- kṛtā, f. breast(?), ii. 85, 5.
- kr-tvī, gd. having made, x. 15, 12.
- kṛś-ā, a. poor, ii. 12, 6 [krś grow lean].
- kṛśāna, n. *puṣṭi*, i. 85, 4.
- krś drato, I. P. kārṣati, v. 83, 7; VI. P. kṛśā-ti till, x. 34, 13.
- krś-ī, f. field, x. 34, 13 [krś till].
- krś-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: krś till].
- krś-nā, a. black, i. 35, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.
- kṛp be fit, I. kālpati, cs. kalpāyati, -te arrange, x. 15, 14.
- vi- dispose, x. 90, 11. 14.
- ket-ū, m. banner, v. 11, 2. 3; vii. 63, 2 [citappear; Go. *haidus* 'manner'].
- kévaṭa, m. pit, vi. 54, 7.
- kóśa, m. bucket, v. 83, 8; ucell (of a car), vi. 54, 8.
- kr-ā-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].
- krand bellio, I. P. krāndati.
- abhi- bellow towards, v. 83, 7.
- krānd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].
- kram stride, I. P. krāmāti, ā. krāmāte.
- vi- stride out, pf. cakrame, viii. 29, 7.
- abhi vi- spread asunder, develop into: ipf. ākrāmat, x. 90, 4.
- kṛiḍ play, I. kṛiḷa, x. 34, 8.
- krudh be angry, IV. P. krūdhyati; red. ao. inj. cukrudhāma, ii. 33, 4.
- kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 8; with *svīd* who knows where, x. 34, 10 [pronounced kṛā].
- kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].
- kṣam forbear, I. ā. kṣamate.
- abhi- be merciful to (acc.), ii. 33, 1. 7.
- kṣi dwell, I. P. kṣēti, iv. 50, 8.
- ādhi- dwell in (loc.), i. 154, 2.
- kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].
- kṣē-ma, m. possession, viii. 86, 8 [kṣi: kṣāyati possess].
- Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].
- khālu, adv. indeed, x. 34, 14 [p. 227].
- khā-tā, pp. dug, iv. 50, 8 [khan dig].
- khyā see: no present; a ao. ākhyat.
- abhi- perceive, vii. 86, 2.
- vi- survey, i. 85, 5. 7. 8; x. 127, 1.
- Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.
- gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].
- gabhirā-vepas, a. (Bv.) of deep inspiration, i. 35, 7.
- gam go, I. gāchati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. āgman, vii. 71, 6; 1. pl. āganma, viii. 48, 3. 11 [Gk. *βαivw*, Lat. *vento*, Eng. *come*].
- ā- come, i. 1, 5; 85, 11; root ao. ipv. gahī, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 3. gāmantu, x. 15, 5. 11; go to (acc.), x. 168, 2.
- sām- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
- gām-n-dhyai, dat. inf. (of gam) to go, i. 154, 6.
- garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.
- gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [grbh receive].
- gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].
- gāh-ana, a. unsathomable, x. 129, 1 [gāh plunge].
- gā go, III. P. jīgāti.
- abhi- approach, vii. 71, 4.
- ā- come: rt. ao. agāt, i. 85, 8.
- pāri- go by (acc.): root ao. inj. gāt, ii. 33, 14.

prā- go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.
 gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
 gātre-gātre, lc. itv. cd., in every limb, viii. 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 [gr sing].
 giri-ksī-t, a. mountain-dwelling, i. 154, 8 [ksī dwell].
 giri-āthā, n. mountain-haunting, i. 154, 2 [sthā stand].
 gup guard : pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with hr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
 gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
 gūhā, pp. hidden, x. 129, 3 [guh hide].
 1. gr sing, IX. grāti, grātē, ii. 33, 8, 12.
 abhi- greet favourably, x. 15, 6.
 2. gr awaken : red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
 grā-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grā-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
 grī-ta, a. experienced, vii. 86, 7.
 grāh be greedy, IV. P. grāhyati; a ao. āgrāhat, x. 84, 4.
 grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 grhē-grhe, lc. itv. cd., in every house, v. 11, 4.
 gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bo-), OI. bō, Eng. cow].
 Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
 gō-māyu, a. (Bv.) loosing like a cow, vii. 103, 6, 10 [māyū, m. loosing].
 grabh seize, IX. grbhātī, grbhātē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
 grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
 grām-yā, n. belonging to the village, x. 90, 8 [grāma].
 grīsmā, m. summer, x. 90, 6.
 Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
 gharm-in, a. heated, vii. 103, 8.
 ghas eat : root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].
 ghā, enc. emphasizing pcl., iv. 51, 7 [180].
 ghṛ-nī, f. heat, ii. 33, 6 [ghṛ = hr be hot].
 ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 33, 11, 14; v. 11, 8; 83, 8 [ghṛ be hot].
 ghṛtā-nirñij, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nij, f. splendour from nis out + nij wash].
 ghṛtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [prātīka, n. front from pratyāñic turned towards].
 ghṛtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 ghṛs-vi, a. impetuous, i. 85, 1 [ghṛs = hr be excited].
 gho-rā, a. terrible; n. magic power, v. 84, 14.
 ghōs-a, m. sound, x. 168, 1, 4 [ghus make a noise].
 Ca, enc. pcl. and, i. 160, 2, 8; ii. 33, 13; 85, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14, 34, 11; 90, 2, 3, 7, 8, 10; 97, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
 cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweocol].
 caks, see II. cāṣṭe [reduplicated form of kas = kās shine : = ca-k(a)s].

abhi- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya illumine, viii. 48, 6.
 ví- reveal, x. 34, 18.
 cáks-u, n. eye, x. 90, 13 [caks see].
 cáks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat hide (intr.), I. P. cáti; cs. cátya drive away, ii. 38, 2.
 catur-akṣá, a. (Bv.) four-eyed, x. 14, 10.
 11 [akṣá = akṣi eye].
 cutuṣ-pád, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fidwōr].
 catvāriṣá, ord., f. f. fortieth, ii. 12, 11.
 ca-ná, pol. and not, vii. 86, 6.
 candrá-mās, n. moon, x. 90, 18 [K. ed. bright (candrá) moon (mās)].
 car fare, I. cáti, -te, iv. 51, 6, 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 34, 14.
 á- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhi sám- come together, viii. 48, 1.
 cará-ṭha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsani-dh-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsani, a. active, f. folk + dh-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s 'dear'].
 ci-kit-vāps, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cétati, -te; pf. cikéti, i. 85, 7; sb. ciketati, i. 85, 6; cs. citáya stimulate, iv. 51, 3; cétáya cause to think, vii. 86, 7.
 á- observe: pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 85, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pol. just, even, i. 85, 4, 10; ii. 12, 8, 13, 15; 33, 12; vii. 86, 1, 8, 8; x. 34, 8²; 127, 5 [Lat. quid].
 cokit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-ṭf, m. furtherer, ii. 12, 6 [cud tinsel].
 cyáv-ana, a. unstable, ii. 12, 4 [cyu move].
 cyáv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].
 cyu weaver, fall, I. cyávate.
 prá-, cs. cyávāya overthrow, i. 85, 4.

Chand seem. II. P. chāntti; pf. ca-chānda, vii. 63, 3; seen good, please, 3. s. s. ao. āchān, x. 84, 1.
 chānd-as, n. metre, x. 14, 16; 90, 9.
 chāyá, f. shade, ii. 33, 6 [Gk. skid].

Jágat, n. world, i. 85, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag 'abn of gum go].

jaḥi-ānā, pf. pt. Ā. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3, 7; 35, 2; jajāiré were born, x. 90, 9², 10; iṣ. ao. ājaništa has been born, iii. 59, 4; v. 11, 1; red. ao. ājjanas hast caused to grow, v. 88, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen- 'generate': Gk. ao. i-γεν-ó-μην].

prá- be prolific, IV. Ā. jāya, ii. 33, 1; 35, 8.

ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1, 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2, 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].

janáy-ant, cs. pr. pt. generating, i. 85, 2.

ján-i, f. woman, i. 85, 1.

ján-i-man, n. birth, ii. 35, 6.

jan-ús, n. generation, vii. 86, 1 [jan generate].

jáy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].

jár-ant, pr. pt. aging, old, x. 34, 3 [jā waste away; Gk. γέρ-ον- 'old man'].

jar-ás, m. old age, vii. 71, 5 [jā waste away; cp. Gk. γῆρας 'old age'].

jar-i-ṭf, m. singer, ii. 33, 11 [jā sing].

jálāsa, a. cooling, ii. 33, 7.

jálāsa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajá, n. remedy].

jálp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jāsa; pf. ipv. jajastám weaken, iv. 50, 11.

jā be born, IV. *Ā. jāyate is born*, v. 11, 3; 88, 4; x. 90, 5; *jāyase art born*, v. 11, 6; ipf. *ājāyata was born*, x. 90, 9. 12. 13²; 129, 8; 135, 6; *ājāyanta*, x. 90. 10.

jāgr-vi, n. *watchful*, v. 11, 1; *stimulating*, x. 34, 1 [from red. stem of 2. gr. *to wake*].

jā-tā, 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 [jā be born].

jātā-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12. 13 [vēd-as, n. *knowledge from vid know*].

jān-u, n. *knee*, x. 15, 6 [Gk. *γόνυ*-v, Lat. *genu*, Go. *knitu*, Eng. *knee*].

jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā be born].

jā-yā, f. *wife*, x. 34, 2. 4. 10. 11. 13 [jā be born].

jār-in-i, f. *courtesan*, x. 34, 5 [having paramours: *jārā*].

Jāhuṣ-ā, m. name of a protégé of the *Asvins*, vii. 71, 5.

ji conquer, I. *jāyati*; ft. *Jegyāmi*, x. 34, 6; ps. *jiyate*, iii. 59, 2 [when accented this form appears in the RV. as *jiyate*, i. e. it is then pr. *Ā. of jyā overpower*].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. *transverse = athwart*, i. 85, 11; *prone*, ii. 35, 9.

jīrā-dānu, a. (Bv.) *having quickening gifts*, v. 83, 1.

jīv-ā, n. *living world*, iv. 51, 5 [Lat. *viv-o-s*].

jīvās-o, dat. inf. *to live*, viii. 48, 4; with *prā to live on*, x. 14, 14.

jus enjoy, VI. *juṣā*, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. *jūṣaṇ*, vii. 61, 6; is so. sb. *jōṣasat*, ii. 35, 1 [cp. Gk. *γέω*, Lat. *gus-tus*, Go. *kisusan*, Eng. *choose*].

juṣ-āpā, pr. pt. *Ā. enjoying*, viii. 48, 2.

jūṣ-ta, pp. (with shifted accent) *acceptable*, iii. 59, 5 [jus enjoy].

jū, IX. P. *junāti speed*, vii. 86, 7.

jr, I. *Ā. jāra awake, be active*, iv. 51, 8.

jēha-māna, pr. pt. *Ā. gasping*, x. 15, 9 [jeh gasp].

jñā know, IX. *jñāti*, x. 34, 4 [cp. Gk. *γινωσκω*, Lat. *co-gno-sco*, Eng. *know*].

vi-, ps. *jūṣyāte be distinguished*, iv. 51, 6.

lmā, f. *earth*, gen. *lmās*, iv. 50, 1.

jyā-yāms, cpv. *more*, x. 90, 3; *elder*, vii. 86, 6 [jyā *overpower*; Gk. *βιά* 'force'].

jyē-ṣṭha, spv. *highest*, ii. 35, 9; *chief*, vii. 86, 4 [spv. of jyā].

jyōt-is, n. *light*, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = *dyut shine*].

Tā, dem. pron., *that*; *he, she, it*; n. *tād* *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; 135, 5; m. *A. tāu him*, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. *tēna with it*, viii. 29, 4. 10; *with him*, x. 90, 7; I. f. *tāyā with that*, i. 85, 11; D. *tāsmāi to him*, iii. 59, 5; iv. 50, 8²; 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. *tāsmād from him*, x. 90, 5. 8. 9². 10³; *than that*, x. 129, 2; G. *tāsya of him*, ii. 35, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. *tāu these two*, x. 14, 12; f. *tē these two*, i. 160, 1. 5; D. *tābhyām to those two*, x. 14, 11; pl. N. m. *tē they*, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 5². 12. 13; *those*, x. 15, 1; 90, 16; = *as such*, x. 15, 4. 7; f. *tās they*, iv. 51, 8; *those*, iv. 51, 7². 9; vii. 49, 1. 2. 3. 4; n. *tā those*, i. 154, 6; ii. 33, 13; x. 14, 16; *tāni those*, i. 85, 12; x. 90, 16; A. *tān those = that*, x. 90, 8; I. *tābhis with them*, i. 85, 11; x. 15, 8. 14; f. *tābhis with them*, x. 163, 2; G. *tēṣām of them*, x. 14, 6; L. *tāsu in them*, ii. 33, 13.

taps shake.

abhi- attack: pf. *tatasrē*, iv. 50, 2.

tatan-vāms, pf. pt. *having spread*, vii. 61, 1 [tan stretch].

tā-tas, adv. *thence*, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. *there*, x. 34, 13 [prn. root tā].

tā-thā, adv. *thus*, x. 90, 14 [prn. root tā].

ta-dānim, adv. *then*, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. *tanōti*; ipf. *ātanvata*, x. 90, 6 [cp. Gk. *τάνωμα* 'stretch', Lat. *tendo* 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.

áva- slacken (Ā.), ii. 33, 14.
 ā- extend to (acc.), i. 35, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 33, 14 [tan extend].
 tan-ā, f. body, i. 35, 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-u-i-s, Gk. ταν-ύ-, Eng. thin].
 tanv-āná, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tāpa; pf. tatāpa = it pains, x. 34, 11; ps. tapyāte, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].
 táp-ana, a. burning, x. 34, 7 [tap burn].
 táp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tá, pp. heated, vii. 103, 9 [tap burn].
 tám-as, n. darkness, iv. 60, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].
 támis-ic-ī, f. power of darkness, viii. 48, 11 [tamis = támas + ic = i-año].
 tar-āpi, a. speeding onward, vii. 63, 4 [tř cross].
 tá-rhi, adv. then, x. 129, 2 [prn. root tá].
 táva, gen. (of tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tavé].
 tav-ás, a. mighty, ii. 33, 3; v. 38, 1 [tu be strong].
 tavás-tama, spv. mightiest, ii. 33, 3.
 táv-ig-ī, f. might, i. 35, 4 [távis = táv-as, n. might].
 táskara, m. thief, viii. 29, 6.
 tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tēpay-ignū, a. causing to burn, x. 34, 7 [from cs. of tap burn].
 tēy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].
 tīraśo-īna, a. across, x. 129, 5 [tīrás].
 tir-ás, prp. across, vii. 61, 7 [tř cross; Av. tarō; cp. Lat. trans = 'crossing'; N. pr. pt.].
 tīś, nm. f. of trí three, N. tīrás, i. 35, 6; ii. 35, 5.
 tú, pol. indeed, vii. 86, 1 [prn. root tu in tu-ám].
 tuoh-yá, n. void, x. 129, 3.
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. tibi].
 túbhyam, D. (of tvám) for thee, iv. 50,

3; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.
 tur-á, a. eager, vii. 86, 4 [tur = tvar speed].
 tuvi-játá, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 túvis-mant, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 trp be pleased, IV. P. trpnoti; ca. tarpáya satisfy, i. 35, 11 [cp. Gk. trépo].
 trş thirst, IV. trşya; pf. tātřşr, x. 15, 9 [cp. Gk. trépoia 'become dry', Lat. torreo 'scorch', Eng. thirst].
 trş-náj, a. thirsty, i. 35, 11.
 trşyā-vant, a. thirsty, vii. 103, 8 [trşyā thirst].
 tř cross, VI. tirá.
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.
 ví- run counter to (acc.), x. 34, 6.
 te, enc. dat. (of tvám), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tēi, Gk. τοί].
 tok-á, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyá, dem. prn., n. tyád that, iv. 51, 1; pl. tyā those, viii. 48, 11.
 tras tremble, I. trasa [Gk. tréō, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s no. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā protect].
 trí, nm. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, Ol. trí, Eng. three].
 trí-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. Soma vessel].
 trí-dhātu, n. (Bv.) having three parts, threefold, i. 35, 12; 154, 4.
 trí-pañośá, a. consisting of three flies, x. 34, 8.
 trí-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.
 trí-vandhurá, a. three-seated, vii. 71, 4.
 trí-sadhasthā, n. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhā-stha, n. gathering-place].

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *trís*].
tre-dhā, adv. *in three ways*, i. 154, 1.
tvākṣ-iyāms, opv. *most vigorous*, ii. 33, 6.
tvād, ab. (of tvām) *than thee*, ii. 33, 10.
tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15; x. 15, 12.
13.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 8 [tvākṣ = takṣ fashion].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 8; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. ed.) *given by thee*, ii. 33, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6.

tvēś-ā, a. *terrible*, ii. 33, 8. 14 [tvīṣ be agitated].

tvēśā-sampdrā, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dākṣ-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [dākṣ be able].

dākṣ-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιός*, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā give].

dādhat, pr. pt. *bestowing*, i. 35, 8; with ā (following), x. 34, 6 [dāh put].

dādha-āna, pr. pt. A. *committing, assuming*, i. 35, 4; ii. 12, 10; = *going*, x. 15, 10 [dāh put].

dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. *δαμο*, Lat. *domus*].

dāsa, nm. *ten*, x. 84, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulā, length of *ten fingers*, x. 90, 1 [dāsa + āṅgūlī finger].

Dāsa-gv-a, m. an ancient priest, iv. 61, 4 [having ten cows: gu = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das lay waste].

dah burn, i. dāha.

nīs- burn up, x. 34, 9.

1. dā give, III. dādāti, ii. 35, 10; x. 14, 9; ao. *ādāt*, vii. 103, 10; ipv. 3. du.

dātām, x. 14, 12; s ao. *op. diṣya*, ii. 33, 5 [cp. Gk. *δίδομι*, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- take, ii. 12, 4.

pārā- abandon: ao. inj., viii. 48, 8.

pāri- give over to: ipv. *dehi*, x. 14, 11.

prā- present: root ao. *ādās*, x. 15, 12.

2. dā divide, IV. *dāya*; *wield*, ii. 33, 10.

dādhānā, pf. pt. A. *steadfast*, i. 85, 10 [dāh make firm].

dā-tī, m. *giver*, ii. 33, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [3. dā bind].

dās-vāms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās be hostile].

dās-ā, m. *slave*, vii. 86, 7.

didṛk-gu, adv. *with a desire to see* = *find out*, vii. 86, 3 [from *da* of *drś see*].

div, m. *sky*, A. *divam*, iii. 59, 7; G. *divās*, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. *divi*, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 8 [Gk. *Δίφα*, *Δίφης*, *Δίφης*].

div play, IV. *divya*, x. 34, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for *div-ā*].

divi-sprś, a. *touching the sky*, v. 11, 1; x. 168, 1 [divi L. of *div* + *sprś touch*].

divé-divo, lc. itv. *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].

diś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś point].

1. di fly, IV. *dīya*.

pāri- fly around, ii. 35, 14; v. 83, 7.

2. di shine: pf. *didāya*, ii. 33, 4.

didī-vāms, pf. pt. *shining*, ii. 35, 3. 14 [di shine].

didīvi, a. *shining*, i. 1, 8 [di shine].

didhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dhi think].

dīp shine, IV. A. *dīpya*.

sām- *inflame*: red. ao. inj. *didīpas*, viii. 48, 6 [cp. dī shine].

dīf-ant, pr. pt. *flying*, vii. 63, 5 [di fly].

dīrghā, a. *long*, i. 154, 3; x. 14, 14 [Gk. *δολιχός*].

dīrgha-śrū-t, a. *heard afar*, vii. 61, 2 [śru hear + t].

du go: iṣ ao. *eb. daviṣāni*, x. 34, 5.

dudhrā, a. *ferce*, ii. 12, 15.

dur-i-tā, (pp.) n. *spring til, hardship*, i. 35, 3 [dus ill + i p. of i go].

dur-gá, n. hardship, vii. 61, 7 [dus + ga = gam go].
 dur-matī, f. ill-will, ii. 33, 14 [dus ill + matī thought].
 duvas-ya, den. present with (inst.), x. 14, 1 [dūvas, n. pt.].
 dus-kṛt, m. evil-doer, v. 83, 2. 9 [dus + kṛ do + t].
 dū-ṣṭuti, f. ill praise, ii. 33, 4 [dus ill + ṣṭuti praise].
 duh mīk, II. P. dōgdhi; ṣ ao. duk-gata, with two acc., i. 160, 8.
 duh-i-tf, f. daughter, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. dauhtar].
 dū-dābha, a. (Bv.) hard to deceive, vii. 86, 4 [dus + dābha deception].
 dū-tā, m. messenger, v. 11, 4; 83, 8; x. 14, 12.
 dūrād, ab. adv. from far, iii. 59, 2; v. 83, 3 [dū-rā, a. far].
 dūrē-ārtha, a. (Bv.) whose goal is distant, vii. 63, 4.
 dr pierce, int. dardargi, ii. 12, 15.
 dṛ-ti, m. water-skin, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δῆρα, Eng. tear].
 drā see: pf. dādrā is seen, vii. 61, 5.
 drāya, dat. inf. to see, x. 14, 12.
 drs-tvāya, gd. having seen, x. 34, 11.
 drh make firm, I. P. dṛṇha; ipf. ādṛṇhat, ii. 12, 2.
 dev-á, m. god, i. 1. 1. 2. 4. 5; 35, 1. 2. 8². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 68, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 8². 7. 14; 15, 10. 12; 84, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [celestial from div heaven].
 deva-trā, adv. among the gods, x. 15, 9.
 deva-mānā, n. abode of the gods, x. 135, 7.
 deva-yū, a. devoted to the gods, i. 154, 5.
 deva-vandā, a. god-praising, x. 15, 10 [vand greet].
 devā-hiti, f. divine order, viii. 103, 9 [devā god + hi-ti, f. impulse from hi impel].
 dev-f, 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 dev-á god].
 doṣā-vastr, m. (Tp.) shimmer of gloom, i. 1, 7 [doṣā evening + vas-tr from vas shine].
 dāiv-ya, a. divine, i. 35, 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. 85, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 18.
 dyu-māt, adv. brilliantly, v. 11, 1 [n. of dyu-mānt, a. bright].
 dyu-mnā, n. wealth, iii. 59, 6.
 dyó, m. heaven, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 85, 6 [Gk. Ζεύς, Zēu, Lat. diem].
 dyót-ana, a. shining, viii. 29, 2 [dyut shine].
 drāv-īpa, n. wealth, iv. 51, 7 [movable property, from dru run].
 dru run, I, drāva.
 āti- run past (acc.), x. 14, 10.
 drug-dhā, n. misdeed, vii. 86, 5 [pp. of druḥ be hostile].
 drūh, f. malice, ii. 85, 6; m. avenger, vii. 61, 5.
 dvā, nm. two, i. 85, 6; viii. 29, 8. 9 [Gk. δύο, Lat. duo, Lith. du, Eng. two].
 dvādaśā, a. consisting of twelve, m. twelve-month, vii. 103, 9.
 dvār, f. du. door, iv. 51, 2 [cf. Gk. θύρα, Lat. fores, Eng. door; perhaps from dhv close with loss of aspirate through influence of dvā 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. δίποδ-, Lat. bi-ped-].
 dviḥ hate, II. dvēṣti, x. 84, 3.
 dvēṣ-as, n. hatred, ii. 33, 2 [dviḥ hate].

Dhān-a, n. wealth, money, iv. 50, 9; x. 84, 10. 12.

1. dhān-van, n. waste land, i. 85, 8; desert, v. 83, 10.

2. dhān-van, n. bow, ii. 33, 10.

dham blow, I. P. dhāmati, ps. dham-yāte, 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. dādhāti, v. 83, 1; supply with (inst.), ii. 85, 12; bestow, ipv. dhehi, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; dadhātana, x. 15, 11; dhātām, iv. 51, 11; dadhantu, vii. 63, 6; *per-form*, ipf. dhatta, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 100, 5; *establish*, pf. dadhā, x. 129, 7; *desire to bestow*, didhānti, ii. 85, 5; *support*, didhānti, ii. 85, 12 [Gk. *vidhāmi*].
 ādhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ādhita, x. 127, 1.
 ā- *deposit*, root ao. sb. dhās, v. 83, 7.
 nī- *deposit*, root ao. dhātām, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from* (ab.) into (loc.), vii. 61, 3.
 vī- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.
 canas- *accept gladly*, ii. 85, 1.
 purās- *place at the head*, appoint Purohita: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
 dhā-mun, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
 dhārāyāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārāyat, pr. pt. cs. of *dhṛ* hold].
 dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
 dhigāpā, f. *bowel*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhī *think*, III. didhye.
 ā- *think to oneself*, ā- didhye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhī *think*].
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + itī].
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*, Lat. *fumus*].
 dhūr-ti, f. *malice*, viii. 48, 8 [dhvṛ *injure*].
 dhr *support, fix firmly*: pf. dādhdhāra, i. 154, 4; iii. 59, 1.
 dhr̥ṣ-ṇū, n. *adv. forcibly*, x. 84, 14 [dhr̥ṣ *be bold, dare*].
 dhe-nū, f. *cow*, i. 160, 3; ii. 85, 7 [yielding milk: dhe = dhā *suck*].
 dhrū-ti, f. *seduction*, vii. 86, 6 [dhrū = dhvṛ *injure*].
1. Nā, pcl. as, like, i. 85, 6; 85, 1. 7. 8²; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5²; 7; 103, 2². 3. 7;

- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
 2. nā, neg. pol. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 2⁴; iv. 51, 6; vi. 54, 3². 4. 9; vii. 61, 5²; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13²; 34, 2-5. 12; 129, 1⁴. 2. 7²; 168, 3. 4 [180].
 nakt-am, acc. *adv. by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakt*, cp. Lat. *nox* = *noct-s*].
 nā-kātra, n. *star*; *day-star*, vii. 86, 1 [nāk *night* + kātrā *dominion* = *ruling over night*].
 nad-ī, f. *stream*, ii. 85, 3 [nad *rear*].
 nā-pāt, m. *son*, ii. 85, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepot* = *nephew*].
 nāptṛ, m. (weak stem of *nāpāt*) *son*: gen. *nāptur*, ii. 85, 11; dat. *nāptre*, ii. 85, 14 [nā-pitr *having no father* = *nephew*, *grandson*].
 nābh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSI. *nebo*].
 nam bend, I. *nāma*; ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. *nāa-namiti bend low*, v. 83, 5.
 prāti- bend *towards*: pf. *nānāma*, ii. 33, 12.
 nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 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. *adorable*, iii. 59, 4.
 nār-ya, a. *manly*, i. 85, 9.
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novus*, OSI. *novus*, 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 = gō].
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-tor*].
 1. nās *be lost*, IV. P. *nāśya*; ao. *neśat*, vi. 54, 7.
 2. nās *reach*, I. *nāśa*.
 vī- *reach*, ii. 85, 6.
 nās, f. *night*, vii. 71, 1.
 nās-tā, pp. *lost*, vi. 54, 10 [nās *be lost*].
 nas, pra. prn., A. *us*, i. 1, 9; 35, 11²; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7²; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15²; x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 83, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 83, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

nah bind, IV. náhya.
sám- knút together: irr. pf. 2. pl. anáha, viii. 48, 5.

nā = ná not, x. 84, 8.

nāka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.

nāṭi, f. Aute, x. 135, 7.

nāth-itá, pp. distressed, x. 34, 8 [nāth seek aid].

nādyá, m. son of streams, ii. 85, 1.

nādh-amāna, pr. pt. Ā. seeking aid, suppliant, 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. ὄνομα, Lat. nomen, Go. namō, Eng. name].

nārī, f. woman, ii. 83, 5 [from nār man].

nāsatya, m. du. epithet of the Ásvins, vii. 71, 4 [nā + asatya not untrue].

ni-kṛt-van, a. deceitful, x. 34, 7 [ni down + kr do].

ni-citá, pp. known, ii. 12, 13 [ni + ci note].

nipyá, n. secret, vii. 61, 5.

ni-todín, a. piercing, x. 34, 7.

ni-drā, f. sleep, viii. 48, 14 [ni + drā sleep; cp. Gk. ὕπνος, Lat. dor-mio].

ni-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhā put].

ni-dhruvi, a. persevering, viii. 29, 3 [ni + dhruvi firm].

ni-pádā, m. valley, v. 83, 7 [ni down + páda, m. foot].

nir-āyaṇa, n. exit, x. 135, 6 [nis out + āy-ana going: i go].

ni-vát, f. depth, x. 127, 2 [ni down].

ni-vésani, a. causing to rest, 1. 35, 1 [from es. of ni + viś cause to turn in].

ni-satta, pp. with ā, having sat down in (ic.), x. 15, 2 [ni + sad sit down].

ni-sād-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.

ni-siñc-ánt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].

niṣká, m. necklace, ii. 83, 10.

niṣ-kṛtá, n. appointed place, x. 34, 5 [pp. arranged: nis out + kr make].

nī lead, I. náya; 2. pl. ipv., x. 34, 4.

sám- conjoin with (inst.), vi. 54, 1.

níc-ā, adv. down, x. 34, 9 [inst. of nyāñ: downcard].

nū, adv. now, i. 154, 1; ii. 83, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pel. pray? vii. 86, 2 [Gk. νῦν, OI. nu, OG. nu].

nū push, VI. nudá; pf. 3. pl. ā. nudre, i. 85, 10, 11.

prá- push away: pf. vii. 86, 1.

nū, adv. = ná now, vii. 63, 6 [OG. nū].

nū-tana, a. present, i. 1, 2 [nū now].

nū-nám, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].

nṛ, m. man, pl. N. náras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνὴρ, dvōpōr].

nṛ-cákṣas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nṛ man + cákṣas look].

nṛ-páti, m. lord of men, vii. 71, 4.

nṛ-mṇá, a. manliness, valour, ii. 12, 1 [cp. nṛ-māṇas manly].

ne-íf, m. guide, ii. 12, 7 [ni lead].

nó = ná + u also not, vi. 54, 3.

náu, f. ship, x. 135, 4 [Gk. ναῦς, Lat. nāv-i-s].

ny-hūc, a. downcard, v. 83, 7 [ni down + hūc -card].

ny-ūpta, pp. thrown down, x. 34, 5, 9 [ni + vap streic].

Paks-in, a. winged, x. 127, 5 [pakṣá, m. wing].

pác-ant, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for pego, OSI. 3. a. peçotā].

pāuca, num. five, iii. 59, 8 [Av. pauca, Gk. πέντε, Lat. quinque].

pāp-i, m. niggard, iv. 51, 8 [paṇ bar-gain].

pat fly, I. páta, x. 14, 16; es. patáya fall, v. 83, 4 [Gk. πέρ-ε-ται flies, Lat. pet-o].

pát-i, m. lord, pl. N. pátayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πῶς-i].

páth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάρος-i].

path-i, m. path, i. 35, 11; x. 14, 7; 168, 3.

pathi-kṛt, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].

pathi-rákṣi, a. (Tp.) *watching the path*, x. 14, 11.

path-yā, f. *path*, x. 14, 2.

pad *fall*, IV. Ā. pádyā; pp. papāda, x. 34, 11.

áva-*fall down*, vi. 54, 3.

pád, *foot*, du. ab. padbhyām, x. 90, 12. 14 [Gk. ποδ-, Lat. ped-, Eng. foot].

pad-á, n. *step*, i. 154, 3. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. πῆδ-ο- 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praise-worthy*, i. 160, 5 [pan *admire*].

pánthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος-].

pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praise-worthy*; pan *admire*].

paprath-ānā, pf. pt. ā. *spreading oneself*, iv. 51, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].

pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].

para-mā, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 85, 14; iv. 50, 4.

par-āe, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.

parás-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.

parā-yánt, pr. pt. *departing*, x. 34, 5 [parā *away*, Gk. πέρα *beyond*, + i go].

parā-vāt, f. *distance*, i. 35, 3; iv. 50, 8.

pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. pairi, Gk. περί].

pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhī *reduced* form of dhā *put*].

pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].

parivatsar-īna, a. *yearly*, vii. 10, 8 [pári- + vatsarā, m. *complete year*].

pári-akṛta, pp. *adorned*, x. 135, 7 [pári *round* + akr = kr *make* = put].

pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [parā *away* + iy-i-vāms: *from i go*].

Parjānya, m. a *god of rain*, v. 83, 1-5. 9.

Parjānya-jinvita, pp. *quicken* by Parjānya, vii. 103, 1 [jinv *sec. root* = ji *nu* from ji *quicken*].

pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [joined; Lesbian Gk. πέρρα *'limits'*].

pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. περὶ in περὶ *'finish'* for περὶ *'away'*].

pav-i, m. *felly*, vi. 54, 8.

pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].

paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. spas, Lat. spec-iz].

paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. faihū].

paśu-tīp, n. *cattle-stealing*, vii. 86, 5 [trp *be pleased with*].

paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. pasca *'behind'*].

paścād, (ab.) adv. *behind*, x. 90, 5; *afterwards*, x. 135, 6.

1. pā *drink*, I. pāba, iv. 50, 10; root ao. āpāma, viii. 48, 3 [cp. Lat. bibo *'drink'*].

sām- *drink together*, x. 135, 1.

2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 3; viii. 48, 15.

pāth-na, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].

pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].

pāpāyā, *inst. f. adv. evilly*, x. 135, 2 [pāpā, a. *bad*].

pār-ā, m. *farther shore*, ii. 33, 3 [pr *pass* = crossing; Gk. πέρα *'passage'*].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from pṛthivī* *earth*].

pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 8 [pū *purify*].

pi *swell*, I. pāyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.

pi-tū, m. *drink*, x. 15, 3 [pā *drink*].

pi-tī, m. *father*, i. 1, 9; 160, 2. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fadar].

pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].

pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-*nu* from pi *swell*].

prā- *pour forth*, v. 83, 6

piś adorn, VI. pipāśā: pf. pipīśūr, vii. 103, 6; Ā. pipīśe, ii. 33, 9.
 pi-tā, pp. drunk, viii. 48, 4. 5. 10. 12.
 piyūṣa, m. n. milk, ii. 85, 5 [pi sweet].
 putrā, m. son, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.
 pūnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.
 punar-hān, a. striking back, x. 34, 7.
 punānā, pr. pt. purifying, vii. 49, 1 [pū purify].
 pūr, f. citadel, ii. 35, 6 [pr all].
 pūram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) abundance, pūr-am acc.].
 purās-tāt, adv. in the east, iv. 51, 1. 2. 8; forward, v. 83, 8; before, viii. 48, 15; in front, x. 135, 6.
 purā, adv. formerly, iv. 51, 7.
 purā-nā, a., f. f. ancient, iv. 51, 6; m. pl. ancient, x. 135, 1. 2 [purā formerly].
 puru-tāma, a. spv. most frequent, iv. 51, 1 [purū, Gk. πολύ-].
 puru-trā, adv. in many places, x. 127, 1; in many ways, vii. 103, 6.
 pura-rūpa, a. (Bv.) having many forms, ii. 33, 9.
 Pūru-ṣa, m. the primeval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
 puruṣā-tā, f. human frailty, x. 15, 6.
 purō-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purās + hitā, pf. of dhā put].
 purō-hitī, f. priestly service, vii. 61, 7.
 puṣ-tā, n. (pl.) earnings, ii. 12, 4 [pp. of puṣ thrive].
 puṣ-tī, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
 pū purify, IX. punāti, i. 160, 8.
 pūr-nā, pp. full, i. 154, 4; vii. 103, 7 [pūr full: cp. Gk. πολλοί 'many', Eng. full].
 pūruṣa, m. metrical for pūruṣa, x. 90, 3. 5.
 pūr-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
 pūrva-jā, a. born of old, x. 14, 15 [jā be born].
 pūrva-bhāṣ, a. receiving the preference, iv. 50, 7 [bhāṣ share].
 pūrva-sū, a. bringing forth first, ii. 35, 5.
 pūrvāhṇ-6, m. morning, x. 34, 11 [pūrvā early + ahna = āhan day].
 pūrv-yā, a. ancient, i. 35, 11; x. 14, 7.

Pūs-ān, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [puṣ thrive].
 pṛ take across, III. P. pīpartī; ipv. pīprtām, vii. 61, 7; II. P. pārṣi = ipv., ii. 33, 3.
 pṛc mix, VII. pṛnakti.
 sām-, Ā. pṛnakté, mingle, vii. 103, 4.
 pṛchā-māna, pr. pt. Ā. asking oneself, x. 34, 6 [pṛch ask].
 pṛt-anā, f. battle, i. 85, 8.
 pṛthiv-ī, f. earth, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 8; x. 163, 1 [the broad one = pṛthvī, f. of pṛthā from prath spread].
 pṛś-ni, a. speckled, i. 160, 8; vii. 103, 4. 6. 10.
 Pṛśni-mātr, a. (Bv.) having Pṛśni as a mother, i. 85, 2.
 pṛṣat-ī, (pr. pt.) f. spotted mare, i. 85, 4. 5.
 pṛṣad-āṣyā, n. clotted butter, x. 90, 8.
 pṛṣ-ant, (pr. pt.) a. variegated, iv. 50, 2.
 pṛṣ all, IX. pṛnāti, ii. 35, 3.
 ā- fill up, v. 11, 5; vii. 61, 2.
 pṛṣiṣ-at, pr. pt. int. thickly painting, x. 127, 7 [piś paint].
 pṛṣ-a, m. prosperity, i. 1, 3 [puṣ thrive].
 pra-keṭā, m. beacon, x. 129, 2 [prā + cit appear].
 prach ask, VI. pṛchā, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. posco = poro-sco and prec-or, O (f. forsc-ōn)].
 pra-jā, f. offspring, ii. 33, 1; pl. progeny, ii. 85, 8; = men, v. 83, 10 [cp. Lat. pro-gen-ies].
 prajā-vant, a. accompanied by offspring, iv. 51, 10.
 prati-kāmām, adv. at pleasure, x. 15, 8 [kāma desire].
 prāṭijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prāṭi-janā, m. adversary].
 prati-dīvan, m. adversary at play, x. 34, 6 [div play].
 prati-doṣām, adv. towards evening, i. 35, 10 [doṣā evening].
 prati-bādhyamāna, pr. pt. awaking towards (acc.), iv. 51, 10.
 prati-māna, n. match, ii. 12, 9 [counter-measure: mā measure].
 prā-tir-am, acc. inf. to prolong, viii. 48, 10 [tr cross].
 pra-tnā, a. ancient, iv. 50, 1 [prā before].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.

pra-thamā, ord. first, i. 85, 1⁴; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].

prathamā-jā, a. first-born, x. 163, 8 [jā = jan].

prathamā-m, adv. first, iv. 50, 4.

pra-diś, f. control, ii. 12, 7 [diś point].

pra-bodhāyant, ca. pr. pt. awakening, iv. 51, 5 [budh wake].

prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].

prā-yati, f. impulse, x. 129, 5 [yam extend].

prāyas-vant, n. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].

pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].

pra-vāt, f. slope, downward path, i. 85, 3; height, x. 14, 1 [prā forward].

pravāte-jā, n. born in a windy place, x. 34, 1 [pra-vātā + jā = jan].

pra-vāsā, m. traveller, vii. 29, 8 [prā + vas dwell away from home].

prā-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].

pra-sargā, m. discharge, vii. 103, 4 [sṛj emit].

pra-savitf, m. rouser, vii. 68, 2 [sū stimulate].

prā-siti, f. toils, x. 34, 15 [si bind].

prā-sūta, pp. aroused, vii. 63, 4 [sū impel].

pra-starā, m. strewn grass, x. 14, 4 [str strewn].

prā-siti [extended form, pr-ā, of pñ-siti]. ā. percede, s. ao. āprās, x. 127, 2.

prā-ñā, a., f. prāc-f, forward, x. 84, 12; facing, x. 135, 3 [prā + āñ].

prāṇā, m. breath, x. 90, 13 [prā + an breathe].

prā-vṣ, f. rainy season, vii. 103, 3. 9 [vṣ rain].

prāvṣ-ā, a., f. f, belonging to the rains, vii. 103, 7.

prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].

priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 43, 14; x. 15, 5 [pri please].

Phaligā, cave, iv, 50, 5.

Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadhnan, x. 90, 15.

bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].

babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.

barh-āna magic power, x. 34, 7 [brh make big].

barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhih-śād : sad sit].

barhiṣ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiṣ].

barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.

bah-ū, a. many, ii. 85, 12; x. 14, 1; 84, 18.

bādth drive away, I. Ā. bādthate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.

āpa- drive away, i. 85, 3. 9; 85, 3.

bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāu, Gk. πῆχυ-s, OG. buog].

bībh-y-at, pr. pt. fearing, x. 34, 10 [bhī fear].

bībhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].

bīl-ma, n. shavings, ii. 85, 12.

budh-ānā, ao. pt. A. waking, iv. 51, 8.

budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].

brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 85, 15.

brh-ānt, 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].

Br̥has-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [br̥h-as prob. gen. = br̥hās; cp. brāhmaṇas pāti].

bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-āhi].

brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh succell].

brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh succell].

brāhmaṇā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.

bruv-ānt, pr. pt. calling (acc.), viii. 43, 1 [brū speak].

bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].

brū speak, II. braviti, i. 85, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

ādhi- speak for (acc.), i. 85, 11; x. 15, 5.

āpa-, Ā. implore, iv. 51, 11.

Bhakaśā, m. draught, x. 34, 1 [bhak-ś, sec. root consume from bhaj partake of].

bhaj partake of (gen.), x. 15, 8; s ao., viii. 48, 1, 7.

bhad-rā, a. auspicious, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6, 12 [praiseworthy: bhand be praised].

Bhar-atā, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. bearing, i. 1, 7 [bhr̥bear].

bhāv-ya, a. that will be, future, x. 90, 2 [gdv. of bhū be].

bhā shine, II. P. bhāti.

āva- shine down, i. 154, 6.

vi- shine forth, ii. 85, 7, 8; v. 11, 1.

bhid split, VII. bhināti [Lat. find-o].

vi- split open, i. 85, 10.

bhiśāk-tama, m. spv. best healer, ii. 38, 4 [bhiśāj healing].

bhiśāj, m. physician, ii. 38, 4.

bhī fear, I. Ā. bhāyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s ao. ābhaya, viii. 48, 11.

bhī-mā, a. terrible, i. 154, 2; ii. 38, 11 [bhī fear].

bhur quiver, int. jārbhuriti, v. 83, 5.

bhūv-ana, n. creature, i. 35, 2, 5, 6; 85, 8; 154, 2, 4; 160, 2, 3; ii. 35, 2, 8; vii. 61, 1; world, ii. 33, 9; v. 83, 2, 4; iv. 51, 5; x. 168, 2, 4 [bhū be].

bhū become, be, I. bhāva, i. 1, 9; v. 83, 7, 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 8, 4; x. 185, 5, 6; come into being, x. 90, 4; pf. babhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω, Lat. fu-i-t].

abhi- be superior to (acc.), iii. 59, 7.

ā- arise, pf., x. 129, 6, 7; 168, 3.

āvis- appear, vii. 103, 8.

sām- do good to (dat.), viii. 48, 4.

bhū-tā, pp. been, x. 90, 2; n. being, x. 90, 8.

bhū-man, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1, 14 [cp. Gk. φύμα 'growth'].

bhū-ri, a. great, ii. 38, 9; much, ii. 38, 12; adv. greatly, i. 154, 6.

bhūri-ārūga, a. (Bv.) many-horned, i. 154, 6.

bhūr-ni, a. angry, vii. 86, 7.

bhūs strive, I. P. bhūṣati [extended form of bhū be].

pāri- surpass, ii. 12, 1.

bhr bear, III. bibharti, ii. 33, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3, 4, 5 [Gk. φέρω, Lat. ferō, Arm. berem, OI. berim, Go. daira].

vi-, I. bhara, carry hither and thither, v. 11, 4.

Bhfg-u, m. pl. a family of ancient priests, x. 14, 6.

bheṣaj-ā, a. healing, ii. 33, 7; n. medicine, remedy, ii. 33, 2, 4, 12, 13 [bhiśāj healing].

bhōg-a, m. use, x. 34, 3 [bhuj enjoy].

bhōj-ā, m. liberal man, iv. 51, 8.

bhōj-ana, n. food, v. 83, 10 [bhuj enjoy].

bhyas = bhī fear, I. Ā. bhyāsate, ii. 12, 1.

bhrāj shine, I. Ā. bhrājate.

vi- shine forth, i. 85, 4.

bhrāja-māna, pr. pt. Ā. shining, vii. 63, 4.

bhrā-tr, m. brother, x. 34, 4 [Gk. φράτω, Lat. frāter, OI. brāthir, Go. brōthar, Osl. bratrā].

Mah, māmh be great, māmphate and māhe (3. s.).

sām- consecrate, vii. 61, 6.

maghā-vant, m. liberal patron, ii. 33, 14; 85, 15 [magh-ā bounty: mah be great].

maghōni, a. f. bounteous, iv. 51, 3 [f. of maghāvan].

maṇḍūka, m. frog, vii. 103, 1, 2, 4, 7, 10.

math-itā, pp. kindled by friction, viii. 48, 6.

math-yā-māna, pr. pt. ps. being rubbed, v. 11, 6.

mad rejoice, I. māda, in (lc), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3, 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, vii. 49, 4; cs. mādaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. παύω, Lat. madoō 'drip'].

mād-a, m. intoxication, i. 85, 10; viii. 48, 6.

mada-cyūt, a. reeling with intoxication, i. 85, 7 [cyu move].

mád-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.
 mādhu-u, n. *honey*, *mead*, i. 154, 4, 5; iv. 50, 8; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέθυ, Lith. medūs, OSl. medŭ, Eng. mead].
 mādhu-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.
 madhu-śrūt, a. (Tp.) *dripping with honey*, *distilling sweetness*, vii. 49, 3 [śrūt drip].
 mādhyā, a. *middle*, vii. 49, 1, 3; x. 15, 14 [Lat. mediū-s].
 madhya-mā, spv. a. *middlemost*, x. 15, 1. *man think*, VIII. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 34, 18.
 mán-as, n. *mind*, x. 90, 18; 129, 4; 135, 8 [Av. manō, Gk. μένος].
 mánas-vant, a. *wise*, ii. 12, 1.
 man-ā, f. *jealousy*, ii. 38, 5 [man think].
 man-īśā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man think].
 Mán-u, m. *an ancient sage*, ii. 38, 18.
 mano-jū, a. *swift as thought*, i. 85, 4 [mánas mind + jū to speed].
 mán-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.
 mand exhilarate, I. mánā: iṣ ao. Ā. āmandiśātām, vii. 103, 4.
 úd- gladden, pf. mamanda, ii. 38, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. *gladdening*, v. 11, 3 [mand exhilarate].
 mandrá-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
 mán-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 8; vii. 61, 2 [man think].
 man-yū, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
 mayo-bhū, a. *beneficent*, ii. 38, 13 [māy-as gladness + bhū = bhū being for = conducting to].
 Mar-ūt, m. pl. *the storm gods*, i. 85, 1. 4-6. 8. 10. 12; ii. 38, 1. 13; v. 83, 6.
 marūt-vant, a. *accompanied by the Maruts*, ii. 38, 6.
 marḍ-i-tf, m. *one who pities*, x. 34, 8 [mrḍ be gracious].
 mār-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-τός, ὁμο-τός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. *mortal*; m. *mortal man*, i. 85, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. *making bright*, ii. 35, 4 [mrj seips].
 māt, a. *great*, ii. 38, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].
 mah-ān, m. *greatness*, ii. 12, 1; 35, 2 [mah be great].
 mah-ānt, a. *great*, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
 mahā-vadha, a. (Bv.) *having a mighty weapon*, v. 83, 2.
 māt-i, a. *great*, i. 160, 5; ii. 12, 10; v. 83, 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-mān, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 163, 1; *power*, x. 129, 3; pl. *powers*, x. 129, 5.
 mah-ī, a. f. *great*, ii. 38, 8. 14; x. 14, 1 [mah be great].
 mā-hyam, prs. prn. D. to ms. x. 34, 1. 2 [cp. Lat. mīhi].
 mā measure, III. Ā. mīmīte. vi-measure out: pf. vi-mamē, i. 154, 1. 3; 160, 4; ii. 12, 2.
 mā, enc. prs. prn. A. me, ii. 38, 6. 7; viii. 48, 5^a. 6. 10; x. 34, 1. 2; 127, 7 [Lat. mē, Eng. me].
 mā, proh. pel. not, ii. 38, 1. 4^a. 5; viii. 48, 8. 14^a; x. 15, 6; 34, 13. 14 [Gk. μή 'not'].
 mā-kis, proh. prn. pel. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā-kim, proh. prn. pel. no one, vi. 54, 7.
 Mātali, m. a *divine being*, x. 14, 8.
 mā-tf, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhvī, m. du. *lovers of honey*, vii. 71, 2 [mādhu honey].
 mānuṣa, a. *human*; m. *man*, vii. 63, 1 [mánus man].
 mān, prs. prn. A. me, vii. 49, 1-4.
 mā-yā, f. *mysterious power*, i. 160, 3 [mā make].
 mā-yū, a. *loving*, vii. 103, 2 [mā dellous].
 mā-s-a, m. *month*, vii. 61, 4 [mās moon].

mi-tá, pp. set up, iv. 51, 2 [mi set up].
 mitá-jāu, 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. 84, 14.
 Mitrā-Vāruṇā, du. cd. *Mitra and Varuṇa*, i. 85, 1; vii. 61, 2. 3. 6. 7; 68, 5.
 mī damage, IX. mināti [cp. Gk. *μῖ-νῶ*, Lat. *mi-nu-o*].
 ā- dīminish, ii. 12, 5.
 prā- infringe, vii. 68, 8; 108, 9; viii. 48, 9.
 midh-vāms, a. *bounteous*, ii. 88, 14; vii. 86, 7 [unred. pf. pt., probably from mih rain].
 mūkha, n. *mouth*, x. 90, 11-13.
 muc release, VI. muṣoā: ppf. āmumuk-tam, vii. 71, 5.
 mud be merry, I. ā. mōdā.
 prāti- exult, v. 88, 9.
 mrg-ā, m. *beast*, i. 154, 2; ii. 88, 11.
 mrj wipe, II. mārjmi.
 sām- rud bright, ii. 85, 12.
 mrd be gracious, VI. mrlā, ii. 83, 11. 14; viii. 48, 9; x. 84, 14; cs. mrlāya, id., viii. 48, 8.
 mrlay-āku, a. *merciful*, ii. 83, 7 [mrd be gracious].
 mrl-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrd be gracious].
 mr-tyū, m. *death*, x. 129, 2 [mr die].
 mrs touch, VI. mrsā.
 pāri- embrace, x. 84, 4.
 mrs be heedless, IV. mṛgya.
 āpi- forget, vi. 54, 4.
 me, enc. pra. prn. D. to me, vii. 68, 8; 86, 3. 4; x. 84, 13; G. of me, ii. 85, 1; vii. 86, 2; viii. 29, 2 [Gk. *μοι*].
 maujavatā, a. *coming from Māvānt*, x. 84, 1.

Yā, rel. prn. *who, which, that*: N. yās, i. 85, 6; 154, 12. 3. 4; 160, 4; ii. 12, 1-7. 9-15; 83, 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. yā, iv. 50, 8; n. yād, i. 1, 6; ii. 85, 15; vii. 61, 2; 63, 2; 108, 5. 7; x. 15, 6; 90, 2³. 12; 129, 1. 8. 4; 185, 7; with kimp ca *whatever*, v. 83, 9; A. yām, i. 1, 4; ii. 12, 5. 7. 9; 85, 11; viii. 48, 1; x. 185, 3. 4; I. yēna, i. 160, 5; ii. 12, 4; iv. 61, 4; f. yāyā, iv. 61, 6; Ab. yāsmād, ii. 12, 9; G. yāsya, i. 154, 2; ii. 12,

1. 7⁴. 14²; 85, 7; v. 83, 4²; vii. 61, 2; x. 84, 4; f. yāsya, x. 127, 4; L. yāsmān, iv. 50, 8; x. 135, 1; du. yāu, x. 14, 11; pl. N. yā, 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* *what-ever*, x. 90, 10; f. yās, vii. 49, 1. 2. 8; n. yāni, ii. 83, 13; yā, i. 85, 12; ii. 83, 13²; iv. 50, 9; vii. 86, 5; A. m. yān, x. 14, 8; 15, 13²; G. f. yāsām, vii. 49, 8; L. f. yāsu, iv. 61, 7; vii. 49, 4⁴; 61, 5.
 yakṣ-ā, n. *mystery*, vii. 61, 5.
 yaj sacrifice, I. yāja; ipf. āyajanta, x. 90, 7. 16.
 yaj-atā, a. *adorable*, i. 35, 3. 4; ii. 83, 10 [Av. *yasata*; from yaj worship].
 yaj-ātha, m. *sacrifice*, v. 11, 2 [yaj worship].
 yāja-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. A. of yaj worship].
 yāj-us, n. *sacrificial formula*, x. 90, 9 [yaj worship].
 yaj-ūā, 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. 16² [Av. *yasna*, Gk. *ἀγνώ-ς*].
 yajūā-keṭu, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.
 yajdā-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.
 yajū-īya, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [yajūā worship].
 yat array oneself, I. yāta: pf. i. 85, 8; cs. yātāya *marshal, stir*, iii. 59, 1; *clear off*, x. 127, 7.
 yā-tas, adv. *whence*, x. 129, 6. 7 [prn. root yā].
 yā-ti, prn. *how many*, x. 15, 13 [prn. root yā].
 yā-tra, rel. adv. *where*, i. 154, 5. 6; vii. 68, 5; viii. 29, 7; 48, 11; x. 14, 2. 7; 90, 16 [prn. root yā].
 yā-thā, rel. adv. *how*, x. 185, 5. 6; so *that*, ii. 83, 15; unaccented = *iva* *like*, viii. 29, 6 [prn. root yā].
 yathā-vasām, adv. *according to (thy, his) will*, x. 15, 14; 168, 4 [vāsā, m. will].
 yā-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. yā].

yād-i vā, cf. *whether*, x. 129, 7; *or, or else*, *ibid.* [yā-d-i ī, rel. adv. + vā or].

y-ānt, pr. pt. *going*, vii. 61, 3 [i go].

yam *extend, bestow*, I. yācha, iv. 51, 10; v. 88, 6; pf. ā. yemire submit to (dat.), iii. 59, 8; s. ao. *bestow on* (dat.), ii. 35, 15².

ādhi- *extend to* (dat.), i. 85, 12.

ā- *guide to* (loc.), root ao. inj. yamat, x. 14, 14.

nī- *bestow*, iv. 50, 10.

prā *present a share of* (gen.), x. 15, 7.

vī- *extend to*, i. 85, 12.

Yam-ā, m. *god of the dead*, i. 85, 6; x. 14, 1-5, 7-16; 15, 8; 135, 1, 7.

yāś-ās, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 6.

yahvī, f. *swift one*, ii. 88, 9; 85, 14.

yā go, II. yāti, i. 35, 8², 10; vii. 49, 8; x. 168, 1.

ā- *come*, i. 85, 2; x. 15, 9.

ūpa ā- *come hither*, vii. 71, 2.

ā ūpa *come hither to*, vii. 71, 4.

pāri prā- *proceed around*, iv. 51, 5.

yātayāj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. es. of yat array oneself + jāna man].

yātu-dhāna, m. *sorcerer*, i. 85, 10 [yātū, m. *sorcery + dhāna practising from dhā put, do*].

yā-ma, m. *course*, iv. 51, 4 [yā go].

yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].

yu *separate*, III. yuyōti, ii. 88, 1, 3; vii. 71, 1, 2; s. ao. *depart from* (ab.), ii. 88, 9; ca. yāvāya *save from*, viii. 48, 5;

yāvāya *ward off*, x. 127, 6².

yuk-tā, pp. *yoked*, vii. 68, 2 [yuj yoke, Gk. *zeugō-s*, Lat. *iunctus*, Lith. *junkti-a-s*].

yuktā-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.

yuj yoke, VII. yunakti: pf. yuyujé, x. 84, 11; r. ao. āyugdhvam, i. 85, 4.

prā- *yoke in front*, i. 85, 5.

yūdhya-māna, pr. pt. ā. *fighting*; m. *fighter*, ii. 12, 9 [yudh fight].

yūyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh. fight].

yuva-tī, f. *young maiden*, ii. 35, 4, 11 [f. of yuvan youth].

yūv-an, a. *young*, ii. 88, 11; m. *youth*, ii. 35, 4 [Lat. *juven-i-s*].

yuv-ām, prs. prn. N. *you two*, vii. 71, 5;

dat. yuvābhyām *to you two*, vii. 61, 7 [= yū- + am].

yuva-yū, a. *addressed to you*, vii. 71, 7.

yūy-ām, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūy-ām, Av. yūy, yūyem, Go. yūs].

yōg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].

yōj-ana, n. *league*, i. 85, 8 [yoking from yuj yoke].

yō-nī, m. *comb*, ii. 85, 10; *abode*, iv. 50, 2; x. 84, 11; *receptacle*, viii. 29, 2 [holder from yu hold].

yōś-ā, f. *woman*, x. 168, 2.

yōś, n. *blessing*, ii. 88, 13; x. 15, 4

Raph *hasten*, I. rāp̄ha; ca. rāp̄hāya *cause to speed*, i. 85, 5.

rakṣ *protect*, I. rākṣa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 6; viii. 48, 5 [Gk. *ἀράξω* 'ward off'].

rākṣa-māna, pr. pt. ā. *protecting*, vii. 61, 8 [rakṣ protect].

rakṣ-ās, m. *demon*, i. 85, 10; v. 88, 2.

rakṣ-i-tī, m. *guardian*, x. 14, 11 [rakṣ protect].

raghu-pātvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghū *swift*: Gk. *ῥαχὺ-s*].

raghu-syād, a. *swift-gliding*, i. 85, 6 [raghū *swift* + syand run].

rāj-as, n. *space, air*, i. 85, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. *ῥαῖος*, Go. *riqiz-a*].

rāp-ya, a. *glorious*, i. 85, 10 [ran rejoice].

rā-tna, n. *gift, treasure*, i. 85, 8 [rā give].

ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.

rā-tha, m. *car*, i. 85, 2, 4, 5; 85, 4, 5; ii. 12, 7, 8; v. 88, 3, 7; vii. 71, 2-4; viii. 48, 5; x. 135, 8-5; 168, 1 [r go].

rāth-ya, a. *belonging to a car*, i. 85, 6.

rad dig, I. rāda: pf. rarāda, vii. 49, 1.

radh-rā, a. *rich*, ii. 12, 6 [rādḥ succeed].

randh *make subject*, IV. P. rādḥya: red. ao., ii. 88, 5.

rāp-as, n. *bodily injury*, ii. 88, 3, 7.

ram *set at rest*, IX. ramāti: ipf. ii. 12, 2; I. ā. rāma rejoice in (loc.), x. 84, 13.

ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 13; x. 15, 7.

11 [probably from ri = reduced form of rā give].

rāv-a, m. *roar*, iv. 50, 1, 4, 5 [ru cry].

raś-mī, m. *ray*, i. 85, 7; *cord*, x. 129, 5.

rā *give*, II. rāti; 2. ind. rāsi = ipv., ii

33, 12; III. ipv. 2. pl. rarīdhvam, v. 83, 6.
 rāj rule, over (gen.), I. P. rājati, i. 1, 8.
 rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].
 rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
 rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
 rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
 rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
 rādhō-dēya, n. bestowal of wealth, iv. 51, 8 [dēya, gdv. to be given from dā give].
 ri release, IX. rināti, ii. 12, 8.
 ānu- flow along, i. 85, 8.
 ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπω, Lat. lingo].
 āti- extend beyond: ps. ipf. āriyata, x. 90, 5.
 riś, f. injury, ii. 35, 6.
 riś be hurt, IV. riśyati, vi. 54, 8; a ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
 riś kiss, II. rēdhi, ii. 83, 18.
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
 ruc shine, I. rōca; es. rocāya cause to shine, viii. 29, 10.
 ruc-ānā, rt. ao. pt. Ā. beaming, iv. 51, 9.
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
 ruj-ant, pr. pt. shattering, x. 168, 1.
 Rud-rā, m. name of a god, i. 85, i; ii. 38, 1-9, 11-18, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
 rudh obstruct, VII. rupaddhi, runddhē, x. 84, 3.
 āpa- drives away: rt. ao. arodham, x. 84, 8.
 rūś-ant, pr. pt. gleaming, iv. 51, 9.
 ruh grow, I. rōhati, rōhate.
 āti- grow beyond (acc.), x. 90, 2.
 ā- rise up in (acc.), viii. 48, 11.
 rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
 re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
 rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
 reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 8 [ribh sing].
 revāt, adv. bountifully, ii. 35, 4 [n. of revāt].
 re-vāt-i, f. wealthy, iv. 51, 4 [f. of revāt].
 re-vānt, a. wealthy, viii. 48, 6 [re = rai wealthy].
 rōdas-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 give; Lat. re-s].
 Rauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhini].
 Lak-ṣā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκό-ς 'white', Lat. lux, lūc-is].
 Vag-nū, m. sound, vii. 103, 2 [vac speak].
 vac utter, III. P. vivakti; ao. op., ii. 85, 2; speak, ps. ucyāto, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
 ādhi- speak for (dat.), viii. 48, 14.
 prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
 vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].
 vacas-yā, f. eloquence, ii. 85, 1.
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vāj be strong; Av. vazra 'club'].
 vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 83, 8.
 vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
 vajr-in, m. bearer of the bolt, vii. 49, 1.
 vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. ἔτερος year, Lat. vetus in vetus-tas 'age'].
 vats-in, a., f. -i, accompanied by calves, vii. 103, 2.
 vad speak, I. vāda, ii. 38, 15; op. ii. 35, 15; vii. 103, 5; x. 84, 12.
 āchā- invoke, v. 83, 1.
 ā- utter, ii. 12, 15; viii. 48, 14.
 prā- utter forth, i. ao., avādiśur, vii. 103, 1.
 sām- converse about (acc.) with (inst.), vii. 86, 2.
 vād-ant, pr. pt. speaking, vii. 103, 8, 6, 7.

van win, VIII. vanóti win [Eng. win; cp. Lat. *ven-ia* 'favour'].

ā-, ds. vivāsa seek to win, ii. 33, 6; v. 33, 1.

van-ūs, m. enemy, iv. 50, 11 [eager, rival: van win].

vāno-vane, lc. itv. ed. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 33, 12.

vānda-māna, pr. pt. ā. approving, ii. 33, 12.

vap strew, I. vāpati, vāpate. nī- lay low, ii. 33, 11.

vapug-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].

vay-ām, pra. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3, 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. *waia*, Eng. *we*].

vāy-as, n. force, ii. 33, 6; viii. 48, 1 [fōd, strength: vi enjoy].

vay-ā, f. offshoot, ii. 35, 8.

vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].

vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force+dhā bestowing].

vār-i-man, n. expanse, iii. 59, 8 [vr cover].

vār-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vr cover].

varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vārivas+vid find].

vār-iyas, cpv. a. wider, ii. 12, 2 [urā wide].

Vār-una, m. vii. 49, 3, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3; 4, 6, 8; x. 14, 7 [Gk. *οὐρανός* 'heaven': vr cover, encompass].

vār-na, m. colour, ii. 12, 4 [coating: vr cover].

vārta-māna, pr. pt. ā., with ā rolling hither, i. 35, 2 [vrt turn].

vārt-man, n. track, i. 35, 8 [vrt turn].

vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].

vārdha-māna, pr. pt. ā. growing, i. 1, 8 [vrdh grow].

vārvrt-āna, pr. pt. ā. int. rolling about, x. 34, 1 [vrt turn].

varṣ-ā, n. rain, v. 33, 10 [vrṣ rain].

varṣ-yā, a. rainy, v. 33, 3.

val-ā, m. enclosure, care, iv. 50, 5 [vr cover].

valgū-yā, den. honour, iv. 50, 7.

vaś desire, II. vāṣti, s. 1. vāsmi, ii. 33, 13; pl. 1. vāsmasi, i. 154, 6.

1. vas shine, VI. P. uśāti: pf. pl. 2. ūsa, iv. 51, 4 [Av. *usañti* 'shines'].

2. vas wear, II. ā. vāste [cp. Gk. *ἐν-νυμ* = *fécruv*, AS. *werian*, Eng. *wear*].

abhi-, cs. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [AS. *weasan* 'be', Eng. *was*; in Gk. *δωρ* = *fácru*].

prā- go on journeys, viii. 29, 8.

vas, enc. pra. prn. A. you, i. 35, 6; iv. 51, 10, 11; D. to or for you, i. 35, 6, 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 33, 13; x. 34, 12, 14 [Av. *vš*, Lat. *vōs*].

vas-ati, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vās-āna, pr. pt. ā. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vās-iṣṭha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].

vās-u, n. wealth, vi. 54, 4; vii. 103, 10; x. 15, 7 [vas shine].

vasu-dēya, n. granting of wealth, ii. 33, 7.

vāsu-mant, a. laden with wealth, vii. 71, 3, 4.

vāsn-ya, a. for sale, x. 34, 3 [vasnā, n. price, Gk. *δωρ*-s = *fāso-vo-s* 'purchase price', Lat. *vēnu-m* = *ves-num*].

vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].

vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].

vah carry, drive, I. vāha, vii. 63, 2; s. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ānu- drive after: pf. anūhiré, x. 15, 8.

ā- bring, i. 1, 2; 35, 6; vii. 71, 8; x. 14, 4.

nī- bring: pf. ūhathur, vii. 71, 5.

vāh-ant, pr. pt. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.

vāh-ni, m. driver, i. 160, 3 [vah drive].

vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀναι* = *ἀ-φ-αι*; cf. Go. *waian*, German *wehen* 'blow'].

prā- blow forth, v. 33, 4.

vā, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. *ve*].

vāo, f. voice, vii. 108, 1. 4. 5. 6. 8; x. 84, 5 [vao speak; Lat. vāo = vāo-s].
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vāj be strong].
 vāja-yā, a. desirous of gain, ii. 35, 1.
 vāj-in, a. victorious, x. 34, 4 [vāja].
 vānā, m. pipe, i. 85, 10.
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. ἀνέμ-ς].
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6²; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 8, 4.
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].
 vā-yū, m. wind, x. 90, 13 [vā blow].
 vāy-ya, gdv. desirable, i. 35, 8 [vr choose].
 vāśā-at, pr. pt. int. loving, iv. 50, 5 [vāś low].
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 8 [vrdh grow].
 vāśī, f. axe, viii. 29, 3.
 vāsar-ā, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἔαρ, Lith. vasarā].
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. φάστυ].
 vī, m. bird, i. 85, 7; viii. 29, 8; pl. N. vīyas, x. 127, 4 [Av. vī-, Lat. avi-].
 vī-kramāṇa, n. wide stride, i. 154, 2; x. 15, 3.
 vī-caṣṭramānā, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 vī-caṣṭrāṇi, a. active, i. 85, 9.
 vīj, pl. stake at play, ii. 12, 5.
 vī-tata, pp. extended, x. 129, 5 [tan stretch].
 vī-tarām, adv. far away, ii. 83, 2 [cpv. of prp. vī away].
 vit-tā, n. property, x. 84, 13 [pp. of vid find, acquire: acquisition].
 1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 85, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6². 7²; pl. 1. vidmā, x. 15, 13 [Gk. οἶδα, ἴδμεν; AS. ic wāt, wē witon; Eng. I wot; Lat. vid-ēre 'sec'].
 prā-kno, x. 15, 13.
 2. vid find, VI. vindā, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.
 ānu-and out, ii. 12, 11; v. 11, 6.

ā-, s ao. win hither, x. 15, 3.
 nīś-and out, x. 129, 4.
 vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 83, 15; 85, 15; viii. 48, 14 [vidh worship].
 vi-dyūt, f. lightning, ii. 85, 9; v. 83, 4 [vi aśar + dyut shine].
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. φαίω].
 vidh worship, VI. vidhā, ii. 85, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 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: vī prp. + dhāna from dhā put].
 vi-pfoḥ-am, acc. inf. to ask, vii. 86, 3.
 vīp-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vīp tremble with emotion].
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
 vi-bhāḍaka, m. a nut used as a die for gambling, vii. 86, 6; x. 84, 1 [probably from vi-bhīd split asunder, but the meaning here applied is obscure].
 vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 8 [bhrāj shine; Av. brāzaiti 'beams', Gk. φάεω 'flame'].
 vī-madhya, m. middle, iv. 51, 3.
 vī-rapāś, m. abundance, iv. 50, 3 [vī + rapāś be full].
 Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [ar-ruling].
 virā-śāh, a. overcoming men, i. 85, 6 [= vira-śāh for vira-śāh].
 vī-rūk-mant, m. shining weapon, i. 85, 3 [ruc shine].
 vī-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].
 Vīśā-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vī + vas shine aśar].
 viś, f. settlement, x. 15, 2; abode, vii. 61, 8; settler, i. 85, 5; subject, iv. 50, 8.
 viś enter, VI. viśā.
 ā-enter, iv. 50, 10; viii. 48, 12. 15.
 nī-come home, go to rest, x. 84, 14; 168, 8; s ao., avikṣamahi, x. 127, 4; us vēśāya cause to rest, i. 85, 2.
 viś-pāti, m. master of the house, x. 135, 1.
 viśva, prn. a. all, i. 85, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 85, 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; 168, 2.
viśvā-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 135, 8.
viśva-dānim, adv. always, iv. 50, 8.
viśvā-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.
viśvā-psnya, a. laden with all food, vii. 71, 4 [psnya from psā eat].
viśvā-rūpa, a. (Bv.) omniform, i. 35, 4; ii. 83, 10; v. 83, 5.
viśvā-sambhū, a. beneficial to all, i. 160, 1. 4 [sām prosperity + bhū being for, conducting to].
viśvā-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 85, 14.
viśvāhā, adv. always, i. 160, 3 [viśvā āhā all āvya].
viśvo devān, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.
viś work, III. viveṣṭi: pf. vivēṣa, ii. 35, 13.
vi-sita, pp. unfastened, v. 83, 7. 8 [vi + si bind].
viṣṇu-na, a. varied in form, viii. 29, 1.
viśhoi, a. f. turned in various directions, ii. 33, 2 [f. of viṣv-añō].
vi-āhā host (?), x. 168, 2.
Viṣ-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 8. 6; x. 15, 3 [viṣ be active].
viṣv-añō, a. turned in all directions, x. 90, 4.
vi-sargā, m. release, vii. 103, 9 [vi + sṛj let go].
vi-sārjana, n. creation, x. 129, 6 [vi + sṛj let go].
vi-sṛti, f. creation, x. 129, 6. 7 [vi + sṛj let go].
vi-srāsa, ab. inf. from breaking, viii. 48, 5 [vi + sras fall].
vi-hāyas, a. mighty, viii. 48, 11.
vi guide, II. vēti, i. 85, 9.
ūpa-come to (acc.), v. 11, 4.
vi-rā, m. hero, i. 85, 1; ii. 83, 1; 85, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].
virā-vat-tama, spv. a. most abounding in heroes, i. 1, 8.
virā-vant, a. possessed of heroes, iv. 50, 6.
virūdha, f. plant, ii. 35, 8 [vi asunder + rudh grow].
vir-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [virā hero].

1. vr cover, V. vṛṇōti, vṛṇute.
ā, int. ipf. ā-varivar contain, x. 129, 1.
vi-unclose, rt. aṇ. avran, iv. 51, 2.
2. vr choose, IX. Ā. vṛṇite, ii. 33, 13; v. 11, 4; x. 127, 8.
vṛk-a, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupus, Lith. vilka-s, Eng. wolf].
vṛk-i, f. she-wolf, x. 127, 6.
vṛktā-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].
vṛk-gā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśo cut, fell].
vṛj toist, VII. vṛṇakti, vṛṇktē.
pāri-pass ly, ii. 83, 14.
vṛj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].
vṛṇānā, pr. pt. Ā. choosing, v. 11, 4 [vṛ choose].
vṛt turn, I. Ā. vārtate roll, x. 34, 9; cs. vartāya turn, i. 85, 9.
ā, cs. whirl hither, vii. 71, 3.
nis-, cs. roll out, x. 135, 5.
prā-, cs. set rolling, x. 135, 4.
ānu prā-roll forth after, x. 135, 4.
sām-be evolved, x. 90, 14.
ādhi sām-come upon, x. 129, 4.
Vṛ-trā, m. name of a demon, i. 85, 9; n. ſee (pl.), viii. 29, 4 [encompasser: vṛ cover].
vṛ-tvā, gā, having covered, x. 90, 1.
vṛdh grow, I. vārdha, 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.
vṛdh-6, dat. inf. to increase, i. 85, 1.
vṛṣ rain, I. vārṣa rain: iṣ ao. āvarṣis, v. 83, 10.
abhi-rain upon, ao. vii. 103, 8.
vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].
vṛṣ-an, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with āśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἵππον].
vṛṣa-bhā, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
vṛṣa-lā, m. beggar, x. 84, 11 [little man].
vṛṣa-vṛāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
vṛṣ-ti, f. rain, v. 83, 6 [vṛṣ rain].
vṛṣṇyā-vant, a. mighty, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].

véd-ana, n. possession, x. 34, 4 [vid *find, acquire*].
vedh-ās, m. disposer, iii. 59, 4 [vidh *worship, be gracious*].
ven long, I. P. vénati.
ānu- seek the friendship of, x. 185, 1.
volbh, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaśtar 'draught animal' Lat. vector].
vái, pcl., ii. 33, 9. 10 [180].
Vairūpá, m. son of Vīrūpa, x. 14, 5.
Vaivasvatá, m. son of Vīvasvat, x. 14, 1.
váśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = váś].
vatsīnará, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvá-nara].
vy-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + añj adorn].
vyao extend, III. P. vivyakti.
sám- roll up, ipf. ávivyak, vii. 63, 1.
vyath water, I. vyátha, vi. 54, 3.
vyátha-māna, pr. pt. Ā. quaking, ii. 12, 2.
vyūṣṭi, f. daybreak, vii. 71, 8 [vi + vas shine].
vy-ōman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].
vra-j-á, m. pen, fold, iv. 51, 2 [vrj enclose].
vra-tá, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
vrata-cārin, a. practising a vow, vii. 108, 1 [cār-in, from car go, practise].
vrāta, m. troop, host, x. 34, 8. 12.
śams praise, I. śāmsa, vii. 61, 4 [Lat. censeo].
śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatá, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].
śām-tama, spv. a. most beneficent, ii. 33, 2. 13; x. 15, 4 [śām, n. healing].
śaphá-vant, a. having hoofs, v. 83, 5.
śabála, a. brindled, x. 14, 10.
śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8.
śāmbara, m. name of a demon, ii. 12, 11.
śáy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 108, 2 [śi lie].

śarád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śár-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
śár-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. sątma-s 'helmet', OG. helm 'helmet'].
śáv-as, n. power, v. 11, 5 [śū swell].
śāsam-āná, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śām toll].
śāsáy-āná, pf. pt. Ā. lying, vii. 103, 1 [śi lie].
śās-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śá + śvant, orig. pt. of śū swell, Gk. á-wavr-].
śáktá, m. teacher, vii. 103, 5 [śák be able].
śās order, II. śāsti, śāste.
ānu- instruct, vi. 54, 1.
abhí- guide to (acc.), vi. 54, 2.
śik-van flame (?), ii. 35, 4.
śika be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śák be able].
śikṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.
śiti-pád, a. (Bv.) white-footed, i. 35, 5.
śithirá, a. loose; n. freedom, vii. 71, 5 [Gk. καθάρος 'free, pure'].
śivá, a. kind, x. 34, 2.
śísu, m. child, ii. 33, 13 [śū swell, op. Gk. κνέω].
śísriy-āná, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
śi-tá, a. cold, x. 34, 9 [old pp. of śyā coagulate].
śirg-án, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυς 'head'].
śuk-rá, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 85, 4 [śuo be bright, Av. sux-ra 'flaming'].
śúo-I, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 6; clear, vii. 49, 2. 3; pure, ii. 33, 13; 35, 8² [śuo shine].
śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
śubh-áya, Ā. adorn oneself, i. 85, 3.
śubh-rá, a. bright, i. 35, 3; 85, 8; iv. 61, 6 [śubh adorn].
śumbh, adorn, I. Ā. śumbhate.
prá- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 103, 2 [for suṣ-ka, Av. huṣ-ka].

śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blois, snort].

śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. δ-υπο-s 'in-valid'].

śūdrā, m. man of the servile caste, x. 90, 12.

śūśu] āna, pf. pt. A. trembling (?), x. 84, 6.

śūṣ-ā, a. inspiring, i. 154, 3 [śvas breathe].

śrīv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrāh-yā, f. arrogance, ii. 12, 10 [śrāh be arrogant].

śr crush, IX. śrāti.

sām- be crushed: ps. ao. śāri, vi. 54, 7.

śout drip, I. śoṭa, iv. 50, 3.

śyā-vā, a. dusky, i. 85, 5 [OSI. si-vū 'grey'].

śyenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ- in 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].

śravas-yā, a. fame-seeking, i. 85, 8.

śri-tā, pp. reaching to (lo.), v. 11, 3.

śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrṇōti, hear, ii. 33, 4; x. 15, 5; pl. 8. śrṇvire = ps., x. 163, 4.

śru-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tus 'famous'].

śrō-śtha, spv. a. best, ii. 33, 3.

śrō-tra, n. ear, x. 90, 14 [śru hear].

śrāṣ-ṭi, f. obedient mare, viii. 43, 2 [śrus hear, extension of śru].

śva-ghan-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrū, f. mother-in-law, x. 84, 3 [OSI. svezky, svezrūce].

śvity-āñ, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Go. hwēite, Eng. white) + āñ].

śās, nm. six, x. 14, 16 [Av. xšvaś, Gk. ἕξ, Lat. sex, OI. sē, Go. sahs, Eng. six].

śā, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33,

13; 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; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 43, 9 [Av. hō, Gk. ὅ, Go. so].

sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sam-rarāṇā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā giro].

sam-vatsarā, m. year, vii. 103, 1. 7. 9.

sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 43, 13; x. 14, 4 [vid fud].

sam-vj, a. conquering, ii. 12, 3.

sākḥ-i, m. friend, ii. 35, 12; vii. 86, 4;

viii. 43, 4. 10; x. 34, 2. 5; 163, 3.

sakh-yā, n. friendship, viii. 43, 2.

sam-gāmana, m. assembler, x. 14, 1.

sac accompany, I. A. śacate, i. 1, 9; vii. 61, 5; associate with, viii. 43, 10; reach, x. 90, 16 [Gk. ἔσεται, Lat. sequitur, Lith. sekū].

sāc-ā, adv. prp. with (lo.), iv. 50, 11 [sac accompany].

sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jōsas, a. acting in harmony with (inst.), viii. 43, 15 [jōsas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sāt-pati, m. true (?) lord, ii. 33, 12.

sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharman, a. (Bv.) whose ordinances are true, x. 84, 8.

satyānrtā, n. Dv. ed. truth and falsehood, vii. 49, 3 [satyā + ānrtā].

sad sit down, I. P. śdati, i. 85, 7; sit down on (acc.). a ao. sadata, x. 15, 11 [Lat. sīdo].

ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī)śedur, iv. 50, 3; inj. śidat, v. 11, 2; settle: pf. s. 2.

sasātha, viii. 43, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδος].

sādas-sadas, acc. itv. ed. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dfā, a., f. -ī, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, 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. 154, 1. 3.
 san gain, VIII. P. sanōti, vi. 54, 5.
 sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ἡνός*, OI. *sen*, Lith. *sėnas* 'old'].
 sānt, pr. pt. *being*, x. 34, 9 [as *be*; Lat. (*prae*)-*sent*].
 sam-dīśā, f. *sight*, ii. 33, 1.
 sapta, nm. *seven*, i. 85, 8; ii. 12, 3. 12; x. 90, 15² [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].
 sapta-rāsmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptaśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [sapta + śya, n. *mouth*].
 sapa-ti, m. *racer*, i. 85, 1. 6.
 sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by *prāthas*, n. *fame*].
 sa-bādha, a. *zealous*, vii. 61, 6 [bādha, m. *stress*].
 sabhā, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samā, a. *level*, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *sim-ilis*].
 sam-āci, f. *battle*, ii. 12, 8.
 sām-ana, n. *festival*, x. 168, 2 [coming together].
 samana, adv. *in the same way*, iv. 51, 8² [inst., with shift of accent, from *sāmāna* *being together*].
 samānā, a., f. i, *same*, ii. 12, 8; iv. 51, 9; vii. 86, 3; *uniform*, vii. 63, 2; *common*, ii. 85, 8; vii. 63, 8; 103, 6.
 samānā-tas, adv. *from the same place*, iv. 51, 8.
 sam-idh, f. *faggot*, x. 90, 15 [sām + idh *kindle*].
 samudrā-jyeṣṭha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [sam-udrā, m. *collection of waters* + jyeṣṭha, spv. *chief*].
 samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].
 sam-fdh, f. *unison*, vii. 103, 5 [sām + fdh *thrive*].
 sām-prkta, pp. *mixed with* (inst.), x. 34, 7 [prc *miz*].
 sam-prcas, ab. inf. *from mingling with*, ii. 85, 6 [prc *miz*].
 sām-bhṛta, pp. *collected*, x. 90, 8 [bhr *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-as, n. *lake*, vii. 103, 7 [sṛ *run*].
 saras-ī, f. *lake*, vii. 103, 2.
 sārg-a, m. *herd*, iv. 51, 8 [sṛj *let loose*].
 sār-ave, dat. inf. *to flow*, ii. 12, 12 [sṛ *flow*].
 sṛp *creep*, I. P. sṛpiti.
 vī- *slink off*, x. 14, 9.
 sarpīr-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpis (from sṛp *run* = *melt*) + ā-suti *brew from su press*].
 sārva, n. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 8 [Gk. *ὅλος* = *ōl-fōs*, Lat. *salvus* = 'whole'].
 sārva-vira, n. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
 sarva-hūt, a. (Tp.) *completely offering*, x. 90, 8. 9 [hu-t: hu *sacrifice* + deter-minative t].
 sal-ilā, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sṛ *flow*].
 Sav-i-tī, m. a *solar god*, i. 35, 1-6. 8-10; vii. 63, 8; x. 34, 8. 13 [stimulator from sū *stimulate*].
 sas *sleep*, II. P. sāsti, iv. 51, 3.
 sas-ānt, pr. pt. *sleeping*, iv. 51, 5.
 sah *overcome*, I. sāha, x. 34, 9 [Gk. *ἔχω*, ao. *ἔσ(ε)χ-ov*].
 sāh-as, n. *might*, iv. 50, 1; v. 11, 6² [nah *overcome*].
 sa-hāsra, nm. *a thousand*, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χίλλιοι* from *χέσλο*].
 sahāsra-pād, a. (Bv.) *thousand-footed*, x. 90, 1 [pad *foot*].
 sahāsra-bhṛṣṭi, a. (Bv.) *thousand-edged*, i. 85, 9 [bhṛṣṭi from bhṛṣ = bhṛ *stick up*].
 sahāsra-śirṣan, a. *thousand-headed*, x. 34, 14.
 sahasra-sāvā, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing from su press*].
 sahasrākṣā, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣā *eye* = *ākṣi*].
 sā-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. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = *so*, x. 127, 4.
 sād-ana, n. *seat*, x. 135, 7 [sad *sit*].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].

sādh-ū, n. *good*, x. 14, 10.

sādhū-yā, adv. *straightway*, v. 11, 4.

Sādh-yā, m. pl. *a group of divine beings*, x. 90, 7, 16.

sān-as-i, a. *bringing gain*, iii. 59, 6 [san gain].

sān-u, n. m. *back*, ii. 35, 12.

sā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.

sāya-ka, n. *arroue*, ii. 83, 10 [suitable for *hurting*: si huri].

sārameyā, m. *son of Saramā*, x. 14, 10.

sāsanaṇāsana, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-sāna + ana-sana].

sāphā, m. *lion*, v. 83, 3.

sio pour, VI. siñcā, i. 85, 11 [OG. siy-u 'drip', Lettic *sik-u* 'fall' of water].

ni- pour down, v. 83, 8.

sidh repel, I. P. sēdhati.

āpa- chase away, i. 35, 10.

sindh-u, m. *river*, i. 35, 8; ii. 12, 8, 12; *Indus*, v. 11, 5 [Av. *hind-u-s*].

siavid-ānā, pf. pt. ā. *sweating*, vii. 103, 8 [avid *perspire*: Eng. *sweat*].

sīm, enc. prn. pcl. *him &c.*, i. 160, 2.

su press, V. sunōti, sunutē, V. 14, 13 [Av. *hu*].

sū, adv. *well*, ii. 85, 2; v. 83, 7; vii. 86, 8 [Av. *hu*-, OI. *su*].

sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 84, 11.

su-kṛātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [kṛātu *wisdom*].

sukṛatū-yā, f. *insight*, i. 160, 4.

su-kṣatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.

su-kṣitī, f. *safe dwelling*, ii. 35, 15.

su-gā, a. *easy to traverse*, i. 35, 11; vii. 68, 6.

su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.

su-tā, pp. *pressed*, viii. 48, 7; x. 15, 8.

sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [taṣṭa *fashion*].

sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.

su-tāra, a. *easy to pass*, x. 127, 6.

su-dāmpas, a. (Bv.) *wondrous*, i. 85, 1 [dāmpas *wonder*].

su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.

su-dūgha, a. (Bv.) *yielding good milk*, ii. 85, 7 [dūgha *milking*: dugh = duh].

sū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā *put*].

su-dhṛṣṭa, spv. a. *very proud*, i. 160, 2.

su-nithā, a. (Bv.) *giving good guidance*, i. 85, 7, 10.

sunv-ant, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].

su-pātha, n. *fair path*, vii. 63, 6.

su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.

su-palāśā, a. *fair-leaved*, x. 135, 1.

su-péśas, a. (Bv.) *well-adorned*, ii. 85, 1 [péśas, n. *ornament*].

su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, 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*: prātika, n.].

su-prānti, a. (Bv.) *giving good guidance*, x. 15, 11.

su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.

su-bhāga, a. *having a good share, opulent*; *genial*, vii. 63, 1.

su-bhū, a. *excellent*, ii. 85, 7 [sū *well* + bhu *being*].

sū-bhṛta, pp. *well cherished*, iv. 50, 7.

sū-makha, m. *great warrior*, i. 85, 4.

su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.

su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* 'well-disposed'; cp. second part of *eb-mérj*].

sv-mṛṣika, a. (Bv.) *very gracious*, i. 85, 10 [mṛṣikā, n. *mercy*].

su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.

su-mnā, n. *good-will*, ii. 33, 1, 6.

sumnā-yū, a. *kindly*, vii. 71, 3.

su-rabhi, a. *fragrant*, x. 15, 12.

sūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].

su-rétas, a. (Bv.) *abounding in seed*, . 160, 3.

su-vāroas, a. (Bv.) *full of vigour*, x. 14, 8.

su-vāo, a. (Bv.) *eloquent*, vii. 103, 5.

suv-itā, n. *wellfare*, v. 11, 1 [su *well* + itā, pp. of i go: *opposite of dur-itā*].

su-vidātra, a. bountiful, x. 14, 10; 15, 8, 9.
 su-vīra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 16; 83, 15; 85, 15; viii. 48, 14.
 su-vīrya, n. host of good champions, iv. 51, 10.
 su-vrkti, f. song of praise, ii. 85, 15; vii. 71, 6 [sū + rk-ti from aro praise, cp. ro].
 su-vrjāna, a. (Bv.) having fair abodes, x. 15, 2.
 su-śīpra, a. (Bv.) fair-lipped, ii. 12, 6; 83, 5.
 su-śēva, a. most propitious, iii. 59, 4, 5; viii. 48, 4.
 su-śakhi, m. good friend, viii. 48, 9 [śakhi friend].
 su-stutī, f. eulogy, ii. 83, 8 [stutī praise].
 su-stūbh, a. well-praising, iv. 50, 5 [stūbh praise].
 su-hāva, a. (Bv.) easy to invoke, ii. 83, 5 [hāva invocation].
 sū, adv. well, v. 83, 10 [= sū well].
 sū-nāra, a. bountiful, viii. 29, 1 [Av. hunara].
 sū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūnu, Eng. son].
 sūpāyana, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū + upāyana].
 sūr-a, m. sun, vii. 63, 5 [svār light].
 sūrī, m. patron, ii. 85, 6.
 sūr-ya, m. sun, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 18 [svār light].
 sr flow, III. sīrarti.
 ūpa-prā- stretch forth to, int. 3. s. sarsar-e, ii. 35, 5.
 srj emit, VI. srjāti [Av. her'suiti].
 āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- send forth to (acc.), ii. 35, 1.
 srp-rā, a. extensive, iv. 50, 2 [srp creep].
 śē-nā, f. missile, ii. 83, 11 [śi discharge].
 senā-nī, m. leader of an army, general, x. 34, 12.
 śē-ma, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4². 7-15; x. 14, 13; 34, 1; Soma sacrifice, vii. 103, 7 [su press: Av. haoma].
 śōma-pā, m. Soma drinker, ii. 12, 18.

soma-pithā, m. Soma draught, x. 15, 8 [pithā from pā drink].
 som-in, a. soma-pressing, vii. 103, 8.
 som-yā, a. Soma-loving, x. 14, 6; 15, 1, 5, 8.
 saumanas-ā, n. good graces, iii. 59, 4; x. 14, 6 [su-mānas].
 skand leap, I. P. skādati, int. inj. kaniṣkan, vii. 103, 4.
 skabhāya, den. prop. establish, i. 154, 1 [from skabh, IX. skabhnāti].
 skāmbh-ana, n. prop. support, i. 160, 4.
 stan thunder, II. P.; cs. stanāyati, id., v. 83, 7, 8 [Gk. στένω 'lament'].
 stan-ātha, m. thunder, v. 83, 8.
 stanāyant, pr. pt. thundering, v. 83, 2; x. 16, 1.
 stanayi-tāu, m. thunder, v. 83, 6.
 stabh or stambh prop. support, IX. stabhnāti, ii. 12, 2.
 vi- prop asunder, pf. tastambha, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. ā. = ps. being praised, ii. 83, 11 [stu praise].
 sthi-rā, a. firm, ii. 83, 9, 14 [sthā stand].
 stu praise, I. f. stauti, ii. 83, 11; v. 83, 1.
 prā- praise aloud, i. 154, 2.
 stu-tā, pp. praised, ii. 83, 12.
 stuv-ānt, pr. pt. praising, iv. 51, 7; vi. 54, 6.
 ste-nā, m. thief, x. 127, 6 [stā be stealthy].
 sto-tī, m. praiser, vi. 54, 9; vii. 86, 4 [stu praise].
 stō-ma, m. song of praise, ii. 83, 5; vii. 86, 8; x. 127, 8 [stu praise].
 stōma-taṣṭa, a. (Tp.) fashioned into (= being the subject of) praise, x. 15, 9.
 strī, f. woman, x. 84, 11 [Av. strī].
 sthā stand, I. tiṣṭha; pf. tasthur, i. 85, 5; rt. ao. s. 3. āsthāt, i. 85, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. hīstaiti, Gk. ἵστημι, Lat. sisto].
 āti- extend beyond, x. 90, 1.
 ādhi- ascend, x. 135, 8; stand upon, i. 85, 6.
 āpa- start off, viii. 48, 11.
 abhi- overcome, iv. 50, 7.
 ā- mount, i. 85, 4; mount to (acc.), i. 85, 7; occupy, ii. 85, 9.
 ūd- arise, v. 11, 8.
 ūpa- approach, rt. ao. asthita, x. 127, 7.
 pāri- surround, pf. tasthur, ii. 85, 8.

prá- *sleep forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 8 [Av. *spas*; cp. Lat. *au-spez*, Gk. *ὄωπ* 'owl'].
 spr win, V. *sprpóti*.
 nis- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.
 sprh, cs. *sprháya long for*, x. 135, 2 [Av. *sperzaitē*].
 spúr *spurn*, VI. *spurá*, ii. 12, 12; *spring*, x. 84, 9 [Av. *sparaiti*, Gk. *σπαίω* 'quiver', Lat. *sperno*, Lith. *spirū* 'kick', OG. *spurnu* 'kick'].
 sma, enc. pel. *just, indeed*, ii. 12, 6 [180].
 syá, dem. prn. *that*, ii. 33, 7 [OP. *hya*, f. *hyá*; OG. f. *siu*].
 syand *flow*, I. Á. *syádate*, v. 83, 8.
 syúma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 8 [syá-man band; Gk. *ὑμῶν* 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 stráma, m. *disease*, viii. 48, 5.
 áru *flow*, I. *sráva*, vii. 49, 1 [Gk. *ῥέει* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *ὅς*, Lat. *suu-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. *svadhá*, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.
 2. *sva-dhá*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhá *put*; cp. Gk. *ἔθος* 'custom'].
 svadhá-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [svá + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *sonnu-s*, Lith. *sąpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 35, 14; of *their own accord*, iv. 50, 8 [115 a].
 svár, n. *light; heaven*, ii. 35, 6; v. 83, 4.
 sva-ráj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacrificial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *downright*, i. 85, 10 [possessing property: svá, n.].
 svásar, f. *sister*, vii. 71, 1; x. 127, 8 [Lat. *soror*, OSl. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-asti, f. n. *well-being*, i. 1, 9; 85, 1; ii. 33, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. a. *svasti for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [svá *well* + asti *being*].
 svád-ú, a. *sweet*, viii. 48, 1 [Gk. *ῥόδύ-s*, Lat. *sucti-s*, Eng. *sweet*].
 sv-ádhf, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
 sv-ábhú, a. *invigorating*, iv. 50, 10.
 sváhā, ij. *hāsi*, asa *sacrificial call*, x. 14, 3.
 svid, enc. emph. pel., iv. 51, 6; x. 34, 10; 129, 5; 135, 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, gā. *having slain*, ii. 12, 3 [han-strike].
 han *slay*, II. *hānti*, i. 85, 9; ii. 33, 15; *smite*, v. 83, 2³, 9; I. *jighna* *slay*, viii. 29, 4; pf. *jaghāna*, ii. 12, 10, 11; ps. *hanyāte*, iii. 59, 2; ds. *jighāmsa*, vii. 86, 4.
 han-tf, m. *slayer*, ii. 12, 10.
 hār-as, n. *warth*, viii. 48, 2 [heat; from hr *be hot*: Gk. *ῥέπ-ος* 'summer'].
 hār-i, m. *bay steed*, i. 35, 3 [Av. *zairi* 'yellowish'; Lat. *hāu-s*, Lith. *želtū*, OG. *gālo*].
 hār-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].
 hāry-āva, n. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 hāv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-śrūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [hāvāna (from hū *call*) + śrū-t *hearing* from śru *hear* with determinative t].
 havir-ād, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 haviṣ-pā, n. *drinking the oblation*, x. 15, 10 [havis + pā].
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6; 168, 4 [hu *sacrifice*].
 hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].
 hav-yā, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].
 havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].
 havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

hāsta-vant, a. *having hands*, x. 34, 9.
 1. hā leave, III. P. jahāti.
 āva-, ps. hīyate, *be left behind*, x. 34, 5.
 2. hā go away, III. Ā. jihīte.
 āpa- depart, vii. 71, 1: 3. s. sb. a. ao.
 hāsate, x. 127, 3.
 ūd- spring up, v. 83, 4.
 hī, ej. 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.
 hims, *injure*, VII. hināsti *injure*; is ao.
 inj., x. 15, 6 [probably a ds. of han
strikes].
 hi-tā, pp. placed, v. 11, 6 [later form of
 dhita from dhā put; Gk. *θερό-ς* set].
 hi-tvāya, gd. *leaving behind*, x. 14, 8
 [1. hā leave].
 himā, m. *winter*, ii. 33, 2 [Av. *sima*,
 OSl. *sima* 'winter'; Gk. *δύσ-χιμος*
 'subject to bad storms', 'horrid'].
 hiraṇ-ya, n. *gold ornament*, ii. 33, 9.
 hiraṇya-dā, a. (Tp.) *giver of gold*, ii.
 35, 10.
 hiraṇya-pāṇi, a. (Bv.) *golden-handed*, i.
 35, 9.
 hiraṇya-praṇḡa, a. (Bv.) *having a golden*
pole, i. 35, 5.
 hiraṇyā-ya, a. *golden*, i. 35, 2; 35, 9;
 ii. 35, 10; viii. 29, 1.
 hiraṇya-rūpa, a. (Bv.) *having a golden*
form, ii. 35, 10.
 hiraṇya-varṇa, a. (Bv.) *golden-coloured*,
 ii. 35, 9-11.

hiraṇya-śamī, a. (Bv.) *having golden pins*,
 i. 35, 4.
 hiraṇya-saṃdrā, a. (Bv.) *having a golden*
aspect, ii. 35, 10.
 hiraṇya-hasta, a. (Bv.) *golden-handed*, i.
 35, 10.
 hiraṇyākṣa, a. (Bv.) *golden-eyed*, i. 35, 8
 [akṣā = akṣī eye].
 hīd be angry, I. hēda: pf. jīhīḥ, x.
 84, 2.
 hī-nā, pp. forsaken, x. 34, 10 [hā leave].
 hu sacrifice, offer, III. juhōti, iii. 59, 1;
 x. 14, 13-15.
 ā- offer, iii. 59, 5.
 hū call, I. Ā. hāvato, ii. 12, 8. 9; 33, 5;
 VI. Ā. huvé, vii. 61, 6; 71, 1; x.
 14, 5.
 hr be angry, IX. Ā. hrpito, ii. 33, 15;
 with (dat.), vii. 86, 3.
 hīd, n. heart, ii. 35, 2; v. 11, 5; vii.
 86, 8; viii. 48, 4. 12; x. 129, 4 [Av.
sard].
 hīd-aya, n. heart, x. 34, 9.
 he-tī, f. dart, ii. 33, 14 [hi impel].
 he-tū, 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
 [hū call].
 hotrā-vīd, a. (Tp.) *knowing oblations*, x.
 15, 9 [hó-trā, Av. *sao-thra*; cp. Gk.
χού-ρα 'pot'].
 hvā call, IV. hvāya, i. 35, 14.
 vī- call divergently, ii. 12, 3.

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.

Accent, in Sandhi: k666 'va, vi. 54, 3; sūnavé 'gno, i. 1, 9; brāhmaṇo 'sya, x. 90, 12 a; Svarita followed by Udātta: nv āntār, vii. 86, 2; kvē dānim, i. 35, 7 c; tanvā sūśajānah, x. 34, 6 b; vapuṣyē nā, i. 160, 2 c; Udātta changed to Svarita: tō 'var dhanta, i. 85, 7 a; in compounds: Dvandvas, dyāvā-prthivī, i. 35, 9 b; 160, 2; Karuṇadhārāyas, su-āvan, i. 35, 10 b; āśānt, i. 160, 2; sūmakhāsas, i. 85, 4 a; ā-ksiyamānā, i. 154, 4 b; sūtaṣṭam, ii. 35, 2 a; āhitam, viii. 29, 4; Tatpuruṣas, Parjanya-jinvitām, vii. 103, 1 c; devāhitim, vii. 103, 9 a; kavi-śastās, x. 14, 4 c; Agni-śvātās, x. 15, 11 a; ekaparāśya, x. 34, 2 c; Bahuvrīhis, su-parṇās, su-nīthās, i. 35, 7 a b; a-reṇāvā, i. 35, 11 b; su-dāmsasas, i. 85, 1 b; hiranyākās, i. 35, 8 c; uru-vyāśas, i. 160, 2 a; āśu-hēmā, su-pōśasas, ii. 35, 1 c d; ān-āgās, v. 83, 2 c; viśvā-cakṣās, uru-cakṣās, vii. 63, 1; tri-vandhurās, vii. 71, 4 b; su-śakṣā, viii. 48, 9 d; governing compounds, yāvayāj-janas, iii. 59, 5 b; in declension, nadyās, ii. 35, 3 b; dādhat, i. 35, 8 d; gr̥naté, iii. 59, 5 b; nidhīnām, viii. 29, 6; bahūnām, ii. 35, 12; pṛthivyās, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d. 11 c; v. 83, 4 a b. 7 a; vii. 63, 4 d; 71, 2 d (irr.); 86, 1 d; viii. 48, 6 b. 8 a; x. 15, 4 b; 34, 4 d. 14 a; with kuvīt, ii. 35, 1 c. 2 b; iv. 51, 4 a; of cd. verb, i. 35, 9 c; v. 83, 4 a b; shift of, jūṣtam, iii. 59, 5 c; di-ḍkṣu, vii. 86, 3 a; viśvā, i. 160, 1 a. 5 c; cātur, iv. 51, 5 d; amuyā, x. 135, 2 b.

Accusative, double, ii. 33, 4; 35, 1; iv. 51, 11 b; of goal, x. 14, 13 c; of time, vii. 103, 1 a; x. 163, 3 b.
Agni, description of, pp. 1-3; viii. 29, 2.
Ahura = Asura, meaning of, i. 35, 7; in Avesta, pp. 119, 124.
Alliteration, x. 14, 7 a b. 9.
Ambiguity, intentional, vii. 103, 8 c. 9 d.
Ambiguous form: śāmsā, 2. s. ipv. or 1. s. sb.; vii. 61, 4 a.
Amredita compounds: divē-divē, i. 1, 3. 7; gr̥hē-gr̥hē, v. 11, 4 b; vāne-vane, v. 11, 6 b; gātre-gātre, viii. 48, 9 b; pība-pība, see note on x. 14, 7.
Anaphoric repetition: Agnā's, v. 11, 4; ārhan, ii. 33, 10; ayāmsam, ii. 35, 15 a b; iyām, vii. 71, 6; āva, vii. 86, 5; u, x. 127, 8; kās, x. 135, 5; tūbhyam, v. 11, 5; tvām, viii. 48, 15; té, x. 15, 5; nī, x. 127, 5; Pūṣā, vi. 54, 5; Mitrās, iii. 59, 1; mā, ii. 33, 4; x. 135, 2. 3 (yām kumāra); yās, ii. 12, 1-4 &c.; yāsyā vrātē, v. 83, 5; yāsu, vii. 49, 4; yē, x. 15, 2; vī, ii. 33, 2; sām, x. 14, 8; hvāyāmi, i. 35, 1; use of sā, i. 1, 9; v. 11, 6; of té, x. 15, 7 d.
Aṅgīrasas, description of, viii. 29, 10.
Antithesis: pracyāvāyanto acyutā, i. 35, 4 b; ēko tribhīs, i. 154, 8 d; ēko viśvā, i. 154, 4 d; pāre āvare, ii. 12, 8 b; samānām nānā, ii. 12, 8 c d; sām ūpa, ii. 35, 8 a; jīhmānām ūrdhvā, ii. 35, 9 b; jīgṛtām jāṣṭām, iv. 50, 11; āsammṛstah śūcih, v. 11, 3 a; ānāgās duṣkṛtā, v. 83, 2 c d; āyājvanām yajñāmanmā, vii. 61, 4 c d; kṛpṇārurūṣya, vii. 71, 1 b; ācetaṣad acitā, vii. 86, 7 c; samānām vīrūpā, vii. 103, 6 c;

- āmartyo mārtyān, viii. 48, 12 b; śāt
6kam, x. 14, 16 b; nicā upāri, a-
hastāso hāsta-vantam, śītāh nīr dah-
anti, x. 34, 9 d; ēka viśvātah, x.
185, 3 c.
- Antithetical accent, i. 35, 9 c; 85, 7 b;
ii. 85, 3 a; iv. 51, 11 d (ca-ca); v. 83,
4 a b; x. 129, 5 b.
- Anudāttas following a Svarita, un-
marked, vii. 61, 2.
- Aorist, characteristic use of, viii. 29, 3.
- Āpas Waters, description of, pp. 115-16.
- Āpām nāpāt, description of, pp. 67-8.
- Apposition, adjective in, i. 85, 12 b;
substantive in, x. 90, 15 d.
- Āsvins, description of, pp. 128-30; viii.
29, 8.
- Aspiration, initial, ii. 12, 10 b (ś);
v. 11, 4 c (h); vi. 54, 10 b (h); vii.
103, 10 b (h); viii. 48, 10 b (h); x.
14, 14 a (h); 15, 12 b (h); 90, 6 d (h);
129, 2 d (h); loss of, i. 160, 3 d
(dukṣata).
- Asyndeton, i. 1, 3 a; 85, 10 c; 85, 9 d;
160, 5 b; iii. 59, 9 a; iv. 50, 11 d; vii.
61, 4 a; 63, 1 c. 4 d. 6 b; 71, 1 d; x.
15, 4 d; 127, 6 a; &c. &c.
- Atris, p. 152.
- Attraction, of antecedent, v. 50, 8; x.
15, 6; 127, 4 b; of case, viii. 48, 5 c;
x. 14, 2 c; of gender, i. 35, 6 a; 154,
5 c; x. 129, 4 b; of number, x. 90,
12 b; of number and gender, x. 90,
8 c.
- Autumn = years of life, vii. 61, 2.
- Avesta, pp. 44, 67, 79, 116, 119, 124,
135, 154, 171, 212.
- Bird, said of Savitr, i. 35, 7 a.
- Bṛhaspati, description of, pp. 83-4.
- Brāhmaṇas, ritual of, vii. 103, 8.
- Cadence, trochaic (of Gāyatri), viii.
29, 7.
- Caesura, irregular long syllable after,
i. 35, 8 b d; v. 11, 3 c; after third
syllable, vii. 61, 1 d; hiatus after, vii.
71, 6 a; a preceding o not shortened
before a, i. 35, 11 d.
- Case-form retained in compound, ii.
33, 2 a (tvā-).
- Castes in RV., only mention of, p. 195.
- Corobralization, of n in external
Sandhi, ii. 33, 3 c (ṇa); viii. 48, 4 d
(ṇas). 7 c (nas); in internal Sandhi.
- v. 83, 8 d (suprapānām); x. 15, 11 b
(su-pranīṭayas); of s: i. 85, 5 c. vi
syanti); 6 a (raghu-śyādas); 154,
2 b (giri-śthās); ii. 83, 4 b (dū-
stuti); iv. 50, 3 b (nī śedur); vii.
103, 7 c (pāriśtha); 8 c (śiśvidānās);
viii. 48, 9 b (nī-gasāttha); 9 d (su-
sakhā); in all the above cases the
Sandhi is annulled in the Pada text.
- Change from sing. to pl., syntactical,
iv. 51, 11; from 2. to 3. pra., i. 85, 5;
ii. 33, 1; from 3. to 2. pra., i. 85, 4;
ii. 12, 15; 85, 6 a b; vii. 103, 5 d.
- Cognate acc., i. 154, 2 a; iv. 51, 6 c; v.
11, 6 c; vii. 49, 4 b; viii. 29, 1 b. 7 a;
x. 14, 10 d; 15, 10 b; 34, 13 a; 185,
2 c.
- Collective use of singular, ii. 33, 1 c
(ārvat). 3 a (jātā); vii. 103, 2 a
(enam). 4 c (maṇḍākas). 1 c. 6 d. 8 a
(vāc).
- Comparative pol. to be supplied, vii.
103, 1 b. 7 a.
- Compound: first member in Pada text,
unchanged, iv. 50, 10 b (vrsan-vasū);
interpreted in the RV. itself, x. 15,
12 a (jātāvedas).
- Concord, of śatām, ii. 33, 2; of sahas-
ram, x. 15, 10 c; irr., viii. 48, 1 c
(yām for yād); iv. 51, 9 c (m. adj.
with f. noun).
- Contraction, irr. secondary, vii. 86, 4 d
(turēyām).
- Creation, hymn of, pp. 207-11
- Dative, of advantage, ii. 85, 7 d;
11, 1 d; x. 34, 6 d; final, i. 85, 9 c
ii. 12, 9; 83, 3; v. 11, 1 b. 2 d; vii.
86, 7 d; viii. 48, 10 d.
- Dice hymn, x. 34, pp. 186-95.
- Disyllabic pronunciation of long
vowels, i. 35, 8 b (trī); 154, 1 d
(trēdhā). 3 a (śīśām); vi. 54, 10 a
(parāstād); vii. 63, 6 a (nū); 86, 4 a
(jyēsthām); viii. 29, 6 (nidhinām).
- Doubtful interpretation, i. 85, 11 a
(dīśā); 154, 6 b (ayāsas); 85, 4
(makhā); 160, 1 c (dhisāpe); ii. 12
1 b (paryābhūsat). 3 b. apadhā);
33, 2 a b. 33, 2 a (āsmerās). c (śik-
vabhis, r c (kṛtās). 6 (a-d). 9 d (yah-
vīs). 14 d (k-kais); iv. 50, 2 (a-d);
51, 1 b (vayūna). 4 d (saptāsyē); vii.
61, 2 d. 5; 71, 4 d (viśvāpsnyas);
86, 3 a (didṛksu); 6 a (dhrūtīa);

- 6 c (upārś). 6 d (prayotā); 103, 5 c (samādhā); viii. 48, 2 d (śrāuṣṭi); x. 14, 2 d (enā, jajñānas). 12 a (udumbalāu). 16 a b; 15, 3 b (nāpātām). 8 b (anūhiré); 34, 6 b (śūśujānas); 90, 2 d (atirōhati); 129, 5 a (rāsmis); 135, 5 d (anudēyi). 6 a-d; 168, 2 a (viṣṭhās).
- Dual, compounds, ii. 12, 13 (members separated); ending au, when used, vii. 61, 7 b, irregularly used for ā, x. 14, 10 a b. 11. 12.
- Durga, ii. 12, 3; 85, 10.
- Dvandva compounds, not analysed in the Pāda text, vii. 49, 8 b; latest form of, x. 90, 4 d (śāśanāśanāśanā).
- Dyāvā-Prthivī, description of, pp. 36-7.
- Elliptical vocative, vii. 61, 1 a (Varuṇa).
- Emendation of the text, i. 85, 9 c (nār-yāpāmsi).
- Etymology, of Agni, p. 3; of Indra, p. 44; of Pūṣān, p. 111; of Marūt, p. 22; of Rudrā, p. 57; of Uṣās, p. 93; of Sūrya, p. 124; of Vāruṇa, p. 135; of Vāta, p. 216; of vidātha, i. 85, 1 d; of Viṣṇu, p. 31.
- Eyes of night = stars, x. 127, 1 b.
- Fathers, see Pitaras.
- Frogs, rain-producing hymn addressed to, pp. 141-7; compared with Brahmins, vii. 103, 8 a.
- Funeral hymn, pp. 164-75.
- Geldner, Prof., ii. 85, 9; x. 15, 3.
- Gerund, agreeing with acc., x. 14, 5 d; 34, 11 a.
- Governing compound, i. 160, 1 b (dhārayāt-kavi); iii. 59, 5 b (yātayājñanas).
- Haoma = Soma, pp. 154, 155.
- Hiatus in Samhitā text, irr., v. 11, 5 b (manīśā iyām); vii. 71, 6 a (manīśā iyām); x. 129, 5 d (svadhā avāstāt).
- Identical Pādas, viii. 48, 11 d (= i. 118, 16 d); viii. 48, 13 d (= iv. 50, 6 d).
- Imperfect, irr. use of (= aorist), viii. 48, 11 b.
- Impersonal use of verb, x. 34, 11 a (tatāpa).
- Incidental deities, i. 85, 7 c (Viṣṇu); 154, 6 a (Indra); ii. 83, 13 a (Maruts); v. 88, 6 a (Maruts); viii. 48, 10 b d (Indra). 12 a (Pitaras); x. 127, 7 c (Uṣas).
- Indefinite pronoun, v. 88, 9 d (yāt kīṃ ca).
- Indicative = imperative, ii. 83, 8 (parsi).
- Indo-European period, pp. 44, 67, 180, 154, 212.
- Indo-Iranian period, pp. 135, 154.
- Indra, description of, pp. 41-4; viii. 29, 4.
- Infinitive, acc., vii. 86, 3 b (vi-pfōham); viii. 48, 10 d (pratīram); dat., with ps. sense, x. 14, 2 b (āpabhartavāi); with attracted acc. (drāśye sūryāya); with kr = cause to (cakriré vrdhē).
- Initial s added to kr, x. 127, 3 a (nīr askṛta); 135, 7 d (pāriśkratas).
- Injunctive, doubtful, i. 85, 11 d (tarpayanta).
- Instrumental, contracted, ii. 83, 3 c (svasti). 4 b (dūṣṭi, sūhūti). 6 c (ghṛṇi); local sense of, x. 168, 1 d. 8 a.
- Jacobi, Professor, vii. 103, 9.
- Juxtaposition of similar forms, i. 1, 5 c (devō devēbhiḥ); 160, 1 d (devō devī); 8 a b (pavitṛavān punāti); ii. 12, 1 b (devō devān); 33, 3 b (tavāstamas tavāsām). 8 b (mahō mahīm); 35, 3 c (śūcīm śūcayāḥ); 4 a (yuvatāyo yūvānam); 5 b (devāya devh); iv. 51, 4 d (revati revāt). 6 b (vidhānā vidadhūr); 50, 7 c (sūbhṛtaṃ bibhṛti); v. 11, 4 d (vṛṇānā vṛṇate); 83, 10 (āvarṣir varṣām); vii. 86, 7 c (ācetayad acitah); viii. 48, 2 c (śākheva śākhye); x. 15, 8 d (uśānnuśādbhiḥ); 34, 9 b (ahastāso hāstavantam); 13 a (krāmīt krasava); x. 90, 16 a (yajñāna yajñām ayajanta).
- Karmadhāraya Bahuvrīhi, x. 15, 9 b.
- Lengthening of vowels, metrical, i. 85, 11 d (rākṣā); ii. 12, 5 (amā); 33, 2 (oātayasyā). 4 a (oukrudhāmā). 7 (abhi). 13 c (avṛṇitā). 15 (evā); 35, 3; iv. 51, 2 c (ā); iv. 50, 6 a (evā); v. 83, 1 (achā). 7 b (diyā); vii. 61, 4 a (śāmsā); 63, 5 a (yātṛā); 86, 5 d (srjā); 103, 2 d (ātrā); viii. 48, 6 (sthā, carā). 8 a (mrjāyā). 9 b (sa-satthā); x. 14, 13 b (juhutā). 14 d;

- 15, 4 d. 11 d; 127, 6 a; 129, 6 d (āthā); 15, 4 b; vii. 85, 5 b (cakrmā); x. 34, 4 d (nayatā). 8 c (nā). 14 a (mrīatā); 90, 3 b (Pāruṣas); 127, 6 a (yāvayā); 129, 1 b (vyōmā); 135, 1 c (ātrā); in eds. and derivatives: i. 85, 4 (abhi-vṛtam); 160, 1 b (rtā-vari); ii. 12, 4 c (jigivān); vii. 71, 8 b (sumnāyāvas); 63, 2 a (prasavītā); x. 84, 10 c (ṛnā-vā); 14, 12 (urū-nasau); 168, 8 c (rtāvā).
- Locative, absolute, vii. 63, 5 c; 103, 8 b; of the goal, i. 1, 4; v. 11, 3 d; of time, vii. 103, 9 c. 10 d.
- Long reduplicative vowel, i. 154, 4 d; iii. 59, 1 b (dādhāra); ii. 33, 12 (nā-nāma); 85, 3 c (dīdivāmsam); 4 d (dīdāya). 7 b; viii. 29, 6 a (pīpāya).
- Loss of accent, ii. 35, 1 a b (asmai, aya); vi. 54, 4 a (asmai); vii. 63, 5 a (asmai); viii. 29, 6 (yathā).
- Maruts, description of, pp. 21-2.
- Metre, irregular, i. 35, 9 d; iii. 59, 2 d. 7 c. 8 c; iv. 12, 4 c; 35, 11 b; 50, 2 c; viii. 29, 5; x. 90, 2 b. 4 a; mentioned in the RV., p. 175.
- Anustubh: v. 88, 9; vii. 103, 1; x. 14, 13. 14. 16; 90, 1-15; 135, 1-7; Pāda redundant by one syllable, x. 90, 4 a; 135, 7 c.
- Gāyatrī: i. 1, 1-9; iii. 59, 6-9; vi. 54, 1-10; x. 127, 1-8.
- Jagatī: i. 85, 1-4. 6-11; 160, 1-5; iv. 50, 10; v. 11, 1-6; 83, 2-4; viii. 48, 5; x. 15, 11; 34, 7; Pāda in Tristubh stanza, i. 35, 8 a; v. 83, 10 c; vii. 103, 8; x. 14, 1 a. 10 b. 11 b; 34, 5 c; 129, 3 b; Pāda with Tristubh cadence, i. 35, 9 d; stanzas in Tristubh hymn, iv. 50, 10; v. 83, 2-4.
- Tristubh, i. 35, 1-11; 85, 5. 12; 154, 1-6; ii. 12, 1-15; 33, 1-15; 35, 1-15; iii. 59, 1-5; iv. 50, 1-9. 11; 51, 1-11; v. 83, 1-5-8. 10; vii. 49, 1-4; 61, 1-7; 63, 1-6; 71, 1-6; 83, 1-3; 103, 2-10; viii. 48, 1-4. 6-15; x. 14, 1-12; 15, 1-10. 12-14; 34, 1-6. 8-14; 90, 16; 129, 1-7; 163, 1-4; Pāda in Jagatī stanza, viii. 48, 5 c; Pāda defective by one syllable, x. 14, 5 c. 8 d, by two syllables, x. 129, 7 b, redundant by one syllable, x. 129, 6 b.
- Dvipadā (Jagatī + Gāyatrī Pāda), viii. 29, 1-10.
- Brhatī, x. 14, 15.
- Metonymic, irregular, ii. 12, 11 (Dānu).
- Middle in passive sense, i. 35, 10 d; 154, 2 a; 160, 4 d. 5 a; ii. 33, 5. 11 c; vii. 61, 5 b.
- Mithra in the Avesta, p. 119.
- Mitra, description of, pp. 78-9.
- Mitra-Varuna, description of, pp. 118-19; viii. 29, 9.
- Naighaṇṭuka, ii. 12, 14. 15; 85, 9.
- Nasalization of a final vowel at the end of an internal Pāda, i. 35, 6 a (upāsthām ākā); viii. 29, 6 (yathām eśā); x. 84, 5 c (ākṛatām ēmfi).
- Natural philosophy, starting point of, p. 207 (x. 129).
- Nirukta, ii. 12, 3. 14.
- Nominative for vocative, iv. 50, 10 a.
- Numerals, syntax of, ii. 33, 2; x. 15, 10 c.
- Objective genitive, x. 34, 3 d. 7 d.
- Pāda text, its treatment of the pel. u, vi. 54, 2; of vocatives in o, ii. 33, 8 b (vajrabāho). 15 a (babhro); viii. 48, 2 c. 15 c (indo); of Praghya vowels, i. 35, 9 b (e, i); i. 160, 1 b (i); iv. 50, 10 b (ū); x. 168, 1 d (utō); of final etymological r, i. 35, 11 a (Savitar itī); ii. 12, 4 b (ākar itī); vii. 86, 2 b (antāh); viii. 48, 2 a (antār itī); of internal s before k, vii. 103, 4 c (kāniṣkan); of suffixes: i. 1, 1 c; 160, 2 c; iii. 59, 6 c (-tama); viii. 48, 1 b (-tara); vii. 103, 6 d; x. 15, 9 a (-trā); vii. 103, 8 c (gd. -tyā); ii. 35, 4 c; iv. 51, 9 c d (-bhis); iv. 50, 7 d (den. -ya); x. 15, 6 a; 129, 4 d (gd. -yā); of certain long Samhitā vowels: i. 35, 8 b (cyāvaya); 85, 4 b (pracyāvayantas). 10 b (dādhānām); x. 135, 7 (sādanam); i. 160, 1 b (rtā-vari); ii. 12, 4 (jigivān); iii. 59, 6 a (carṣanīdhītas); vii. 63, 2 a (prasavītā); x. 15, 9 a (tātṛgur); x. 34, 10 (ṛnāvā); its restoration of lost aspirate, i. 160, 3 d (dukaṣṭa); its removal of Sandhi in eds., i. 154, 2 (giri-sthās); x. 15, 11 b (suprañīṭayas); its treatment of dual compounds, i. 35, 1 b (mītrāvārunau); 160, 1 a (dyāvā-pṛthivī); x. 14, 8 b

(*istā-pūrtā*); its non-analysis of certain eds., i. 35, 9 b; v. 88, 8 c (*dyāvā-prthivī*); i. 154, 2 b (*ku-carā*). 4; ii. 35, 7 b (*svadhā*); ii. 12, 4 c (*ādat*); ii. 33, 3; viii. 48, 8 a (*svastī*); ii. 33, 5 c; viii. 48, 10 a (*rūddhāra*); iv. 50, 1 (*Bhāspatī*); x. 90, 18 a (*candramās*); 185, 2 a (*vishās*); ii. 12, 1 a (*mānasvān*); its analysis of *svāvān*, i. 35, 10 b; its irregular accentuation of ed. augmented verbs, viii. 48, 2 a (*prā āgās*). 10 c (*nī ādhāyī*); x. 135, 4 a (*prā āvartayas*). Pāṇini, p. 210.
 Pantheism, starting point of, p. 195.
 Parenthetical Pāda, x. 127, 8 b.
 Parjanya, description of, p. 104.
 Partitive genitive, i. 160, 4 a; ii. 83, 3 b. 4 d; viii. 48, 1 a; x. 15, 3 d.
 Perfect with present sense, i. 85, 3 b (*dadhīre*). ii. 12, 10 b (*jaghāna*); 35, 3 d (*tasthur*). 13 d (*viveṣa*); iii. 59, 1 b (*dādhāra*). 7 b (*babhūva*). 8 a (*yomire*); x. 34, 11 a (*tatāpa*).
 Periphrastic use of relative, x. 90, 7 d. 8 d. 12 c.
 Person, syntactical change of, i. 85, 4 c (3. to 2.). 5 c (2. to 3.); viii. 48, 5 b c (2. to 3.).
 Pischel, iv. 51, 1 (p. 93).
 Pitaras, description of, p. 176.
 Play on words, p. 174 (*yam*).
 Pragrhya vowels: i. i. 35, 9 b (*dyāvā-prthivī*); 160, 1 a b c (*dyāvāprthivī*, *rūddhāra*, *dhārayāt-kavī*, *sujān-manī*, *devī*). 4 b c (*rōdasi*, *rājasi*). 5 a b (*mahinī*, *dyāvāprthivī*); ii. 12, 8 a (*krāndasi*, *samyatī*). 13 (*prthivī*); v. 83, 8 c (*dyāvā-prthivī*); vii. 86, 1 b (*rōdasi*, *urvī*); ū: iv. 50, 10 b (*vṛṣṇavasā*); vii. 61, 2 c (*sukratū*). 3 b (*sudānū*); e: i. 35, 9 b (*ubhō*); 160, 1 a c (*tē*, *dhisāne*). 2 c (*sudbhā-tame*, *vapuryō*). 5 a (*tē*, *grhānē*). 5 d (*asmē*); ii. 12, 8 a d (*vihvayete*, *havete*). 13 a (*namete*); 33, 12 d (*asmē*); 35, 4 c (*asmē*); iv. 50, 11 b (*asmē*); vii. 61, 3 c (*dadhātho*); viii. 48, 10 c (*asmē*); x. 90, 4 d (*sāsānā-nāsanē*); o: ii. 33, 8 b (*vajrabāho*); viii. 48, 2 c. 4 a (*indo*); x. 168, 1 d (*utō*); not shortened in pronunciation before vowels: ii. 12, 1 c (*rōdasi*); vii. 49, 3 b (*satyānrtē*).
 Pravargya ceremony, vii. 108, a

Predicative adjective, ii. 12, 2. 4; 33, 2 d; iv. 50, 7 d; v. 83, 3 d. 7 c; vii. 61, 4 c; x. 34, 12 d; (nom.) with ps., x. 90, 12 b.

Preposition, following vb., i. 85, 3 c. 6 c. 10 b. 12 b; ii. 35, 11 c; iv. 50, 1 a. 7 b. 9 a; v. 11, 2 d; x. 34, 14 b; 90, 4 d; 129, 4 a; 168, 2 (?); following participle, x. 34, 6 d; separated from vb., i. 35, 7 a. 9 c d. 11 d; 85, 1 a. 2 d. 4 a. 5 a. 6 a. 7 b. 9 d; ii. 33, 2; iii. 59, 4 c; iv. 50, 4 d; 51, 2 c; vii. 61, 6 a; 63, 5 c; x. 15, 9 c; 34, 2 d. 8 a; 127, 1 d. 5 a. 7 a. 8 a; separated from infinitive, vii. 61, 6 c; of compound vb. repeated, ii. 33, 2 c d; iii. 59, 7 c; vii. 61, 3 b; x. 51, 1 a b; 127, 5 b c; accentuation of compounded, iv. 51, 5 c; vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.

Present used in past sense, i. 85, 9 c.

Principle clause for relative, ii. 12, 5 b. 8 d.

Prolation of vowel, x. 129, 5 b (*āsf3t*).

Puruṣa hymn, pp. 195-203.

Pūsan, description of, p. 111; viii. 29, 5.

Quantity, interchange of, i. 85, 6 b; iv. 51, 2 d; vii. 49, 2 c. 3 c.

Rātri, goddess of Night, description of, p. 203; hymn to, pp. 203-7.

Reciprocal generation, x. 90, 5 a b.

Reduplication, irregular, viii. 48, 5 b (*anāha*).

Refrain, of stanzas, ii. 12, 1 d-14 d; v. 83, 3 d-4 d; vii. 49, 1 d-4 d; of hymns, ii. 12, 15 d; 33, 15 d; 35, 15 d; iv. 50, 6 d; vii. 61, 7 d; 63, 6 a-d. 6 d; 71, 6 a-d; 80, 8 d; 103, 10 d; viii. 48, 14 d; x. 14, 5 d.

Relative clause, antecedent in, iv. 50, 7 b. 8 d; principal clause in place of, ii. 12, 5 a. 8 d.

Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b. 6 a. 15 a; see also Metre, irregular.

Roth, i. 35, 10; 154, 6; ii. 35, 9.

Rudra, description of, pp. 56-7; viii. 29, 5.

Samprasāraṇa, ii. 12, 8 (*hū* for *hva*).

Sandhi, 1. of vowels: artificial, v. 83, 6 c (e = ā + e); irr., ii. 12, 5 a (*sāti*),

- between Pādas, resolved : a a, ii. 33, 7 c. 10 a; iii. 59, 4 c; v. 83, 10 a; viii. 29, 1 a. 3 a; x. 14, 4 a; 15, 4 c; 34, 11 a; 90, 13 c; 129, 6 c; a ā, i. 35, 2 c; ii. 83, 6 c; a i, x. 14, 8 a; 15, 6 a; a u, i. 85, 5 c; a r, vii. 103, 9 a; ā a, i. 85, 11 a; 160, 4 c; v. 11, 4 a; viii. 29, 1 a; x. 90, 1 c. 3 a; ā ā, i. 85, 7 a; ā r, i. 160, 1 a; ā u, iv. 51, 2 c; Pāda initial a restored : e a, i. 1, 9 b; 85, 9 d; iv. 50, 10 b; x. 14, 5 c; 129, 8 b; 168, 2 d; o a, i. 35, 11 b; ii. 35, 13 d; iii. 59, 6 b; iv. 50, 10 d; v. 11, 4 d; vii. 86, 4 d. 5 b; 103, 8 d; viii. 29, 2 b; 48, 12 b. 13 b; x. 14, 9 b; 15, 8 b. 12 b; 34, 10 d.
2. of semivowels : at the end of a Pāda resolved before vowels : y a, i. 154, 4 a; v. 83, 6 c; vii. 86, 7 a; viii. 48, 2 a; y u, x. 14, 13 c; 15, 8 c. 11 c; v a, i. 154, 2 c; iv. 51, 3 c; x. 15, 5 c; v e, x. 14, 4 c; v r, vii. 61, 8 c.
3. of consonants : r before r, i. 35, 11 c; ii. 33, 2 a. 14 a; 35, 4 c; v. 83, 1 c; Visarjaniya before k, i. 85, 6 c; ii. 35, 1 d; s before k, i. 85, 6 c; ii. 35, 1 d; v. 83, 2 d; vii. 103, 4 c; s before p, v. 11, 6 d; x. 135, 4 b; t before ś, i. 35, 3; n before t, vi. 54, 9 a (Pūsan tāva); x. 90, 8 c (paśūn t-); n before o, x. 90, 8 c (tāms cakre); n before ś, i. 35, 5; ii. 12, 10 b; iv. 51, 2 d. 7 d; v. 11, 6 b; ān before y, i. 35, 10 b; before l, ii. 12, 4 c; ān before vowels becomes ām, ii. 33, 4 &c., irregularly remains, x. 90, 3 a (etāvan asya); ān at the end of a Pāda before vowels remains, i. 35, 10 c; ii. 12, 10 a. 12 a; x. 90, 8 c; before t at the end of a Pāda remains, ii. 33, 6 a.
- Savitṛ, description of, pp. 10-11.
- Sāyana, i. 154, 2. 3. 6; 160, 8. 4; ii. 12, 1. 3. 8. 12. 14; 33, 5. 6. 8. 9. 10. 12; 35, 9; iii. 59, 1; iv. 51, 1. 3. 8; v. 83, 6; vi. 54, 3; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 8. 12.
- Secondary root, i. 160, 5 d (inv.).
- 'Self' expressed by tmān in RV., vii. 63, 6 b; by tanū, vii. 86, 2 a. 5 b.
- Separation of members of Devatādvandvas, ii. 12, 13.
- Shortening of e and o before a : i. 35, 5 a. 11 c; 85, 3 a. 5 d; 154, 1 c; 160, 3 d. 5 d; ii. 12, 3 c. 7 d. 8 b. 9 d. 11 c; 33, 5 c. 11 d; 35, 8 a; iii. 59, 2 a; iv. 50, 1 a; 51, 2 b. 3 c. 4 b; vi. 54, 1 b. 8 b c. 4 a; vii. 63, 4 b. 6 a; 86, 6 b. 7 c. 8 c; 103, 3 d. 4 a; viii. 48, 8 d. 11 c. 12 d; x. 14, 8 a; 15, 1 d. 2 a. 5 d. 12 c. 14 a; 34, 6 c. 11 c. d; 90, 5 b c. 6 c; 127, 4 a. 5 a; 129, 6 a. 7 c d; 135, 6 b; of ā before r, i. 160, 1 a; of ī before a, x. 34, 4 b; 127, 1 h, before u, 2 b, before ā, 3 b; of radical vowel, ii. 35, 3 c; iv. 50, 5 d; of dual ā, vii. 61, 1 a (Varuṇa). 7 a (deva); of inst. i, viii. 48, 8 a (svastī).
- Slurred pronunciation of long vowel, i. 154, 3 a (śūśām). 1 d (trēdhā); vii. 63, 6 a (nū).
- Singing, characteristic of the Aṅgirasas, viii. 29, 10.
- Singular, for plur. noun, i. 85, 10 c (vānām); ii. 33, 1 (ārvati); change from — to plur., iv. 51, 11 c.
- Six earths, p. 175.
- Sociative sense of inst., x. 14, 3 a b. 5 a b. 10 d; 15, 8 c. 10 d. 14 c; 34, 5 a.
- Soma, description of, pp. 152-5; viii. 29, 1.
- Soma sacrifice, vii. 103, 7. 10 d.
- Stanzas syntactically connected, i. 1, 7. 8; 85, 4. 5.
- Steed, ruddy — of heaven, i. 85, 5 c; of the Sun, vii. 63, 2 d.
- Steeds of the Maruts, i. 85, 4 d.
- Strong form for weak, i. 85, 12 c (yanta); ii. 33, 1 b (yuyothās). 3 d (yuyodhi); iii. 59, 1 d (juhota); vii. 71, 1 d (yuyotam); x. 14, 14 b (juhota). 15 b (juhota); 15, 7 d (dadhāta). 11 d (dadhātana).
- Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 33, 4 a.
- Suffixes treated like second member of a cd., i. 160, 1 b (rtāvari). 3 a (pavitravān), &c.
- Supplied, word to be, iii. 59, 7 c; v. 11, 1 c; vi. 54, 7 c; vii. 61, 5 a. 7 d; viii. 29, 5 a; x. 14, 2 d. 5 c; 15, 13 a; 34, 10 b; 127, 4 a c; 168, 1 a. 4 a.
- Sūrya, description of, p. 124.
- Sūtras, viii. 29, 8.
- Svarabhakti vowel, ii. 33, 1-3. 5-7. 9-11 (Rudra); iv. 50, 11 a (Indra); v. 11, 8 a (māt-rós).
- Svarita, independent, ii. 33, 3 (abhīti);

35, 2 c (asuryā); x. 90, 8 c (vāyav-
yān); followed by Udatta, how
marked, i. 35, 7 c; iv. 51, 9 a; Abhi-
nihita, ii. 12, 6 c (yō 'vitā).
Syntactical order, irr., i. 85, 5 c (ūta);
160, 8 (ca).

Threefold division of the world, x. 15,
1. 2.

Tvaṣṭr fashions Indra's bolt, i. 35,
9 a b; viii. 29, 8.

Unreduplicated perfect, ii. 33, 14 d
(mīdhvas).

Uṣas, description of, pp. 92-3.

Varuṇa, description of, pp. 184-5.

Vāta, description of, p. 216.

Vedas, first mention of, p. 195.

Viśve devās, description of, pp. 147-8.

Visnu, description of, pp. 80-1; viii.
29, 7.

Vocative, elliptical, vii. 61, 1 a (Varu-
nā = Mitrā-Varuṇā); accent, vii.
71, 1 c; viii. 48, 7 c (Sōma rājan).
14 a (trātāro devās).

Vyūha, resolution of semi-vowels, i. 1,
6 a; 35, 1 a. 5 c. 7 a c. 8 d. 9 c. 10 b. 11 a;
85, 8 d. 4 c; 154, 1 a. 2 a. 2 c. &c. &c.

Warrior sons, frequent prayer for, i.
1, 8 c; 85, 12 d, &c. &c.

Words identical in form distinguished
by accent: i. 35, 11 (tē those, te to
thee); ii. 12, 4 (dāsa demon, dāsa
demoniac); i. 160, 1 d (dhārman, n.
ordinance, dharmān, m. ordainer);
vii. 86, 5 d (dāman, n. bond, dāmān,
m. gift); vii. 103, 9 a (dvādaśa twelve,
dvādaśa twelve); ii. 35, 6 c (parās,
adv. far away, pāras, adj. N. other); i.
85, 5 d; vii. 86, 1 d (bhūman, n.
earth, bhūmān, m. abundance); 71, 7 a
(yuvābhyām to you two, yūvabhyām
to the two youths); i. 35, 10 c (rākṣas,
n. injury, rakṣās m. demon); iii. 59, 8
(várīman, n. and varimān, m. ex-
panse).

Yajurveda, ritual of, vii. 103, 7 a.

Yama, description of, p. 212.

Yaska, i. 154, 2. 3. 6; ii. 33, 5; p. 129.





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