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A VEDIC READER
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A V ED I C G R A M M A R
F O R S T U D E N T S

Including a chapter on Syntax and three Appendices: List of Verbs, Metre, Accent
A VEDIC READER
FOR STUDENTS

BY

ARTHUR ANTHONY MACDONELL
M.A., Ph.D.
BODEN PROFESSOR OF SANSKRIT
FELLOW OF BALLIOIL COLLEGE; FELLOW OF THE BRITISH ACADEMY
FELLOW OF THE ROYAL DANISH ACADEMY

CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SÅMHITÅ 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 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the Reader. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), 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
PREFACE

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

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

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

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

Balliol College, Oxford.

October, 1917.
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INTRODUCTION

1. Age of the Rigveda.

The Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1800 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 8000 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, Varuna, Indra, Nasatya, 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, Varuna, 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 Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brähmanaśas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita 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 Samhitā 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 Samhitā 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 Adhyayas 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 Sūktas 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.
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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.
ARRANGEMENT OF THE RIGVEDA

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

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

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 Pāda (‘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 Tristībha (4 × 11 syllables), the Gāyatrī (3 × 8), and the Jagāтри (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

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those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called tṛca) in the same simple metre, generally 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 Rigveda.

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

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 Višṇu, 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
CLASSIFICATION OF THE GODS

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Śūrya, Savitṛ, Puṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apāṃ napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Prthivī, Agni, and Soma. This Reader contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the ‘third’ or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudri (Sutlej), sister streams of the Panjāb, in another (iii. 83). 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 īr 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’, Dhartrī, the ‘Supporter’, Trātṛ, the
INTRODUCTION

'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvasṭr, 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 Tvasṭr', and which Indra drinks in Tvasṭr's house. He is the father of Saranyu, wife of Vivasvanta and mother of the pramaenal twins Yama and Yami. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Visvakarman, '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 kāśmai devaṇa haviṣa 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', Śūrṇa, 'Bounty', Asuntri, '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 Ușas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pr̄thivī, 'Earth' (v. 84), Rātrī, 'Night' (x. 127, p. 203), and Aranyānī, '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 Agnīyī, Indraṇī, 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 Mitrā-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-pr̄thivī, '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 Mārtanda, 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 devas (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 Rbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvāṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Rbhus 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. Śītā, 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 ahura in the Avesta (cf. p. 134). The term dāsa or dasyu, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Aṅgirases. Other demon adversaries of Indra are 'Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Īvastra, 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).


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 Pururvasa 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 Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.
Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

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

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called Dānastutis, or ‘praises of gifts’. These are 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.
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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
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trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

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

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
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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 primæval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) 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.D.), 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 Brahmaṇas 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 nāsatyaun,
an epithet of the Aśvins, as 'true, not false', another Āgrāyāṇa, as
'leaders of truth' (satyasya praṇetārau), while Yāska himself thinks
it may mean 'nose-born' (nāśikā-prabhava). Yāska, moreover,
mentions several different schools of interpretation, each of which
explained difficulties in accordance with its own particular theory.
Yāska's own interpretations, which in all cases of doubt are based on
etymology, are evidently often merely conjectural, for he frequently
gives several alternative explanations of a word. Thus he explains
the epithet jatā-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 Sāyāṇa who lived nearly 2,000 years
later. Sāyāṇa's interpretations, however, sometimes differ from
those of Yāska. Hence either Yāska is wrong or Sāyāṇa does not
follow the tradition. Again, Sāyāṇa often gives several inconsistent
explanations of a word in interpreting the same passage or in com-
menting 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 un-
desired', 'giver of breath or water', 'thrower of oblations, priest',
taker away of breath', 'expeller of water, Parjanya', 'impeller',
'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'.
In short it is clear from a careful examination of their comments
that neither Yāska nor Sāyāṇa possessed any certain knowledge
about a large number of words in the RV. Hence their interpreta-
tions 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 con-
nexion 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
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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 étipádo read étipādō.
P. 28, line 1, read नर्थपालिः.
P. 31, line 29, and p. 46, l. 29, for yó read yó.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yó read yó.
P. 60, line 13, for no read nō.
P. 69, line 2, for tāmp read tāmp.
Pp. 68, 70, 71, 75, head-lines, for APĀM read APĀM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for viśvācakkās read viśvācakkās.
P. 128, line 8, for nū read nū.
P. 189, line 14, for vibhīdako read vibhīdakō.
P. 142, last line, and p. 143, line 11, for anyō read anyō.
P. 144, head-line, for MANḌŪKAS read MANḌŪKAS.
P. 179, line 26, for té read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhīti read abhīti.
AGNÍ

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-banne red' (dhūmā-ketu) is his frequent and exclusive epithet.

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

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.
The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (ārāṇīs), 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' (sāhāsāh 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. 63) 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 ofteneast 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, vipra), domestic priest (purōhita), and more often than by any other name invoking priest (hóṛṛ), also officiating priest (adhvaryū) 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 jatā-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 (navyavahana) 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, have 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. igui-s, Slavonic oghi) is Indo-European, and may originally have meant the 'agile' as derived from the root ag to drive (Lat. ago, Gk. áγω, Skt. ájāmi).

RIGVEDA i. 1.

The metre of this hymn is Gāyatrī (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (◦−◦◦). The first two verses are in the Samhitā 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.

1 भ्रमित्वा श्रुतिहिंति यज्ञसंद्रव्यविचरितम्

होतार्यं राज्ञाधारतमस्

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 ṯile (1. s. pr. ᾱ. of ḳ̣ḍ: 1 for ḳ 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). yajñāśya 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. 38, 1; yajñāśya hi sthā ṛtvijā ye two (Indra-Agni) are ministers of the sacrifice. The dependent Svarita which the first syllable of ṛtvijam would otherwise bear (like ṯile), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. ṛtv-iṣj though etymologically a compound (ṛtu+iṣj = yaj) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: agnir devāṁ ṛtuṣo 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 virā-vat+tama in 3 c and citrā-āravas+tama in 5 b. rātma never means jewel in the RV.

2 शिबिः पुर्वेब्हि शिबिः
ईद्यो गुत्तेनृषु
स देवा एह व्रजति

2 Agniḥ pūrvebhīr ṣibhibhīr
īlō nūtanaṁ utā,
sā devāṁ ēnā vakṣati.

ṣibhibhiḥ: The declensional endings bhyām, bhīs, 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 pūrvebhīs (p. 77, note 9) is not analysed. īdyaś: to be read as īlias (p. 16, 2 d). nūtanas: note that the two
forms of the inst. pl. of the a dect. in ais and ebbhis constantly occur in the same stanza. sá-(49) being unmarked at the beginning of a Pāda, has the Udātta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udātta of vām (Sandhi, see 39). This Anudatta and the Svarita of vāksati show that all the intervening unmarked syllables vām éhá have the Udātta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udātta) remain unmarked; hence the last two syllables of vāksati are unmarked; but in the Pāda text every syllable of a word which has no Udātta is marked with the Anudatta; thus vāksati. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (148, 2; 69 a). In á ihá vāksati, the prp. because it is in a principal sentence is uncompounded 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 hemistic is equivalent to a rel. clause, sá being the correlative (cp. p. 294 a). The gerundive ídyaś strictly speaking belongs in sense to nútanaś, but is loosely construed with pūrvabhis 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.

3 चणिना उद्धिनग्नतः
Póṣam évā dvé-dive, yaśasāṁ vīrāvattamam.

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

aśnav-a-t: sb. pr. of amá attain, 3. s. ind. pr. aśnóti (cp. p. 134); 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. rayím, póṣam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. dvé-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). yaśásam: 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 yáś-as fame (83, 2 a; 182, p. 256). vírá-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.; vírávant being here regarded as a unit, it is treated as the first member in the analysis (cp. note on ratna-dhátama 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.

4 Ágne, yáṃ yajñám adhvaram
viśvátah paribhūr ási,
śá id devéṣu gachati.

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

yajñám adhvaram: again co-ordination without ca; the former has a wider sense = worship (prayer and offering); the latter = sacrificial act. viśvá-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). ási is accented as the vb. of a subordinate clause (p. 467, B). śá id: all successively unmarked syllables at the beginning of a hemistic have the Udātta (p. 449, 2). On the particle id see p. 218. devéṣu: 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 Udātta (19 A); nor has it any accent mark in the Saṃhitā 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 Anudātta in the Pada text (cp. note on 2 d). The first syllable of gachati is long by position (p. 437, a 3).
May Agni the invoker, of wise intelligence, the true, of most brilliant fame, the god come with the gods.

Both kaví-kratus and citrá-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 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhīṃ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

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

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

7 úpa tvāgne divé-dive,
dōśāvastar, dhiyā vayám,
námo bháranta émasi;

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning to go), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dōśā-vastar: Śāyaṇa explains this cd. (which occurs here only) as by night and day, but vastar never occurs as an adv. and the accent of dōśā is shifted (which is not otherwise the case in such cds., as sāyām-prātar evening and morning, from sāyām); the explanation as O illuminer (from 1. vas shine) of darkness (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapāṃ vāstā janitā sūryasya illuminer of nights, generator of the Sun. dhiyā inst. of dhí 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 bhr bear. á-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).
8 rājantam adhvarānāṃ; (to thee) ruling over sacrifices, the
gopām rātasya dīdivim, shining guardian of order, growing in
vārdhamānāṃ suē dáme. thine own house.

rājantam: this and the other accusatives in this stanza are in
agreement with tvā in the preceding one. adhvarānāṃ: 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). rūtā 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 rūtā in the ritual sense, because the
sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is
specially the guardian of rūtā in the moral sense. vārdhamānāṃ:
growing in thine own house, because the sacrificial fire after being
kindled flames up in its receptacle on the altar. suē: 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). dáme:
this word (= Lat. domu-s) is common in the RV., but has disappeared
in Skt.

9 sā nāh pitēva sūnāve, So, O Agni, be easy of access to us,
Āgne, sūpāyanō bhava; as a father to his son; abide with us
sācasvā nāh suastāye. for our well-being.

sā is here used in its frequent anaphoric sense of as such, thus
(p. 294 b). nas enc. dat. (109 a) parallel to sūnāve. pitā iva: the
enc. poc. iva is regularly treated by the Pada text as the second
member of a cd.; in the RV. pitṛ is usually coupled with sūnú,
mātṛ with putrá. sūnāvē: this word as written in the Śāṃhita
text appears with two Udāttas, because the Udātt of the elided ā
is thrown back on the preceding syllable (p. 465, 3); but this ā must be restored, as the metre shows, and suñāve Āgne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhitā 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 Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Āgne in 6 b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of sūpāyanā as a Bv. see p. 455, c a. sācasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst.; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Samhitā, but is regularly short in the Pada text. svastāye must be read as su-astāye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because asti does not occur as an independent nominal stem.

Savitṛ

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

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

The word Savitṛ is derived from the root sū to stimulate, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by devā god, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Triṣṭubh (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 Triṣṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (−○−○−○). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

\[
\begin{align*}
\text{ह्यामि भित्राबवर्तकैहार्दिः} & \quad \text{ḥ्यामि बित्राबवर्तकैहार्दिः} \\
\text{ह्यामि राजीं जगतो विशेषनी} & \quad \text{ḥ्यामि राजीं जगतो विशेषनी} \\
\text{ह्यामि द्वें संवितारंभृते} & \quad \text{ḥ्यामि द्वें संवितारंभृते} \\
\text{ह्यामि prathamām} & \quad \text{I call on Agni first for welfare;}
\end{align*}
\]

1 ḫvāyāmi Agnīṃ prathamāṃ suastāye; I call on Mitra-Varuṇa here for aid; I call on Night that brings the
hvāyāmi Rātrīṁ jāgato nivesānīṁ;  
hvāyāmi devāṁ Savitāram útáye.

hvāyāmi: pr. ind. from hvā call; note the anaphoric repetition of this word at the beginning of each verse. prathamāṁ is in apposition to Agnīṁ. su-astāye: this, ávase, and útáye are final datives (p. 314, B 2); the last two words are derived from the same root, av help. svastí (ep. note on i. 1, 9 c) evidently means well-being; by Sāyāna, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināśa non-destruction. Mitrā-vārūṇa: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihávase for ihá ávase: on the accent see p. 464, 17, 1. jāgatas: the objective gen. (p. 320, B 1 b), dependent on nivesānīṁ = that causes the world to ‘turn in’ (cp. x. 127, 4. 5); the cs. nivesáyan is applied to Savitr in the next stanza.

2 ā kṛṣñēna rājasā vārtamāno,  
nivesāyann amātmā mártiam ca,  
hiraṇyāyena Savitā rāthena,  
ā devō yāti bhúvanāni pāsyan.

Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden car god Savitr comes seeing (all) creatures.

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 nivesāyan, it is usually compounded, ibid. kṛṣñēna rājasā: = through the darkness; loc. sense of the inst., 119 A 4. amātmā mártiam ca s. m. used collectively = gods and men. rāthenā must of course be read rāthena; see note on Ágne, i. 1, 9 b. ā devō yāti: cp. note
on ā ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitṛ is connected with evening.

The god goes by a downward, he goes by an upward path; adorable he goes with his two bright steeds. God Savitṛ comes from the distance, driving away all hardships.

In this stanza a Jagatī verse is combined with a Triśūtabh in each hemistich. This is quite exceptional in the RV.: see p. 445, β 1 and f. n. 7. pra-vát-ā and ud-vát-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. háribhyām: inst. in locative sense; cp. devébhīs in i. 1, 5. On the different treatment of śubhrābhyām and háribhyām in the Pada text see note on pūrvebhīs in i. 1, 28. parāvátō ṣpa: see note on Ágne in i. 1, 9. parāvātas: abl. with verb of motion (201 A 1). āpa bādhamānas: cp. note on ā in 2 c. viśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.
His car adorned with pearls, omniform, with golden pins, lofty, the adorable Savitṛ brightly lustrous, putting on the dark spaces and his might, has mounted.

The final vowel of abhī is lengthened in the Sāṃhitā 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, 18 b). kṛśanais: 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. -samyam: inflected like rathī, p. 87; the āsāmī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. ā asthāt: root ao. of sthā. kṛśnā rájāṃsi: = darkness. dádhānas (pr. pt.; the pf. would be dádhānās) governs both rájāṃsi and táviṣīm = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

His dusky steeds, white-footed, drawing his car with golden pole, have surveyed the peoples. For ever the settlers and all creatures have rested in the lap of divine Savitṛ.
vi: separated from vb.; see note on á vakṣati, i. 1, 2 c. jánāṁ chyāvāḥ: for jánān áyāvāḥ (40, 1). átiti-pādas: on the accentuation of this Bv. on the final member, see p. 455, c a. 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 pāsya in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tathūr expresses an action that has constantly (śāvavat) taken place in the past down to the present (113 A a). In -praūgam (analysed by the Pāda text of x. 130, 3 as pra-uga), doubtless = pra-yugam (as explained in a Prātiśākhyā), there is a remarkable hiatus caused by the dropping of y. viśvā bhūvanāṁ: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dáivyasyopāsthe cp. note on Ágne, i. 1, 9 b. dáivyā divine is a variation of the usual devā accompanying the name of Savitrī. upāsthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

6 tisrō dyāvāḥ; Savitur dvā upā-
sthāṁ,
écā Yamāsya bhūvane virāsāṭ.
āṇīm ná ráthyam amāttēdhī
tasthur:
ihu bravītā yā u tāc ciketat.

(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 un-
derstand this tell it here.

The interpretation of this stanza is somewhat difficult; for it is
meant, as the last Pāda indicates, as an enigma (like several others
in the RV.). The first Pāda is evidently intended to explain the
last two of the preceding stanza: of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyó, here f. (which is rare); probably an elliptical pl. (198, 3a) = heaven, air, and earth. dvā: for dvāu before u (22); after tisrō dyāvah the f. form dvé should strictly be used (like ékā in b), but it is attracted in gender by the following upāsthā (cp. 194, 3). upā-
sthāṁ: the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausā at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Ágne, i. 1, 9b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. virā-sāṭ: N. s. of virā-sāh (81b), in which there is cere-
bralization of s by assimilation to the final cerebral ū (for -sāṭ); 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 rtvij, i. 1, 1b). amśtā: n. pl. = the gods. ānīṁ nā: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ádhi tashthur: 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. brāvitu: 3. s. ipv. of brū speak (p. 148, 3c). The pcl. u is always written in the Pāda text as a long vowel and nasalized: ūṁ īti. ciketat: pf. sb. of cit observe.

7 वि सुप्पों च्वारितार्यान्नवातेः
गमिरवेपा चन्द्रं सुनिचः
क्रस्व द्रागिनः सूर्यः कार्लितत
वत्तमं वां रविन्द्रस्त्रा तंतान ॥

वि । सुप्पोः । च्वारितार्याणि । चन्द्र ।
गमिरवेपा । चन्द्रं । सुनिचः ।
क्रस्व । द्रागिनः । सूर्यः । कार्लितत
कतमां वां रविन्द्रस्त्रा तंतान ॥

ततान ॥
7 ví suparṇó antārikṣāṇi akhyad,
gabhīrávepā āsuraḥ sunīthāḥ.
kvēdānim sūriaḥ? kāś ciketa?
katamāṁ dyāṁ rāsmir asyā
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 Savitṛ as guiding the sun.

ví . . . akhyat: cp. 5 a and 8 a. suparṇás: Savitṛ is here called a bird, as the sun-god Śūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthās see p. 455, c a. antārikṣāṇi: equivalent to krṣṇā rājāmsi (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-nīthās: guiding well here means that the sun illumines the paths with his light. kvēdānim: when an independent Svarita is in the Samhitā 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). idānim: now = at night. ciketa: pf. of cit observe (139, 4). dyām: acc. of dyó (p. 94, 8), here again (cp. 6 a) f. asyā: = asya ā. tatāna: pf. of tan stretch (cp. 187, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: ‘those stars which are seen at night placed on high, where have they gone by day?’

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

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. āśāu: 106 b. prthivyās: on the accentuation see p. 458, 2. trī: n. pl. (105, 8) 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. hiranyākṣās: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-agāt: root ao. of gāgo. dādhat: on the accent cp. 127, 2; on the formation of the stem, 156.

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

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

hīrakṣhasā: | chaur: | suñīgh:
śūṣṭikā: | śvāṁ yātāpyāśā |
āppīsthānī: yātūḍhānān |
śaṅkhaśiv: | pratiḍōṣuṃ gṛśīna: ||

hīrakṣhasā: | chaur: | suñīgh:
śūrūṣṭikā: | śvāgvaṁ | yātū | śvēśā |
āppūṣṭhānān | rēas: | yātūḍhānān |
śaṅkhaśiv: | ṛṇē: | pratiḍōṣuṃ | gṛśīna: ||

ásuras: cp. 7 b. svāvān: the analysis of the Pada text, svā- 
vān = possessed of property, is followed by Śāyana who renders it by 
dhanavān wealthy; this would mean that Savitr bestows wealth 
(cp. dādhad rātā in 8 d, and vi. 71, 4 ā dāśūse 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 Padapātha. On the other hand, three oblique cases of 
su-āvas giving good help occur (svāvasam, svāvasā, svāvasas). Roth 
takes svāvān to be a nom. of this stem irregularly formed by 
alogy for su-āvās (cp. 83, 2 a). I follow the Pada text as the 
meaning is sufficiently good. Final ān, which regularly becomes āṁ 
before vowels (89), sometimes undergoes the same change before y 
(40, 4). rakṣāsas has the accent of a m. in as (83, 2 a); the n. form 
is rakṣāmsi. yātudhānān is added, as is often the case, without 

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.
a connecting ca: cp. note on rayín, in i. 1, 3 a; note that the Sandhi of ān before vowels (89) does not apply at the end of an internal Pāda. If Savitr in this stanza is connected with morning rather than evening, āsthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u śyā devāḥ Savitā dámunā hiranyapāniḥ pratindośām āsthāt that god Savitā, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to á asthāt, that is, he has mounted his car, cp. 4 c. grānās: pr. pt. ā., with ps. sense, of 1. gr sing, greet.

11 yé tepánthā, Savitāḥ, pūrviśa, areṇāvah sūkṛta antārikṣe, tēbhir nō adyā pathibhiḥ sugé-bhī rākṣā ca no, āḍhi ca brūhi, Te: the dat. and gen. of tvām, is always unaccented; while tē, 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). Savitāḥ: when final Visarjaniya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by īti in the Pada text; here Savitar īti. '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, c a. sū-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tēbhīs: inst. of tá, p. 106; p. 457, 11 b. In c nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ṓ, āḍhi should be pronounced. sugēbhī: see 47. The final a of rākṣā is lengthened because the
second syllable of the Pāda favours a long vowel. ádhi ... brūhi: be our advocate; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitṛ is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARUTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (gaṇā, śārdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Prśni, 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 vidyūt in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet rṣṭi-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 (khādī) 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.

1 prá yé ūṃbhante, jánayo ná, sáptayo
yáman, Rudráśya sūnávah su-
dáṃsasah,

The wondrous sons of Rudra
the racers, who on their course
adorn themselves like women, the
Maruts have indeed made the two
rōdasi hi Marūtaśe cakrīre vṛdhdhe.
mādanti vīrā vidātheṣu ghṛṣva-yah.

jānayās: 99, 1 a. yāman: loc., 90, 2. sudāṁsasas: accent, p. 455, 10 c a. cakrī: 3. pl. Ā. pf. of kṛ; with dat. inf., p. 384, b. mādanti: with loc., 204, 1 a. vidātheṣu: 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.

2 tá uksītāso mahimānam āśata: divī Rūdrāsoādhi cakri sādah. árcanto arkām, janāyanta indriyām, ádhi śriyo dadhīre Pṛśnimātarah.

té: N. pl. m. of tá that, 110. uksītāsas: pp. of 2. uks (= vaks) grow. āśata: 3. pl. Ā. root ao. of āmśe attain. Rudrāsas: the Maruts are often called ‘Rudras’ as equivalent to ‘sons of Rudra’. ádhi: pp. with the loc. divi; 176, 2. janāyanta indriyām: that is, by their song. ádhi dadhīre: 3. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. śrīyas: A. pl. of śrī glory; referring to the characteristic brilliance of the Maruts.
When they whose mother is a cow deck themselves with ornaments, shining they put on their bodies brilliant weapons. They drive off every adversary. Fatness flows along their tracks.

gómātaras: as the sons of the cow Prśni. yác chubhāyantē: Sandhi, 58. dadhire: prp. with pr. sense, they have put on = they wear. ápa: prp. after the vb. and separated from it by other words, 191f; p. 468, 20. ánu riyate: 3. pl. Ā. pr. of ri flow. ghṛtām: ghee = fertilizing rain. The meaning of d is: the course of the Maruts is followed by showers of rain. eśām: unemphatic G. pl. m. of ayām, p. 452, 8 B c.

Who as great warriors shine forth with their spears, overthrowing even what has never been overthrown with their might: when ye, O Maruts, that are swift as thought, with your strong hosts, have yoked the spotted mares to your cars,
radical vowel in the Saṃhitā text, it invariably has a short vowel in the Padapātha. **Maruts**: 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 ā**: 176, 2. **pṛṣatīs**: the spotted mares that draw the cars of the Maruts. **āyugdhvam**: 2. pl. Ā. root ao. of yuj yoke.

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.

**āyugdhvam**: with loc., cp. 204, 1 b. **ādṛim**: the Maruts hold lightning in their hands and cast a stone. **utā**: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). **āruṣasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājī āruṣah) is spoken of. **vī śyanti**: 3. pl. pr. of sā bindā; 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 bhūmān m. abundance).

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

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

tē ’v ardha nta svā tava so mahit vanā: Sandhi accent, p. 465, 17, 3. mahitvanā: inst. of mahitvanā, p. 77, f. n. 3. ā tasthūr: vb. of a principal sentence
accented according to p. 468, β. Viṣṇus: 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 (Īndra-Viṣṇu) with Indra. dha: Sandhi, 54. āvat: 3. s. ipf. of av favour; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. viṣan: dec., 90, 1; both this word and madacyut are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: ‘when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.’ váyas: N. pl. of vi bird. sidan: unaugmented ipf. of sad sit.

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

iva: note how this p.c. interchanges with ná in this stanza. yetire: 3. pl. pf. ā of yat: 137, 2 a. bháyante: 3. pl. pr. ā of bhí fear; the pr. stem according to the bhú class is much commoner in the RV. than that according to the third class. Marúdbhyaśas: 201 A b. náras: the Maruts; N. pl. of nṛ man, 101, 1.

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9 Tvāṣṭā yād vajram sūkṛtam hiraṇyāyam sahāsrabhrṣṭim suāpā āvarta-yat, dhattā Índro nārīápāṃsi kārtave: āhan Vṛtrām, nír apām subjad arṇavām.

When the skilful Tvāṣṭr 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 Tvāṣṭr fashioned Indra’s bolt for him is mentioned, in a similar context, in i. 82, 1 c and 2 b: áhann áhim, ánv apás tatarda; Tvāṣṭā asmai vajram svaryām tatakṣa he slew the serpent, he released the waters; Tvāṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kārtave: dat. inf. of purpose, in order to perform (kṛ), 211. nārīápāṃsi is here and in viii. 96, 19 analysed by the Pada text as nārī ápāṃsi. The only possible sense of these words would be deeds against the hero (Vṛtra). On the other hand nārīṇī appears once (vii. 21, 4) and nārī twice (iv. 19, 10 ; viii. 96, 21) as an attribute of ápāṃsi; the epithet nārīápasam, analysed by the Padapātha (viii. 93, 1) as nārī-ápasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation nārīápāṃsi (to be read nārīápāṃsi) in the Sāṁhitā text, and nārīápāṃsi in the Pada text. nir subjat: 3. s. ipf. of ubj force (cp. 23 c).
They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

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 ārdhāvām in 10a. tāyā diśā: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. ḍim: him, Gotama, p. 220. vīprasya: of Gotama. tarpayanta: cs. of trṣṇa be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

12 yā vaḥ sārma saśamānāya santi, tridhātūni dāśūse yachatādhi. asmābhyaṃ tāni, Maruto, vīyanta. rayīm no dhatta, vṛṣṇah, su-vīram.


VĪṢṆU

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

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

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

kam: this pcl. as an encl. always follows nū, sü or hi (p. 225, 2).
viryāṇi: 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 vírīṇi. prāvocam: inj. ao. of vac, 147, 3. párthivāṇi rájāṃṣi: the earth and the contiguous air. vi-mamē: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: māneneva tāsthiyāṁ antārikṣe ví yó mamē prthivīṁ sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure. áskabhāyat: ipf. of skabh prop; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. úttaram sadhāstham: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. vicakramānās: pf. pt. Ā. of kram. tre-dhā: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (∞∞); the resolution tredhā urugāyāḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

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. vírīṇa: cp. note on víryāṇi in 1 a. mṛgās: Sāyana here interprets this
word to mean a beast of prey such as a lion; but though bhīmā occurs as an attribute both of simhā lion and of vṛṣabha 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: Yaska, followed by Sāyaṇa, 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. Sāyaṇa 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. vikrāmanaṇu: note that the final vowel of the Pada must be restored at the junction with the next Pada. adhi-kṣiyanti: the root 1. kṣi follows the ad class (kṣeti) when it means dwell, but the bhū class (kṣayati) when it means rule over. With c and d cp. what is said of Savitṛ in i. 35, 5.

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;

śūsām: the ū must be slurred disyllabically (= u). idām sadhāsthām: of course the earth as opposed to úttaram sadhāsthām in 1 c. ékas and tribhīs are antithetical. id 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: girikṣit = 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 (Yaśaka, mahāgati having a wide gait), and not widely sung from gā sing (Śaṅkara).

4 yāsya trí pūṛṇā mádhunā padānī
ākṣīyamāṇā svadhāyā mádanti;
yā u tridhātu prthivīm utā
dyām
eko dādhāra bhūvanāni viśvā.

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

trí: n. pl. of trí (105, 3). padānī: the final vowel of the Pada must be restored; cp. 2 c. pūṛṇā: cp. p. 308 d. ākṣīyamāṇā: never failing in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative eds. are not analysed in the Pada text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mádanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = tredhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ékas: alone in antithesis to viśvā, cp. 3 d. dādhāra: pf. of dhṛ, with long red. vowel (189, 9), which is here not shortened in the Pada text.
तद् अस्यां प्रियां महिं पाषाणं च
नारो यात्रा देवयावो मद्दनि।
चुल्कामश स हि बन्धुरित्या
विष्णोः पदें पर्मेम सध्व उत्सः॥

I would attain to that dear domain of his, where men devoted to the gods rejoice: for that, truly akin to the wide-strider, is a well of mead in the highest step of Viṣṇu.

abhi aṣyām: op. root ao. of amā 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 nf, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhvas (gen., p. 81, n. 12): cp. 4 a, where the three steps are filled with mead; but the third step is its special abode.

6 tā vāṃ vāṃ स्वस्तिः uṣmā गामद्यायी,
यात्रा gāvo bhūrīrīngā आयासः:
átraḥ tād urugāyāsyā vṛṣṇah
eram paramām padām āva bhāti
bhūri.

We desire to go to those abodes of you two, where are the many-horned nimble kine: there indeed that highest step of the wide-pacing bull shines brightly down.
vām: of you two, that is, of Indra and Viśṇu. The former, being the only other god with whom Viśṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viśṇu alone; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viśṇu) in the first two stanzas of the next hymn (i. 155). uāmasi: 1. pl. pr. of vaś desire (134, 2 a). gām-adhyai: dat. inf., p. 193, 7. gāvās: N. pl. of gō cow (102, 2); it is somewhat doubtful what is meant by the cows; they are explained by Yāska and Śāyaṇa 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 Viśṇu, the realm of light. Roth explains gāvās as stars, but there is little to support this interpretation. bhūri-āṛṅgāś: many-horned would allure to the diffusion of the sunbeams in many directions. ayāsas: this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayanās moving, and by Śāyaṇa as gantāras goers = ativistṛtās very widely diffused; but the occurrence of the A. s. ayāsam, the G. pl. ayāsāṁ, as well as the A. pl. ayāsas, indicates that the stem is ayāś; while its use as an attribute of simhā lion, áeva horse, and often of the Maruts, shows that the meaning must be active, swift, nimble. āha: on the use of this pcl. see p. 216. vṛṣṇas: cp. 3 b.

DYĀVĀ-PṛTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Pṛthiv in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as rōdāśi the two worlds more than 100 times. They are parents, being often called pitārā, mātārā, jānitrī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities
are attributed to them. They are wise and promote righteousness. As
father and mother they guard beings, and protect from disgrace and mis-
fortune. 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: Jagati.

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

The first two Pādas form an independent sentence; otherwise hi
(p. 252) would accent iyate in c. Dyāvā-Pṛthivī: on the accent,
and treatment in the Pada text, see note on i. 35, 1 b. viśvā-sām-
bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are
never contracted with r (19 a and note 5). ṛtā-varī: note that,
when the final vowel of a cd. is Praghyya, this is in the Pada text
first indicated by íti, 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-prthivi. dhiśaṇē: the exact meaning of this word, here a designation of dyāvā-prthivi, is uncertain. antār iyate goes between with acc.; the same thing is said of Savitr in i. 35, 9 b. dhārman n. ordinance (dharmān m. ordainer) is the only stem in the RV. (dhārma is a later one).

2 uduśvavṛtsa mahīnī bhasuṣṭaṁ
dhitā mātā ca sūrvanāgī rṣaṇat: ।
ṣuḥṣṭē me vupuṣṭē n rōdāsī
dhitā chāstīmābhī ṭṛpeśavāṇaṇat ।

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

uru-vyācasa mahīnī asaścātā, ।
pitā mātā ca, bhūvanāni rakṣataḥ.

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

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 a-saścānt (also an epithet of Dyāvā-prthivi) is a Karmadharaya (p. 455, f. n. 2), not a second = unequalled. su-dhiśṭāme: on the Pada analysis cp. note on i. 1, 1 c. vupuṣṭē: cp. note on vīryāṇi, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivi may be Viśvakarman, who in RV. x. 81, 1. 2 is called ‘our father’ and is described as creating the earth and heaven. sīm: see p. 249. abhī avāsayaḥ: ipf. cs. of 2 vas wear.
That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power.

He has always milked from the speckled cow and from the bull abounding in seed, his shining moisture.

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called 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.

dhenum: 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). vṛṣabhām: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). surétasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā 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 Pāda text), from duh milk (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.
4 ayām devānām apāsām apāstamo
yō jajānā rōdasi viśvāsam-bhuvā.
vī yō mamē rājasī sukratūyāyā
ajārebhiḥ skāmabhanebhīḥ, sām 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). vī ... mamē : this expression is also used of Viśṇu (see i. 154, 1. 3) and other gods. rājasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sām ānṛce : red. pf. of arc sing (139, 6), the Ā. being used in the ps. sense; Śāyana explains it in an act. sense as pūjītavān has honoured, which he further interprets to mean sthā- pitavān has established!

5 tē no ģṛṇāné, mahinī, máhi śrāvaḥ,
ksatrāṁ, Dyāvā-Pṛthivī, dhā- satho bṛhát.

So being lauded, O great ones, bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength
yénābhī krṣṭis tatánāma viśvāhā
panāyam ójō asmē sām invatam.

 té: N. du. f., used anaphorically (p. 294, b). grṇātē: pr. pt. of 1. gr sing, A. used in ps. sense. mahini: there are six adjectives meaning great, formed from the root mah be great: by far the commonest is máh (81); mahánt (85 a) is also common; mahā and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. ksatrām: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā bestow, to be construed with the dat. nas. abhī... tatánāma: 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 viśvātas in i. 1, 4 b. panāyya: see 162, 2. ójō: final o is pronounced short before a (p. 437, a 4), but the rhythm of the break here (− − −) is abnormal (p. 440, f. n. 6). asmē: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

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 Aryan in overcoming his aboriginal foes.

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

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

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

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni’s, appears to be Dyaus; but the inference from other passages is that he is Tvaśṭr, 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 Indrāni. Indra is associated with various other deities. The Maruts (i. 35) are his chief allies, who constantly help him in his conflicts. Hence the epithet Marūtvant 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 (i.v. 50), Pūṣan, and Viśṇu.

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

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (āhi). 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-jīt conquering in the waters. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while
lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (pārvata, gīrī), 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 (ādri) 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 (ūdhār), spring (ūtsa), cask (kāvandha), pail (kōśa). The clouds, moreover, appear as the fortresses (pūraś) 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' (pūrbdī). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (Vṛtra-hān), 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 Rākṣasas or the Asuras.

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

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

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

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

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

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

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavishier 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 Tvāṣṭṛ. 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 vērētraghna (= 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 īnd may be connected with that in īnd-u drop.
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.

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.

(ii. 12, 2].

Metre: Triśṭubh.

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two worlds trembled by reason of
the greatness of his valour: he,
O men, is Indra.

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.

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.

The chief wise god who as soon
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power; before whose vehemence the
two worlds trembled by reason of
the greatness of his valour: he,
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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.

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

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.
The first hemistic refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: yó apó vavṛvāṃsam Vṛtrāṃ jaghānā who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gā udájad, ápā hi Valāṃ vāh who drove out the cows, for he unclosed Vala. āriṇāt: ipf. of ri release. saptā sindhūn: the seven rivers of the Panjāb. gās: A. pl. of gō cow. ud-ājat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhā, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of āpa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvām Valāsya gomāto ’pāvar bílam 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 udghātaṇena Valasya by the unclosing of Vala. Sāyaṇa interprets it as an irregularity for the abl. = from the enclosure of Vala. Valāsya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antār: between two clouds, according to Sāyaṇa; 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’ (ádreh sūnūḥ).

By whom all things here have been made unstable, who has made subject the Dūṣa colour and has
svaghniya yó jigitvaṁ lakesam made it disappear; who, like a ádād winning gambler the stake, has
aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he, índraḥ.

imā viśvā: 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 tā viśvāni cicyuśē who hast shaken the whole world. dāsaṁ vāraṁ: the non-Aryan colour (= kṛṣṇaṁ vāraṁ), the aborigines; note the difference of accent in the substantive dāsa and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gūhā (put in hiding = cause to disappear, drive away). When a final Visarjaniya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting īti after the word and repeating the latter in its pause form: ákar īty ákah. jigitvaṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires o o — after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigitvaṁ as it came to be regularly written in B. ádat: irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ádat has taken. aryās: gen of arī (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, 3; and in the Index, p. 478.]
5 yāṁ smā prabhānti kuḥa sōti ghorāṁ,
ūtēm āhur nāisō astīti enam;
sō 'râyāḥ puṣṭīr víja ivā mināti.
ārād asmai dhatta: sā, janāsā, Indrah.

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). prabhānti: pr. of prach.
sōti for sā iti: the irr. contraction of sā with a following vowel is common (48 a). īm anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b 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 yām of the first clause would accentuate the second also. sō arvās: the initial a, though written, should be dropped; otherwise the irr. contraction vījēvā is just possible, but ° for °° following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; arvāḥ puṣṭīh to arvāḥ puṣṭāni; víjaḥ to laksām. Uśas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnār víja āminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. ārād 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.

6 yō radhrasya coditā, yāḥ krśā-
sya,
yō brahmāno nādhamānasya
kīreh;

Who is further of the rich, of the poor, of the suppliant Brahmīn singer; who, fair-lipped, is the helper of him that has pressed Soma
yuktāgrāvno yó avitā suśiprāh and has set to work the stones: he,
sutāsomasya: sā, janāsa, Índra.

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

7 yāsyāsvāsah pradīśi, yāsyā In whose control are horses, kine,
gāvo, clans, all chariots; who creates the
yāsyā grāmā, yāsyā víve rá-
thāsah; the sun, the dawn; who is the guide
yāh sūriam, yā uśāsām jajāna; of the waters: he, O men, is
yō apāṃ netā: sā, janāsa, Índra.

usāsām: often also uśāsam; du. N. A. uśāsā and uśāsā; N. pl.
usāsas and uśāsas; see 83, 2 a, f. n. 1.

8 yātānāśi śatvātī bhirvēte
pērebāvār cāyānā bhirvānā:
ṣuṣaṁ bhirvēśaṁ cātāvāṁ
nārō bhirvēte s jānāsā rājā:

yam. 1 cātāvāṁ hātī 1 śatvātī hātī 1 samsi
bhirvēte hātī bhirvēte 1
pēre 1 cārere 1 cāyānā 1 bhirvānā 1
ṣuṣaṁ bhirvēśaṁ cātāvāṁ
nārō bhirvēte hātī s jānāsā rājā.
8 yām krāndasī saṃyati vihvā- 
yete, 
pārē ávara ubhāyā amitrāḥ; 
samānām cid rātham ātasthi- 
vāmsā 
nānā havete: sā, janāsa, ñn- 
draḥ.

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

9 yāsmān nārtē vijāyante jānāso, 
yām yūdhyaṃānā āvase há- 
vante; 
yō viśvāyya pratimānam ba- 
bhūva, 
yō acyutacyūt: sā, janāsa, ñn- 
draḥ.

Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.
ná ṛ̣́tē: must be pronounced nártē (19 a). vi-ja-yante: pr. of ji conquer. hávantē: cp. vihvāyete in 8 a. ávase: final dat. (p. 314, B 2). pratimānam: cp. iv. 18, 4: nahi nū asya pratimānam asti antār jātēṣu utā yē jānītvāḥ for there is no match for him among those who have been born nor those who will be born. acyuta-cyūṭ: cp. 4 a; also iii. 30, 4: tvām cyāvāyann acyutānī . . . cáraśī thou continuest shaking unshaken things.

10 yāḥ sāsvato māhi ēno dādhānān
āmanyamānāṁ caḥruā jaghāna;
yāḥ sārdhate nānuḍādāti sṛdha-
yāṁ,
yō dáśyos hantā: sā, janaśa, Índraḥ.

dādhānān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i. 95, 10 c). āmanyamānāṁ: not thinking scil. that he would slay them; on the Sandhi of n + ā, see 40, 1. sārvā: with his arrow (inst., p. 80); with his characteristic weapon, the vājra, he slays his foes in battle. jaghāna: has slain (and still slays) may be translated by the present (213 Ā a). anu-
dādāti: s. s. pr. of ānu + dā forgive, with dat. (cp. 200 A f). dáśyos: of the demon, a term applied to various individual demons, such as Sambara (11 a).
Who in the fortieth autumn
found out Śambara dwelling in
the mountains; who has slain the
serpent as he showed his strength,
the son of Dānu, as he lay: he,
O men, is Indra.

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-
yántam: see note on i. 154, 2 d. catvārimāyām: that is, Indra
found him after a very long search, as he was hiding himself.
anvāvindat: ipf. of 2. vid find. The second hemistic refers to
Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: áhann
áhīṃ pariśāyānam 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 metronymic = Dānava; cp.
i. 32, 9: Dānuḥ śaye sahāvataśa nā dhenūḥ Dānu lay like a cow with
her calf (i. e. Vṛtra). sāyānam: pr. pt. Ā. of āi lie (134, 1 c).

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

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

13 Dyāvā cid asmai Pṛthivī namete; Even Heaven and Earth bow down before him; before his vehemence even the mountains are afraid. Who is known as the Soma-drinker, holding the bolt in his arm, who holds the bolt in his hand: he, O men, is Indra.

Dyāvā ... Pṛthivī: 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). bhāyante: see note on i. 85, 8 c. sūsmāc: cp. 1 c. soma-pās (97, 2): predicative nom., (196 b). ni-citās: on the accent see p. 462, f. n. 4.
Who with his aid helps him that presses Soma, him that bakes, him that offers praise, him that has prepared the sacrifice; whom prayer, whom Soma, whom this gift strengthens: he, O men, is Indra.

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śaśamānām: explained by Śāyaṇa as stotram kurvanam offering a Stotra; by the Naighantaṇa, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śaśamānaṃ praising. ūti: contracted inst. of ūti (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantı helping with aid. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sōmas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idām rádhas this gift = this sacrificial offering.

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 sā, jānasa, Índraḥ. Instead, the poet, changing from the 3.
to the 2. prs., substitutes at the end of b the words sā kīlaṃ asi satyāṁ as such thou art indeed true = to be depended on (cp. note on satyām in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: bṛhad vādemā vidāthe suvīrāṁ we would, accompanied by strong sons, speak aloud at divine worship. á cid: perhaps better taken as emphasizing dūḍhrās (cp. p. 216) than with dārdarṣi (int. of dṛ). te: gen. with priyāsas (p. 322, C). vidā-tham: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root vidh worship, and that it means divine worship, scarcely distinguishable from yajñā, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

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 (nīskā). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

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

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arupa) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (īśāna) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (mīḍhvāṁsa), easily invoked and auspicious (śivā). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and depreciation 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 maleficient 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, jālāśa, cooling, and jālāśa-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 thunderstorm, 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 āivā, 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. Metro: Tristubh.

Let thy good will, O Father of
the Maruts, come (to us): sever us
not from the sight of the sun. May
the hero be merciful to us in regard
to our steeds; may we be prolific
with offspring.

pitar Marutām: the whole of a compound voc. expression loses
its accent unless it begins a sentence of Pada; 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). samādīśaḥ: abl. 201 A 1. vīrās = Rudra, with change
from 2. to 3. prs., as is often the case (cp. i. 85, 5 e). abhī kṣameta = may he not injure us in our steeds, may he spare them.
Rudra must be read as a trisyllable (15, 1 d).
2 tvā-dattebhi, Rudra, sāṃtame-bhiḥ
śatāṁ hīmā aśīya bheṣajēbhiḥ. ví asmād dvēgo vitarām, ví āmho,
vī āmīvās cātayavā vīṣūcīḥ.

Tvā-dattebhi: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, 5; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of āṃ (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 opv. of ví furthar (cp. út-tara) employed only with verbs compounded with ví. cātayavā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. vīṣūcīs: A. pl. f. of vīṣaṃaḥc turned in various directions, is used predicatively like an adv.

3 śreṣṭho jātasya, Rudra, āri-yāśi,
tavāstamas tavāsāṃ, vajrabāho.
pārśi naḥ pāram āṃhasah su-
astī;
vīsvā abhītī rápaso yuyodhi.

Bhāṣā: | Jātasya | Rudra | Āri-yāṣi |
Tāvāstamas | Tāvāsāṃ | Vajrabāhō |
Pārśi Naḥ | Pāram | Āṃhasah | Su-
astī; | Vīsvā Abhītī | Rapaso | Yuyodhi |

Thou art the best of what is born,
O Rudra, in glory, the mightiest of
the mighty, O wielder of the bolt.
Transport us to the farther shore
of distress in safety. Ward off
all attacks of mischief.

By the most salutary medicines
given by thee, O Rudra, I would
attain a hundred winters. Drive
far away from us hatred, away
distress, away diseases in all di-
rections.
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 Pragṛhya by the Pada text, but not in the Samhitā text (where for instance vāyav ā and vāya ukthēbhīḥ are written). pārśī: from pr take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). nās: 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 sumati, &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. abhitīs: = abhi itīs, 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).

4 may tvā, Rudra, cukrudhāmā nāmobhir,
mā duṣṭutī, vrṣabha, mā sā-hūtī.
ūn no vīrāṁ arpayā bhesajē-bhir:
bhīṣāktamām tvā bhiṣājām ūr-ṇomi.

May we not anger thee, O Rudra, with our obeisances, nor with ill praise, O bull, nor with joint invocation. Raise up our heroes with remedies: I hear of thee as the best physician of physicians.

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 pcl. mā, which is employed with inj. forms only (180), decides the question. nāmobhis: that is, with ill or inadequate worship; cp. duṣṭutī in b; the latter form is a contracted inst. (p. 80); on
the internal Sandhi of this word see 43, 3 a. sāhūti: contracted inst.; invocation with other deities whom Rudra might consider inferior. úd arpayya: cs. of úd r (p. 197, irr. 1) = raise up, strengthen. bhiśajām: partitive gen. (see 202 B 2 b, p. 321); cp. 8 b. āṛṇomi: pr. of āru hear; with double acc., 198, 1.

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 diṣṭya: s ao. op. Ā. of dā give (144, 3). rūḍvāraḥ suhāvo má no asyāi babhrūḥ suśāpro rīrādhan maṇāyai.

Both this word (according to the former analysis) and su-hāva are Bv. (p. 455, c a). babhrūs: 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-sīpras: see note on ii. 12, 6 a. rīrādhat: inj. red. ao. of randh. asyāi 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 Sayāna). 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).’
The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.

úd ... mamanda: pf. of mand (nasalized form of mad) gladden; intransitive, be glad, in Ā. only. rśabhás: Rudra. Marūtvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5); Sāyana's explanation is ghṛṇī iva like one heated by the rays of the sun; but a word ghṛṇin N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38: úpa chāyām iva ghṛṇer āgaṇma śārma te vayām we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aśiya: see 2 b.; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. á vivāseyam: op. ds. of van win.
7 kua sya te, Rudra, mrjayakur
hasto yo asti bhesajy jalaishah?
apabharta rapaso daviyasaya
abhivy mä, vrshabha, caksamithyah.

kvaissya: see p. 450, b. bhesajas is an adj. here and in one
other passage; otherwise it is a n. noun meaning medicine. apa-
bhartä: on the accent see p. 458, 9 d. daviyasaya: derived from the
gods, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhi: final vowel metrically lengthened
in the second syllable of the Pada, but not in 1 c. caksamithahas:
2 s. pf. op. of ksam (p. 156, 3).

8 prå babhraye vrshabhaiva svitici
mahy mahim sustrutim irayami.
namasya kalmalikina namobhir.
grnimasi tvesam Rudrasya
namah.

prå... irayami: an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. svitici: D. s. of svityani (cp. 98). mahas: gen. s. m. of mah, beside the acc.
s. f. of the same adj. (Saya: mahato mahatim), of the great one
(Rudra); cp. i. 1, 5 c. namasya: according to the Pada this form
has its final syllable metrically lengthened for namasya, which is
the 2 s. ipv.; otherwise it is the 1 s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. prs. is used both in the preceding
and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. grñimási: 1. pl. pr. of gr sing (p. 188).

9 sthirébhir ángaih pururúpa ugró babhrúh sukrébhíh pipíse híra-nyaih.
iśánád asyá bhúvanasya bhúrer ná vá u yoṣad Rudrād asuryām.

sthirébhir ángaih: probably to be construed with pipíse, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sáyana supplies yuktás furnished with firm limbs. pipíse: pf. A. of pié. iśánád: pr. pt. (agreeing with Rudrād) of iš rule over with gen. (202 A a); the pf. pt. is iśaná. bhúres: agreeing with bhúvanasya; cp. vii. 95, 2: cétantí bhúvanasya bhúreḥ taking note of the wide world (where bhúres could not agree with any other word); Sáyana 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.
10 árhan bibharti sayakaṁ dhānva
árhan nicāṁ yajatāṁ viśvarū-pam;
árram idāṁ dayase viśvam ābh-
vam:
nā vā ójīyo, Rudāra, tvād asti.

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

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

99 bhuti sruṇa gartrṣadu śurāṇaṁ
śūṇaṁ n bhīmaṁ puruṣottasam.
śrūka ājīrīke ṛdṛu kavāṇo
nyo tē śravānvi ṛṇagātaṁ.

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

yuvānan: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgāṁ nā bhīmāṁ: cp. note on i. 154, 2 b;
either a bull (ṛṣabhō nā bhīmaḥ vi. 22, 1) or a lion (simhō nā
bhīmaḥ, iv. 16, 14) may be meant. mṛļā: ipv. of mṛṛ; with dat.,
p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmād:
abl. with anyā, p. 317, 3. sēnās: that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52: yās
te sahasraṁ hetāyo 'nyāṁ asmā nī vaptant tāḥ may those
thousend missiles of thine lay low another than us.
A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much: praised thou givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyaṇa (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). nanāma: = 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. grṇīse: an irr. form of the 1. s. Ā. of gr sing. asmē: dat., p. 104; 200 A 1.

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.
Marutás: 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: 8. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr choose. śáṃ, yós: these words are frequently used in combination, either as adverbs or substantives.

May the dart of Rudra pass us by, may the great ill will of the terrible one go by us: slacken thy firm (weapons) for (our) liberal patrons; O bounteous one, be merciful to our children and descendants.

vr̥jyāḥ: 3. s. root ao. prc. (p. 172 a) of vr̥ twist. gāt: root ao. inj. of gā go. maghāvadbhyas: the I. D. Ab. pl. of magháván are formed from the supplementary stem maghávant (91, 5). áva tānuṣva sthirā: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛla be merciful to (p. 311 f). mīdhvas: voc. of the old unreduplicated pf. pt. mīdhvāṁs, cp. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 437, a 9.
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 yathā meaning so that follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; Sāyana explains it as knowing all, but the act. only has this sense (e.g. cikitvāms knowing); this and the two preceding vocatives are unaccented because not beginning the Pada (p. 466, 18 b).

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-hēman swiftly-speeding, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gārtha) 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.

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).

अश्रक्षि: 1. स ा. स ao. of श्र, which with उपा may take two acc., so that नादियाम might be supplied. On इम see 180 (p. 220).

dadhiṭṭa: 3. s. pr. op. ा. of धाह, which with cānas takes the acc. or loc. नादिया, which occurs only here, is evidently synonymous with अपाम नापाद in c. ाशुहेमा, though a Bv., is accented on the second member: see p. 455 c. a. karati: 3. s. sb. root ao. of क्र: unaccented because kuvit necessarily accents the verb only if it is in the same Pada. supēśasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyam vājapeśasam a prayer adorned with gain; on the accent see p. 455 c. a; on the Sandhi (-ς k-) see 43, 2 a.

jōsiṣat: 3. s. sb. इ of जुः. हि explains why he is likely to accept them; it accents jōsiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.
imāṃ sū asmai hṛdā ā sūtaṣṭām
māṇtram vocema: kuvíd asya vēdat?
Apāṃ nāpād, asurīasya mahnā, viśvānī aryā bhūvanā jajāna.

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matīr hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣṭām 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. vēdat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsyā: see p. 451, 6.

3 sāṃ anyā yānti, úpa yanti anyāḥ:
samānāṁ ūrvāṁ nadīaḥ prṇanti.
tām ū śucīṁ śucayo didivāmsam
apāṃ nāpātāṁ pāri tāsthir āpāḥ.

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. nadyās: cp. asuryāsyā in 2 c. prṇanti: from pṛ fill.
ú: u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). didivāmsam: pf. pt. of dī shine, with lengthened red. vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. pāri tāsthur: = they tend him.

Tām | चतुर्विंशति | चतुर्विंशति | चतुर्विंशति | चतुर्विंशति | चतुर्विंशति |
 Marble: | Marble: | Marble: | Marble: | Marble: |
Sūkṛaṁ | Sūkṛaṁ | Sūkṛaṁ | Sūkṛaṁ | Sūkṛaṁ |
Sūkṛaṁ | Sūkṛaṁ | Sūkṛaṁ | Sūkṛaṁ | Sūkṛaṁ |
Bhūnaṁ | Bhūnaṁ | Bhūnaṁ | Bhūnaṁ | Bhūnaṁ |

Tām āsmerā yuvatāyo yuvānāṁ
marmṛjyāmānāḥ pári yanti ā-
pah:
sā sūkrēbhiḥ sīkvabhiḥ revād
asmē
didāyānidhmō ghrtānirṇīgapsū.

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

āsmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. yuvānāṁ: a term applied to Agni in several passages. marmṛjyāmānāḥ: the vb. mṛj is often used of making Agni bright, with ghee, &c. sīkvabhis: 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 sūkrēbhis because sūkṛe is not a stem. asmē: dat. Pragṛhya, 26 c. didāyā: 3. s. pt. of dī shine, with long red. vowel (139, 9). an-idhmās: accent, p. 455 c a; cp. x. 30, 4: yó anidhmō didayad apsū antār who shone without fuel in the waters. ghratānirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pada text as nirmik, in accordance with the analysis niḥ-nik when the word occurs uncompounded.
On him, the immovable god, three divine women desire to bestow food:
for he has stretched forth as it were to the breasts (?) in the waters: he sucks the milk of them that first bring forth.

tisro deviṣa: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and three maidens of the waters (yośānās tisro āpyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk.
didhisanti: da. of 1. dhā bestow: this is the usual form, while dhītsa is rare. kptās: the meaning of this word, which occurs here only, is quite uncertain. pra-sarsā: 3. s. pr. int. of sr. dhayati: 3. s. pr. of 2. dhā suck. pūrvasūnām: i.e. Apaṁ napāt is their first offspring; cp. x. 121, 7: āpo janayantīr Agnim the waters producing Agni.

The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Him that is not to be forgotten, far away in unbaked citadels, hostilities shall not reach nor falschools.
Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apāṃ napāṭ 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. āśvasya: Agni is often spoken of as a steed. ātra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as sūr; 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. sampīcas 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. pūrṣū: loc. pl. of pūr, 82. parās: note the difference of accent between this adv. and the N. s. adj. parās yonder, other. naṣat: inj. pr. of 3. naś reach.

7 svā ā dáme sudūghā yāsya
dhenuh,
svadhāṃ pīpāya, subhū ānnam
atti;
sod 'pām nāpād ūrjāyann apsu
antār,
vasudēyāya vidhatē 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.

svā ā dáme: that is, within the waters; in i. 1, 8 svē dáme 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. svadham: this word is not analysed in the Padapatha of the RV. and AV. (as if derived from a root svadh), but it is separated in that of the TS. as sva-dha. pipaya: 3. s. pf. of pi swell, with lengthened red. vowel (139, 9). so apam must be read as so 'pam since a must here be metrically elided (21 a; p. 465, 17, 9). On apsva antar see p. 450, 2 b [where apsvantaḥ should be corrected to apsva[ntah]. vidhatē: dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. vasudāyaya: dat. of purpose, ibid., B 2. vi bhāti: here Apam napat is thought of as the terrestrial Agni appearing on the sacrificial altar.

8 yō apsū ā sūcinā dāivyena 
ṛtávājasra urvīyā vibhāti: 
vayā ād anyā bhūvanāni asya 
pra jáyante virudhaś ca pra jó-
bhīḥ.

sūcinā dāivyena: = divine brightness. ṛtávā: note that in the Padapatha the original short a is restored (cp. i. 160, 1). vayās: other beings are his offshoots because he produced them; cp. 2 d: vísvāni bhūvanā jajāna. pra jóbhīs: cp. ii. 33, 1, prá jayemahi prajābhīḥ.
The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around (him).

The lightning Agni is again described in this stanza. *jihmánām ārdhvaḥ*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate* . . . āsu jihmánām ārdhvaḥ . . . upásthē he grows in them, upright in the lap of the prone. *tāsyā mahimānam* his greatness = *him* the great one. *hīrāṇyavarṇāś*: because he is clothed in lightning. *pári yanti*: cp. 3 a and 4 b. *yahvīś*: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be *great* (Naighanṭuka, Sāyaṇa), or *swift* (Roth), or *young* (Geldner).

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*: 48 a. *pári* as a prp. here governs the abl. (176, 1 a). The golden source of Agni
may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiraṇyāya yóni may = hiraṇyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyana 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). hiraṇyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the daksinā the sacrificial fee (x. 107, 2) it is said hiraṇyadā amṛtatvām bhajante the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). ānnaṁ: the oblation (cp. 11 d).

99 tuśārāṇīkṣūnt chaśu nāma- 
piśārī vṛthiṁ gaurupam.

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

11 tād asayānikam uta cáru nāma 
apicīmaṁ vardhate náptur apám.

ānikiṣam: the flaming aspect of Agni seen at the sacrifice. apic-
yāṁ: secret; cp. gūhyam cáru 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). yuvatāyās: the 
waters (cp. 4 a). sám: the prp. after the vb. (p. 468, 20). ghṛtām 
ānnaṁ asya: cp. ghṛtānīrik in 4 d and subhv ānnaṁ 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.

To him the nearest friend of many we offer worship with sacrifices, homage, oblations: I rub bright (his) back; I support (him) with shaving; I supply (him) with food; I extol (him) with stanzas.

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 nēdiṣṭha 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. marmṛjyāmāṇas in 4 b; on the accent cp. i. 35, 9 c. The prep. sām may be supplied with the other two following verbs. diedhiṣāmi: pr. ds. of dhā put; accepted as first word of a new sentence. bilmair: with shaving, to make the newly kindled fire flame up. annais: with oblations. dādhāmi: pr. of dhā put.
In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gārbham; *him*, that is, a *son*. tāsu: in the waters, as his wives. īm in b = *them*, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. *lick*, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. *hīranyavarṇas* in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyasya īva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

Him stationed in this highest place, shining for ever with undimmed (rays), the Waters, bringing ghee as food to (their) son, swift, themselves fly around with their robes.
fikvabhir didāya. náptre: apám is omitted because ápas 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 diyanti (dí fly); cp. pári yanti in 4 b and 9 d, and pári tathur in 8 d.

75 chaśvam bhiṣiṁtā janaśya-
chaśvam bhūtvastāt: bhūtvātich. 
viśvām tadbhadrāṃ yād ávanti
devāḥ.
bṛhād vadema vidāthe suvīrāh.

15 ayāṁsam, Agne, sukṣitīṁ já-
nāya;
ayāṁsam u maghāvadbhyah su-
vrktīṁ:
viśvām tadbhadrāṃ yād ávanti
devāḥ.
bṛhād vadema vidāthe suvīrāh.

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.

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

MITRÁ

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

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

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

iii. 59. Metre: Triśṭubh, 1–5; Gāyatrī, 6–9.

Mitrō jānān yatayati bruvaṇo; Mitra speaking stirs men; Mitra supports earth and heaven; Mitra regards the people with unwinking eye; to Mitra offer the oblation with ghee.

yatayati: stirs to activity. bruvaṇās: by calling, that is, arousing them; cp. what is said of Savitri: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that
all may hear him’ (ii. 38, 2). Śaṅkara interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrās 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. Mitro bruvāṇāḥ. This Pada occurs slightly modified in vii. 36, 2 as jānam ca Mitro yastati bruvāṇāḥ. dādhāra: pf. = pr.; p. 342 a (ep. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyō (102, 3). ānimisā: inst. of ā-nimis; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of caṣk; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutā (p. 144, B 3 a).

2 prā sa, Mitra, mārtō astu prā-yasvān,
yās ta, Āditya, śīkṣati vratēna.
nā hanyate, nā jīyate tuōto:
nāinam āmho 'śnothy ántito nā
dūrāt.

Let that mortal offering obligations, 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.

tvōtas: tvā must often be read as tua; tuōtas is therefore more natural than the prosodical shortening (p. 487 a 4) of tvā-ūtās. The fourth Pada has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (− − ω) remains quite irregular (p. 440, 4 B).
Free from disease, delighting in the sacred food, firm-kneed on the expanse of earth, abiding by the ordinance of the Āditya, may we remain in the good will of Mitra.

vāriman: loc. (90, 2) with ā; note that vāriman is n., varimān, m. (p. 453, 9 e). Ādityāsya: that is, of Mitra.

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

ajāniṣṭā: 3. s. Ā. iṣ ao. of jan. vedhās: that is, as a wise moral ruler; on the dec. see 83, 2 a. āpi: to be taken as a verbal prp. with as be.
The great Aditya, 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.


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

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

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

mahīnā for mahīnā: 90, 2. dīvam: acc. of dyū, 99, 5; cp. dyō, 102, 3. babhūva: the pf.
here is equivalent to a pr.; p. 342 a. In c babhúva must be
supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence
of c is irregular: -o- - instead of o- - ; cp. p. 438, 3 a.

8 Mitráya páñca yemire
jána abhiśtiśavase :
sá deván víśván bibharti.

páñca jánáḥ: the five peoples, here = all mankind. yemire:
8. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of
bhr. víśván: this is the regular word for all in the RV.: its place
begins to be taken by särva in late hymns. The general meaning
of the stanza is that gods and men are dependent on Mitra. The
cadence of c is trochaic instead of iambic (see p. 439 a).

9 Mitró, devéṣu áyúṣu,
jánáya vṛktábharhíše
íṣa istávrata akl.

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

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

BRHASPÁTI

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

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

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

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

Metre: Triṣṭubh; 10 Jagati.

Bṛhaspatis triṣad hasthō rávena, tām pratāsa ṣayō didhiānāḥ
purō víprā dadhīre 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.
vā tāstāmbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmās: gen. of jmā (97, 2). Pronounce jmā antān (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. Bṛhaspātis: note that this cd. is not analysed in the Pāda text, while its doublet Brāhmaṇas pāti is treated as two separate words. triṣadhastraḥ: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: purōhitam Agnim nāras triṣa-
dhastraḥ sām īdhire men have kindled Agni as their domestic priest in his triple seat; on the accent see p. 455, 10 c. rāvēṇa: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vāla; cp. 4 c and 5 b. purō dadhire: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

2 śrūṇataye: sūpiśernto mardnlo
bمساعدة vṛāmi cē vāntrāntche
purṣamakṣam ruletram 
ḥātātāṛgha vīhārim

2 dhunētayāḥ suprakatam mád-
antol
Bṛhaspate, abhi yē nas tatasrē
pṛṣantam śṛprām ādadbham
ūrvām;
Bṛhaspate, rākṣatād asya yō-
nim.

Who with resounding gait, rejoicing, 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 Vāla. mádantastas: being exhilarated with Soma. tatasrē: 3. pl. pf. ā. of tams shake. pṛṣanta-
tam: perhaps in allusion to the dappled cows contained in it.
suprakatam: easy to recognize, i.e. by their lowing, cp. i. 62, 8,
Brhaspati found the cows; the heroes roared (vāvasanta) with the ruddy kine. The fourth Pada is a prayer to Brhaspati to protect the recovered kine. Pada c is a Dvipadā hemistic: see p. 443 a. rākṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.

3 Brhaspati, yā paramā parāvād, āta ā ta ṛtaspśo nī śedūḥ.
tūthyaṁ khāṭā avatā ádridug-dhā
mādhyāḥ scotanti abhito virap-sām.

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

āta ā nī śedur: cp. ii. 35, 10 c. ṛtaspśas: 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. khāṭās...ádridugdhas: 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.

4 Brhaspātīḥ prathamāṁ jāya-māno

Brhaspati when first being born from the great light in the highest.
mhaḥo jyotisher, paramē vīmane, heaven, seven-mouthed, high-born, 
saptāsya tuvijato rávēna with his roar, seven-rayed, blew 
vī saptārasmir adhamat tām- asunder the darkness.
āṃsi.

mahās: abl. of māh, agreeing with jyotīsaḥ (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptāsya in iv. 51, 4 is an epithet of Āṅgira (in iv. 40, 1 Bṛhaspati is Āṅgirasā); it is parallel to saptārasmī, an epithet applied also once to Agni and once to Indra. rávēna: cp. 1 b and 5 b. vī adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

5 sā suṣṭūbhā, sā ṣkvaṭā gaṇēna
valāṃ rurōja phaligām rávēna: He with the well-praising, jubilant
Bṛhaspatir usriyā havyasūdāh throng burst open with roar the
kānikradat vāvāṣatīr ēd ājat.

He with the well-praising, jubilant
throng burst open with roar the
enclosing cave: Bṛhaspati bellowing
drove out the loving ruddy kine
that sweeten the oblation.

gaṇēna: the Āṅgirasēs, who in i. 62, 3 are associated with Indra
and Bṛhaspati in the finding of the cows: Bṛhaspatir bhīnāṭ ćārim, vidād gāḥ: sām usriyāṁbhīr vāvāṣanta nāraḥ Bṛhaspati
cleft the mountain, he found the cows; the heroes (= the Āṅgirasēs)
roared with the ruddy kine. phaligām: 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, yā udnap
phaligām bhīnā, nyāk sindhuṁm avāṣṇāt 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. rávēna: with reference both to Bṛhaspati and the
kine (cp. 5 d). havya-sūdās: that is, with milk. kānikradat:
intv. pr. pt. of krand; cp. 173, 3; 174 b. vāvaṣatīs: intv. pr. pt.
of vāś (cp. 174).
Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obeisance, and oblations. O Brhaspati, with good offspring and heroes we would be lords of wealth.

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

abhi: the prp., as often, here follows the vb. subhrta bibharti: lit. cherishes him as well-cherished (predicative). All three verbs depend on yas, though the last two, as beginning a Pada and a sentence, would even otherwise be accented. valguyat: note that this denominative is treated as a cd. in the Pada text (cp. 175 A 1). purvabhajam: predicative.
That king dwells well-established in his own abode, to him the consecrated food always yields abundance; to him his subjects bow down of their own accord, with whom the priest has precedence.

**kṣetī:** from 1. kṣi possess or dwell. **sū-dhītā:** this form of the pp. of dhā is still preserved as the last member of cds. (otherwise hitā); the word is explained as su-hita in the AB. **ōkasi svē:** cp. svē dáme in i. 1, 8 c. **īlā:** explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Sāyāna. **yāsmin rājāni:** 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. (sā id rājā). **pūrva ēti:** with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a Purohita; cp. also AB. viii. 1, 5: brahma khālu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

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

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

90 रुष्यसु में सम्रेष्टि बुधसति
ष्विन्धे मन्द्रसाना वुष्यसूस।
आ वानिर्विश्वलक्ष्ये स्वामुवी
सङ्के रथिं सर्वेविरं नि चंकतम्।

रक्षः। च। सोमं। पिब्ताम्। बुधसति।
चिरिन्द्र। च। मन्द्रसाना। वुष्यसूस। हृतिं
वृषभनवशु।
आ। चाम। विग्रहः। रुष्यसु। सुसंतायुवः।
सङ्के हृतिं। रथिम। सर्वेन्धरम। निः
चंकतम्।

10 Índraś ca sómaṁ pibatam, Brhaspate, asmin yajñe mandasaṇā, vṛṣanvasū: ā vām viśantu índavaḥ suśbhúvo; asmé rayím sārvaviraṁ ni yachatam.

Índraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā drink. mandasaṇā: ao. pt. of mand = mad. vṛṣan-vasū: here vṛṣan = mighty, great; Śāyāna explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be vṛṣan-vasu (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as Pragṛhya with iti and then analysed; also that in the analysis the first member here appears not in its pause form vṛṣan (65) but in its Sandhi form with ṃ as not final. rayím sārvaviraṁ: 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 Trīṣṭubhi hymn (ep. p. 445, f. n. 7). In this and the following stanza Indra is associated with Brāhaspati, as in the whole of the preceding hymn, iv. 49.

11 Brāhaspati, Indra, vārddhaṃ nah;
sācā sā vām sumatīr bhūtu asmē.
aviṣṭām dhīyo; jīgṛtāṃ pūraṃ-
dhīr;
jajastām aryō vanūṣām ārātīḥ.

Brāhaspati 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-Brāhaspati. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū, asmē: loc. with sācā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the is ao. of av favour (145, 5). jīgṛtāṃ: 2. du. red. ao. of gr. waken; accented because beginning a new sentence (p. 467 b). dhīyas... pūraṃdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (pūram an acc.; cp. the Padvapātha). pūraṃdhīs here is also opposed to ārātīs (lit. lack of liberality) in d. jajastām: 2. du. ipv. pf. of jas. aryās: gen. of arī (99, 3); cp. note on ii. 12, 4. The genitives aryās and vanūṣām are co-ordinate and dependent on ārātīs; this appears from various parallel passages, as aryō ārātīh hostilities of the foe (vi. 16, 27);
UŚAS

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 ever living being to motion. When Uśas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uśas is closely associated with the Sun. She has opened paths for Śūrya 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. Śūrya 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 Śūrya. 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 (uśásá-náktá and náktosásá). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uśas is often associated with Agni, who is sometimes called her lover. Uśas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Áśvins (vii. 71). When the Áśvins' 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 (maṅghōṇī).

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

### iv. 51. Metre: Tristubh.

idām u tyāt purutāmaṁ purāṅ-
tāj
jyôtis tāmaso vayūnāvad asthāt.
nūnāṁ divō duhitāro vibhātīr
gatūṁ kṛṇavann Uṣāso jānāya.

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.

**tyād:** see p. 297, 5. purutāmaṁ: because appearing every morning; hence Uṣāsas the Dawns in d. tāmasas: abl. dependent on asthāt = úd asthāt. The word vayūna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga *road*, prajñāna *cognition*, and kānti *beauty*. Pischel favours the first of these. Sāyaṇa here explains vayūnāvat as ‘very beautiful or possessed of knowledge = showing everything’. It probably here means ‘making the way clear’, ép. gatūṁ in d. nūnāṁ: note that in the RV. this word always means now. divō duhitāras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gatūṁ: 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.
The brilliant Dawns have stood in the east, like posts set up at sacrifices. Shining they have unclosed 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 jīṣ. svāravas: that is, shining with ointment; cp. i. 92, 5: svārum ná pēso vidātheṣu áñjañ, citrām divó duhitā bhānūm aśret the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in c is lengthened though followed by two consonants (p. 487 a 3). vrajāsyā: a simile with iva omitted; cp. i. 92, 4; gāvo ná vrajāṁ vī Uṣā āvar tāmaḥ Dawn has unclosed the darkness as the cows their stall. dvārā: the two folds of the door, the dual of dvār often being used thus. vī: to be taken with avraṇ, 3. pl. root ao. of vṛ cover. uchántīs: pr. pt. of 1. vas shine. śucyāḥ pāvakāḥ: these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 487 a.

Shining to-day may the bounteous Dawns stimulate the liberal to the
 Giving of wealth. In obscurity let the niggards sleep, unawakening in the midst of darkness.

citarayanta: 3. pl. Ā. inj.; explained by Sayana as an indicative: praṇāpayanti they instruct.

4 kuvit sā, devīh, sanāyo nāvo vak yāmo babhūyād, Uṣaso, vō adyā:
yēnā Nāvagve, Āṅgire, Dāśagve sāptāsye, revati, revād ūsā?

Should this be an old course or a new for you to-day, O divine Dawns: (is it that) by which ye have shone wealth, ye wealthy ones, upon Navagva, Āṅgira, and Daśa- 

babhūyād: op. pf. of bhū, accented on account of kuvit (cp. notes.on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āṅgiras, 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 saptāsye is uncertain; in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Āṅgiras, Daśagva and Brhaspati. revati revāt: these words are found connected in other passages also. ūsā: 2. pl. pf. act. of 1. vas shine.

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

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

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

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

7 tā ghā tā bhadrā Uṣasāḥ purāsūr,
abhīṣṭidyumnaḥ ṛtājātasatyāḥ;
yāsu ijānāḥ saśamāṇaḥ ukthāḥ
stuvāṁ, chaṁsan, dravicah sa-
dyā āpā.

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

8 tā Śa caranti samanā purāsatāt,
samānātaḥ samanā paprathā-
nāḥ.
ṛtāsyā deviḥ sādasaḥ budhānā,
gāvāṁ nā sārgā, Uṣāso jarante.

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

9 tā in nú evā samanā samānir, āmitavarnā Uṣāsāh caranti. gūhantir ābhvam āsitam, rūsadbhīḥ 
śukrās tanūbhīḥ, śucayo, rucānāḥ.

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

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

90 rūchī dīṅgī dhūhitārī vāmātī: 
prajāvartam caḥtākṣarāḥ dēvī: 
prājāvarcam caḥtākṣaraḥ dēvī: 
prājāvarcam caḥtākṣaraḥ dēvī:
O daughters of Heaven, do ye shining forth bestow on us, goddesses, wealth accompanied by offspring. Awaking from our soft couch towards you, we would be lords of a host of strong sons.

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. úpa bruve: with two acc. (p. 304, 2). yajñāketus: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñāsya ketūḥ the signal of the sacrifice. yasásō (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).
AGNI

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

v. 11.  Metre: Jagati.

9 Jánasya gopá ajaniṣṭa jágvr Vanitya Jánasya gopá ajaniṣṭa jágvr
Chāpi: sūdrāḥ sūvītāyā nāvase  Chāpi: sūdrāḥ sūvītāyā nāvase
Phūntāntīkā pṛūḥata diviśvṛṣṭa  Phūntāntīkā pṛūḥata diviśvṛṣṭa
bhūmad mātī mṛūtebh: gūchhi:  bhūmad mātī mṛūtebh: gūchhi:

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

gopás: 97, 2. ajaniṣṭa: is ao. of jan generate. su-dákṣas: a Bv. (p. 455 c a). suvītāya: final dat. (p. 314, B 2). návyase: dat. of cpv. of náva new. ghṛtā-pratikas: cp. yásya prátiikam áhutaṃ ghṛtēṇa whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bṛhatā: supply tējasā. bharatēbhīyas: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

2 yajñasya ketūm, prathamāṃ purōhitam, yajñasya ketūm, prathamāṃ purōhitam,

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) on the same car with Indra

2 yajñasya ketūm, prathamāṃ purōhitam,
Agniṃ nāras, triṣadhaṭhē sāṃ idhire.
Índreṇa devāih sarāthāṁ sā and the gods may that most wise
barhiṣi
sídan ní hótā yajāthāya su-
krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of
sacrifice; cp. viii. 44, 10, hótāram ... dhūmāketum ... yajñānāṁ
ketum the Invoker, the smoke-banneled banner of sacrifices; cp. 3 d.
prathamāṁ: first-appointed in order of time. puróhitam: see
i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-sadhasthé: on the three
sacrificial altars; Sandhi 67 b. sáṁ idhīra: pf. of idh kindle; have
kindled and still kindle (cp. p. 342 a). sarātham: adv. governing
Índreṇa and devāis (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).

3 ásam-mṛṣṭo jāyase mātrṓḥ súcir.
mandrāḥ kavír úd atiśṭho Vi-
vásvataḥ.
ghṛtēna tvāvardhayann, Agna
āhuta,
dhūmás te ketúr abhavad diví
éritāḥ.

Uncleansed thou art born bright
from thy two parents. Thou didst
arise as the gladdening sage of
Vivásvant. With butter they
strengthened thee, O Agni, in whom
the offering is poured. Smoke be-
came thy banner that reached to
the sky.

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

4. Agnir no yajñām upa vetu sādhuyā. Let Agni come straightforward 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.

Agnir nāro vī bharante grhé-grhe. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

Agnir dūtō abhavad dhavyavyāhano. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

Agnirṃ vṛnānā vṛṇate kavikratum. Let Agni come straightforward to our sacrifice. Men carry Agni hither and thither in every house.

5 tuḥhyedām, Agne, mādhumat-
tamaṃ vācasya,
tuḥyam maniṣā iyām astu sāṃ
hṛde.
tuām girāḥ, sīndhum iavānānir
mahira,
ā prṇanti śavasā, vardhāyantica ca.

tuḥhya: this form of the dat. of tvām occurs about a dozen times in the Saṃhitā text beside the much commoner tuḥhyam (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. maniṣā iyām: in this and two other passages of the RV. the ā of maniṣā is not contracted in the Saṃhitā text, because it precedes the caesura. sāṃ: in apposition, as a delight or comfort. sīndhum iva: this simile occurs elsewhere also; thus Īndram ukthāni vāṛdhuh, samudrām iva sīndhavah the hymns strengthen Indra as the rivers the sea. ā prṇanti: from prṇ fill. śavasā: because hymns, like oblations, are thought to give the gods strength. vardhāyantica: cs. of vṛdh grow; accent, p. 466, 19 a.

6 tvāṃ, Agne, Ángiraso gūhā hitāṃ
chrvinicābhājitaṁ bāṇe vaim.
s jhīsaṁ mithyāmānāḥ saḥśī māhitar,
lamad: saḥśūdpamadhir: ||

6 tvāṃ, Agne, Ángiraso gūhā
hitāṃ
ānv avindaṅ chiśriyānāṁ vánevane.
sā jayase mithyāmānāḥ saho
mahāt:
tuām āhuḥ sāhasas putrām,
Ángiraḥ.

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.
*Aṅgirasas*: 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 *śiriyāṇāṃ vāne*; *having betaken himself* (pf. pt. of ērī) *to, resting in*, all wood. *ānv avindan*: *they found him out as a means of sacrifice*; Sandhi, 40. *vāne-vane*: 189 C a. *sā*: *as such* = as found in wood (cp. p. 294 b). *māthyāmānas*: pr. pt. ps. of māth *stir*, being produced by the friction of the kindling sticks. *sāho mahāt*: cognate acc. = *with mighty strength* (cp. sāhasā yó māhitō jāyate nyābhiḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sāhasas putrām *son of strength*: this, or sāhasaḥ sūnih, is a frequent epithet of Agni; Sandhi, 43, 2 a. *Aṅgiras*: see note on a.

**PARJĀNYA**

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means ‘rain-cloud’ in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (āsurā) 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.
Invoke the mighty one with these songs; praise Parjanya; seek to win him with obeisance. Bellowing, the bull of quickening gifts places seed in the plants as a germ.

1 अच्छा वदा तवासां गिर्भिर अभिष्र शुभीर पर्जन्यम्; नमसा यिवाः।
कानिक्रदात वृषभो जिरादानु रेतो दात्ती ओशद्वीषु गिर्भम्।

अच्छा: with final vowel metrically lengthened in the second syllable of the Pada. vada: the poet addresses himself. vivāsa: ds. of van win. kānikrada: see iv. 50, 5 d. vṛṣabhās: Parjanya. jirādānu: Sandhi, 47; his quickening gift is rain = rētaś in d. gārbham: as apposition to rētaś, Parjanya quickens the growth of plants with rain.

2 वी वृक्षां हृंखलू हुँदि रबसो
विष्णु बिभाय सुरवं महावधात।
चतानागा इत्येक वृक्षावतो
यत्र धूलाय िहुँ दुस्कात:॥

Viṣṇu: He shatters the trees and he smites the demons: the whole world fears him of the mighty weapon. Even the sinless man flees before the mighty one, when Parjanya thundering smites the evil-doers.

vīrṣaṁ bibhāya bhūvanāṁ mahāvadhāt.
utānāgā īṣate vṛṣṇīavato,
yät Parjānyah stanāyan hānti dukṣṭaṁ.

bīhāya: pf. of bhī = pr. (p.342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇīavatas: Parjanya; abl. with verbs of fearing (p. 316 b). ānāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣktaś; hence the utā before it has the force of even. On the internal Sandhi of duṣkṛt see 43, 2 a.
3 rathí iva kásayáévāṁ abhiṣī-pāṁ,
āvīr dūtān kṛṇute varṣīāṁ áha.
dūrát simhásya stanáthā úd īrate,
yát Parjányaḥ kṛṇuté varṣāṁ nábhaḥ.

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

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

4 prá váta vánti; patáyanti vidyúta;
úd óśadhír jihate; pínvate súah.
írá víśvasmai bhúvanáyājáyate,
yát Parjányaḥ prthivíṁ rétasá-vati.

The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.
vánti, jihate (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 bádhate, i. 85, 9 c. On the secondary root pínv 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 Parjányah and varying the idea ‘when Parjanya rains’.

In whose ordinance the earth bends low; in whose ordinance hooved animals leap about; in whose ordinance plants are omniform, as such, O Parjanya, bestow mighty shelter on us.

6 divó no vṛṣṭim, Maruto, rardi-dhvam;
Give us, O Maruts, the rain of heaven; pour forth the streams
prá pírvata vṛṣṇo áśvasya dhá- 

drh. 

arván eténa stanayitúnéhi, 
apó nisétánáh ásuraḥ pitá nah. 
of your stallion. Hither with this 

DIVÁS: this might be abl., from heaven, as it is taken to be by 
Sáyana; but it is more probably gen., being parallel to áśvasya 
dháraḥ in b; cp. ix. 57, 1, prá te dháraḥ, divó naï, yauti vṛṣṭáyaḥ 
thy streams go forth like the rains of heaven. raráidhmav: 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, 18). vṛṣṇo áśvasya: = stallion. In c d Parjanya is again 
addressed. stanayitúnéhi: the accent alone (apart from the 
Pada text) shows that this is a contraction not of -nā ihi (which 
would be -nehí), but of -nā éhi, which would normally be -náíhi; 
-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 
stanayitúná cp. stanáyan in 2 d and stanáthás in 3 c. apás = 
vṛṣtí in a and dháraś in b. ásuraḥ pitá nah: as appositional 
subject of the sentence, with the 2. ipv. íhi; cp. sá in 5 d with the 
voc. Parjanya and the 2. ipv. yachá. The two epithets are applied 
to other gods also, such as Dyaus, whom in his relation to Earth 
Parjanya most resembles.

7 abhi kranda; stanáya; gárbham 
á dhá; 
udanvátá pári diyā ráthena. 
dútim su kárṣa víśitaṁ niśa-
ficaḥ: 
samá bhavantu udváto nipádáh.

Bellow towards us; thunder; 
deposit the germ; fly around with 
thy water-bearing car. Draw well 
thy water-skin unfastened down- 
ward: let the heights and valleys 
be level.
stanāya: accented as forming a new sentence. gārbham: cp. 1 d, réto dadhāti óṣadhiśu gārbham. dhāś: 2. s. root ao. sb. of 1. dhā. dīyaḥ: with final vowel metrically lengthened. dītim: 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. víṣitam (from si tie): untied so as to let the water run out. nyāñ-i-
cam: 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.

8mahāntam kōśam úd acā, ní śīñca;
syándantam kulyā víṣitāḥ pu-
rāstāt.
ghṛtēna dyāvāprthivī ví undhi;
suprapāṇāṁ bhavatu aghniā-
bhyāḥ.

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

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā: metrical lengthening of the final a. ní śīñca: Sandhi, 67 c. purās-
tāt: according to Sāyāṇa eastward, because ‘rivers generally flow eastwards’; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛtēna: figuratively of rain, because it produces fatness or abundance. dyāvāprthivī: Pragṛhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi: 2. s. ipv. of ud wet = unddhi. This Pāda is equivalent in sense to 7 d. suprapāṇāṁ: note that in the
Pada text this compound is written with a dental n, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

9 yát, Parjanya, kánikradat, stanáyan hámsi duśkñtaḥ, prátidám víśvam modate, yát kim ca prthivyám ádhi.  

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

yát Parjanya: ep. 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.

10 ávarśir varśám: úd u śú gr-bháya; ákar dhánváni átieta vā u. ájijana óṣadhír bhójanáya kám; utá praýábhayo avido maníśám.

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.
PŪŞAN

āvarṣīs: 2. s. s. ao. of vṛṣ. u śū: on the Sandhi see 67 c; on the meaning of the combination, see under u and śū, 180. grbhāya: this pr. stem is sometimes used beside grbhnāti. ākar: 2. s. root ao. of kr. áti-etavāi: cp. p. 463, 14 b a. ājījanas: cp. I d and 4 b. kām: see 180. Here we have the exceptional intrusion of a Jagati Pada in a Trīṣṭubh stanza (p. 445, f. n. 7). avidas: a ao. of vid find, thou hast found = received. praṣābhyaś: abl., from creatures in gratitude for the bestowal of rain.

PŪṢĀN

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

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships 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’ (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. ‘Glowing’ (āghṛṇi) is one of his exclusive epithets. The name means ‘prosperer’, as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.

sat | pūṣan | viḍvṛṣa | nāgh

yā | bṛṇāsadvṛṣṭita

vṛṣa | pravṛṣita | pravṛṣita

vi. 54. Metre: Gāyatrī.

sat | pūṣan | viḍvṛṣa | nāgh

yā | bṛṇāsadvṛṣṭita

vṛṣa | pravṛṣita | pravṛṣita

vi. 54. Metre: Gāyatrī.

sat | pūṣan | viḍvṛṣa | nāgh

yā | bṛṇāsadvṛṣṭita

vṛṣa | pravṛṣita | pravṛṣita

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sat | pūṣan | viḍvṛṣa | nāgh

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vṛṣa | pravṛṣita | pravṛṣita

vi. 54. Metre: Gāyatrī.
1 sám, Pūsan, vidūṣā naya,
yó añjasānuśasati,
yá evédám iti brāvat.

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

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

2 sám u Pūṣṇā gamemahī,
yó grāhānī abhiśasati,
imá evēti ca brāvat.

We would also go with Pūsan,
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. gamemahī (a ao. op. of gam):
we would preferably go with Pūṣṇ as our guide. grāhān: that is, the
sheds in which our lost cattle are.

3 Pūṣṇās cakrām nā risyati,
nā kōśō āva padyate;
ño asya vyathate pavīḥ.

Pūsan'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. kōśō va: on the
Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, Bc.
Śāyāṇa explains cakrām as Pūṣn's weapon, and pavīḥ as the edge
of that weapon. But this is in the highest degree improbable
because the weapon of Puṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

4 yó asmai havāsāvidhan,  
na táṃ Puṣāpi mṛṣyate:  
prathamó vindate vásu.

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

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

5 Puṣā gá ánu etu nah;  
Puṣā raksatu árvataḥ;  
Puṣā vájam sanotu nah.

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

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

6 Puṣann, ánu prá gá ihi  
yájamānasya sunvatáḥ,  
asmákaṁ stuvatám utá.

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

   ánu prá ihi: cp. p. 468, 20 a. yájamānasya: of the institutor  
of the sacrifice. stuvatám: of the priests as a body.
7 mákir néasan; mákim rișan; mákim sām sāri kēvaṭe:
āṭhāriṣṭābhīr ā gahi.

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.

néasan: inj. ao. of naś be lost (see 149 a 2). rișan: a ao. inj. of riṣ. sāri: ps. ao. inj. of śṛ crush. āṣṭābhīs: supply gōbhīs.

8 śṛṇvāntam Pūṣānam vayām,
iṛyam ānaṣṭavedasam,
iśānam rāyā imahe.

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

ānaṣṭa-vedasam: who always recovers property that has been lost; he is also called ānaṣṭa-pasu: whose cattle are never lost; cp. 1, 2, 5, 6, 7. rāyas: gen. dependent on īśānam (see 202 A a). imahe: 1. pl. pr. Ā of i go governing the acc. Pūṣānam: cp. 197 A 1.

9 Pūṣan, táva vratē vayām
nā riṣyema kādā canā:
stotāras ta ihā smasi.

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

Pūṣan táva: note the Sandhi (40, 2): vratē: that is, while abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason for the hope expressed in a b.
0 pari Puṣa parastād
dhāstam dadhātu dákṣiṇam:
punar no naṣṭām ājatu.

parastād: the ā to be pronounced disyllabically (cp. p. 437, a 8).
pari dadhātu: for protection. dhāstam = hástam: 54. naṣṭām: from naś be lost; cp. ánaṣṭavedasam in 8 b. ājatu: the meaning of the vb. shows that by the n. naṣṭām what is lost cows are intended.

ÁPAS

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

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

Having the ocean as their chief, from the midst of the sea, purifying, they flow unresting: let those Waters, the goddesses, for whom Indra, the bearer of the bolt, the mighty one, opened a path, help me here.

samudrājyeṣṭhāḥ salilāsyā ma- dhyāt
punānā yanti ānivīśamānāḥ:
Indro yā vajrī vṛṣabhō rurāda,
tā āpo devīr ihā mām avantu.

samudrājyeṣṭhās: that is, of which the ocean is the largest. salilāsyā: the aerial waters, referred to as divyās in 2 a, are meant. punānās: cp. pāvakās in c. ānivīśamānās: cp. i. 82, 10, where the waters are alluded to as ātisthantās and ānivēsanās standing not still and resting not. rurāda: of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atran nādīnāṃ with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

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APAS

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

divyās: that fall from the sky as rain: cp. salilāsya mádhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. Índro yā rárádā in 1 c. svayāmjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrájyeṣṭhāḥ punānā yanti in 1 a, b. pāvakās: this word here and elsewhere in the RV. must be pronounced pāvākā (p. 487 a 9).

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

Vāruṇās: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛtē: Pragrhyā (26; cp. p. 437, note 8); accent: p. 457, 10 e. Note that Dvandvās are not analysed in the Pada text. madhuvācūtās: that is, inherently sweet.
4 yásu rājā Váruṇa, yásu Sóma, Vísve devá yásu úrjam mádanti;
vaiśvā naró yásu Agní práviṣṭas:
tá Ápo devír ihá mām avantu.

In whom King Váruṇa, 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.

úrjam: cognate acc. with mádanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvā narás: 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 Apāṃ nāpāt ‘Son of Waters’ (ii. 35).

MITRÁ-VÁRUṆĀ

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 Váruṇa 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 māyā occult power, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

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

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

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

vii. 61. Metre: Triṣṭubh.

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.

cāksur: cp. vii. 63, 1, úd u eti ... Sūryaḥ ... cāksur Mitrāsya Vāruṇasya 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 Padapatha 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 (uo-) of the Triṣṭubh line (see p. 441). abhī ... cáste: 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.
Forth for you two, 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 if they were with wisdom.

iyartī: 3. s. pr. of ī go. yāsyā...āvāthas = yāt tāsyāāvāthas: on the sb. with relatives see p. 356, 2. sukratū: see note on rtāvari, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudātta because all unaccented syllables following a Svarita are unmarked. āyāmāthe: 2. du. sb. pr. of prṛ 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'. sārādas: autumns, not varṣāṇi rains (which only occurs in the A.V.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

From the wide earth, O Mitra-Varuṇa, from the high lofty sky,
pra diva rṣvād brhatāḥ, sudānū,
spāsā dadhāthe ósadhiṣu vikṣu
ţdhag yatō, 'nimīsaṁ rākṣa-
māṇa.

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

ṇūṣō rođasī baddhē mahīśla.

śāmsā Mitrāsya Vāruṇasya dhā-
ma: 
śūsmo rōdasī baddhe mahitvā.
āya māśā ayājanām avirāh;
prā yajñāmanām vṛjānum tirate.

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

śāmsā: 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 6a, b also. baddhē: int. of bādh (174 a); cp. vii. 23, 3, vī bādhiṣṭa syā rōdasī mahitvā he has pressed asunder the two worlds with his might. mahitvā: inst.
(p. 77). 

4. áyan: 3. pl. pr. sb. of i go (p. 130). avírás: predicative = as sonless; on the accent see p. 455, 10 c. a. yajñámanmá: contrasted with áyajvanam (accent p. 455, f. n. 2). prá tiráté: 3. s. sb. pr. of tē cross; this cd. vb. is often used in the sense of prolonging life (A. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírás in c); cp. prá yé bándhum tiránté, gávyá prácánto ábvyá magháni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

5. ámūrā, viśvā, vrśanáv, imá vām,

ná yásu citrám dáдрše, ná yā-

kṣám.

drúhaḥ sacante ánrtā jánánám:

ná vām ninyáni acité abhūvan.

O wise mighty ones, all these (praises) are for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men: there have been no secrets for you not to know.

The interpretation of this stanza is uncertain. Following the Padapātha I take ámūrā to be a du. m. agreeing with vrśanáau, but viśvā for viśvás (contrary to the Pada) f. pl. N. agreeing with imás these (sc. stutáyas). ná citrám: that is, no deceit or falsehood. dádrše: 3. s. pf. é. with ps. sense, as often (cp. p. 342 a). drúhas: the spies of Varúṇa (cp. 3 c). ná ninyáni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 a).

6. sṛṣṇi vā vṛccharge mānviśvén:...

Sám...
sám u vām yajñām mahayām
nāmobhir;
huvé vām, Mitrā-Varuṇā, sa-
bádhaḥ.
prā vām mānmāni ṛcāse nāvāni;
kṛtāni brāhma jujuśann imāni.

sám mahayām: 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. brāhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuśan: 3. pl. sb. pf. of juṣ (140, 1).

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

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

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvābhyaṃ: note the difference between this form and yuvābhyaṃ, dat. du. of yuvān youth. Mitrā-Varuṇau: note that in the older parts of the RV. the du. ending au occurs
only within a Pāda before vowels, in the Sandhi form of āv. akārī : ps. ao. of kr 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 etasa, or by seven swift mares called hārit 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 Dyasus 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 fellly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (cakrā), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet ‘all-creating’ (viśvā-karman) is once applied to him. By his greatness he is the divine priest (asūrya purūḥita) of the gods. At his rising he besought to declare men sinless to Mitra-Varuṇa and to other gods.

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

उद u eti subhāgo viśvācakṣāḥ
sādhāraṇaḥ Śūrio mānuṣāṇāṁ,
cākṣur Mitrāsya Vāruṇāsya
devās,
cārmeva yāḥ samāvīvyak tā-
māṃsi.

viśvācakṣās: cp. urucākṣās in 4 a; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 c a. cākṣus: cp. vii. 61, 1.
sam-āvīvyak: 3. s. ipf. of vya ce xtend. cărma iva: cp. iv. 13, 4,
raśmāyaḥ Śūriasya cărmevāvādhus tāmo apsū antāḥ the rays
of the sun have deposited the darkness like a skin within the waters.

2 ud u eti prasavītā jānānāṁ
māhān ketūr arṇavāh Śūriasya,
samānāṁ cakrām pajiāvīrtṣan,
yād Etaśo vahati dhūrṣu yuktāḥ.

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.
prasavità : with metrically lengthened i (cp. p. 440, 4) for prasavità as restored by the Padapātha ; 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.
paryāvīvṛtson : 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 rátham ékacakram, ékō áśvo vaḥati saptanāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhūraṣū : the loc.
pl. as well as the s. of this word is used in this way.

3 vibhrājāmānā uṣāsām upāsthād
rebhār úd eti anumadyāmānāḥ.
esā me devāḥ Savitā cachanda,
yāḥ samānām ná praminātī dhā-
ma.

cachanda : here the more concrete god Sūrya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavità, prāsūtāḥ) specially applicable to Savitṛ. ná praminātī : cp. what is said of Dawn in i. 128, 9, Ṛtasya ná minātī dhāma she infringes not the law of Order.

8 dvīvo vṛka ānumānāḥ chetānti
dvireṇāḥ parājñātā

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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.

dívó rukmáḥ: cp. vi. 51, 1, rukmó ná divá úditā vy ādyaut like a golden gem of the sky he has shone forth at sunrise; and v. 47, 8, mádhye divó níhitāḥ pṛśnir āśmā the variegated stone set in the middle of the sky. dūréarthas: Sūrya has far to travel before he reaches sunset. áyan: 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. kr̥ṇāvān: 3. pl. pr. sb. of kr̥ do; accented because beginning a new sentence (p. 465, 18 a).

5 yátrā cakrūr amṛtā gātūm. 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.

yátrā: 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. práti to be taken with vidhema. súra údite: loc. abs. (205 b).
6 nū Mitró Várunō Aryamā nas
tmáne tokáya várivo dadhantu:
sugá no viśvā supáthāni santu.
yūyāṁ pāta suastíbhiḥ sádā
naḥ.

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

nū: to be pronounced with a slur as equivalent to two syllables
(о—, ep. p. 437 a 8); only nū occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmáne: this
word (ep. 90, 2, p. 69) is often used in the sense of self; while ātmān
is only just beginning to be thus used in the RV. (115 b a) and later
supplants tanū body altogether. dadhantu: 3. pl. pr. according to
the a conj. (p. 144, B 3 B) instead of dadhatu. sugā: lit. may all
(paths) be easy to travel and easy to traverse. This final stanza is
a repetition of the final stanza of the preceding hymn (vii. 62).
On d see note on vii. 61, 6.

AŚVÍNĀ

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

They are twins and inseparable, though two or three passages suggest
that they may at one time have been regarded as distinct. They are
young and yet ancient. They are bright, lords of lustre, of golden bril-
liancy, beautiful, and adorned with lotus-garlands. They are the only gods
called golden-pathed (híranya-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 dārā won-
drous and nāsatya true.

They are more closely associated with honey (mādhu) 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 (rásabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartīs), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Aśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvānt and Tvasṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūsan 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 Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Aśvins 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 Aśvins 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 Aśvins represented either the morning twilight, as
half light and half dark, or the morning and the evening star. It is probable that the Aśvins 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 Aśvins 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 Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.


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

Nák (N. of náś): this word occurs here only. ápā jihīte: 3. s. Ā.
from 2. ná. Ugasas: abl., with which svāsur 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, náktoṣāsā.
The hymn opens thus because the Aśvins are deities of the early
dawn. krṣṇiṣa (dec., p. 87): night; cp. i. 113, 2, svetyā āgād āraig
u krṣṇā sādānāni asyāh the bright one has come; the black one has
yielded her abodes to her. riṇákti: 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. pánthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. sárum: 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.

2 upáyātām dāsūse mártiśya
rāthena vāmām, Āśvinā, vāhanā.
yuyutām asmád ánirām āmīvām:
dívā naktām, mādhvī, trāsi-thām nah.

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

3 a vām rātham avamāsyām viustau
sumnāyāvo vṛṣaṇo vartayantu. Let your kindly stallions whirl
hither your car at (this) latest day-break. Do ye, O Āśvins, bring it
syúmagabhastim ṣtayúgbhir ás-
vair,
á, Ásvinā, vásuṃantam vahethām. laden with wealth.

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

4 yó vām rátho, nṛpati, ásti
volhá,
trivandhuró vásuṃāṃ usrá-
yāmā,
á na ená, Násatyā, úpa yātam,
abhí yād vām víśvápsnio jígāti.

trivandhurás: accent, p. 455 ca. vásuṃān: Sandhi, 39. á
úpa yātam: p. 468, 20 a; cp. note on upáyātam in 2 a. ená:
p. 108. yād: p. 357. vām: ethical dat. viśvápsnyas: the
meaning of this word being doubtful, the sense of the whole Pāda
remains uncertain. jígāti 3. s. sb. of gā go, indistinguishable from
the ind.

The car, O lords of men, that is
your vehicle, three-seated, filled with
riches, faring at daybreak, with that
come hither to us, Nāsatyas, in
order that, laden with all food, for
you it may approach us.

1 śuṃ cāvarān jārsasātyāmān
ni pṛetravadḥuṣūṣmānām.

nirnānāms: kārttāmbi
ni brahmān dhīṣīrān gātāmān.
5 yuvâm Cyâvânam jarâso 'mu-
muktaµµ,
̄n̄ Pedâva uhathur âsûm âs-
vam;
nir aµHasaµs tâmasah spartam
̄Atrim,
nir Jáhuṣâm sîthire dhâtam
antâh.

Yuvâm: note that this is the nom., yuvâm being the acc.: p. 105.
Cyâvana is several times mentioned as having been rejuvenated
by the Aśvins. jarâsas: abl. (p. 316 b). amumuktam : ppf. of
muuc (140, 6, p. 158). nî uâhathur: 2. du. pf. of vah. Pedâve:
Pedu is several times mentioned as having received a swift, white,
serpent-killing steed from the Aśvins. nîh spartam: 2. du. root
ao. of spf (cp. 148, 1 a). The ao. in c and d is irregularly used
in a narrative sense. nî dhâtam: 2. du. root ao. of dhâ. In i. 116, 20
it is said of the Aśvins: 'they carried away at night Jáhuṣâ who was
encompassed on all sides'.

6 iiyâµ manišâ, iyâµ, Aśvinâ, gir.
imâm suvîktîm, vîṣanâ, juše-
thâm.
imâ brahmâni yuvyūnî agman.
yûyâm pâta suastibhiµ sàdâ
naµh.

This is my thought, this, O
Aśvins, my song. Accept gladly
this song of praise, ye mighty ones.
These prayers have gone addressed
to you. Do ye protect us evermore
with blessings.

Maniša: this is one of the four passages in which the nom. of the
der. is 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).
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 miles 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 (samarāj). The attribute of sovereignty (kṣatrá) and the term āsura are predominantly applicable to him. His divine dominion is often alluded to by the word māyā occult power; the epithet māyīn crafty is accordingly used chiefly of him.

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

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

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāśas) 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 untwining 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 ὦβανδος sky. In any case, the word appears to be derived from the root ヴ cover or encompass.

vii. 86. Metre: Triṣṭubh.

1 धीरा लंके महिना ज्वृंिि।
वि बलश्रेष्ठ रोदर्गी चिरृङ्गी।
प्र नार्ममृयं गुप्तेद्व बुधन्तं।
ढ़िता गर्भचं प्रभुरर्थं मूर्तं॥

1 dhīrā tū asya mahinā janumṣi,
vi yāśa nastambha rōdasi cid
urvi.

Intelligent indeed are the generations by the might of him who has propped asunder even the two wide
प्रानाकम र्श्वाम नुनुदे भ्रान्तम्, द्विता नाख्सत्रम्; पप्र्थाहू बच्
भुमा।

धिरा: cp. 7, अच्यतयद अचित; and vii. 60, 6, अच्यसाम cic
citayanti दाखसिध they with their skill make even the unthinking think.
asya = वारुणस्या। माहिना = महिम्ना (see 90, 2, p. 69). वारुणा (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. प्रानाकम: pushed away from the earth; cp. vii. 99, 2
of विश्नु: उधास्तमान्तत नाकम र्श्वाम भ्रान्ताम thou didst prop up
the high lofty firmament. नाकम: means the vault of heaven;
there is nothing to show that it ever has the sense of sun which सयाना
gives it here. सयाना also makes the verb नुनुदे, though unaccented,
depend on the relative in b; c is, however, equivalent to a relative
clause (cp. ii. 12, 5 b. 8 d). नाख्सत्रम्: in the sing. this word
regularly refers to the sun, in the pl. to the stars. वारुण and other
gods are often said to have raised the sun to, or to have placed it
in, heaven. द्विता: doubly to be taken with नुनुदे; that is, he
raised up from the earth both the vault of heaven and the sun.
pap्राठात: pff. of प्रत्य (140, 6); accented because it begins a
new sentence. भुमा: note the difference between भुमानम n.
earth and भुमान m. multitude (p. 259).

२ उत्त स्वायं तन्वाः सं चंद्रे ततः
कुद्रा न्यूलकांर्थे सुवंजी।
किं मे हृभ्यसंहिष्ठानो ज्वेत
कुद्रा मृग्धि कृम सुमदा चुर्मि खर्मस।

2 utā svāyā tanūṁ same vade tāt :
kadā nū antār Vārūṇe bhuvāni?
kīṁ me havyām āhrṇāno juṣeta?
kadā mr̥likām sumana abhī khyam?

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

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

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

prōhē tād éno, Varuṇa, did-
dṛksu;
úpo émi cikitūṣo vipṛcham;
samānāṁ in me kavāyaś cid
āhur:
ayām ha tūbhyaṁ Vāruṅo hr-
nite.

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

prōhē: 1 s. pr. ind. Ā. of prach ask. didṛksu is a difficulty:
it has been explained as L. pl. of a supposed word didṛśa, a very
improbable formation = among those who see; also as N. s. of a ds.
adj. didṛksu, with wrong accent (p. 461 f) and wrong Sandhi, for
didṛksur (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). cikitūṣas: A. pl. of the pf. pt. of cit
perceive. vi-vipṛcham acc. inf. (167, 2 a). hṛnīte: 3 s. pr. Ā. of hṛ
be angry; w. dat. (200 l).
VARUNA

4 kim ága äsa, Varuṇa, jyēṣṭham
yát stotāram jīghāṃsasi sākhā-
yam?
prā tán me voco, dūlabha svad-
hāvo:
áva tvānēnā nāmasā turā iyām.

jyēṣṭham = jyāṣṭham, to be pronounced as a trisyllable (15, 1 f).
yāt: that as a cj. (p. 242). jīghāṃsasi: ds. of han slay. prā vocas:
inj. ao. of vac say. dūlabha: 49 c. turā iyām = turāh iyām (op.
of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
48 a), as turēyām. áva to be taken with iyām (cp. 5 a-c).

5 áva drugdhāni pīṭhā sṛjā no,
áva yā vayāṃ cakṛmā tanū-
bhiḥ.
áva, rājan, paśutāpaṃ nā tái-
yūṃ,
sṛjā, vatsāṃ nā dāmano, Vāsi-
stham.

áva sṛjā (metrically lengthened final, also in d): note the different
construction in a: acc. of object and dat. of prs.; and in c d: acc. of
prs. and abl. of that from which V. is set free. drugdhāni: pp.

What has been that chief sin,
O Varuṇa, that thou desirest to
slay thy praiser, a friend? Pro-
claim that to me, thou that art hard
to deceive, self-dependent one: thee
would I, free from sin, eagerly
appease with adoration.

Set us free from the misdeeds
of our fathers, from those that we
have committed by ourselves. Re-
lease Vasiṣṭha, O King, like a
cattle-stealing thief, like a calf from
a rope.
of druh. cakṣmā: metrical lengthening of final vowel. tanūbhīs: in the sense of a ref. prn. avā sṛjā: 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 nā, Ādityāso, mumocasta stenām baddham 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 dāman m. giver and gift.

6 nā sā svō dākṣo, Varuṇa, dhrūtih sā:
sūrā manyur vibhidako ácittih;
ásti jyāyān kāniyasa upārē;
svāpnaś canēd āṇṭasya prayotā.

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 Vasiṣṭha'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. dhrūtis: from the root dhru = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhrūt deceiving Varuṇa; cp. also v. 12, 5: ádhūrsata svayām ete vācobicīr riṣyātē vṛjīṇāṁ bruvaṁtaḥ these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of dhrūti appears to be deception, seduction. The meaning of c depends on the interpretation of upārē. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (ṛ go). The cd. vb. úpaṛ occurs two or three times, e.g. AV. vii. 106, 1: yād āsmṛti cakṣmā kim cid, upārimā cāraṇe if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pada meaning: the elder is involved in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāḥ ... prasavē ... āśi 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). svāpnaḥ: i.e. by producing evil dreams.

चरे दशो ग मिल्हुषे कराष्ट्रे
हृद्राच भूखितांगा: ।
वृत्तं राधे कवितरो मृगाति ।

7 āram, dāsō nā, mīlhuṣe karāṇī
ahāṃ devāya bhūṛṣaye ánāgāḥ.
ācetayaḥ acīto devō aroṣa;
gītsam rāyē kavītaro junaṭī.

milhuṣe: dat. s. of mīēhvāms. karāṇī: 1. s. sb. root ao. of kṛ do; to be taken with the adv. āram (p. 318, 4). ācētayaḥ: see cit. gītsam: even the thoughtful man Varuṇa with his greater wisdom urges on. rāyē: final dat. (of rāi), p. 314, 2. junaṭī: 3. s. pr. of jū speed.

चवच सु तुभें विषय धारयो
हुदि खोम चक्कितक्षेत्रसु ।
शं न: चेमे समु चोगें नो वनसु
वृूथं पात खंतिमिव: सद्रा न: ।

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ayāṁ sū tūbhyāṁ, Varuṇa sva-
dhāvo,
hṛdí stóma úpaśritáē cid astu.
sām naḥ kṣéme, sām u yóge nō
astu.
yūyāṁ pāta suastibhiḥsádā naḥ.

On d see note on vii. 61, 6.

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


1 samvatsaraṁ ās̄ayānā
brāhmaṇā vratacārīṇaḥ,
vācām Parjānyajinvitām
prā maṇḍūkā avādiṣuḥ.

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

samvatsaraṁ: acc. of duration of time (197, 2). ās̄ayānās: pf.
pt. ā. of āśi lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmins.
vratacārīnas: i.e. practising a vow of silence. Parjānya-jinvitām:
because the frogs begin to croak at the commencement of the rainy
season; on the accent see p. 456, 2 a. avādiṣu: iṣ ao. of vad
(145, 1).
2 divyā ápo abhí yád enam áyan,
dístiṁ ná sūśkam, sarasi śáyā- 
nam,
gávām áha ná māyūr vatsínī- 
nám,
maṇḍúkānāṁ vagnūr áṭrā sám 
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 āpaṁ: the rains. enam: collective = the frogs; cp. the 
sing. maṇḍūkā in 4c used collectively. áyan: ipf. of i (p. 130). 
sarasi: loc. of sarasi according to the primary i dec.(ep. p. 87). 
A dried-up lake is doubtless meant. gávām: 102, 2; p. 458, c. 1. áṭrā 
(metrically lengthened): here as corr. to yád (cp. p. 214).

3 yád ím enam ušátó abhy ávar- 
sít
trṣyávataḥ, právṛśi āgaṭāyām, 
akkhhañīkṛtya, pitáraṁ ná pu- 
tró,
anyó anyám úpa vádantam 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.
im: see p. 220, 2. usatás (pr. pt. A. pl. of vaś desire): longing for rain. ávarśit: is ao. of vrś: if the subject were expressed it would be Parjanya. právṛśi: loc. abs. (see 205, 1 b). akkhalikśtyā: 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 Pāda text. anyās: i.e. maṇḍūkas.

anyo anyám ānu gṛbhṇāti enor, apāṁ prasargē yād āmandiśātām. maṇḍūko yād abhivrṣṭaḥ kāniśkan, pṛśniḥ samprīktét háritena vācam.  

One of the two greets the other when they have revelled in the discharge of the waters. When the frog, rained upon, leaps about, the speckled one mingles his voice with (that of) the yellow one.

enōs: gen. du., of them two (112 a). gṛbhṇāti: 3. s. pr. of gṛbh. āmandiśātām: 3. du. ā. is ao. of mand exhilarate. maṇḍūkas: in a collective sense. kāniśkan: 3. s. inj. int. of skand leap (= kāniśkan dt), see 174 b. Note that this form in the Pāda text is kāniskan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yād is rare. sam-prīktét: 3. s. ā. pr. of pra mix.

vācāyām yād smṛti śirṣeṣmāya.  

When one of them repeats the speech of the other, as the learner
sārvam tād eṣāṃ samṛdheva
pārva
yāt suvāco vādathanaśādhi apsū.

that of his teacher, all that of them
is in unison like a lesson that
eloquent ye repeat upon the waters.

eṣāṃ: cp. enos in 4a. samṛdha: 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. samṛdha: inst. of samṛdha, lit. growing together, then
unison, harmony. pārvaṇa, 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.
adhi: 176, 2 a (p. 209).

6 gómāyur éko, ajámāyur ékah;
Pśnír éko; hárīta éka eṣām.
samānām nāma bibhrato ví-
rūpaḥ.
puruṭrā vácaṃ pipiśur vād-
antah.

One lows like a cow, one bleats
like a goat; one is speckled, one of
them is yellow. Bearing a common
name, they have different colours.
In many ways they adorn their
voice in speaking.

gómāyus: cp. 2 c. pśnís, hárītas: cp. 4 d. samānām: they
are all called frogs, though they have different voices and colours.
bibhratas: N. pl. pr. pt. of bhṛ (p. 132). puruṭrā: note that the
suffix in words in which the vowel is always long in the Saṃhitā text
(as in devatra, asmatra, &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. pipiśur: they modulate the
sound of their voices (cp. a).
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.

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

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

Svāmaṇāsah somiño vācam
akrata,
brāhma kṛṇvāntah parivatsa-
riṇam.
adhvaryávo gharmitaḥ siśvid-
ānā,
āvīr bhavanti; gūhiā nā ké cit.
brähmanásas: ná need not be supplied (as in 1 b), the frogs being identified with priests. somínás: celebrating a Soma sacrifice, which expresses much the same as sáro ná pūrṇáh abhítaḥ in 7 b. vácam ak réta: cp. védántas in 7 b. ak réta: 3. pl. Ā. root ao. of kr (148, 1 b). bráhma: with b cp. 7 c, d. gharmínás 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 Brähmanás. siśvidánás: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Páda text; cp. kánisāken in 4 c. ávis: see p. 266; b.

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

deváhitim: on the accent see p. 456, 2 a. jugupur: pf. of gup protect. dvádaśasya: note the difference of accent and inflexion between dvádaśa twelve (104) and dvádaśa consisting of twelve, twelfth (107); supply saḿvatsarásya from c. In the Aitareya Brāhmaṇa the year, saḿvatsara, is called dvádaśa consisting of twelve months and caturviméa consisting of twenty-four half-months. The gen. naturally depends on deváhitim, as being in the same Páda. Prof. Jacobi understands dvádaśasya as the ordinal twelfth supplying máśasya month, and making it depend on rťum in the next Páda. 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: saṁvatsaré in c denotes 'in the course of the year at the rainy season'. náras: here again no particle of comparison. mīnanti: from mī damage; cp. 7 c, d. saṁvatsaré: cp. 208, 3 a. prāvṛṣi āgatāyām: loc. abs. as in 8 b. taptā gharmāh is meant to be ambiguous: heated milk-pots with reference to the priests (cp. adhvaryávo gharmáh in 8 c) and dried up cavities with reference to the frogs (cp. tṛṣyāvatas in 3 b). aśnute (3. pl. Ā. pr. of aṁś obtain) visargáṃ obtain release or discharge, i.e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. āvir bhavanti in 8 d.

10 gómāyur adād, ajámāyur adāt, pṛṣād adād, dhārito no vásūni. gāvāṁ maṇḍūkā dādataḥ sa-tāni, sahasrasāvē prá tiranta āyuḥ. 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. dādataḥ: N. pl. of pr. pt. of dā give (cp. 156). sahasrasāvē: loc. of time like saṁvatsaré 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 DEVĀH

The comprehensive group called Viśve devāh 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. Tvasṭr, 4. Indra, 5. Rudra, 6. Pūsan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Āngirases.

viii. 29. Metre: Distichs of a Jagati-Gāyatri (p. 445, a.).

1 babhrūr éko vīsuṇah sūnāro
yūvā.
aṅji aṅkte hiranyāyam.

One is brown, varied in form, bountiful, young. He adorns himself with golden ornament.

babhrūs: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇā ruddy, but most often as hári tawny. vīsuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yūvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. aṅjī: cognate acc. (p. 300, 4). aṅkte: 3. s. Ā. of aṅj anoint, with middle sense anoints himself. hiranyāyam: cp. ix. 86, 43, mādhunā abhi aṅjate ā hiranyapāvā āśu grbhante they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

2 yónim éka ā sasāda dyótano,
antār devēṣu médhiraḥ.

One has, shining, occupied his receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayam te yónir ṛtvīyo, yáto jātō árocathāḥ: tām jánān, Agna, á sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dyótanas: the brightness of Agni is constantly dwelt on.
médhiras: the wisdom of Agni is very frequently mentioned; in
i. 142, 11 he is called devó devēṣu médhirah the wise god among
the gods.

3 váśim éko bibharti hásta áyā-
sim,

antár devēṣu nídhruviḥ.

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

4 vájram éko bibharti hásta áhi-
tam:

téna vṛtráni jighnate.

á-hitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 3. s.
pr. Ā. of han slay, see p. 432. vájram: this, as his distinctive
weapon, shows that Indra is meant.

5 tigmám éko bibharti hásta áyu-
dhám,

súcir ugró jálāsabhesajasah.

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

6 pathá ékaḥ pipāya; táskaro One makes the paths prosperous; yathā like a thief he knows of treasures.

ēśa veda nidhínām.

pathás: it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pipāya: pf., with lengthened red. vowel, from pi (= pyā) make full or abundant; cp. vi. 53, 4: ví pathó vājasā-taye cinuhi clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7: dadātu pūnah Pūṣā pathiāṁ yā suastiḥ let Pūṣan give us back the path that is propitious. táskarás: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan): ávīr gūḥā vāsū karat, suvēdā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5–10. yathāṁ: unaccented (p. 458, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). veda: with gen. (202 A c). nidhínām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 trini éka urugāyó ví cakrame, One, wide-pacing, makes three játra deváso mádanti. strides to where the gods are exhilarated.
tríni: cognate acc. (p. 300, 4) supply vikrámanāni (cp. yásya urūṣu tríṣu vikrámaneṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugayā: 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 Gāyatrī cadence (see p. 439, 3 a, a).

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

tibhis: cp. i. 118, 5, pári vām ásvāh patamgā, vāyo vahantu arusāh let the flying steeds, the ruddy birds, drive you (Āśvins) round. dvā . . ékayā sahā: the two Āśvins with their one companion, Śūryā; cp. l.c.; á vām rátham yuvatīs tiṣṭhad . ., dūhitā Śūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yād vām Śūryā rátham tiṣṭhat when Śūryā mounted your car. prāvasatas: 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.

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

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

90 सुधं क नि साम मन्त्र
तेन सुर्यम अरोयन।

10 árcanta éke máhi sáma manvata:
téna sūryam arocyān.

árcantas: singing is characteristic of the Āṅgirases; e.g. i. 62, 2, sáma yénā . . . árcanta Āṅgiraso gá ávīndan the chant by which the Āṅgirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvārupā Āṅgiraso ná sāmabhīṁ manifold with chants like the Āṅgirases. The Āṅgirases again are those yá téna sūryam árohāyan 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: yáṁ vái sūryāṁ Svārghānas támasā ávidhyad, Árayas táṁ ánv ávīndan the Atris found the sun which Svārghānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūlhaṁ sūryaṁ támasā . . . brāhmaṁ ávīndad Atriḥ Atri by prayer found the sun hidden by darkness (6) and Atriḥ sūryasya divi cákṣur ādhat Atri placed the eye of the sun in heaven (8); and in the AV. and the SB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āṅgirases 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 (ep. 105). manvata: 3. pl. ipf. ā. (without augment) of man think. arocyān: ipf. cs. of ruc shine.

SÓMA

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

The Soma juice, which is intoxicating, is frequently termed mádhu or sweet draught, but oftener called īndu the bright drop. The colour of Soma is brown (bābhrú), ruddy (aruná), 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 (barhíṣa). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (amáũ) is crushed are called ádri or grávan. The pressed juice as it passes through the filter of sheep’s wool is usually called pávamāna or punāṇa flowing clear. This purified (un-mixed) Soma is sometimes called śuddhé pure, but much oftener śukrá or śuci bright; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (kaláṣa) or vats (dróna), where it is mixed with water and also with milk, by which it is sweetened. The verb mrj cleanse is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (āśir): 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 Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (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 hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his
yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called amṛta draught of 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 (páti) of plants, which also have him as their king; he is a lord of the wood (vánapáti), 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.


svādōr abhakṣī vāyasah sumedhāḥ
suādhīo varivottarasya,
vīṣve yām devā utā mártiāso,
mādhu bruvānto, abhi samcār-

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

If thou hast entered within, thou shalt be Aditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.
antās: cp. note on vii. 86, 2 b. Soma is here addressed. prāgās: the Padapāthā analysis of this as prā ágāṃ is evidently wrong, because in a principal sentence it must be prā agāḥ (p. 468, 20) or in a subordinate one prā-ágāḥ (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 3). Āditis: because Aditi releases from sin (e.g. anāgāstvāṁ no Āditiḥ kṛṇotu may Āditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Īndav: vocatives in o are always given as Pragrhyā in the Pada text (o iti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp. note on ii. 38, 3 b. ārauṣṭi: this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyē: this analysis of the Padapāthā makes the construction doubtful because an acc. is wanted as parallel to dhūrām; 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.’ ṛḍhyās: root ao. op. of ṛḍh thrive.

3 chapāṁ śīrṣamsūrtā cambhūma-
   gāyā vātāṁvitraṁ ḍevān.
   kīṁ nūnāṁ asmān kṛṇavād ā-
   rātīth?
   kīṁ u dhūrtīr, 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?

8 Him may flowers and fruit the Rishis
Pitēva Soma and Śunāve Śúvévah,
Sákheva Sākhya, Urusāmsma, Dhīrañ,
Prā na áyur jīvase, Soma, tāriñ.

Sām no bhava hr̥ḍá á pītā,
Indo;
pitēva, Soma, sūnāve suśévah,
sákheva sākhya, urusāmsa, dhī-
r̥añ,
prā na áyur jīvase, Soma, tāriñ.

Sām hr̥ḍé refreshing to the heart occurs several times; the emphasis plcl. ā is here added to the dat. prā nāḥ: Sandhi, 65 c.
jīvase: dat. inf. of jīv live. tāris: is ao. inj. from tī cross.

5 Imē mâ pītā yaśasā urusyāvā,
rātham nā gāvah, sām anāha
parvasu;
ťe mâ rākṣantu visrāsā caritrād;
utā mâ sāmād yavayantu índavah.

These glorious, freedom-giving
rātham nā gāvah, sām anāha
(parvasu;
tē mâ rākṣantu visrāsā caritrād;
utā mâ sāmād yavayantu índavah.

Imē: supply índavas from d. yaśásas: p. 59. urusyāvas: cp. varivovītattasīya in 1 b. anāha: this seems to be an irregular pf.
form from nah bind for nanāha; cp. göbhīḥ sāmnaddho 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. 337, 3 a. Note that Pāda c is a Triṣṭubh. yavayantu: cs. ipv. of yu separate. Change in c and d, as often, from 2. to 3. prs.

6 agnim nā mā mathitāṃ sāṃ 
idīpaḥ;
prā oaksaya; kṛṇuhī vāyaso
naḥ.
āthā hī te māda ā, Soma,
mānye
revāṅ iva. prā carā puṣṭim
ācha.

Of thee pressed with devoted mind we would partake as of paternal wealth. King Soma, prolong our years as the sun the days of spring.

bhaksīmāhi: s ao. op. of bhaj share. pītryasya iva: because Soma is regarded as a father, cp. 4 b. Sōma rājan: being a single voc. (rājan is in apposition), Sōma alone is accented (p. 465, 18). prāṇas: cp. 4 d. tāris: cp. 4 d. áhāni: 91, 2.

Sōma rājan, mṛlāyā naḥ su-
astī; tāva smasi vratīs: tāsya vid-
dhi.

King Soma, be gracious to us for welfare; we are thy devotees: know that. There arise might and wrath, O Indu: abandon us not according to the desire of our foe.

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 a c); final vowel metrically lengthened. svastī: 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 r go (174 a).  aryás: gen. of ari foe (cp. p. 81, f. n. 1; 99, 3), dependent on anukāmām; cp. árātīs in 3 c.  dāḥ: 2. s. root ao. inj. of dā give.

9 tuāṁ hi nas tanūas, Soma, gopā, gātre-gātre niṣasātthā nṛcākṣah. yát te vayāṁ pramināma vratāni, nā śā no mṝa suṣakhā, deya, vāsyah.

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

tanūas: gen. of tanū 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).  yād: p. 242, 3. pramināma: sb. pr. of pra-mī. śā: 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-ṣakhā; the former is irregularly used in the latter sense.  vāsyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
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.

The occurrences in the Padapatha (cp. note on ii. 33, 5 c);
cp. tvam nas tanvox gopah in 9a. sakhyah: 99, 2. yoh nai riijyet:
cp. 4 a. haryaiva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyadhayi: 3. s. ao. ps. of
dhah put; this (like pragra in 2 a) is irregularly analysed in the
Padapatha as ni adhah instead of ni-adhaya (p. 469, B). asmey:
loc. (p. 104); Pragrahya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratiram: acc. inf. of tli cross (p. 336, 2 a) governing
the acc. ayus (cp. 11 d). tasmai: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

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: 3. pl. root ao. of stha. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. tamisiciss: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in
The drop drunk in our hearts, O Fathers, that immortal has entered us mortals, to that Soma we would pay worship with oblation; we would abide in his mercy and good graces.

pitaras: the Fathers, often spoken of as Soma-loving (somyā), are called to witness (cp. 13 a). ḫṛṣṭu pītāḥ: cp. 2 a antāṁ ca prāgāḥ and 10 c yāṁ sōma niādhaiyā asmē.

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

trātāro deve, ādhi vocatā no. Ye protecting gods, speak for us. 
mā no nidrā īsata, motā jālpiḥ. Let not sleep overpower us, nor idle talk. 
vayaṃ Sōmasya viśvāhā priyāsaḥ, We always dear to Soma, rich in strong sons, would utter divine worship. 
svārāsno vidātham ā vadema.

trātāro devah: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac speak; final vowel metrically lengthened; = take our part, defend us (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īsata: 3. s. sb. Ā. (not inj., which correct, p. 872); with gen. nas (202, A a). nidrā and jālpiḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sōmasya. priyāsas: with gen. (p. 322 C).

5 tuām nāh, Soma, viśvāto va-
yodhās. Thou art, O Soma, a giver of strength to us on all sides. Thou

tuām suarvid. ā viśā nṛcakṣāḥ. art a finder of light. Do thou, as
tuəm na, Inda, utibhih sajoyasah
pahi paścātād uta vā purāstāt.
surveyor of men, enter us. Do
thou, O Indu, protect us behind
and before with thine aids accordant.

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

FUNERAL HYMN

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

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

2 Yamó no gātum prathamo vi-
veda:

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. gavyūtis: used figuratively to express the abode which Yama has found for those who die. ápabhartavāi: dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yātra. The exact sense of cd is uncertain owing to the doubtful interpretation of enā and jajñānās. The former word is probably corr. to yātra, and the latter the frequent pf. pt. Ā. of jan generate. It might be from jña 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. svās: by their own paths, each by his own, each going by himself.

3 Mātalī Kavyair, Yamó Ángiro-bhir,
Bhāspatir Ékvabhir vāvrdhā-nāḥ,
yāmē ca devā vāvrdhūr, yē ca
devān,
svāhā anyé, svadhāyānyé mad-
anti.

Mātalī: mentioned only here; one of seven m. stems in ī (100, 1 b). Sāyaṇa thinks this means Indra because that god’s charioteer (in later times) is mātalī and therefore mātalī (N. of mātalin) is ‘he who is accompanied by mātalī’; but the accent of words in in is invariably on that syllable (p. 454 B a). Kavyāis: name of a group of ancestors; the inst. used in the sociative sense (199 A 1). Ángi-
robbhis: another group of ancestors, otherwise associated with Brahaspati (who exclusively is called Angirasá). Akvabhhis: another group of ancestors; cp. sá ṣkvatā gaṇéna he (Bṛhaspati) with the singing host (iv. 50, 5). vārṣdhānás: by means of oblations. yāṁ 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).

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

ā sida: 2. s. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitśbhīś: opposition to Āṅgirobhīś (cp. 3 a). saṃvidānás: pr. pt. ā. of 2. vid find according to the root class (158 a a). kavi-sastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with havīśā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
5 Ángirobhír ā gahi yajñíyebhir;  
Yāma, Vairūpáir ihá mādāyasva; 
(Vívavantaṁ huve, yāḥ pitá te) 
asmin yajñé bharhíṣi á niśádyā. 

Come hither with the adorable 
Ángirases; O Yama, with the sons 
of Vírūpaka thou here rejoice. I 
call Vivasvánt who is thy father, 
(let him rejoice), having sat himself 
don the strew at this sacrifice.

Ángirobhíś: sociative inst. (199 A 1). ā gahi: root ao. ipv. of 
gam (148, 5). Vairūpair: sociative inst.; this patronymic form 
occurs only here; Vírūpa 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 Ángirases, as sons of heaven 
or of Ángiras. huve: 1. s. pr. ā. of hū call. yás: supply ásti. 
c is defective by one syllable (p. 441, 4 B a). bharhíṣi á: to be taken 
together (cp. 176, 1, 2). niśádyā: gd. of sad sit; agreeing with 
Vivavantaṁ (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.

6 Ángiraso, naḥ pitáro, Návagvā, 
Átharvāṇo, Bhṛgavā, somiásaḥ; 
tēṣāṁ vayāṁ sumatāu yajñī- 
yānāṁ 
ápi bhadré saumanasaś siāmā. 

The Ángirases, our fathers, the 
Navagvas, the Atharvans, the 
Bhrgus, the Soma-loving: we would 
abide in the favour, the good graces 
of them the adorable ones.
FUNERAL HYMN

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

Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuṇa the god.

préhi préhi : addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmredita; in fact only one repeated verbal form is so treated in the RV., viz. pība-pība (p. 282, ɡ). 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). rājānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadhāyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).
FUNERAL HYMN

8 sām gachasva pitābhiḥ, sām
  Yamēna,
īṣṭā-pūrtēna paramé viōman.
hitvāyāvadyām pūnar āstam
ēhi:
sām gachasua tanūā suvārcaḥ.

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.

īṣṭā-pūrtēna: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramē: the abode of Yama and the Fathers is in the highest heaven; mādhye divāṅ in x. 15, 14. viōman: loc. without i (p. 69). hitvāya: gd., 163, s. āstam: the home of the Fathers; cp. 9 b–d. tanvā suvārcaḥ: 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 -sva is required.

9 āpeta, vīta, vī ca sarpatāto:
asām ētāṃ pitāro lokām akran.
āhobhir adbhīr aktubhir vi-aktam
Yamō 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 vī ita (see p. 464, 17, 1 a). asmāi: accented because emphatic at the beginning of a Pāda, but unaccented at the end of d (cp. p. 452, A c). akran: 3, pl. act. root ao. of kr make. āhobhir adbhīḥ: cp. ix. 118, where the joys of the next world are
described, yātra jyotir ājasram, tāsmin māṁ dhehi amfte lōke
where there is eternal light, in that immortal world place me (7), and
yātra amūr yahvātir āpas, tātra māṁ amftam kṛdhi where are
those swift waters, there make me immortal (8). aktūbhis: nights as
alternating with days. vyāktam: pp. of vi + añj adorn, distin-
guish.

10 áti drava sārameyāu śuānau,
caturakṣāu sabālau sādhūnā
pathā;
āthā pīṭin suvidātrāṁ úpehi,
Yamēna ye sadhamādam mád-
anti.

sārameyāu: 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. śuānau:
to be read as a trisyllable (cp. 91, 3). caturakṣāu: 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 Jagatī (cp. p. 445, f. n. 7).
āthā: the second syllable metrically lengthened. Yamēna: socia-
tive inst. (p. 306, 1). sadhamādam: cognate acc. with mádanti
(p. 300, 4).
11 yāu te śuānau, Yama, rakṣitārau,
caturakṣāu pathirākṣi ndcakṣasaau,
tābhīām enam pāri dehi, rājan:
svastī cāsmā anāmivām ca
dhehi.

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

12 urūnasāv, asutfpā, udumbalāu,
Yamāsya dūtāu carato jānām ānu;
tāv asmābhyaṃ dṛśaye sūriāya
pūnār dātām āsum adyēhā bhadrām.

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. asutfpā 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 dútáu, for á, shows the same irregularity as in the preceding stanzas. caratás: in order to seek out the lives of those about to go to the abode of Yama. asmábhyam: dat. pl. of añám. drááye: dat. inf., with attracted acc. (200 B 4). dátám: 3. du. ipv. root ao. of dä give; as having already marked us for their victims, let them give back our life to-day.

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

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

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.
Funeral Hymn

juhóta: the irr. strong form (p. 144, B. 8a) 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 tiṣṭhata: step forward, in order to offer the oblation; cp. the use of prá bhr bring forward an oblation. ā yamat: a. of root ao. of yam extend; this form constitutes a play on the name of Yama. nas: acc. governed by ā yamad; cp. ix. 44, 5, sā naḥ Sóma devēṣu ā yamat may he, Soma, guide us to the gods; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīváse: cp. p. 463, f. n. 8. The meaning of cd is: ‘may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth’ (cp. 12 c, d).

15 Yamáya mádhumattam
rájñé havyám juhotana.
idáṃ náma śibhyā púrvajé-
bhiaḥ,
púrvabhyaḥ pathikíd bhiaḥ.

To Yama the king offer the most honied oblation. This obeisance is for the seers born of old, the ancient makers of the path.

juhotana: again the strong form to suit the metre (cp. 14 b). pathikíd bhias: because they were the first, after Yama had shown the way, to tread the path leading to Yama’s abode (the pitṛyána the road of the Fathers). This stanza is a Bhratí in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).
It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatri and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b–d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrukebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrukeṣu apibat sutāsyā he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 18 a. sād uṛvīṅ: this expression is probably equivalent to the three heavens and three earths: cp. tīrō dyāvāḥ nihitā antār asmin, tīrō bhūmīr ūparāḥ, sādvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ēkam id bṛhāt: by this expression is probably meant the universe, otherwise spoken of as viśvam ēkam, idām ēkam &c., the one being contrasted with the six; cp. i. 164, 6, vi yās tastaṃbha sāl imā rájāṃsi... kim āpi svid ēkam? who propped asunder these six spaces; what pray is the one? triṣṭubh, gāyatri: 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).
Two hymns (x. 15 and 54) are addressed to the Pitāras 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 Aṅgirases and Atharvans, the Bhṛgus and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitāras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāṇa) is different from that trodden by the gods (devayāṇa).

x. 15. Metre: Triṣṭubḥ; 11 Jagati.

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 īratām: note that cd. 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 Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. ye pārthive rájasi 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). Śayāna 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 úparāsas. āsūm: life in the heavenly world, immortal life (the Pitāras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. īyur: 3. pl. pf. act. of i go.

Let this obeisance be made to-day to the Fathers who have departed earlier and later, who have seated themselves in the terrestrial air or who are now in settlements with fair abodes.

pūrvāsas: in x. 14, 2. 7 the prn. form pūrve is used (see 120, 2). īyur: in x. 14, 2. 7 the more distinctive cd. pareyūr appears. á niśattās (pp. of sad sit, cp. 67 a, b; cp. á niśādyā in x. 14, 5). pārthive rájasi: in the atmospheric region above the earth; here the Pitāras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsau vikṣū: cp. the frequent mānuṣīśu vikṣū human settlements, with reference to the Fathers present at the funeral offerings on earth.
3 áhám pitṛn suvidátram avītsi,  
nápatam ca vikrámanam ca  
Viśṇoh:  
barhiśādo yē svadhāyā sutāsya  
bhājanta pitvās, tá ihāgami-  
śthāḥ.

I have won hither the bountiful  
Fathers and the grandson and the  
wide stride of Viśṇu: they who, sit- 
ting on the strew, shall partake of  
the pressed drink with the offering  
to the dead, come most gladly here.

ā-avītsi (1. s. Ā. s ao. of 2. vid. find); = I have induced to come to  
this offering. nápatam: it is somewhat uncertain who is meant by  
this; according to Prof. Geldner's ingenious explanation Yama (with  
whom the Pitaras are associated) is intended, because in the VS.  
(xxix. 60) Viśṇu (here coupled with nápatam) 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 Tvāṣṭrī (x. 17, 1). On the other hand, the word may be  
used elliptically to designate Agni = sáhaso nápatam (Agni is called  
náptrē sáhasvate in viii. 102, 7) = sáhasaḥ sūnūm son of strength, a  
frequent epithet of Agni, for which once (vi. 4, 4) sūnaḥ son alone is  
used in an Agni hymn; and below (9 o) Agni is invoked to come  
with the Fathers: āgne yāhi suvidātrebhīḥ pitṛbhiḥ. There is  
here also a good example of the fanciful interpretations of Śāyanā:  
Viśnor (= yajñasya) nápatam (= vināśābhāvam) the non-destruction  
of the sacrifice. vikrámanam: Viśṇu's third step (= the highest  
heaven), where the Fathers dwell (op. i. 154, 5). bhājanta: 3. pl.  
inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvās: gen. of  
Ye Fathers that sit on the strew, come hither with aid; these offerings we have made to you: enjoy them; so come with most beneficent aid; then bestow on us health and blessing free from hurt.

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

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here; let them speak for us; let them aid us.
6 ácyā jānu, dakṣiṇatō niśādyā, 
imāṃ yajñām abhi grṇīta viśve; 
mā himsiṣṭa, pitaraḥ, kēna cin 
no, 
yād va āgāḥ puruṣatāḥ kārāma.

Bending the knee, sitting down 
to the south do ye all greet favour-
able this sacrifice; injure us not, 
O Fathers, by reason of any sin 
that we may have committed against 
you through human frailty.

á-acyā (gd. of ac bend): note that the suffix -yā is much oftener 
long than short (164), but in the Pada text it is always short. 
jānu: probably the left knee; cp. the 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 vēdi 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. īṣ ao. of 
hims injure. kēna cid yād āgāḥ for kēna cid āgasā yād, the sub-
stantive 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.

7 āsīnāso arunīnām upāsthe 
rayīm dhatta dāṣuṣe mártiṣya. 

Sitting in the lap of the ruddy 
dawns bestow wealth on the wor-
putrēbhiaḥ, pitaras, tāsyā vāsvaḥ
prā yachata; tā ihörjam dadhāta.

śaṁśasā: irr. pr. pt. ā. of ās sit: 158 a. arunīnām: arunā ruddy is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uṣásām upāsthāt from the lap of the dawns. dhāta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsyā vāsvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. tē: anaphoric use (cp. p. 294 b).

8 ye naḥ pūrve pitāraḥ somiāso,
ānūhirē somapīṭhāṁ Vāsiṣṭhāḥ,
tēbhīr Yamāḥ saṃrarāṇo hav-īṃṣi,
usānū uśādbhiḥ, pratikāmām attu.

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

anu-ūhirē: the derivation and meaning are somewhat doubtful; most probably pt. of vah drive, in this case meaning who have driven after Yama to the Soma-draught; it may possibly come from ūh consider, then meaning who have been considered worthy of the Soma-draught. Vāsiṣṭhās: as one of the groups of ancient seers. saṃ- 

raṇānas (pt. ā. of rā give): sharing with them their gifts to their descendants (cp. 7 b c).
9 ye tātṛṣūr devatrá jéhamānā,
hotrāvidāh stómatastāsō arkaśāh:
ágne yāhi suvidātrebhīr arvān
satyāśāh kavyāśāh pitṛbhīr ghar-
masādbhīḥ.

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

tātṛṣūr: pf. of tṛṣ, 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). devatrá: in heaven; trā is one of the suffixes which
in the Pada text is separated, being treated as the second member of
a cd. stómā-taṣṭāsas: this Tp., fashioned with praise, otherwise used
with mati = hymn, is here applied to persons and thus comes to have
the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the
latter kind of cd., with a pp. as first member, does not exist in
the RV. arkaśās: to be taken with the preceding word = by means
of songs. arvān: 93 b. kavyāśās: this word occurs in only two
other passages, the original meaning apparently being = kavi wise
(cp. kavyā-tā wisdom); here it may be intended to denote a particular
group of Fathers (cp. x. 14, 8). gharmasādbhīs: probably in heaven;
cp. x. 16, 10, sā gharmām invāt paramé sadhāsthe: may he (Agni)
further the gharm in the highest abode; this word as well as jéha-
mānās may be intended to contrast with tātṛṣūr; cp. vii. 103, 9.
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-rātham: 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). dādhanās: pr. pt. ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. ā. would be dadhanās (159). sahāsram: agreeing with pitṛbhīs: more usual would be sahāsreṇa pitṛbhīs: cp. 194 B 1 b (p. 291); pārāṇi: the primary meaning of this word is *farther* (opposed to nearer ávāra, less often úpara, ántara), more remote, then also higher; there is no opposition here to pūrvaṁ (opposed to which are ávāra and úpara), which in any case would be in the reverse order, pūrvaṁ pārāṇi; the meaning is the remote, the early Fathers; cp. vi. 21, 6, pārāṇi pratnā remote, ancient deeds opposed to ávāras later men.

Ye Fathers that have been devoured by fire come hither; sit you down each on his seat, ye that have good guidance; eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.
Agni-śvāttās: with the voc. accent on the first syllable; the ordinary accent would be Agni-śvāttās like other Tps. formed with Agni, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). svāttās: pp. of svād sweeten (cp. 67 b). sādah-sadah: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadata. sadata: 2. pl. ipv. a ao. of sad sit (147, 5). supraṁitayās: 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).

12 tuām, Agna, ilito, jātavedo, ávād dhavyāni surabhīni kṛtvī. pradāḥ pitṛbhyah; svadhāyā tē aksann;
addhi tvām, deva, prāyatā hav-
īṃśi.

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.

Iliūs: by us. jāta-vedas: a very frequent and exclusive epithet
of Agni; it is a Bv. as its accent shows, meaning having knowledge of
created things as explained by the RV. itself: viśvā veda jānimā
jātavedāḥ Jātavedas knows all creations (vi. 15, 18); this is also the
explanation of Śaṅkṣa here: jātaṃ, sarvam jagad, vetti, iti jāta-
vedāḥ. āvāt: 2. s. s ao. of vah carry (144, 5). dhavyāni: for
havyāni (54). kṛtvī: gd. of kṛ (163, 1). adās: 2. s. root ao. of dā
s. ipv. of ad eat.
Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Jātavedas; enjoy the sacrifice well prepared with funeral offerings.

yē ca: supply sānti. vidmā 1. pl. pf. of vid know (p. 154, 3); the 1. pl. pr. is vidmás. yāmā ca: Sandhi, 40 a. yām u: 39, and p. 25, f. n. 2. pra-vidmā: know exactly. vettha: 2. s. pf. of vid know (p. 154, 3). yāti: cp. 118 a. tē: supply sānti.

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

yē ánagnidagdhāḥ: 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). tēbhis: 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 (Āgniṣvātās), and in this stanza itself (Agnidagdhas). tanvām kalpayasva: the body of the deceased; the words svayām tanvām kalpayasva (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: svayām rūpāṃ kuruṣva yādīsām 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 Pada 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 tanvō, jātavedas, tābhir vahaināṃ sukṛtāṁ 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, jātavedah 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 (akṣas) consisted of the nuts of a large tree called vibhādaka (Terminalia bellerica), which is still utilized for this purpose in India.

x. 34. Metre: Tristubh; 7. Jagati.

9 प्रविष्या मा बृहत्तो माङ्ग्यलि
प्रवातिज्जा दरिंशि वृषुताना:।

प्रविष्या: मा । बृहत्त: । माङ्ग्यलि:।
प्रवातिज्जा: दरिंशि वृषुताना:।

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The dangling ones, born in a windy place, of the lofty
pravātejā ārine vārvṛtānāh.
somasyevas Maujavatasya bhakṣo,
vibhidako jāgṛvīr máhyam
achān.

vārvṛtānās: int. pt. of vṛt turn. Maujavatasya: 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).

2
nā mā mimetha, nā jihīla eṣā:
sivā sakhībhya utā máhyam
ásit.
akṣāṣyāhām ekaparasya hetor
ánuvratām āpā jāyām arodham.

mimetha: pf. of mith dispute. jihīla: pf. of hīd be angry (cp.
p. 3, f. n. 2). sakhībhyaś: dat. (p. 313, 8). ekaparasya: 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). āpā arodham: root ao. of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife, I gambled and lost'.
3 dvēṣṭi śvārūrṇa jāya āṇḍaḥ

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

āpa ruṇaddhi (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 jāta: agreeing with kitavāsya. járatas:
pr. pt. of jṛ waste away. kitavāsya bhōgam: objective gen.
(p. 320, B b).

4 anyē jāyām pāri mṛṣanti asya,
yāsyāṅrdhād vēdāne vājī aṅkṣāḥ.
pitā mātā bhrātara enam āhur:
'nā jānīma, nāyata baddhām
etām'.

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

āṅrdhat: a ao. of grdh be greedy, governing vēdāne, loc. of the
object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4,
ep. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas:
1. pl. pr. of jñā know. nāyata: accented as beginning a new
sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām: as a debtor.

When I think to myself, 'I will not go with them;' I am 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-dīdhya: 1. s. pr. Ā. of ḍhi think. davisāṇi: is ao. sb. of du go (of which other forms occur in the AA. and the YY.); some scholars think the sense of play to be so necessary that this must be an irr. form (is ao. sb.) from div play (like a-ṣṭhavisam, in a Sūtra, from ṣṭhiv spit). ebhis: with the friends. āva hiye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagatī Pāda interposed in a Trīṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam akṛta, by ending a Pāda in vii. 108, 8 produces a Jagatī Pāda in a Trīṣṭubh 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. 28, f. n. 1). ēmi ēd: I go at once (p. 218). ēṣām: of the dice.
6 sabhām eti kitavaḥ prabhāmāno,
jeṣyāṁitī, tanūś śūṣujānah.
akṣasāḥ asya vi tiranti ākāmāṁ,
pratidīvne dádhata ā kṛtāni.

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

tanvā: accent, p. 450, 2b. śūṣujānas: 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. pratidīvān: dec., 90, 3; dat. with verbs of giving (200 A 1). ādadhātas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with aksāsas; with prp. following (p. 462, 18 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

7 aksāsa ād aṁkuśino nitodino,
nikṣtvānas tápanās tápayiṣṇāvah;
kumārādeṣṇā, jáyataḥ punarhāno,
mádhvā sāṃprktāḥ kitavāsyā
tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumārādeṣṇās: giving gifts and then taking them back like children. punarhāṇās: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāṁprktās: pp. of prāb mix. barhānā: inst. s. (p. 77); with objective gen. (p. 820).
Their host of three fifties plays
like god Savitr whose laws are
true: they bow not before the wrath
of even the mighty; even a king
pays them obeisance.

triptaṅcāśāḥ kriṣṭati vrāta eṣāṁ,
devā iva Savitā satyādharmaḥ:
ugrāsyā cint manyāvā nā nam-
ante;
rájā cid ebhyo nāma ít kṛṇoti.

triptaṅcāśāḥ: 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 Savitṛ, who observes fixed laws of his own (iv. 58, 4; x. 139, 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).

They roll down, they spring up-
ward. Though without hands, they
overcome him that has hands.
Divine coals thrown down upon
the gaming-board, being cold, they
burn up the heart.
THE GAMBLER

Every Pada in this stanza contains an antithesis: nīcā—upāri; ahastāsah—hāstavantam; divyāh—irīçe; śītāh—nir dahanti. divyās: alluding to their magic power over the gambler; cp. barhanā in 7 d. āṅgarās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 8, 1, 10: adhīdevanam vā agnis, tāsya ete 'ṅgārā yād aksāh the gaming-board is fire, the dice are its coals.

10 jāya tapyate kitavāsya hīnā, mātā putrāsya cārataḥ kūa svit. ṛṇāvā bhīyad dhānam ichāmāno, anyeśām āstam ūpa nāktam eti.

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

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). bhīyad: pr. pt. of bhī fear. īpa eti: probably for the purpose of stealing, to explain c. nāktam: see 173, 2; 195 A 5 a.

11 strīyaṁ dṛṣṭvāya kitavāṁ tatāpa, anyeśāṁ jāyāṁ, sūkṛtam ca yónim.

It pains the gambler when he sees a woman, the wife of others, and their well-ordered home. Since he yokes the brown horses in the
pūrvānāṁ āśvān yuyujê hí ba-
ghrúṁ,  
so agnēr ānte vṛṣalāṁ papāda.

tatāpā : 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). striyaṃ (p. 88, β) : jāyām as apposition, a woman who 
is the wife of others; that is, when he sees the wives of others and 
their comfortable homes, he is reminded of the unhappiness of his 
own wife and the bareness of his own home. āśvān : the brown 
dice are here figuratively called horses, which he yokes; that is, he 
begins a long spell of gambling with them. papāda : he conse-
quentially falls down, exhausted and overcome, on the ground beside 
the fire in the evening, having lost everything.

2 yō vaḥ senānir mahatō gaṇāsya,
rājā vrātasya prathamā ba-
bhūva,
tāsmai kṛṇomi, ‘nā dhanā ru-
ṇadhmi’;
dāsāhām prācīś, ‘tād ṛtāṁ va-
dāmi’.

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

13 akśaṁ tā pāyaḥ; kṛṣāṁ it kṛṣasva;
vitte ramasva, bahū mánya-
mānaḥ;
tātra gāvah, kitava, tātra jāyā:
tān me vi caṣṭa Savitāyām
aryāḥ.

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

14 mitrām kṛṇudhvaṁ khalu, mṛ-
lātā no.
mā no ghoreṇa caratābhi dhr-
ṣṇū.

Pray make friendship, be gracious to us. Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to rest. Let
nī vo nú manyūr viśatām, another now be in the toils of the
ārātir.
anyó babhrūṇāṁ prāsītau nú
astu.

mr̥tā (2. pl. ipv. of mr̥d, p. 3, n. 2): accented as beginning a
new sentence; with final vowel metrically lengthened. nas: dat.
(p. 311, f). caratā, abhi: with prp. following the vb. (p. 468, 20 A).
dhṛṣṭu: acc. adv. (p. 301, b). In this final stanza the gambler
adjudges the dice to release him from their magical power.

PŪRUṢA

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

x. 90. Metre: Anuśṭubh; 16 Triśṭubh.

Thousand-headed was Puruṣa,
thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.
sahasraśīrśa &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasraśās: of the very numerous Bv. eds. formed with sahasra this and sahasra-argha are the only ones with irr. ascent (cp. p. 455, 10 c). dāśāngu-lām: probably only another way of expressing that his size was greater even than that of the earth. aṭiśāthat: ipf. of sthā stand.

2 Pūrūṣa evēdāṁ sārvam
yād bhūtāṁ yāc ca bhāviam.
utāmṛtatvāsyēśāno,
yād ānneṇaṭirōhathi.

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

Pūrūṣa is coextensive with the whole world including the gods. bhāvyam: a late and irregular cadence. amṛtatvāsa: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of āty aṭiśṣṭhat in 1 d and of āty ariyoyata in 5 c indicates that Pūrūṣa is the subject and yād (the gods) the object, and that the former exceeds the latter ānneṇa, 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 āti does not seem to be sufficiently brought out.

3 ātāvānāṁśa māhīma-
toe dāvānāṁśa pūrṇa:
pādēśaṁ vīcchā muṭtārīṁ
nīpādēśaṁmuṁte dūvi.

Such is his greatness, and more than that is Pūrūṣa. A fourth of
pádo 'syā víśā bhūtānī;  
tripád asyāmṛtām divī.

him is all beings, three-fourths
of him are what is immortal in
heaven.

éticaṃ asya: irr. Sandhi for étāvāṁ asya (occurring also in x. 85,
45: putrān ā), is a sign of lateness, this being the regular post Vedic
Sandhi (89). átās: equivalent to an ab. after the cpv. (201, 3).
jayāṁ ca: on the Sandhi, see 40 a. Púruṣas: a metrical
lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of
four short syllables, cp. 5 b. amṛtām: equivalent to amṛtātāvā.

With three quarters Púruṣa
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 (8. s. ipf. of i gō, p. 180): to the world of immortals. ihā:
in this world. pūnar: that is, from his original form. tātās: from
the earthly quarter. ví akrāmat abhī: distributed himself to,
developed into. sāsana-anaśanē: animate creatures and inanimate
things; this cd. represents the latest stage of Dvandvas in the RV.
(186 A 1, end).

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5 tásmád Viráḻ ajāyata,
Viráḻō ádhi Púruṣāḥ.
sá jatō áty aricoyata
paścād bhúmim átho puráḥ.

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

tásmád: from the undeveloped quarter of Púruṣāḥ. Viráḻ: as
intermediate between the primaeval Púruṣāḥ and the evolved Púruṣāḥ;
cep. x. 72, 4: Áditer Dáḳṣo ajāyata, Dáḳṣad u Áditiḥ pári from
Aditi Dákṣa was born, and from Dákṣa Aditi. On the Sandhi, see
p. 3, n. 2. With c d cp. 1 c d. átho: 24.

6 vāt Púruṣenā havīśā
devā yajñām átanvata,
vasántō asyāsīd ájyam,
gríṣmā idhmāḥ, sārād dhaviḥ.

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

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

7 táṃ yajñāṃ barhiṣi práukṣan
Púruṣāṃ játám agratāḥ:

That Púruṣa, born in the begin-
ing, they besprinkled as a sacrifice
tēna āvāya ayajanta,
sādhyaṣa śayās ca yē.
on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratās: the evolved Puruṣa, born from Vīrañ (5 b), the
same as in 6 a. prā-auksan: 3. pl. ipf. of 1. ukṣ sprinkle. ayaj-
anta: = yajñām ātanvata in 6 b. Sādhyās: an old class of divine
beings (here probably in apposition to devās), cp. 16 d. śayās ca
yē: and those who were seers, a frequent periphrastic use of the
rel. = simply śayās.

8 tāsmād yajñāt sarvahūtaḥ
sāmbhṛtam pṛṣadājīam:
pasūn tāmē cakre vāyavīyān,
āranyān, grāmiśī ca yē.

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

tāsmād: ab. of the source (201 A 1). sāmbhṛtam: as finite vb.
pṛṣad-ājayām: accent, p. 455, 10 d 1. pasūn: Sandhi, 40, 2. tāmē:
attracted to pasūn for tāt (pṛṣadājayām); Sandhi, 40, 1 a. vāyav-
īyān: one of the rare cases where the independent Svarita remains in
pronunciation (p. 448, 1); ān here remains unaffected by Sandhi
because it is at the end of a Pāda (p. 31, f. n. 8); this is one of several
indications that the internal Pādas (those within a hemistich) as well
as the external Pādas were originally independent (cp. p. 465, f. n. 4).
āranyān: that is, wild. grāmyās ca yē = grāmyān, that is, tame;
ep. śayās ca yē in 7 d.
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.

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.

When they divided Purusa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?
vi-ādadhur: 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). kāu: the dual ending au for the normal a before consonants (cp. note on x. 14, 10 a); kā and pādā before ā: 22. ucyete: 3. du. pr. ps. of vac speak: Pragṛhya, 26 b.

92 brāhmaṇaḥ 'syā mūkham āśīd, bāhū rājaniḥ kṛtāḥ; ūrū tād asya yād vāiśyaḥ; padbhyaṁ śūdrō 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. brāhmaṇaḥ 'syā: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtā (cp. 194, 3). yād vāiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. his two thighs became that which was the Vaiśya. padbhyaṁ: abl. of source (77, 3 a, p. 458, 1).

93 candraṁa maṁstō jātāś; cākṣoḥ sūryo ajāyata; mūkhād ñḍrāś ca Agniś ca, prāñād Vāyūr ajāyata.

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

14 nābhyā āsid antārikṣam; sīṃśo dyauḥ sām avartata; padbhyaṃ bhūmir, désaḥ bróttrāt; tāthā lokāṃ ākalpayan.  

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

nābhyās: ab. of nābhi inflected according to the i dec. (p. 82 a). sīṃśás: ab. of sīṃśa (90, 1 a; p. 458, 2). sām avartata: this vb. is to be supplied in c; cp. ádhi sām avartata in x. 129, 4. ākalpayan: ipf. cs. of klp; they (the gods) fashioned.

15 saptāsyāsan paridhāyas; trīh sapta samídhaḥ kṛtāḥ; devā yād, yajñāṃ tanvānā, ábadhnan Púrūṣam pāsūm.  

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

paridhāyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. sapta: as a sacred number. tanvānās: cp. 8 b. ábadhnan: 3. pl. ipf. of bandh; cp. púrūṣenā havīśa in 6 a and tām yajñāṃ Púrūṣam in 7 a b. pāsūm: as oppositional acc. (198).
With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Sadhyas, the gods.

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

RĀTRĪ

The goddess of night, under the name of Rātri is invoked in only one hymn (x. 127). She is the sister of Uśas, 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 uśás, Night appears as a dual divinity with Dawn in the form of Uśásā-nákta and Náktośásā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.
Night approaching has looked forth in many places with her eyes: she has put on all glories.

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

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

8. sā nī śrava vasyaṃ vyaśaṃ 
   ni te yāmaḥavikṣmaḥ. 
   vṛśeṣ v n vāsatim vayaḥ. 

4. sā no adhyā, yasyā vayam 
   ni te yāman avikṣmaḥ, 
   vṛksē nā vāsatim vayaḥ.

So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sā: p. 294, b; a vb. has here to be supplied, the most natural one being hast come, from āyatī in 3 b. yasyāś.. te for tvām yasyāś, a prs. prn. often being put in the rel. clause. yāman: loc. (90). nī..āvikṣmaḥ: s ao. Ā., we have turned in (intr.). vāsatim: governed by a cognate vb. to be supplied, such as return to. vāyas: N. pl. of vī bird (99, 3 a).

5. nī grāmāsār avikṣata, 
   nī padvānto, nī paksīnaḥ, 
   nī ṣyenaṃ cēd arthinaḥ.

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. grāmāsās = villagers. nī: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

6. yārvāṃ vṛkṣaṃ vṛkṣaṃ 
   yārvāṃ vṛkṣaṃ vṛkṣaṃ. 
   śravā n: sūtaraḥ māva. 

yārvāṃ vṛkṣaṃ vṛkṣaṃ, yārvāṃ vṛkṣaṃ vṛkṣaṃ, śravā n: sūtaraḥ māva.
WARD OFF THE SHE-WOLF AND THE
WOLF, WARD OFF THE THIEF, O NIGHT;
SO BE EASY FOR US TO PASS.

yāvāyā: cs. of yu separate; this and other roots ending in ú, as
well as in i, ů, may take Guṇa or Vyddhi in the cs. (168, 1 c), but the
Padapatāha invariably gives yavaya; the final vowel is metrically
lengthened (in bit long by position before st). vrkyām: accent,

The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.

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 ā akaram (1. s. root ao. of kṛ): 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 stōmān
HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). 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: Tristubh.

I nāsad āsīn, nó sād āsīt tadānīm; nāsīd rájo nó viomā paró yāt. kím ávarīvaḥ? kúha? kásyá sármann? ámbhaḥ kím āsīd, gáhanam gābhīrām?

There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there water, unfathomable, profound?

Cf. ŚB. x. 5, 3, 1: ná jiva vá idám ágréśsad āsīd ná jiva sád āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadánīm: 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). viómá: the final vowel metrically lengthened (cp.
á avarivvar: 3. s. ipf. int. of vr cover (cp. 178, 3); what did it cover
up = conceal or contain? kuha: where was it? kása yá raman: who
guarded it? kím: here as an inter. pel. (p. 225). ámbhas: cp. 3 b,
and TS., ápo và idám ágre salilám ásít this (universe) in the beginn
was the waters, the ocean.

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.

rátryás: gen. of rátri (p. 87). áhnas: gen. of áhan (91, 2).
ánit: 3. s. ipf. of an breathe (p. 143, 3 a). tásmád: governed by
note on 1 b. ása: pf. of as be (185, 2).
3 táma āsit támasā gūlhám ágre; apraketām salilām sārvam ē idām.

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.

gūlhám: pp. of guh hide (69 c, cp. 3 b χ, 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).

4 kāmas tád ágre sām avarta-tādhi, mánaso rétaḥ prathamāṁ yad āsit.

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.

ádhi sām avartata: 3 s. ipf. Ā. of vṛt turn, with sām come into being; ádhi upon makes the verb transitive = come upon, take possession of. tád that = tád 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). yad: referring to kāmas is attracted in gender to the predicate n. rétas. satās: they found the origin of the evolved world in the unevolved. prati-īṣyā: the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapāṭha. maniśā: inst. of f. in ā (p. 77).
Their cord was extended across: was there below or was there above? There were impregnators, there were powers; there was energy below, there was impulse above.

raśmīr: 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 yō raśmīnā divō ántān mamé pṛthivyāḥ who with a cord has measured out the ends of heaven and earth; cp. also the expression sūtram vítataṃ (in A.V. x. 8, 37) the extended string with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 B β). The ā is prolated, and that syllable (and not ā) has the Udāta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 3, 11, 1, mention is made of trāyo mahimānāḥ 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 Samhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjantya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.
Who knows truly? Who shall here declare, whence it has been produced, whence is this creation? By the creation of this (universe) the gods (come) afterwards: who then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). 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).

Whence this creation has arisen; whether he founded it or did not: he who in the highest heaven is its surveyor, he only knows, or else he knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyōman: loc. (90, 2). vēda: the accent is due to the formal influence of yādi (p. 246, 3 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 Yamí. 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 Āngirases, 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 Vivasvánt and his mother Saranyú. In her dialogue with him Yamí 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 (pádbiśa) is spoken of as parallel to the bond of Varuṇa. The āvāl (ulūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramá (sārameyáu) 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 Yamí, 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.
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. 208, 2). sampibate: drinks Soma with. átra: with metrically long final vowel (cp. 433, 2 A). nas: our i.e. of me and the other members of the family. pitá: my deceased father. purāṇān: ancient ancestors; Sandhi, 39. ánusvenati: that is, associates with them.

2 purāṇāṁ anuvēnantam, cārantaṁ pāpāyāmuyā, asūyāṁ abhy ācākaśaṁ: tasmā asprhaṇam pūnaḥ. Him seeking the friendship of the men of old, faring in this evil way, I looked upon displeased: for him I longed again.

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning in this evil way, that is, going to the abode of the dead. asūyān: being displeased, that is, with him, opposed to asprhayam, I longed for him, that is, to see him again. acākaśaṁ: ipf. int. of kāś, with shortening of the radical vowel (174).
3 yām, kumāra, nāvaṁ rátham
acakkrama mánasākṛṇoḥ,
ékeṣam viśvātaḥ prāṇcam,
āpaśyann ádhi 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 viśvātas are opposed: though it has but one pole, it has a front
on every side. ápaśyan: because dead.

4 yām, kumāra, právartayo
rátham víprebhias pári,
tám sámánu právartata,
sám itó nāvī áhitam.

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. prá-
vartayás: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β;
analysed by the Padapātha, as prá ávartaya; cp. note on viii.
48, 2 a. ánu prá avartata: 3. s. ipf. ā. of vṛt: accent, p. 464, 17, 1;
p. 466, 19; p. 468, 20 a. víprebhaya: the priests officiating at the
funeral; abl. governed by pári (176, 1 a); Sandhi, 48, 2 a. sám
á-hitam: accent, p. 462, 13 b. nāvī: the funeral chant is placed on
a boat as a vehicle to convey it from here (itás) to the other world.
5 kāh kumārām ajanayad?  
rātham kó nir avartayat?  
kāh svit tād adyā no brūyād,  
anudēyī yathābhavat?

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?  nir avartayat:
ep. yāṃ právarṭayo rātham in 4 a b.  anudēyī: this word occurs 
only in this and the following verse; it is a f. of anu-dēya, which 
occurring in the sense of to be handed over; the exact sense is nevertheless 
certain.  It not improbably means that with which the deceased 
was supplied for the journey to Yama's abode.

6 yathābhavad anudēyī,  
tātō śṛvamāyaḥt.  
purāntā yuddhā yātataḥ;  
pāścān nirāyaṇām 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 yathā and tātas, ágram and 
budhnās, purāstād and pāścād.  There is no doubt about the 
grammatical forms or the meaning of the individual words (except 
anudēyī).  If the reference is to the car, the general sense of the 
stanza is: in proportion to the equipment is the height of the top, 
the space on the floor in front, and the size of the exit at the back.
This is the seat of Yama that is called the abode of the gods. This is his flute that is blown. He it is that is adorned with songs.

The boy here arrives at the abode of Yama. sādanam: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sādanam occurs about a dozen times in the RV., beside the much commoner sādanam. nālis: with s in the nom. (100, 1 a). There is one syllable too many in c (cp. p. 428, 2 a). ayám: Yama. pārīṣkrtaṁ: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). gīrbiṁ: 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 Vāyu, 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-Parjanyā, while Vāyu is often similarly linked with Indra as Índra-Vāyu. 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 thunderstorm. 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.
1. Vātasya nū mahimānam rá-thasya:
   rujānn eti, satāyann asya
   ghōsah.
   dispēg yāti aruṇāni krṇvān;
   utō eti pṛthivyā reṇūm āsyān.
   mahimānam: the vb. can easily be supplied, the most obvious one
   being prá vocam according to the first verse of i. 32, 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). satāyān: used predicatively like a finite vb. (207) or
   eti may be supplied. aruṇāni: alluding to the ruddy hue of
   lightning, with which the Maruts are particularly associated. asya:
   accent, p. 452. utō: 24. pṛthivyā: inst. expressing motion over
   (199, 4).

2. sāṁ prērāte chru vārtava vīṣṭha:
   ēṁ pramaghantī satānāṁ nā
   yōsah.
   tābhīḥ sayūk sarātham devā
   iyate,
   asyā viśvasya bhūvanasya rājā.
   sāṁ prātāte: 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 yōsās are com-
pared, the sense being: the rains follow the storm wind (apām sākhā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from ī go according to the fourth class, from which the pr. forms īyase, īyate, īyante, and the pt. īyamāna occur; ī is a Jagati Pada.

Going along his paths in the air he rests not any day. The friend of waters, the first-born, the holy, where pray being born, whence has he arisen?

pathibhis: inst. in local sense (199, 4). īyamānas: see note on 2 c. āhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapāthha. apām sākhā: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. rtāvā: 15 c. kva: = kua (p. 448). jātās: as a finite verb (208); cp. x. 129, 6 b. kūta ā babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

Breath of the gods, germ of the world, this god fares according to his will. His sounds are heard,
ghoṣa íd asya śṛṇvire, ná rū- (but) his form is not (seen). To
pāṃ. that Vāta we would pay worship
tásmai Vātāya havīṣā vidhema. with oblation.

ātmá: 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. gāṛbhas: Vāta is here called germ of the world as Agni is
in x. 45, 6. asya: accent, p. 452. ghoṣās: cp. 1 b. śṛṇvire: 3. pl.
Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. drṣyate
is here easily supplied. vidhema: with dat. (200 A. f).
VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS


a, prn. root that in ā-tas, ā-tra, ā-tha, a-smā, a-syā.

aṃā attain, v. aṃnōti, aṃnūtē: see aē.

āṃh-as, n. distress, trouble, ii. 83, 2. 3; iii. 59, 2; vii. 71, 5.

ak-tū, m. ointment; beam of light; (clear) night, x 14, 9 [aū] anoinā.

aks-ā, m. die for playing, pl. dice, x. 34, 2. 4. 6. 7. 13 [perhaps eye = spot].
akṣān, n. eye (weak stem of ākṣi), x. 127, 1.

ā-ksiyā-māna, pr. pt. ps. unfailing, i. 154, 4 {2. kṣi destroy}.


Ag-ni, m. fire, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 84, 11; god of fire, Agni, i. 1-7, 9; 36, 1; ii. 36, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 18 {Lat. ig-ni-s, Slav. og-ni}.

agni-dagdha, Tp. cd. burnt with fire, x. 15, 14 {pp. of dah burn}.

agni-dūta, a. (Bv.) having Agni as a messenger, x. 14, 13.

agni-svātā, cd. Tp. consumed by fire, x. 15, 11 {pp. of svād taste well}.

āg-ṛa, n. front; beginning; top, x. 135, 6; le. āgra in the beginning, x. 129, 3. 4.

agra-tās, adv. in the beginning, x. 90, 7.

a-gṛv-yā, f. cow, v. 88, 8 {gdv. not to be slain, from han-slay}.

aṅkuś-in, n. having a hook, hooked, attractive, x. 34, 7 {aṅkuśā hook}.

1. āṅg-a, n. limb, ii. 33, 9.

2. āṅgā, emphatic pel. just, only, i. 1, 6; x. 129, 7 {180}.

āṅgāra, 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, 3. 4. 5. 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 {Gk. áγγελος ‘messenger’}.

ac bend, I. P. ácati. ú-dv., draw up, v. 88, 3.

a-çakrā, a. (Bv.) wheelless, x. 135, 3.

a-cit, a. (K.) unthinking, thoughtless, vii. 86, 7.

a-cit-e, dat. inf. not to know, vii. 61, 5.

a-citti, f. (K.) thoughtlessness, vii. 86, 6.

a-ctira, n. darkness, obscurity, iv. 51, 3.

a-cyuta, pp. (K.) not overthrown, unshakable, i. 85, 4.

acyuta-cyūt, a. (Tp.) moving the immovable, ii. 12, 9.

āsā, prp. with acc., unto, viii. 48, 6.

a-j drive, I. P. ájati {Lat. ago ‘lead’, ‘drive’, Gk. ἀγαθον, ‘lead’}.

ā- drive up, vi. 54, 10.

ūd- drive out, ii. 12, 3; iv. 50, 5.

a-jā-māyu, a. (Bv.) bleating like a goat, vii. 108, 6. 10 {māyu, m. bieat}.

a-jāra, a. (K.) unaging, i. 160, 4 {ji waste away}.

ā-jasra, a. (K.) eternal, ii. 35, 8 {unfailing; jas be exhausted}.

a-jāvi, m. pl. Dv. cd. goats and sheep, x. 90, 10 {ajā + āvī}.

a-jur-yā, a. unaging, iv. 51, 6 {jur waste away}.

ājī, VII. P. anākti anoint; āā. anākti anoint oneself, vii. 29, 1.

ājās-ā, adv. straightway, vii. 54, 1 {inst. of ājās ointment: = with gliding motion}.

ājī-ñ, n. ornament, i. 85, 3; viii. 29, 1 {ājī anoint}.

ā-ṭas, adv. hence, x. 14, 9; = ab. from that, iv. 50, 8; than that, x. 90, 3.

ati-rātrā, a. (celebrated) overnight, vii. 108, 7 {rātri night}.

āktra, m. robe, ii. 35, 14.

āty-etavā, dat. inf. to pass over, v. 83, 10 {āti + 1 go beyond}.

ā-tra, adv. here, i. 154, 6; ii. 35, 6.

ā-trā, adv. then, vii. 108, 2; there, x. 185, 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. āṭti, ii. 35, 7; x. 15, 8. 11.

ā-dabdhā, pp. (K.) uninjured, iv. 50, 2 {dabh harm}.

Ā-ditti, 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. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; nov. x. 15, 2 {perhaps = a-dyāvī on this day}.

ā-dri, m. rock, ii. 85, 5 {not splitting: dr pierce}.

ādri-dudgha, Tp. cd. pressed out with stones, iv. 50, 8 {pp. of duh milk}.

ādha-ra, a. lower, ii. 12, 4.

adhās, adv. below, x. 129, 5.

ādhi, prp. with Io. upon, i. 85, 7; v. 88, 3; vii. 108, 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.
ad-hvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
an breathe, II. P. áni, t. 129, 2 [Go. an-an 'breathe'].
an-agim-dagdha, pp. (K.) not burned with fire, x. 15, 14.
án-abhi-máta-varna, a. (Bv.) having an unfaded colour, ii. 35, 18.
án-naśa-vedasa, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amivá, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámivá disease].
an-ágas, a. (Bv.) sinless, v. 88, 2; vii. 56, 7 [ágas sin; Gk. ár-aýhs 'innocent'].
an-ídhamá, a. (Bv.) having no fuel, ii. 35, 4.
án-niśam-an, (acc.) adv. unwinking, vii. 61, 3 [ni-miś, f. wink].
án-nísiś-ä, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-miś, f. wink].
án-nivivámaña, pr. pt. A. unresting, vii. 49, 1 [ni+viv go to rest].
an-irá, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [írā, f. refreshment].
an-ika, n. face, ii. 35, 11 [an breathe].
anu, pp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
anu-kámám, (acc.) adv. according to desire, viii. 48, 8.
anu-déyí, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dá to be handed over].
anu-paspasáná, pp. pt. A. having spied out, x. 14, 1 [spá spo].
anu-madáyamána, pr. pt. ps. being greeted with gladness, viii. 63, 3.
anu-vénant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
anu-vrata, a. devoted, x. 84, 2 [acting according to the will (vrata) of another].
an-ria, a. (K.) falsehood, ii. 35, 6; vii. 61, 6; misdeed, wrong, 86, 6 [rá right].
an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
ánta, m. end, iv. 50, 1; edge, proximity: lc. ánte near, x. 34, 16.
antár, prp. with lc., within, i. 35, 9; ii. 12, 8; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); vii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
antári-kṣa, n. air, atmosphere, i. 35, 7; 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: kṣa = 1. kṣi dwell].
ánta-tas, adv. from near, i. 59, 2 [ánti in front, near].
án-bound, n. Soma plant; juice, i. 35, 6 [Gk. ár-do 'blossom'].
án-nâ, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
anyá, prn. a. other, ii. 35, 8. 8. 13; 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, anyáh-anyáh some-others, x. 14, 3; ii. 35, 8 [cp. Lat. aliú-s, Gk. állo-s 'other'].
áp, f. water, pl. N. ápas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 108, 2; A. ápas, v. 83, 6; inst. abhishis, x. 14, 9; G. apám, i. 35, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 108, 4; x. 168, 8; L. apasú, ii. 35, 4. 5. 7. 8; viii. 108, 5 [Av. ap 'water'].
apa-dhá, f. unclosing, ii. 12, 8.
apa-bharta, v. dat. inf. to take away, x. 14, 2 [bhr bear].
apa-bharti, m. remover, ii. 38, 7 [bhṛ bear].
apa-páyant, pr. pt. (K.) not seeing, x. 135, 3.
apas, n. work, i. 85, 9 [Lat. opus 'work'].
apás, a. active, i. 160, 4.
apás-tama, spv. a. most active, i. 160, 4.
apám nápat, m. son of waters, name of a god, ii. 38, 18; 35, 1. 3. 7. 9.
apá-hita, pp. covered, x. 129, 8 [dhā put].
apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-aíc].
aparaki, a. (Bv.) indistinguishable, x. 139, 3 [paraka perception].
aparita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
aparamráyá, gdv. not to be forgotten, ii. 35, 6 [mrá touch].
ábuddha-mána, pr. pt. unawakening, iv. 51, 8 [buddh wake].
abhikepánt, pr. pt. lashing, v. 88, 3.
abhītas, adv. on all sides, iv. 50, 3; with acc., around, vii. 108, 7.
abhimát-in, m. adversary, i. 85, 3 [abhímati, f. hostility].
abhīṣi-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumna, n. splendour].
abhīṣi-sávas, a. (Bv.) strong to help, iii. 59, 8 [sávas, n. might].
abhiti, f. attack, i. 33, 5 [abhí + itī].
abhí-vr̥ta, pp. adorned, i. 35, 4 [1. vṛ cover].
á-bhv-ā, a. monstrous; n. force, i. 33, 10; monster, iv. 51, 9 [non-existent, monstrous: -bhū be].
á-manya-mānā, pr. pt. Ā. not thinking = unexpecting, ii. 10, 10 [man think].
á-martya, a. (K.) immortal, viii. 48, 12; f. ā, x. 127, 2.
ā-mitra, m. (K.) enemy, ii. 12, 8 [mitrā friend].
ámīta-varna, a. (Bv.) of unchanged colour, iv. 51, 9.
ámī-vā, f. disease, i. 35, 9; ii. 83, 2; vii. 71, 2; viii. 48, 11 [am harm, 3.s. ámī-ti].
amu-y-ā, inst. adv. in this way, so, x. 135, 2 [just. f. of amū this used in the infusion of áyám].
amūra, a. (K.) wise, vii. 61, 5 [not foolish: mūrā].
amūta, 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, mūta, pp. of mr āt die; cp. Gk. ἀμβρόσια ‘immortal’].
amūrti-vā, n. immortality, x. 90, 2.
ámabh-as, n. water, x. 129, 1.
á-yajvan, m. (K.) non-sacrificer,‘ vii. 61, 4.
ay-ām, dem. prn. N. s. m. this, i. 59, 4; viii. 86, 3, 8; vii. 48, 10; x. 34, 10 (= here); ā, i. 160, 4: x. 135, 7.
ay-ās, a. nimble, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
arapās, a. (Bv.) unsheathed, i. 33, 6; x. 15, 4 [rāpas, n. imfirmity, injury].
arāmkṛta, pp. well-prepared, x. 14, 18 [made ready].
arám, adv. in readiness; with kr do service to (dat.), vii. 86, 7.
arātu, f. hostility, i. 35, 6; iv. 50, 11; viii. 48, 8; x. 34, 14 [non-giving, niggardliness, enmity].
arī, m. niggard, enemy, gen. aryās, ii. 12, 5; 4; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].
arīta, pp. (K.) uninjured, vii. 54, 7 [riṣ injury].
arunā, a. f. f, ruddy, x. 15, 7; n. ruddy hue, x. 168, 1.
arūsā, a. ruddy, i. 85, 5; vii. 71, 1.
areṇu, a. (Bv.) dustless, i. 35, 11 [reṇu m. dust].
arākā, m. song, i. 85, 2; x. 15, 9 [arc sing].
arc sing, praise, I. ārati. sām-, praise universally, pr. āncē, i. 160, 4.
ār-ant, pr. pt., singing, i. 85, 2; viii. 29, 10.
āravā, a. warlike, viii. 68, 2; m. flood, i. 85, 9.
ārātha, n. goal, vii. 63, 4 [what is gone for: r go].
arth-in, a. greedy, x. 127, 5 [having an object, needy].
arāyana, cs. of r go. ád- raise up, ii. 33, 4.
arāya, a. noble, vii. 86, 7; x. 34, 13; m. lord, i. 35, 2.
arya-mān, n. name of one of the Ádityas, vii. 63, 6.
ārvanta, m. steed, ii. 33, 1; vii. 54, 5 [speeding: r go].
arvāk, adv. hither, x. 15, 4, 9; after-wardes, x. 129, 6.
arvāuc, a. hitherward, i. 35, 10; v. 83, 6.
ārv-ant, pr. pt. worthy, i. 38, 10.
av help, I. P. ávati, i. 86, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; quicken, v. 83, 4.
avāta, m. well, i. 85, 10; iv. 50, 3 [áva down].
avādyā, n. blemish, x. 14, 8 [gdv. not to be praised, blameeworthy].
avāni, f. river, v. 11, 5 [áva down].
avapāyant, pr. pt. looking down on (acc.), vii. 49, 3.
avāma, spv. a. lowest; nearest, ii. 35, 12; latest, vii. 71, 3 [áva down].
avayāta, m. appeaser, viii. 48, 2.
avāra, ppv. a. lower, x. 15, 1; nearer, ii. 12, 8 [áva down].
avās, n. help, i. 85, 1; 85, 11; ii. 12, 9; i. 59, 6; x. 15, 4 [av help].
avāsa, n. resting place, x. 14, 9 [unbinding, giving rest: áva + sā = sī tie].
avāsāt, adv. below, x. 129, 5.
avasā, n. desire, iv. 50, 9.
avāta, a. (Bv.) windless, x. 129, 2 [vāta wind].
avīt, m. help, ii. 12, 6.
avīra, a. (Bv.) sound, vii. 61, 4 [virā hero].
avr̥kā, a. (K.) friendly, x. 15, 1 [not harming: vṛ̥ka wolf].
áp-ya, n. melted butter, x. 90, 6 [á-añj anoint].
ání, m. axle-end, i. 35, 6.
átata, pp. extended, x. 135, 6 [tan stretch].
átathiváma, red. pf. pt. having mounted, ii. 12, 8 [Ś + sthā stand].
át-mán, m. breath, x. 168, 4 [Old Saxon éhóm 'breath'].
Adityá, m. son of Aditi, iii. 59, 2, 3, 5. áp obtain, V. P. ápnoti; pf. ápa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
á-bhis, I. pl. f. of pron. root a, with these, v. 88, 1.
á-bhú, a. coming into being, x. 129, 3.
áma, a. raw, unbaked, ii. 85, 6 [Gk. ὄμος 'raw'].
át-at-ái, pr. pt. f. coming, x. 127, 1, 3 [á + i go].
áyas-á, s. f. 1, made of iron, viii. 29, 3 [áyas iron].
áy-ú, a. active; m. living being, mortal, iii. 59, 9 [i go].
áyudh-a, n. weapon, viii. 29, 5 [á + yudh fight].
áyus, n. span of life, vii. 103, 10; viii. 48, 4, 7, 10, 11; x. 14, 14 [activity: i go].
aránya, a. belonging to the forest, x. 90, 8 [áraṇya].
ará-chant, pr. pt. scaling, ii. 12, 12 [ruh mount].
ává, adv. in view, with kr, make manifest, v. 88, 3.
á-sú, a. swift, vii. 71, 5 [Gk. ἀκέν-].
áśu-héman, a. (Bv.), of swift impulse, ii. 85, 1.
á-sám, gen. pl. f. of the pron. root a, of them, iv. 51, 6.
ás-ina, irr. pr. pt. Á, sitting, x. 15, 7 [ás sit].
ás-inte, pp. placed in (lc.), viii. 29, 4; x. 14, 16, with sám placed upon (lc.), x. 135, 4 [chá put].
ás-huta, pp. to whom offering is made, v. 11, 3.

I go, II. P. émi, x. 84, 5; éti, iv. 50, 8; x. 34, 6; 168, 1; yánti, vii. 49, 1; approach (acc.), viii. 48, 10; áyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyúr, x. 15, 1. 2.
ánù go after, vi. 54, 5; follow (acc.), viii. 68, 5.

ápa- go away, x. 14, 9.
abhí- come upon, ipf. áyan, viii. 103, 2.
áva- appease: op. iyám, vii. 86, 4.
á- come, ii. 33, 1; v. 83, 6; go to, x. 14, 8.
úpa á- come to (acc.), i. 1, 7.
úd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
úpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 84, 10; flow to, ii. 35, 3.
pára- pass away, pf. iyúr, x. 14, 2. 7.
pári- surround, ii. 35, 4, 9.
pára- go forth, i. 154, 3; x. 14, 7.
ánú pró- go forth after, vi. 54, 6.
vi- disperse, x. 14, 9.
sám- flow together, ii. 35, 3; unite, vii. 103, 2.
ichá-mána, pr. pt. Á. desiring, x. 34, 10 [is wish].
i-tás, adv. from here, x. 135, 4.
fáti, pcl. thus, ii. 12, 5; iv. 54, 1. 2; x. 34, 6 [180].
iti, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thá; 180].
fá- emphasizing pcl. just, even, i. 1, 4; 6'; 85, 8; 154, 3; ii. 35, 8, 10; iv. 50, 7, 8; 51, 9; vii. 86, 3, 6; x. 14, 16; 94, 5. 7. 8. 13; 127, 3 [Lat. id: 180].
fa-dám, 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, 185, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].
fi-dáim, adv. now, i. 35, 7.
idh kindle, VII. Á. indháhá.
sám- kindle, 8. pl. indháte, ii. 35, 11; pf. idhiré, v. 11, 2.
idh-má, m. fuel, x. 90, 6 [idh kindle].
indu, m. drop, Soma, vii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
ínás, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vi. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 13.
indriyá, n. might of Indra, i. 85, 2 [Indra].
ín-vá, I. P. invatí [secondary root from i go according to class v.: i-nu].
sám- bring, i. 160, 5.
imá, dem. prn. stem, this, A. m. imám, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; vii. 48, 5; n. imá, ii. 12, 3; x. 15, 4; imáni, vii. 61, 6; 71, 6 [111].
iyám, dem. prn. f. this, v. 11, 5; vii. 61, 7; 71, 6; x. 129, 6. 7 [111].
irá, f. nurture, v. 88, 4.
irá-path, n. dice-board, x. 34, 1, 9.
irá-path, a. watchful, vii. 54, 8.
iv, enc. pctl. like, i. 1, 9; 85, 5, 8; ii. 12, 4, 5; 33, 6; 35, 5, 13; iv. 51, 2;
v. 11, 5; 88, 3; vii. 68, 1; 108, 5; viii. 28, 8; 48, 4. 6. 7; x. 34, 1, 3.
4. 8; 127, 7, 8 [180].
is-rá, a. devoted, vii. 48, 7.
is-tá-vrata, a. (Bv.) accordant with desired ordinances, iii. 59, 9.
is-tá-púrta, n. (Dv.) sacrifice and good works, x. 14, 8 [is-tá, pp. du. of yaj sacrifice + púrta, pp. of př fill, bestowed].
i-há, adv. here, i. 1, 2; 35, 1, 6; ii. 85, 13, 15; vi. 54, 9; vii. 49, 1. 2. 3. 4;
x. 14, 5, 13; 15, 3. 5. 7. 11. 13; 90, 4; 129, 6.
ija, f. consecrated food, iv. 50, 8.

i go, IV. Ā. fyiute, x. 168, 2; approach, imahi, iv. 54, 8.
antár-go between (acc.), i. 35, 9; 160, 1.
i já-ná, pf. pt. Ā. (of yaj sacrifice), sacrificer, iv. 51, 7.
id praise, II. Ā. ēñe, i. 1, 1.
if-da, gdv. praiseworthy, i. 1, 2 [id praise].
im, enc. pctl. (acc. of prn. 1), i. 85, 11; ii. 12, 5; 33, 19; 35, 1; vii. 108, 8 [180].
fy-a-mána, pr. pt. Ā. going, x. 168, 3 [i go].
ir stir, set in motion, II. Ā. ērte.
anu sám pra-speed on together after, x. 168, 2.
úd-arise, x. 15, 1; v. 88, 3.
pra-, cs. iráya, utter forth, ii. 33, 8.
īś be master of, overpower, II. Ā. ēšte, with gen., viii. 48, 14.
śá-aná, pr. pt. Ā. ruling over, disposing of (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.
is move, I. ēšti, -te, from (ab.), v. 88, 2.
is-ītā, pp. implored, x. 15, 12 [id praise].

U, enc. pctl. now, also, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1, 2; v. 88, 102; vi. 54, 8; vii. 61, 6; 63, 1, 2; 86, 8, 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 82; 129, 12 [180].

uk-thá, n. recitation, iv. 51, 7 [vac speak].
1. ukś sprinkle, VI. ukśti, -te, x. 90, 7.
pria-besprinkle, x. 90, 7.
2. ukś grow.
ukś-itát, pp. ground strong, i. 85, 2 [2. ukś = vak ś grow].
ug-rás, a. mighty, ii. 33, 9; x. 34, 8; fierce, terrible, ii. 33, 11; viii. 29, 3.
uchánt, pr. pt. shining, iv. 51, 2 [1. vas shine].
útá, pol. and, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 88, 2;
10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utá vā, vii. 49, 2;
= and, viii. 48, 15 [180].
utó, pctl. and also, x. 168, 1 [útá + u].
út-tara, cpv. a. upper, i. 154, 1 [ud up].
út-sa, m. spring, i. 85, 11; 154, 5 [ud wē].
ud wet, VII. P. unātti, undāntī [cp. Lat. unda 'wave'].
vī moisten, drench, i. 85, 5; v. 83, 8.
ud-ān, n. water, i. 85, 5 [Go. wato 'water'].
udan-vánt, a. water-laden, v. 88, 7.
ud-īta, pp. risen, vii. 63, 5 [1 go].
udumbalā, a. boun (?), x. 14, 12.
ud-vat, f. upword path, i. 35, 3; height, v. 88, 7; x. 127, 2 [ud up + sf. vat].
upā-ksiyant, pr. pt. abiding by (acc.), iii. 69, 8 [ksi dwell].
upā-mā, spv. a. highest, viii. 29, 9.
upā-yánt, pr. pt. approaching, ii. 33, 12 [1 go].
upā-ra, cpv. a. later, x. 15, 2 [Av. upara 'upper', Gk. ὀπήρ 'pestle', Lat. s-uperus -s 'upper'].
upā-rá, adv. upuārd, x. 34, 9; above, x. 129, 5 [Gk. ὑπέρ, ὑπέρ = upēr, Lat. s-uper, Old High German ubir 'over'].
upā-siṛta, pp. impressed on (l.c.), vii. 86, 8 [ṣr resort].
upā-sādya, gdv. to be approached, iii. 59, 5 [sād sīf].
upā-stha, m. lap, i. 35, 5. 6; vii. 63, 3; x. 15, 7.
upā-hatnū, a. slaying, ii. 33, 11 [ha-tnu from han slay].
upā-hūta, pp. invited, x. 15, 5 [hū call].
upārā, m. offence, vii. 86, 6 [upa + ara from y go : striking upon, offence].
ubj, force, VI. P., ubjáti.

nir- drive out, i. 85, 9.

ubhá, a. both, i. 85, 9; x. 14, 7 [cp. Lat. am-bo, Gk. ἀμ-βοῖ 'both', Eng. bo-th].

ubhá-yá, a. pl. both, ii. 12, 8.

ubahyá-dat, a. having teeth on both jaws, x. 90, 10.

ur-ú, a., f. urv-ú, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. curo, Gk. ἐπίρος].

uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stride].

uru-gáyá, a. (Bv.) wide-paced, i. 154, 1, 3, 6; viii. 29, 7 [-gáya gait from gá go].

uru-óakáss, a. (Bv.) far-seeing, vii. 68, 4 [óakáss, n. sight].

uru-vyócas, a. (Bv.) far-extending, i. 160, 2 [vyócas, n. extent].

uru-sámá, a. (Bv.) far-famed, viii. 48, 4 [sámá, m. praise].

uru-sydú, a. freedom-giving, viii. 48, 5 [from den. uru-siya pu in wide space, rescue].

uru-násá, a. (Bv.) broad-nosed, x. 14, 12 [uru + nás nose].

urviyá, adv. widely, ii. 35, 8 [inst. f. of urvi wide].

urv-í, f. earth, x. 14, 16 [urú wide].

us-ánt, pr. pt. eager, vii. 108, 3; x. 15, 8 [vas desire].

Us-ás, f. Dawn, ii. 12, 7; vii. 68, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [vas shine; cp. Gk. ἀνύς (for ἀνύς), Lat. aur-or-a].

usrá-yámán, a. (Bv.) faring at daybreak, vii. 71, 4 [usará matutinal, yámán, n. course].

usr-íyá, f. cow, iv. 50, 5 [of usr-íyá ruddy from us-rá red].

Ú, enc. pel., ii. 35, 3; iv. 51, 2 [metrically lengthened for u].

ú-tí, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour]

úrá, m. du. thigh, x. 90, 11, 12.

úrj, f. vigour, strength, vii. 49, 4; x. 15, 7. úrjyánt, den. pr. pt. gathering strength, ii. 35, 7.

úrhv-á, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. ὀρθός for ὀρθό-fó-s; Lat. arduus-f 'lofty'].
ético, adj. into how many parts? x. 90, 11 [ká-ti how many? Lat. quot].
ka-dá, inter. adv. when? vii. 86, 2; with caná, ever, vi. 54, 9 [ká who?]
kánikradat, int. pr. pt. bellowing, iv. 50, 3; v. 83, 1. 9 [krand roar].
kán-iyáms, cpv. younger, vii. 86, 6 [ep. kan-yá, f. girl; Gk. kauvós 'new' for kavú'r-s].
kam, pcl., i. 154, 1 [gladly : cp. p. 225, 2].
kár-tave, dat. inf. of kr do, i. 85, 9.
kalmalik-im, a. radiant, ii. 38, 8.
kavi, 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. wiser, vii. 86, 7.
kavi-fástá, pp. (T.) 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.
kašá, f. whip, v. 83, 3.
kám-a, m. desire, i. 85, 11; x. 34, 6; 129, 4 [kam desire].
káš appear, int. cákáští.
abhi-look upon, x. 185, 2.
kitavá, m. gambler, x. 34, 6, 7, 10, 11, 18.
kí-m, inter. prn. what? vii. 86, 2; 4.
vi. 48, 3; x. 90, 11; 129, 12; with caná anything, x. 129, 2 [Lat. qui-s, qui-d'].
kila, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].
kir-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, 6; 168, 8 [prn. root where?].
ku-márá, m, boy, x. 185, 5, 4; 5 = son, ii. 38, 12.
kumárá-desána, a. (Bv.) presenting gifts like boys, x. 34, 7 [desána, n. gift from dá give].
ku-yá, f. stream, v. 83, 8.
kuv-fd, inter. pcl. whether? ii. 35, 1, 2; iv. 51, 4 [ku-fd: cp. p. 226].
kú-ha, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhá : cp. p. 212].
kr make, V. kñóti, krenute, iv. 50, 9; v. 83, 8 = hold, x. 34, 12 = raise
krudh be angry, IV. P. krúdhya-ti; red. ao. inj. eukrudháma, ii. 33, 4.
kvá, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid who knows where, x. 34, 10 [pronounced kúa].
ká-trá, n. dominion, i. 160, 5 [ká = kái rule].
kásm forbear, I. Á. kásmate.
abhí- be merciful to (acc.), ii. 38, 1. 7.
ká dwell, II. P. kásti, iv. 50. 8.
ádhí- dwell in (lc.), i. 154, 2.
ká-sy-ánt, pr. pt. dwelling, ii. 12, 11 [ká dwell].
ká-sé-ma, m. possession, viii. 86, 8 [kái: káxyati possess].
Khan-f-trima, a. produced by digging, vii. 49, 2 [khan dig].
kháù, adv. indeed, x. 34, 14 [p. 227].
khá-té, pp. dug, iv. 50. 3 [khan dig].
khyá see: no present; a ao. ákhyat.
abhí-perceive, vii. 86, 2,
vi- survey, i. 35, 5. 7. 8; x. 127, 1.
Gáñ-é, m. throng, iv. 50, 5; x. 34, 12.
gabh-irá, a. profound, x. 129, 1 [gabh = gáh plunge].
gabhirá-vepas, a. (Bv.) of deep inspiration, i. 35, 7.
gam go, I. gáchati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. ágmanna, viii. 48, 3, 11 [Gk. Paidv, Lat. venio, Eng. come].
á- come, i. 1, 5; 85, 11; root ao. ipiv. gáhi, vi. 54, 7; x. 14, 5; 2. pl. gátá, x. 15, 4; 8. gámantu, x. 15, 5a, 11; go to (acc.), x. 168, 2.
sám- go with (inst.), a ao. op., vii. 54, 2; unite with (inst.), x. 14, 8.
gáma-dhíyai, dat. inf. (of gam) to go, i. 154, 6.
garta-sád, a. (Tp.) sitting on a car-seat, ii. 39, 11.
gárbh-a, m. germ, ii. 88, 13; v. 88, 1. 7; x. 168, 4 [grábh receive).
gáv-y-úti, f. pastureage, x. 14, 2 [Bv. having nurture for cows: go].
gáh-anna, a. unfathomable, x. 129, 1 [gáh plunge].
gá go, III. P. jígáti.
abhí- approach, vii. 71, 4.
á- come: rt. ao. ágét, i. 35, 8.
pári- go by (acc.): root ao. inj. gát, ii. 33, 14.
gátú] 231 [cakš
gó-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
gó-mátr, a. (Bv.) having a cow for a mother, i. 85, 8.
gó-máyu, a. (Bv.) lowing like a cow, vii. 106, 6. 10 [máyu, m. lowing.
ánú- greet, vii. 103, 4.
gráma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
grám-yá, a. belonging to the village, x. 90, 8 [gráma].
grísmá, m. summer, x. 90, 6.

Ghar-má, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. forma-s, Gk. θερμός 'warm', Eng. warm].
gharma-sád, a. (T.p.) sitting at the heating vessel, x. 15, 9. 10 [sad sit].
ghan eat: root ao. 3. pl. áksan, x. 15, 12 [= á-ghan(a)-san].
ghá, em. emphasizing p.c., iv. 51, 7 [180].
ghr-ní, f. heat, ii. 33, 6 [ghr = hr be hot].
ghr-tá, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11. 14; v. 11, 3; 83, 8 [ghr be hot].
ghr-tá-nirñj, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nj, f. splendour from níṣ out + níṣ wash].
ghá-pratika, a. (Bv.) butter-faced, v. 11, 1 [pratika, n. front from pratyāṅga turned towards].
ghrá-vánt, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
ghrṣ-vi, a. impetuous, i. 85, 1 [ghrṣ = hṛṣ be excited].
gho-rá, a. terrible; n. magic power, v. 84, 14.
ghoṣ-a, m. sound, x. 168, 1. 4 [ghuṣ make a noise].

Ca, em. p.c. and, i. 160, 2. 3; ii. 33, 12; 35, 6. 8; iv. 50, 10; v. 11, 5.
Ca, i. 86, 1; x. 14, 7. 9. 14; 34, 11, 90, 2. 3. 7. 8. 10; if, viii. 48, 2; x. 34, 5.
ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3. 11; 15, 3. 18; 90, 18 [Av. ca, Lat.
que 'and'; cp. 180].
cañk-a, n. wheel, vi. 54, 3; vii. 68, 2 [Gk. κύκλος, Anglo-Saxon hwæotol].
caš, see II. cásā [reduplicated form of kas = kāš shine: = ca-k(a)s].
abhi- regard, iii. 59, 1; vii. 61, 1.
prá-, cs. caksáya illumine, vili. 48, 6.
ví- reveal, x. 34, 13.
caks-u, n. eye, x. 90, 13 [caks see].
caks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
cat hide (intr.), I. P. cátati; cs. cátaya drive away, ii. 38, 2.
catur-aksá, a. (Bv.) four-eyed, x. 14, 10.
11 [aksá = áksi eye].
catus-pád, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quatuor, Go. fádvör].
catvárimé, ord., f. i., fortiet, ii. 12, 11.
ca-ná, pel. and not, vii. 86, 6.
candrá-más, m. moon, x. 90, 13 [K. cd. bright (candrá) moon (má)].
car fare, i. cárati, -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-tha, n. motion, activity, iv. 51, 5 [car fare].
cár-ant, pr. pt. wandering, x. 34, 10;
farin, x. 185, 2.
car-f-trá, n. leg, viii. 48, 5 [car move].
cár-man, n. skin, hide, i. 85, 5; vii.
63, 1.
carsani-dhú-t, a. (Tp.) supporting the folk,
iii. 59, 6 [carsaní, a. active, f. folk + dhú-supporting].
cár-ru, a. dear, ii. 85, 11 [can gladden; Lat.
cár-ru s 'dear'].
okit-váma, red. pf. wise, vii. 86, 3
[cit think].
con perceive, i. cátati, -te; pf. cikétā, i.
35, 7; sb. cikétā, i. 35, 6; cs. cítaya stimulate, i. 51, 3; cétaya cause to
think, vii. 86, 7.
ś- observe; pf. ciketa, vii. 61, 1.
cit-rá, a. brilliant, iv. 51, 2; n. marvel,
vi. 61, 5.
citrá-bhánu, a. (Bv.) of brilliant splendour,
i. 35, 4; 85, 11.
citrá-éravas, a. (Bv.) having brilliant
fame; spv. -tama of most brilliant fame, i.
1, 5; bringing most brilliant fame, iii.
59, 6.
oc, enc. pel. just, even, i. 85, 4, 10; ii.
12, 8, 13. 15; 38, 12; vii. 86, 1, 3, 8;
x. 34, 8; 127, 5 [Lat. guid].
okit-āna, int. pr. pt. famous, ii. 33, 15
[cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud
impet].
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 wave, fall, I. cyávate.
prá-, cs. cyáváya overthrow, i. 85, 4.
Chand seem, ii. II. P. chántiti; pf. ca-
chánda, vii. 63, 3; seem good, please,
3. s. s ao. áchán, x. 34, 1.
chánd-as, n. metre, x. 14, 16; 90, 9.
cháyā, f. shade, ii. 83, 6 [Gk. ak úd].
Jágat, n. world, i. 85, 1 [pr. pt. of gá go].
jágm-i, a. nimble, speedilng, i. 83, 8 [from
red. stem jág(a)m of gam go].
jajñiánā, pf. pt. À. having been born, x.
14, 2 [jan generate].
jan generate, create, i. jánati; pf. jajána,
i. 160, 4; ii. 12, 3, 7; 35, 2; jajárié
were born, x. 90, 9; 10; is ao. ájani-
ñata has been born, iii. 59, 4; v. 11, 1;
red. ao. ájijanas hast caused to grow, v.
88, 10; cs. janáya generate, ii. 85, 18;
x. 185, 5 [Old Lat. gen-ó 'generate'];
Gk. ao. é-g-en-ó-um].
pri- be prolific, IV. À. jása, ii. 33, 1;
35, 8.
ján-a, m. mankind, ii. 85, 15; iii. 59, 9,
iv. 51, 1; v. 11, 1; pl. men, people, i.
85, 5; ii. 12, 1–14; iii. 59, 1. 8; iv.
51, 11; vii. 49, 3; 61, 5; 83, 2; à. x.
14, 1 [jan generate]; cp. Lat. gen-us,
Gk. gé-os, Eng. kin].
jánáy-ant, cs. pr. pt. generating, i. 85, 2.
ján-i, f. woman, i. 85, 1.
ján-i-man, n. birth, ii. 36, 6.
ján-ús, n. generation, vii. 86, 1 [jan
generate].
jáy-ant, pr. pt. conquering; m. victor, x.
34, 7 [jí conquer].
jár-ant, pr. pt. aging, old, x. 34, 8 [jí
waste away; Gk. γήσεων 'old man'].
jar-ás, m. old age, vii. 71, 5 [jí waste
away; cp. Gk. γήσας 'old age'].
jar-i-tf, m. singer, ii. 38, 11 [jí sing].
jklása, a. cooling, ii. 83, 7.
jálása-bhesaja, a. (Bv.) having cooling
remedies, viii. 29, 5 [bhesajá, n.
remedy].
jálp-i, f. idle talk, chatter, viii. 48, 14
[jälp chatter].
jas be exhausted, I. jása; pf.ipv. jajastám
weaken, iv. 50, 11.
já be born, IV. Ā. jáyate is born, v. 11, 3; 83, 4; x. 90, 5; jáyase art born, v. 11, 6; ipf. jáyata was born, x. 90, 9, 12. 183; 129, 3; 135, 6; jáyanta, x. 90, 10.

jágr-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr. wake].

já-tá, pp. born, ii, 12, 1; x. 90, 5, 7; 168, 3; = finite vb., were born, x. 90, 10, 13; n. what is born, ii. 38, 3 [já be born].

játa-vedas, a. (Bv.) having a knowledge of beings, x.15, 12, 13 [véd-as, n. knowledge from vid know].

ján-u, n. knee, x. 15, 6 [Gk. γόν-υ, Lat. genu, Go. knu, Eng. knee].

jáya-mána, pr. pt. being born, iv. 50, 4 [já be born].

já-yá, f. wife, x. 34, 2, 4. 10. 11. 13 [já be born].

jár-in-i, f. courtesan, x. 34, 5 [having paramours: járā].

Jáhuś-ā, m. name of a protégé of the Aśvins, vii. 71, 5.

ji conquer, I. jáyati; ft. jasyámi, x. 34, 6; ps. jáyate, iii. 59, 2 [when accented this form appears in the RV. as jáyate, i. e. it is then pr. ā. of jáy overpower].

ví-conquer, ii. 12, 9.

sáma- vin, iv. 50, 9.

jigi-váma, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmá, a. transverse = athwart, i. 85, 11; prone, ii. 38, 9.

jīrā-dānu, a. (Bv.) having quickening gifts, v. 88, 1.

jīv-ā, n. living world, iv. 51, 5 [Lat. viv-o-s].

jīvā-se, dat. inf. to live, viii. 48, 4; with prá to live on, x. 14, 14.

jus enjoy, VI. jus, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. jújúsan, vii. 61, 6; is ao. sb. jósásat, ii. 85, 1 [cp. Gk. ἵηω, Lat. gus-tus, Go. kusen, Eng. choose].

jus-aná, pr. pt. A. enjoying, viii. 48, 2.

jús-ta, pp. (with shifted accent) acceptable, iii. 59, 5 [jus enjoy].

jú, IX. P. junásti speed, vii. 86, 7.

jr, I. Ā. jára awake, be active, iv. 51, 8.

jéha-mána, pr. pt. A. gasping, x. 15, 9 [jeh gasp].

jīśa know, IX. jánáti, x. 34, 4 [cp. Gk. Ἰ-γν-ω, Lat. co-gno-sc, Eng. know].

vī-, ps. jáyáte be distinguished, iv. 51, 6.

ju-má, f. earth, gen. jmás, iv. 50, 1.

jyá-yáms, cpv. more, x. 90, 3; elder, vii. 86, 6 [jyá overpower; Gk. βιά 'force'].

jyé-sha, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyá].

jyóti-sa, n. light, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut shine].

Tá, dem. prn., 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; 108, 5. 7; x. 34, 12. 18; 90, 12; 129, 2. 3. 4; 185, 5; m. A. tām him, ii. 83, 18; 85, 8. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 185, 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, 8; x. 34, 12; for him, x. 185, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāmād from him, x. 90, 5. 8. 9. 10; than that, x. 129, 2; G. tāsya of him, ii. 35, 9; iii. 59, 4; of that, viii. 45, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. tē these two, i. 160, 1. 5; D. tābhyaṁ to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2. 7. 10; viii. 48, 5; x. 16, 3. 5. 12. 13; those, x. 15, 1; 90, 16; = as such, i. 15, 4. 7; f. tā they, iv. 51, 8; those, iv. 51, 7. 9; vii. 49, 1. 2. 3. 4; n. tā those, i. 154, 6; ii. 88, 13; x. 14, 16; tānī those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tēbhīs with them, i. 85, 11; x. 16, 8. 14; f. tābhīs with them, x. 168, 2; G. tēsām of them, x. 14, 6; L. tāsān in them, ii. 33, 13. tams shake.

abhi- attack: pf. tataśre, iv. 50, 2.

tatan-vāma, pf. pt. having spread, vii. 61, 1 [tān 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].

ta-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dānim, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanūti; ipf. stāvata, x. 90, 6 [cp. Gk. τάννυοι 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.
áva- slacken (A.), ii. 33, 14.
á- extend to (acc.), i. 35, 7.
áná- extend over, viii. 48, 13.
tán-aya, n. descendant, ii. 33, 14 [tan extend].
tan-ú, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14;
34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch : cp. Lat. ten-ú-s, Gk. rav-v-,
Eng. thin].
tanv-aná, pr. pt. Á. performing, x. 90, 15
[tan extend].
tap burn, i. tápa; pf. tatápā = it pains,
x. 34, 11; ps. tapyāte, is distressed, x.
34, 10 [cp. Lat. tep-āre ‘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, viii. 108, 9 [tap burn].
tám-as, n. darkness, iv. 60, 4; i. 51. 2.
3 vi. 63, 1; 71, 5; 127, 2. 3. 7; 129,
8 [tan fain].
támis-ic-i, f. power of darkness, viii. 48,
11 [tamis = tāmas + ic = i-āno].
tar-ānī, a. speeding onward, vii. 63, 4 [tā 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. tave].
tav-ás, a. mighty, ii. 33, 3; v. 88, 1 [tu
be strong].
tavás-tama, spv. mightiest, ii. 33, 3.
táv-is-i, f. mighty, i. 35, 4 [tāvis = táv-
as, n. might].
táskara, m. thief, viii. 29, 6.
tasthi-vāms, pf. pt. act. having stood, ii.
36, 14 [sthā stand].
tápasy-ISP, a. causing to burn, x. 34,
7 [from cs. of tap burn].
táy-ú, m. thief, vii. 86, 5 [= stāyū; cp.
ste-ná thief].
tig-má, a. sharp, viii. 29, 5 [tīj be sharp].
tirāc-ina, a. across, x. 129, 5 [tirás].
tirás-sp, prp. across, vii. 61, 7 [tī cross ;
Av. tarā; cp. Lat. trans = ‘crossing’,
N. pr. pt.].
tīf, nm. f. of trī three, N. tirās, i. 35,
6; ii. 35, 5.
tú, pol. indeed, vii. 86, 1 [prn. root tu
in tu-ām].
tuch-yá, n. void, x. 129, 8.
tūbhya, D. (of tvám) to thee, v. 11, 5 [cp.
Lat. tibi].
tūbhya, D. (of tvám) for thee, iv. 50,
3; v. 11, 5; (angry) with thee, vii. 86, 3;
= by thee, viii. 36, 8.
tur-ā, a. eager, vii. 86, 4 [tur = tvar
speed].
tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi
from tu be strong].
tuviś-mant, a. mighty, ii. 12, 12 [tuv-is,
shr. might from tu be strong].
trē be pleased, IV. P. trppoti; cs.
tarpāya satisfactory, i. 86, 11 [cp. Gk.
trēppr].
trē thir, IV. trēya; pf. tātrśür, x. 15,
9 [cp. Gk. trēprosp ‘become dry’, Lat.
trror oss ‘scorch’, Eng. thir].
trē-nāj, a. thirsty, i. 86, 11.
trēyā-vant, a. thirsty, vii. 108, 3 [trēyā
thir].
tē cross, VI. tirā.
pra-extend, increase (family), vii. 61, 4;
prolong (life), 108, 10; is ao., viii. 48,
4. 7. 11.
vir- run counter to (acc.), x. 34, 6.
te, enc. dat. (of tvám), to thee, ii. 33, 1;
ii. 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. tūj, Gk. tōi].
tok-ā, m. offspring, children, ii. 33, 14;
vii. 63, 6.
tmān, self, vii. 68, 6 [cp. atmān].
tyā, dem. prn., n. tyād that, iv. 51, 1;
pl. tyā those, viii. 48, 11.
trās tremble, I. trasa [Gk. τρέσσα, Lat.
terre ‘frighten’].
tīs speed away, viii. 48, 11.
trā protect, IV. Á. trāyate; s ao. op.,
vii. 71, 2.
trā-tr, a. protecting, viii. 48, 14 [trā
protect].
trī, nm. three, i. 85, 8; 154, 2. 3. 4; viii.
29, 7 [Gk. τρί-, Lat. tri-, OL. trī, Eng.
three].
trī-kadruka, m. pl. three Soma vats, x.
14, 16 [kādru, f. Soma vessel].
trī-dhātu, a. (Bv.) having three parts,
threefold, i. 85, 12; 154, 4.
trī-paṇḍaśā, a. consisting of three fīstles,
x. 34, 8.
trī-pād, a. (Bv.) consisting of three-fourths,
x. 90, 4; m. three-fourths, x. 90, 3.
trī-vandhura, a. three-seated, viii. 71, 4.
trī-padhasthā, a. (Bv.) occupying three
seats, iv. 50, 1; n. threefold abode, v. 11,
2 [sadha-stha, n. gathering-place].
triṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. thrice, x. 90, 11 [Gk. τρίς].
tre-dhā, adv. in three ways, i. 154, 1.
tvāks-īyāms, cpv. most vigorous, ii. 38, 6.
tvād, ab. (of tvām) than thee, ii. 33, 10.
tvāṃ, prs. prn. thou, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9, 13. 15<sup>3</sup>; x. 15, 12<sup>2</sup>, 13.
Tvās-tr, m. name of the artificer god, i. 38, 9; cp. viii. 29, 3 [tvakṣ = takṣ fashion].
tvā, enc. A. (of tvām) thee, i. 1, 7; ii. 38, 4; v. 11, 8; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) given by thee, ii. 33, 2.
tvāṃ, prs. prn. A. (of tvām) thee, v. 11, 5, 6.<sup>2</sup>
tves-ā, a. terrible, ii. 38, 8, 14 [tvēṣ be agitated].
tves-ā-samdrē, a. (Bv.) of terrible aspect, i. 38, 8.
tvōta, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dāks-a, m. will, vii. 86, 6; might, viii. 48, 8 [daks be able].
Dāks-ina, a. right, vi. 54, 10 [cp. Gk. δύκα-], Lat. decus].
Dāksina-tās, adv. to the south, x. 15, 6.
Dād-at, pr. pt. giving, viii. 103, 10 [dā give].
Dādhat, pr. pt. bestowing, i. 35, 8; with ā (following), x. 34, 6 [dāḥ put].
Dādha-āna, pr. pt. A. committing, assuming, i. 85, 4; ii. 12, 10 = going, x. 15, 10 [dāḥ put].
Dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk. βοώς, Lat. domus].
Dās-a, nm. ten, x. 34, 12 [Gk. δεκα, Lat. decem, Eng. ten].
Dāsāngulā, length of ten fingers, x. 90, 1 [dās + āṅgul finger].
Dēsā-gra, m. an ancient priest, iv. 51, 4 [having ten cousins: gu = go].
Dās-ya, m. non-Aryan, ii. 12, 10 [das lay waste].
Dah burn, 1. dāhā,
Nis-burn up, x. 34, 9.
1. dā give, i. 111. dadatī, ii. 85, 10; x. 14, 9; ao. ādāt, viii. 103, 10; ipv. 8. du.
Dātām, x. 14, 12; s ao. op. disīya, ii. 38, 5 [cp. Gk. διομεί, Lat. dā-re].
Ānu-forgive, ii. 12, 10.
Ā-take, ii. 12, 4.
Pāra-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.
Dādrhāna, pf. pt. A. steadfast, i. 85, 10 [dṛḥ make firm].
Dā-tē, m. giver, ii. 38, 12.
Dānu, m. son of Dānu, a demon, ii. 12, 11.
Dāman, m. rope, viii. 86, 5 [dā bind].
Dār-vāṃs, pf. pt. worshipping, m. worshipper, i. 1, 6; 85, 12; viii. 71, 2; x. 15, 7 [dāḥ honour].
Dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].
Dās-ā, m. slave, vii. 86, 7.
Dīd-kṣ-qu, adv. with a desire to see = find out, viii. 86, 3 [from da. drṣ see].
Div, m. sky, A. dīvam, 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, 3 [Gk. Δίφα, Δίφος, Δήφ].
Div play, IV. dīvya, x. 34, 18.
Div-ā, adv. by day, viii. 71, 1. 2 [w. shift of accent for div-ā].
Div-śpṛṣ, a. touching the sky, v. 11, 1; x. 168, 1 [divī L. of div + śpṛṣ touch].
Divē-dive, lc. itv. cd. every day, i. 1, 3, 7 [L. of divē day].
Div-yā, a. coming from heaven, divine, vii. 49, 1; 103, 2; x. 34, 9 [div heaven].
Dīē, f. quarter of (the sky), i. 85, 11; x. 90, 14 [dē point].
1. dī fly, IV. dīya.
Pāri-fly around, i. 35, 14; v. 83, 7.
2. dī shine: pf. dīdāya, ii. 33, 4.
Dīd-vāṃs, pf. pt. shining, ii. 35, 3, 14 [dī shine].
Dīdivi, a. shining, i. 1, 8 [dī shine].
Dīdhy-āna, pr. pt. Ā. pondering, iv. 50, 1 [dī think].
Dip shine, IV. Ā. dīpya.
Sām-inflame: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].
Dīy-ant, pr. pt. flying, vii. 68, 5 [dī fly].
Dīrghā, a. long, i. 154, 3; x. 14, 14 [Gk. δολιχός].
Dīrgha-ārū-t, a. heard afar, vii. 61, 2 [ārū hear & t].
Du go: ār go. ao. dvārisāni, x. 34, 5.
Dudhra, a. fierce, ii. 12, 15.
Dur-i-tā, (pp.) n. faring ill, hardship, i. 35, 3 [dus êt + pp. of ā go].
dur-gá, n. hardship, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. ill-will, ii. 38, 14 [dus ill + mati thought].
duvas-ya, den. present with (inst.), x. 14, 1 [duvas, n. gift].
duš-kft, m. evil-doer, v. 88, 2, 9 [dus + kr do + t].
du-stuti, f. ill praise, ii. 38, 4 [dus ill + stuti praise].
duh milk, II. P. dógdi; s ao. duk-sata, with two acc. i. 160, 8.
duh-i-tf, f. daughter, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγαῖρη, Go. dauhtar].
du-dábha, a. (Bv.) hard to deceive, vii. 86, 4 [dus + dábha deception].
du-tá, m. messenger, v. 11, 4; 88, 3; x. 14, 12.
duřad, ab. adv. from far, iii. 59, 2; v. 83, 3 [du-r, a. far].
duřé-artha, a. (Bv.) whose goal is distant, vii. 63, 4.
dr pierce, int. dardarśi, ii. 12, 15.
df-ť, m. waterskin, v. 88, 7; vii. 108, 2 [dr spit; cp. Gk. ἑπω, Eng. tear].
drá see: pf. dácá is seen, vii. 61, 5.
dráśye, dat. inf. to see, x. 14, 12.
drášváya, gd. having seen, x. 34, 11.
drh make firm, I. P. dýmha; ipf. ádymhat, ii. 12, 2.
dev-a, m. god, i. 1, 1. 2. 4. 5; 85, 1. 2. 3. 8. 10. 11; 160, 1. 4; ii. 12, 11; 38, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 68, 1. 3; 86, 7; viii. 29, 2. 3. 7; 48, 8. 9; 14; x. 14, 3. 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 162; 129, 6; 185, 1; 168, 2. 43 [celestial from div heaven].
deva-trá, adv. among the gods, x. 15, 9.
devamána, n. abode of the gods, x. 185, 7.
deva-yu, a. devoted to the gods, i. 154, 5.
devavandá, a. god-praising, x. 15, 10 [vand great].
dévahiti, f. divine order, viii. 103, 9 [deva god + hi tí, f. impulse from hi impel].
dev: f. goddess, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-a god].
dosá-vatr, m. (Tp.) illuminer of gloom, i. 1, 7 [dosá evening + vatr from vas shine].
dáiv-ya, a. divine, i. 85, 5; vi. 48, 2; coming from the gods, ii. 33, 7; n. divinity, ii. 35, 8 [from deva god].
Dyáva-prthivít, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 18; the parts of the cd. separated, ii. 12, 13.
dyu-mát, adv. bráillantly, v. 11, 1 [n. of dyu-mánt, a. bright].
dyu-mána, n. wealth, i. 59, 6.
dyu, m. heaven, N. dyuás, iv. 51, 11; x. 90, 14; acc. dyám, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl.f. dyavas, i. 35, 6 [Gk. Ζεύς, Zhp, Lat. diem].
dyot-aná, a. shining, vii. 29, 2 [dyut shine].
dráv-ína, n. wealth, iv. 51, 7 [movable property, from dru run].
Dru run, I, dráva.
áti-run past (acc.), x. 14, 10.
drug-dhá, n. mislead, vii. 86, 5 [pp. of dru be hostile].
drúh, f. malice, ii. 35, 6; m. atenger, vii. 61, 5.
dvá, nm. two, i. 35, 6; vii. 29, 8. 9 [Gk. dvó, Lat. duo, Lith. dū, Eng. two].
dvár, f. du. door, iv. 51, 2 [cf. Gk. θύρα, Lat. foros, Eng. door; perhaps from dhr close with loss of aspirate through influence of dvá too, as having two folds].
dvá-tá, (inst.) adv. (doubly) as well, vii. 86, 1 [dví two].
dvápad, a. (Bv.) two-footed, iv. 51, 5 [Gk. δι-πόδς, Lat. bi-ped-].
dvág hâte, II. dvášeti, x. 34, 8.
dváš-as, n. hatred, ii. 33, 2 [dvīs hate].
Dhán-a, n. wealth, money, iv. 50, 9; x. 34, 10, 12.
1. dhán-van, n. waste land, i. 35, 8; desert, v. 83, 10.
2. dhán-van, n. bow, ii. 33, 10.
dham blow, I. P. dhámati, ps. dhayéste, x. 195, 7.
ví-blow asunder, iv. 50, 4.
dham-ant, pr. pt. blowing, i. 85, 10.
dhár-man, n. ordinance, law, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. dhá put, III. dádháti, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ivp. dhehi, x. 14, 11; dhátta, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.
2. dhā] 237 [nas

7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 68, 6; perform, ipf. dhatta, i. 85, 9; bestowed, a. ao. sb. dhāsathas, i. 160, 5; establish, pf. dadhē, x. 129, 7; ds. desire to bestow, didhiṣanti, ii. 35, 5; support, didhiṣami, ii. 35, 2 [Gk. ὑπῆρχο].

ādhi-put on (acc.): pf. dadhīre, i. 85, 2; ao. ādhiṭa, x. 127, 1. ā- deposit, root ao. sb. dhās, v. 83, 7. nī- deposit, root ao. dhātām, vii. 71, 5; ps. ao. ādhyāt, viii. 48, 10.

pāra- put around, vi. 54, 10. prā- put from (ab.) into (loc.), vii. 61, 3. vī- impose: pf. dadhūr, iv. 51, 6; divide, ipf. ādādhūr, x. 90, 11.

canas- accept gladly, ii. 35, 1. purās- place at the head, appoint Purohita: pf. dadhīre, iv. 50, 1.

2. dhā suck, IV. P. dhāya, ii. 33, 13; 35, 5.

dhā-man, n. power, i. 85, 11; ordinance, vii. 61, 4; 68, 3 [dhā put, establish].

dhārayāt-kavi, a. (gov.) supporting the sage, i. 160, 1 [dhārayāt, pr. pt. cs. of dhr hold].

dhārā, f. steam, i. 85, 5; v. 88, 6 [dhāv run].

dhīsānā, f. bowl, i. 160, 1.

dhī, f. thought, i. 1, 7; iv. 50, 11.

dhi think, III. dhīdhya. ā- think to oneself, ā- dīdhīye, x. 34, 5.

dhī-ra, a. thoughtful, viii. 48, 4; wise, i. 160, 3; intelligent, vii. 86, 1 [dhi think].

dhunēti, a. (Bv.) having a resounding gait, iv. 50, 2 [dhuna = it].

dhūr, f. pole (of a car), vii. 68, 2; vii. 48, 2.

dhū-mā, m. smoke, v. 11, 3 [dhū agitate; Gk. θύμος, Lat. fumus].

dhūr-tī, f. malice, viii. 48, 3 [dhūry injure].

dhr support, fīx firmly: pf. dadhāra, i. 154, 4; iii. 59, 1.

dhrē-nū, n. adv. forcibly, x. 34, 14 [dhrē be bold, dare].

dhire-nū, f. cow, i. 160, 8; ii. 35, 7 [yielding milk: dhe = dhā suck].

dhrū-tī, f. seduction, vii. 56, 6 [dhru = dhūry injure].

1. Nā, pcl. as, itke, i. 35, 6; 85, 1. 7. 87; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5. 7; 103, 2. 3. 7; viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].

2. nā, neg. pcl. not, ii. 12, 5. 9. 10; 33, 9. 10. 15; 35, 6; iii. 59, 2; iv. 51, 6; vi. 54, 3. 4. 9; vii. 61, 5; 63, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15; 13; 34, 25; 12; 129, 14. 2. 7; 168, 3, 4 [180].

nākt-am, acc. adv. by night, vii. 71, 1. 2; x. 84, 10 [stem nakt, cp. Lat. nōx = noct-s].

nā-kṣatra, n. star; day-star, vii. 86, 1 [nāk night + kṣatra dominion = ruling over night].

nad-ī, f. stream, ii. 35, 3 [nad roar].

cna-pāt, m. son, ii. 35, I. 2, 3, 7, 10; 13; grandson, x. 16, 3 [Lat. nepōl- 'nephew'].

nāpāra, m. (weak stem of nāpāt) son: gen. nāpāt, ii. 35, 11; dat. nāpāre, ii. 35, 14 [nā-pāra having no father = 'nephew', 'grandson'].

nābh-ās, n. sky, v. 88, 3 [Gk. νύφος,osl. nebo].
	nam bēnd, I. nāma; Ā: ii. 12, 18; iv. 50, 8; before (dat.), x. 34, 8; int. nān-namniti bend low, v. 88, 5.

prāti- bend towards: pf. nānāma, ii. 33, 12.

nām-ās, 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].

nāmas-ya, den. adore, ii. 38, 8 [nāmas homage].

nāmas-ya, a. adorable, iii. 59, 4.

nār-ya, a. manly, i. 85, 9.

nāv-ī, a. new, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. νέος, Lat. novus, OSb. novus, Eng. new].

nāvā-gvā, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].

nāvā-ya, epv. a. renewed, v. 11, 1 [Lat. nov-ior].

1. Nā be lost, IV. P. nāsā; ao. neṣat, vi. 54, 7.

2. nās reach, I. nāsa.

vi- reach, ii. 35, 6.

nās, f. night, vii. 71, 1.

nas-ta, pp. lost, vi. 54, 10 [nas be lost].

nas, prs. prn., A. us, i. 1, 9; 35, 11; ii. 33, 1. 3. 5. 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15; x. 14, 14; 15, 1. 6; 34,
nah bind, IV. náhysa.

sám- knit together: irr. pf. 2. pl. anáha, viii. 48, 5.

ná = ná not, x. 34, 8.

nákha, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.

nálfi, f. flute, x. 136, 7.

náth-ítá, pp. distressed, x. 34, 3 [náth seek aid].

nádyá, m. son of streams, ii. 35, 1.

nádh-anáma, pr. t. Á. seeking aid, suppliant, ii. 12, 6; 83, 6.

nána, adv. separately, ii. 12, 8.

nábhi, f. navel, x. 90, 14.

ná-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. ávoma, Lat. nomen, Go. namas, Eng. name].

nárí, f. woman, ii. 38, 5 [from nár man].

násatya, m. du. epithet of the Aśvins, vii. 71, 4 [ná + asatya not untrue].

ni-kft-van, a. deceitful, x. 34, 7 [ni down + kr do].

ni-citá, pp. known, ii. 12, 18 [ni + ci note].

ninyá, n. secret, vii. 61, 5.

ni-todín, a. piercing, x. 34, 7.

ni-drá, f. sleep, viii. 43, 14 [ni + drá sleep; cp. Gk. σπές, Lat. dormio].

ni-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhá pud].

ni-dhrúv, a. persevering, viii. 29, 3 [ni + dhrúvý firm].

ni-pádá, m. valley, v. 83, 7 [ni down + pāda, m. foot].

nir-vyána, m. exit, x. 135, 6 [nís out + á-ana going: i go].

nir-váti, f. depth, x. 127, 2 [ni down].

nir-vášani, a. causing to rest, i. 35, 1 [from cs. of ní + vis cause to turn in].

ni-satta, pp. with á, having sat down in (loc.), x. 15, 6 [ni + sad sit down].

ni-sád-yá, gd. having sat down, ii. 35, 10; x. 15, 6; with á, x. 14, 5.

ni-súč-ánt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].

niská, m. necklace, ii. 33, 10.

nís-kftá, n. appointed place, x. 34, 5 [pp. arranged: nís out + kr make].

ni lead, I. náya; 2. pl. ipv., x. 34, 4.

sám-conjoin with (inst.), vi. 54, 1.

nic-Á, adv. down, x. 34, 9 [inst. of nyánc downward].

nú, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pcl. pray? vii. 86, 2 [Gk. νύ, OL. nu, OG. nu].

nud push, VI. nudá; pf. 3. pl. Æ. nudnére, i. 55, 10, 11.

prá-push away: pf. vii. 86, 1.

nú, adv. = nú now, vii. 63, 6 [OG. nu].

nú-tana, a. present, i. 1, 2 [nú now].

nú-nám, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nú now].

nít, m. man, pl. N. náras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ávýp, ávýpos].

nr-cákhas, (Bv.) observer of men, viii. 48, 9; 15; x. 14, 11 [nr man + cákhas look].

nr-páti, m. lord of men, vii. 71, 4.

nr-mná, a. manliness, valour, ii. 12, 1 [cp. nr-mánas manly].

ne-ťf, m. guide, ii. 12, 7 [ni lead].

nó = ná + u also not, vi. 54, 3.

náu, f. ship, x. 135, 4 [Gk. nóv-s, Lat. náv-s].

ny-ánco, a. downward, v. 83, 7 [ni- down + ánco -ward].

ny-úpta, pp. thrown down, x. 34, 5, 9 [ni + vap strew].

Paks-Í, a. winged, x. 127, 5 [pakás, m. wing].

pác-oant, pr. pt. cooking, ii. 12, 14, 15 [pœ cook, Lat. coquo for pequo, OSI. s. petéti].

páñoa, nm. five, iii. 59, 8 [Av. panoa, Gk. níννε, Lat. quintu].

pén-Í, m. niggard, iv. 51, 3 [pan bargain].

pat-ťá, I. páta, x. 14, 16; cs. patáya fall, v. 83, 4 [Gk. πέτ φρατ, electron. pet-o].

pat-Í, m. lord, pl. N. pátyas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάτο].

páth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. náro-s].

path-I, m. path, i. 35, 11; x. 14, 7; 168, 3.

pathi-kft, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].
pathiráksi, a. (Tp.) watching the path, x. 14, 11.

path-yá, f. path, x. 14, 2.

pad fall, IV. A. pádyá; pp. papáda, x. 34, 11.

ása- fall down, vi. 54, 8.

pád, foot, du. ab. paddhyám, x. 90, 12.

14 [Gk. πόδ-, Lat. ped-, Eng. foot].

pad-a, n. step, i. 154, 3, 4, 5, 6; ii. 35, 14 [pad walk; Gk. πάδος-ν 'ground'].

pad-vánt, a. having feet, x. 127, 5.

pan-áyya, gdv. praiseworthy, i. 160, 5 [p.an admirable].

pánhá, m. path, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πάδος-ν].

pánya-tama, spv. gdv. most highly to be praised, iii. 59, 5 [pánya, gdv. praiseworthy; pan admirable].

paprath-áná, pf. pt. A. spreading oneself, iv. 51, 8 [prath spread].

páy-as, n. milk, moisture, i. 160, 3 [pí swell].

pár-a, a. farther, ii. 12, 8; higher, x. 15, 1; remote, x. 15, 10 [pr pass].

para-má, spv. a. farthest, iv. 50, 8; x. 14, 8; 129, 7; highest, i. 154, 5, 6; ii. 35, 14; iv. 50, 4.

par-as, adv. far away, ii. 35, 6; beyond, x. 129, 1. 2.

parás-tád, adv. from afar, vi. 54, 9; above, x. 129, 5.

para-yánt, pr. pt. departing, x. 34, 5 [pára away, Gk. πάπα beyond, + i go].

para-vát, f. distance, i. 85, 8; iv. 50, 8.

pári, prp. round; with ab. from, ii. 35, 10; x. 185, 4 [Av. pairi, Gk. πέρα].

pari-dhi, m. pl. sticks enclosing the altar, x. 90, 15 [pári round + dhi reduced form of dhá puf].

pari-bhú, a. being around, encompassing (acc.), i. 1, 4 [bhú be].

parivatsar-ína, a. yearly, vii. 10, 8 [pári + vatsarā, m. complete year].

pári-skra, pt. pp. adored, x. 185, 7 [pári round + skr = kr make = puf].

pareyi-váms, red. pf. pt. having passed away, x. 14, 1 [pára away + iy-i-váms: from i go].

Parjánaya, m. a god of rain, v. 88, 1-5. 9.

Parjánaya-jinvita, pp. quickened by Parjánaya, vii. 108, 1 [jinv sec. root = jinu from jí quiken].

pary-á-vivṛtsant, pr. pt. ds. wishing to revolve hither (acc.), vii. 68, 2 [vṛt turn].

párva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. τέφρα para 'limits'].

pár-van, n. joint, section, vii. 108, 5; vii. 48, 5 [cp. Gk. τέφραν in τέφρω 'finish' for τέφραν].

pav-i, m. jelly, vi. 54, 3.

pavitra-vant, a. purifying, i. 160, 3 [pavitra, n. means of purification; root pú purify].

páś = spá see, i. 85, 2; x. 14, 7 [Av. spas, Lat. spec-iš].

páś-ú, m. beast, x. 90, 8; victim, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. fáhu].

pásu-tṛp, a. cattle-stealing, vii. 86, 5 [tṛp be pleased with].

páścā-tād, adv. behind, viii. 48, 15 [páscā inst. adv. Av. pasca 'behind'].

páscād, (abv.) adv. behind, x. 90, 5; afterwards, x. 135, 6.

1. pá drink, I. píba, iv. 50, 10; root ao, ápāma, viii. 48, 3 [cp. Lat. bībo 'drink'].

sám-drink together, x. 135, 1.

2. pá protect, II. páti, from (abv.), ii. 35, 6; vii. 61, 7; 68, 6; 71, 6; 86, 8; vii. 48, 15.

páth-as, n. path, vii. 63, 5; domain, i. 154, 5 [related to páth, m. path].

pád-a, m. foot, x. 90, 11; one-fourth, x. 90, 3, 4 [sec. stem formed from acc. pád-am of pád foot].

pápasyá, inst. f. adv. ecily, x. 185, 2 [pápá, a. bad].

pár-a, m. farther shore, ii. 38, 8 [pr pass = crossing; Gk. πόρος 'passage'].

párhiva, a. earthly, i. 154, 1; x. 15, 2 [a. from prthívī earth].

páv-akā, a. purifying, iv. 51, 2; vii. 49, 2. 3 [pú purify].

pi swell, I. páyate; pf. pipáya, ii. 35, 7; viii. 29, 6.

pi-tú, m. drink, x. 15, 3 [pá drink].

pi-tf, m. father, i. 1, 9; 160, 24, 8; ii. 38, 1. 12. 13; iv. 50, 6; v. 88, 6; vii. 108, 8; viii. 48, 4; x. 14, 5, 6; 34, 4; 185, 1; pl. fathers, ancestors, vii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fádar].

pítr-ya, a. paternal, vii. 86, 5; vii. 48, 7 [pítf father].

pínv yield abundance, I. pínva, iv. 50, 8; overflow, v. 88, 4 [sec. root = pínu from pí swell].

pré- pour forth, v. 88, 6.
pi-té, pp. drunk, viii. 48, 4, 5, 10, 12.
płyśa, m. n. milk, ii. 35, 5 [pī swell].
putră, m. son, i. 160, 3; v. 11, 6; vii. 108, 8; x. 15, 7; 34, 10.
púnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.
punar-hán, an. striking back, x. 34, 7.
punannâ, pr. pt. purifying, vii. 49, 1 [pū purify].
púr, f. citadel, ii. 35, 6 [pū fill].
púram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dḥā) abundance, pūram acc.].
púras-tād, adv. in the east, iv. 51, 1, 2, 8; forward, v. 83, 8; before, viii. 48, 15; in front, x. 135, 6.
pūrā, adv. formerly, iv. 51, 7.
pūrā-nā, a. f. ancient, iv. 51, 6; m. pl. ancients, x. 185, 1, 2 [pūrā formerly].
puru-tāma, a. spv. most frequent, iv. 51, 1 [pūr, Gk. πολύς].
puru-trā, adv. in many places, x. 127, 1; in many ways, vii. 108, 6.
puru-rūpa, a. (Bv.) having many forms, ii. 83, 9.
Púru-śa, m. the primaeval Male, x. 90, 1, 2, 4, 6, 7, 11, 15.
puruśa-tā, f. human frailty, x. 15, 6.
puró-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā put].
purō-hiti, f. priestly service, vii. 61, 7.
pūs-tā, n. (pl.) earnings, ii. 12, 4 [pp. of pūs thrive].
pūs-ti, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
pūs purify, IX. pūnāti, i. 160, 3.
pūr-nā, pp. full, i. 154, 4; vii. 108, 7 [pū fill: op. Gk. πολλοί 'many', Eng. full].
purūsa, m. metrical for puruṣa, x. 90, 3, 5.
pūr-va, a. former, i. 1, 2; being in front, iv. 60, 8; early, ancient, x. 14, 2, 7, 15; 16, 2, 8, 10; 90, 16.
pūrvā-já, a. born of old, x. 14, 15 [jā be born].
pūrvabhāj, a. receiving the preference, iv. 50, 7 [bhaj share].
pūrva-sú, a. bringing forth first, ii. 35, 5.
pūrvāh-ā, 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 [pūs thrive].
pṛ take across, III. p. pipātī; ipv. pipṛtām, vii. 61, 7; II. p. pārṣī = ipv., ii. 33, 8.
pro mix., VII. prákti.
prohā-māna, pr. pt. A. asking oneself, x. 34, 6 [prach ask].
pṛt-anā, f. battle, i. 85, 8.
pṛthivī, f. earth, i. 35, 8, 154, 4; ii. 12, 2; iii. 59, 1, 8, 7; iv. 51, 11; v. 83, 4, 5, 9; vii. 61, 8; x. 168, 1 [the broad one = pṛthvī, f. of pṛthū from prath spread].
pṛś-nī, a. speckled, i. 160, 3; vii. 108, 4, 10.
Prśnī-mātra, a. (Bv.) having Prśni as a mother, i. 85, 2.
pṛṣāt-ī, pr. pt. of spotted mare, i. 85, 4, 5.
pṛṣā-śyā, n. clotted butter, x. 90, 8.
pṛṣa-ant, pr. pt. a variegated, iv. 50, 2.
pṛ fill, IX. prákti, ii. 85, 3.
ā fill up, vii. 11, 5; vii. 61, 2.
pēpiś-eti, pr. pt. int. thickly painting, x. 127, 7 [piā paint].
pōs-a, m. prosperity, i. 1, 8 [pūs thrive].
pra-ketā, m. beacon, x. 129, 2 [pār + cit appear].
prach ask, VI. práhā, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. posco = porc-so and prec-or, OG-forc-ōn].
pra-jā, f. offspring, ii. 33, 1; pl. progeny, ii. 38, 8 = men, v. 53, 10 [cp. Lat. pro-gen-ies].
pra-van, a. accompanied by offspring, iv. 51, 10.
prati-kāmām, adv. at pleasure, x. 15, 8 [kāma desire].
pratijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janā, m. adversary].
prati-dīvan, m. adversary at play, x. 34, 6 [div play].
prati-dosām, adv. towards eventide, i. 35, 10 [dosā evening].
prati-būdhayamāṇa, 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 [te cross].
prā-tīnā, a. ancient, iv. 50, 1 [prā before].
prath spread out, I. Ā. práthā : pff. pa-práthat, 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. 168, 3 [jā = jan].
prathamā-m, adv. first, iv. 50, 4.
pra-dā, f. control, ii. 12, 7 [diā point].
pra-bodhāyant, os. pr. pt. awakening, iv. 51, 5 [budh waka].
pra-yāta, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].
pra-yati, f. impulse, x. 129, 5 [yam extend].
prāyas-vant, a. offering obligations, i. 59, 2 [prāyas-as enjoyment from pri please].
pra-yotf, m. wonder off, vii. 86, 6 [2. yu separate].
pra-vāt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [pra forward].
pravāta-jā, a. born in a windy place, x. 34, 1 [pravāta + jā = jan].
pra-vāsā, m. traveller, viii. 29, 8 [pra + vas dwell away from home].
pra-viṣṭa, pp. having entered, vii. 49, 4 [viṣ enter].
pra-sargā, m. discharge, vii. 108, 4 [ṣṛ emii].
pra-savitř, m. rouser, vii. 63, 2 [ṣu stimulate].
pra-sūta, f. toils, x. 34, 15 [ṣi bind].
pra-sūta, pp. aroused, viii. 63, 4 [ṣu impel].
pra-starā, m. stream grass, x. 14, 4 [str straw].
pra fill, extended form, prā, of pṛ fill. & pervade, s. ao. āpras, x. 127, 2.
pra-śaco, a., f. pra-ś i, forward, x. 34, 12; facing, x. 135, 3 [pra + aṅc].
pra-anā, m. breath, x. 90, 18 [pra + an breathe].
pra-.vars, f. rainy season, vi. 108, 3. 9 [vrś rain].
pra-vṛsā, a., f. i, belonging to the rains, viii. 108, 7.
pra-vepā, a. dangling, x. 34, 1 [pra + vip tremble].
prī-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].
Phaligā, care, iv. 50, 5.
Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti: ipf. ābdhnan, x. 90, 15.
bandh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
babhrū, a. (ruddy) brown, ii. 38, 5. 8. 9. 15; vii. 108, 10; viii. 29, 1; x. 34, 5. 11. 14.
barh-ānā magic power, x. 34, 7 [brh make big].
barhi-sād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhih-sād: sad sī].
barhih-ās, a. placed on the sacrificial grass, x. 15, 5 [barhih].
barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13.
bādh drive away, I. Ā. bādhate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
śa- drive away, i. 85, 3. 9; 85, 8.
bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzū, Gk. ὑψύ-ν, ŔG. buog].
bībh-s, pr. pt. fearing, x. 34, 10 [bhi fear].
bībh-at, pr. pt. bearing, vii. 108, 3 [bhr bear].
bfli-mā, n. savings, ii. 35, 12.
badh-ānā, ao. pt. ā. waking, iv. 51, 8.
badh-ū, m. bottom, x. 185, 6 [Lat. fundus].
brāh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.
brāh-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].
Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [brh-as prob. gen. = brhās; cp. brāhmanas pāti].
bodhi, 2. s. ipv. ao. of bhū be, ii. 38, 15 [for bhū-dhī].
brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].
brāh-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
brāhmanā, m. Brahmin, vii. 108, 1. 7. 8; 90, 12.
bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].
brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tēl, op. x. 185, 5.
Bhaksâ, m. draught, x. 34, 1 [bhak-ṣa, sec. root consume from bhaj partake of].

Bhad-râ, a. auspicious, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].

Bharatâ, m. pl. name of a tribe, v. 11, 1.

Bhār-ant, pr. pt. bearing, i. 1, 7 [bhr bear].

Bhāya, a. that will be, future, x. 90, 2 [gdv. of bhū be].

Bhā shine, II. P. bhāti.

Āva- shine down, i. 154, 6.

Vī- shine forth, ii. 85, 7. 8; v. 11, 1.

Bhid split, VII. bhinaṭī [Lat. find-o].

Vī- split open, i. 85, 10.

Bhīṣak-tama, m. spv. best healer, ii. 38, 4 [bhīṣak healing].

Bhīṣak, m. physician, ii. 38, 4.

Bhi fear, I. A. bhāaye, i. 85, 8; ii. 12, 13; pf. bibhāya, s; a. ābhāṣi, v. 11, 12, 13.

Bhū-má, a. terrible, i. 154, 2; ii. 38, 11 [bhi fear].

Bhur quiver, int. jābhurūṭi, v. 88, 5.

Bhūv-ana, n. creature, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 85, 2. 8; vii. 61, 1; world, ii. 33, 9; v. 38, 2. 4; iv. 51, 5; x. 168. 2. 4 [bhu be].

Bhū become, be, I. bhāva, i. 1, 9; v. 88, 7. 8; ipv. x. 127, 6; pr. sb. viii. 48, 2; ipv. vii. 11, 3. 4; x. 135, 5. 6; come into being, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, ipv. 51, 4; root ac.; viii. 48, 3; ābhūvan, vii. 61, 5; root ac. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, ipv. 50, 11 [ep. Gk. φύω, Lat. fu-t-t].

Abhi- be superior to (acc.), iii. 59, 7.

Ā- arise, pf. x. 129, 6. 7; 168, 3.


Sām- do good to (dat.), viii. 48, 4.

Bhū-ta, pp. been, x. 90, 2; n. being, x. 90, 3.

Bhūman, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [ep. Gk. φύ-μα "growth "].

Bhūri-érīga, a. (Bv.) many-horned, i. 154, 6.

Bhūr- ni, a. angry, vii. 86, 7.

Bhūṣ shrene, I. P. bhūṣati [extended form of bhū be].

Pāri- surpass, ii. 12, 1.

Bhr bear, III. bībhārt, ii. 83, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. fer, Arm. berim, OI. berim, Go. bātra].

Vī-, I. bhras, carry hither and thither, v. 11, 4.

Bhīṛg-u, m. pl. a family of ancient priests, x. 14, 6.

Bhesaj-ā, a. healing, ii. 33, 7; n. medicine, remedy, ii. 33, 2. 4. 12. 13 [bhesaj healing].

Bhōg-a, m. use, x. 34, 3 [bhuj enjoy].

Bhoj-a, m. liberal man, iv. 51, 3.

Bhoj-ana, n. food, v. 83, 10 [bhuj enjoy].

Bhyas = bhi fear, I. Ā. bhyāsate, ii. 12, 1.

Bhrāj shine, I. Ā. bhrājate.

Vī- shine forth, i. 85, 4.


Bhrāṭ, m. brother, x. 34, 4 [Gk. φράτας, Lat. frater, OI. brāthis, Go. brōthar, OSI. bratrō].

Mah, mām be great, māmhate and máhe (S. s.).

Sām- consecrate, vii. 61, 6.

Maghā-vant, m. liberal patron, ii. 33, 14; 35, 15 [maghā bounty: mah be great].

Maghōni, a. f. bounteous, iv. 51, 3 [f. of maghavān].

Manḍūka, m. frog, vii. 108, 1. 2. 4. 7. 10.

Math-itā, pp. kindled by friction, viii. 48, 6.


Mad rejoice, I. māda, in (loc.), 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. μάδαω, Lat. mādeo "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.

mádh-u, n. honey, mead, i. 156, 4; 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 86, 6 [Gk. μέλι, Lith. medūs, OSk. medū, Eng. mead].

mádhu-mat-tama, spv. a. most honied, v. 11, 5; x. 14, 15.

madhu-écút, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 8 [écút dript].

mádhyas, a. middle, vii. 49, 1; 3; x. 15, 14 [Lat. medius].

mádhyas-má, spv. a. middlemost, x. 15, 1.

man think, VIII. A. manute, viii. 29, 10; IV. Á. mányate, viii. 48, 6; x. 34, 13.

mán-as, n. mind, x. 90, 13; 129, 4; 185, 3 [Av. manó, Gk. νοῦς].

mán-as-vant, a. wise, ii. 12, 1.

man-ś, f. jealousy, ii. 38, 5 [man think].

man-isá, 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-fút, a. swift as thought, i. 85, 4 [mánas mind + jú to speed].

mán-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.


úd-gladden, pf. mamanda, ii. 33, 6 [mád rejoice].

mand-as-aná, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].

mand-rá, a. gladdening, v. 11, 3 [mand exhalatare].

mandrá-jíhva, a. (Bv.) pleasant-tongued, iv. 50, 1.

mán-man, n. thought, vii. 61, 6; hymn, i. 154, 5; vii. 61, 2 [man think].

man-yú, m. intention, vii. 61, 1; wrath, viii. 86, 6; viii. 48, 8; x. 34, 8. 14 [man think].

mayo-bhú, a. beneficent, ii. 38, 18 [máy-as gladness + bhu = bhú being for = conducting to].

Mar-út, m. pl. the storm gods, i. 85, 1; 4-6. 8. 10. 12; ii. 83, 1. 18; x. 83, 6.

marú-t-vant, a. accompanied by the Marúls, ii. 38, 6.

mard-í-tf, m. one who pities, x. 34, 3 [mád be gracious].

márta, m. mortal, iii. 59, 2 [Gk. μορτας 'mortal', Lat. mor-ta 'goddess of death'].

márt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 45, 1. 3. 12; x. 15, 7.

marmrýa-mána, pr. pt. int. making bright, ii. 38, 4 [mári wipe].

máh, a. great, ii. 38, 8; G. mahás, iv. 50, 4; f. -f, v. 11, 5 [Av. māk 'great'; from mah be great].

mah-án, m. greatness, ii. 12, 1; 35, 2 [mah be great].

mah-ánt, a. great, iii. 59, 5; v. 11, 6; 88, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].

mahá-vadhá, a. (Bv.) having a mighty weapon, v. 83, 2.

mah-i, a. great, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [mah be great].

mahí-tvá, n. greatness, vii. 61, 4.

mahí-tvaná, n. greatness, i. 85, 7.

mah-in, a., f. -i, great, i. 160, 2, 5.

mah-i-mán, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 8. 16; 168, 1; power, x. 129, 8; pl. powers, x. 129, 5.

mah-í, a. f. great, ii. 38, 8. 14; x. 14, 1 [mah be great].

má-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. mihi].

má measure, III. A. mímite.

vi- measure out: pf. vi-mamé, i. 154, 1; 3; 160, 4; ii. 12, 2.

má, enc. prs. prn. A. me, ii. 38, 6. 7; viii. 48, 5. 6. 10; x. 34, 1. 2; 127, 7 [Lat. mé, Eng. me].

má, proh. pcl. not, ii. 38, 1. 4. 5; viii. 48, 8. 14; x. 15, 6; 34, 18. 14 [Gk. μή 'not'].

má-kis, proh. prn. pcl. not any one, vii. 54, 7 [Gk. μή·κίς 'no one'].

má-kim, proh. prn. pcl. no one, vi. 54, 7.

Mántali, m. a divine being, x. 14, 8.

má-tf, f. mother, i. 160, 2; v. 11, 8; x. 34, 4. 10 [Gk. μητρι, Lat. māter, OE. mādhir, Eng. mother].

mádhvi, m. du. lovers of honey, viii. 71, 2 [mádhru honey].

mánuṣa, a. human; m. man, vii. 63, 1 [mánuś man].


má-yá, f. mysterious power, i. 160, 8 [má make].

má-yú, a. lowing, vii. 103, 2 [má bellow].

más-a, m. month, vii. 61, 4 [más moon
mitá, pp. set up, iv. 51, 2 [mi set up].
mitá-jú, a. (Bv.) firm-kneed, iii. 59, 3.
mi-trá, m. a sun god, iii. 59, 1–9; viii. 61, 4; 63, 1. 6; n. friendship, x. 34, 14.

Mitrá-Váruná, du. cd. Mitra and Varuna, i. 36, 1; vii. 61, 2, 3, 6, 7; 63, 5.
mi damage, IX. mináti [cp. Gk. μαίνεσις, Lat. mi-nu-o].
á diminish, ii. 12, 5.
mídh-vámsa, a. bounteous, ii. 33, 14; vii. 66, 7 [unred. pf. pt., probably from mih rain].
múkha, n. mouth, x. 90, 11–18.
mud be merry, I. Á. móda.
mrg–a, m. beast. i. 154, 2; ii. 33, 11.
mrg— wipe, II. máčami.
sám– rub bright, ii. 35, 12.
mrg be gracious, VI. mrgá, ii. 33, 14; viii. 48, 9; x. 34, 14; cs. mrgáya, id., viii. 48, 8.
mrgá–kuru, a. merciful, ii. 33, 7 [mrg be gracious].
mrg–lké, n. mercy, vii. 86, 2; viii. 48, 12 [mrg be gracious].
mrg— touch, m. death, x. 129, 2 [mrg die].
mrga— embrace, x. 34, 4.
mrg— be heedless, IV. mrga–
á— forget, vii. 45, 4.
me, enc. prs. prn. D. to me, vii. 63, 3; 86, 3, 4; x. 34, 18; G. of me, ii. 85, 1; viii. 86, 2; viii. 29, 2 [Gk. moi].
máujavatá, a. coming from Máujavant, x. 34, 1.

Yá, rel. prn. who, which, that: N. yás, i. 35, 6; 154, 1. 3, 4; 160, 4; ii. 12, 1–7, 9–15; 33, 5, 7; iii. 59, 2, 7; iv. 50, 1. 7, 9; vi. 54, 1. 2, 4; vii. 61, 1; 63, 1. 3; viii. 71, 4; 86, 1; viii. 48, 10, 12; x. 14, 5; 34, 12; 129, 7; f. yá, iv. 50, 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 108, 5, 7; x. 15, 6; 90, 2. 12; 129, 1. 3, 4; 185, 7; with kim ca whatever, v. 83, 9; A. yám, i. 1, 4; ii. 12, 5, 7, 9; 36, 11; viii. 48, 1; x. 185, 3, 4; I. yéna, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yáya, iv. 51, 6; Ab. yásmád, ii. 12, 9; G. yásya, i. 154, 2; ii. 12, 1, 74, 14; 35, 7; v. 83, 4; viii. 61, 2; x. 34, 4; f. yásya, x. 127, 4; L. yásmin, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yé, i. 35, 11; 86, 1, 4; iv. 50, 2; x. 14, 3, 10; 15, 1–4, 8–10, 18, 14; 90, 7, 8; with kē whatever, x. 90, 10; f. yás, vii. 49, 1. 2, 8; n. yáñi, ii. 33, 18; yá, i. 85, 12; ii. 38, 18; iv. 50, 9; viii. 86, 5; A. m. yán, x. 14, 8; 15, 18; G. f. yásám, vii. 49, 8; L. f. yásu, iv. 51, 7; vii. 49, 4; 61, 5.
yaka–, n. mystery, vii. 61, 5.
yaj sacrifice, I. yája; ipf. áyajanta, x. 90, 7, 16.
yaj–, a. adorable, i. 35, 3, 4; ii. 33, 10 [Av. yasata; from yaj worship].
yaj–átha, m. sacrifice, v. 11, 2 [yaj worship].
yája–mána, m. sacrificer, vi. 54, 6 [pr. pt. A. of yaj worship].
yá–us, n. sacrificial formula, x. 90, 9 [yaj worship].
yaj–, m. worship, sacrifice, i. 1, 1. 4; ii. 35, 12; iv. 50, 6, 10; v. 11, 2, 4; vii. 61, 6, 7; x. 14, 5, 18; 15, 6, 18; 90, 7–9. 15.16 [Av. yasna, Gk. áyos].
yajñ––keta, a. (Bv.) whose token is sacrifice, iv. 51, 11.
yajñ–man–man, a. (Bv.) whose heart is set on sacrifice, vii. 61, 4.
yajñ–iya, a. worthy of worship, holy, iii. 59, 4; adorable, x. 14, 5, 6 [yajñ– worship].
yát array oneself, I. yáta: pf. i. 85, 8; cs. yátyya marshal, stir, iii. 59, 1; clear off, x. 127, 7.
yá–tas, adv. whence, x. 129, 6, 7 [prn. root yá].
yá–ti, prn. how many, x. 15, 13 [prn. root yá].
yá–tra, rel. adv. where, i. 154, 5, 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2, 7; 90, 16 [prn. root yá].
yá–thá, rel. adv. how, x. 185, 5, 6; so that, ii. 33, 15; unacquainted = iva like, viii. 29, 6 [prn. root yá].
yáthá–vasádm, adv. according to (thy, his) will, x. 15, 14; 168, 4 [yásma, m. will].
yá–d, cj. when, i. 85, 8, 4, 5, 7, 9; iv. 51, 6; v. 88, 2; 4, 9; vii. 108, 2–5; x. 34, 5; 90, 6, 11, 15; in order that, vii. 71, 4; so that, vii. 86, 4; since, i. 160, 2; if, viii. 48, 9 [n. of rel. yá].
yád-i vā, cj. whether, x. 129, 7; or, or else, ibid. [yá-d-i i', rel. adv. + vā or].
yám, pr. pt. going, vī. 61, 3 [i go].
yam extend, bestow, I. yásha, iv. 51, 10; v. 83, 5; pf. Á. yamíre submit to (dat.), iii. 59, 8; s ao. bestow on (dat.), ii. 35, 15.
śádi- extend to (dat.), i. 85, 12.
Ś. guide to (Ic.), root ao. inj. yamat, x. 14, 14.
ní- bestow, iv. 50, 10.
prā- present a share of (gen.), x. 15, 7.
ví- extend to, i. 85, 12.
Yam-ā, m. god of the dead, i. 35, 6; x. 14, 5–7; 16; 15, 8; 185, 1. 7.
yas-ās, a. glorious, i. 1, 8; iv. 51, 11; viii. 48, 5.
yahvi, f. swift one, ii. 33, 9; 85, 14.
yá go, II. yáti, i. 85, 30; x. 49, 3; x. 168, 1.
Ś. come, i. 35, 2; x. 15, 9.
úpa- come hither, vii. 71, 2.
Ś. come hither to, vii. 71, 2.
pari- proceed around, iv. 51, 5.
yatayaji, a. (gov. cd.) stirring men, iii. 59, 5 [yatayant, pr. pt. cs. of yat array oneself + jana man].
yatú-dhána, m. sorcerer, i. 35, 10 [yatú, m. sorcery + dhána practising from dhá put, do].
yáma, m. course, iv. 51, 4 [yá go].
yáman, m. course, i. 85, 1; approach, x. 127, 4 [yá go].
yú separate, III. yuyóti, ii. 33, 1, 8; vii. 71, 1, 3; s ao. depart from (abs.), ii. 33, 9; cs. yaváyán save from, viii. 48, 5; yaváyá word off, x. 127, 6.
ynik-tá, pp. yokal, vii. 63, 2 [yuj yoke, Gk. ἕκτωρ, Lat. tunculus, Lith. juntka].
yuktá-grávan, a. (Bv.) who has to work the stones, ii. 12, 6.
yuj yoke, VII. yunákti: pf. yuyujé, x. 34, 11; rt. ao. áyugdhvam, i. 35, 4.
pra- yoke in front, i. 85, 5.
yúdhyá-mána, pr. pt. Í. fight, m. fighter, ii. 12, 9 [yudh fight].
yuyudh-i, m. warrior, i. 85, 8 [from red. stem of yudh fight].
yuva-ñi, f. young maiden, ii. 35, 4, 11 [f. of yuvan youth].
yuv-án, a. young, ii. 83, 11; m. youth, ii. 83, 4 [Lat. iuven-īs].
yuv-áṃ, prs. prn. N. you too, vii. 71, 5; dat. yuvábhýām to you too, vii. 61, 7 [- yú- + am].
yuvá-yú, a. addressed to you, vii. 71, 7.
yu-ám, prs. prn. pl. N. you, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yús-ám, Av. yúk, yúšem, Go. yus].
yóg-á, m. acquisition, vii. 86, 8 [yuj yoke].
yój-ana, n. league, i. 35, 8 [yoking from yuj yoke].
yó- ni, m. womb, ii. 35, 10; abode, iv. 50, 2; x. 34, 11; receptacle, viii. 29, 2 [holder from you hold].
yóś-á, f. woman, x. 168, 2.
yos, n. blessing, ii. 88, 13; x. 15, 4.
Rambah hasten, I. rámha; cs. rámhaya cause to speed, i. 85, 5.
raķś protect, I. rákṣa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. δαλέω 'ward off'].
rákṣa-mána, pr. pt. Á. protecting, vii. 61, 3 [raķś protect].
raķś-ás, m. demon, i. 85, 10; v. 83, 2.
raķś-i-tē, m. guardian, x. 14, 11 [raķś protect].
rághu-pátvan, a. (Tp.) flying swiftly, i. 85, 6 [raghú swift: Gk. ἀλκυρ].
rághu-syád, a. swift-gliding, i. 85, 6 [raghú swift + syand run].
ráj-as, n. space, air, i. 35, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. ἀέρ, Go. riqis-a].
ránya, a. glorious, i. 85, 10 [ran rejoice].
rátha, n. gift, treasure, i. 35, 8 [rá give].
ratna-dhá, a. (Tp.) bestowing treasure, i. 1, 1.
rá-tha, m. car, i. 35, 2, 4; 85, 4; 5; ii. 12, 7, 8; v. 83, 3, 7; vii. 71, 2–4; viii. 48, 5; x. 185, 3–5; 168, 1 [r go].
ráthya, a. belonging to a car, i. 35, 6.
rad dig, I. ráda, pf. rárade, vii. 49, 1.
radh-rá, a. rich, ii. 12, 6 [radh succeed].
raṇḍh make subject, IV. P. ráthya: red. ao., ii. 33, 5.
ráp-as, n. bodily injury, ii. 83, 3, 7.
ram set at rest, IX. rampati: ipf. ii. 12, 2; I. A. réma rejoice in (Ic.), x. 84, 13.
ray-i, m. wealth, i. 1, 8; 85, 13; iv. 50, 6, 10; 51, 10; viii. 48, 18; x. 15, 7, 11 [probably from ri = reduced form of rā give].
ráv-a, m. roar, iv. 50, 1, 4, 5 [ru cry].
ráś-mi, m. ray, i. 35, 7; cord, x. 129, 5.
rā give, II. ráti; 2. ind. rási = ipv., ii.
38, 12; III. ipv. 2. pl. raridhvam, v. 88, 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; 34, 8; 12; 168, 2 [rāj rule].

rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].

rājan-yā, a. royal; m. warrior (earliest name of the second casta), x. 90, 12.

rātri, f. night, i. 85, 1; x. 127, 1; 8; 129, 2.

rādh-as, n. gift, blessing, ii. 12, 14 [rādhācārī].

rādh-dēya, n. bestowal of wealth, iv. 51, 3 [dēya, gdv. to be given from dā give].

ri release, IX. rīṇāti, ii. 12, 8.

ānu-flow along, i. 85, 3.

rīc leave, VII. P. rīṇākti, vii. 71, 1 [Gk. λευκός, Lat. lúgus].

āti-extend beyond: ps. ipf. āricyata, x. 90, 5.

rīg, f. injury, ii. 35, 6.

rīg be hurt, IV. rīgaṇa, vi. 54, 3; a. ao. inj., vi. 54, 7; 9; āi, viii. 48, 10.

rīg kiss, II. rēguhi, ii. 38, 13.

rīk-mā, m. golden gem, vii. 52, 4 [rīk shine].

rīc shine, I. rōca; cs. rōcāya cause to shine, vii. 29, 10.


rīj burst, VI. P. rūjā: pt. rūrōja, iv. 50, 5.

rūj-ant, pr. pt. skaterring, x. 168, 1.

Būd-rā, m. name of a god, i. 85, 5; ii. 33, 9; 11-13. 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].

rūdh obstruct, VII. runaddhi, runddhē, x. 34, 3.

āpa- drive away: rt. ao. arođham, x. 34, 3.

rūs-ant, pr. pt. gleaming, iv. 51, 9.

rūgh grow, I. rōhāti, rōhate.

ātī- grow beyond (acc.), x. 90, 2.

ā- rise up in (acc.), vii. 48, 11.

rūpā, n. form, x. 168, 4; beauty, i. 160, 2.

re-nū, m. dust, x. 168, 1 [perhaps from ṛi run = disperse].

rē-tas, n. seed, v. 83, 1; 4; x. 129, 4 [ṛētās seed + dhā placing].

rebh-ā, m. singer, vii. 63, 3 [ribh sing].

revāt, adv. bountifully, ii. 35, 4 [n. of revānt].

re-vāt-ī, f. wealthy, iv. 51, 4 [f. of revānt].

re-vānt, a. wealthy, vii. 48, 6 [re = rai wealth].

rōdas-ī, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2; 4; ii. 35, 1; vii. 64, 4; 86, 1.

rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāya, viii. 48, 7 [bestowal from rā give; Lat. rē-s].

Rāunhī, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhīṇī].

Lak-sā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].

lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rōk-ā light; op. Gk. ἀνυμό-ς ‘white’, Lat. lux, lūc-is].

Vag-nū, m. sound, vi. 108, 2 [vac speak].

vao utter, III. P. vīvakti; ao. op., ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 35, 7 [Lat. vocāre ‘call’].

ādhi- speak for (dat.), viii. 48, 14.

prā- proclaim, i. 154, 1; vi. 86, 4; declare, x. 129, 6.

vāc-as, n. speech, v. 11, 5 [vao speak; Gk. ἀκος].

vacas-ā, f. eloquence, ii. 35, 1.

vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vāzra ‘club’].

vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12; 13; 88, 3.

vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.

vajr-īn, m. bearer of the bolt, vii. 49, 1.

vatsā, m. calf, vii. 86, 5 [yearling from *vatsā, Gk. fēros year, Lat. vetus in vetus-ās ‘age’].

vats-īn, a., f. -ī, accompanied by calves, vi. 103, 2.

vād speak, I. vāda, ii. 35, 15; op. ii. 35, 15; vii. 108, 5; x. 34, 12.

āchā- invoke, v. 88, 1.

ā- utter, ii. 12, 15; viii. 48, 14.


sām- converse about (acc.) with (inst.), vii. 86, 2.

van
van win, VIII. vanóti win [Eng. win; cp. Lat. ven-ia 'favour'].
á-, ds. vivása seek to win, ii. 33, 6; v. 33, 1.
van-ús, m. enemy, iv. 50, 11 [eager, rival: van win].
váne-vane, le. itv. cd. in every wood, v. 11, 6.
vand praise, I. A. vándate, iv. 50, 7 [nasalized form of vad].
pári-extol, with (inst.), ii. 38, 12.
vánda-mána, pr. pt. A. approving, ii. 33, 12.
vap stren, I. vápati, vápaté.
np-lay low, ii. 38, 11.
vapus-yá, a. fair, i. 160, 2 [vapus, n. beautiful appearance].
vay-ám, prs. prn. N. pl. we, i. 1, 7; ii. 12, 16; 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. vais, Eng. we].
váy-as, m. force, ii. 38, 6; viii. 48, 1 [food, strength: vii enjoy].
vay-á, f. offshoot, ii. 35, 8.
vayúná-vat, a. clear, iv. 51, 1 [vayuná].
vayo-dhá, m. bestower of strength, viii. 48, 15 [vayas force + dhá bestowing].
vár-i-man, m. expanse, iii. 59, 8 [vṛ cover].
vár-i-vás, m. wide space, vii. 63, 6; prosperity, iv. 60, 9 [breadth, freedom: vṛ cover].
varivo-ví-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [váriivas + víd find].
vár-yás, cpv. a. wider, i. 12, 2 [urú wide].
Várn-una, m. vii. 49, 8, 4; 61, 1, 4; 68, 1, 6; 86, 2, 3, 4, 6, 8; x. 14, 7 [Gk. ópapou-s 'heaven'; vṛ cover, encompass].
vár-na, m. colour, ii. 12, 4 [coating: vṛ cover].
várt-mána, pr. pt. A., with a rolling hithe, i. 35, 2 [vṛt turn].
várt-man, n. track, i. 85, 3 [vṛt turn].
várdh-ána, n. strengthening, ii. 12, 14 [vṛdh increase].
várdhá-mána, pr. pt. A. growing, i. 1, 8 [vṛdh grow].
várvr-ána, pr. pt. A. int. rolling about, x. 84, 1 [vṛt turn].
vars-á, n. rain, v. 83, 10 [vṛs rain].
vars-ya, a. rainy, v. 83, 83.
val-á, m. enclosure, cave, iv. 50, 5 [vṛ cover].
valgú-yá, den. honour, iv. 50, 7.
vás desire, II. vásti, s. 1. vásmi, ii. 33, 13; pl. 1. vásmai, i. 154, 6.
1. vás shine, VI. P. ucháti; pl. pr. 2. úsá, iv. 51, 4 [Av. usati 'shines'].
2. vás wear, II. Á. vásti [cp. Gk. ýv-

úmu = fósúmu, AS. weartan, Eng. wear].
abhi-, ca. clothe, i. 160, 2.
3. vás dwell, I. P. vástti [AS. wesan 'be', Eng. was; in Gk. ósmo = fósú].
pré-go on journeys, viii. 29, 8.
vás, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 85, 6; 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 83, 18; x. 84, 12, 14 [Av. vó, Lat. vós].
vás-atí, f. abode, nest, x. 127, 4 [vás dwell].
vás-ant-á, m. spring, x. 90, 6 [vás shine].
vás-ána, pr. pt. A. clothing oneself in (acc.), ii. 36, 9 [2. vás wear].
vás-istha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vás shine].
vás-u, n. wealth, vii. 54, 4; viii. 108, 10; x. 15, 7 [vás shine].
vásu-déya, n. granting of wealth, ii. 33, 7.
vásu-ya, a. for sale, x. 34, 3 [vásná, n. price, Gk. ápvo-s = fósvo-s 'purchase price', Lat. vénir = vās-num].
vás-ya, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vásu good].
vás-yáms, cpv. a. wealthier, viii. 48, 6 [cpv. of vás-u].
vah carry, draw, drive, I. váha, vii. 63, 2; s ao. ává, x. 15, 12 [Lat. vehere, Eng. weigh].
ánu- drive after: pf. anúhíré, x. 15, 8.
á- bring, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.
váh-ant, pr. pt. carrying, i. 85, 5; bearing, ii. 85, 9; bringing, vii. 71, 2.
váh-ant-i, pr. pt. f. bringing, ii. 85, 14.
váh-ní, m. driver, i. 160, 3 [vah drive].
vá blow, II. P. váti [Av. váti, Gk. ágha = d-γ-ω; cf. Go. váian, German wehen 'blow'].
vá, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. vě].
váč, f. voice, vii. 108, 1. 4. 5. 6. 8; x. 34, 5 [vao speak; Lat. vix = vic-s].

vá-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vaj be strong].

vája-yá, a. desirous of gain, ii. 35, 1.

vaj-ín, a. victorious, x. 34, 4 [vája].

váná, m. pipe, i. 85, 10.

vá-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vá blow; cp. Lat. ven-tu-s, Gk. ágryr-i].

vám, enc, prs. pron. du. A. you two, iv. 50, 10; vii. 61, 6; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 8, 4.

vá-má, n. wealth, vii. 71, 2 [vá = van win].

váyav-yá, a. relating to the wind, aërial, x. 90, 8 [váyá].

vá-yú, m. wind, x. 90, 13 [vá blow].

vár-ya, gdv. desirable, i. 35, 8 [vp choose].

vávaś-át, pr. pt. int. lowing, iv. 50, 5 [vává low].

várvah-aná, pr. pt. Á. having grown, x. 14, 3 [várvah].

vási, f. axe, viii. 29, 3.

vásar-á, a. vernal, viii. 48, 7 [*vasar spring; Gk. ōp, Lith. vasará].

vástu, n. abode, i. 154, 6 [vas dwell; Gk. fádúv].

vá, m. bird, i. 85, 7; vii. 29, 8; pl. N. váyas, x. 127, 4 [Av. ví-; Lat. aví-s].

vi-krámána, n. wide stride, i. 154, 2; x. 15, 3.

vi-oakramána, pf. pt. Á. having strode out, i. 154, 1 [kram stride].

vi-cársani, a. active, i. 35, 9.

vi, pl. state at play, ii. 12, 5.

vi-tata, pp. extended, x. 129, 5 [tan stretch].

vi-tarám, adv. far away, ii. 33, 2 [cpv. of prp. vává].

vi-tá, n. property, x. 34, 13 [pp. of vi find, acquire: acquisition].

1. vid know, II. P. vétti; pr. sb. know of (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. védha, viii. 29, 6; s. 2. véttha, x. 15, 13; 3. védha, x. 6; 77; pl. 1. vidmá, x. 15, 13 [Gk. óldha, t̄ēvē; AS. ce seót, vé wiott; Êng. I seot; Lat. vid-ère ‘see’].

prá- know, x. 15, 18.

2. vid find, VI. vindá, vi. 54, 4; x. 34, 3; pf. viveda, x. 14, 2; a ao., v. 88, 10; viii. 48, 3.

ání find out, ii. 12, 11; v. 11, 6.

Á-, s ao. win hither, x. 15, 8.

nis-find out, x. 129, 4.

vid-ágha, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].

vi-dyút, f. lightning, ii. 35, 9; v. 83, 4 [vi qár + dyut shine].

vid-váma, unred. pf. pt. knowing, vi. 54, 1 [Gk. ρεφόν].

vidh worship, VI. vidhá, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.

práti-pay worship to, vii. 68, 5.

vidh-ánt, pr. pt. m. worshipper, ii. 35, 7.

vi-dáhá, n. task, iv. 51, 6 [dis-position: vi prep. + dhána from dhá put].

vi-pích-ám, acc. inf. to ask, vii. 86, 3.

ví, m. voice, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 185, 4 [inspired: vip tremble with emotion].

vi-bháh, f. pt. f. shining forth, iv. 51, 1. 10. 11 [bhá shine].

vi-bhíháka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhíd split asunder, but the meaning here applied is obscure].

vi-bhrája-mána, pr. pt. Á. shining forth, vii. 63, 3 [bhrág shine; Av. brzaiti ‘beams’, Gk. φλέγω ‘flame’].

vi-madhyá, m. middle, iv. 51, 8.

vi-rápá, m. abundance, iv. 50, 3 [vi + rápá be full].

Vi-ráj, m. name of a divine being identified with Purúsa, x. 90, 5 [jaruing].

vira-sáh, a. overcoming men, i. 35, 6 [= vira-sáh for vira-sáh].

vi-rúk-mánt, m. shining weapon, i. 85, 3 [ruo shine].

vi-rúpa, a. having different colours, vii. 108, 6 [rúpá, n. form].

Vivás-vant, m. name of a divine being, v. 11, 8; x. 14, 5 [vi + vas shine qfár].

vi, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 35, 5; subject, iv. 50, 8.

vi, enter, VI. viéa.

á-enter, iv. 50, 10; viii. 48, 12, 15.

ni-come home, go to rest, x. 34, 14; 168, 3; s ao., avikśmáhi, x. 127, 4; vs. veśáya cause to rest, i. 35, 2.

vi-páti, m. master of the house, x. 135, 1.

viśva, pron. a. all, i. 35, 3. 5; 83, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 83, 3. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 88, 2. 4.
9; vii. 61, 1, 5, 7; 63, 1, 6; x. 15, 6; 90, 3; 127, 1; 168, 2.

vişvā-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 185, 3.

vişvā-dānim, adv. always, iv. 50, 8.

vişvā-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.

vişvā-pṣaṇa, a. laden with all food, vii. 71, 4 [psha from pṣa eat].

vişvā-rūpa, a. (Bv.) omniform, i. 35, 4; ii. 33, 10; v. 88, 6.

vişvā-sambhū, a. beneficial to all, i. 160, 1, 4 [sām prosperity + bhu being for; conducting to].

vişvā-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.

vişvā-ha, adv. always, i. 160, 3 [vişvā ahā all days].

vişve devaṣa, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.

viṣ work, III. viṣeṣṭi: pf. viṣeṣa, ii. 25, 18.

viṣita, pp. unfastened, v. 83, 7, 8 [viṣ + si bind].

viṣu-na, a. varied in form, viii. 29, 1.

viṣući, a. f. turned in various directions, ii. 33, 2 [f. of viṣay-aṇo].

viṣaḥ host (?), x. 168, 2.

Vīṣṇu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].

viṣaṇo, a. turned in all directions, x. 90, 4.

viṣ-sargā, m. release, vii. 108, 9 [viṣ + aṣṬ let go].

viṣ-sarjana, n. creation, x. 129, 6 [viṣ + aṣṬ let go].

viṣ-sṛṣṭi, f. creation, x. 129, 6. 7 [viṣ + aṣṬ let go].

viṣ-sāsas, ab. inf. from breaking, viii. 48, 5 [viṣ + sas fall].

viṣaḥyas, a. mighty, viii. 48, 11.

viṣ guide, II. vēti, i. 35, 9.

viṣa come to (acc.), v. 11, 4.

viṣa, m. hero, i. 85, 1; ii. 38, 1; 35, 4 [Av. viṣa, Lat. vir, OE. fer, Go. wair, Lith. vires, 'man'].

viṣa-vat-taṃa, spv. a. most abounding in heroes, i. 1, 3.

viṣa-vanta, a. possessed of heroes, iv. 50, 6.

viṣūdh, f. plant, ii. 35, 8 [viṣ asunder + rudh grow].

viṣ-ya, n. heroic deed, i. 154, 1, 2; heroism, iv. 50, 7 [viṣa hero].

1. vi cover, V. viñéti, viñate.

ś-, int. inf. ś-varivar contain, x. 129, 1. vi uncloset, rt. ao. avraṇ, iv. 51, 2.

2. vi choose, IX. viṣṇite, ii. 33, 18; v. 11, 4; x. 127, 8.

vṛk-sa, m. wolf, x. 127, 6 [Gk. λύκος, Lat. lupus, Lith. vilku-s, Eng. wolf].

vṛk-f, f. she-wolf, x. 127, 6.

vṛktā-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛk + barhis, q. v.].

vṛk-sa, m. tree, v. 88, 2; x. 127, 4; 185, 1 [vṛk simpler form of vṛsa cut, fell].

vṛ twist, VII. vṛnaṅkī, vṛṅkte.

pāri-pass by, ii. 33, 14.

vṛ-āṇa, n. circle (= family, sons), viii. 61, 4 [enclosure = vṛ].

vṛṇāṇā, pr. pt. A. choosing, v. 11, 4 [vṛ choose].

vṛt turn, I. Ā. vārtate roll, x. 84, 9; cs. vartāya turn, i. 85, 9.


nīs-, 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.

ādi sām- come upon, x. 129, 4.

vṛ-stra, n. name of a demon, i. 85, 9; n. foe (pl.), vii. 29, 4 [encompasser: vṛ cover].

vṛ-ṭvā, gd., having covered, x. 90, 1.

vṛdh grove, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāṛdhūr, x. 14, 8; cs. vardhāya strengthen, v. 11, 8, 5.

vṛdh-ē, dat. inf. to increase, i. 85, 1.


abhip- rain upon, ao. vii. 103, 8.

vṛṣa-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣa bull].

vṛṣa-an, m. bull, i. 85, 7, 12; 154, 3, 6; ii. 33, 18; 35, 13; iv. 50, 6; v. 83, 6 (with áva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 8 [Av. arkan, Gk. ἀργός].

vṛṣa-bhā, m. bull, i. 160, 3; ii. 12, 12; 38, 4-6-8, 15; v. 83, 1; vii. 49, 1.

vṛṣa-lā, m. beggar, x. 34, 11 ['little man'].

vṛṣa-vṛtā, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣa bull, stallion].

vṛṣa-tri, f. rain, v. 83, 6 [vṛṣa rain].

vṛṣṇyā-vaṇta, a. mighty, v. 83, 2 [vṛṣṇya manly strength, from vṛṣa bull].
vęd-ansa, n. possession, x. 34, 4 [vid find, acquire].
vedh-äs, m. disposer, iii. 59, 4 [vidh worship, be gracious].
ven long, I. P. vęnati.
ānu- seek the friendship of, x. 135, 1.
völhf, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaśtar 'draught animal' Lat. vecto].
vāi, pel., ii. 33, 9. 10 [180].
Vairūpā, m. son of Vīruṇa, x. 14, 5.
Vaiśavasātē, m. son of Vivasvant, x. 14, 1.
vaśyā, m. man of the third caste, x. 90, 12 [belonging to the settlement = vīś].
vaśvānārā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nārā].
vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vī + aśīj adorn].
vyaoc extend, III. P. vviyakti.
sām- roll up, ipf. āvīyyak, vii. 63, 1.
vyaṭh waver, I. vyāṭha, vi. 54, 3.
vyaṭha-māṇa, pr. pt. ā. quaking, ii. 12, 2.
vyūṣṭi, f. daybreak, vii. 71, 3 [vī + vas shine].
vya-ōma, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vī + oman of doubtful etymology].
vaṛalā, m. pen, fold, iv. 51, 2 [vṛj enclose].
vaṛtā, n. will, ordinance, iii. 59, 2. 3; v. 88, 5; viii. 48, 9; service, vi. 54, 9 [vṛj choose].
vaṛa-cārin, a. practising a vow, vii. 108, 1 [cār-fm, from car go, practise].
vaṛā, m. troop, host, x. 84, 8. 12.
Śaṃs praise, I. śaṃs, vii. 61, 4 [Lat. censero].
śaṃs-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatē, n. hundred, ii. 33, 2; viii. 108, 10 [Gk. kvaró-v, Lat. centum, Go. hund].
śaṃ-tama, spv. a. most beneficent, ii. 83, 2. 18; x. 16, 4 [śaṃ, n. healing].
śaṃvā-vant, a. having hofs, v. 88, 5.
śābāla, a. brindled, x. 14, 10.
śaṃ, n. healing, ii. 83, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 3².
śāmbara, m. name of a demon, ii. 12, 11.
śāy-āṇa, pr. pt. ā. lying, ii. 12, 11; vii. 108, 2 [śā li].
śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairuṣ].
śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śārdh be defiant].
śār-man, n. shelter, i. 85, 12; v. 88, 5; x. 129, 1 [Lith. szatma-š 'helmet'; OG. helm 'helmet'].
śāv-as, n. power, v. 11, 5 [śū swell].
śāsām-āṇa, pf. pt. ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śām toil].
śās-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for sā-śvant, orig. pt. of śū swell, Gk. σαφές-].
śāktē, m. teacher, vii. 103, 5 [śak be able].
śūs order, II. āśṭi, āśte.
ānu- instruct, vi. 54, 1.
abhi-guide to (acc.), vi. 54, 2.
śīk-van flame (?), ii. 35, 4.
śīkṣa be helpful, pay obeisance, I. śīkṣa, iii. 59, 2 [ds. of śāk be able].
śīkṣa-māṇa (pr. pt. ā.), m. learner, vii. 103, 5.
śītī-pād, a. (Bv.) white-footed, i. 35, 5.
śīthirā, a. loose; n. freedom, vii. 71, 5 [Gk. kaphos 'free, pure'].
śivā, a. kind, x. 34, 2.
śīu, m. child, ii. 33, 18 [śū swell, cp. Gk. κυῖο].
śīrīty-āṇa, pf. pt. ā. abiding, v. 11, 6 [śir resort].
śī-ţē, a. cold, x. 34, 9 [old pp. of śēa coagulate].
śīr-śēn, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κρός 'head'].
śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [sūc be bright, Av. suṣ-rā 'flashing'].
śuc-1, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 8; viii. 29, 5; clear, vii. 49, 2. 8; pure, ii. 33, 13; 35, 3[śūc shine].
śubb, f. brilliance = shining path (cog. acc.), iv. 51, 6.
śubb-āya, Ā. adorn oneself, i. 35, 3.
śubb-rā, a. bright, i. 35, 3; 35, 5; iv. 51, 6 [śubb adorn].
śumbh, adorn, I. Ā. sūmbhate.
pra- adorn oneself, i. 35, 1.
sūs-ka, a. dry, vii. 108, 2 [for suṣ-ka, Av. huṣ-ka].

sūs-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [āvās blow, smord].

sū-ra, m. hero, i. 85, 8 [Av. sūra ‘strong’, Gk. áριστος ‘in-valid’].

sūdrā, m. man of the servile caste, x. 90, 12.

sūṣuj-āna, pf. pt. A. trembling (?), x. 34, 6.

sūs-ā, a. inspiring, i. 154, 8 [āvās breathe].

śrūv-ānt, pr. pt. hearing, vi. 54, 8 [śrūr hear].

śrñh-ya, f. arrogance, i. 12, 10 [śrñh be arrogant].

śrī crush, IX. śrīnāti.

sām- be crushed : ps. ao. śārī, vi. 54, 7.

sout dripp, I. śoča, iv. 50, 3.

śyā-vā, a. dusky, i. 35, 5 [OSL si-vā ‘grey’].

śyenā, m. eagle, vii. 68, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), i. 12, 5 [Lat. cord-, Gk. καρδί ‘heart’].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śrūr hear; Gk. κύρος ‘fame’, OSL slovo ‘word’].

śrāvas-ya, a. fame-seeking, i. 85, 8.

śri-ta, pp. reaching to (loc.), v. 11, 8.

śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.

śrū, V. śrūnīti, hear, ii. 38, 4; x. 15, 5; pl. 3. śrūvīre = ps., x. 168, 4.

śrū-ta, pp. heard; famous, ii. 38, 11 [śrūr hear, Gk. κύρος-ς ‘famous’, Lat. in-clu-tu-s ‘famous’].

śrē-ṣtha, spv. a. best, ii. 38, 3.

śrē-śra, n. ear, x. 90, 14 [śrūr hear].

śrāns-ji, f. obedient mare, viii. 48, 2 [śrūr hear, extension of śrūr].

śva-ghn-in, m. gambler, ii. 12, 4.

śvān, m. dog, x. 14, 10. 11 [Av. span, Gk. κύω].

śva-śrū, f. mother-in-law, x. 34, 3 [OSL sverky, sverkra].

śvity-śāco, a. white, ii. 38, 8 [śviti (akin to ēvētā, Go. hweits, Eng. white) + -śāco].

śās, nm. six, x. 14, 16 [Av. xēvaś, Gk. ἕξ; Lat. sex, Os. ș, Go. sais, Eng. six].

śā, dem. prn. N. s. m. that, he, i. 1, 2, 4, 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 38, 18; 35, 1, 4, 5, 8, 10; iii. 59, 2, 8; iv. 50, 5, 7, 8; 51, 4; v. 11, 2, 6, 88, 5; vii. 61, 1, 2; 86, 6; x. 14, 14; 24, 11; 90, 1, 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hā, Gk. ἡ, Go. sa].

sam-yānt, pr. pt. going together, ii. 12, 8 [sāṃ + 1 go].

sam-rarāṇa, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].

sam-vatsara, m. year, vii. 108, 1, 7, 9.

sam-vid-anā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].

sam-vṛj, a. conquering, ii. 12, 3.

sākh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4, 10; x. 34, 2, 5; 168, 3.

sakh-ya, n. friendship, viii. 48, 2.

sam-gāmana, m. assembler, x. 14, 1.

sac accompany, I. Ā. sācate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἰκέρα, Lat. sequitur, Lith. sekė].

sāc-ā, adv. prp. with (loc.), 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. 48, 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. 34, 8.

satyānṛtā, n. Dv. od. truth and falsehood, vii. 49, 3 [satya + ānṛta].

sād sit down, I. P. sidati, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sidō].

sā seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, vii. 29, 2.

ni- sit down, pf. (ni)ṣedur, iv. 50, 3; inj. sidat, v. 11, 2; settle: pf. s. 2. sāsatthā, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2, 6, 7 [Gk. θάνατος].

sādās-sadas, acc. itv. cd. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 68, 6; 71; 86, 8.

sa-dā, a., f. -1, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7....
sadhamáda, m. joint feast, x. 14, 10 [co-revelry; sadhá = sahá together].

sadhá-stha, n. gathering place, i. 154, 1. 3.

san gain, VIII. P. sanóti, vi. 54, 5.
sanáya, a. old, iv. 51, 4 [from sána; Gk. úvo-s, Ol. sen, Lith. sénas 'old'].
sánt, pr. pt. being, x. 34, 9 [as be; Lat. (praer-)sent].

sam-dhé, f. sight, ii. 38, 1.
saptá, nm. seven, i. 35, 8; ii. 12, 3. 12; x. 90, 15² [Gk. ἑπτά, Lat. septem, Eng. seven].
sáptá-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
sáptá-saya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [sáptá + áyā, n. mouth].
sáp-ti, m. racer, i. 35, 1. 6.
sa-práthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by práthas, n. fame].
sa-bádhá, a. zealous, vii. 61, 6 [bádhá, m. stress].

sabhá, f. assembly hall, x. 34, 6 [OG. sippa 'kinship', AS. sib].
samá, a. level, v. 83, 7 [Av. hama 'equal', Gk. ἰσός, Eng. same, cp. Lat. simi-li-s].
sám-ád, f. battle, ii. 12, 3.
sám-ana, n. festival, x. 168, 2 [coming together].

sámáná, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from sámana being together].
sámáná, a. f. i, same, ii. 12, 8; iv. 51, 9; vii. 86, 8; uniform, vii. 63, 2; common, ii. 35, 8; vii. 68, 3; 108, 6.
sámáná-tas, adv. from the same place, iv. 51, 8.

sam-íd, f. faggot, x. 90, 15 [sám + idh kindle].

samudrá-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrá, m. collection of waters + jyeṣṭha, spv. chief].

samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ártha, m. goal].
sam-fúh, f. unison, vii. 103, 5 [sám + ydh thrive].

sám-prkta, pp. mixed with (inst.), x. 84, 7 [pro mix].

sam-pços, ab. inf. from mingling with, ii. 85, 6 [pro mix].

sám-bhṛta, pp. collected, x. 90, 3 [bhṛ bear].

sam-ráj, m. sovereign king, vii. 29, 9.

sa-yúj, a. united with (inst.), x. 168, 2.

sa-rátham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
sár-as, n. lake, vii. 103, 7 [ər run].
saras-f, f. lake, vii. 103, 2.
sárg-a, m. herd, iv. 51, 8 [ər let loose].
sárt-ave, dat. inf. to flow, ii. 12, 12 [ər flow].

arp creep, I. P. sárpati.

vi- sink off, x. 14, 9.

sarpír-ásvuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from sarp run = melt) + á-sutí brew from su press].
sárvā, a. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 8 [Gk. όλος = όλο-σ, Lat. salvus 'whole'].
sárvā-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.
sarva-hát, a. (Tp.) completely offering, x. 90, 8, 9 [hū-t: hu sacrifice + determinative t].

sal-ilā, n. water, x. 129, 3; sea, vii. 49, 1 [sal = ūr flow].

Sav-i-tf, m. a solar god, i. 35, 1-6. 8-10; vii. 68, 3; x. 34, 8, 13 [Stimulator from su stimulate].

sas sleep, II. P. sásti, iv. 51, 3.

sas-ánt, pr. pt. sleeping, iv. 51, 5.
sah overcome, I. sáha, x. 34, 9 [Gk. χωπε, ao. ἵσε(χ)ε-ov].
sah-as, n. might, iv. 50, 1; x. 11, 6² [sah overcome].

sa-hára, nm. a thousand, x. 15, 10 [Gk. χίλιος, Lesbian χίλιο from χίλιο].

sa-hára-pád, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].

sa-hára-bṛṛti, a. (Bv.) thousand-edged, i. 85, 9 [bṛṛ-ṭi from bṛṛ = bṛṛ stick up].

sa-hára-śīṇan, a. thousand-headed, x. 84, 14.

sa-hára-sáva, m. thousandfold Soma-pressing, vii. 108, 10 [sáva, m. pressing from su press].

sa-hára-rákṣa, a. (Bv.) thousand-eyed, x. 90, 1 [aśa eye = aksi].

sa-hūti, f. joint praise, ii. 38, 4 [hūti invocation from hū call].

sá bind, VI. syáti.

vi- discharge, i. 86, 5.
sá, dem. prn. N. a. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.

sád-ana, n. seat, x. 185, 7 [sad sit].
sādhāraṇa, a. belonging jointly, common, vii. 63, 1 [sa-śādhaṇa having the same support].

sādh-ū, a. good, x. 14, 10.

sādhu-yā, adv. straightway, v. 11, 4.

Sādhya-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-maṇ, n. chant, viii. 29, 10; x. 90, 9, 135, 4.

sāya-ka, n. arrow, ii. 33, 10 [suitable for hurling: sl hurt].

Sārāyeyā, m. son of Sārām, x. 14, 10.

sāsanaśasanā, n. (Bv.) eating and non-eating things, x. 90, 4 [sa-śāsaṇa + anāśaṇa].

simhā, m. lion, v. 88, 3.

dio pour, VI. sīḍa, i. 85, 11 [OG. sig-u ‘drip’, Lettic sīk-u ‘fall of water’].

uf-pour down, v. 88, 3.

sidh repel, i. P. sēdhati. āpā- chase away, i. 35, 10.

sīndh-u, m. river, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. hindu-u].

sīvid-āṇā, pr. pt. ā. sweating, viii. 108, 8 [sīvid perspiration: Eng. sweat].

sim, enc. prn. pol. hīm &c., i. 160, 2.

su press, V. sunūṭi, sunūṭē, V. 14, 13 [Av. hu].

sū, adv. well, ii. 35, 2; v. 88, 7; vii. 86, 8 [Av. hu, OL. su-].

sū-kṛta, pp. well-made, i. 35, 11; 85, 9; well prepared, x. 16, 18; 34, 11.

sū-krāntu, a. (Bv.) very wise, v. 11, 2; vii. 61, 2 [krāntu wisdom].

sukrutā-yā, f. insight, i. 160, 4.

su-ksatrā, a. (Bv.) wielding fair sway, iii. 59, 4.

su-ksiti, f. safe dwelling, ii. 35, 15.

su-gā, a. easy to traverse, i. 35, 11; vii. 63, 6.

su-jāman, a. (Bv.) producing fair creations, i. 160, 1.

su-tā, pp. pressed, viii. 48, 7; x. 15, 3.

su-tasā, pp. well-fashioned, ii. 35, 2 [taks fashion].

sutā-soma, (Bv.) m. Soma-presser, ii. 12, 6.

su-tāra, a. easy to pass, x. 127, 6.

su-dāmsas, a. (Bv.) wondrous, i. 85, 1 [dāmsas wonder].

su-dākṣa, a. (Bv.) most skilful, v. 11, 1.

su-dānu, a. bountiful, i. 85, 10; vii. 61, 3.

su-duguha, a. (Bv.) yielding good milk, ii. 35, 7 [duṅga milking: duṅga = duh].

su-dhīta, pp. well-established, iv. 50, 8 [dhīta, pp. of dhā puṭ].

su-dhdfs-tama, spv. a. very proud, i. 160, 2.

su-nītha, a. (Bv.) giving good guidance, i. 35, 7, 10.

suny-ānt, 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. 35, 7.

su-palāsā, a. fair-leaveā, x. 135, 1.

su-pēsās, a. (Bv.) well-ornamented, ii. 35, 1 [pēsās, n. ornament].

su-prakētā, a. conspicuous, iv. 50, 2 [prakētā, m. token].

su-prajā, a. (Bv.) having good offspring, iv. 50, 6 [prajā].

su-prāti, a. (Bv.) lovely, vii. 61, 1 [having a fair countenance: prāti-ka, n.].

su-prāṇitī, a. (Bv.) giving good guidance, x. 15, 11.

su-prapaṇā, a. (Bv.) giving good drink; n. good drinking place, v. 88, 8.

su-bhāga, a. having a good share, opulent; genial, vii. 63, 1.

su-bhū, a. excellent, ii. 35, 7 [sū well + bhū being].

su-bhrte, pp. well cherished, iv. 50, 7.

su-makha, m. great warrior, i. 85, 4.

su-mati, f. good-visual, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.

su-mānas, a. (Bv.) cheerful, vii. 86, 2 [Av. ku-manah- ‘well-disposed’; cp. second part of si-merṣ].

su-mṛlikā, a. (Bv.) very gracious, i. 35, 10 [mṛlikā, n. mercy].

su-medhās, a. (Bv.) having a good understanding, wise, viii. 48, 1.

su-mmā, n. good-will, ii. 33, 1, 6.

sumnā-yū, a. kindly, vii. 71, 8.

su-rabhī, a. fragrant, x. 15, 12.

su-rā, f. liquor, vii. 86, 6 [Av. hura].

su-rētas, a. (Bv.) abounding in seed, i. 160, 3.

su-vācas, a. (Bv.) full of vigour, x. 14, 8.


su-vañ, n. welfare, v. 11, 1 [su well + ita, pp. of i ga: opposite of duri-].
su-vidátra, a. bountiful, x. 14, 10; 15, 3, 9.
su-víra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 15; 33, 15; 85, 15; viii. 48, 14.
su-vírya, n. host of good champions, iv. 51, 10.
su-vrktí, f. song of praise, ii. 35, 15; vii. 71, 6 [sú+rk-ti from aro praise, cp. re].
su-vrjána, a. (Bv.) having fair abodes, x. 15, 2.
su-sípra, a. (Bv.) fair-lipped, ii. 12, 6; 33, 5.
su-séva, a. most propitious, iii. 59, 4, 5; viii. 43, 4.
su-sákhi, m. good friend, viii. 48, 9 [sákhi friend].
su-štutí, f. eulogy, ii. 38, 8 [štutí praise].
su-štúbh, a. well-praising, iv. 50, 5 [stubb praise].
su-háva, a. (Bv.) easy to invoke, ii. 33, 5 [háva invocation].
sú, adv. wel!, v. 88, 10 [= sú well].
sú-nára, a. bountiful, viii. 29, 1 [Av. hunara].
sú-nú, m. son, i, 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūni, Eng. son].
súpáyaná, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sú + upáyaná].
sú-rá, m. sun, vii. 63, 5 [svár light].
súrí, m. patron, ii. 35, 6.
súr-ya, m. sun, i. 85, 7, 9; 160, 1; ii. 12, 7; 38, 1; vii. 61, 1; 63, 1, 2. 4; viii. 29, 10; x. 14, 12; 90, 13 [svár light].
sú flow, III. sísarti.
úpa prá- stretch forth to, int. 3 s. sarsr-e, ii. 35, 5.
súj emit, VI. srjátí [Av. herzaiti].
sáva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
úpa- send forth to (acc.), ii. 35, 1.
úprá, a. extensive, iv. 50, 2 [spar crescp].
sé-ná, f. missile, ii. 33, 11 [si discharge].
sená-ní, m. leader of an army, general, x. 34, 12.
só-ma, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3. 4; 7-15; x. 14, 13; 34, 1; 
Soma sacrifice, vii. 103, 7 [su press: Av. haoma].
soma-pá, m. Soma drinker, ii. 12, 13.
pra- step forth, x. 14, 14.
spās, m. spy, viii. 61, 3 [Av. spas; cp. Lat. au-spe-r, Gk. σκάψις 'owl']
spr, win. s. spronti.
sprh, os. sprháys long for, x. 135, 2 [Av. sperzaita].
sphur spurn, VI. spührá, ii. 12, 12;
spring, x. 34, 9 [Av. sparaiti, Gk. σφαίμω 'quiver', Lat. spurno, Lith. spirii 'kick', OG. spurnu 'kick'].
sma, enc. pcl. just, indeed, ii. 12, 5 [180].
syá, dem. prn. that, ii. 38, 7 [OP. hya, f. hya; OG. f. syu].
syand flow, I. A. syándate, v. 88, 8.
syúma-ga-hasti, a. (Bv.) drawn with thongs, viii. 71, 3 [syúman band; Gk. ι-μπ' 'sinew'].
syoná, n. soft couch, iv. 51, 10.
stráma, m. disease, viii. 43, 5.
sru flow, I. stráva, viii. 49, 1 [Gk. ἔβε- 'flows'].
svá, poss. prn. ovm, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. hva, Gk. οὐ-ς, θ, Lat. su-].
svá-tavas, a. (Bv.) self-strong, i. 85, 7.
1. svadhdá, f. funeral offering, x. 14, 3, 7; 15, 3, 12-14.
2. svá-dhá, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 35, 7; bliss, i. 154, 4 [svá ovm and dhá put; cp. Gk. ἑ-ό-ς 'custom'].
svadhdá-vant, a. self-dependent, vii. 86, 4, 8.
svá-aspas, a. (Bv.) skilful, i. 85, 9 [sú + áspas 'doing good work'].
sváp-ná, m. sleep, viii. 86, 6 [Gk. ἱππ-ν, Lat. somnu-s, Lith. sámp-sa].
svayam-já, a. rising spontaneously, vii. 49, 2.
sva-y-ám, ref. prn. self, ii. 35, 14; of their own accord, iv. 50, 8 [115a].
svár, n. light; heaven, ii. 35, 6; v. 88, 4.
svá-ráj, m. sovereign ruler, x. 15, 14.
sváru, m. sacrificial post, iv. 51, 2.
svarvíd, m. finder of light, viii. 48, 15.
svá-vánt, a. bountiful, i. 85, 10 [possessing property: svá, n.].
svár, f. sister, vii. 71, 1; x. 127, 3 [Lat. soror, OSl. sestra, Go. suvistar, Eng. sister].
sv-astí, f. n. well-being, i. 1, 9; 35, 1; ii. 38, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. s. svásti for welfare, viii. 48, 8; pl. blessings, vii. 61, 7; 63, 6 [sú well + asti being].
svád-ú, a. sweet, viii. 48, 1 [Gk. ἅδμος, Lat. svádi-s, Eng. sweet].
sv-ádhí, a. (Bv.) stirring good thoughts, viii. 48, 1.
sv-ábhú, a. invigorating, iv. 50, 10.
sváhá, i. hail, as a sacrificial call, x. 14, 8.
svid, enc. emph. pcl., iv. 51, 6; x. 54, 10; 129, 54; 135, 5; 168, 8.
Ha, enc. emph. pcl., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].
ha-tvá, m. having stain, ii. 12, 8 [han strike].
hyan slay, II. hátnti, i. 85, 9; ii. 38, 15; smile, v. 83, 3, 9; I. jīghana slay, viii. 29, 4; pf. jaghána, ii. 12, 10, 11; ps. hanyéte, iii. 59, 2; ds. jīgháma, vii. 86, 4.
hant, m. slayer, ii. 12, 10.
hár-as, m. wrath, viii. 48, 2 [heat; from hr be hot: Gk. δέκ-nav 'summer'].
hár-i, m. bay steed, i. 85, 3 [Av. zairi- 'yellowish'; Lat. helus-s, Lith. želis, OG. gélo].
hár-ita, a. yellow, vii. 103, 4, 6. 10 [Av. zairita 'yellowish'].
hár-asvá, a. (Bv.) drawn by bay steeds, viii. 48, 10.
háv-a, m. invocation, x. 15, 1 [hù call].
havan-srút, a. (Tp.) listening to invocations, ii. 38, 15 [havana (from hù call) + ár-āt hearing from áru hear with determinative t].
havir-ād, a. (Tp.) eating the oblation, x. 15, 10 [havis + ad].
havis-pá, a. drinking the oblation, x. 15, 10 [havis + pá].
hav-īs, n. oblation, ii. 83, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4. 14, 15, 8.
11. 12; 90, 67; 168, 4 [hu sacrifice].
háv-i-man, n. invocation, ii. 38, 5 [hù call].
hav-yá, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15, 15, 4 [hu sacrifice].
hayva-vahana, m. carrier of oblations, v. 11, 4 [vahana from vah carry].
hayahyāhama, a. (Tp.) sweetening the oblation, iv. 50, 5 [súd = svād sweeten].
hasta, m. hand, ii. 38, 7; vi. 54, 10; viii. 29, 8-8.
hāsta-vant, a. having hands, x. 34, 9.
1. hā leave, III. P. jahāti.
śva-, pp. hiyate, be left behind, x. 34, 5.
2. hā go away, III. ā. jihite.
āpa- deport, vii. 71, 1: 3. s. sb. s. ao.
hāsate, x. 127, 8.
ūd- spring up, v. 33, 4.
hī, cj. for, i. 35, 1; 154, 5; 160, 1; ii.
35, 1. 5. 9; iv. 51, 5; viii. 48, 6;
sīnās, viii. 48, 9; x. 34, 11; pray, x.
14, 4.
hīms, injure, VII. hināstī injure; is ao.
inj., x. 15, 6 [probably a ds. of han
strike].
hi-tā, pp. placed, v. 11, 6 [later form of
dhita from dhā put; Gk. ὄτρο-ς set].
hi-tvāya, gd. leaving behind, x. 14, 8
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himā, m. winter, ii. 33, 2 [Av. zima,
Osl. zima ‘winter;’ Gk. ὑπα-χιμα-s ‘
subject to bad storms,’ ‘horrid’].
hırān-ya, n. gold ornament, ii. 33, 9.
hiranyā-da, a. (Tp.) giver of gold, ii.
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hiranyā-pañi, a. (Bv.) golden-handed, i.
35, 9.
hiranyā-prāgā, a. (Bv.) having a golden
pole, i. 35, 5.
hiranyā-ya, a. golden, i. 35, 2; 85, 9;
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hiranyā-rūpa, a. (Bv.) having a golden
form, ii. 35, 10.
hiranyā-varna, a. (Bv.) golden-coloured,
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hiranyā-sāmi, a. (Bv.) having golden pins,
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hiranyā-samdrē, a. (Bv.) having a golden
aspect, ii. 35, 10.
hiranyā-hasta, a. (Bv.) golden-handed, i.
35, 10.
hiranyākṣā, a. (Bv.) golden-eyed, i. 35, 8
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hid be angry, I. hōda: pf. jihila, x.
34, 2.
hīnā, pp. forsaken, x. 34, 10 [hā leave].
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of, x. 34, 2 [impulse: hi impel].
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15, 4 d; 11 d; 127, 6 a; 129, 6 d (áthā); 15, 4 b; vii. 86, 5 b (oakśrā); x. 34, 4 d (nayata). 8 c (nā). 14 a (mṛ[atā]; 90, 3 b (Pūrṇa); 127, 6 a (yāvayā); 129, 1 b (vyomā); 135, 1 c (ātrā); in cds. and derivatives: i. 35, 4 (abhv-vrtam); 160, 1 b (ṛtā-vari); ii. 12, 4 (jigivān); vii. 71, 3 b (sumnáyāvas); 68, 2 a (prasa-vātī); x. 34, 10 c (ṛnā-vā); 14, 12 (urū-ṇasau); 168, 3 c (ṛtāvä).

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Loss of accent, ii. 85, 1 a b (asmai, asya); vii. 54, 4 a (asmai); viii. 63, 5 a (asmai); viii. 29, 6 (yathā).

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