A VEDIC READER
A VEDIC READER
FOR STUDENTS
10059 BY
ARTHUR ANTHONY MACDONELL
M.A., Ph.D.
CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITA AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

OXFORD UNIVERSITY PRESS
MUNSHI RAM MANOHAR LAL
Civilized i. Foreign Book-Sellers
P.O. 1167; Vai Sarak, DELHI 1-6
First published in England 1917
Reprinted in India 1951
Fourth impression 1957

CENTRAL ARCHAEOLOGICAL LIBRARY, NEW DELHI.

Am. No. ............... 16859....
Date ................. 01/12/58...
Call No. ............. 491.288/MAC...

PRINTED IN INDIA
AT THE DIOCESAN PRESS, MADRAS 7 AND PUBLISHED BY
JOHN BROWN, OXFORD UNIVERSITY PRESS, MADRAS 2
from plates
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. 84), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the
table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 86, 47, 189-40, 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 Samhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Samhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Samhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is
based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the Reader ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

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

Balliol College, Oxford.
October 22, 1917.
## CONTENTS

**Preface** .................................................. v

**Introduction** ............................................. xi-xxxi

**Vedic Hymns** ............................................ 1-219

- Agni .................................................. i. 1 1-10
- Savitṛ .............................................. i. 35 10-21
- Marutases ........................................... i. 85 21-30
- Viṣṇu ................................................ i. 154 30-6
- Dyāvāpythivī ........................................ i. 160 36-41
- Indra ................................................. ii. 12 41-56
- Rudra ................................................ ii. 33 56-67
- Apāṁ napāt .......................................... ii. 35 67-78
- Mitra ................................................ iii. 59 78-83
- Bhāsaspati .......................................... iv. 50 83-92
- Śīsas ................................................ iv. 51 92-9
- Agni .................................................. v. 11 100-4
- Parjanya .............................................. v. 83 104-11
- Pūṣan ............................................... vi. 54 111-15
- Āpas .................................................. vii. 49 115-18
- Mitrā-Varuṇa ....................................... vii. 61 118-24
- Sūrya ................................................ vii. 63 124-28
- Āsvinī .............................................. vii. 71 128-34
- Varuṇa ............................................... vii. 86 134-41
- Maṇḍūkās .......................................... vii. 103 141-7
- Viśve devās ......................................... viii. 29 147-52
- Soma ................................................ viii. 48 152-64
- Funeral Hymn ........................................ x. 14 164-75
- Pītaras .............................................. x. 15 176-86
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gambler</td>
<td>186-95</td>
</tr>
<tr>
<td>Puruṣa</td>
<td>195-203</td>
</tr>
<tr>
<td>Rātri</td>
<td>203-7</td>
</tr>
<tr>
<td>Hymn of Creation</td>
<td>207-11</td>
</tr>
<tr>
<td>Yama</td>
<td>212-16</td>
</tr>
<tr>
<td>Vāta</td>
<td>216-19</td>
</tr>
<tr>
<td><strong>Vocabulay</strong></td>
<td>221-56</td>
</tr>
<tr>
<td><strong>General Index</strong></td>
<td>257-63</td>
</tr>
</tbody>
</table>
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 Brahmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the
Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.


When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhitā did not in any
INTRODUCTION

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. Extent and Divisions of the Rigveda.

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

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


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

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

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

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

5. Language.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,
INTRODUCTION

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. â 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 Triṣṭubh (4 × 11 syllables), the Gāyatrī (3 × 8), and the Jagati (4 × 12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come halfway between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and
those of Classical Sanskrit, in which (except the sloka) 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 treta) in the same simple metre, generally Gayatri, or of two stanzas in different mixed metres. The latter type of strophe is called Pragâtha 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 Savitri.

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,
INTRODUCTION

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

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

The Vedic gods may most conveniently be classified as deities of
heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Śūrya, Savitṛ, Puṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Ṛadṛ, 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. Mātāriśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) 's celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vīpas (Bīas) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much farther here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix ṭṛ or tar), such as Dhātr 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātr, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātr, the 'Disposer', Dhātr, the 'Supporter', Trātṛ, the
INTRODUCTION

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

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajapati, ‘Lord of Creatures’. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, ‘all-creating’, appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. 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 kāsmai devāya havīṣa 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. 88).

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’, Sūnṛtā, ‘Bounty’, Asunṛti, ‘Spirit-life’, and Nirṛti, ‘Decease’, occur only in a few isolated passages.

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

Goddesses play an insignificant part in the RV. The only one of importance is Uşas (p. 92). Next come Sarasvati, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, ‘Speech’ (x. 71. 125). With one hymn each are addressed Pṛthivī, ‘Earth’ (v. 84), Rātri, ‘Night’ (x. 127, p. 208), and Aranyāni, ‘Goddess of the Forest’ (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayī, Indraṇī, Varuṇāni, 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-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-prthivī, ‘Heaven and Earth’ (p. 86). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

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

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ribhus, 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 Ribhus 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 Urvasī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastospati, ‘Lord of the Dwelling’, who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, ‘Lord of the Field’, is besought to grant cattle and horses and to confer welfare. Sītā, 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 āsura 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 caiva 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 Tvaṣṭṛ, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as Dāsas and slain by Indra. A group of demons are the Paṇis (‘niggards’), primarily foes of Indra, who, with the aid of the dog Sarama, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies
INTRODUCTION

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. 48) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 108, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

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

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Pururavas and the celestial nymph Urvasī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa’s drama Vikramorvasī. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.
Didactic hymns.—Four hymns are of a didactic character. One of these (x. 84) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

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

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

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 8 to 5 stanzas attached to over thirty others, which are called Danastutis, 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 R.V., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.
INTRODUCTION

The historical data of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

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

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

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


The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛśtra. 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
INTRODUCTION

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Sarama and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (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 Yaska, 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 Sāyana (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 Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yaska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets nāsātyau,
an epithet of the Aśvins, as ‘true, not false’, another Āgrāyaṇa, as
‘leaders of truth’ (satyasya prañetārau), while Yāska himself thinks
it may mean ‘nose-born’ (nāsikā-prabhavau)! Yāska, moreover,
mentions several different schools of interpretation, each of which
explained difficulties in accordance with its own particular theory.
Yāska’s own interpretations, which in all cases of doubt are based on
etymology, are evidently often merely conjectural, for he frequently
gives several alternative explanations of a word. Thus he explains
the epithet jātā-vedas in as many as five different ways. Yet he
must have had more and better means of ascertaining the sense of
various obscure words than Sāyaṇa who lived nearly 2,000 years
later. Sāyaṇa’s interpretations, however, sometimes differ from
those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not
follow the tradition. Again, Sāyaṇa 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 Sāyaṇa 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 consider-ations, while
he undervalued the evidence of native tradition. On the other hand,
a reaction arose which, in emphasizing the purely Indian character
of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the Reader many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onensidedness 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 sitipāḍo read sitipāḍā.
P. 28, line 1, read नर्च्यपासि.
P. 31, line 29, and p. 46, l. 29, for yo read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yō read yō.
P. 60, line 13, for no read nō.
P. 69, line 2, for tām read tām.
Pp. 68, 70, 71, 75, head-lines, for APAM read APAM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for viśvācakṣās read viśvācakṣās.
P. 128, line 3, for nū read nū.
P. 139, line 14, for vibhīḍako read vibhīḍakō.
P. 142, last line, and p. 143, line 11, for anyō read anyō.
P. 144, head-line, for MANḌUKAS read MANḌUKAS.
P. 179, line 26, for tē read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhiti read abhītā.
AGNI

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

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

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though not 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-bannecred’ (dhūma-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 Aryan 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 (aránīs), 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' (sāhasaḥ sūnūḥ). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 68) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

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

Agni is more closely associated with human life than any other deity. He is the only god called grihá-pati lord of the house, and is constantly spoken of as a guest (átithi) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (dūtā) 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 (rтvij, vipra), domestic priest (puróhitā), and more often than by any other name invoking priest (hótr), also officiating priest (adhvaryú) and praying priest (brahmán). His priesthood is the most salient feature
of his character; he is in fact the great priest, as Indra is the great warrior.

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

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

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

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

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

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

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 (ιοι). The first two verses are in the Samhita treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

I 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 ṭīle (1. s. pr. Ā. of īd.: ṭī for ṭī between vowels, p. 8, f. n. 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarīta which follows the Udātta of the preceding syllable (p. 448, 1). purō-hitam has the accent of a Karmadharaya when the last member is a pp. (p. 456, top). yajñásya is to be taken with ṛtvijām (not with purō-hitam according to Sāyana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; yajñásya hi sthā ṛtvijā ye two (Indra-Agni) are ministers of the sacrifice. The dependent Svarīta which the first syllable of ṛtvijām would otherwise bear (like ṭīle), disappears because this syllable must be marked with the Anudātta that precedes an Udātta. ṛtvij though etymologically a compound (ṛtu+ij = yaj) is not analysed in the Pāda 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 Pāda text never divides a cd. into more than two members. The suffix tama, which the Pāda treats as equivalent to a final member of a cd., is here regarded as forming a unit with dhā; cp. on the other hand virā-vat+tama in 3c and citrā-śravas+tama in 5b. ratna never means jewel in the RV.

2 Bhūmi: पूर्वेविच्छविसिर्参加
     रेखो नूतनेचुत।
     स द्रव्यः एह वंचति॥

2 Agniḥ pūrvebhīr ṝṣibhir
   īliyo nūtanair utā,
   sā devāṁ ēhā vakṣati.

 GridView: Bhūmi: shows the Pāda text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence pūrvebhīs (p. 77, note 9) is not analysed. ñīyas: to be read as ñīyas (p. 16, 2 d). nūtanais: note that the two
forms of the inst. pl. of the a dec. in ais and ebhis constantly occur in the same stanza. sā (49) being unmarked at the beginning of a Pāda, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of vām (Sandhi, see 39). This Anudatta and the Svarita of vākṣatī show that all the intervening unmarked syllables vām ēhā have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of vākṣatī are unmarked; but in the Pāda text every syllable of a word which has no Udatta is marked with the Anudatta; thus vākṣatī. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (148, 2; 69 a). In ā ihā vakṣatī, the prp. because it is in a principal sentence is un compounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb vah is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, sā being the correlative (cp. p. 294 a). The gerundive īdyaś strictly speaking belongs in sense to nūtaṇais, but is loosely construed with pūrvebhis 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 ब्राह्मिनाः ब्राह्मिर्ष्टवत्
पोषित्व द्विदिविचि ।
युष्मसं बीरवत्ततमम् ॥

8 Agnínā rayím aśnavat
pōṣam evá divé-dive,
yaśásam virāvattamam.

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

aśnav-a-t: sb. pr. of aṃś attain, 3. s. ind. pr. aśnóti (cp. p. 184); the prn. ‘he’ inherent in the 3. s. of the vb. is here used in the indefinite sense of ‘one’, as so often in the 3. s. op. in classical Sanskrit. rayím, pōṣam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. divé-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 -ās that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yaś-as* *sume* (83, 2 a; 182, p. 256). *vīrā-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.; *vīrāvant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on ratna-dhātama in 1 c). In these two adjectives we again have co-ordination without the connecting prep. ca. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

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

*yajñám adhvarám:* again co-ordination without ca; the former has a wider sense = *worship* (prayer and offering); the latter = sacrificial act. *viśvā-tah:* the prn. adj. viśva usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *āsi:* all successively unmarked syllables at the beginning of a hemistich have the Udātta (p. 449, 2). On the particle īd see p. 218. *devēsū:* 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. *gachāti:* as the vb. of a principal sentence has no Udātta (19 A); nor has it any accent mark in the Samhitā 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 gachāti is long by position (p. 437, a 3).
5 Agnir hōtā kavīkratuḥ
satyaś citrāśravastamah,
devo devēbhir ā gamat.

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

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

6 yād aṅgā dāsūṣe tuām,
Āgne, bhadrāṁ karisyāsi,
tāvēt tāt satyaṁ, Aṅgirah.

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

aṅgā: on this pcl. see 180 (p. 218). dāsūṣe: dat. of dāś-vāṁs,
one of the few pf. pt. stems in the RV. formed without red. (140, 5;
157 b), of which only vid-vāṁs survives in Skt. tvāṁ: 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 Pāda 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 Aṅgiras is not (p. 466, 18 b). kariṣyasi (ft. of kṛ do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. tāva it tāt: that intention of thee.

7 उप त्वाग्ने दिवे-दिवे
दोषावस्तति वयम्
नमो मरत्ने एवंसि॥

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

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

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

rájantam: this and the other accusatives in this stanza are in
agreement with tvā in the preceding one. adhvaránām: 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-pāṁ:
one of the many m. stems in final radical ā (p. 78), which in Skt. is
always shortened to a (as go-pa). rtá 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 rtá in the ritual sense, because the
sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is
specially the guardian of rtá in the moral sense. várdhamánām:
growing in thine own house, because the sacrificial fire after being
kindled flames up in its receptacle on the altar. své: to be read as
sué; this pron. meaning own refers to all three persons and numbers
in the RV., my own, thy own, his own, &c. (op. p. 112 c). dáme:
this word (= Lat. domu-s) is common in the RV., but has disappeared
in Skt.

5 स नं: पितेव सूनवि
पेन सुपायणो भव।
सचस्या नः सचस्यें।

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

9 sá nah pitéva sūnáve,
Ágne, sūpāyanó bhava;
sácásavá nah suastáye.

sá is here used in its frequent anaphoric sense of as such, thus
(p. 294 b). nas enc. dat. (109 a) parallel to sūnáve. pitā iva: the
enc. pol. iva is regularly treated by the Pada text as the second
member of a cd.; in the RV. pitá is usually coupled with sūnú,
māṭī with putrá. sūnávé: this word as written in the Samhitā
text appears with two Udāttas, because the Udāta of the elided á
is thrown back on the preceding syllable (p. 465, 3); but this ā must be restored, as the metre shows, and sūnāve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6 b) that the second and the first Pada were originally as independent of each other as the second and the third. On the accentuation of 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 Samhita, 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.

SĀVITRĪ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Sāvitrī 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 Sāvitrī. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Sāvitrī is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,
to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

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

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

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

The metre of this hymn is 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 (—ו—); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (—ו— or —ו—ו—), and the break between the caesura and the cadence is regularly —ו or —ו. Thus the scheme of the whole normal verse is either —ו—ו— or —ו—ו— or —ו—ו— or —ו—ו—ו—. The metre of stanzas 1 and 9 is Jagati (p. 442), which consists of four verses of twelve syllables. The Jagati is identical with the Triṣṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (—ו—ו—). In the first stanza the caesura is always after the fifth syllable, in the second Pada following the first member of a compound.

I call on Agni first for welfare;  
I call on Mitra-Varuṇa here for aid; I call on Night that brings the
hvāyāmi Rātrīṁ jāgato nivēsāṁ; world to rest; I call on god Savitr for help.
hvāyāmi devāṁ Savitāram ūtāye.

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

2 ā krṣṇēṇa rájasā vártamāno, Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden car god Savitr comes seeing (all) creatures.
niveśayann amśtam mártiam ca,
hiranyāyena Savitā ráthena,
ā devó yāti bhūvanāni pāsyan.

ā vártamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśayann, it is usually compounded, ibid. krṣṇēṇa rájasā: = through the darkness; loc. sense of the inst., 119 A 4. amśtam mártiam ca s. m. used collectively = gods and men. ráthenā must of course be read ráthenalā; see note on Ágne, i. 1, 9 b. ā devó yāti: cp. note
on á āhá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

3 yáti denváḥ praváta, yáti ud-váta; yáti śubhrábhyaṁ yajató hári-bhyām.
á devó yáti Savitá paraṁváto, ápa víśvā duritá bádhamānaḥ.

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

In this stanza a Jagatí verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV.: see p. 445, β 1 and f. n. 7. pra-vát-á and ud-vát-á: 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 yáti is accented as beginning a new sentence. háribhyām: inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrábhyaṁ and háribhyām in the Pada text see note on púrvebhís in i. 1, 28. paraṁváto śpa: see note on Ágne in i. 1, 9. paraṁvátas: abl. with verb of motion (201 A 1). ápa bádhamānaḥ: cp. note on á in 2 c. víśvā duritá: this form of the n. pl. is commoner in the RV. than that in áni; p. 78, f. n. 14.
4 abhívṛtam kṛṣanair, viśvarūpam,
hiranyāṣamyan, yajato bhānantam,
āsthād rātham Savitā citrābhānuḥ,
kṛṣṇā rājāmsi, táviśīṃ dādhānahn.

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

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

5 vi jānāṁ chyāvaḥ sitipādo
akhyan,
rātham hiranyapraīgam vah-antah.
sāsvad viśaḥ Savitūr dāiviasya
upāsthe viśvā bhūvanāni ta-
stuh.

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 vāksati, i. 1, 2. jānāñī chyāvāḥ : for jānān āyāvāḥ (40, 1). śiti-pādās : 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 pāśyan in 2 d ; the ao. expresses a single action that has just taken place (p. 345 C) ; the pf. tāsthur expresses an action that has constantly (śāśvat) taken place in the past down to the present (113 A a). In -praūgam (analysed by the Pāda text of x. 180, 3 as pra-uga), doubtless = prā-yugam (as explained in a Prātiśākhya), there is a remarkable hiatus caused by the dropping of y. viśā bhuvaṇāni : here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dāivyasyopāsthe cp. note on Agne, i. 1, 9 b. dāivyya divine is a variation of the usual devā accompanying the name of Savitṛ. 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 तिस्रो द्वारः सावित्रवे दुपश्यः ।
एकाद चुमंख पूर्वन विराष्ट्र ।
आधिन न रथीयस्मुताधिः तथएः ।
धृह ब्रजितुः च तथविशेषत ॥

6 tisrō dyāvah; Savitūr dvā upa-
sthāṁ,
ēkā Yamāśya bhūvane virāsāt.
āṁnāṁ nā rāthyam amśtādhi
tāsthur:
iḥa brāvītu yā u tāc cīketat.

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

The interpretation of this stanza is somewhat difficult; for it is
meant, as the last Pāda indicates, as an enigma (like several others
in the RV.). The first Pāda is evidently intended to explain the
last two of the preceding stanza: of the three worlds 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 Pitrō). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyō, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. ḍvā: for ḍvāu before u (22); after tisrō ḍvāvah the f. form ḍvē should strictly be used (like ēkā in b), but it is attracted in gender by the following upāsthā (cp. 194, 8). upā-sthāṃ: the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausa at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesce. 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 Āgne, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. virā-śāṭ: N. s. of virā-sāh (81 b), in which there is cerebralization of s by assimilation to the final cerebral ṭ (for -sāṭ); in the first member the quantity of the vowels (for vira) is interchanged for metrical convenience; the Pāda text does not analyse the cd. because the form virā does not occur as an independent word (cp. note on ṛtvīj, i. 1, 1 b). amṛtā: n. pl. = the gods. ānīm nā: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ádhi tathāur: 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. brāvītu: 3. s. ipv. of brū speak (p. 148, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized: ūṁ īti. ciketāt: pf. sb. of cit observe.
7 ví suparṇo antārikṣāni akhyad,
   gabhūrāvepā āsuraḥ sunīthāh.
kūḍāṇīṁ sūrīaḥ? kāś ciketa?
katamāṁ dyāṁ raśmīr 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.

vi ... akhyat: cp. 5 a and 8 a. suparṇās: Savitṛ is here called
a bird, as the sun-god Sūrya (vii. 68) often is. On the accent of this
Bv. and of su-nīthās see p. 455, c a. antārikṣāni: equivalent to
kṛṣṇā rájāmsi (4 d), the aerial spaces when the sun is absent.
āsuras: 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 illuminates the paths
with his light. kvēdāṇīṁ: when an independent Svarita is in the
Saṁhitā text immediately followed by an Udātta, the Svarita vowel,
if long, has added to it the figure 3, which is marked with both
Svarita and Anudātta (p. 450 b). idānīṁ: now = at night. ciketa:
pf. of cit observe (189, 4). dyāṁ: acc. of dyō (p. 94, 8), here again
(ep. 6 a) f. asyā: = asyā 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?'

8  ब्रह्मो ब्रह्मतः गृहिष्याः
   ब्रह्मविद्या
   सप्तक्षणे स्तं सिद्धूर्वः।
   हिरुख्यान: सत्विता देव आगाह
   द्रुश्यमाण द्रुशुर्वे चार्यायिषि।

9  ब्रह्मो ब्रह्मतः गृहिष्याः
   ब्रह्मविद्या
   सप्तक्षणे स्तं सिद्धूर्वः।
   हिरुख्यान: सत्विता देव आगाह
   द्रुश्यमाण द्रुशुर्वे चार्यायिषि।

1902
8 aṣṭāu vi akhyat kakūbhahṛthīvyās,
trī dhānva, yōjanā, sapta sīndhūn.
hiranyākṣāḥ Savitā devā āgād,
dādhat rátnā dāsūse vāriāṇi.

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. aṣṭāu: 106 b. prthivyās: on the accentuation
see p. 458, 2. trī: n. pl. (105, 3) to be read disyllabically. dhānva:
acc. pl. of dhānvan n., 90, 3 (p. 70 ; cp. p. 67, bottom). The long
syllable after the caesura in b and d (—ο— for —ο—) is rare in the
RV. (p. 440, 4 B). yōjanā: probably the thirty leagues that Dawn
traverses in the sky (i. 128, 8), the number of each of the other
features being expressly stated. hiranyākṣās: the accent of this
ed. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of
gā go. dādhat: on the accent cp. 127, 2; on the formation of the
stem, 156.

9 hiranyapāṇih Savitā vīcarṣaṇīr
ubhē dyāvāprthivī antār iyate.
ápāmivām bādhaté; vētiśūriam;
abhī kṛṣṇēna rājasā dyām ṛṇotī.

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 ī, as well as the e of ubhē, being Prāgrhya (25 a, 26 a), is
followed by īti in the Pada text (p. 25, f. n. 2). antār (46) com-
bined with \textit{go} governs the acc.; cp. the two laps of Sāvitr in 6 a-
ápa bádhate: he drives away disease, cp. 3 d; contrary to the-
general rule (p. 466, 19 A) the vb. is here accented; this irregularity
not infrequently occurs when in the same Pāda a compound verb is
immediately followed by a simple vb. véti: accented because it
begins a new sentence; Sāvitr guides the sun: cp. 7 c. kṛṣṇéna
rájasā: cp. 2 a and 4 d. abhí . . . dyám ṛmati: cp. 7 d. The
metre of d is irregular: it is a Tristubh of twelve syllables, the first
two syllables (abhí) taking the place of a long one. Cp. p. 441, 4 a

\textit{10 hírántyahasto ásuraḥ sunítháh, sumílikáh suáváh yátu arváu.}
apasédhána raksásó yátudhánán, ásthá d évah pratidosám grñá-
náh.}

\textit{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.}

\textit{ásuras}: cp. 7 b. sváván: the analysis of the Pāda text, svá-
ván = possessed of property, is followed by Sāyaṇa who renders it by
dhanaván wealthy; this would mean that Sāvitr bestows wealth
(cp. dádhad rátná in 8 d, and vi. 71, 4 á dásúṣe suvati bhúri
vámáṁ he, Sāvitr, brings much wealth to the worshipper). This nom.
occurs several times in the RV., and is always analysed in the same
way by the Padapātha. On the other hand, three oblique cases
of su-ávas giving good help occur (svávasam, svávasá, svávasas).
Roth takes sváván to be a nom. of this stem irregularly formed by
analogy for su-ávás (cp. 88, 2 a). I follow the Pāda text as the
meaning is sufficiently good. Final án, which regularly becomes ám
before vowels (89), sometimes undergoes the same change, before y
(40, 4). raksásas has the accent of a m. in as (83, 2 a); the n. form
is ráksáṃsi. yátudhánán is added, as is often the case, without
a connecting ca: cp. note on rayím, in i. 1, 3a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pāda. If Savitṛ in this stanza is connected with morning rather than evening, āsthāt would here be equivalent to ēd āsthāt; cp. RV. vi. 71, 4: ēd u śyā devāḥ Savitā dāmunā hiranyapāṇīḥ pratidesām āsthāt that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to ā āsthāt, that is, he has mounted his car, cp. 4 c. grūṇānās: pr. pt. ā., with ps. sense, of 1. gr sing, greet.

11 yē tepāṇthāḥ, Savitāḥ, pūrviśo, arenāvah sūkṛtā antārikṣe, tēbhī nō adyā pathibhiḥ sugébhi
räksā ca no, ādhi ca brūhi, for us, O god.

te: the dat. and gen. of tvām, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pāṇthās: N. pl. of pāṇthā, m. path, which is the only stem (not pāṇthān) in the RV. (99, 1 a). Savitāḥ: when final Visarjanīya in the Samhita text represents original r, this is always indicated by the word being written with r followed by iti in the Pāda text; here Savitar iti. 'reṇāvas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, 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 o nō adyā should be pronounced because e and o are shortened before a (p. 487, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in dō, ādhi should be pronounced. sugébhi: see 47. The final a of rāksā is lengthened because the
second syllable of the Pāda favours a long vowel. ādhi...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.

MARÚTAS

This group of deities is prominent in the R.V., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agna and Pūsan (vi. 54). They form a troop (gaṇā, sārdhas), 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 Rodasī 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 R.V. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet ṛṣṭi-vidyūt lightning-speared shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (khāḍi) 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: Jagati; 5 and 12 Tristubh.

9 pṛ ça śūmbalī āravayo n sāṁyayo
āṃcunīrśa śūrvya sūrīrśa:
roṭasī hī mṛṣṭvākṣir vṛūdhī
madamī vīrā vītṛṣṇaḥ gṛvṛṣaṃ.

1 pra yē śūmbhante, jānayo nā,
sāptayo
yāman, Rudrāsyā sūnāvaḥ su-
dāmśasah,

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two
rōdasī hi Marūtaś cakrirē vṛ- 
worlds to increase. The impetuous 
heroes rejoice in rites of worship.
mādanti vīrā vidātheṣu ghṛṣva-

yāḥ.

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 tā ḍバリtāsē Mhṛĩmaṁmaṁāsāt 
tē. ḍバリtāsē: Mhṛĩmaṁmaṁ. Aḥaṭāt. 


dīvī Rūdrāsādhi cakrirē sādah. 

ārcanto arkām, janāyanta indri-
yām,

ādhi śrīyo dadhire Pṛśnimāt-
taraḥ.

tē: N. pl. m. of tā that, 110. uŋṣitāsas: pp. of 2. uŋṣ (= vaks) grow. āsata: 3. pl. Ā. root ao. of āmśa attain. Rūdrāsas: the Maruts are often called ‘Rudras’ as equivalent to ‘sons of Rudra’. ādhi: prp. with the loc. div; 176, 2. janāyanta indriyām: that is, by their song. ādhi dadhire: 3. pl. Ā. pf. of ādhi dhā, which is especially often used of putting on ornaments. śrīyas: A. pl. of śrī glory; referring to the characteristic brilliance of the Maruts.

3 Gomāntāśe ḍバリyāmānāṁ ḍバリjīṁśiṁś 

gomāntāśe: maṁ. ḍバリyāmānāṁ: ḍバリyāmānāṁ. 


tanūrhū Ṛṣya ḍバリhirē vṝṣakāntāṁ. 


vārānīye vṛṣaprameṁmaṁātinnasām. 


vṛṣaprameṁmaṁātinnasām.
When they whose mother is a cow deck themselves with ornaments, shining they put on their bodies brilliant weapons. They drive off every adversary. Fainness flows along their tracks.

gömātaraḥ: as the sons of the cow Prśi. yāc chuhbhāyatē: Sandhi, 53. dadhirē: pf. with pr. sense, they have put on = they wear. āpaḥ: prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ānu riyatē: 8, 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. ēsām: unemphatic G. pl. m. of āyām, 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 Samhitā text, it invariably has a short vowel in the Padapātha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojuvas: N. pl. radical ú stem mano-jú, 100, II a (p. 88). rátheśu á: 178, 2. píṣatīś: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

5 píṣatīś rátheśu píṣatīś áyug-
dhvam, when ye have yoked the spotted
váje ádriṃ, Maruto, rahá-
mare before your cars, speeding, O
yantah, Maruts, the stone in the conflict,
útárusāsya vá śianti dhārāś
they discharge the streams of the
cármenvodābhīr vá undanti bhū-
ruddy (steed) and moisten the earth
ma. like a skin with waters.

áyugdhvam: with loc., cp. 204, 1 b. ádriṃ: the Maruts hold
in their hands and cast a stone. utá: here comes before
the first instead of the second of two clauses, as ca sometimes does
( p. 228, 1). úrśasāya: the ruddy steed of heaven; cp. v. 83, 6
where the Maruts are invoked to pour forth the streams of the
where the Maruts are invoked to pour forth the streams of the
stallion; and in v. 56, 7 their ruddy steed (vājī úrśaḥ) is spoken of.
ví śyantī: 8. pl. pr. of sā binda; Sandhi, 67 a; change back from
v. 3. to 3. prs.; cp. 4 c d. undanti: 8. pl. pr. of ud wet. bhúma:
N. of bhúman n. earth (but bhúman m. abundance).

आ | वं | बहुतु | सात्यं | रघुवर्धरी | आ | वं | बहुतु | सात्यं | रघुवर्धरी | रघुपलान्तः | म | जिंगात्वा | चार्डभिः | म | जिंगात्वा | चार्डभिः | सीद्धत | आ | वं | चुः | वं | सद्दः | क्षण | माद्यधर्म | मष्टः | मध्यः | धन्यवः |
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.

raghupatyānāḥ prā jīgāta bāhūbhiḥ.
sīdatā bahīr: urū vaḥ sādas
kṛtām.
mādāyadhvan, Maruto, mādhvō ándhaśaḥ.

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

7 tē 'vardhanta svátavaso mahi-
tvanā:
ā nākaṁ tasthūr; urū cakrire
sādāḥ.
Viṣṇur yād dhāvad viṣaṇaṁ
madacyútāṁ,
vāyo nā sīdann ádhi barhiśi
priyē.

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 'vardhanta: Sandhi accent, p. 465 17, 8. mahitvanā: inst. of mahitvanā, p. 77, f. n. 8 ā tasthūr: vb. of a principal sentence
accepted 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 (Indrā-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 madacyūt are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: ‘when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.’ váyas: N. pl. of vī bird. sīdan: unaugmented ipf. of sad sit.

॥ सूरा रावेवेवुधयो न जगमयः ॥
श्रव्यवो न पूर्तनासु चेतिरि ॥
भवनि विश्वा भुवना मुष्टीः
राजां इव लेषसंद्रशो नरः ॥

॥ शुरोऽहावः इत्तः युयुधयः न जगमयः ॥
श्रव्यवः न पूर्तनासु चेतिरि ॥
भवनि विश्वा भुवना मुष्टीः भें
राजां इह लेषसंद्रशः नरः ॥

8 sūra ivēd yūyudhayo nā jāgamayaḥ, Like heroes, speeding like warriors, like fame-seeking (men) they
śravasyāvo nā pītanāsu yetire. have arrayed themselves in battles.
bhāyante viśvā bhūvanā Marūdbhio: All creatures fear the Maruts: the
rājāna īva tvesásamrśo nāraḥ. men are like kings of terrible

iva: note how this p.pl. interchanges with nā in this stanza. aspect.
yetire: 3. pl. pf. Ā. of yat: 137, 2 a. bhāyante: 3. pl. pr. Ā. of bhi fear; the pr. stem according to the bhū class is much commoner
 storage 201 A b. nāras: the Maruts; N. pl. of nṛ man, 101, 1.

॥ लत्था यद्वचं मुखंतं हिर्स्ययं
सहस्मुष्टिं लप्या चर्वत्ययत।

॥ लत्था यद्वचं हिर्स्ययं
बुधवतम् हिर्स्ययम्।
9 Tvāṣṭṛ yād vājraṁ sūkṛtam
hiranyāyam
sahāsrabhṛśṭim suāpā ávarta-yat,
dhattá Índro náriápáṃsi kár-tave:
áhan Vṛtraṁ, nír apám aubjad
arñavám.

When the skilful Tvāṣṭṛ 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 Tvāṣṭṛ fashioned Indra’s bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: áhann áhim, ánv apás tattarda; Tvāṣṭṛ asmai vájraṁ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvāṣṭṛ fashioned for him the whissing bolt. dhatté: 8. s. pr. Ā. used in the past sense (212 A 2). kár-tave: dat. inf. of purpose, in order to perform (kr), 211. náryá-páṃsi is here and in viii. 96, 19 analysed by the Pada text as nári ápáṃsi. The only possible sense of these words would be deeds against the hero (Vṛtra). On the other hand náryāni appears once (vii. 21, 4) and náryā twice (iv. 19, 10 ; viii. 96, 21) as an attribute of ápáṃsi; the epithet náryápasam, analysed by the Padapāṭha (viii. 98, 1) as nárya-apasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation náryápáṃsi (to be read náriápáṃsi) in the Śamhitā text, and náryā|ápáṃsi in the Pada text. nír aubjat: 8. a. ipf. of ubh 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.

10 urdhvam nunudre avatam ta

They have pressed (the bottom) upward, that is, overturned, poured out; avatam: the cloud; = they have shed rain. dādṛṣṭānam: pf. pt. Ā. of dṛṣṭ make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur vi: p. 468, 20. párvatam: cloud mountain; another way of saying the same thing. dhāmantas: with reference to the sound made by the Maruts; cp. árcantas, 2 c. máde sōmasya: Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

11 jihmām nunudre avatam tāyā
diśā:

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.

11 jihmām nunudre avatam tāyā
diśā:

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.
jihmām: so as to be horizontal and pour out the water, much the same as ūrdhvām in 10 a. tāyā diśā: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. īm: him, Gotama, p. 220. vīprasya: of Gotama. tarpayanta: cs. of tr̥p be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

12 ya vah śarma śasamāṇaya sānti, tridhātunī dāsuṣe yachatādhi. asmābhyam tāni, Maruto, vī yanta.
rayim no dhatta, vrṣanāha, su-viram.


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’.

1Viṣṇor nú kaṁ virāṇi pra vocam,
yāḥ pārthivāni vimāne rájāmsi;
yó áskabhāyad úttaram sadhā-

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, strides out triply.

kam: this pel. as an encl. always follows nú, sú or hí (p. 225, 2).
virāṇi: the syllable preceding the so-called independent Svarita
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.

pra 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. viṛyēṇa: cp. note on viṛyāṇi in I. mṛgās: Śāyaṇa here interprets this
word to mean a beast of prey such as a lion; but though bhima occurs as an attribute both of simhā lion and of vṛṣabhā bull in the RV., giristhā is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a ‘mountain-dwelling bull’; hence the simile appears to allude to a bull rather than a lion. ku-carā: Yāska, followed by Sāyaṇa, has two explanations of this word, doing ill (ku = 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 giristhās: dwelling in a lofty world or always abiding in speech (giri as loc. of gir) consisting of Mantras, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. vikrāmaneṣu: note that the final vowel of the Pada must be restored at the junction with the next Pāda. adhi-kṣiyanti: the root 1. kṣi follows the ad. class (kṣetī) when it means dwell, but the bhū class (kṣayati) when it means rule over. With c and d ep. what is said of Savitṛ in i. 85, 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 u). idām sadhāstham: of course the earth as opposed to ūttāram sadhāstham in 1 c. ékas and tribhīs are antithetical. id emphasizes the latter
The second Pāda 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: girikṣīt = girīṣṭhā; urugāyā = kucarā; viṣan = mṛgō bhīmāḥ. This correspondence of kucarā (besides V.'s alternative exclusive epithet urukramā in 5c and elsewhere) confirms the explanation of urugāyā as wide-pacing from gā go (Yāska, mahāgati having a wide gait), and not widely sung from gā sing (Śāyāna).

4 yāsyak trī pūrṇā madhunā pa-

1.3.4d. trī: n. pl. of trī (105, 3). padāny: the final vowel of the Pāda must be restored; cp. 2c. pūrṇā: ep. p. 308 d. āksīyamāṇā: never failing in mead; the privative pel. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative eds. are not analysed in the Pāda text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). madanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tridhātu: this n. form is best taken adverbially = treadhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ēkas: alone in antithesis to viśvā, ep. 3 d. dādhāra: pf. of dhṛ, with long red. vowel (139, 9), which is here not shortened in the Pāda text.
5 tād asya priyām abhi pátho aśyāṁ, I would attain to that dear
daṁ, domain of his, where men devoted
tārō yaṁ devayavo mádantī: to the gods rejoice: for that,
urukramásya sā hi bándhur truly akin to the wide-strider, is a
itthā, well of mead in the highest step
Viṣṇuḥ padé paramé mádhva of Viṣṇu.
utṣah.

abhi aśyām: op. root ao. of amā reach. yātra: in the third
nāras: step of Viṣṇu = heaven, where the Fathers drink Soma with Yama
sā: (cp. i. 35, 6). náras: that is, pious men who dwell in heaven;
referring to páthas is attracted in gender
to bándhus, 194, 3. itthā: p. 218. mádhvas (gen., p. 81, n. 12):
to bándhus, 194, 3. itthā: p. 218. mádhvas (gen., p. 81, n. 12):
cp. 4 a, where the three steps are filled with mead; but the third
step is its special abode.

6 tā vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vaṁ vāṁ vāstūni usmāsi gáma-
dhyai,
vām : of you two, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone; this dual also anticipates the joint praise of these two gods as a dual divinity (İndrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi: 1. pl. pr. of vaś desire (134, 2 a). gām-adhyai: dat. inf., p. 198, 7. gāvas: N. pl. of gō cow (102, 2); it is somewhat doubtful what is meant by the cows; they are explained by Yāska and Sāyaṇa as rays; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śrīgās: many-horned would allude to the diffusion of the sunbeams in many directions. ayāsas: this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayaṇās moving, and by Sāyaṇa as gantāras goers = ativistrās very widely diffused; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās; while its use as an attribute of simhā lion, āśva 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. viṣṇas : 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 Pṛthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as rōdasi the two worlds more than 100 times. They are parents, being often called pitārā, mātārā, jānitrī, besides being separately addressed as ‘father’ and ‘mother’. They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities
are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: 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 iyte in c. Dyāvā-Pṛthivī: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśvā-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ō (19 a and note 5). rta-vari: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix vari (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ō is treated as metrically lengthened. dhārayāt-kavi: a governing
cd. (189 A. 2 a); the gen. rajasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāva-prthivi. dhīṣāne: the exact meaning of this word, here a designation of dyāva-prthivī, is uncertain. antā iyate goes between with acc.; the same thing is said of Savitṛ in i. 35, 9 b. dhārman n. ordinance (dharmān m. ordainer) is the only stem in the RV. (dhārma is a later one).

2 uruvyācasā mahínī asaścātā, pitā mātā ca, bhūvanāni rākṣataḥ.

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-asaścāt-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while a-asaścānt (also an epithet of Dyāva-prthivi) is a Karmadharaya (p. 455, f. n. 2), not a second = unequalled. su-dhīṣṭame: on the Pada analysis ep. note on i. 1, 1 c. vapusyē: ep. note on vīryāṇi, i. 154, 1 a. pitā: the god here meant as the father of Dyāva-prthi may be Viśvakarman, who in RV. x. 81, 1. 2 is called ‘our father’ and is described as creating the earth and heaven. sim: see p. 249. abhi avāsayaːt: 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.

putrās: 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. Śāyaṇa 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). surētāsam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā āhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to āhā viśvā which also occurs. dukṣata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from 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 jajāna rādasi viśvāsam-bhuvā.
vi yō mamē rájasī sukratūyāyā
ajārebhiḥ skāmbhanebhiḥ, 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).
vi... mamē: this expression
is also used of Viṣṇu (see i. 154, 1. 8) and other gods.
rājasī: the
heavenly and the terrestrial spaces. The initial vowel of d must be
restored. sām ānṛce: red. pf. of arc sing (189, 6), the Ā. being
used in the ps. sense; Sāyaṇa explains it in an act. sense as pūjita-
tavān has honoured, which he further interprets to mean strā-
pitavān has established!

5 té no grṇānē, mahinī, máhi ēravāh,
kṣatrām, Dyāvā-Pṛthivī, dhā-
satho brhāt.

So being lauded, O great ones,
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength
yënabhī kṛṣṭis tatānāma viṣ-
vāhā
apāyam ējō asmē sām inva-
tam.

tē: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning great, formed from the root mah be great: by far the commonest is māh (81); mahánt (85 a) is also common; mahā and mahin are not common, but are inflected in several cases; máhi and mahās (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrām: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā bestow, to be construed with the dat. nas. abhī ... tatānāma: pt. 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. ējō: final o is pronounced short before ā (p. 487, a 4), but the rhythm of the break here (− u −) is abnormal (p. 440, f. n. 6). asmē: properly loc. of vayám (p. 104), but also used as a dat., is Pragāhya; 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, īnv-a (183, 3 b).

ÍNDRA

Índra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Aryan in over-
coming 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 (vájra), 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 vájra, such as vájra-bāhu bearing the bolt in his arm and vájra-viśdler of the bolt are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśā).

Having a golden car, drawn by two tawny steeds (hárī), he is a car-fighter (rathēsthā). Both his car and his steeds were fashioned by the Rūhna, 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 Dyauś; 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 Indrāgni. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet Maruṭvatvant 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), Brhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as śakrā and śācīvant 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 (aṅh). 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 (párvata, giri), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (ádri) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (údhár), spring (útsa), cask (kávandáha), pail (kośa). The clouds, moreover, appear as the fortresses (púras) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristicallly called the ‘fort-destroyer’ (púrbhíd). But the chief and specific epithet of Indra is ‘Vśtra-slayer’ (Vśtra-hán), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viśnu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣasas or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vśtra and to win the light. When he had slain Vśtra, 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 Vśtra 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 Vśtra 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 Vśtra-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 mañghavan bountiful is almost exclusively his.

Besides the central myth of the Vytra-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 char. 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 Paṇis.

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

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaśṭṛ. 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 vereḥraghna (=Vyrahañ) 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 Vytra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in īndu drop.
ii. 12. **Mātra**: Trishtubh.

1 yo jātēva prathamō mānasvān
devō devān krātunā paryābhū-
sat;
yāsya sūṣmād rōdāsi ābhyaśe-
tām
nṛmnāsya mahnā: sā, janāsa, O men, is Indra.

Indrah.

evā: see p. 224, 2. mānas-vān: note that the suffix vān is not separated in the Pada text, as it is in pavītra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mānahsvān. devō devān: cp. i. 1, 5 c. paryā-
 dishonesty: the exact meaning of the vb. pāri bhūṣa is somewhat uncertain here, but as the greatness of Indra is especially emphasized
in this hymn, surpass seems the most probable. Sayana explains it here as encompassed with protection; in the AV. as ruled over; in the
TS. as surpassed. rōdāsi: the Pragṛhya i of duals is not shortened in pronunciation before vowels (p. 487, f. n. 3). ābhyaśetām: ipf.
of bhyas = bhī be afraid of, with abl. (p. 316, b). mahnā: inst. of mahān greatness (cp. p. 458, 2). The refrain sā, janāsa, Índrah
ends every stanza (except the last) of this hymn; similarly viśvas-
mād Índra uttaraḥ ends all the twenty-three stanzas of x. 86.
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.

... note that every Pāda of this stanza, as well as of nearly
every other stanza of this hymn, begins with a form of the
relative pron. corresponding to the sā of the refrain. The cosmic
deeds of Indra in all the three divisions of the universe, earth, air,
and heaven, are here described. āramṇāt: ipf. of ram set at rest.
vimamē vāriyās (cpv. of urū, 103, 2 a): here the cpv. is used
predicatively, extended so as to be wider; cp. vi. 69, 5, where it is
said of Indra and Viṣṇu: ‘ye made the air wider and stretched out
the spaces for us to live.’ dyām: acc. of dyō sky. āstabhnaṭ: ipf.
of stabh prop; in this and the preceding stanza the ipf. of narration
is used throughout excepting vimamē (a form of constant occurrence,
ep. 154, 1, 8; 160, 4): ep. 218 d (p. 848).

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 hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: yó apó vavṛvāmsaṁ Vṛtrāṁ jaghāna who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gā udājad, ápa hi Valāṁ vāh who drove out the cows, for he unclosed Vala. áriṇāt: ipf. of ri release. saptā sindhūn: the seven rivers of the Panjāb. gās: A. pl. of gó cow. ud-ājat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhā, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of ápa-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: tvāṁ Valāsyā gomaton pāvar bīlam thou hast unclosed the aperture of Vala rich in cows. The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning udghā- ṭanena Valāsyā by the unclosing of Vala. Sāyāna interprets it as an irregularity for the abl. = from the enclosure of Vala. Valāsyā: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antār: between two clouds, according to Sāyāna; 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’ (ādṛēḥ sūnāḥ).

8 चेन्मा विष्या चर्वना हुतानिः
यो दासां वर्मचर्यं गुहाकं
खुर्दैव यो जिजीवाँ लचभादंद्दृ
खर्यं पुष्यानि स जनास्त इन्मः

4 yënemā viśā cyávanā krṭāni,
yó dáṣaṁ vāṇam ádharam guḥākaḥ;

By whom all things here have been made unstable, who has made subject the Dāsa colour and has
śvaghnīva yō jīgīvāṁ lakṣām made it disappear; who, like a
ādād winning gambler the stake, has
aryāḥ puṣṭāni: sā, janāsa, taken the possessions of the foe: he,
Indraḥ.

īmā viśvā: all these things, that is, all things on earth. cyāvanā
is used predicatively after kṛtāni, just as ādharam is in b after
ākar; op. iv. 30, 22: yās tā viśvāni cicūsē who has shaken the
whole world. dāsaṁ vārṇam: the non-Aryan colour (= kṛṣṇāṁ
vārṇam), the aborigines; note the difference of accent in the
substantive dāsa and the adj. dāsa. ākar: root ao. of kṛ (148, 1 b),
to be construed with both ādharam (make inferior = subject) and
gūhā (put in hiding = cause to disappear, drive away). When a final
Visarjanya in the Saṁhitā text represents an etymological r, this is
indicated in the Pada text by putting itī after the word and
repeating the latter in its pause form: ākar ity ākāḥ. jīgīvāṁ :
pf. pt. of ji win (139, 4); on the Sandhi see 40, 8. Since the normal
metre requires o o after the caesura (p. 441, top), this word was
here perhaps metrically pronounced jīgīvāṁ as it came to be
regularly written in B. ādat: irr. a ao. (147 a 1) from dā give;
though not analysed in the Pada text, it must owing to the sense
be = ā-ādat has taken. aryās: gen of ari (99, 3); this word appears
to be etymologically a Bv. = having no wealth (ri = rai), either
for oneself (whence the sense needy, 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.]
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 Pāda favouring a long vowel (p. 441, top). prabhanti: pr. of prach. seti for sa iti: the irr. contraction of sa with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 189, 4; this vb. not being accented, 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. só aryās: the initial a, though written, should be dropped; otherwise the irr. contraction vījvā 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; aryāḥ puṣṭih to āryāḥ puṣṭāni; vījāḥ to laksām. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnur vīja āminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. ērād 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 kṛṣṇasya, yō brahmāṇo nādhamānasya kirēḥ; Who is furtherer of the rich, of the poor, of the supplicant Brahmin singer; who, fair-tipped, is the helper of him that has pressed Soma
yuktāgrāvno yō avitā suśiprāh    and has set to work the stones: he,
sutásomasya: sā, janāsa, Ín-
draḥ.

coditā 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-śiprās: Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive tawny, hári-śipra being parallel to hári-śmāśaru tawny-bearded, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean jaws which are hánū. yuktā-grāvṇas: of him who has set in motion the stones with which the Soma shoots are pounded.

7 yásyaśvāsaḥ pradīśi, yásya    In whose control are horses, kine,
gávo,
yásya grāmā, yásya víśe rá-
thāsah;
yāḥ súriam, yā usāsam jajāna;
yó apām netā: sā, janāsa, Ín-
draḥ.

usāsah: often also usāsam; du. N. A. usāsā and usāsā; N. pl.
usāsas and usāsas; see 83, 2 a, f. n. 1.
8 yāṃ krāndasi samyati viḥvāyete,  
parē āvara ubhāyā amitrāḥ;  
samānāṃ cid rātham ātasthi-vāṃsā  
nānā havete: sā, janāsa, īndraḥ.

sam-yatī: pr. pt. du. n. of sām-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; op. i. 102, 5. 6: nānā hi tvā hávamanā jānā ime these men calling on thee (Indra) variously; and átha jānā ví hvayante sīsāsāvah so men call on thee variously, desiring gains. parē 'vara: must be read parē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pada explains krāndasi: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sāyaṇa, the superior and the inferior. samānāṃ 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,  
yāṃ yudhyamānā āvase há-vante;  
yō víśvasya pratimānaṁ ba-bhūva,  
yō acyutacyūṭ: sā, janāsa, īndraḥ.

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.
mánam ásti antár játégu utá yé jánitváh for there is no match for
him among those who have been born nor those who will be born.
acyuta-cyút: cp. 4 a; also iii. 80, 4: tvám cyáváyann ácyutáni
... cáraṣi thou continuoust shaking unshaken things.

10 yáḥ sáevato méhi éno dádhánān
ámanyamánāná chařuá jaghána;
yáḥ sárdhate nánúdádáti érdh-
yám,
yó dáisyor hantá: sá, jánáso,
Indráh.

dádhánān: pr. pt. Ā. of dhā. The Sandhi of án (39) is not
applied between Padas (cp. i. 85, 10 c). ámanyamánān: not
thinking scil. that he would slay them; on the Sandhi of n + é, see
40, 1. sárvá: with his arrow (inst., p. 80); with his characteristic
weapon, the vájra, he slays his foes in battle. jaghána: has slain
(and still slays) may be translated by the present (213 A a). anu-
dádáti: 3. s. pr. of ánú + dā forgive, with dat. (cp. 200 A f). dáisyos:
of the demon, a term applied to various individual demons, such as
Sambara (11 a).

11 y: śramr̥ṇ pariṣṭhē viṣyaṁ
chálaṁśchāna śuruvānuvindhāt.
śrīnāyamānasya cha śrīhí jiṣhayān
drámu śhrāmaṁ sa jñānaṁ rādhre: ||

Y: śrāvdre. pariṣṭhē. viṣyaṁ.
chálaṁśchāna śuruvānuvindhāt.
śrīnāyamānasya cha śrīhí jiṣhayān
drámu śhrāmaṁ sa jñānaṁ rādhre: ||
11 yāḥ Śāmbaram pārvateṣu kṣi-
yāntam catvārimāyāṁ āśādi anvā-
vindat;
ojāyāmānāṁ yo āhīṁ jaghāna,
Dānum śāyānam : sā, janāsa,  
Indraḥ.

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

12 yāḥ saptāraśmir vrṣabhās tūvi-
śmān avāśrjat sārtave saptā sindhūṁ;
yo Rauhiṇāṁ āsphurad vajra-
bāhur
dyāṁ āroḥantam : sā, janāsa,  
Indraḥ.

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

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

93 बावं चिद्रोप गृः धितं 
सुप्रसिद्धा भेंता च 
यः सोमपा निषिद्धो वर्त्तवाजः 
यो वर्तिः न च जनासं 

13 Dyāvā cid asmai Prthivī nametē; Even Heaven and Earth bow 
সুষ্মাচ cid asya pārvatā bhay-
yante; 
যাḥ somapā nicīto vājrabāhur, 
যो vājrahastah: sā, janāsa, 
Indraḥ.

Dyāvā ... Prthivī: the two members of Devata-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. sūsmād: cp. 1 e. soma-pās (97, 2): predicative nom., 
(196 b). ni-citās: on the accent see p. 462, f. n. 4.

98 चः सृजलमवति चः पर्चन्नः 
चः श्रस्ति यः श्रस्ति न नित्यी।
चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः चः
14 yāḥ sunvāntam āvati, yāḥ pāca
antam,
yāḥ sāmsantam, yāḥ sāsamā
nām ūtí;
yāsyā brāhma vārdhanam,
yāsyā sómo,
yāsyedāma rádhaḥ: sá, janāsa,
Índraḥ.

sunvāntam: all the participles in a and b refer to some act of
worship: pressing Soma; baking sacrificial cakes, &c.; praising the
gods; having prepared the sacrifice. sāsamānām: explained by
Sūyaṇa as stotram kurvāṇam offering a Stotra; by the Naighaṇṭuka,
iii. 14, as arcantam singing; by the Nirukta, vi. 8, as sāmsamānām
praising. ūtí: contracted inst. of ūtí (p. 80) to be construed with
āvati; cp. i. 185, 4: ávasa ávantī helping with aid. vārdhanam:
to be taken predicatively with each of the three subjects brāhma,
sómas, rádhas, of whom prayer, &c. is the strengthening, that is,
whom prayer, &c. strengthens; yāsyā being an objective gen.
(p. 320, B 1 b). idām rádhas this gift = this sacrificial offering.

15 yāḥ sunvate pácate dudhrá á
cid
vájām dárdrarsi, sá kílāsi sat-
yāḥ.
vaśyām ta, Índra, viśváha pri-
yāsaḥ,
suvírāso vidātham á vadema.

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

This concluding stanza is the only one that does not end with the
refrain sá, jánāsa, Índraḥ. Instead, the poet, changing the from 3
to the 2. prs., substitutes at the end of b the words śa kīla-asi satyāh 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: bhūhād vaḥma vaḍāthe suvīraḥ we would, accompanied by strong sons, speak aloud at divine worship. ā cιd: perhaps better taken as emphasizing dudhrás (cp. p. 216) than with dárdarṣi (int. of dṛ). te: gen. with priyasas (p. 822, 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 Naighanta, iii. 17; cp. note on i. 85, 1.

RUDRÁ

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

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

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (aruşa) 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 (māḍhvāms), easily invoked and auspicious (āśvā). 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 maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the
greatest physician of physicians. In this connexion he has two exclusive epithets, jālāṣṇa, cooling, and jālāṣṇa-bheṣṭa, 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 śiva, which became the regular name of Rudra's historical successor in post-Vedic mythology.

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

ii. 33. Metre: Triṣṭubh.

1 ā te, pitar Marutāṁ, sumnām etu:

mā naḥ sūryasya sāṃdīśo yuyo-
thāḥ.

abhī no vīrō ārvati kṣameta;

prā jāyemahi, Rudrā, prajā-
bhiḥ.

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 Marutāṁ: 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). yuyo-
thās: 2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel
(p. 144, a). sāṃdīśas: abl. 201 A 1. vīrās = Rudra, with change
from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). ārvati 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-dattebhī, Rudra, sāṃtame-bhīḥ
satāṃ hīmā aśīya bheṣajēbhīḥ.
vī asmād dvēśo vitarāṃ, vī āmho,
vī āmivāś cātayavā āśūcīḥ.

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 directions.

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 278); Sandhi, 47. satāṃ: on the concord see p. 291, b; life extending to a hundred winters or autumns (sārādas) is often prayed for. aśīya: root ao. op. Ā. of amā (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarāṃ: adv. of the epv. of vī further (cp. ut-tara) employed only with verbs compounded with vī. cātayavā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. āśūcīḥ: A. pl. f. of vīṣvañc turned in various directions, is used predicatively like an adv.

3 śrīhīj jātasyāṃ ḥatu śīyāsī
tukṣākṣamāsāṃ vṛcchvāhāḥ.
pārśī śa: pāramaś: śāti
vistā śūmītiśī rāpiso yuyodhī.

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.

śrīhīj: jātasyāṃ ḥatu śīyāsī
tukṣākṣamāsāṃ vṛcchvāhāḥ.
pārśī śa: pāramaś: śāti
vistā śūmītiśī rāpiso yuyodhī.

3 ārēśtho jātasya, Rudra, śrī-
yāśi,
tavāstamas tavāsāṃ, vajrabāho.
pārśī naḥ pārām āmhasah su-
astī;
vīśvā abhīti rápaso yuyodhī.

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.
jātāṣya: 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 Pāda text, but not in the Saṃhīta text (where for instance vāyav ā and vāya ukṭēbhīḥ are written). pāṛṣi: from pṛ take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). ṅas: initial n cerebralized even in external Saṃdhi (65 A c). pārām: acc. of the goal (197 A 1). svastī: this word is not analysed in the Pāda text (like sumati, &c.) because astī does not occur as an independent substantive; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2); it is several times used in the sense of a final dat. = svastāye. abhītīs: = abhi itīs, hence the Svarīta (p. 464, 17, 1 a); Saṃdhī, 47. yuyodhi: 2. s. ipv. of yu separate, with irr. strong radical vowel (p. 144, a).

4 mā tvā, Rudra, cukruḍhāmā nāmobhir, mā dūṣṭutī, vṛṣabha, mā sā-hūtī. ān no virāṁ arpayā bheṣajē-bhir: bhiṣāktamaṁ tvā bhiṣājāṁ īr-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.

cukruḍhāma: 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. dūṣṭutī in b; the latter form is a contracted inst. (p. 80); on
the internal Sandhi of this word see 48, 3 a. sāhūṭī : contracted inst.; invocation with other deities whom Rudra might consider inferior. úḍ arpayā : ca. of úḍ r (p. 197, irr. 1) = raise up, strengthen. bhīṣājām : partitive gen. (see 202 B 2 b, p. 321); op. 3 b. śṛṇomī : pr. of śṛṇu hear; with double acc., 198, 1.

5 hāvimabhṛ hāvate yō hāvīr-
bhir,
āva stōmebhī Rudāṝam diṣṭya : Rudra who is called on with invocations and with oblations, I may appease with songs of praise:
ṛdūdārāḥ suhāvo má no asyāi Rudra, the compassionate, easy to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

babhrūḥ suśīpro rīradhan ma-
nāyai.

hāvīman : from hū call, but havīs from hu sacrifice. āva diṣṭya :
s a o. Ā. of dā give (144, 3). ṛḍūdāras is not analysed in the Pada text, perhaps owing to a doubt whether it is = ṛḍu-udāra or ṛḍu-dāra (the former is the view of Yāska who explains it as mṛdu-udara); for ṛḍu-pā and ṛḍu-vṛdh are separated and dara is separated in puraṇ-dara. Both this word (according to the former analysis) and su-hāva are Bh. (p. 455, ca). 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 c. rīradhat : inj. red. ao. of ranḍh. asyāi manāyai : that is, Rudra’s well-known wrath is deprecated; op. 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 Sāyaṇa). The following sense has also been suggested: ‘he who invokes Rudra (thinks), “I would buy off Rudra with songs of praise”: let not Rudra subject us to that suspicion (on his part).’
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.

uda...mamanda: pf. of mand (nasalized form of mad) gladden; intransitive, be glad. in Ā. only. ṛṣabhas: Rudra. Marūtvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 8) or time = in heat (199 A 5); Sāyāna's explanation is ghṛṇī iva like one heated by the rays of the sun; but a word ghṛṇī in N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38: upa chāyām iva ghṛner āgaṇma śárma te vayām we have entered thy shelter like shade (protecting) from heat (p. 817, 2).

āśiya: see 2 b; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam: op. ds. of van win.

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.

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.

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.
7 kua syā te, Rudra, mṛlayākura
hasta yo āsti bheṣajō jālāsah?
apabharta rápasō dáiviasya
abhī nū mā, vṛṣabha, caksam-
thāḥ.

kvaś sya: see p. 450, b. bheṣajās is an adj. here and in one
other passage; otherwise it is a n. noun meaning medicine.
apabharta: on the accent see p. 458, 9 d. dáivyasya: derived from the
gods, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhi: final vowel metrically lengthened
in the second syllable of the Pāda, but not in 1 c. caksamithās:
2. s. pf. op. of kṣam (p. 156, 8).

5 Prabhaṁ vruṣmārya śītečē
mahih sariṁ śrutiśīrarayāmi
nāmasya kalmalikināṁ nāmo-
bhir.
grūṁisāṁ tveśāṁ Rudrāsya
nāma.

pra bhraeva vṛṣabhāya śvīcē
mahō mahīṁ suṣṭutim īrayāmi.
namasyā kalmalikināṁ nāmo-
bhir.

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

pra ... īrayāmi: an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistic. śvīcē:
D. s. of śvityāNIC (cp. 93). mahās: gen. s. m. of māh, beside the acc.
s. f. of the same adj. (Śayaṇa: mahato mahatīṁ), of the great one
(Rudra); cp. i. 1, 5 c. namasyā: according to the Pada this form
has its final syllable metrically lengthened for namasyā, which is
the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. prs. is used both in the preceding
and the following Pada. The metre of e is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. grānimāsī: 1. pl. pr. of gr sing (p. 138).

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

sthirébhir āṅgaiḥ pururūpa ugrō babhrūḥ sukrebhiḥ pipiṣe hira- nyaiḥ. īśānād asyā bhūvanasya bhūrer nā vā u yoṣad Rudrārād asuryām. Rudra, let not his divine dominion depart.

sthirébhir āṅgaiḥ: probably to be construed with pipiṣe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sāyāna supplies yuktās furnished with firm limbs. pipiṣe: pf. Ā. of piṣ. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśānā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētantī bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sāyāna 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 asurīa, but as a substantive asuryā.
10 árhan bibharṣi sāyakāni dhānva
árhan niṣkām yajatām viśvāru-pam;
árhann idām dayase viśvam ābh-
vam:
ná vá ójīyo, Rudra, tvād asti.

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

bibharṣi: 2. s. pr. of bhr 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. Sāyana interprets idām dayase ābhvam as thou protectest
this very extensive (ābhvam) world. tvād: abl. after cpv. (p. 317, 3).

99 śūhī śrutā gartāsādant yuvānā
sūgān n bhīmāṃpuhuluṣyam.
śūkṛa jāhiti śṛdu śavaṇo
unīm tē śravāt śeṇām.

Praise him, the famous, that sits
on the car-scatt, 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.

yuvānām: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgāṃ nā bhīmāṃ: cp. note on i. 154, 2 b;
either a bull (vṛṣabhā nā bhīmāḥ vi. 22, 1) or a lion (simhā nā
bhīmāḥ, iv. 16, 14) may be meant. mṛlā: ipv. of mṛd; 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 sahāsram hetāyo 'nyām asmān ni vampantu táḥ may those
thousand missiles of thyse lay low another than us.
12 Kumāraś cit pitāram vandamānam
prāti nānāma Ruddyopayāntam.

A son bows towards his father
who approving approaches him, 0
Rudra. I sing to the true lord,
the giver of much: praised thou
givest remedies to us.

The interpretation of ab 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 Sāyana (pratinato 'smi I have bowed down to) and
several translators in treating nānāma as 1. s. pf., which in the RV.
could only be nanāma (p. 149, n. 1). nānāma: =pr.; the lengthening
of the first syllable is not metrical, see 139, 9. The meaning of cd
appears to correspond to that of ab: Rudra, being praised, shows
his favour by bestowing his remedies; the singer therefore extols
him as the giver of riches. grūṣe: an irr. form of the 1. s. Ā. of

13 Ya vo bhesajā, Marutah, śucini,
yā sāṃtamā, vrṣano, yā mayo-
bhū, yāni Mānur āvṛṇītā, pitā nas:
tā sāṃ ca yōṣ ca Rudraśya
vaśmi.

Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose; these
and the healing and blessing of
Rudra I desire.
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. 88, d). Mánus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávṛṇītā: 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr choose. śáṃ, yóś: these words are frequently used in combination, either as adverbs or substantives.

14 pári no hetí Rudrárya vṛjyāh, pári tveśáyā durmatír mahí gát.
áva sthirá maghávadvbhāyas tanuṣvā; mídhvas, tokáyá tánayáyā mṛla.

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.

vṛjyās: 8. s. root ao. proc. (p. 172 a) of vṛj twist. gát: root ao. inj. of gā go. maghávadvbhāyas: the I. D. Ab. pl. of maghávāṇa are formed from the supplementary stem maghávant (91, 5). áva tanuṣvā 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). mídhvas: voc. of the old unreduced pf. pt. mídhvāms, cp. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 497, a 9.
APĀM NĀPĀT

15 evā, babhro vrṣabha cekitāna, yāthā, deva, nā hṛṇīṣe nā hāṃsi, havanaśrūn no Rudreḥā bodhi. bṛhād vadema vidāthe suvīrāḥ.

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

evā: to be taken with o, 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; Sayana explains it as knowing all, but the act. only has this sense (e.g. cikitvāṁs knowing); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hṛṇīṣe: 2. s. Ā. pr. of 2.ṛḥ be angry. hāṃsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. be invocation-hearing for us (not gen. dependent on havana, lit. hearing the invocation of us). vadema: see note on ii. 12, 15 d.

APĀM NĀPĀT

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

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām nāpāt 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.

२ उपभाषित वाजवच्यां
चन्द्रो दप्रित नावौ गिरो मे।
रापां नरपासुहेमां कृवित्स
सुपेशसक्षरति जोयिषिति॥

१ उपेन अरक्षिय वजयुर वचस्यांमः
चनो ददीत नावौ गिरो मे।
रापां नरपासुहेमां कृवित्स
सुपेशसक्षरति जोयिषिति॥

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).

asrksi: 1. s Ā. s ao. of srj, which with upa may take two acc., so that nadyām might be supplied. On ām see 180 (p. 220).
dadhīta: 3. s. pr. op. ā of dhā, which with cánas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apāṃ nāpāt in c. āśuhēmā, though a Bv., is accented on the second member: see p. 455 c a. karati: 3. s. sb. root ao. of kr: unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supēṣasas well-adorned = well-rewarded; cp. ii. 84, 6: dhīyam vājapeṣasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 48, 2 a. jōṣiṣat: 3. s. sb. īg ao. of juṣ. hi explains why he is likely to accept them; it accents jōṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ हुम्ग खरी हुद जा सुत्थि
मल्ले वोचिम कुरित्स वेदित त।
रापां नरपासुहेमां मुहा
विष्णुमयाय सुर्भना जजान॥
2 imám sú asmai hṛdá á sútaṣ-  
 tám  
 mántram vocema: kuvíd asya  
védat?  
Apám nápád, asuríasya mahná,  
viśváni aryó bhúvaná jajaña.  

hṛdá á: this expression occurs several times, e.g. iii. 39, 1:  
matír hṛdá á vacyámáná a prayer welling from the heart.  
sú-  
taṣtám 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. ofprs. with vac:  
ep. 200, 1 c. védat: 5. s. pr. sb. of vid know, with gen., cp.  
202 A c. asuryásya: see p. 451, 6.

3 sámnya chanúpar chanúnya:  
sám-námae nár: púṣānti.  
tmu shuchi shuchyo drītiwánsam  
chrpa narpánt pari takṣraráh:  

sáma:  
chnya:  

4 sám anyá yánti, úpá yánti  
anýāḥ:  
samanám úrvám nadyaḥ pr-  

náptáṃ párí tásthur  
ápah.  

yánti: accented because of the antithesis expressed by anyáḥ—  
anyáḥ, the first vb. then being treated as subordinate (see p. 463 β).  
úrvám: = ocean. samánám: common, because all streams flow  
into it. nadyás: cp. asuryásya in 2 c. prañanti: from pṛ fill.
uí: u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). dīdīvāṁsam: pf. pt. of dī shine, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by 4 d. pári tasthur := they tend him.

4 tám ásmērā yuvatāyo yuvānām 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.

ásmērās: 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. yuvānām: a term applied to Agni in several passages. marmṛjyāmānaṁ: the vb. mṛj is often used of making Agni bright, with ghee, &c. śīkvabhiḥ: the precise sense is somewhat doubtful, but it must mean ‘flames’ or the like. Note that though in this word the ending bhiṣ is separated in the Pada text, it is not so in śūkrēbhiḥ because śūkṛre is not a stem. asmē: dat. Pragrhyā, 26 c. didāya: 3. s. pf. of dī shine, with long red. vowel (189, 9). an-idhmās: accent, p. 455 ca; cp. x. 80, 4: yó anidhmō didayad apsu antár who shone without fuel in the waters. ghṛtānirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pada text as nirṇik, in accordance with the analysis niḥ-nik when the word occurs uncompounded.
5 asmāi tisrō avyathiāya nārīr
devāya devīr didhiṣanti ānnam:
kṛtā ivōpa hī prasarsē apsū;
sā pīyūṣam dhayati pūrvasūnām.

On him, the immovable god, three
divine women desire to bestow food:
for he has stretched forth as it were
to the breasts (?) in the waters: he
sucks the milk of them that first
bring forth.

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

6 àsvasya átra jānimāsya ca svār.
druhō riśāḥ sampycaḥ pāhi
sūrīn.
āmāsu pūrṣu parō apramṛṣyāṁ
nārātayo vī naśan nāńṭāni.

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: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. ávāśya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the R.V. in which the word is not to be read as stār; it is here a loc. without the ending i (see 82 c). pāhī: the change from the 3. to the 2. prs. in the same stanza is common in the R.V. with reference to deities. On this form depends the abl. inf. sampēcaś 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. parāś: note the difference of accent between this adv. and the N. s. adj. pāras yonder, other. naśat: inj. pr. of 3. naś reach.

๗  svā á dáme sudúghā yásya dhenūḥ,
svadhāṁ pīpāya, subhú ánnam atti;
śō 'pám nápād ūrjāyann apsú antár,
vasudéyāya vidhaté ví bhāti.

svā á dáme: that is, within the waters; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. svadhām: this word is not analysed in the Padapatha of the RV. and AV. (as if derived from a root svadh), but it is separated in that of the TS. as svad-hā. pīpāya: 3. s. pf. of pi swell, with lengthened red. vowel (189, 9). so apām must be read as so 'pām since a must here be metrically elided (21 a; p. 465, 17, 8). On apsvāntār see p. 450, 2 b [where apsvāntāḥ should be corrected to apsvāntaḥ]. vidhātē: dat. of advantage (p. 814, B 1); on the accent see p. 458, 11, 8. vasudhēyāya: dat. of purpose, ibid., B 2. ví bātī: here Apām napāt is thought of as the terrestrial Agni appearing on the sacrificial altar.

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

sūcinā dāivyena: = divine brightness. rātāvā: note that in the Padapatha the original short a is restored (cp. i. 160, 1). vayās: other beings are his offspring because he produced them; cp. 2 d: visvāni bhūvanā jajāna. prajābhīs: cp. ii. 83, 1, prā jāyemahi. prajābhīh.

chāpa | napat | ūga | hī | prākṣānt | úpa | 5kṣam |
jihaṇaṃ | kṛṣṇa | bhūtṃ | vasāṃ |
tāṅ | kṣir | mahimān | vahīnto |
hīreśavṛṇaḥ | parī | vanti | āgra |
9 Apāṁ nāpāt ā hi āsthād upāsthām
jihmānām, ūrdhvā vidyūtaṁ
vāsānaṁ.
tāsyā jyōstham mahimānāṁ
vāhantīr,
hīraṇyavarṇāḥ pārī yanti yah-viḥ.

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

The lightning Agni is again described in this stanza. jihmānām
ūrdhvāh: these words are in contrast; cp. i. 95, 5 of Agni:
vardhate . . . āsu jihmānām ūrdhvāh . . . upāsthē he grows in
them, upright in the lap of the prone. tāsyā mahimānām his great-
ness = him the great one. hīraṇyavarṇās: because he is clothed in
lightning. pārī yanti: cp. 3 a and 4 b. yahvīs: the meaning of
the word yahvā, though it occurs often, is somewhat uncertain:
it may be great (Naighanta, Sāyana), or swift (Roth), or young
(Geldner).

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

In this stanza the terrestrial Agni is described. He is spoken of
as ‘golden’ because of the colour of his flames. sēd: 43 a. pārī
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 Savitr is spoken of as distinctly golden (cp. i. 35); but hiranyāya yoni may = hiranyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Śāyuṣa wishes to supply rājate after niṣādyā = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niṣādyā referring to asmai: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niṣādyā (cp. 164, 1). hiranyadāś: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dakṣinā the sacrificial fee (x. 107, 2) it is said hiranyadāmaṃtattvām bhajante the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). ānnam: the oblation (cp. 11 d).

99 तद्रेखानीकृत्य चारु नामाय- पीचं वर्धिते नर्तरपाम्।
चरिती सुयुत्तय: सामित्या
हिरैरखवर्षा घृतमन्त्रभू॥

11 tād asyānīkam utā cáru náma
apiciyam vardhate náptur apám.
yám indhāte yuvatāyah sám
itthā
hiranyavarṇam: ghṛtām ānnam
asya.

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

ānīkam : the flaming aspect of Agni seen at the sacrifice. apiciyāṁ : secret; cp. guhīyām cáru náma the dear secret name of Soma (ix. 96, 16); the secret name of the Son of Waters grows means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). yuvatāyas: the waters (cp. 4 a). sám: the prp. after the vb. (p. 468, 20). ghṛtām ānnam asya: cp. ghṛtānirṇīk in 4 d and subhv ānnam atti in 7 b.
The general meaning of the stanza is: Agni, who in the hidden form of Apām Nāpāt 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 shavings; 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. marmṛjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. dīḍhiṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bīlmair: with shavings, to make the newly kindled fire flame up. ānnais: with oblations. dādhāmi: pr. of dhā put.
He, the bull, generated in them that germ; he, as a child, sucks them; they kiss him; he, the Son of Waters, of unfaded colour, works here with the body of another.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. Īm anticipates gārham; īm, 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. ánabhimātā-varnas: he is as bright here as in the waters; cp. hiranyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsyā iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

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.

padé paramé: in the abode of the aerial waters. adhvasmābhis: a substantive has to be supplied: flames or rays; cp. 4 c, sukrēbhīḥ
15 áyāmsam, Agne, suksūtim já-nāya; áyāmsam u mabhāvadbhyāḥ su-vṛktim: víśvam tād bhadrām yād ávanti devāḥ. bhṛhad 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.

15 áyāmsam: 1. s. s. aο. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suvṛktim: a hymn that will produce the fulfilment of their wishes. bhadrām: if a hymn finds favour with the gods, it will produce blessings. vādema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 28; and the last Pada is the refrain of twenty-three of the forty-three hymns of the second Manḍala.

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, yātayati, the people, and the epithet yātayāj-jana arraying men together appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

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

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

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

Mitrō jānān yātayati bruvaṇo;
Mitrō dādhāra prthivīm uta dyām;
Mitrāṁ krṣṭir ānimisābhi caṣṭe:
Mitrāya havyāṁ ghṛtavaj juhota.

yātayati: stirs to activity. bruvaṇās: by calling, that is, arousing them; op. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that:
all may hear him' (ii. 38, 2). Sayāṇa interprets the word as being praised or making a noise. Some scholars take the pt. with Mitrás in the sense of he who calls himself Mitra, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvānāh. This Pāda occurs slightly modified in vii. 36, 2 as jānam ca Mitró yatati bruvānāh. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyō (102, 3). ānimīṣā: inst. of ā-nimīṣ; 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 juhutá (p. 144, B 3 a).

2 prá sá, Mitra, mártō astu prá-yasvān,
yás ta, Āditya, śikṣati vratēna.
ná hanyate, ná jīyate tuótō:
náinam āṁho 'śnony āntito nā
dūrāt.

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útās. The fourth Pāda 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 (--) remains quite irregular (p. 440, 4 B).
3 anamīvāsa īlayā mādanto, mitājñāvavo várimann ā pṛthi-vyāḥ, Ādityásya vratām upakṣiyānto, vayām Mitrásya sumatāu siśaṃ. váriman: loc. (90, 2) with ā; note that váriman is n., varimán, m. (p. 453, 9 e). Ādityásya: that is, of Mitra.

4 ayāṃ Mitró namasiaḥ suṣeśvo, rájā sukṣatró ajanīṣṭa vedhāḥ: tásya vayāṃ sumatāu yajñīyasya, ápi bhadré saumanasaśiśaṃ. ajanīṣṭa: 3. s. Ā. is no. of jan. vedhās: that is, as a wise moral ruler; on the dec. see 83, 2 a. ápi: to be taken as a verbal prp. with as be.

This Mitra, adorable, most propitiuous, 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.
5 mahāṁ Adityō nāmasopasādyo yātayājjanoyān grānatē suśévaḥ: tāsmaē etāt pānyatamāya jūṣṭam aṅnau Mitrāya havir ā juhota.


6 śīrṣāḥ caṇḍeśāḥśrūtō
dhēt: 1 āva devāsyā sānasī, dyumnām citrāśrvastamām.

śīrṣāḥ 1 chirāḥśrūtō: 1
dhēt: 1 āva 1 sānasī: 1
śūbham: 1 chirāśrvastamām

6 Mitrāsyā caṃśanīḍhīto, ávo devāsya sānasī, dyumnām citrāśrvastamām.

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

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

7 ābhi yō mahinā dávām Mitrō bahhūva sarpāthāḥ, abhi śravobhīḥ prthivīm:

ābhi bhū surpass takes the acc. mahinā for mahīnā: 90, 2. dávām: ace. of dyū, 99, 5: cp. dyō, 102, 8. bahhūva: 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. 83, 2. The cadence of c is irregular: –o–o– instead of –o–o–; cp. p. 438, 3 a.

8 Mitráya páñca yemire
jáná abhiśiśavase:
sá deván viśván bibharti.

páñca jánāḥ: the five peoples, here = all mankind. yemire: 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhṛ. viśván: this is the regular word for all in the RV.: its place begins to be taken by sárvā 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 áyuṣu,
jánáya vṛktábarhiśe
íṣa ištávratā akalā.

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

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

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 brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as maghávan bountiful and vairín wielder of the bolt he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspāti is a purely Indian deity. The double accent and the parallel name Brāhmaṇaḥ pāti indicate that the first member is the genitive of a noun bṛh, from the same root as brāhmaṇ, 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 brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

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

Metre: Triṣṭubh; 10 Jagatī.

1 yās tastāṃbha sāhasā vi jmō ántān
Bṛhaspātis trisadhasthā ráveṇa,
tám pratiṃśā śsayo dīKidānāh
purō viprā dadhire mandrájihvam.

Bṛhaspati who occupying three seats with roar has propped asunder with might the ends of the earth, him, the charming-tongued, the ancient seers, the wise, pondering, placed at their head.
vi tastāṁbha: 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 jmō 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 Pada text, while its doublet Brāhmaṇas pāti is treated as two separate words. triṣadhaṣṭḥās: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: purōhitam Agnim nāras triṣadhaṣṭhātāṃ īdhir anuvaṇe maṇi as their domestic priest in his triple seat; on the accent see p. 455, 10 c a. rávena: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. purō dadhīr: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

2 dhunētayāḥ suprakatam mádanto
Bṛhaspate, abhi yē nas tatasré
pṛṣantam ṣaṣṭhaṃ ádabdham
ūrvāṃ;
Bṛhaspate, rákṣatād asya yōnim.

Who with resounding gait, rejoicing, O Bṛhaspati, for us have attacked the conspicuous, variegated, extensive, uninjured herd: O Bṛhaspati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a–c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. mádantas: being exhilarated with Soma. tatasré: 3. pl. pf. ā. of tāṃs shake. pṛṣantam: perhaps in allusion to the dappled cows contained in it. suprakatām: easy to recognize, i.e. by their lowing, cp. i. 62, 3.
Brhaspati found the cows; the heroes roared (vārasanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich: see p. 443 a. rākṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.

3 वृहस्पति त्या पुर्मा परावाचः । चतृत्वासात् या पुर्मा परावाचः ।
तुभेन बातान बातान चट्रुकरषाधकः । मध्याः चोत्तन्यभिः विरुपश्च।

3 Brhaspate, yā paramā parāvād, āta ā ta ṛtaspiśo ni śeduḥ.
tūbhyam khātā avatā ādridugdhā
mādhvaḥ scotanti abhīto virapsām.

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 ni śeduḥ: cp. ii. 35, 10 c. ṛtaspiśas: perhaps the gods; or the ancient seers mentioned in 1 c and perhaps in 2: they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās...ādridugdhās: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhvas: on this form of the gen. see p. 81, f. n. 12.

4 बृहस्पतिः प्रथमं जार्यमानो
मृही लोतिष्ठ: पुरस मांसम्
समाधिसुविजातो रवेशाः
वि सप्तरेणिमरधमन्त्मासिः

4 Brhaspātīḥ prathamāṁ āya-
māno

Brhaspati when first being born from the great light in the highest
mahó jyótiṣaḥ, paramé vícman, heaven, seven-mouthed, high-born, 
saptáasyas tuvijátó rávena with his roar, seven-rayed, blew 
ví saptáraśmir adhamat tám- asunder the darkness. 
āmsi.

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

5 sá suṣṭúbhá, sá ḍkvatá gáñéna He with the well-praising, jubilant throng burst open with roar the valám ruroja phaligám rávena: enclosing cave: Bṛhaspati bellowing Bṛhaspátir usríyá hávayaúdáḥ drove out the lowing ruddy kine kánikradad vávaśatír úd ájat. that sweeten the oblation.

gáñéna : the Āṅgirases, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspátir bhínád ádriṃ, vidád gáḥ: sám usríyábhír vávaśánta náraḥ Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āṅgirases) roared with the ruddy kine. phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to receptacle: e.g. viii. 32, 25, yá udnáh phaligám bhínán, nyáק sindhúını aváśrbjat 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 Naighanāṭuka it is given as a synonym of megha cloud. rávena: with reference both to Bṛhaspati and the kine (cp. 5 d). hávya-súdas: that is, with milk. kánikradat: inv. pr. pt. of krand; cp. 173, 8; 174 b. vávaśatis: inv. pr. pt. of váś (cp. 174).
Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, observance, and oblations. O Bhāspati, with good offspring and heroes we would be lords of wealth.

Evā: with final vowel metrically lengthened. The sense of the pel. here is: such being the case (cp. 180). Pitrē: Bhāspati. The term is applied to Agni, Indra, and other gods. Vīrāvantas: that is, possessing warrior sons, cp. i. 1, 8 c. Vayām: this line occurs several times as the final Pāda of a hymn; cp. viii. 48, 13.

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

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

**kṣeti**: from 1. kṣi possess or dwell. **sū-dhita**: this form of the pp. of dhā is still preserved as the last member of eds. (otherwise hitā); the word is explained as su-hita in the AB. **ōkasi svē**: cp. svē dáme in i. 1, 8 c. **īḷā**: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Śāyaṇa. **yāsmin rājani**: 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 īḍ 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 khalu 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 sáṃ: prp. after the vb. (p. 285 f.). dhánāṇī: 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  

10 Índraś ca sómaṃ pibatam, \[\text{Índraś ca : nom. for voc. (196 ca ; cp. ca, p. 228, 1 and 1 a). pibatam : 2. du. ipv. of pā drink.} \]

Brhaspate, \[\text{mandasānā : ao. pt. of mand = mad. vṛṣan-vasū : here vṛṣan = mighty, great; Sāyana explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be varsán-vasu (189 A 2 ; cp. p. 455 b). Note that in the Pada text the cd. is first marked as Pragṛhya with iti and then analysed; also that in the analysis the first member here appears not in its pause form vṛṣan (65) but in its Sandhi form with n as not final.} \]

asmin yajñé mandasānā, vṛṣan-vasū: \[\text{rayím sárvaviram : that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 e).} \]

á vām viśantu índavaḥ suabhuvo; \[\text{yachatam : 2. ipv. pr. of yam. Here we have the intrusion of} \]

asmé rayím sárvaviram ní yachatam. \[\text{O Indra and Brhaspati, drink the Soma, rejoicing at this sacrifice, O ye of mighty wealth; let the invigoring drops enter you two; bestow on us riches accompanied altogether with sons.} \]
a Jagatī stanza in a Tristubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Brhaspati, as in the whole of the preceding hymn, iv. 49.

Brhaspati

O Brhaspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our) prayers; arouse rewards; weaken the hostilities of foe and rivals.

Brhaspata, Indra, vārdhatām

naḥ;
sacā sa vām sumatir bhūtu

asmē.

aviṣṭām dhiyo; jigṛtām pūram-

dhīr;

jajastām aryō vanuṣām ārātīh.

Brhaspata 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-Brhaspāti. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmē: loc. with sacā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the is ao. of av favour (145, 5). jigṛtām: 2. du. red. ao. of gr. waken; accented because beginning a new sentence (p. 467 b). dhiyas ... pūramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (pūram an acc.; cp. the Padā-pāṭha). pūramdhīs 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 vanuṣām are co-ordinate and dependent on ārātīs; this appears from various parallel passages, as aryō ārātīḥ 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 every living being to motion. When Uśas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uśas is closely associated with the Sun. She has opened paths for 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 (uśāsā-nāktā and nāktosāsā). 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 Aśvins (vii. 71). When the Aśvins' 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 (mağhoni).

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

**iv. 51. Metre: Triṣṭubh.**

1 idām u tyāt purutāmāḥ purāṣ-tāj

\[ \text{This familiar, most frequent light in the east, with clearness has stood forth} \]

\[ \text{(forth) from the darkness. Now may the Dawns, the daughters of the sky, shining afar, make a path for man.} \]

\[ \text{tyād: see p. 297, 5. purutāmāḥ: because appearing every morning; hence Uṣāsas the Dawns in d. tāmasās: abl. dependent on asthāt = úd asthāt. The word vayūna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Śāyana here explains vayūnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gatūm in d. nūnām: note that in the RV. this word always means now. divó duhitārās: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gatūm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavan: 3. pl. sb.; explained by Śāyana as 3. pl. ipf. ind., akurvan.} \]
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.

Uṣāsas: that is, each of the preceding Dawns and the present one.

mitās: pp. of mi fix. svāravas: that is, shining with ointment; cp. i. 92, 5: svāṟum nā pēso vidātheśu ājjaññ, citrām diṟō duhitā bhānum aśeṛt 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). vrajāṣya: a simile with iva omitted; cp. i. 92, 4; gāvo nā vrajāṁ vi Uṣā āvar tāmañ 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. vi: to be taken with avrāṇ, 3. pl. root ao. of vr cover. uchāntās: pr. pt. of 1. vas shine.

uṣāyāḥ pāvakāḥ: these two adjectives very often appear in juxtaposition. On the pronunciation of pāvaka see p. 437 a.

Shining to-day may the bounteous Dawns stimulate the liberal to the
acitrē antāh pañāyah sasantu, giving of wealth. In obscurity let
ābudhyamānās tāmaso vima-
dhye. the niggards sleep, unawakening in
the midst of darkness.

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

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 Daśagva the seven-mouthed?

babhūyāt: op. pf. of bhū, accented on account of kuvít (cp. notes
on ii. 35, 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 Pānis 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. revatī revātā:
these words are found connected in other passages also. āsā: 2. pl.
pf. act. of 1. vas shine.

Chavān hi: draviśvāṁ tṛṣṇām vairah:
pariprāyāh suvānapti suva: ।
prārodayendrodayas: suvana
hīpāsayaśāsvarāṃ jīvam ।
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. prabodhāyatāṁ: cp. i. 92, 9, viśvam jīvāṁ caruṣe bodhāyatāṁ wake every living soul to move. cātuṣpāda: note that catur when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipaḍ and jīvām are all neuter.

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

āsāṁ: of the Dawns. yāyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ēkaṃ camasāṁ caturah kṛṣṇotana, tād vo devā abhrurban ‘make the one bowl four’, that the gods said to you; that was one of their vidhānā tasks. śūbham: cognate acc. ná vi jñāyante: they are always the same; cp. i. 92, 10, pūnah-punar jāyamāna purāṇī samāṇāṁ vārṇam abhi śūmbhamānā being

96 UŚAS (īv. 51, 5)

śraddhā purāṇī
yaya triyānā śraddhāḥ bhūrṣabhamānā

śraddhāḥ yuddhyān caubhrā Ṛṣasāś
cāranti,
ná vi jñāyante sadgīr ajuryāḥ.
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.

Those indeed, those Dawns have formerly been auspicious, splendid in help, punctually true; at which the strenuous sacrificer with recitations praising, chanting, has at once obtained wealth.

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

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. samānātās: cp. i. 124, 8: pra JVMNātI iva, nā dīso minātī as one who knows (the way), she loses not her direction. ōo. dependent on budhānāh (cp. 10); cp. i. 124, 3; ōo. pānthām āvī eti sādhū she follows straight the path of order. budhānās: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Sāyana; 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 sārgāh: cp. iv. 52, 5, prāti bhadrā adṛkṣata gāvām sārgā nā raṃmāyāḥ the auspicious rays (of dawn) have appeared like kine let loose. jarante: are awake = are active, are on the move (cp. ā caranti in a and 9 a, b); are praised (stūyante) according to Sāyana.

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 nā 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. tanūbhis. Note that the Pada text does not separate the endings bhyām, bhis, bhyaś, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e.g. priyēbhis, but pītēbhis.
10 rayim, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsau, de-
vīḥ.
sionād ā vaḥ pratibudhyamānāḥ,
suvāriyasya pātayaḥ sīma.

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

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayāṃ sīma yaśāso jāneṣu;
tād Dyāus ca dhātāṃ Prthivī
ca devī.

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

vibhātīr: to be taken with vas. āpa bruve: with two acc. (p. 304, 2).
yajñāketus: the singer thus describes himself; in i. 118, 19 the Dawn is called yajñāsya ketuḥ the signal of the sacrifice.

yaśāso (accent, p. 453, 9 A a) jāneṣu: this phrase frequently occurs in prayers.
vayāṃ: 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.

dhātāṃ: 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: Jagatī.

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).

gopās: 97, 2. ajaniṣṭa: iṣ ao. of jan generate. su-dākṣaḥ: a Bv. (p. 455 c a). suvitāya: final dat. (p. 314, B 2). nāvyase: dat. of cpv. of nāva new. ghṛtā-pratikas: cp. yāsya prátiṣṭhāna whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bṛhatā: supply téjasā. bharatébhīyas: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Com-

idhāśya ketūṃ, prathamāṃ puróhitam,
Agnim nāras, triśadhaṣṭhe sām

indhāre.
Índreṇa devāḥ sarātham sā and the gods may that most wise
barhiṣi
sīdān nī hōtā yajāṭhāya su-
kṛatūḥ.

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

3 ásammṛṣṭo jāyase mātvāh śucir. ājavaṃśe mātvāḥ: śucirāṃ
mātvāḥ: kālicr̥ tr̥tiṣṭo vivaṃśat: āvaṃśaṃ: kālicr̥.

3 ásammṛṣṭo jāyase mātvāh śucir. Uncleansed thou art born bright
mandrāh kavir ād atiṣṭho Vi-
vāsvataḥ.
gṛtēna tvāvardhayann, Agna

ghṛtēna tvāvardhayann, Agna

āhuta,
dhūmās te ketūr abhavat divi
ēritāḥ.

āsammṛṣṭas: pp. of mṛj wipe, opposed to śucis, though un-
cleansed, yet bright. mātrōs: abl. du.: the two fire-sticks, from
which Agni is produced by friction. ād atiṣṭhas: 3. s. ipf. of sthā
stand. Vivāsvataḥ: gen. dependent on kavīs; the sage (a common
designation of Agni) of Vivasvant, the first sacrificer tvā: the
caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. avardhayan: that is, made the fire burn up with the ghee poured into it; explained by ā-huta. dhūmās, &c.: affords an analysis of Agni's epithet dhūmāketu (cp. note on 2 a). divī: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 845, B).

4 Āgnir no yajñām uṇa vetu sādhuyā. Āgnim nāro vi bharante gṛhē-gṛhe. Āgnir dūtō abhavad dhavyavāhano. Āgnim vṛṇānā vṛṇate kavikra- tum.

Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.


5 tuṣādṛmci maṁsaṁ caṁsasṁ tāmam. tuṃbhā māṇiṣā brāhmaṃśu shā hūde. tān gir: sīkṣaṁbhāvaṇāṁśṛhīr. tāṁ pūṣpāṇiśa vṛṣaśa vṛṣeṣanitā ch II.
5 tuḥhyedām, Agne, mádhumat-tamaṃ vācas,
   tuḥhyam maniṣā iyām astu sām hṛde.
tuāṃ girāḥ, sindhum īvāvānīr mahīr,
   āprṇantiśāvasā, vardhāyanti ca.

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

tuḥhya: this form of the dat. of tvām occurs about a dozen times
in the Samhitā 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 Samhitā text, because it precedes the caesura.
sām: in apposition, as a delight or comfort. sindhum īva: this
simile occurs elsewhere also; thus Índram ukthāni vāvṛdhuh,
samudrāṁ īva sindhavāḥ the hymns strengthen Indra as the rivers
the sea. ā prṇanti: from pṛ fill. śāvasā: because hymns, like
oblations, are thought to give the gods strength. vardhāyanti: cs.
of vṛdh grow; accent, p. 466, 19 a.

6 tuāṃ, Agne, Áṅgiraso gūhā hitām
   ánv avindaḥ chiśriyāṇāṃ vānevane.
sā jāyase mathyāmānāḥ sāho mahāt:
tuāṃ āhuḥ sāhasas putrām,
   Áṅgirāḥ.

Thee, O Agni, the Áṅgirasas
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength: they
call thee the son of strength, O
Áṅgiras.
Ancirases: 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). guhā hitam placed (pp. of dhā) in hiding, concealed, explained by śiśriyāṇaṁ vāne; having betaken himself (pf. pt. of śri) to, resting in, all wood. ānv avindan: they found him out as a means of sacrifice; Sandhi, 40. vāne-vāne: 189 C a. sā: as such = as found in wood (cp. p. 294 b). mathyāmānas: pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sāho mahāt: cognate acc. = with mighty strength (cp. sāhasā yō mathitó jāyate nṛbhīḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sāhasas putram son of strength: this, or sāhasaṁ sūnūḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Ańgirases: see note on a.

PARJANYA

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

ı́áçā vada tavásaṁ gīrbhir ābbhiḥ;  
stuhi Parjānyam; námasā vívāsa.  
kānikradad vṛṣabhó jīrādānū réto dadhāti ósadhhiṣu gārbham.

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.

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

2 vi vṛṣaṇa ह्न्या ० हृलि ० रवसो  
विः विमाय सुरम महावधात।  
विर्खम। विमाय। सुरनम। महावधात।  
उतानागा ईच्छवृण्तावतो  
उठ। चनागा। ईच्छवृण्तावत।  
यत्वेत्तेवं षुनयं हृलि दुष्क्षत:॥  
यत्त्युष्कत:॥ सुनयं हृलि। हृत:॥  

vi vṛksāṇ hanti utā hanti raksasō:  
vīśvam bibhāya bhūvanam mahāvadhāt.  
uttanāgā iṣate vṛṣṇiavato,  
yāt Parjānyahstanāyan hanti duṣkṛtaḥ.

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.

bibhāya: pf. of bhī = pr. (p.342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṛṣṇyavatās: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p.455 c a and f. n. 2). This word is here contrasted with duṣkṛtaḥ; hence the utā before it has the force of even. On the internal Sandhi of duṣkṛt see 48, 2 a.
3 rathí iva kásayásvāṁ abhikṣiptāṁ, 
āvīr dūtān kṛṇute varṣiāṁ āha. 
dūrāt simhāsya stanāthā úd 
īrate, 
yāt Parjanyah kṛnuté varṣiāṁ 
nābhaḥ.

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

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

4 prá vātā vánti; patáyanti vi-
dyúta; 
úd óṣadhír jihate; pínvate súah. 
irā viśvasmai bhūvanāya jāyate, 
yāt Parjanyah prthivíṁ rétasá-
vati.

The winds blow forth, the light-
nings 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. 35, 9 c. On the secondary root pínv see 134, 4 β. írá: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagati triplet (2-4) is bound together by a refrain beginning with yát Parjányah and varying the idea 'when Parjanya rains'.

4  yáska bṛtī pṛthividhī nánñamiti.
    yáska bṛtī śūfravṛtirēti.
    yáska bṛtī ācāryādīśvāyukta;
    sā nā: māhi śarī śah ||

5  yásya vratē pṛthivī nánñamiti;
    In whose ordinance the earth
    yásya vratē śaphávaj járbhūriti,
    bends low; in whose ordinance
    yásya vratā úsadhīr víśvá-
    hooved animals leap about; in
    rūpāh:
    whose ordinance plants are omni-
    sá naḥ, Parjanya, māhi sárma
    form, as such, O Parjanya, bestow
    yacha.
    mighty shelter on us.

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

6  divō no vṛṣṭin, Maruto rāri-
    dharma;
    Give us, O Maruts, the rain
    of heaven; pour forth the streams
prá pnva ṃ vṛṣṇo áśvasya dhārāh.

arvān etēna stanayitnūnēhi,
apo nišūcānñ āsuraḥ pitā nāh.

divās: this might be abl., from heaven, as it is taken to be by Śaiva; but it is more probably gen., being parallel to áśvasya
dhārāh in b; ep. ix. 57, 1, prá te dhārā, divó nā, yanti vṛṣṭāyāḥ
thy streams go forth like the rains of heaven. rarīdhvam: 2. pl. pr.
ipv. of rā give (ep. p. 144, B 1 a). Marutas: the storm gods, as
associated with rain, are in a b invoked to bestow rain, which is
described as water shed by their steed (as also in i. 64, 6 and
ii. 34, 13). vṛṣṇo áśvasya: = stallion. In cd Parjanya is again
addressed. stanayitnūnēhi: the accent alone (apart from the
Pada text) shows that this is a contraction not of -nā ihi (which
would be -nehī), but of -nā ēhi, which would normally be -nāihi;
-nēhi is based on the artificial contraction -nā (= -nā ā) + ihi. The
same Sandhi occurs in Īndrēhi (i. 9, 1) for Īndra ā ihi. With
stanayitnūnā ep. stanāyan in 2 d and stanāthās in 3 c. apās =
vṛṣṭīm in a and dhārās in b. āsuraḥ pitā nāh: as appositional
subject of the sentence, with the 2. ipv. ihi; ep. sā in 5 d with the
voc. Parjanya and the 2. ipv. yacha. The two epithets are applied
to other gods also, such as Dyaus, whom in his relation to Earth
Parjanya most resembles.

7 abhi kranda; stanāya; gārbham
ā dhā;
udanyatā pārī diiyā ráthena.
dṛtimi sū karsā viśitaṁ nī-
ṇīcām:
samā bhamantu udvāto nipādāḥ.

Bellow towards us; thunder;
depost 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 oṣadhiṣu gārbham. dhās: 2. s. root ao. sb. of 1. dhā. diyā: 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. visītam (from si tie): untied so as to let the water run out. nyāṇocam: predicative := so that the untied orifice turns downward. samās: that is, may the high and the low ground be made level by the surface of the water covering both.

8 mahāntam kōsam úd acā, nī śīṅca; syāndantam kulyā visītāh purāstāt. ghṛtēna dyāvāprthivī ví undhi; suprapānām bhavatu aghniā-bhyāḥ.

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. nī śīṅca: Sandhi, 67 c. purāstāt: according to Śāyaṇa 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 = unddhī. This Pada is equivalent in sense to 7 d. suprapānām: 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).

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

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

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

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

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

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣān acts as the messenger of Sūryā. 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 pūṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣān was originally a solar deity, representing the beneficent power of the sun, manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.
1 sāṁ, Pūṣan, vidūṣā naya,
yó añajasānuṣāsati,
yā evēdām īti brāvat.

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

vidūṣā: inst. governed by the sense of association produced by
the combination of naya (nī lead) with sāṁ: cp. p. 308, 1 a. The
meaning is: ‘provide us with a guide’. anu-āsati (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 sāṁ u Pūṣā gamemahi,
yó gṛhāṁ abhiśāsati,
imā eveti ca brāvat.

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

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

3 Pūṣāsā eva nā risyati
nā kōśo āva padyate;
nō asya vyathate pavīḥ.

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

nō: = nā u, also not; on the Sandhi cp. 24. kōśo va: on the
Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c.
Sāyaṇa explains cakrām as Pūṣan’s weapon, and 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 havisāvidhan,
na tām Puṣāpi mrṣyate:
prathamō vindate vāsu.

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

5 Puṣā gā ánu etu nah;
Puṣā rakṣatu árvataḥ;
Puṣā vājāṃ sanotu nah.

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

6 Puṣann, ánu prá gā ihi
yājāmānasya sunvataḥ,
asmākaṃ stuvatām utā.

5 माकिनेश्वराकीरिषुः
माकी सं शारिर केवले
बुधारिद्रामिरा गेहि॥

7 माकिर नेसाः माकिंम रिषाः
मैकिंम सांम सारी केराते
अथारिष्ठार्थिरागहिः॥

नेसाः: inj. ao. of naṣ be lost (see 149 a2). रिषाः: a ao. inj. of riṣ. सारी: ps. ao. inj. of श्रो crush. अरिष्ठार्थिः: supply gōbhīs.

8 सुष्कन्तः पूष्याः व्यः
रूपमनंदविदसम्
ईशानं राय ईमेहे॥

ईशानम् पूष्यांसम् व्यः
रूपम् चरन्तविदसम्
ईशानम् रायः ईमेहे॥

8 सुष्कन्तः पूष्याः व्यः
Pūṣan, who hears, the watchful,
iryam anāstavedasam,
िसानं राया इमहे.

anāṣṭa-vedasam: who always recovers property that has been lost; he is also called anāṣṭa-paśu: whose cattle are never lost; cp. 1, 2, 5, 6, 7. rāyah: gen. dependent on īsānam (see 202 A α). इमहे: 1. pl. pr. Ā. of i go governing the acc. पूष्याः: cp. 197 A 1.

9 पूष्याः तब्रिते व्यः
न रिझिम कद्रा चन
खोतारक्ष द्रुह स्वि

पूष्याः तव्रि व्यः
न रिझिस कद्रा चन
खोतारः ति द्रुह स्वि

9 Pūṣan, táva vraté vayām
ná riṣyema kādā canā:
stotāras ta ihā smasi.

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

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

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, 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: Triśṭubh.

\[\begin{align*}
7 \text{समुद्रज्येष्ठाः सलिलाया मध्यात्} &; \text{समुद्रज्येष्ठाः मध्यात्} \\
\text{पुनाना युन्त्यंनिविश्माना:} &; \text{पुनाना:} \\
\text{इन्द्रो या वर्णी वृषभो रूराद्र} &; \text{इन्द्रो:} \\
\text{ता आपो टूटीरिह मार्मवन्तु} &; \text{ता:} \\
\text{मार्मवन्तु:} &; \text{मार्मवन्तु:}
\end{align*}\]

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 boll, the mighty one, opened a path, help me here.

\[\text{समुद्राज्येष्ठाः:} \text{that is, of which the ocean is the largest.}
\]

\[\text{सलिलाया:} \text{the aerial waters, referred to as divyās in 2 a, are meant.}
\]

\[\text{पुनानाः:} \text{cp. pāvakās in c. अनिविषमानाः:} \text{cp. i. 82, 10, where the waters are alluded to as एतिश्वतन्तीs and अनीवेशनाः standing not still and resting not.}
\]

\[\text{रूराद्र:} \text{of Indra, it is said elsewhere (ii. 15, 8), वाज्रेना कहान अर्णः नादिनाम with his bolt he pierced channels for the rivers.}
\]

\[\text{tā āpo, &c. is the refrain of all the four stanzas of this hymn.}
\]

\[\begin{align*}
2 \text{या आपो द्रिश्या चत चा सर्वनिष्ठ} &; \text{या:} \\
\text{खंचिक्षा जूर चा या:} &; \text{या:} \\
\text{समुद्रार्धा या:} &; \text{या:} \\
\text{मार्मवन्तु} &; \text{मार्मवन्तु:}
\end{align*}\]
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. salilāsyā mádhyāt in 1 a. khanitrimās: that flow in artificial channels: cp. Īndro yā raráda in 1 c. svayamājās: that come from springs. samudrārthaś: that flow to the sea; cp. samudrājyeśṭhāḥ punānā yanti in 1 a, b. pāvakās: this word here and elsewhere in the RV. must be pronounced pāvakā (p. 437 a 9).

3 yāsām rājā Vāruna yāti mádhye,
satyānṛte av-apāyana jānānām,
madhuścūtah śucayo yāḥ pāvakās:
tā Āpo devir ihā māṁ avantu.

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.

Vārunas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāsyaṇ: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛte: Pragṛhya (26; cp. p. 437, note 8); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścūtās: that is, inherently sweet.
In whom King Varuṇa, in whom Soma, in whom the All-gods drink exhilarating strength, into whom Agni Vaiṣṇāvara has entered: let those Waters, the goddesses, help me here.

úṛjam: cognate acc. with mádanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarās: belonging to all men, a frequent epithet of Agni. prāviṣṭas: Agni’s abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt ‘Son of Waters’ (ii. 85).

MITRĀ-VĀRUŅA

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of mayā 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: Tristubh.

1 ṣudāṁ chaṣṭaṃvasa sūkṣtraināṃ
    dr̥vavārikāḥ sūkṣmatānām.
    धत्त, वाम, चचुं, वुष्णा, सुधमतीकम्
    द्रवचिः, प्रति, सूर्य, तत्तवाम्.
    चामिः यः विष्णु, सुवंनानिः चते.
    स मनुम मवेष्वा चिकितः॥

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. 68, 1, úd u eti . . . Sūryah . . . cāksur Mitrásya Varuṇasya 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 Padapātha takes it as the shortened form of the elliptical dual Varuṇā (cp. 198, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (००००) of the Tristubh line (see p. 441). abhi . . . cāśte: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyum: 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-Varuna, this pious priest, heard afar, sends his hymns, that ye may favour his prayers, ye wise ones, that ye may fill his autumns as it were with wisdom.

iyarti: 3. s. pr. of ṛ go. yasya ... ávāthas = yát tásyá ávāthas: on the sb. with relatives see p. 356, 2. sukratú: see note on ṛtávari, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudattas because all unaccented syllables following a Svarita are unmarked. á pṛṇáithe: 2. du. sb. pr. of pṛṇ 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’. sárádas: autumns, not vargaṇi 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-Varuna, from the high lofty sky,
pra divá ṛṣvád bhrataḥ, sudānū,
spáṣo dadhāthe Ṽāḍha ṿikṣu
ydhag yatō, 'nimisha rākṣa-
māṇa.

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

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

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.

sámsā: this form may be the 2. s. P. ipv. with metrically
lengthened final vowel, as the Pada text interprets it; or the 1. s.
sh. P. (p. 123). The latter seems more likely because the poet
speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe:
int. of bādh (174 a); cp. vii. 23, 8, ví bāḍhiṣṭa syā rōdasi mahiṭvā.
he has pressed asunder the two worlds with his might. mahiṭvā: inst.
āyana: 3. pl. pr. sb. of i go (p. 130). avirās: predicative = as sonless; on the accent see p. 455, 10 c a. yajñāmanmā: contrasted with āyajvanām (accent p. 455, f. n. 2). prā tirāte: 3. s. sb. pr. of tṛ cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to aviras in c); cp. prā yē bāndhum tirānte, gāvyā prīcānto áśvyā mahānī who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

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 Padaśāha I take āmūrā to be a du. m. agreeing with vrṣaṇāvau, but viśvā for viśvās (contrary to the Pada) f. pl. N. agreeing with imās these (sc. stutāyas). nā citrāṃ: that is, no deceit or falsehood.

The spies of Varuṇa (cp. 3 c). nā niṣyānī: explains c: there is nothing hidden from you. a-cête: dat. inf. (cp. 167, 1 a).
7 sám u vām yajñaṃ mahayaṃ nāmobhir;
huvé vām, Mitā-Varuṇā, sa-
bādhaḥ.
pra vām māṁ māṇi roṣase nāvāni; kṛtāni brahma jujuṣanu imāni.

sám mahayaṃ: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of hu call. sabādhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá ... roṣase: dat. inf. from arc praise (see p. 192, b 1; cp. p. 483, notes 2 and 8). nāvāni: the seers often emphasize the importance of new prayers. brahma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of juṣ (140, 1).

7 iyāṃ, devā, purōhitir yuvā-
bhīyāṃ
yajñaśu, Mitā-Varuṇāv, akāri; visvāni durgā pipātām tirō no.
yūyāṃ pāta suastiḥiḥ sädā naḥ.

This priestly service, O gods, has been rendered to you two at sacrifices, O Mitra-Varuṇa. 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. yuvābhīyāṃ: note the difference between this form and yuvābhīyāṃ, dat. du. of yūvan youth. Mitā-Varuṇaḥ: note that in the older parts of the RV. the du. ending au occurs
only within a Pada before vowels, in the Sandhi form of āv. akāri: ps. ao. of kṛ do. pipṛtam: 2. du. ipv. pr. of pṛ 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 otaśā, 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 Ādityeṣa, son of the goddess Aditi. His father is Dyauṣ or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (āyudha) which Mitra-Varuṇa conceal with cloud and rain, or their felly (pāvi), 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 (asūryā purūhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of svār light, and cognate with the Avestic āvare sun, which has swift horses and is the eye of Ahura Mazda.
1. ud u eti subhāgo viśvācaksāh
śādhrāraṇaḥ Śūrīo manuṣāṇām,
cāksur Mitraśya Vāruṇaśya
devās,
cārmeva yāh samāvivyak tā-
māṁsi.

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

2. ud u eti praśavītā jānānām
mahān ketūr arṇavaḥ Śūrīsya,
samānām cakrāṁ pariāvīrtasan,
yād Etaśo váhati dhūrsū yuktaḥ.

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Ekaśa, yoked to
the pole, draws.
prasavita: with metrically lengthened i (cp. p. 440, 4) for prasavita as restored by the Padapatha; cp. 4 c, janah Suryena prasutah. samanam: uniform, with reference to the regularity of the sun's course. cakram: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryavritsan: ds. of vrt turn; cp. p. 462, 13 a. Etaasas: as the name of the sun's steed, is several times mentioned; but Surya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptayuujanti ratham ekacakram, ekao asvo vahati saptanama seven yoke the one-wheeled car, one steed with seven names draws it. dhursu: the loc. pl. as well as the s. of this word is used in this way.

Vibharajamana usasam upasthad
reabhair ud eti anumadyamanao.
esa me devah Savita cachanda,
yah samanam na praminati dhamma.

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

cachanda: here the more concrete god Surya is approximated to Savit (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Surya is also referred to with terms (prasavita, prasutahas) specially applicable to Savit. na praminati: cp. what is said of Dawn in i. 123, 9, rtaasya na minati dhamma she infringes not the law of Order.

Dvino sukham chunchana chaiti
Dviregraharaajamana.
Bunaj nanas: suvishnu prasunto
cayutthavi ca sugandhapars.

Dviva: 1 sukam: 1 churna: 1 ut 1 prati 1
Dviregrahara: 1 tanas: 1 aajamana: 1
Bunam: 1 nanas: 1 suvishnu: 1 prasunto: 1
Cayutthava: 1 cayutthavi: 1 sugandhapars
4 divó rukmá urucáksā úd eti,
düréarthas taránir bhrájamanah.
nunám jánah Súriená prásūtā
áyann ártháni, kṛp̄ávann á-
pámsi.

divó rukmáh : cp. vi. 51, 1, rukmó ná divá údítā vy ādyaut like a golden gem of the sky he has shone forth at sunrise; and v. 47, 8, mádhye divó nihitaḥ pśnir áśmā the variegated stone set in the middle of the sky. düréarthas: Súrya has far to travel before he reaches sunset. áyan: 3. pl. pr. sb. of i go. ártháni: note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. kṛp̄ávan: 3. pl. pr. sb. of kṛ
do; accented because beginning a new sentence (p. 465, 18 a).

5 yátrá cakrúr amśtá gátúm
asmai,
śyenó ná díyann ánu eti pá-
tháh.
práti vām, súra údite, vidhema
námobhir Mitrá-Varuṇotá ha-
vyaíh.

yátrá : the final vowel metrically lengthened. amśtás: 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).
SURYA

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 evermore with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (५, —, ep. p. 487 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 atmán 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. sugá: 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.

AŚVINA

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

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

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

The Aśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvāṣṭṛ’s daughter Saranīyā (probably the rising Sun and Dawn). Pūsān 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 Śūryā or more commonly the daughter of Śūrya. They are Śūryā’s two husbands whom she chose and whose car she mounts. Śūryā’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 Bhuṣju, 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.


1 āpa svāsūr Uśāso Nāg jihīte:
īnākti kṛṣṇīr aruṣāyā pāṇthām.
āśvāmaghā, gomaghā, vāṃ hu-
vema:
dīvā nāktam śārum asmād yu-
yotam.

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

Nāk (N. of nāś): this word occurs here only. āpa jihīte: 3. s. Ā. from 2. hā. Uśāsas: abl., with which svāsūr agrees. Night and Dawn are often called sisters, e.g. svāsā svāsre jyāyasyai yonim 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, nāktosāsā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇīs (dec. p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā sādanāni asyāh the bright one has come; the black one has yielded her abodes to her. īnākti: 3. s. pr. of rio leave. aruṣāyā: to the sun; cp. i. 113, 16, āraik pāṇthām yātave sūryāya she has
yielded a path for the sun to go. pánthām: on the dec. see 97, 2 a.
gomaghā: on the accentuation of this second voc., see p. 465, 18 a.
sārum: the arrow of death and disease; for the Āsvins are characteristically healers and rescuers. asmād: p. 104. yuyotam: 2. du. of yu separate, for yuyutam; op. 2 c and note on ii. 33, 1 b.

2 upāyātām dāśūse mártiāya
rāthena vāmām, Āśvinā, váh-
antā.
yuyotam asmād ánirām ámī-
vām:
divā naktām, mādhvī, trāśi-
thām nah.

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

upā-ā-yātām: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a a. mādhvī: an epithet peculiar to the Āśvin. trāśithām: 2. du. Ā. s a o. op. of trú protect (143, 4); irregularly accented as if beginning a new sentence.

3 ā vāṃ rātham avamāsyām víu-
śtau
sumnāyāvo vyāno vartayantu.

Let your kindly stallions whirl hither your car at (this) latest day-break. Do ye, O Āśvin, bring it

k 2
syúmagabhistim ṛtayūgbhir ás-
vair, á, Áśviná, vásúmantam vahethām.
laden with wealth.

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

4 yó vām rātho, nṛpatī, ásti
volhā,
trivandhurō vásuṃmāṁ usra-
yāmā, á na enā, Nāsatyā, úpa yātam,
abhí yād vām viśvāpsnā jīgāti.

trivandhuras: accent, p. 455 c a. vásuṃmā: Sandhi, 39. á
úpa yātam: p. 468, 20 a; cp. note on upāyātām in 2 a. enā:
p. 108. yād: p. 357. vām: ethical dat. viśvāpsnyās: the
meaning of this word being doubtful, the sense of the whole Pāda
remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
the ind.

5 bhuṃ ca varān vārsasusmām
ni pēdhr vāraṇarasusmām
niṃ rāhaṃsmaṃ: saṛṭīmānti
ni ṛtayūgbhir dhāntmānō यः। वाम। रथः। नृपति। यः। चावम। चावानम। जूरसं। चसुस्त्रम।
चे। पेदवै। चहऽऽ। चारसं। चक्षम।
चे। चंध्वोऽ। तामसं। सृत्तम। चविंस।
चे। जाइश्म। शिष्ठिरे। धातम। चवत-
रिति।
Ye two released Cyavâna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jáhuşa in freedom.

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyávâna is several times mentioned as having been rejuvenated by the Áśvins. jarásas: abl. (p. 516 b). amumuktam: ppf. of muci (140, 6, p. 158). nih uhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Áśvins. nih spartam: 2. du. root ao. of spṛ (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. nih dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Áśvins: 'ye carried away at night Jáhuşa who was encompassed on all sides'.

This is my thought, this, O Áśvins, 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.

This is one of the four passages in which the nom. of the der. a 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).
gīr: 82. agman: 3. pl. root ao. of gam (148, 1 e). This stanza
is a repetition of the last stanza of the preceding hymn (vii. 70),
which also is addressed to the Aśvins. On d see note on vii. 61, 6.

VĀRŪṆA

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

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

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

Varuṇa’s ordinances being constantly said to be fixed, he is pre-eminently
called dhṛta-vrata 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 (pāśās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men’s fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

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

vii. 86. Metre: Triśṭubh.

1 dhīrā tū asya mahinā janūṃṣi, 
vī yās tastaṁbha rōdasi odi
urvi.  

Intelligent indeed are the generations by the might of him who has propped asunder even the two wide
prá nákam ṛṣvāṁ nunude bṛh-āntam, dvitā nākṣatram; paprāthac ca bhūma.

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

2 utā svāyā tamū śām vade tāt: 

And I converse thus with myself: ‘when, pray, shall I be in communion with Vāruṇa? What oblation of mine would he, free from wrath, enjoy? When shall I, of good cheer, perceive his mercy?’

kadā nū antār Vāruṇe bhu-vāni?
kím me havyām āhṛṇāno juseta?
kadā mṛilikāṁ sumānā abhī khyam?
svāyā tanva: with my own body = with myself (cp. p. 450, 2 b).
nav antār; loc. cit. 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 iti; within
Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be.
khyaṃ: 1. s. inj. a ao. of khyā.

3 प्रेक्षे तदानन्दं वरुण दिश्वृक्वे
पी एमि चिकितुषो विप्रव्याः
समानमिच्च कवयमिद्राङ्कर
खर्यं हुः तुभयं बद्धो हर्षिते

प्रेक्षे | तत् | एमः | वरुणः | दिश्वृकः
उपो | रतिः | एमि | चिकितुषः | विप्रव्याः
समानमः | रतः | मः | कवयः | चितः | आः
अयं | हुः | तुभयं | बद्धो | हर्षिते

3 prṛché tád éno, Varuṇa, didyksu;
úpo emi cikitūṣo vipṛcham;
samānām in me kavāyas cid
hāur:
ayām ha tūbhyaṃ Váruṇa hṛ-ṇite.

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.’

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

8 जिमार्गम आस्य वद्धा विष्ठे
किमं चागं | चास | वश्य | विष्ठम.
वत्तोतारं जिष्यासस्सि सहायंम.

किमं | चागं | चास | वश्य | विष्ठम.
वत्तं | चोतारंमं | जिष्यासस्सि | सहायंम।
4. kim ága ása, Varuṇa, jyéṣṭham yát stotáram jíghāmsasi sákha-yam?
prá tán me voco, dūlabha svadhāvo:
áva tvānená námasá turā-iyām.

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.

jyéṣṭham = jyáṣṭham, to be pronounced as a trisyllable (15, 1.f).
yát: that as a cj. (p. 242). jíghāmsasi: ds. of han slay. prá vocas:
инj. ao. of vac say. dūlabha: 49 c. turá-iyām = turāḥ iyām (op.
of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
48 a), as turéiyām. áva to be taken with iyām (cp. 5 a–c).

u brahma drúghācā prithya Ṛjya ti
v vya vya ṛccham tarūbhīn ā
brahma rajanayusūpaṃ n tāyaṃ
vṛjya vatsaṃ n drāṣṭre vasīṣṭham.

5. áva drugdhāni pítriśa śraṇa no,
áva yā vayāṃ cakṛmā tanū-
bhīḥ.
áva, rājan, paśutipam nā tā-
yūm,
śraṇa, vatsām nā dámano, Vāsi-
śṭham.

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.

áva śraṇa (metrically lengthened final, also in d): note the different
construction in a: acc. of object and dat. of prs.; and in c d: acc. of
prs. and abl. of that from which V. is set free. drugdhāni: pp.
of dhrúti, cakṛmá: metrical lengthening of final vowel; tanūbhüs: in the sense of a ref. prn. avá srjā: i.e. from sin tāyum. as one releases (after he has expiated his crime) a thief who has been bound; ep. viii. 67, 14: té ná, Ádityāso, nūmocata stenám baddhám iva as such set us free, O Ádityas, like a thief who is bound. dāmnas: distinguish dāman n. bond and dāman n. act of giving from dāmān m. giver and gift.

6 ná sá svó dákṣo, Varuṇa, dhrútiḥ sá:
surā manyúr vibhídako ácittiḥ;
ásti jyāyān kāniyāsa upārē;
svápnāś canéd ánṛtasya 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 dhrú = dhvṛ (ep. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhrú-t deceiving Varuṇa; ep. also v. 12, 5: ádhùršata svayām eté vācobhir ṅjūyate vṛjñānī bruvántah 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. úpa ṃ occurs two or three times, e.g. AV. vii. 106, 1: yād āṣmṛti cakṛmā kīṃ 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 ... ási bhūmanah who (Savitṛ) are in the stimulation of the world, i.e. are the cause of the stimulation of the world. prayotā: this word might be derived from pra- + āyu join or pra- + āyu 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). svāpṇas: i.e. by producing evil dreams.

7 áram, dāśo ná, mīḻhusē karāṇī I will, like a slave, do service
ahām devāya bhūrṇaye ánāgāh. sinless to the bounteous angry god.
ácetayad acito devó aryó; The noble god made the thoughtless
śrītiṣam rāyē kavātējājunātī. think; he, the wiser, speeds the

mīḻhusē: dat. s. of mīḻhvāms. karāṇī: 1. s. sb. root ao. of kr
do; to be taken with the adv. áram (p. 313, 4). ácetayat: see cit.
gīṃṣam: even the thoughtful man Varuṇa with his greater wisdom
MANḌŪKĀŚ

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

On d see note on vii. 61, 6.

MANḌŪKĀŚ

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


7 संवत्सरं श्रश्चयाना
brasākṣa braṁcārīṇaḥ;
vāčaṁ puṣṭibhīṁca)
pṛ. mṛṣṭūkā cīvādṛṣṭaḥ;

1 samvatsaraṁ saśayānā
brāhmaṇaḥ vratacārīṇah,
vācāṁ Parjānyajinvitām
pṛ. maṇḍūkā avādiṣṭaḥ.

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). saśayānās: pf. pt. ā of ṛś lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmins. vratacārīṇas: i.e. practising a vow of silence. Parjānyajinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣṭaḥ: is 456, 1.
2 divyā āpo abhi yād enam āyan, 
dūtim nā śūkam, sarasi śayānam, 
gāvām aha nā māyūr vatsinīnāṁ, 
mandūkānāṁ vagnūr ātrā sām eti.

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

8 yād im enāṁ uṣatō abhy āvara-git 
ṛṣyāvataḥ, prāvṛṣi āgatāyām, 
akkhaliṅkītyā, pitāram nā pu-trō, 
anyō anyām āpa vādantam eti.

When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (approaches) his father.
8 सन्यो आन्यमेव गृह्याधिक्नीर्
ब्राह्म प्रस्रेण यदमन्दिर्घाताम ।
मण्डूको यदुभिवृत्तः कानिष्कन्
प्रपिष्कं सप्त्कप्र हरितेन वाचम् ॥

4 anyó anyám ánu grbhñáti enor,
apám prasargé yád ámandisá-
tám.
manḍúko yád abhívraṣṭaḥ kán-
íškan,
príšnì śampaṃprúkté háritena vā-
cam.

enós: gen. du., of them two (112 a). grbhñáti: 3. s. pr. of grabh-
ámandisátam: 3. du. Ā. is ao. of mand exhilarate. manḍúkas: in a
collective sense. káníškan: 3. s. inj. int. of skand leap (= ká-
níškanánt), see 174 b. Note that this form in the Pada text is
káníškan, because in the later Sandhi s is not cerebralized before k.
(cp. 67). The use of the inj. with yád is rare. sam-prúkté: 3. s. Ā. pr.
of pro mix.

5 यद्देवास्मिनी चन्यख्य वाच ॥
शालक्षेत्र बद्दति शिखरमाणः ।
सवी तदिद्यां समुप्लेव पवः
घन्तुवाचो वद्धण्यायस्तु ॥

5 yád eśám anyó aníásya vácam,
sāktasyevas vádati śikṣaṁaṇaḥ,

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

When one of them repeats the
speech of the other, as the learner
sārvam tād eṣāṁ samyḍheva that of his teacher, all that of them
pārva is in unison like a lesson that
yāt suvāco vādathanādhi āpṣ. eloquent ye repeat upon the waters.

eṣāṁ: cp. enos in 4 a. samyḍhā: 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. samyḍhā: inst. of samyḍh, lit. growing together, then
unison, harmony. pārvaṇ, joint, then a section in Vedic recitation.
Thus c would be an explanation of b, the voices of the frogs sounding
together like those of pupils reciting a lesson after their teacher.
vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2.
ādhi: 176, 2 a (p. 209).

Ekō gomāyur éko, ajāmāyur ékaḥ; One lows like a cow, one bleats
pṛśnir éko; hārita éka eṣāṁ.
lke a goat; one is speckled, one of
samānāṁ nāma bibhṛato vi-
them is yellow. Bearing a common
rūpāḥ.
name, they have different colours.

purutrá vácaṁ pipiśur vād-
in many ways they adorn their
antah.
voice in speaking.

gomāyus: cp. 2 c. pṛśnis, hāritas: cp. 4 d. samānām: they
are all called frogs, though they have different voices and colours.
bibhṛatas: N. pl. pr. pt. of bhṛ (p. 132). purutrā: note that the
suffix in words in which the vowel is always long in the Saṃhita text
(as in devatrā, asmثارā, &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).
7. **ātirātrē** nā somē, 
sāro nā pūrṇām abhīto, vád-
antah,
sāmvasarāsya tád áháh pári 
śtha,
yán, māṇḍūkāḥ, přāvṛṣiṇām ba-
bhūva.

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

8. **āṃśitaḥ** sominā vácam 
ākrata,
brāhma kṛṇvántah parivatsa-
ṛṇam.
adhvarāvo ghrāmiṇāh siṣvīd-
ānā,
śvīr bhavanti; guhiā nā ké cit.

Soma-pressing Brahmans, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.
brāhmaṇāsas: no need not be supplied (as in 1 b), the frogs being identified with priests. somīnas: celebrating a Soma sacrifice, which expresses much the same as sáro ná pūrṇám abhītāḥ in 7 b. vācam akrata: cp. vādantas in 7 b. akrata: 3. pl. Ā. root ao. of kr (148, 1 b). brāhma: with b cp. 7 c, d. gharāṇyas is meant to be ambiguous: oppressed with the heat of the sun (frogs), busied with hot milk (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sīṣvidānās: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pāda text; cp. kāniṣkān in 4 c. āvīs: see p. 266, b.

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

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

10 gomāyur adād, ajāmāyur adāt, pṛśnir adād, dhārito no vāśuni. gāvām maṇḍūkā dādataḥ sātāni, sahasrasāvē prā 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.

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

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. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirases.

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

1 babhrur ēko viṣṇuḥ sūnāro
    yūvā.
aṅjī āṅkte hiranyāyam.

babhrūs: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 38). It alludes to the colour of the juice, otherwise described as arunā ruddy, but most often as hāri tawny. viṣṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. 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). āṅkte: s. s. Ā. of aṅj anoint, with middle sense anoints himself. hiranyāyam: ep. ix. 86, 43, mādhunā abhi aṅjate... hiranyapāvā āsu gṛbhnate 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 ēka ā sasāda dyōtana,
    antār devēṣu médhirah.
yónim: the sacrificial fireplace; ep. iii. 29, 10, ayām te yónir rtvīyo, yáto jātō árocathāḥ: tām jānānn, Agna, ā sida this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dhótan as: the brightness of Agni is constantly dwelt on.
médhiras: the wisdom of Agni is very frequently mentioned; in
i. 142, 11 he is called devó devéṣu médhirah the wise god among
the gods.

3 vásim éko bibharti hástā áya-
sám,
antár devéṣu nidhruvih.

vásim: this weapon is connected elsewhere only with Agni, the
Ṛbhhus, and the Maruts. But Agni cannot be meant because he has
already been described in 2; while the Ṛbhhus and the Maruts would
only be referred to in the plural (cp. 10). But x. 53, 9 indicates
sufficiently what god is here meant: Tvasṭā... apásām apástamaḥ...
siśite núñām paraśum suāyasām Tvasṭr, most active of workers, now
sharpens his axe made of good iron. nidhruvih: strenuous as the
artificer of the gods, a sense supported by apástamas in the above
quotation.

4 vājram éko bibharti hástā áhi-
tam:
téna vrtrāṇi jighnate.

ásitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 3. s.
pr. ā. of han slay, see p. 432. vājram: this, as his distinctive
weapon, shows that Indra is meant.

5 tīgmām éko bibharti hástā áya-
dham,
súcir ugró jálāśabheṣajaḥ.

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

6 pathā ēkah pīpāya; tāskaro One makes the paths prosperous; yathā like a thief he knows of treasures. eṣā veda nidhīnām.

pathās: it is characteristic of Pūśan (vi. 54) to be a knower and guardian of paths. pīpāya: pf., with lengthened red. vowel, from pi (= pyā) make full or abundant; cp. vi. 53, 4: vi pathó vājasa-taye cinuhi clear the paths for the gain of wealth (addressed to Pūśan); and x. 59, 7: dadātu pūnah Pūṣā pathiāṃ yā suastīḥ let Pūśan give us back the path that is propitious. tāskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūśan): āvir gūlhā 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. yathāmi: unaccented (p. 458, 8 B d); nasalized to avoid hiatus (p. 28, f. n. 1). veda: with gen. (202 A c). nīdīnām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 trīni āka urugāyō vi cakrame, One, wide-pacing, makes three yātra devāso mādanti. strides to where the gods are exhilarated.
trīṇiḥ: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsyā urūṣu triśū vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 8. 5). yātra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

8 vībhīṃśa chārtṛ ēkaṇya sūḥ

With birds two fare, together
prā pravāsēva vasatasāh.

vībhīs: cp. i. 118, 5, pāri vāṃ āśvāḥ pataṃgā, vāyo vahantu arusāḥ let the flying steeds, the ruddy birds, drive you (Āśvins) round.

dvāḥ. . ēkāyā sahā: the two Āśvins with their one companion, Sūryā; cp. l.c.; ā vāṃ rātham yuvatis tiṣṭhad . . , duhitā Sūryāsya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: ā yād vāṃ Sūryā rātham tiṣṭhad when Sūryā mounted your car. prā vasatasāḥ: they go on a journey in traversing the sky in their car. pravāsāḥ: 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.

9 sādo dvā caṅkrāte upamā divī

Two, as highest, have made for

sād: dvā caṅkrāte iṛti upamāma
divī.

samrājā sarpīrāsuti.

themselves a seat in heaven: two

sūdrārājā sarpīrāsūti iṛti sūryā

sarpīrāsūti.
samrāj, 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 samrāj.

10 अर्चन्तं एके महि सामत मन्वत् 

चर्चाँति एके महि सामत मन्वत् 

तेन सूर्येषम् चर्चांति ।

तेन सूर्येषम् चर्चांति।

10 árcanta éke máhi sáma manvata:

Singing, some thought of a great chant: by it they caused the sun to shine.

cácara: singing is characteristic of the Ángirases; e.g. i. 62, 2, sáma yéné. árcanta Ángiraso gá ávindan the chant by which the Ángirases, singing, found the cows; the Maruts are described in x. 78, 5 as viévārūpā Ángiraso ná sámabhī manifōl with chants like the Ángirases. The Ángirases again are those yá rténa súryam árohayan diví 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: yáṃ váí súryaṃ Svārabhānu támásā ávidhyad, Árayasya tám ánv avindan the Atris found the sun which Svārabhānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūḻhām súryaṃ támásā . . . brāhmaṇā avindad Átriḥ Atri by prayer found the sun hidden by darkness (6) and Átriḥ súryasya diví 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 Ángirases 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. arocayan: ipf. cs. of ruc shine.

SÓMA

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

The Soma juice, which is intoxicating, is frequently termed mádhu or
sweet draught, but oftenest called āndu the bright drop. The colour of Soma
is brown (babhrú), 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 woolen strainer, and flows into wooden vats, in which it is
offered to the gods on the litter of sacred grass (bhris). These processes
are overlaid with confused and mystical imagery in endless variation. The
pressing stones with which the shoot (amśu) is crushed are called ádri or
grávan. The pressed juice as it passes through the filter of sheep’s wool is
usually called pāvamāna or punānā flowing clear. This purified (un-
mixed) Soma is sometimes called śuddhā pure, but much oftener śukrā or
śuṣci bright; it is offered almost exclusively to Vāyu or Indra. The filtered
Soma flows into jars (kalása) or vats (dróna), where it is mixed with water
and also with milk, by which it is sweetened. The verb mpj 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 (sadhástha) of Soma which are mentioned prob-
ably refer to three tubs used in the ritual.

Soma’s connexion with the waters, resulting from the admixture, is ex-
pressed 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 amśta draught of immor-
tality. All the gods drink Soma; they drank it to gain immortality; it
confers immortality not only on gods, but on men. It has, moreover,
medicinal powers: Soma heals whatever is sick, making the blind to see
and the lame to walk. Soma also stimulates the voice, and is called 'lord
of speech'. He awakens eager thought: he is a generator of hymns, a
leader of poets, a seer among priests. Hence his wisdom is much dwelt
upon; thus he is a wise seer, and he knows the races of the gods.

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

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

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

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

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


9 स्वादीरंभकिं वर्षस्: सुमेधा:।
स्वादिः वरिवोवित्तरसं।
विश्रं यं देवा उत्त मद्यसो।
मधुं ब्रुवन्ति गुम्बिः सुमेँतिः॥

1 सवादौर अभकशिः वायसाः सुमेदहा।
सुवधिः वरिष्वित्तरस्य, विश्रे यं देवा उत्त मद्यसो,
मधुं ब्रुवन्तो अभमिः सुमेधरिः॥

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

अभकशः : 1. s. Ā. s ao. of bhaj share; with partitive gen. (202 A e).
सुमेदहः : appositionally, as a wise man; सुवध्याः : gen. of
स्वादिः (declined like rathi, p. 85, f. n. 4). याम् : m. referring to the
n. váyas, as if to soma. अभि सम्पारस्त्र: : p. 469, B a.

2 चुक्तस्य प्राग्य अद्वितिभवायसं।
अवगायाता हरसौ दीवर्थख।।
इन्द्रविवृत्रं सुखं जूपणाः।
श्रीषीवं धुरुमनु राय चत्खा:॥

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

2 antás ca prāgā, Āditir bhavāsi,
avayātā háraso dáviśasya.
İndav, İndrasya sakhiāṃ jujānāh,
śrāuṣṭīva dhúram, ānu rāyā
ṛdhyaḥ.
antās: cp. note on vii. 86, 2 b. Soma is here addressed. prāgās: the Padapātha analysis of this as prā ágāh is evidently wrong, because in a principal sentence it must be prā agāh (p. 468, 20) or in a subordinate one pra-ágāh (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 8). Áditis: because Aditi releases from sin (e.g. anāgāstvām no Áditih kṛṇotu may Aditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Índav: vocatives in o are always given as Pragr̥hya in the Pada text (o íti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp. note on ii. 88, 3 b. ērāustī: this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyē: this analysis of the Padapātha makes the construction doubtful because an acc. is wanted as parallel to dhūram; nas may be supplied; then the sense would be: ‘as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.’ ṛdhyās: root ao. op. of ṛdh thrive.

3 śṛṇām sīṃsmaṃgraḥ acmūma- 

ganv śāyotirvidrāma śivān.

kīṁ nūnasmānaṃkṛṇavadārāthī:
kīṁ ṛṇāntiṃsūt marbhśkh 

8 ápāma sómam; amṛtā abhūma;
áganma jyótir; ávidāma devān.
kīṁ nūnam asmān kṛṇavad ārāthī?
kīṁ u dhūrtiṁ, 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?

4 sām no bhava hṛdā ā pītā,  
Indo;  
pitēva, Soma, sūnāve suśeṣaḥ,  
sākheva sākhyā, uruṣāmasa, dhīraḥ,  
prāṇa āyur jīvāse, Soma, tārīḥ.

sām hṛde refreshing to the heart occurs several times; the emphasizing pel. ā is here added to the dat. prāṇaḥ: Sandhi, 65c. jīvāse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tṛ cross.

5 īme mā pītā yāsas eva ruciṣvavo  
raṃ v gāvā: sāmānāḥ pārvasu  
ti mā ruciṣvā vinīrtrācante  
chut mā śāmaśvavyayānivitāntu:  
iṁe: ma  pītā:  yāsas:  ruciṣvavo:  
raṃ v gāvā:  sāmānāḥ  pārvasu:  
ti mā ruciṣvā vinīrtrācante  
chut mā śāmaśvavyayānivitāntu:  

īme mā pītā yāsas uruṣyāvo,  
rāthāṃ nā gāvāḥ, sām anāha  
pārvasu;  
tē mā raksantu visrāsas cara- 
trād,  
ūtā mā śrāmād yavayantu in- 
davaḥ.

These glorious, freedom-giving (drops), ye have knit me together in my joints like straps a car; let those drops protect me from breaking a leg and save me from disease.

īme: supply āndavas from d. yāsasas: p. 59. uruṣyāvas: cp. varivōvīttaṛasya in 1b. anāha: this seems to be an irregular pf.
form from nah bind for nanāha; cp. gōbhīḥ 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-sramś) 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
didīpaḥ;
prā cakṣaya; kṛṇuhī vāsyaso
nah.
āthā hi te māda ā, Soma,
mānye
revāṃ iva. prā cara puṣṭim
ācha.

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

ṣṛṣṭirṇaḥ te manasa sūtrabh
mānīmahi pīcchāsīv rāvyaḥ.

ṣṛṣṭirṇaḥ te manasa sūtrabh
mānīmahi pīcchāsīv rāvyaḥ.
7 isirēṇa te mānasā sutasya
bhakṣimāhi, pītriasyeva rāyah.
Sōma rājan, praṇa āyūṃsi tārīr,
āhānīva sūrio vāsarāṇi.

bhhakṣimāhi: s ao. op. of bhaj share. pītriasya 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). práṇas: cp. 4 d. tārīs: cp. 4 d. āhāni: 91, 2.

8 Sōma rājan, mṛlayā naḥ su-
astī;
tāva smasi vratīs: tāṣya vid-
dhi.
ālartī dákṣa utā manyur, Indo;
mā nō aryō anukāmāṃ pārā dāh.

mṛlayā: 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+astī is not analysed in the Padapāṭha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tāṣya: with vid
know about, 202 A c. viddhi: 2. s. ipv. of vid know. ālartī: 3. s. pr. int. of r go (174 a). aryās: gen. of arī foie (cp. p. 81, f. n. 1; 99, 8), dependent on anukāmām; cp. ārātis in 3 c. dāh: 2. s. root ao. inj. of dā give.

9 tuām hi nas tanūs, Soma, gopā, gātre-gātre niśasātthā nṛcāksāh. ūt te vayām pramināma vrātānī, sā no mṛla suṣakhā, deva, vá-syaḥ.

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.

tanūs: gen. of tanū body. gopās: 97 b. gātre-gātre: 189 c. niśasātthā: 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. sā: 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. vásyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
10 ṛḍūdāreṇa sākhiā saceya,
yō mā nā riṣyed, dhariaśva,
pītāh.
ayāṃ yā sōmo niádhāyi asmē,
tāsmā Índraṃ pratīram emi
āyuh.

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

ṛḍūdāreṇa: not analysed in the Padapātha (cp. note on ii. 88, 5 c);
cp. tvām nas tanvō gopāḥ in 9 a. sākhyā: 99, 2. yō nā riṣyet:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of
dhā put; this (like prāgās in 2 a) is irregularly analysed in the
Padapātha as ni ádhāyi instead of ni-ádhāyi (p. 469, B). asmē:
loc. (p. 104); Pragrhyā (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratīram: acc. inf. of tṛ cross (p. 336, 2 a) governing
the acc. āyus (cp. 11 d). tāsmai: for the sake of that = to obtain or
enjoy that, final dat. (p. 814, B 2).

99 ḷrapu tvā bṛskhṛatra brmīravā
nirbhṛasūnaṁ bhirwērīṁpu:
śa sonēn śrūkāṁ bṛdhrdirshāya
śṛṅgāgam yacu ṭritiṅna āryu: ||

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.

11 āpa tyā asthur ánirā, ámīvā
nir atrasan, támiścīr ābhaiṣuḥ.
á sōmo asmāṁ aruhaḥ víhāya :
ágamnā yātra pratīrānta āyuh.

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 8. támiścīrīs: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in
affixed to tāmis (in tāmis-rā darkness): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ābhāṣīrṇa: s ao. of bhi fear. ā aruh: a ao. of ruh: cp. the English phrase, 'go to the head'. āgaṇam yātra: = 'we have arrived at the point when'. d is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

12 yó na ānduḥ, pitaro, hrtsū pītā, āmtrai mártiāṁ āvivēṣa, tásmai Sómāya havisiā vidhema: mṛīkkē asya sumatāu siāma.

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). hrtsū pītāḥ: cp. 2 a antās ca prāgāḥ and 10 c yāḥ sōmo niādhāyī asmē.

13 tuām, Soma, pitṛbhīḥ saṃvid-ānō, ánu dyāvāprthivā t atatāṇa. tásmai ta, Indo, havisiā vidhema:
vayām siāma pātayo rayinām.

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

14 trātāro devā, ādhi vocātā no. Ye protecting gods, speak for us.
mā no nīdrā īsata, mōtā jālpiḥ. Let not sleep overpower us, nor idle talk. We always dear to Soma,
vayām Sōmasya viśvāha priyāsah, rich in strong sons, would utter
suvirāso vidātham ā vadema. divine worship.

trātāro devaḥ: accent, see note on 7 c. ādhi vocātā: 2. pl. no. ivp. of vac speak; final vowel metrically lengthened; = take our part, defend us (nas, dat.). nīdrā: probably for nīdrāḥ: see note on svadāh, d. īsata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nīdrā 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).

15 tuām naḥ, Soma, viśvāto va-
yodhās. Thou art, O Soma, a giver of

m 2

15 tuām suarvid. ā viśā nṛcāksāḥ. strength to us on all sides. Thou

art a finder of light. Do thou, as
tuām na, Inda, útibhiḥ sajōsāḥ surveyor of men, enter us. Do
pāhī pascatād utā vā purāstāt. thou, O Indu, protect us behind
and before with thine aids accordant.

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

FUNERAL HYMN

The R.V. 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.


रेतिवाः प्रवति महीर्नृ ॥

प्रेरितवाः कांसम। प्रवते। मही। बलु।

बुक्तभ: पञ्या। पञ्यांपञ्चशानम।

विवृतम् सुर्गमन: जतनां

धमम राजान: हृविया दुवस्ख ॥
1 pareyivāṁsam pravāto mahīr ānu,
   bahūbhyah pānthām anupaspaś-ānām,
Vaivasvatām samgāmanāṁ jānānām,
Yamāṁ rājānāṁ havīśā duvāsya.

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). pareyivāṁsam: pf. pt. set
iyivāṁsam (89 a) of i go, with pārā away. pravātas: the steep
paths leading to the highest heaven where Yama dwells; cf. ix. 118,
8, yātra rājā Vaivasvatō, yātrāvarōdhanāṁ divāḥ . . tātra mām
amītam krōhi 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: Yamāsyā mātā, paryuhyāmāṇā mahō jayā Vivas-
vatah the mother of Yama being married as the wife of the great
Vivasvant. bahūbhyas: for the many that die and go to the other
world. anu-paspaśānām: pf. pt. A. of spaś see. samgāmanām:
as gathering the dead together in his abode. rājānām: Yama is several
times called a king, but never expressly a god. duvāsya: addressed
to the sacrificer.

2 Yamō no gātām prathamō vi-
veda:
nāisā gavyūtir āpabhartavā u.
yātrā naḥ pūrve pitārah para-
reyūr,
enā jajñānāḥ pathīā ānu svāḥ.

Yama has first found out the way
for us: this pasture is not to be
taken away. Whither our former
fathers have passed away, thither
those that have been born since (pass
away) along their several paths.
Yamás: a explains what is said of Yama in the preceding stanza.

viveda: pf. of 2. vid. find. gávyútis: used figuratively to express the
abode which Yama has found for those who die. ápá-bhartaváí:
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 yátra. The
exact sense of cd is uncertain owing to the doubtful interpretation of
ená and jajñánás. The former word is probably corr. to yátra, and
the latter the frequent pf. pt. Ā. of jan generate. It might be from
jña know (from which, however, this pt. does not seem to occur
elsewhere): the meaning would then be, ‘knowing the way thereby
(ená),’ because Yama found it for them. svás: by their own paths,
each by his own, each going by himself.

3 Mátálí Kavyáir, Yamo Ángiro-
bhir,
Bhásaptáir Ákavbhír vávpðhā-
náh,
yáṃś ca devá vávpðhír, yé ca
deván,
sváhá anyé, svadháyányé mad-
anti.

Mátálí: mentioned only here; one of seven m. stems in i (100, 1 b).
Sáyána thinks this means Indra because that god’s charioteer (in
later times) is mátali and therefore mátálí (N. of mátalin) is ‘he
who is accompanied by mátali’; but the accent of words in in is
invariably on that syllable (p. 454 B a). Kavyáis: name of a group
of ancestors; the inst. used in the sociative sense (199 A 1). Ángi-
robhis: another group of ancestors, otherwise associated with Bṛhaspati (who exclusively is called Āṅgirasā). Ṛkvabhis: another group of ancestors; cp. sā ṛkvatā gañéna he (Bṛhaspati) with the singing host (iv. 50, 5). vāyṛḏhānās: 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).

4 imám, Yama, prastarám á hi sida,
Āṅgirobhiḥ pitṛbhīḥ samvidānāḥ.
á tvā máṅtrāḥ kaviśāstā vahantu.
enā, rājan, havīśā mādayasva.

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

á sida: 2. s. ipv. of sad sit w. acc. há: p. 252, 2; cp. p. 467, B. pitṛbhīś: apposition to Āṅgirobhis (cp. 3 a). samvidānāḥ: pr. pt. Ā. of 2. vīd find according to the root class (158 a a). kaviśāstās: 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 Áṅgirobhir ā gahi yajñīyebhir; 
Yáma, Vairūpáir ihá mādasya.
Vivásvantam huve, yāḥ pitā te,
asmín yajñé barhíṣi ā niśādyā.

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

Āṅgirobhīs: sociative inst. (199 A 1). ā gahi: root ao. ipv. of
gam (148, 5). Vairūpáiś: sociative inst.; this patronymic form
occurs only here; Virūpa occurs once in the sing. as the name of
one who praised Agni (viii. 64, 6), and three times in the pl. as
of seers closely connected with the Āṅgirases, as sons of heaven
or of Āṅgiras. huve: 1. s. pr. Ā. of hū call. yāś: supply āsti.
c is defective by one syllable (p. 441, 4 B a). barhíṣi ā: to be taken
together (cp. 176, 1, 2). niśādyā: gd. of sad sit; agreeing with
Vivásvantam (cp. 210): it is not the priest who sits down
on the strew, but the god; d occurs in iii. 35, 6 as applied to
Indra.

6 Āṅgiraso, naḥ pitáro, Návagrā, 
Ātharvāṇo, Bhṛgavāh, somiā-
saḥ:
tēṣām vayām sumatāu yajñī-
yānām
ápi bhadré saumanasē siāma.

The Āṅgirases, our fathers, the
Navagvas, the Ātharvans, the
Bṛgus, the Soma-loving: we would
abide in the favour, the good graces
of them the adorabla ones.
FUNERAL HYMN

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

7 préhi, préhi pathībhiḥ pūrvē-bhir,
yātrā nah pūrve pitārah par-reyuḥ.
ubhā rājānā svadhāyā mād-antā,
Yamām paśyāsi Vāruṇaṁ ca devām.

préhi préhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmṛṛta; in fact only one repeated verbal form is so treated in the RV., viz. pība-pība (p. 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d; of a- in 9 c d, and of -au in 10–12. pūrve: prn. adj. (p. 116). 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).
8 sám gachasva pitṛbhiḥ, sám  
Yaména,  
iṣṭā-pūrtena paramé víoman.  
hitváyāvadyām pūnar ástam  
óhi:  
sám gachasva tanyā suvárcāh.  

Unite with the Fathers, unite with Yama, with the reward of thy sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home; unite with thy body, full of vigour.

iṣṭā-pūrtena: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mádhye divāḥ in x. 15, 14. vioman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanyā suvárcāh: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The A.V. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sva is required.

5 āpeta, víta, ví ca sarpatáto:  
asmá etáṃ pitáro lokám akran.  
áhobhir adbhir aktúbhir ví-aktam  
Yamó dadáti avasánam 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. víta: for ví ita (see p. 464, 17, 1 a). asmai: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kr make. áhobhir adbhíḥ: cp. ix. 113, where the joys of the next world are
described, yátra jyótiś ájasraṃ, táśmin máṃ dhehi amíte lóke
where there is eternal light, in that immortal world place me (7),
yátra amúr yahvátiś āpas, tátra máṃ amítam kṛdhí where are
those swift waters, there make me immortal (8). aktúbhῖś: nights as
alternating with days. vyáktaṃ: pp. of vi + añj adorn, dis-
tinguish.

10 śrītāḥ drva śārmeśāḥ kānaḥ
chJuṛāḥ śrīṇāḥ sádhunāḥ pūṣaḥ
śrīṇāḥ pīṭhrāṁ viśvāḥ ērīṇāḥ
yaṃ eva sājñmānāṃ maṁdānti

śrītāḥ ēva śārmeśāḥ kānaḥ
chJuṛāḥ śrīṇāḥ sádhunāḥ pūṣaḥ
śrīṇāḥ pīṭhrāṁ viśvāḥ ērīṇāḥ
tyāṃ eva sājñmānāṃ maṁdānti

10 áti drava sārmeśāu śuánau,
caturkāśāu sābālau sādhunā
dāthā;
āthā pīṭhrā suvidātrāṁ úpehi,
Yamēṇa yē sadhamādāṃ maṁ-

danti.

sārmeśāu: 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 Pada. śuánau:
to be read as a trisyllable (cp. 91, 3). caturkāśāu: doubtless meant
to imply keen sight; thus this epithet is also applied to Agni. In
the Avesta a four-eyed dog watches at the head of the bridge by
which the souls of the dead pass to the other world, and scares away
the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7).
āthā: the second syllable metrically lengthened. Yamēṇa: socia-
tive inst. (p. 306, 1). sadhamādām: cognate acc. with mádanti
(p. 300, 4).

99 yī tē kānaṃ yam rūśītārī
cchJuṛāḥ pāśirāḥ būcchāsī
cchJuṛāḥ pāśirāḥ dētāḥ pāśirāḥ
cchJuṛāḥ būcchāsī
cchJuṛāḥ pāśirāḥ dētāḥ pāśirāḥ
cchJuṛāḥ būcchāsī
11 yau te suanau, Yama, rakṣitārau,
caturakṣau pathirākṣi nroakṣasu,
tābhīam enam pari dehi, rājan: svasti čāsmā anamīvāṃ ca dhehi.

yau: au in this and the following duals for ā, as in 10. nroakṣasu: as Yama’s messengers (cp. 12 b). b is a Jagati (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 uruṇasa, asutēpā, udumbalāu, Yamasya dūtāu carato jānām ānu;
tāv asmābhyaṃ dṛśaye suśiṃya pūnar dātām āsum adyehā bhadṛām.

uruṇasa: 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. asutēpā u-: on the Sandhi see 22; the literal meaning delighting in lives implies delighting in taking them, while they
wander among men as Yama's messengers. *udumbalāu:* this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of dūtāu, for ā, shows the same irregularity as in the preceding stanzas. *caratas:* in order to seek out the lives of those about to go to the abode of Yama. *asma-bhyam:* dat. pl. of ahām. *drśāye:* dat. inf., with attracted acc. (200 B 4). *dātām:* 3. du. ipv. root ao. of dā *give;* as having already marked us for their victims, let them give back our life to-day.

13 *Yamāya sōmaṃ sunuta,*
*Yamāya juhutā havīḥ;*
*Yamām ha yajñō gachati,*
*Agnīdūto āramkṛtaḥ.*

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

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

14 *Yamāya ghṛtāvad dvahir juhōta, prā ca tiṣṭhata;*
*sā no devēṣu ā yamad,*
*dīrghām āyuḥ prā jīvāse.*

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.
Festive Hymn

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

15 Yama, the king offer the most
honored 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).
pathikādbhayas: because they were the first, after Yama had shown
the way, to tread the path leading to Yama’s abode (the pīṭhyaṇa the
road of the Fathers). This stanza is a Brhat in the middle of
Anuṣṭubha, differing from them only by the addition of four syllables
in the third Pāda (see p. 444, 9 b).
16 trīkadrukebhīṁ patati.
śaḷ urvīr, ēkam īd bṛhāt,
tristūb, gāyatri, chāndāṃsi,
sārvā tā Yamā āhitā.

It flies through the three Soma
vats. The six earths, the one great
(world), tristūb, 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. trīkadrukebhīṁ: 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 con-
nected with Soma, and once alludes to it; e.g. trīkadrukeṣu apibat
sūtāsyā he (Indra) drank of the pressed Soma in the three vessels
(i. 32, 3). The term trīkadruka in the ritual of the Brāhmaṇas is
the name of three days in a Soma ceremony. The metaphor of flying
is applied to the flowing Soma compared with a bird, as ‘the god
flies like a bird to settle in the vats’ (ix. 3, 1). The allusion therefore
seems to be to the Soma which the priests are called upon to press in
13 a. śaḷ urvīṁ: this expression is probably equivalent to the three
heavens and three earths: cp. tisrō dyāvaḥ nihitā antār asmin,
tisrō bhūmīr uparāḥ, śādvichāhanāḥ the three heavens are placed
within him (Varuṇa) and the three earths below, forming a sixfold order
(vii. 87, 5). ēkam īd bṛhāt: by this expression is probably meant
the universe, otherwise spoken of as vīśvam ēkam, idām ēkam &c.,
the one being contrasted with the six; cp. i. 164, 6, vī yās tāstāṁbha
śaḷ imā rājāṃsi . . . kim āpi svid ēkam? who propped asunder these
six spaces; what pray is the one? tristūb, 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. 13, 6 (Agni).
PITÁRAS

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

x. 15. Metre: Triṣṭubh; 11 Jagatī.

1 उद इरातम ावरा, उं पारास, उं मध्यमां विताराः सोमाः; ।
उं या ईयुरवृक्का चढ़ते ।
सा ते नो वांचतु पितारे हवेनु ॥

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.

1 उद इरातम ावरा, उं पारास, उं मध्यमां विताराः सोमाः; ।
उं या ईयुरवृक्का चढ़ते ।
सा ते नो वांचतु पितारे हवेनु ॥
úḍ īraṭām: note that cd. verbs are often repeated by means of the prp. (here úḍ twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitrās dwelling in the three divisions of the world, earth, air, heaven (cp. yé 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). Sayana 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 púrvāsas and úparāsas. ásum: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur: 3. pl. pf. act. of i go.

2 idāṁ pitṛbhyo nāmō aśtrasad
ché pūrvāsā yā úparāsa iyúh;
ché pārthive rájasi á niśattā,
yé vā nūnāṁ suvṛjānāsimu vikṣū.

Let this obesiance 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.

púrvāsas: in x. 14, 2. 7 the prn. form púrve is used (see 120, 2).
iyúr: in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á niśattās (pp. of sad sit, cp. 67 a, b; cp. á niśádyā in x. 14, 5).
pārthive rájasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsimu vikṣū: cp. the frequent mánusīṣu vikṣu human settlements, with reference to the Fathers present at the funeral offerings on earth.
3 āhām pitṛn suvidātrāṁ avitsi,
nāpātam ca vikrāmaṇam ca
Vīṣṇoh:
barhiṣādo yē svadhāyā suñāsya
bhājanta pitvās, tā ihāgami-
śṭhāḥ.

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

ā-vitsi (1. s. Ā. s ao. of 2. vid. fīnā); = I have induced to come to this offering. nāpātam: 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) Vīṣṇu (here coupled with nāpātam) is called the husband of Aditi, whose son (TS. vi. 6, 6, 2) was Vīvasvant, 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 Tvaśṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātam (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasāḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9 e) Agni is invoked to come with the Fathers: āgne yāḥi suvidātrebhīḥ pitṛbhīḥ. There is here also a good example of the fanciful interpretations of Śāyāna: Vīṣṇor (= yajñasya) nāpātam (= vināśābhāvam) the non-destruction of the sacrifice. vikrāmaṇam: Vīṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta: 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvās: gen. of pitū (p. 81). ā-gamīṣṭhās: accent, p. 453, 9 A b.
Ye Fathers that sit on the strewn
come hither with aid; these offerings we have made to you:
make them; so come with most beneficent aid;
then bestow on us health and blessing free from hurt.

bárhíṣadáḥ pitarāḥ: see note on viii. 48, 7 c. útí: inst. of útí (p. 81, f. n. 4). arvāk: hither; the vb. á gata come is easily to be supplied from c. cakr̥mā: with metrical lengthening of the final syllable. júgādham: accentuated because it forms a new sentence (p. 466, 19 b). té: as such, as enjoying our offerings. gata: 2. pl. ipv. root ac. of gam go. áthā: metrically lengthened. dādāhāta: 2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

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

úpahūtāḥ pitarāḥ somiśa
barhiṣieṣu nidhiṣu priyeṣu;
tá á gamantu; tá ihá áruvantu;
ádhi bruvantu; té avantu asmān.

Upa-hūtas: pp. of hū call. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ac. of gam go. áruvantu: 3. pl. ipv. root ac. of áru hear.
6 ácya jānu, dakṣiṇatō niṣādyya,  
imām yajñām abhi grñīta viśe;  
mā himsiṣṭa, pitaraḥ, kena cīn  
no,  
yād va āgah puṣuṣatā kārāma.  

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

ā-cya (gd. of ac bend): note that the suffix -ya is much oftener  
long than short (164), but in the Pada text it is always short.  
jānu:  
probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend  
the right knee, the Fathers the left knee. In rites connected with the  
dead, the auspicious direction is reversed, left being substituted for  
right.  
dakṣiṇatās: to the right (of the vedi altar), that is, to the  
south, because the south is the region of Yama and the Pitaras.  
grñīta: 2. pl. ipv. of 1. gr sing.  
himsiṣṭa: 2. pl. inj. is ao. of  
himś injure.  
kēna cid yād āgah for kēna cid āgasā yād, the  
substantive being put into the rel. instead of the principal clause.  
vās:  
dat. of disadvantage (p. 314 B 1).  
puṣuṣatā: 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 aruṇīnāṃ upāsthē  
rayīṃ dhatta dāsūse mārtīṣya.  

Sitting in the lap of the ruddy  
dawns) bestow wealth on the wor-
putrébhiah, pitaras, tásya vás- 

vah
prá yachata; tá ihójrjam da- 
dhāta.

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

8 ye nah pūrve pitāraḥ somiāso, Those forefathers of ours, the anūhirē somapithām Vāśśāh, Soma-loving, the Vāśīthas, who tébhīr Yamaḥ samrāraṇō havi- īṃsi, fare after him to the Soma- uṣām uṣādbhīḥ, pratikāmām draught, with them let Yama, attu. sharing their gifts, eat the obla- 

tions at pleasure, he the eager with them the eager.

anu-ūhirē: the derivation and meaning are somewhat doubtful; most probably pf. of vah drive, in this case meaning who have driven after Yama to the Soma-draught; it may possibly come from ūn con- sider, then meaning who have been considered worthy of the Soma- draught. Vāśṣāh: as one of the groups of ancient seers. sam- 
rarāṇās (pf. pt. Ā. of rā give): sharing with them their gifts to their descendants (cp. 7 b c).
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 trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomā-taṭṭāsas: this Tp., fashioned with praise, otherwise used with matī = hymn, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṭṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis: to be taken with the preceding word = by means of songs. arvān: 93 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = kavī wise (cp. kavyā-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmsādbhis: probably in heaven; cp. x. 16, 10, sā gharmām invāt paramē sadhāste: may he (Agni) further the gharma in the highest abode; this word as well as jēhamānās may be intended to contrast with tātṛṣūr; cp. vii. 103, 9.
10 ye satyasa havirado havispa
Indrenà devàih saràtham dádhànàh,
ágne yàhi sahasram devavandáih
páraih pûrvaih pitbhir gharma-
sadbhih.

They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham: this word, primarily a Bv., having the same car, is then often used as a cognate acc. (p. 300, 4) with yà = go (on a journey) with the same car (here with dhà in place of yà); then adverbially (p. 301, 5 b). dádhànàs: pr. pt. À. of dhà put (cp. p. 460, f. n. 3); the pf. pt. À. would be dadhànàs (159). sahasram: agreeing with pitbhìs: more usual would be sahasrena pitbhìs: cp. 194 B 1 b (p. 291); párais: the primary meaning of this word is further (opposed to nearer ávara, less often úpàra, ántara), more remote, then also higher; there is no opposition here to pûrvais (opposed to which are ávara and úpàra), which in any case would be in the reverse order, pûrvaih páraíh; the meaning is the remote, the early Fathers; cp. vi. 21, 6, páraí pratnà remote, ancient deeds opposed to ávaràsas later men.

99 årìnvàcàta: pítau ëh gàksà
saà:ssa: saà tiva smàjìtìvà: 
çàtta hùviìcà pràbhààcàni vùhìcà
càyà ñùcà sàvëcìrë dàbhàtànì

11 Ágniùvàttàh pítaà, ëhà gachata;
sàdàh-sàdàh sadata, suprañitayàh;
attà havìmsì pràyatàni barhiìsì;
àthà rayìm sàrvavìràm dadhàtana.

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

12 tuām, Agna, ḫītō, jātavedo, ávād ḫavyāṇi surabhīṇi kṛtvā. prādāh pitṛbhyaḥ; svadhāyā tē aksann; addhī tvām, deva, prāyatā hav-īṃṣi.

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

īlitās: by us. jātavaṇḍas: 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 vedā jānīmā jātavedāḥ Jātavedas knows all creations (vi. 15, 18); this is also the explanation of Śāyāṇa here: jātāṃ, sarvam jagad, vetti, iti jātavedāḥ. ávāt: 2. s. s ao. of vah carry (144, 5). ḫavyāṇi: for havyāṇi (54). kṛtvā: gd. of kṛ (163, 1). ādās: 2. s. root ao. of dā (148, 1 a). aksan: 3. pl. root ao. of ghas eat (p. 170, e). addhī: 2. s. ipv. of ad eat.
13 yé ca ihá pitáro yé ca néhá, yáḿe ca vidmá yáḿ u ca ná pravidmá,
tuáḿ vettha yáti té, játavedah;
svadhábhir yajñám súkṛtaḿ júgasasva.

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

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

14 yé Agnidagdha yé ánagnidagdha,
mádhye diváh svadháyá mádāyante,
tébhíḥ suarál ásunítim étám yathāvasám tanúam kalpa-yasva.

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

yé ánagnidagdhaḥ: that is, buried. mádhya diváḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhis: in association with them (199 A 1), as they know the path of the dead. svarat: as sovereign lord who acts according to his will (yathāvaśām); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Āgniśvāttās), and in this stanza itself (Āg nidagdhās). tanvām kalpayasva: the body of the deceased; the words śvayāṁ tanvām kalpayasva (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: śvayāṁ rūpāṁ kruṣva yādīśām ichāsāi assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvaśām tanvām cakra (= cakre) esāṁ he has taken a body according to his will; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvaśām tanvāṁ 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 tanvā, jātavedas, tābhir vahaim añ sukītām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. āsunitim etāṁ: dependent, like tanvāṁ, 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: ástam ehi; sāṁ gachasva tanvā go home; unite with thy (new) body; and x. 16, 5 sāṁ gachatāṁ 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 (aksās) consisted of the nuts of a large tree called vibhīdaka (Terminalia belleric), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

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

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

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

mimetha: pf. of mith dispute. jihila: pf. of hīd be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparāsya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: ‘rejecting the kindly advice of my wife, I gambled and lost’.
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.'

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.'
When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play), and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.'

When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play), and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.'

ā-dīdhya: 1. s. pr. Ā. of dhi think. daviṣāṇi: is ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (is ao. sb.) from div play (like a-śthaviṣam, in a Sūtra, from śthiv spit). ebhis: with the friends. áva hiye: ps. of l. hā leave; I am left behind with abl. (cp. 201 A 1). upṭās: pp. of vap strew. ákrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagati Pāda interposed in a Trīṣṭubh stanza (cp. 445, f. n. 7); the same expression, vācam akrata, by ending a Pāda in vii. 103, 8 produces a Jagati 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. 23, f. n. 1). ēmi īd.: I go at once (p. 218). eṣāṃ: of the dice.
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 it is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛṣ cross. pratidīvan: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with aksāsas; with prp. following (p. 462, 13 a a). kṛtáni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

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

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

tripañcāsāḥ: the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitṛ: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9; v. 82, 2). nā: the only example in the RV. of the metrical lengthening of nā. namante, nāmas: with dat. (p. 311, k and 312, 2 a).

They roll down, they spring upward. Though without hands, they overcome him that has hands. Divine coals thrown down upon the gaming-board, being cold, they burn up the heart.
Every Pāda in this stanza contains an antithesis: nićā—upāri; ahaṭāsāh—hāstavatam; divyāḥ—irīṇe; sītāḥ—nīr dahanḍī. divyās: alluding to their magic power over the gambler; cp. barhāṇā in 7 d. āngārās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidévānan vāagnis, táṣya ete āngārā yád aksāh the gaming-board is fire, the dice are its coals.

Forsaken the wife of the gambler is grieved, the mother (too) of the son that wanders who knows where.

Indebted, fearing, desiring money he approaches at night the house of others.

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). bíbhyaṭ: pr. pt. of bhī fear. úpa eti: probably for the purpose of stealing, to explain c. náktam: see 178, 2; 195 A 5 a.

It pains the gambler when he sees a woman, the wife of others and their well-ordered home. Since he yokes the brown horses in the
pūrvahāṃ āśvān yuyujē hi bharun,
sō agnēr ānte vrśalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a).
dṛṣṭvāya: gd. of dṛś see, agreeing with kitavām as the virtual subject (210). strīyam (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 consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

12 yō vaḥ senānir mahatō gaṇāsyay,
rājā vrātasya prathamō ba-bhūva,
tāsmay kṛṇomi, ‘nā dhanā ru-adhmi’;
dāsāhām prācīs, ‘tād ṛtāṃ va-dāmi’.

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

yō vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dāsā kṛṇomi prācīṣ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīṣ: A. pl. f. of prāṃc, used predicatively (198, 1). tāsmay: dat. of advantage (200 B 1). nā dhanā
runadhmi: that is, 'I have no money left for you;' these words in sense come after prácīs, expressing what is implied by that gesture.

ṛtām: predicative, I say this as true (198, 1).

93 caivemā dīvyaḥ: kṛṣṇasvēkasti
vītē ramaśva, bahu mānya-
mānaḥ;
tātra gāvah, kitava, tātra jāyā:
tān me vi caśe Savitāyām
aryāh.

18 akṣāir mā dīvyah; kṛṣim it
krśasvā;
vītē ramaśva, bahu mānya-
mānaḥ;
tātra gāvah, kitava, tātra jāyā:
tān me vi caśe Savitāyām
aryāh.

'Play not with dice; ply thy
tillage; rejoice in thy property,
thinking much of it; there are thy
cattle, O gambler, there thy wife':
this Savitṛ here, the noble, reveals
to me.

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

94 sitē kṣuṣudhām khaḷu mṛkuțta
ma ni ghorēṇa chātāmī dhrṣṭu
ni vē no mānuśvīrṣṭāmaraṇītir
bhrāno bhrūṣuān prāśiṇi kṛṣṇu

ma mā. ghorēṇa. chātāmī. dhrṣṭu
ni vē. n. mānuśu. viṣṇuṭu. chātraṇi.

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
Puruṣa

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaevial 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.

1 sahasraśīrṣā Puruṣah, sahasrāksāh, sahasrapāt. sa bhūmiṃ viśvāto vṛtvā, áty atiśṭhad dasāṅgulām.

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

2 Pūruṣa evēdām sārvam yād bhūtām yac ca bhāviam. utāmratvāsyāsāno, yād ānnenaṭirōhati. Puruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.

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

3 etāvān asya mahimā, āto jyāyāmā ca Pūruṣah. Such is his greatness, and more than that is Puruṣa. A fourth of
Pátão 'sya viśvā bhūtāni; him is all beings, three-fourths
tripād asyāṁtaṁ divī. of him are what is immortal in
ever

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

4 tripād úrdhvā úd ait Púrussaḥ;
Pádó 'syeḥābhavat pūnāḥ.
tátó viśvān ví akrāmat
sāśanānaśané abhī.

úd ait (3. s. ipf. of i go, p. 180): to the world of immortals. ihá:
in this world. púnar: that is, from his original form. tátas: from
the earthly quarter. ví akrāmat abhī: distributed himself to,
developed into. sāśana-anaśané: animate creatures and inanimate
things; this ed. represents the latest stage of Dvandvas in the RV.
(186 A 1, end).

5 tákṣaṁdraṁjāyāt
tákyājñé ārdhī purāṇām
vas jñáto tāvāṅraśchāt
púṣṭāmśrīnāmānā purāḥ.
5 tāsmād Virāḷ ajāyata, From him Virāj was born, from
Virājō ádhi Pūruṣaḥ.
śa jātō áty aricyata When born he reached beyond the earth behind
paścād bhūmim átho purāḥ. and also before.
tāsmād: from the undeveloped quarter of Pūruṣa. Virāḷ: as
intermediate between the primaeval Pūruṣa and the evolved Pūruṣa;
cp. x. 72, 4: Áditer Dākṣo ajāyata, Dākṣād u Áditiḥ pári from
Aditi Daksā was born, and from Daksā Aditi. On the Sandhi, see
p. 8, n. 2. With c d cp. 1 c d. átho : 24.

6 yāt Pūruṣena havīṣā When the gods performed u sacri-
deva yajñām átanvata, fice with Pūruṣa as an oblation,
vasantō asyāśid ājyaṃ, the spring was its melted butter,
grīsmā idhmāḥ, sarād dhavīḥ. the summer its fuel, the autumn its
oblation.

. Here the gods are represented as offering with the evolved Pūruṣa
an ideal human sacrifice to the primaeval Pūruṣa. 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. dhavīṣ : 54.

7 táṃ yajñām barhīsi prāuksan That Pūruṣa, born in the begin-
Pūruṣaṃ jātām agratāḥ: ning, they besprinkled as a sacrifice
tōna devā ayajanta,
sādhyā ṣaṣyaḥ ca yē.
on the strew: with him the
gods, the Sādhyas, and the seers sacrificed.

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

8 tāsmād yajñāt sarvahūtah
sāmbhṛtam pṛṣadājīām:
paśūn tāmē cakre vāyavyān,
āraṇyān, grāmiās 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-ājyām: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. tāmē:
attracted to paśūn for tāt (pṛṣadājyām); Sandhi, 40, 1 a. vāyav-
yān: one of the rare cases where the independent Svarīta 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).
āraṇyān: that is, wild. grāmyās ca yē = grāmyān, that is, tame;
cp. ṣaṣyaḥ ca yē in 7 d.
9 tásmad yajñát sarvahúta
ñcaḥ sámaní jajñire;
chándámśi jajñire tásmad;
yájus tásmad ajáyata.

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.

A. of jay beget. yájus: the Yajurveda. This is the first (implicit)
mention of the three Vedas. The AV. was not recognized as the
fourth Veda till much later.

10 tásmad ává ajáyanta
yé ke ca ubhayádatah.
gávo ha jajñire tásmat;
tásmaj játá ajáváyah.

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

99 yamunaḥ yadráduḥ:
kåtitáata cakrāpayan.
mukhí kínásā ká bhráh
ká júra pádrau ucchitē
datta.

11 yát Púrusám vádadvuh,
katidhá ví akalpayan?
mukhám kíṃ asya? káu báhu?
ká úrú pádā ucyyete?

When they divided Púrusá, into
how many parts did they dispose
him? What (did) his mouth (be-
come)? What are his two arms,
his two thighs, his two feet called?
VI-ADADHUR: when the gods cut up Purusa as the victim; here the Padapatha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). KAU: the dual ending au for the normal a before consonants (cp. note on x. 14, 10 a); kA and padA before u: 22. UCyete: 3. du. pr. ps. of vac speak: Praghyya, 26 b.

12 Brahmano 'syA mukham asid,
 bahu rajanayah krtah;
uru tad asya yad vaisyayah;
padbhyam sudrA ajayata.

12 His mouth was the BrAhman, his two arms were made the warrior, his two thighs the Vaisya; from his two feet the Sudra was born.

In this stanza, occurs the only mention of the four castes in the RV. brAhmano 'syA: Sandhi accent, p. 465, 17, 3. rajanyakas: predicative nom. after a ps. (196 b). krtas attracted in number to rajanyakah, for krtu (cp. 194, 3). yad vaisyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. his two thighs became that which was the Vaisya. padbhyam: abl. of source (77, 3 a, p. 458, 1).

13 Chandrama mAnaso jAtas;
caksoh suryo ajayata;
mukhah Indras ca Agni ca,
pranad Vayur ajayata.

13 The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his breath Vayu was born.
Note that candrá-mās is not analysed in the Pada text. cákṣos: ab. of cákṣu used only in this passage = the usual cákṣus; in the Funeral Hymn (x. 16, 3) súryas and cákṣus, vátas and átmá are also referred to as cognate in nature.

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

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

paridhāyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá: as a sacred number. tanvānās: cp. 8 b. ábadhnan: 8, pl. ipf. of bandh; cp. púruṣena havīsā in 6 a and tām yajñām Púruṣam in 7 a b. paśúm: as appositional acc. (198).
With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Śādhyas, the gods.

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

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

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

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).

सा नी चब यस्या चर्यं नि ्ते यामान्तविच्छाहि ।
वृत्ते न वर्गतः चर्यं: ॥

4 सा नो adyā, yāsyā vayām ni te yāmann avikṣmahi,
vrkṣo nā vasatīm vāyah.

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. yāsyās .. te for tvām yāsyās, a prs. prn. often being put in the rel. clause. yāman: loc. (90). ni..avikṣmahi: s ao. Ā., we have turned in (intr.). vasatīm: governed by a cognate vb. to be supplied, such as return to. vāyas: N. pl. of vi bird (99, 8 a).

5 ni grāmāsō avikṣata,
ni padvánto, ni pakṣīnāh,
ni śyenāsās cid arthīnāh.

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.

ni avikṣata: 3. pl. Ā. s ao. of viś enter. grāmāsas: = villagers. ni: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

6 यांवचा वृक्षं वुक्कं वृक्कं
चर्यं किन्नूर्मृयं ।
चर्यं न: सुतरां मव ॥

यांवचा वृक्षं वुक्कं वृक्कं
चर्यं किन्नूर्मृयं ।
चर्यं न: सुतरां मव ॥
6 yāvāyā vṛkśāṁ vṛkṣam,
yavāya stenām, īrmiē;
āthā nāh sutārā bhava.

yāvāyā: cs. of yu separate; this and other roots ending in ā, as well as in i, ī, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the Padapātha invariably gives yavāya; the final vowel is metrically lengthened (in b it is long by position before st). vṛkyāṁ: accent, p. 450, 2 b. āthā: final metrically lengthened (cp. p. 214).

7 upā mā pépiśat tāmah,
kṛṣṇāṁ, viaktam asthita:
Uṣa rṇéva yātaya.

upā asthita: 3. s. Ā. of root ao. of sthā stand. pépiśat: int. pr. pt. of piś paint, as if it were material. uṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Rātri, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of yat.

8 upā te gā ḍvākārē
vṛṣṇīṣvā duḥhitadīrviṁ:
ṛācīṁ kūmāṁ n jīgūryē

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.

upā ā akaram (1. s. root ao. of kr): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, upā te stōmān
**HYMN OF CREATION**

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sāt) from the non-existent (āsat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

1. 129. Metre: Tristubh.

7 सांवल्लसितो सदरसीच्छानि
नासूद्रे नो द्रीमा पुरी यति
किमावरीवः कुः कर्षण ग्यर्मितः
ब्रम्हः किमसासीदहि ग्यर्मितः॥

1 नासद आसिन नो साद आसित तदानिमः
नासिद राजो नो विमः परीयत्
"किम अवरीवः? कुहा? कास्याः सार्मानं?
आभाह दिम आसिद, गाहनाम गाभिराम?"

Cf. ŚB. x. 5, 3, 1: नावं वा इदाम् आग्नेयसिद आसिद नावं वा साद आसित वरिष्ठ तथा (universe) was in the beginning neither non-existent nor existent as it were. 

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?
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. p. 440, 4 B).
parás: adv.; on the accent cp. note on ii. 85, 6 c.
avarívar: 3. s. ipf. int. of vr cover (cp. 173, 8); what did it cover up = conceal or contain? kúha: where was it? kásya sármán: who guarded it? kím: here as an inter. pel. (p. 225). ámbhas: cp. 3 b, and TS., ápó vá idám ágré salilám ásit this (universe) in the beginning was the waters, the ocean.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

ü, árá,

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.
3 tāmā āsīt tāmasā gūlhām āgra; apraketāṁ salilāṁ sārvam ā idām. 
tuchyēnābhū āpihitam yād āsīt, 
tāpasas tán mahinājāyatāikam. 

Darkness was in the beginning hidden by darkness; indistinguishable, this all was water. That which, coming into being, was covered with the void, that One arose through the power of heat.

gūlhām: pp. of guh hide (69 c, cp. 3 b γ, p. 3 and 13). ās: 3. s. ipf. of as be (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with āsīt. b is a Jagatī intruding in a Triśūbh stanza (cp. p. 445, f. n. 7). ābhū: the meaning of this word is illustrated by ā-babhuva in 6 d and 7 a. mahinā = mahimnā (90, 2, p. 69).

4 kāmas tād āgra sām avarta- 
tādhi, 
mānasā rétaḥ prathamāṁ yād āsīt. 
satō bándhum āsati nīr avindan 
ṛḍī pratiṣyā kavāyo maniṣā.

Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent.

ādhi sām avartata: 3. s. ipf. ā of vṛt turn, with sām come into being; ādhi upon makes the verb transitive = come upon, take possession of. tād that = tād ēkam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). yād: referring to kāmas is attracted in gender to the predicate n. rétas. 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 Padapātha. maniṣā: inst. of f. in ā (p. 77).
5 tiraścino vitato raśmīr eṣām:  
adhāḥ svid āśiṣād, upāri svid āśiṣāt?
retoḍhā āsan, mahimāna āsan;
svadhā avāstāt, prāyatiḥ parāṣ-tāt.

Their cord was extended across:  
was there below or was there above? 
There were impregnators, there were 
powers; there was energy below, 
there was impulse above.

raśmīs: the meaning of this word here is uncertain, but it may be 
an explanation of bāndhu in 4 c: the cord with which the sages 
(referred to by eṣām) in thought measured out the distance between 
the existent and non-existent, or between what was above and below; 
ep. viii. 25, 18, pāri yō raśmīnā divō āntān mamē pṛthivyāḥ who 
with a cord has measured out the ends of heaven and earth; ep. also the 
expression sūtraṃ vitatam (in AV. x. 8, 87) the extended string with 
reference to the earth. āṣīt: accented because in an antithetical 
sentence (p. 463, 19 B β). The ī is prolated, and that syllable (and 
not ā) has the Udāta, as in the final syllable of a sentence in ques-
tions (Pāṇini viii. 2, 97); the second question upāri svid āṣīṣāt is 
quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without 
accent. retoḍhās and mahimānās are contrasted as male and 
female cosmogonic principles, to which correspond respectively prā-
yatis 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 Padapātha gives them without 
Visarjanya, doubtless owing to the greatly increasing prevalence of 
the nominatives in ā.
6 kō addhā veda? kā ihā prá vocat,
kātā ājātā, kātā iyām visṛṣṭih?
arvāg devā asyā visārjanena:
āthā kō veda yāta āabhūva?

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. kutās: b has one syllable too many (p. 441, 4 &). 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. āṭhā: with metrically lengthened final vowel (p. 440, 4; ep. 179, 1).

7 rūyā visṛṣṭir yāta ābabhūva;
yādi vā dadhe yādi vā nā:
yō asyādhyakṣaḥ paramē viṣ-
man
sō añgā veda, yādi vā nā veda.

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 &): possibly a metrical pause expressive of doubt may have been intended. vyōman: loc. (90, 2).
veda: the accent is due to the formal influence of yādi (p. 246, 3 &).
YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the ‘only mortal’, and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pāḍbiśa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlûka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama’s messengers. They are besought to grant continued enjoyment of the light of the sun.

(As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed.) He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeo 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.
1 yásmin vrksé supalāsé
deváh sampibate Yamáh,
átra no viśpátiḥ pitá
purāṇāṁ ánu venati.

Beside the fair-leaved tree under which Yama drinks together with the gods, there our father, master of the house, seeks the friendship of the men of old.

yásmin: the loc. is often used in the sense of beside, near (cp. 203, 2). 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. purāṇāṁ: ancient ancestors; Sandhi, 39. ánu venati: that is, associates with them.

2 purāṇāṁ anuvěnantam,
carántam pāpāyāmuyā,
asūyāṁ abhy acākaśam:
tásma aspr̥hayam púnah.

Him seeking the friendship of the men of old, faring in this evil way, I looked upon displeased: for him I longed again.

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning in this evil way, that is, going to the abode of the dead. asūyān: being displeased, that is, with him, opposed to aspr̥hayam, I longed for him, that is, to see him again. acākaśam: ipf. int. of kāś, with shortening of the radical vowel (174).

3 yá kuśmára navār̥tvaṁ
cháčr̥taṁ mánasaṁkarṇo:
endeyam viśyaṁ prābhuv
prāpar̥ścarme tiṣṭhate.

Yam। kuśmára। navarna। rathva।
cháčr̥ta। mánasa। ár̥kaṇo।
edeyam víṣya। prābhuv।
prāpar̥ścarme। ár̥ca। tiṣṭhate।
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. acakram: perhaps because the dead are wafted to Yama by Agni. éka and viśvátaḥ are opposed: though it has but one pole, it has a front on every side. ápaśyan: because dead.

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. pra-ávartayas: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β; analysed by the Padapátha, as prá ávartayas; cp. note on viśván. 48, 2 a. ánú prá ávartata: 3. s. ipf. ā. of vṛt: accent, p. 464, 17, 1; p. 466, 19; p. 468, 20 a. víprebhyaḥ: the priests officiating at the funeral; abl. governed by pári (176, 1 a); Sandhi, 48, 2 a. sáṃ á-hitam: accent, p. 462, 18 b. návī: the funeral chant is placed on a boat as a vehicle to convey it from here (itās) to the other world.
5 kāh kumārām ajanayad?
rātham kō nīr avartayat?
kāh svit tād adyā no brūyād,
anudēyi yāthābhavat?

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? nīr avartayat:
ep. yāṁ prāvarṣayo rātham in a b. anudēyi: this word occurs
only in this and the following verse; it is a f. of anu-dēya, which
occurs in the sense of to be handed over; the exact sense is nevertheless
uncertain. It not improbably means that with which the deceased
was supplied for the journey to Yama’s abode.

6 yāthābhavad anudēyi,
tātō ágram ajāyata;
purātād budhnā ātataḥ;
pāścān nirāyaṇam kṛtām.

As the equipment was, so the top
arose; in front the bottom ex-
tended; behind the exit was made.

The sense of this stanza is obscure, chiefly because the object of
which the details are here given is uncertain. The car on which the
deceased is supposed to be conveyed may be meant. There is
evidently correspondence between yāthā and tātās, ágram and
budhnās, purātād and pāścād. There is no doubt about the
grammatical forms or the meaning of the individual words (except
anudēyi). 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.

7 hūṛav yāmabh sarāṇē
devamān yuddhaṁ

hūṛav yāmabh sarāṇē
devamān yuddhaṁ
This is the seat of Yama that is called the abode of the gods. This is his flute that is blown. He 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. Nālīś: with s in the nom. (100, 1 a). There is one syllable too many in c (cp. p. 428, 2 a). Ayām: Yama. Pāriskṛtas: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). Girbhīś: dec. 82; accent, p. 458, c 1.

VĀTA

This god, as Vātā, 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. Vātā'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 Indra-Vāyu. Vātā is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: Triśṭubh.
1 Vātasya nū mahimānam rá-
thasya:  
rujān ēti, stanāy-an asya  
ghoṣah.  
divispīṅg yāti aruṇāni kṛṇvān;  
utō ēti pṛthivyā reṇūm āsyan.

mahimānam: the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Īndrasya nū vīryāṇi prá vocam, and of i. 154 Viṣṇor nū kām vīryāṇi 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 thundering (i. 23, 11). stanāy-an: 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 सं ग्रेरते चनु चारं खवथा  
एवं गक्षलि समेन्न न योशाः।  
तामित् सुपुक्रार्थं देव देयते  
क्ष्विरवश्च सुवनश्च राजा॥
 सम्। प्र। देत। चनु। चारं। खवथा:।  
चा। प्रनम्। गक्षलि। समेन।। न।  
योशाः।।  
तामित्। सुपुक्राृ। सुपर्यम्।। देव।।  
देयते।  
क्ष्विरव। विरवश्च। भुवनक्ष।। राजा॥

2 sām prērate ānu Vātasya viṣṭhā: The hosts of Vāta speed on together after him: they go to him as women to a festival. The god, the king of all this world, united with them, goes on the same car.

sām prá ērate: 8. pl. pr. Ā. of ēr; p. 468, 20 a. viṣṭhās: though the derivation is vi-stha (not analysed in the Pāda text), the meaning is uncertain. It is probably the subject with which yōṣās are com-
pared, the sense being: the rains follow the storm wind (apām sākhā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from i go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. iyamāṇa occur; c is a Jagati Pāda.

3 antārikṣe pathibhir iyamāno, Going along his paths in the air
nā nī viśate katamāc canāhaḥ.

apām sākhā prathamajā ṛtāvā, he rests not any day. The friend
kūa svij jātāh, kūta ā babhūva?
of waters, the first-born, the holy,
where pray being born, whence
pathibhis: inst. in local sense (199, 4). iyamānas: see note on
2 c. āhas: acc. of duration of time (197, 2); cp. also 4 b and the
Padapatha. apām sākhā: as accompanied by rain (cp. note on 2 a).
prathamajās: 97, 2. ṛtāvā: 15 c. kvā = kūa (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 pt. cp. 213 A a.

4 ātmā devānāṃ, bhūvanasya Breath of the gods, germ of the
gārbo,
world, this god fares according to
yathāvāsam carati devā esāḥ. his will. His sounds are heard.
ghőṣā īḍ asya śṛṇvire, nā rū- (but) his form is not (seen). To pām. that Vātā we would pay worship tāsmāi Vātāya havīṣā vidhema. with oblation.

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gārbhas: Vātā is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghőṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). nā rūpām: the vb. dṛṣyate is here easily supplied. vidhema: with dat. (200 Aṣ).
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-the, a-smāi, a-syā.

āmā attain, v. āsnōti, āsnūte : see ās.

ām-h-as, n. distress, trouble, ii. 33, 2, 3 ; iii. 59, 2 ; vii. 71, 5.

| ak-tū, m. ointment; beam of light; (clear) night, x. 14, 9 [aŋj anoint].
| aks-a, m. dis for playing, pl. dice, x. 34, 2, 4. 6. 7. 13 [perhaps oṣṭ = spot]. |
aksán, n. eye (weak stem of áksi), x. 127, 1.
á-ķíya-máňa, pr. pt. ps. unfailing, i. 154, 4 [2. kši destroy].
Ag-ní, m. fire, ii. 12, 8; iii. 59, 5; vii. 48, 6; x. 34, 11; god of fire, Agni, i. 1-7; 9; 85, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 19 [Lat. iğ-ní-s, Slav. og-ní].
agni-dágdhá, Tp. od. burn with fire, x. 15, 14 [pp. of dah burn].
agni-dúta, n. (Bv.) having Agni as a messenger, x. 14, 13.
agni-sváttá, od. Tp. consumed by fire, x. 15, 11 [pp. of svád taste well].
ág-ra, n. front; beginning; top, x. 135, 6; le. ágre in the beginning, x. 129, 8, 4.
agrá-tás, adv. in the beginning, x. 90, 7.
a-ci-ná, f. cow, v. 88, 8 [gdv. not to be slain, from han slay].
aṅkúś-iin, a. having a hook, hooked, attractive, x. 84, 7 [aṅkúśi hook].
1. áṅgá₁, n. limb, ii. 35, 9.
2. áṅgá₂, emphatic pgl. just, only, i. 1, 6; x. 129, 7 [180].
áṅgára, m. cool, x. 34, 9.
Aṅgíra, m. name of an ancient seer, iv. 51, 4.
Aṅgíras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 8. 4. 5. 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. áγγελος = messenger].
ác bend, I. P. ácatti. úd-, draw up, v. 88, 8.
α-cákra, a. (Bv.) wheelless, x. 135, 8.
á-cít-e, dat. inf. not to know, vii. 61, 5.
á-cítrá, n. darkness, obscurity, iv. 51, 8.
á-cýuta, pp. (K.) not overthrown, unshakable, i. 35, 4.
ácýuta-cýút, a. (Tp.) moving the immovable, ii. 12, 9.
aj drive, I. P. ájáti [Lat. ago ‘lead’, ‘drive’, Gk. αὐξω, ‘lead’].
á- drive up, vi. 54, 10.
úd- drive out, ii. 12, 8; iv. 50, 5.
ájá-máyu, a. (Bv.) bleeding like a goat, vii. 108, 6. 10 [máyu, m. bleat].
á-jára, a. (K.) unaging, i. 160, 4 [ỉ waste away].
á-jása, a. (K.) eternal, ii. 35, 8 [unfailing: ‘jas be exhausted’].
ájává, m. pl. Dv. od. goats and sheep, x. 90, 10 [ájà + ávî].
a-júr-yá, a. unaging, iv. 51, 6 [jur waste away].
aṈí, VII. P. anákti anoint; Á. aṅkté anoint oneself, vii. 29, 1.
ájas-á, adv. straightway, vi. 54, 1 [inst. of ájjas omen: = with gliding motion].
aṈí-i, n. ornament, i. 85, 3; viii. 20, 1 [aṅk anoint].
a-tás, adv. hence, x. 14, 9; = ab. from that, iv. 50, 8; than that, x. 90, 8.
atì-rátrá, a. (celebrated) overnight, vii. 108, 7 [rātri night].
átka, m. robe, ii. 35, 14.
áty-etavá, dat. inf. to pass over, v. 83, 10 [áti + i go beyond].
á-trá, adv. here, i. 154, 6; ii. 35, 6.
á-trá, adv. then, vii. 108, 2; there, x. 135, 1.
Átri, m. an ancient sage, vii. 71, 5.
a-thá, adv. then; so, vi. 54, 7.
Áthar-ván, m. pl. name of a group of ancient priests, x. 14, 6.
a-thá, adv. then, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.
año, adv. and also, x. 90, 5 [átha + u].
ad, eat, II. P. átti, ii. 35, 7; x. 15, 8, 11.
[Lat. ado, Gk. ἐβι, Eng. eat].
ad-dábdana, pp. (K.) uninjured, iv. 50, 2 [dabh harm].
Á-díti, f. name of a goddess, viii. 48, 2 [unbinding, freedom, from 8. dáb bind].
ad-há, adv. truly, x. 129, 6 [in this manner: a-d this + dhá].
a-dyá, adv. to-day, i. 35, 11; iv. 51, 8-4; x. 14, 12; 127, 4; 185, 5; now, x. 15, 2 [perhaps = a-dyává on this day].
ad-dri, m. rock, i. 85, 5 [not splitting: cṛ pierce].
adri-dágdhá, Tp. od. pressed out with stones, iv. 50, 8 [pp. of duh milk].
adára, a. lower, ii. 12, 4.
adá, adv. below, x. 129, 5.
adhi, prp. with loc., upon, i. 35, 7; v. 58, 9; vii. 108, 5; with ab. from, x. 90, 5.
adhy-aksá, m. eye-witness; surveyor, x. 129, 7 [having one’s eye upon].
adhravá, m. sacrifice, i. 1, 4, 8; iv. 51, 2.
adhyaryu, m. officiating priest, vii. 108, 8.
adhasman, a. (Bv.) undimmed, i. 35, 14 [having no darkening].
ан breathe, II. P. anitii, x. 129, 2 [Go. an-an 'breathe'].
ан-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
ан-abhi-mitra-varna, a. (Bv.) having an unfaded colour, ii. 35, 13.
ан-nastvedas, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [āmivā disease].
an-śgas, a. (Bv.) sinless, v. 88, 2; vii. 80, 7 [śgas sin; Gk. áv-aphis 'innocent'].
an-ichhmā, a. (Bv.) having no fuel, ii. 35, 4.
ā-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
ā-nimis-a, (inst.) adv. with unwinking eye, iii. 50, 1 [ni-mis f. wink].
ā-nivisamāna, pr. pt. A. unresting, vii. 49, 1 [ni+vis go to rest].
ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā f. refreshment].
ān-eka, n. face, ii. 35, 11 [an breathe].
ānu, prp. with acc., along, x. 14, 18; among, x. 14, 12.
anu-kāmāna, (acc.) adv. according to desire, viii. 48, 3.
anu-dhay, f. equipment (?), x. 185, 5, 6 [f. gdv. of anna-ād to be handed over].
anu-paspaśānā, pt. pl. A. having spied out, x. 14, 1 [spā spy].
anu-medya-māna, pr. pt. ps. being grieved with gladness, vii. 68, 8.
anu-vānaut, pr. pt. seeking the friendship of (acc.), x. 135, 2.
anu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata of another)].
anu-rta, n. (K.) falsehood, ii. 85, 6; vii. 61, 5; misused, wrong. 86, 6 [rā right].
an-enās, a. (Bv.) guiltless, vii. 86, 4 [enās guilt].
ānta, m. end, iv. 50, 1; edge, proximity: lc. ānte near, x. 34, 16.
āntā, prp. with lc. with, i. 85, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2, 3 [Lat. inter].
āntāri-ka, n. air, atmosphere, i. 35, 7, 11; ii. 12, 2; x. 90, 14; 168, 3 [situated between heaven and earth; kāśa = 1. kṣi dve].
ānti-tas, adv. from near, iii. 59, 2 [anti in front, near].
āndha, n. Soma plant; juice, i. 85, 6 [Gk. ān-thoś 'blossom'].
ān-na, n. food, ii. 85, 5, 7, 10, 11, 14; pl. 12; x. 30, 2 [pp. of ad eaf].
anyā, prn. a. other, ii. 85, 8, 8, 18; x. 34, 4, 10, 11, 14; 129, 2; with ab. = than, ii. 88, 11; anyā-anyā one-another, vii. 103, 3, 4, 5; anyā-anye, anyā-anyā some-others, x. 14, 3; ii. 85, 3 [ep. Lat. alius, Gk. alloς 'other'].
āp, f. water, pl. N. āpas, ii. 85, 3, 4; vii. 49, 1, 2, 3, 4, 103, 2; A. āpas, vii. 3, 6; inst. ābhis, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7, 81. 2. 3, 7, 9, 11. 14, 16; vii. 108, 4; x. 168, 3; L. āpsū, ii. 85, 4, 5, 7, 8; vii. 108, 5 [Av. ap 'water'].
apa-dā, f. unclosing, ii. 12, 8.
apa-bhartavā, dat. inf. to take away, x. 14, 2 [hrḥ bear].
apa-bhartē, m. remover, ii. 83, 7 [hrḥ bear].
apā-sayant, pr. pt. (K.) not seeing, x. 135, 8.
apas, n. work, i. 86, 9 [Lat. opus 'work'].
apas, a. active, i. 160, 4.
apās-tama, spv. a. most active, i. 160, 4.
apām nāpām, m. son of waters, name of a god, ii. 83, 18; 85, 1, 3, 7, 9.
apāhi-hita, pp. covered, x. 129, 3 [dhā put].
apāyc-yā, a. secret, ii. 35, 11 [apo conception of a presupposed apl-a].
apakātā, a. (Bv.) indistinguishable, x. 129, 3 [paketā perception].
apraṭīta, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
apraṃśyā, gdv. not to be forgotten, ii. 85, 6 [mrṣ touch].
ā-budhyā-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
abhikṣipaut, pr. pt. lashing, v. 88, 3.
abhitas, adv. on all sides, iv. 50, 3; with acc., around, vii. 108, 7.
abhimāt-in, m. adversary, i. 85, 8 [abhimāti, f. hostility].
abhīṣṭi-dyumna, a. (Bv.) splendid t help, iv. 51, 7 [dyumna, n. splendour].
abhīṣṭi-savas, a. (Bv.) strong to help, ii. 59, 8 [śivas, m. might].
abhi, f. attack, i. 35, 5 [abhi + iti].
abhi-vrta, pp. adorned, i. 35, 4 [I. vṛ
cover].
ā-bhāv-a, a. monstrous; n. force, ii. 33,
10; monster, iv. 51, 9 [non-existent; monstrosus : bhū be].
ā-manyā-māna, pr. pt. Ā. not thinking
= unexpecting, ii. 12, 10 [man think].
ā-martya, a. (K.) immortal, viii. 48, 12;
f. ā, x. 127, 2.
ā-mitra, m. (K.) enemy, ii. 12, 8 [mitrā
friend].
āmīta-varna, a. (Bv.) of unchangeable colour,
iv. 51, 9.
āmī-vā, f. disease, i. 35, 9; ii. 33, 2;
vii. 71, 2; viii. 48, 11 [ām harm, s. āmī-tā].
amu-yā, inst. adv. in this way, so, x.
185, 2 [inst. f. of āmū this used in the
inflexion of ayām].
amū-a, a. (K.) wise, vii. 61, 5 [not
foolish : mūrā].
amūta, a. immortal; m. immortal being,
i. 35, 2; vii. 68, 5; viii. 48, 3; n.
what is immortal, i. 35, 6; x. 90, 8;
immortality, x. 129, 2 [not dead, mrtā,
pp. of mṛ die; op. Gk. děsphoros ‘im-
mortal’].
āmurt-tvā, n. immortality, x. 90, 2.
āmūt-as, n. water, x. 129, 1.
āyajvan, m. (K.) non-sacrifice, vii.
61, 4.
āy-ām, dem. prn. N. s. m. this, iii. 59,
4; vii. 86, 8, 8; viii. 48, 10; x. 34,
18 (= here); he, i. 160, 4; x. 185, 7.
āyaśa, a. nimble, i. 154, 6 [not exerting
oneself: yāśa = yas heat oneself].
arapās, a. (Bv.) unseathed, ii. 33, 6; x.
15, 4 [rāpas, n. infirmity, injury].
arām-kṛta, pp. well-prepared, x. 14, 13
[made ready].
arām, adv. in readiness; with Kṛ do
service to (dak.) vii. 86, 7.
arāti, f. hostility, ii. 35, 6; iv. 50, 11;
viii. 48, 8; x. 34, 14 [non-giving, nīg-
gardiness, enmity].
arā, m. niggar, enemy, gen. aryās, ii.
12, 4, 5; iv. 50, 11; viii. 48, 8 [having
no wealth: rā = ral; 1. indigent; 2.
niggardly].
arīśa, pp. (K.) uninjured, vii. 54, 7 [rīš
injure].
ārū, a. f. ā, ruddy, x. 15, 7; n. ruddy
hue, x. 168, 1.
ārūsā, a. ruddy, i. 35, 5; vii. 71, 1.
ā-rayu, a. (Bv.) dustless, i. 35, 11 [rayu
m. dust].
arīk, m. song, i. 85, 2; x. 15, 9 [arī
cing].
arīc, f. liquefaction, vii. 40, 1; viii.
29, 10.
arī-vā, m. waving, viii. 68, 2; m. flood,
i. 85, 9.
arītha, m. goal, vii. 63, 4 [what is gone
for: ṛ go].
arī-thray, a. greedy, x. 127, 6 [having an
object, needy].
arī-pāya, os. of ṛ go. údh- raise up, ii.
83, 4.
arī, a. noble, vii. 86, 7; x. 84, 13; m.
lord, ii. 35, 7.
arī-mān, m. name of one of the
Ādityas, viii. 68, 6.
arī-vant, m. steed, ii. 33, 1; vii. 54, 5
[speeding : ṛ go].
arīavāk, adv. hither, x. 15, 4, 9; after-
wards, x. 129, 6.
arīavāc, a. hitherto, i. 35, 10; v. 88, 6.
arīant, pr. pt. worthy, ii. 83, 10.
arī, a. help, i. P. āvati, i. 85, 7; ii. 12, 14;
85, 15; iv. 50, 9, 11; vii. 49, 1-4;
61, 2; x. 15, 1, 5; quicken, v. 83, 4.
arī-tā, m. well, i. 85, 10; iv. 50, 3 [āva
down].
arī-vādyā, n. blemish, x. 14, 8 [gdv. not to
be praised, blameworthy].
arī-ni, f. river, v. 11, 5 [āva down].
arī-pāśant, pr. pt. looking down on
(acc.), vii. 49, 8.
arī-mā, spv. a. lowest; nearest, ii. 85,
12; latest, vii. 71, 8 [āva down].
arī-yātā, m. appeaser, viii. 48, 2.
arī-ra, opv. a. lower, x. 15, 1; nearer,
i. 12, 8 [āva down].
arī-as, n. help, i. 35, 1; 85, 11; ii. 12,
9; iii. 50, 6; x. 15, 4 [av help].
arī-sāna, n. resting place, x. 14, 9 [un-
binding, giving rest: āra + sā = si
tie].
arīsā-tāt, adv. below, x. 129, 5.
arīsā-yā, a. desiring help, iv. 50, 9.
arī-vātā, a. (Bv.) windless, x. 129, 2 [vāta
wind].
arī-tī, m. helper, ii. 12, 6.
arīra, a. (Bv.) sonless, vii. 61, 4 [vīra
hero].
arīkā, a. (K.) friendly, x. 15, 1 [not
harming : vīkā wolf].
asyathyá, gddy. immovable, ii. 35, 5 [vyath water].

āś reach, obtain, V. aśn̄āti, aśn̄utē, i. 1, 3; 85, 2; ii. 88, 2, 6.; iii. 59, 2; viii. 103, 9.

abhf- attain to (acc.), i. 154, 5.

ās-man, m. rock, ii. 12, 8 [Av. asman 'stone'; Gk. ἄσμαν 'anvil'].

ās-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 58, 3, 6; vii. 71, 3, 5; x. 34, 3, 11; 90, 10 [Lat. equus 'horse', Gk. ἀρέω-ς, OS. ēlan].

āśva-mahga, a. (Bv.) rich in horses, vii. 71, 1 [mahā bounty].

Āśva-m, m. dument, name of the twin gods of dawn, vii. 71, 2, 3, 6.

aśān, nm. sight, i. 35, 8.

us be, II. P.: pr. 2. āsti, i. 1, 4; ii. 12, 15; 88, 3; 8. āsti, ii. 12, 5; 88, 7, 10; vii. 71, 4; 86, 6; x. 34, 13; pl. 1. smāsi, vi. 54, 9; viii. 48, 9; 3. santi, i. 85, 13; x. 90, 16; ipv. āstu, v. 11, 5; vii. 86, 3; x. 15, 2; sāntu, vii. 86, 5; op. sāyama, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 13, 15; ipv. 3. ās, x. 120, 3; āsti, x. 34, 2; 90, 6, 12, 14; 129, 14, 22, 30, 4, 5; āsas, x. 90, 15, 16; 129, 52; pf. āsa, vii. 86, 4; x. 120, 2; āsur, iv. 51, 7.

āpi be or remain in (lo.); sāyama, iii. 59, 4; x. 14, 6.

pāri be around, celebrare, 2. pl. sthā, vii. 103, 7.

prā- be pre-eminent, ipv. āstu, iii. 59, 2.

ās-at, pr. pt. n. the non-existent, x. 120, 1, 4.

a-saśca, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saśca: sac follow].

aś-ita, (pp.) a. black, iv. 51, 3.

ā-sammya, pp. (K.) uncleansed, v. 11, 3 [mr wipe].

ās-u, m. life, x. 14, 12; 15, 1 [1. as exist].

asutṛpa, a. (Tt.) life-stealing, x. 14, 12 [trp delight in].

āsuni, f. spirit-guidance, x. 15, 14.

āsu-ra, m. divine spirit, i. 85, 7, 10; v. 83, 6 [Av. ahura].

āsūr-ya, n. divine dominion, ii. 38, 9; 35, 2.

aśyānt, pr. pt. displeased, resentful, x. 135, 2.

ās-tya, n. home, abode, x. 14, 8; 34, 10.

asmā pr. stem of 1. prs. pl.; A. asmān us, viii. 48, 3, 11; x. 15, 5; D. asmabhya to us, i. 85, 12; x. 14, 12; asmē to us, i. 160, 5; ii. 33, 12; Ab. asmād from us, ii. 38, 2; vii. 71, 1. 2; than us, ii. 83, 11; G. asmākam of us, vi. 54, 6; L. asmē in or on us, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; asmāsu on us, iv. 51, 10.

a-smin, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.

ās-mera, a. (K.) not smiling, ii. 35, 4.

āsmai, D. of prn. root a, to him, ii. 35, 5, 12; for him, x. 14, 9; unaccented, asmāi to or for him, ii. 12, 5, 13; 35, 2, 10; vi. 54, 4; vii. 63, 5; x. 14, 9, 11.

a-syā, G. of prn. root a, of this, ii. 88, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 8; ii. 12, 13; 85, 2, 6, 8, 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 13; x. 34, 4, 6; 90, 3, 4, 6, 12, 15; 129, 7; 135, 7; 168, 1.

ās-ya, pt. sth. scattering, x. 168, 1 [as throw].

a-syāl, D. f. of prn. root a, to that, ii. 83, 5.

ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.

āha, emphasizing pcl., indeed, i. 154, 6; v. 88, 3; viii. 103, 2.

āhan, n. day, viii. 48, 7; x. 129, 2.

āhām, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2, 8, 12.

āhar, n. day, vii. 103, 7.

āhas, n. day, x. 168, 3.

a-hasta, a. (Bv.) handleless, x. 39, 4.

ā-hi, m. serpent, ii. 12, 3, 11 [Av. ahi, Gk. ἕχος 'viper', Lab. angui-s].

ā-hrṇāna, pr. pt. A. free from wrath [ḥr be angry].

Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L., in, i. 85, 4; ii. 35, 7, 8; iii. 59, 3; viii. 48, 6.

ā, pcl. quite, very, ii. 12, 15; with D., viii. 48, 4.

ā-gata, pp. come, vii. 108, 8, 9 [gam go].

ā-gam-isṭha, a. spv. coming most gladly, x. 15, 3.

āg-as, n. sin, vii. 86, 4; x. 15, 6 [ep. Gk. ἄγας 'guilt'].

āc-ya, gd. bending, x. 15, 6 [ā + ac bend].

ā-jāta, pp. produced, x. 129, 6 [jan general].
āj-yo, n. melted matter, x. 90, 6 [ā-añī anuñī].
āñī, m. axle-end, i. 86, 6.
ā-tata, pp. extended, x. 185, 6 [tān strelokh].
ā-tasthīvāṃś, red. pf. pt. having mounted, ii. 12, 8 [ā + stha sīma].
āt-mān, m. breath, x. 168, 4 [Old Saxon āthom 'breath'].
Adityā, m. son of Aditi, iii. 59, 2, 3, 5.
āp obtain, V. P. āpūntī; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-sar 'seize'].
ā-bhīs, I. pl. f. of prn. root a, with these, v. 83, 1.
ā-bhū, a. coming into being, x. 129, 2.
āmā, a. raw, unbacked, ii. 85, 6 [Gk. āmā-s 'raw'].
ā-yat-ā, pr. pt. f. coming, x. 127, 1, 8 [ā + i go].
āyas-ā, a. f. ā, made of iron, viii. 29, 8 [āyas iron].
āy-ū, a. active; m. living being, mortal, iii. 59, 9 [ā go].
ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh fight].
āy-us, n. span of life, vii. 105, 10; viii. 48, 4, 7, 10, 11; x. 14, 14 [activity: i go].
āranyā, a. belonging to the forest, x. 90, 8 [āranyā].
ā-rōhant, pr. pt. sealing, ii. 12, 12 [ruh moun].
āvis, adv. in view, with kr. make manifest, v. 88, 3.
ās-ū, a. swift, vii. 71, 5 [Gk. ās-ū-s].
āsu-hēman, a. (Bv.), of swift impulse, ii. 86, 1.
ā-sām, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
ās-ina, irr. pr. pt. ā-, sitting, x. 15, 7 [ās sit].
ā-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sām placed upon (lc.), x. 185, 4 [dhā put].
ā-hute, pp. to whom offering is made, v. 11, 8.

I go, II. P. ēmi, x. 84, 5; ēti, iv. 50, 8; x. 84, 6; 168, 12; yāntī, vii. 49, 1; approxach (acc.), viii. 48, 10; āyan, pr. sb. pass, vii. 61, 4; attain, vii. 68, 4; pf. iyūr, x. 15, 1, 2.
ānu- go after, vi. 54, 5; follow (acc.), viii. 63, 5.

āpa- go away, x. 14, 9.
abhi- come upon, ipf. āyan, vii. 103, 2.
āva- appease : op. āyan, vii. 86, 4.
ā- come, ii. 83, 1; v. 83, 6; go to, x. 14, 8.
ūpa- come to (acc.), i. 1, 7.
ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
ūpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 8.
pārā- pass away, pf. iyūr, x. 14, 2, 7.
pāri- surround, ii. 35, 4, 9.
pri- go forth, i. 154, 3; x. 14, 7.
ānu pri- go forth after, vi. 14, 6.
vī- disperse, x. 14, 9.
vām- flow together, ii. 35, 3; unite, viii. 103, 2.
ichā-mānā, pr. pt. ā. desiring, x. 34, 10 [is wish].
i-tās, adv. from here, x. 185, 4.
i-ti, pol. thus, ii. 12, 5; vi. 54, 1, 2; x. 84, 6 [180].
iti-thā, adv. thus, ii. 85, 11; truly, i. 154, 5 [id + thā; 180].
f-id, emphasizing pol. 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; 34, 5, 7, 8, 18; 127, 8 [Lat. id; 180].
i-dām, dem. prn. n. this, i. 154, 3; ii. 12, 14; 38, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, v. 88, 9; = here, vi. 54, 1 [111].
i-dāhīn, adv. now, i. 85, 7.
idh kindle, VII. A. inddhē.
sām- kindle, 8. pl. indhate, ii. 85, 11; pf. idhīrē, vi. 11, 2.
idh-mā, m. fuel, x. 90, 6 [idh kindle].
fnd-u, m. drop, Soma, viii. 48, 2, 4, 8, 12, 18, 15; pl. iv. 50, 10; viii. 48, 5.
Indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10, 11; v. 11, 2; vii. 49, 1; viii. 48, 2, 10; x. 15, 10; 90, 18.
indhrīyā, n. might of Indra, i. 55, 2 [Indra].
i-vn go, I. P. invati [secondary root from i go according to class v.]: i-nu. sam- bring, i. 160, 5.
imā, dem. prn. stem, this, A. m. imām, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imā, vi. 54, 2; viii. 48, 6; n. imā, ii. 12, 8; x. 15, 4; imāmi, vii. 61, 6; 71, 6 [111].
<table>
<thead>
<tr>
<th>iyám</th>
<th>227</th>
<th>upára</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-y-ám, dem. prn. f. itis, v. 11, 5; vii. 61, 7; 71, 62; x. 129, 6, 7 [111].</td>
<td>uk-thá, n. recitation, iv. 51, 7 [vao speak].</td>
<td></td>
</tr>
<tr>
<td>ír, f. nurture, v. 88, 4.</td>
<td>1. uks sprinkle, VI. uksáti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.</td>
<td></td>
</tr>
<tr>
<td>í-rna, n. dice-board, x. 34, 1. 9.</td>
<td>2. uks grow.</td>
<td></td>
</tr>
<tr>
<td>ír-ya, a. watchful, vi. 54, 8.</td>
<td>uks-ítá, pp. grown strong, i. 85, 2 [2. uks = vaks grow].</td>
<td></td>
</tr>
<tr>
<td>i-va, enc. pel. like, i. 1, 9; 85, 5, 8; ii. 12, 4, 5; 83, 6; 85, 6, 15; iv. 51, 2; v. 11, 5; 83, 3; vii. 68, 1; 108, 52; viii. 29, 8; 48, 42, 6, 72; x. 84, 1, 3. 5. 8; 127, 7, 8 [180].</td>
<td>ugrá, a. mighty, ii. 83, 9; x. 84, 8; fierce, terrible, ii. 83, 11; viii. 29, 5.</td>
<td></td>
</tr>
<tr>
<td>ís-iirá, a. devoted, viii. 48, 7.</td>
<td>uchánt, pr. pt. shining, iv. 51, 2 [1. vas shine].</td>
<td></td>
</tr>
<tr>
<td>íṣṭá-vráta, a. (Bv.) accordant with desired ordinariness, iii. 59, 9.</td>
<td>ut-tá, pol. and, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 88, 22; 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1, 5. 8, 14; x. 34, 2; 90, 2; utá và, vii. 49, 22; = and, viii. 48, 15 [180].</td>
<td></td>
</tr>
<tr>
<td>íst-á, adv. here, i. 1, 2; 35, 1. 6; ii. 35, 13, 15; vi. 54, 9; vii. 40, 1, 2. 3, 4; x. 14, 5, 12; 15, 3, 5, 7, 11. 132; 90, 4; 129, 6.</td>
<td>uto, pol. and also, x. 163, 1 [utá + u].</td>
<td></td>
</tr>
<tr>
<td>ñá, f. consecrated food, iv. 50, 8.</td>
<td>ñt-tára, cpv. a. upper, i. 154, 1 [ud up].</td>
<td></td>
</tr>
<tr>
<td>i go, IV. Á. fýate, x. 168, 2; approach, imahe, vi. 54, 8.</td>
<td>ñt-sa, m. spring, i. 85, 11; 154, 5 [ud wet].</td>
<td></td>
</tr>
<tr>
<td>antár-go between (acc.), i. 35, 9; 160, 1.</td>
<td>uñ vi. moisten, drench, i. 85, 5; v. 83, 8.</td>
<td></td>
</tr>
<tr>
<td>ñj-sált, pf. pt. ñ (of yaj sacrifice) + pút-tá, pp. of pur, fulfilled,</td>
<td>ud-án, n. water, i. 85, 5 [Go. wáts, ‘water’].</td>
<td></td>
</tr>
<tr>
<td>id praise, II. Á, ñ, ñhe, i. 1, 1.</td>
<td>uðdan-vánt, a. water-laden, v. 83, 7.</td>
<td></td>
</tr>
<tr>
<td>fá-yá, gdv. praiseworthy, i. 1, 2 [id praise].</td>
<td>uð-ítá, pp. risen, vii. 63, 5 [i go].</td>
<td></td>
</tr>
<tr>
<td>ñm, enc. pol. (acc. of prn. 4), i. 85, 11; ii. 12, 5; 33, 13²; 85, 1; vii. 103, 3 [180].</td>
<td>udumbalá, a. brown (?), x. 14, 12.</td>
<td></td>
</tr>
<tr>
<td>ñyámána, pr. pt. A. going, x. 168, 8 [i go].</td>
<td>ud-vát, f. upward path, i. 35, 5; height, v. 83, 7; x. 127, 2 [ud up + sf. vat].</td>
<td></td>
</tr>
<tr>
<td>fr stir, set in motion, II. Á. frte.</td>
<td>upa-ksiyánt, pr. pt. abiding by (acc.), iii. 59, 3 [ksi dwel].</td>
<td></td>
</tr>
<tr>
<td>ñnu sám prá- speed on together after, x. 168, 2.</td>
<td>upa-má, spv. a. highest, vii. 29, 9.</td>
<td></td>
</tr>
<tr>
<td>ñd- arise, x. 15, 1; v. 92, 8.</td>
<td>upa-yánt, pr. pt. approaching, ii. 88, 12 [i go].</td>
<td></td>
</tr>
<tr>
<td>prá-, cs. Iráya, uter forth, ii. 33, 8.</td>
<td>úpa-ra, cpv. a. later, x. 15, 2 [Av. upara ‘upper’, Gk. úpepos ‘pestle’, Lat. s-uperus ‘upper’].</td>
<td></td>
</tr>
<tr>
<td>ís be master of, overpower, II. Á. íste, with gen., viii. 48, 14.</td>
<td>upá, adv. upward, x. 84, 9; above, x. 129, 5 [Gk. úpepos, úpepos = úpepos, Lat. s-uper, Old High German utir ‘over’].</td>
<td></td>
</tr>
<tr>
<td>ís-aña, pr. pt. A. ruling over, disposing of (gen.), vi. 54, 8; x. 90, 2; m. rular, ii. 33, 9.</td>
<td>úpa-šrita, pp. impressed on (loc.), vii. 86, 8 [sí resor].</td>
<td></td>
</tr>
<tr>
<td>ñg move, I. ñart, -te, from (ab.), v. 88, 2.</td>
<td>upa-sádyá, gdv. to be approached, iii. 59, 5 [sád síl].</td>
<td></td>
</tr>
<tr>
<td>ñl-ítá, pp. implored, x. 15, 12 [id praise].</td>
<td>upá-stha, m. lap, i. 35, 5, 6; vii. 63, 8; x. 15, 7.</td>
<td></td>
</tr>
<tr>
<td>U, enc. pel. now, also, i. 85, 6; 154, 4; ii. 88, 9; 85, 10, 15; iv. 51, 1, 2; v. 88, 10²; vi. 54, 3; vii. 61, 6; 65, 1, 2; 86, 3, 8; viii. 48, 3; x. 14, 2; 15, 8; 127, 3²; 129, 1 [180].</td>
<td>upá-hatná, a. slaying, ii. 88, 11 [ha-tmn from han slay].</td>
<td></td>
</tr>
<tr>
<td>úpa-húta, pp. invited, x. 15, 5 [hú call].</td>
<td>upárá, m. offence, vii. 86, 6 [upa + ara from go: striking upon, offence].</td>
<td></td>
</tr>
</tbody>
</table>
ubj force, VI. P., ubjets.  
nir-drive out, i. 85, 9.

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

ubhá-ya, a. pl. both, ii. 12, 8.

ubhayá-dat, a. having both 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. wuru, Gk. ἐύρυχ].

urukramé, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. strá].

urugáyá, a. (Bv.) wide-paced, i. 154, 1, 8, 6; vii. 29, 7 [-gáya gait from gáyó].

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

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

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

uruvyú, a. freedom-giving, viii. 48, 5 [from den. uruvyú put in wide space, rescue].

urúnasá, a. (Bv.) broad-nosed, x. 14, 13 [urú + nas nose].

urvığı, adv. widely, i. 85, 8 [inst. f. of urví wide].

urví, f. earth, x. 14, 16 [urví wide].

us-ánte, pr. pt. eager, vii. 103, 8; x. 15, 8² [vaš desire].

Uš-as, f. Dawn, ii. 12, 7; vii. 63, 3, 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11, 1. var shine; op. Gk. ἡσ (for ἄσ-ós), Lat. aur-ar-a.

urá-yáman, a. (Bv.) faring at daybreak, vii. 71, 4 [urá matinal, yámán, n. course].

usríyá, f. cow, iv. 50, 5 [f. of usríyá ruddy from us-rá re].

Ú, enc. pcl., ii. 85, 3; iv. 51, 2 [metrically lengthened for u].

ú-tí, f. help, i. 85, 1; viii. 48, 15; x. 15, 5 [av favour].

urú, m. du. thigh, x. 90, 11, 12.

úrl, f. vigour, strength, vii. 49, 4; x. 15, 7.

ur jávant, den. pr. pl. gathering strength, ii. 35, 7.

uróh-vá, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. ὑπόρος for ὑπόρος; Lat. arduus = lofty].

uróhávam, acc. adv. upwards, i. 85, 10.

úrmáyá, f. night, x. 127, 6.

úr-vá, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. vr cover].

R go, V. P. rótí, int. álartí arise, viii. 48, 8 [Gk. ὑπ-ῦ-με 'stir up'].

abhí penetrate to (acco.), i. 85, 9.

pré-send forth, III. iyarti, vii. 61, 2.

fik-ván, m. pl. name of a group of ancestors, x. 14, 8 [singing from arc sing].

fik-vánt, a. singing, jubilant, iv. 50, 5 [arc sing].

fó, f. stanza, ii. 35, 12; collection of hymns, Ḳveda, x. 90, 9 [arc sing, praise].

röás-e, dat. inf. with pré, to praise, vii. 61, 6 [arc praise].

r-ná, n. debi, x. 127, 7.

rín-ván, a. indebted, x. 34, 10 [ṛná debt].

r-té, n. settled order, i. 1, 8; iv. 61, 8; truth, x. 34, 12 [pp. of r go, settle].

rta-jánta-satyás, a. punctually true, iv. 51, 7 [true as produced by established order].

rta-jáná, a. knowing right, x. 15, 1.

rta-yád, a. yelled in due time, iv. 51, 5; vii. 71, 8.

rta-sphá, a. cherishing the rite, iv. 50, 8.

rta-ván, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -varí observing order, i. 160, 1.

r-tú, m. season, vii. 103, 9 [fixed time from r go].

r-té, adv. prep. with ab., without, ii. 12, 9 [loc. of r tá].

ryv-íj, m. ministerant, i. 1, 1 [rta+íj = yaj sacrificing in season].

rdúdárá, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.

rdh thrive, V. P. rdbnótí.

ánu- bring forward, op. 2. s. rdhysás, viii. 48, 2.

fándhak, adv. separately, vii. 61, 8.

Rhó-bhá, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabb take in hand].

fó-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.

rs-tí, f. spear, i. 85, 4 [rs thrust].

rs-vá, a. high, lofty, vii. 61, 8; 86, 1.

Il-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 103, 64; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].

eka-pará, a. too high by one, x. 34, 2.

ékesa, a. having one pole, x. 135, 3 [iša + pole of a car].
e-tá, dem. prn. stem, this: n. étád, iii. 59, 5; acc. m. étám this, x. 14, 9; him,
kati-chā, adv. into how many parts? x. 90, 11 [kā-ti how many? Lat. quot].
ka-dā, inter. adv. when? vii. 88, 2; with canā, ever, vii. 54, 9 [kā who?].
kānikradat, int. pr. pt. bellowing, iv. 50, 5; v. 88, 1. 9 [karanā roar].
kān-iyāmā, epv. younger, vii. 86, 6 [cp. kan-yā, f. girl; Gk. kauvós 'new' for kauvṓ-s].
kām, pcl. i. 154, 1 [gladly : op. p. 225, 2].
kār-tave, dat. inf. of kṛ do, i. 85, 9.
kalmalik-in, n. radiant, ii. 38, 8.
kavrī, m. sage, v. 11, 3; vii. 86, 8; x. 129, 4 [Av. kavi 'king'].
kavi-kratu, a. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.
kāvī-tara, epv. a. wiser, vii. 86, 7.
kāvī-śastā, pp. (Tp.) recited by the sages, x. 14, 4.
kāv-vā, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
kaśā, f. whip, v. 88, 3.
kām-a, m. desire, i. 85, 11; x. 34, 6; 129, 4 [kam désir].
kāś appear, int. cākṣaśiti.
abhū- look upon, x. 135, 2.
kitāvā, m. gambler, x. 34, 6. 7. 10. 11. 13.
kr-m, inter. prn. what? vii. 86, 2. 4; viii. 48, 8; x. 90, 11; 129, 12; with canā anything, x. 129, 2 [Lat. qui-s, qui-d].
kīla, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].
kir-t, m. singer, ii. 12, 6 [2. kr commemorare].
ku-carā, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].
ku-tās, inter. adv. whom? x. 129, 6; 168, 3 [prn. root where?].
kumārā, m. boy, x. 135, 8. 4. 5; = son, ii. 38, 12.
kumārā-desna, a. (Bv.) presenting gifts like boys, x. 84, 7 [desna, n. gift from dā gives].
kul-yā, f. stream, v. 88, 8.
kuv-īd, inter. pcl. whether? ii. 35, 1. 2; iv. 51, 4 [ku + īd : cp. p. 226].
ku-ha, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhā : cp. p. 212].
kr make. V. kṛṇoti, kṛnutā, iv. 50, 9; v. 88, 3; = hold, x. 34, 12; = raise
(voice), 8; pr. sb. 3. s. krūvāvat, vii. 48, 8; s. pl. krūvan, iv. 51, 1; vii. 63, 4; 2. pl. A. krūāhvan, x. 34, 14; āp. krūhini, x. 185, 8; pf. oamrā, vii. 86, 5; x. 15, 4; oamrā, vii. 63, 5; ā. oamrā, x. 90, 8; oamrāte, viii. 29, 9; oamrāte, i. 85, 1. 2. 7. 10; ft. kārīṣyati, i. 1, 6; root ao. ākār, ii. 12, 4; iii. 59, 9; v. 83, 10; ākāran, x. 14, 9; 3. pl. ā. ākārata, vii. 103, 8; x. 34, 5; sb. kārata, ii. 35, 1; kārāma, x. 15, 6; ao. ps. akāri, vii. 61, 7 [ep. Gk. κράω 'accomplish', Lat. creō 'create'].

upā ā - drive up: rt. ao. ākaram, x. 127, 8.

āvṛs- make manifest, v. 83, 3.

nīs- turn out: rt. ao. ākṛta, x. 127, 8.

krūv-ānt, pr. pt. making = offering, vii. 108, 8; x. 168, 1 [kr̥ mukā].

kr-tp, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 185, 6; n. lucky throw, x. 34, 6 [Av. kereta, Old Persian kērta 'made'].

kr̥tā, f. breast(?), ii. 85, 5.

kr̥tvī, gd. having made, x. 15, 12.

kr̥s-ā, a. poor, ii. 12, 6 [kr̥s grow lean].

kr̥sana, n. naurī, i. 35, 4.

kr̥s śrava, i. P. kārṣati, v. 88, 7; VI. P. kṛṣā-ti till, x. 34, 18.

kr̥s-ī, f. field, x. 34, 13 [kr̥s ālā].

kr̥s-ī, f. pl. people, i. 160, 5; iii. 50, 1 [tilage, settlement: kṛṣ till].

kr̥s-nā, a. black, i. 85, 2. 4. 9; x. 127, 7; f. i, vii. 71, 1.

klp be fi, I. kālpati, cs. kalpāyati, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11. 14.

ket-ū, m. banner, v. 11, 2. 8; vii. 63, 2 [cit appear; Go. hāda- 'man' 'man'].

kēvāta, m. pīt, vi. 54, 7.

kōsa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.

kr̥-ātu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr̥ do].

kr̥nd bellon, i. P. kr̥n̥dati.

abhi- bellon towards, v. 83, 7.

kr̥nd-as, m. battle array, ii. 12, 8 [battle cry: kr̥nd shout].

kram strives, i. P. kr̥mātati, ā. krama-
ate.

vi- strives out, pf. oakrame, vii. 29, 7.

abhi vi- spread asunder, develop into: ipf. ākramat, x. 90, 4.

kri̊q play, i. kr̥la, x. 34, 8

krudh be angry, IV. P. krūdhāti; red. ao. inj. cukr̥dhāma, ii. 33, 4.

kvā, inter. adv. where? i. 85, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid who knows where, x. 34, 10 [pronounced kūn].

kṣa- trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].

ksam forbear, I. ā. kṣāmate.

abhi- be merciful to (acc.), ii. 33, 1. 7.

kṣi āvit, II. P. kṣaṭi, iv. 50, 8.

ādhi- āvit in (loc.), i. 154, 2.

kṣi-vānt, pr. pt. dwelling, ii. 12, 11 [kṣi āvit].

kṣe-ma, m. possession, vii. 86, 8 [kṣi: kṣeṣyati possess].

Khan-i-trima, n. produced by digging, vii. 40, 2 [khan dig].

khānti, adv. indeed, x. 34, 14 [p. 227].

kīrā, pp. dug, iv. 50, 8 [khan dig].

kṛyā see: no present; a no. akhyat. abhi- perceive, vii. 89, 2; vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gan-ā, m. thron, iv. 50, 5; x. 34, 12.

gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhīrā-vepas, a. (Bv.) of deep inspiration, i. 85, 7.

gam go, I. gōchati, -te to (acc.), i. 1, 4; x. 14, 13; root no. 3. pl. āgman, vii. 71, 6; 1. pl. āgman, viii. 48, 3. 11 [Gk. βάνω, Lat. venio, Eng. come].

ā- come, i. 1, 5; 85, 11; root ao. āp. gahī, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 8. gāmantu, x. 15, 5. 11; go to (acc.), x. 168, 2.

sām- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

śam-ayai, dat. inf. (of gam) to go, i. 154, 6.

garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gārh receive].

gāv-yūti, f. pastureage, x. 14, 2 [Bv. having nurture for cows: go].

gāhanā, a. unfathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jīgāti.

abhi- approach, vii. 71, 4.

ā- come: rt. ao. agāt, i. 85, 8.

pāri- go by (acc.): root ao. inj. gāt, ii. 33, 14.
gátu] 231 [oakṣ
gré- go forward, ipv. jígáta, i. 85, 6; enter, root ao., vii. 48, 2.
gá-ta, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gá go].
gátre-gátre, l. itv. ed., in every limb, vii. 48, 2 [gá go].
gáya-tri, f. a metre, x. 14, 16 [song: gá sing].
gir, f. song, ii. 85, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 185, 7 [gr sing].
gir-ksí-t, a. mountain-dwelling, i. 154, 2 [ksí dwell].
gir-sthá, a. mountain-haunting, i. 154, 2 [sthá stand].
girā- p gritpur, vii. 103, 9 [secondary root from the den. go-pá-ya].
guh, adv. in hiding, v. 11, 6; with hr., cause to disappear, ii. 12, 4 [from guhā, inst. of guh concealment, w. adverbial shift of accent].
guh-ya, adv. to be hidden, vii. 108, 8 [guh hide].
guh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
guhá, pp. hidden, x. 129, 3 [guh hide].
1. gr sing, IX. grnáti, grñité, ii. 33, 8, 12.
nañ, adv. greatly, favourably, x. 15, 6.
2. gr woken, red. ao. 2. du. ipv. jígáta, iv. 50, 11.
grn-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
grn-áné, pr. pt. A. singing, praising, i. 35, 10; 160, 5 [gr sing].
grd be greedy, IV. P. grñháti; a ao. ágrñhat, x. 84, 4.
grhñ-áya, den. P. grasph.
ud- hold up, cease, v. 88, 10.
grh-a, m. house, pl. vi. 54, 2 [grah receive, contain].
gó, f. cow, pl. N. gávas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= strapa); x. 84, 13; 90, 10; A. gás, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gáva, om. i. 51, 8; vii. 108, 2, 10 [Av. N. gau-s, Gk. bo-š, Lat. bo-s (bov), OL. bo, Eng. cow].
Gó-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
gó-pá, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gó cow + pá protect].
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, 3.
gó-máyu, a. (Bv.) loving like a cow, vii. 108, 6, 10 [mayú, m. loving].
ánu- great, vii. 103, 4.
grañm, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
grm-yá, a. belonging to the village, x. 90, 8 [grámu].
griṣná, m. summer, x. 90, 6.
Ghar-má, m. hot milk offering, vii. 108, 9 [Av. garma, Lat. formus, Gk. thippus 'warm', Eng. warm].
gharma-sád, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
ghas eat: root ao. 3. pl. ákṣan, x. 15, 12 [= á-gha's-an].
ghá, enc. emphasizing pel., iv. 51, 7 [180].
ghé-nil, f. heat, ii. 38, 6 [ghér = hr be hot].
gh-tá, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 38, 11, 14; v. 11, 5; 88, 8 [ghér be hot].
ghr-tíññi, a. (Bv.) having a garment of ghee, ii. 35, 4 [nir-níñj, f. splendour from nis out + níñ wash].
ghr-pratika, a. (Bv.) butler-faced, v. 11, 1 [pratika, n. front from pratyáñc turned towards].
ghr-vañt, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
ghr-vi, a. impetuous, i. 85, 1 [ghr = hr be excited].
ghorá, a. terrible; n. magic power, v. 84, 14.
ghós-a, m. sound, x. 168, 1, 4 [ghus make a noise].
Ca, enc. pel. and, i. 160, 2, 3; ii. 83, 13²; 35, 6, 3; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9. 14; 84, 11, 90, 2, 3. 7, 8, 10; tj. viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 18²; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
ca-k-s, n. wheel, vi. 54, 8; vii. 63, 2 [Gk. kúklo-s, Anglo-Saxon hwæwol].
ca-kš, see II. cáste [reduplicated form of kas = kás shine = ca-k(a)s].
abhi-regard, iii. 59, 1; vii. 61, 1.
pra-, cs. cakslya illumine, vii. 48, 6.
vi-reveal, x. 34, 18.
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. cátáya drive away, ii. 33, 2.
catur-aks, a. (Bv.) four-eyed, x. 14, 10.
11 [aaks = áksi eye].
cutus-pád, a. (Bv.) four-footed, iv. 51, 5 [catur four, Lat. qualitur, Go. fádwr].
catávimás, ord., f. ā, fortieth, ii. 12, 11.
cana, pcl. and not, vii. 86, 6.
candrás-más, m. moon, x. 90, 18 [K. cd. bright (candrá) moon (más)].
car fare, I. cárati, -te, iv. 51, 6, 9; vii.
29, 8; x. 14, 12; 168, 4.
abhi-banircest, x. 84, 14.
ā-approach, iv. 51, 8.
pra-go forward, enter, viii. 48, 6.
abhi sám-come together, vii. 51, 5.
cará-tha, n. motion, activity, iv. 51, 5 [car fare].
cá-thant, pr. pt. wandering, x. 34, 10;
farin, x. 155, 2.
cá-thra, n. leg, viii. 48, 5 [car move].
cár-man, n. skin, hide, i. 85, 5; vii.
68, 1.
carsañi-dhíf-t, a. (Tp.) supporting the folk;
iii. 59, 6 [carsant, a. active, f. folk + dhír t supporting].
cáru, a. dear, ii. 85, 11 [can gladden; Lat.
cáru-š ‘dear’].
cit-váms, red. pf. wise, vii. 86, 3
[cit think].
cit perceite, I. cétati, -te; pf. ciketa, i.
85, 7; sb. ciketát, i. 85, 6; cs. citáya stimulate, iv. 51, 3; cétáya cause to
think, vii. 86, 7.
ā-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. 85, 4; 85, 11.
citrá-srávas, a. (Bv.) having brilliance
fame; spv.-tama of most brilliant fame,
i. 1, 5; bringing most brilliant fame, iii.
59, 6.
cid, enc. pol. just, even, i. 85, 4, 10;
ii. 12, 8, 13, 15; 33, 12; vii. 86, 1, 8, 8;
x. 34, 82; 127, 5 [Lat. quid].
cekita-áná, int. pr. pt. famous, ii. 53, 15
[cit perceive].
cod-i-tf, m. furtherer, ii. 12, 6 [cud
ímpel].
cyáv-ana, a. unstable, ii. 12, 4 [cyu move].
cyáv-ána, m. name of a seer, vii. 71, 5
[pr. pt. of cyu move].
cyu water, fall, I. cyávate.
pra-, cs. cyáváya overthrow, i. 55, 4.
Chand seem, II. P. chántti; pf. ca-
chánda, vii. 83, 8; seem good, please,
3. s. s ao. áchán, x. 84, 1.
chánda-as, m. metre, x. 14, 16; 90, 9.
cháīá, f. shade, ii. 33, 6 [Gk. ádid].
Jágat, n. world, i. 35, 1 [pr. pt. of gá go].
jágm-i, a. nimble, speeding, i. 85, 8 [from
red. stem jag-ain of gama go].
ejú-áná, pf. pt. A. having been born, x.
14, 2 [jan generate].
jan generate, create, I. jánati; pf. jajána,
i. 160, 4; ii. 12, 8, 7; 35, 2; jañirá
were born, x. 90, 92, 10; is ao. ájáni-
geta has been born, i. 59, 4; v. 11, 1;
red. ao. ájijanás hast caused to grow, v.
83, 10; cs. janáya generate, ii. 35, 19;
x. 135, 5 [Old Lat. gen-š ‘generate’;
Gk. no. é-ger-š-µµš].
prá-to profite, IV. A. jáya, ii. 33, 1; 85, 3.
ján-a, m. mankind, ii. 35, 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, 8; 61, 5; 63, 2, 4; x.
14, 1 [jan generate]; ep. Lat. gen-us,
Gk. yé-os, Eng. kin].
jánay-ant, cs. pr. pt. generating, i. 85, 2.
ján-i, f. woman, i. 55, 1.
jún-i-man, n. birth, ii. 35, 6.
jan-ú, n. generation, vii. 86, 1 [jan
generate].
jáy-ant, pr. pt. conquering; m. victor, x.
84, 7 [ji conquer].
jár-ant, pr. pt. aging, old, x. 34, 3 [já
waste away; Gk. ýé-ovt- ‘old man’].
jar-ás, m. old age, vii. 71, 5 [já waste
away; ep. Gk. ýépas ‘old age’].
já-r-i-tf, m. singer, ii. 83, 11 [jár sing].
jálaśa, a. cooling, ii. 33, 7.
jálala-bhésajà, a. (Bv.) having cooling
remedies, vii. 29, 5 [bhésajà, n.
remedy].
jálp-i, f. idle talk, chatter, viii. 48, 14
[jálp chatter].
jás be exhausted, I. jása; pf. ipv. jajastám
weaken, iv. 50, 11.
Ja be born, IV. Š. Ja játate is born, v. 11, 3; 83, 4; x. 90, 5; jáyase art born, v. 11, 6; ipf. ájyate was born, x. 90, 9, 12. 13; 129, 3; 185, 6; ájyánte, x. 90, 10.

Jáy-ví, a. watchful, v. 11, 1; stimulating, x. 84, 1 [from red. stem of 2. gr.voke].

Já-té, pp. born, ii. 12, 1; x. 90, 5, 7; 168, 5; = finite vb., were born, x. 90, 10, 13; n. what is born, ii. 88, 3 [já be born].

Já-tá-vedas, a. (Bv.) t. u. a. vt. v. r. = beings, x. 15, 12, 18 ... e. w. = ... = from vid know.

Ján-ú, n. knee, x. 15, 6 [Gk. γόν-ν, Lat. genu, Go. knúi, Eng. knee].

Jáyá-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. courier, x. 81, 5 [having paramours: jár].

Jāthu-śa, m. name of a protégé of the Aśvins, vii. 71, 5.

Ji conquer, I. játati: ft. jéyami, x. 34, 6; ps. jíyate, iii. 59, 2 [when accepted this form appears in the RV. as jíyate, i.e. it is then pr. A. of jýa overpower].

Ví-conquer, ii. 12, 9.

Sám-úin, iv. 50, 9.

Jigé-váms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [jí conquer].

Jihmá, a. transverse = atheni, i. 85, 11; prone, ii. 35, 9.

Jirá-dánu, a. (Bv.) having quickening gifts, x. 88, 1.

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

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

Jus enjoy, VI. júsa, vii. 71, 6; 86, 2; x. 18, 4, 18; pt. sb. júšus, vii. 61, 6; is ao. sb. jóṣámat, ii. 85, 1 [cp. Gk. ἴππει, Lat. gus-tus, Go. kiusan, Eng. choose].


Jús-ta, pt. (with shifted accent) acceptable, ii. 59, 5 [jús enjoy].

Jú, IX. P. júnta speed, vii. 86, 7.

Jr, I. Já jára awake, be active, iv. 51, 8.

Jéha-mána, pr. pt. A. gáspanging, x. 15, 9 [jeh gasp].

Jhá know, IX. jánáti, x. 84, 4 [cp. Gk. ἴππει, Lat. có-gno-sco, Eng. know].

Ví-, ps. jháyáte be distinguished, iv. 51, 6.

Jmá, f. earth, gen. jmes, iv. 50, 1.

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

Jyé-stha, spv. highest, ii. 35, 9; chieft, vii. 86, 4 [spv. of jyá].

Jyót-is, n. light, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [jyut = dyut shine].

Tá, dem. pron., that; he, she, it; n. táfhat, i. 1, 6; 35, 6; 154, 2, 5, 6; ii. 83, 11, 15; iv. 51, 10, 11; vii. 86, 2, 3; 4; 103, 5, 7; x. 84, 12, 13; 90, 12; 129, 2, 3, 4; 185, 5; m. A. táma his, ii. 35, 13; 35, 3; iv. 50, 1, 9; vii. 54, 4; that, x. 90, 7; 135, 4; I. tén with it, viii. 29, 4, 10; with him, x. 90, 7; L. f. táyá with that, i. 85, 11; D. tásmai to him, iii. 59, 5; iv. 50, 8; x. 84, 12; for him, x. 153, 2; to that, viii. 48, 12, 13 (=as such); x. 168, 4; for that, viii. 43, 10; ab. tásmada from him, x. 90, 5, 8, 9; 108; than that, x. 129, 2; G. tásum of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. táma these two, x. 14, 12; f. té these two, i. 160, 1, 5; D. táhyáma to those two, x. 14, 11; pl. N. m. té they, i. 85, 2, 7, 10; viii. 48, 5; x. 15, 8, 5; 12; 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4, 7; f. tá they, iv. 51, 8; those, iv. 51, 7, 9; vii. 49, 1, 2, 3, 4; n. tá those, i. 154, 6; ii. 33, 13; x. 14, 16; táni those, i. 85, 12; x. 90, 16; A. tání those = that, x. 90, 8; I. táthis with them, i. 35, 11; x. 15, 8, 14; f. táthis with them, i. 168, 2; G. tásum of them, x. 14, 6; L. tási in them, ii. 33, 18.

tams shake.

Abhi- attack: pt. tatasrí, iv. 50, 2.

tatan-váms, pf. pt. having spread, vii. 61, 1 [tan stretch].

ta-tás, adv. thence, x. 90, 4; so, x. 155, 6 [prn. root tá].

ta-tra, adv. there, x. 34, 15 [prn. root tá].

ta-thá, adv. thus, x. 90, 14 [prn. root tá].

ta-dánim, adv. then, x. 129, 1 [prn. root tá].

tan extend = perform, VIII. tanóti; ipf. átanvata, x. 90, 6 [cp. Gk. τάνω 'stretch, Lat. tendo 'stretch'].

Abhi- extend over: red. pf. sb., i. 160, 5.
tánaya, n. descendant, ii. 33, 14 [tan extend].
tán-ū, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 43, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2, 5 (pl.) [tan stretch: cp. Lat. ten-ū-i-s, Gk. ῥαβ-ι-, Eng. thin].
tanv-ānā, pr. pt. Ā, performing, x. 90, 15 [tan extend].
tap burn, I. tāpa; pf. tātāpa = it pains, x. 34, 11; ps. tāpyāte, is distracted, x. 34, 10 [cp. Lat. tep-ēre 'be warm'].
tāp-ama, a. burning, x. 34, 7 [tap burn].
tāp-as, n. heat, x. 129, 3 [Lat. tep-av].
tāp-āt, pp. heated, vii. 103, 9 [tap burn].
tām-as, n. darkness, iv. 50, 4; 51, 1, 2; 3; vii. 68, 1, 71, 5; 127, 2, 3, 7; 123, 3 [tan faint].
tāmis-lo-i, f. power of darkness, viii. 48, 11 [tamis = tama + lo = i-año].
tār-āg, a. speeding onward, vii. 63, 4 [tī cross].
tār-rhi, adv. then, x. 129, 2 [prn. root tā].
tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tvau, Lith. taxi].
tav-ās, a. mighty, ii. 33, 3; v. 88, 1 [tan be strong].
tāvās-tama, spv. mightiest, ii. 33, 3.
tāv-īs, i. f. might, i. 85, 4 [tāvis = tavas, n. might].
tāskara, m. thief, viii. 29, 6.
tasthi-vāms, m. pt. act. having stood, ii. 35, 14 [sthā stand].
tāpyā-śpu, n. causing to burn, x. 34, 7 [from cs. of tap burn].
tāy-ā, m. thief, vii. 86, 5 [stā́yā; cp. ste-nā́ thief].
tig-mā, a. sharp, vii. 29, 5 [tij be sharp].
tirāsc-fna, a. across, x. 129, 5 [tirāsc].
tir-ās, prp. across, vii. 61, 7 [tī cross; Av. tarī; cp. Lat. trans = crossing', N. pr. pt.].
tis, nm. f. of trī three, N. tirsās, i. 35, 6; ii. 35, 5.
tū, pel. indeed, vii. 86, 1 [prn. root tu in tu-ām].
tuch-yā, n. void, x. 129, 3.
tūbhyā, D. (of tvām) to thee, v. 11, 5 [cp. Lat. tītr].
tūbhya, D. (of tvām) for thee, iv. 50, 8; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.
tur-ā, a. eager, vii. 86, 4 [tur = tīvā speed].
tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
tuviś-man, a. mighty, ii. 12, 12 [tuvīs, n. might from tu be strong].
trī be pleased, IV. P. trūṇīti; cs. tarpāya satisfy, i. 85, 11 [cp. Gk. ῥέπω].
trī thirī, IV. trīya; pf. tātīrīrū, x. 15, 9 [cp. Gk. ῦρέπων 'be become dry', Lat. torrō 'sorech', Eng. thirst].
trīnād, a. thirsty, i. 85, 11.
trīvyā-vant, a. thirsty, vii. 103, 8 [trīvyā thirst].
tī cross, VI. tirā.
prā-extend, increase (family), vii. 61, 4; prolong (life), 108, 10; is ao., viii. 48, 4, 7, 11.
vi-run counter to (acc.), x. 34, 6.
te, enc. dat. (of tvām), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; for thee, iv. 50, 8; gen. of ther, i. 35, 11; ii. 12, 15; 33, 7, 11; v. 11, 8; vi. 54, 9; vii. 48, 6, 7, 9; x. 14, 5, 11, 127, 4 [Av. tū, Gk. rē].
tok-ā, m. offspring, children, ii. 33, 14; vii. 63, 6.
tmān, self, vii. 63, 6 [cp. atmān].
yā, stem. n. tyād that, iv. 61, 1; pl. tyā those, viii. 48, 11.
tiras tremula, I. trasa [Gk. ῦρέω, Lat. terrō 'frighten'].
nais speed away, viii. 48, 11.
trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
trā-trī, a. protecting, vii. 48, 14 [trā protect].
tri, nm. three, i. 35, 8; 154, 2, 3, 4; viii. 29, 7 [Gk. τρί-, Lat. trī-, OI. tri, Eng. three].
tri-kadrūka, m. pl. three Soma vats, x. 14, 16 [kadrū, f. Soma vessel].
tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
tri-pātā, a. consisting of three fifths, x. 34, 8.
tri-pāt, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.
tri-sadhāsthā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhā-sthā, n. gathering-place].


triṣṭūḥ, f. name of a metre, x. 14, 16.  
tri-, adv. thrice, x. 90, 11 [Gk. τρις].  
tre-dhā, adv. in three ways, i. 154, 1.  
tvākṣ-iyāms, opv. most vigorous, ii. 33, 6.  
tvād, ab. of (tvām) than thee, ii. 38, 10.  
tvām, prs. thou, i. 1, 6; 35, 8; ii. 38, 12; viii. 48, 9. 18. 15a; x. 15, 12. 13.  
Tvās-tr, m. name of the artificer god, i. 35, 9; cp. viii. 29, 8 [tvaka = take by fashion].  
tvā, enc. A. (of tvām) thee, i. 1, 7; ii. 38, 4; v. 11, 8; vii. 36, 4; x. 14, 4.  
tvā-datta, pp. (Tp. od.) given by thee, ii. 33, 2.  
tvām, prs. prn. A. (of tvām) thee, v. 11, 5, 6a.  
tvēa, a. terrible, ii. 33, 8, 14 [tvēa be agitated].  
tvēa-sandres, a. (Bv.) of terrible aspect, i. 85, 8.  
tvōta, pp. (Tp. od.) aided by thee, iii. 39, 2 [tvōa inst. + ūta, pp. av favour].  
Dāks-a, m. will, vii. 86, 6; might, vii. 48, 8 [dakṣ be able].  
dāks-īna, a. right, vi. 54, 10 [cp. Gk. δεξί-ς, Lat. dexter].  
dakṣina-tās, adv. to the south, x. 15, 6.  
dādat, pr. pt. giving, vii. 103, 10 [dā give].  
dāchāt, pr. pt. bestowing, i. 35, 8; with ā (following), x. 34, 6 [dācha put].  
dādāḥ-āna, pr. pt. A. committing, assuming, i. 35, 4; ii. 12, 10 = going, x. 15, 10 [dācha put].  
dāmā, m. house, i. 1, 8; ii. 35, 7 [Gk. δῶμας, Lat. domus].  
dāma, nm. ten, x. 34, 12 [Gk. δίκαια, Lat. decem, Eng. ten].  
dāṅgu-lā, length of ten fingers, x. 90, 1 [dāṃ + anguli finger].  
Dāṣa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].  
dāṣa-va, m. non-Aryan, ii. 12, 10 [dasya lay waste].  
dhā burn, I. dāna.  
Nīs-burn up, x. 34, 9.  
I. dā give, III. dādāti, i. 35, 10; x. 14, 9; ao. ādāt, vii. 103, 105; ipv. 3. du. dātām, x. 14, 12; s ao. op. dīsya, ii. 38, 5 [cp. Gk. διδόμενος, Lat. dārē].  
ānu-forgive, ii. 12, 10.  
ā-take, ii. 12, 4.  
pārā-abandon : ao. inj., viii. 48, 8.  
pāri- give over to : ipv. dehi, x. 14, 11.  
prā-present: root ao. ādās, x. 15, 12. 2. dā divide, IV. dāya; avid, ii. 33, 10.  
dādrhāna, pf. pt. A. steadfast, i. 85, 10 [dṛṣṭa make firm].  
dā-tī, m. giver, ii. 38, 12.  
Dānu, m. son of Dānu, a demon, ii. 12, 11.  
dā-man, n. rope, viii. 86, 5 [3. dā bind].  
dās-vāma, pf. pt. worshipping, m. worshipping, i. 1, 6; 35, 12; vii. 71, 2; x. 15, 7 [dāṣa honour].  
dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].  
dās-ā, m. slave, vii. 86, 7.  
didkṣu, adv. with a desire to see = find out, vii. 86, 8 [from ds. of dṛṣṭa see].  
div, m. sky, A. dīvam, iii. 59, 7; ē. divās, iv. 51, 1. 10. 11; v. 88, 6; vii. 61, 8; 63, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; v. 11, 3; vii. 29, 9; x. 90, 3 [Gk. Διός, Διός, Διό].  
div play, IV. divya, x. 34, 13.  
div-ā, adv. by day, vii. 71, 1, 2 [w. shift of accent for div-ā].  
divī-sprā, a. touching the sky, v. 11, 1; x. 168, 1 [divī L. of div + sprā touch].  
divē-dive, m. itv. od. every day, i. 1, 3. 7 [L. of divē day].  
divē-yā, n. coming from heaven, divine, vii. 49, 1; 103, 2; x. 34, 9 [divē heaven].  
diā, f. quarter (of the sky), i. 85, 11; x. 90, 14 [diā point].  
1. dī fly, IV. dīya.  
pāri- fly around, i. 35, 14; v. 88, 7. 2. dī shine : pf. dīdāya, ii. 38, 4.  
didī-vāma, pf. pt. shining, ii. 35, 8, 14 [diā shine].  
dīdivi, a. shining, i. 1, 8 [diā shine].  
dīdhy-āna, pr. pt. A. wondering, iv. 50, 1 [dhi think].  
dīp shine, IV. A. dīpya.  
sām-inflame: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].  
dīy-ant, pr. pt. flying, vii. 63, 5 [dī fly].  
dīrghā, a. long, i. 154, 3; x. 14, 14 [Gk. δολιχό-ς].  
dīrghā-śrū-t, a. heard afar, vii. 61, 2 [śrū hear + t].  
du go : is ao. sb. dāvisāṇi, x. 84, 5.  
dudhrā, a. fierce, ii. 13, 15.  
dur-ītā, (pp.) n. arising till, hardship, i. 35, 8 [dus īll + p. of i go].
durgā, 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 [dūvas, n. gift].
dus-īft, m. evil-doer, v. 88, 2. 9 [dus + kṛ do + t].
dū-ṣtuti, f. ill praise, ii. 38, 4 [dus ills + stutī praise].
duh milk, II. P. dōgdi; s as. dukṣata, with two acc., i. 160, 8.
duh-i-tf, f. daughter, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυρόν, Go. .getDocumentText()]
dū-dāhā, a. (Bv.) hard to deceive, vii. 86, 4 [dus + dāhā deception].
dū-tā, m. messenger, v. 11, 4; 88, 8; x. 14, 12.
dūrād, ab. adv. from far, iii. 59, 2; v. 88, 3 [dū-rā, a. far].
dūrē-arth, a. (Bv.) whose goal is distant, vii. 68, 4.
dṛ pierce, int. dardare, ii. 12, 15.
dṛ-tī, m. water-skin, v. 88, 7; vii. 103, 2 [dṛ split; cp. Gk. δερά, Eng. tear].
drā see: pt. dārdrā is seen, vii. 61, 5.
drāyē, dat. inf. to see, x. 14, 12.
dṛ-tvāyu, gā. having seen, x. 34, 11.
dṛ ṭ make firm, I. P. dṛmḥa; impf. śṛmḥa-hat, i. 12, 2.
devā, m. god, i. 1, 1. 2. 4. 5; 35, 1. 2. 3. 4. 10. 11; 160, 4; i. 12, 12; 23, 15; 85, 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, 3. 9. 14; x. 14, 3. 4.7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16; 129, 4; 185, 1; 163, 2. 4² [celestial from dīr heaven].
devā-tra, adv. among the gods, x. 15, 9.
devā-mānā, n. abode of the gods, x. 185, 7.
deva-yā, a. devoted to the gods, i. 154, 5.
deva-vandā, a. god-praising, x. 15, 10 [vand greet].
devā-hiti, f. divine order, viii. 108, 9 [devā god + hi-ti, f. impulse from hi-imāl].
dev-f, f. goddess, i. 160, 1; ii. 85, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 8 [f. of devā god].
doṣā-vastrā, m. (Tp.) illuminer of gloom, i. 1, 7 [doṣā evening + vas-ṛ from vas shine].
dāiv-yā, a. divine, i. 85, 5; viii. 48, 2; coming from the gods, ii. 38, 7; n. divinity, ii. 38, 8 [from devā god].
Dyāvā-prthivī, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.
duy-māt, adv. brilliance, v. 11, 1 [n. of duy-mānt, a. bright].
duy-mānā, n. wealth, iii. 59, 6.
dyō, m. heaven. N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 85, 6 [Gk. Zeus, Ζη, Lat. dium].
dyôt-ṇa, a. shining, viii. 29, 2 [dyut shine].
drāv-ṇa, n. wealth, iv. 51, 7 [movable property, from dru run].
 dru run, I, drāvā.
āti-run past (acc.), x. 14, 10.
drug-chā, n. misdeed, vii. 86, 5 [pp. of dru be hostile].
drūḥ, f. male, ii. 85, 6; m. avenger, vii. 61, 5.
dvā, nm. hoo, i. 85, 6; vii. 29, 8. 9 [Gk. ἄιων, Lat. dio, Lith. dūs, Eng. two].
dvādāsā, a. consisting of twelve, m. indic- month, vii. 108, 9.
dvār, f. du. door, iv. 51, 2 [cf. Gk. ῥύπα, Lat. fores, L. dōra; m. dvāra from dvār closew. = dvāra door; dvārā door, influence from dvāra = dvārā = dvārā folds].
dvi-tā (inst.) adv. (doubly) as well, vii. 38, 1 [dvi two].
dvi-pād, a. (Bv.) two-footed, iv. 51, 5 [Gk. δικός, Lat. bi-ped-].
dviṣ hat, II. dvēṣṭi, x. 34, 8.
dvēga, n. hatred, ii. 83, 2 [dvēga hate].
Dhān-a, n. wealth, money, iv. 50, 9; x. 84, 10. 12.
1. dhān-vaṇ, n. waste land, i. 35, 8; dessert, v. 88, 10.
2. dhān-vaṇ, n. bow, ii. 33, 10.
dham blo, I. P. dhāmā, ps. dam-yāte, x. 135, 7.
viā blo asunder, iv. 50, 4.
dhām-ant, pr. pt. blowing, i. 85, 10.
dhārman, n. ordinance, law, i. 160, 1; x. 90, 16 [that which holds or is established: dhār hold].
1. dhā put, III. dādhati, v. 83, 1; supply with (inst.), ii. 85, 12; bestow, impv. dhehi, x. 14, 11; dhatta, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.
2. dhā, v. 15. 11; dhatāṃ, iv. 51, 11; vi, vi. 63, 6; perform, inf. dhatta, i. 85, 9; bestow, s ao. sb. dhāsathas, i. 160, 5; establish, pf. dadhē, x. 129, 7; ds. dāse to bestow, dādhiṣṭanti, i. 85, 5; support, dāṭhiṣāmi, ii. 85, 12 [Gk. τιθημ].

ādhī-put on (acc.): pf. dadhire, i. 85, 2; ao. ādīta, x. 127, 1.


pārī-put around, vi. 54, 10.

pṛī- put from (ab.) into (loc.), vii. 61, 8.

vi- impose: pf. dadhur, iv. 51, 6; divide, inf. ādadhur, x. 90, 11.

canas- accept gladly, ii. 35, 1.

purās-place at the head, appoint Purākāta: pf. dadhire, iv. 50, 1.

2. dhā suck, IV. P. dhāya, ii. 83, 13; 35, 5.

dhā-man, n. power, i. 85, 11; ordinance, vii. 61, 4; 63, 3 [dhā put, establish].

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

dhā-ṛa, f. stream, i. 85, 5; v. 83, 6 [dhāv run].

dhīsāṇā, f. bowl, i. 160, 1.

dhi, f. thought, i. 1, 7; iv. 50, 11.

dhi think, III. 11. dfhyla.

ā- think to oneself, ā- dhīhya, 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. 63, 2; viii. 48, 2.

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

dhūr-tī, f. malice, viii. 48, 8 [dhr injure].

dhr support, flex firmly: pf. dādhrā, i. 154, 4; iii. 59, 1.

dhrg-nū, n. adv. forcibly, x. 34, 14 [dhrṣ bo bold, dare].

dhe-nū, f. cow, i. 160, 3; ii. 85, 7 [yielding milk: dhe = dhā suck].

dhrū-tī, f. seduction, vii. 86, 6 [dhrv injure].

1. Nā, pcl. as, like, i. 85, 6; 85, 1; 7. 83; 154, 2; iii. 38, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5; 7; 103, 2; 3. 7;

vi. 48, 5; 6; x. 127, 4; 8; 163, 2 [180].

2. nā, neg. pcl. not, i. 12, 5; 9; 10; 33, 9; 10; 15; 35, 8; iii. 59, 2; iv. 51, 6; vi. 54, 35; 4; 9; vii. 61, 5; 63, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 18; 34, 2-5. 12; 129, 1, 2, 7; 168, 3, 4 [180].

nākt-am, adv. by night, vii. 71, 1, 2; x. 34, 10 [stem nakt, cp. Lat. nox = nōct-s].

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

nad-ī, f. stream, ii. 85, 8 [nad roar].

nā-pāṭ, m. son, ii. 35, 1, 2, 3, 7, 10, 13; grandson, x. 15, 3 [Lat. nepōt- 'nephew'].

nāpṛś, m. (weak stem of nāpāṭ) son: gen. nāpṛt, ii. 85, 11; dat. nāpṛte, ii. 85, 14 [nā- pṛś having no father = 'nephew', 'grandson'].

nābhas, n. sky, v. 83, 3 [Gk. νέφος, OSl. nebo].

nam bend, I. nāma, ā: i. 12, 13; iv. 50, 8; before (dat.), x. 34, 8; int. nān- namita bend low, v. 83, 5.

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

nām-ās, n. homage, i. 1, 7; ii. 85, 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 88, 4; x. 14, 15; 15, 2; 34, 8 [nam bend].

nāmas-yā, den. adore, ii. 33, 8 [nāmas homage].

nāmas-yā, a. adorable, i. 59, 4.

nār-ya, a. manly, i. 85, 9.

nāv-ā, a. new, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. νέος, Lat. novus, OSl. novu, 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].

nāv-ya, eqv. a. renewed, v. 11, 1 [Lat. nov-ior].

1. nā be lost, IV. P. nāsyā; ao. nesat, vi. 54, 7.

2. nā reach, I. nāsā.

vi- reach, ii. 85, 6.

nāā, f. night, vii. 71, 1.

nās-ī, pp. lost, vi. 54, 10 [nāā be lost].

nas, prs. prn., A. us. i. 1, 9; 35, 112; ii. 33, 1, 2, 3, 5, 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2; 4, 6; 86, 8; viii. 48, 6; 815; x. 14, 15; 15, 16; 84.
nah bind, IV. náhva.
sám- kni, together: irr. pf. 2. pl. anáha, viii. 43, 5.

ná = ná not, x. 84, 8.
náka, n. fìrmament, i. 85, 7; vii. 86, 1; x. 90, 16.
náfù, f. flûte, x. 185, 7.
náth-itá, pp. distressed, x. 84, 8 [náth seek aid].
nádya, m. son of streams, ii. 35, 1.
nádh-amáana, pr. pt. A. seeking aid, supplicant, ii. 12, 6; 83, 8.
náná, adv. separately, ii. 12, 8.
nánhi, f. navel, x. 90, 14.
ná-mán, n. name, ii. 83, 8; 35, 11; vii. 103, 6 [Gk. ònoma, Lat. nomen, Go. numnâ, Eng. name].
nár, f. woman, ii. 83, 5 [from nár man].
násatya, m. du. epithet of the Ásvins, vii. 71, 4 [ná-satya not untrue].
ní-krift-vàna, a. deceitful, x. 34, 7 [ní down + kr do].
ní-citá, pp. known, ii. 12, 13 [ní + ci note].
nínya, n. secret, vii. 61, 5.
ní-todim, a. piecing, x. 34, 7.
ní-drá, f. sleep, viii. 48, 14 [ní + drá sleep; cp. Gk. òpômain, Lat. dormio].
ní-dhí, m. treasure, vii. 29, 6; deposit, x. 15, 5 [ní down + dhi = chā put].
ní-dhruvi, a. persevering, viii. 20, 8 [ní + dhruvi firm].
ní-pádá, m. valley, v. 83, 7 [ní down + páda, m. foot].
nir-ánya, n. exit, x. 185, 6 [nís out + á-ana going : i go].
ní-vátt, f. depth, x. 127, 2 [ní down].
ní-véśani, a. causing to rest, 1. 35, 1 [from os. of ní + viś cause to turn in].
ní-satá, pp. with á, having sat down in (ic), x. 15, 2 [ní + sad sit down].
ní-sad-yá, gd. having sat down, ii. 35, 10; x. 15, 6; with á, x. 14, 6.
ní-síka-ánt, pr. pt. pouring down, v. 88, 6 [sic sprinkled].
úska, m. necklace, ii. 33, 10.

nig-kità, n. appointed place, x. 34, 5 [pp. arranged: nís out + kr makes].
ní lead, I. náya; 2. pl. ipv. x. 34, 4.
sám- conjoin with (inst.), vii. 54, 1.
nic-ś, adv. down, x. 84, 9 [inst. of nyáñ downward].
nú, adv. now, i. 154, 1; i. 88, 7; iv. 51, 9; x. 34, 14; 168, 1 = inter. pel. pray? viii. 86, 2 [Gk. ú, OL. nu, OC. nu].
 chú push, VI. nudá; pl. f. Á. nu-nudre, i. 85, 10, 11.
pra-push away; pf. vii. 80, 1.
nú, adv. = ná now, vii. 63, 6 [OL. ná].
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 [ní now].
nú, m. man, pl. N. ná, viii. 85, 8; 88, 154, 5; x. 11, 2; vii. 103, 9 [Gk. án, dvópos].
ácákas, a. (Br.) observer of men, viii. 48, 9, 15; x. 14, 11 [ní man + ácákas look].
ác-páti, m. lord of men, vii. 71, 4.
ác-mná, a. manliness, valour, ii. 12, 1 [cp. ní-mánas manily].
eut fully, m. guide, ii. 12, 7 [ní lead].
nó = ná + also now, vii. 51, 3.
nán, f. ship, x. 135, 4 [Gk. ún, Lat. náv-í-s].
ých, n. downward, v. 83, 7 [ní down + año ward].
áchta, pp. thrown down, x. 31, 5, 9 [ní + vap streu].

Pás-in, a. winged, x. 127, 5 [pásá, m. wing].
ác-ánt, pr. pt. cooking, ii. 12, 14, 15 [pác cook, Lat. coqueur for pękó, OSł. s. počké].
pálca, nm. five, iii. 59, 8 [Av. panca, Gk. pérre, Lat. quintica].
pán-i, m. niggard, iv. 51, 8 [páñ bargain].
pé fý, I. pátá, x. 14, 16; es. pátáya fall, v. 83, 4 [Gk. pér e-tai fites, Lat. pel-o].
páñ-i, m. lord, pl. N. pátayás, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. náso-s].
páth, m. path, vii. 29, 6; x. 14, 10 [cp. Gk. náro-s].
páth-i, m. path, i. 33, 11; x. 14, 7: 168, 3.
páthi-krá, m. path-maker, i. 14, 15 [kr-t making: kr + determinative t].
pathirākṣi, a. (Tp.) watching the path, x. 14, 11.
path-yā, f. path, x. 14, 2.
pad full, IV. A. pādyā; pp. papāda, x. 34, 11.
āva full down, vi. 54, 3.
pāḍ, foot, du. ab. padbhyaṃ, x. 90, 12, 14 [Gk. πόδ-, Lat. ped-, Eng. foot].
pad-ā, n. step, i. 154, 4, 5, 6; ii. 35, 14 [pad walk; Gk. πόδες ν ‘ground’].
pad-vānt, a. having feet, x. 127, 5.
pan-ānyya, gdv. praiseworthy; i. 160, 5 [pan admir].
pānṭhā, m. path, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πότος-].
pāṁyana-tama, spv. gdv. most highly to be praised, iii. 59, 5 [pānyā, gdv. praiseworthy; pan admir].
paprateṣāyaṃ, iv. 51, 8 [pā ṣwili].
pār-ā, a. farther, ii. 12, 8; higher, x. 15, 1; remolo, x. 15, 10 [pr pass].
para-mā, spv. m. farthest, iv. 50, 3; x. 14, 8, 129, 7; highest, i. 154, 5, 6; ii. 35, 14; iv. 50, 4.
pār-ās, adv. far away, ii. 85, 6; beyond, x. 120, 1, 2.
pārās-tād, adv. from afar, vi. 54, 9; above, x. 129, 5.
pārāyānt, pr. pt. departing, x. 34, 5 [pārā away, Gk. πέρα beyond + i go].
pārā-vāt, f. distance, i. 35, 3; iv. 50, 8.
pāri, prp. round; with ab. from, ii. 35, 10; x. 135, 4 [Av. prati, Gk. πέρι].
pāri-sāh, m. vi. sthāνa enclosing the altar, x. 1, 1 [rd. dhi reduced form of dhi put].
pāri-bhū, a. being around, encompassing (acc.), i. 1, 4 [bhū be].
pārvatasraṇa, a. yearly, vii. 10, 8 [pāri + vatsara, m. complete year].
pāri-skrta, pp. adorned, x. 135, 7 [pāri round + skṛ = kr make = put].
pāreya-vāms, red. pp. pt. having passed away, x. 14, 1 [pāre away + iy-i-vāms: from i go].
Parājanya, m. a god of rain, v. 88, 1-5, 9.
Parājanya-jinvita, pp. quickened by Parājanya, vii. 108, 1 [jinv sec. root = jnu from ji quicken].
pary-ā-vivrtṣanta, pr. pt. ds. wishing to revolve hither (acc.), vii. 68, 2 [vyt turn].
pāra-ta, m. i. 85, 10; ii. 12, 2, 11, 13 [joined; Lesbian Gk. πέρα para ‘limits’].
pārvan, m. foot, section, vii. 108, 5; vii. 48, 5 [cp. Gk. πέραν in πέραν ‘finish for πέραν’].
pav-i, m. jelly, vi. 54, 3.
pavitra-vant, a. purifying, i. 160, 8 [pavitra, n. means of purification; root pū purify].
pās = spas see, i. 85, 2; x. 14, 7 [Av. spas, Lat. spec-ifi].
pās-ā, m. beast, x. 90, 8; victim, x. 90, 15 [Av. pas-, Lat. pecu-, Go. fahin].
pāsṬtṛp, a. cattle-stealing, vii. 86, 5 [ṭṛp be pleased with].
pāsā-tād, adv. behind, viii. 49, 15, 15 [pāsāc inst. adv. Av. pasca ‘behind’].
pāasco, (ab.) adv. behind, x. 90, 5; afterwards, x. 185, 6.
pāṭha, n. ; · · · 8 [pī sweli].
pāṭh-a, n. farther, ii. 12, 8; higher, x. 15, 1; remolo, x. 15, 10 [pr pass].
pātr-a, m. foot, x. 90, 11; one-fourth, x. 90, 8; a [sec. stem formed from acc. pāt- of pad foot].
pāpāya, insist. f. adv. evilly, x. 135, 2 [pāpā, a. bad].
pār-ā, m. farther shore, ii. 38, 3 [pr pass = crossing; Gk. πέρατον marineage].
pārthiva, a. earthly, i. 154, 1; x. 15, 2 [a. from præchiv earth].
pāvaka, a. purifying, iv. 51, 2; vii. 49, 2, 8 [pū purify].
pituc, I. pāyate; pf. pīpāya, ii. 35, 7; vii. 29, 6.
pitū, m. drink, x. 15, 8 [pā drink].
pitī, m. father, i. 1, 9; 160, 2, 8; ii. 83, 1, 12, 13; iv. 50, 6; v. 88, 6; vii. 108, 8; viii. 48, 4; x. 14, 6, 6; 34, 4, 135, 1; pl. fathers, ancestors, vii. 48, 12, 13; x. 14, 2, 4, 7, 8, 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fahar].
pitr-ya, a. paternal, vii. 86, 5; viii. 48, 7 [pīṭ father].
pīnv yield abundance, I. pīnva, iv. 50, 8; overflow, v. 88, 4 [sec. root = pīnu from pī sweli].
pṛa- pour forth, v. 88, 6
piś adorn, VI. piméa; pf. pipiśtar, vii. 108, 6; A. pipiśa, ii. 38, 9.
pi-ti, pp. drunk, viii. 48, 4, 5. 10. 12.
pivāsa, m. n. milk, ii. 35, 5 [pi sweat].
putrā, m. son, i. 160, 3; v. 11, 6; vii. 103, 8; x. 15, 7; 84, 10.
punar, adv. again, vi. 54, 10; x. 14, 8; 80, 4; 155, 2; back, x. 14, 12.
punar-hān, a. striking back, x. 54, 7.
purāna, pr. pt. purifying, vii. 49, 1 [pūry].
pūr, f. citadel, ii. 85, 6 [pr fill].
puram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing; reduced form of dāh]; abundance, pur-um acc.
purās-tād, adv. in the east, iv. 51, 1. 2. 8; forward, v. 39, 8; before, viii. 48, 15; in front, x. 156, 6.
purā, adv. formerly, iv. 51, 7.
purā-nā, a. f. ancient, iv. 51, 6; m. pl. ancientes, x. 166, 1. 2 [purā formerly].
purā-tāma, a. spv. most frequent, iv. 51, 1 [purā, Gk. πολύς].
purū-trā, adv. in many places, x. 127, 1; in many ways, vii. 108, 6.
purū-rūpa, a. (Bv.) having many forms, ii. 38, 9.
Pūru-sa, m. the primaeval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
purusā-tā, f. human frailty, x. 15, 6.
purū-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purūs-hita, pp. of dhā put].
purū-hiti, f. priestly service, vii. 61, 7.
pus-tā, n. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].
pus-ti, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
pū purify, IX. punāti, i. 160, 8.
pūr-na, pp. full, i. 154, 4; vii. 108, 7 [pū fill; cp. Gk. πολλολ 'many', Eng. full].
pūrūsa, m. metrical for pūrūsa, x. 90, 3. 5.
pūr-vā, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
pūrva-jā, a. born of old, x. 14, 15 [ja be born].
pūrva-bhāja, a. receiving the preference, iv. 50, 7 [bhaj share].
pūrva-sū, a. bringing forth first, ii. 35, 5.
pūrvi-nā, m. morning, x. 84, 11 [pūrvā early + aha = âhan day].
pūrv-yā, a. ancient, i. 85, 11; x. 14, 7.
Pūs-ān, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [pus thrive].
pr take across, III. P. piparti; ivp. pip-pratām, vii. 61, 7; II. P. pārasi = ivp., ii. 38, 8.
pr mix, VII. prāktī.
sām-, A. prākti, mingle, vii. 103, 4.
prāhā-māna, pr. pt. A. asking oneself, x. 34, 6 [prach ask].
pf-anā, f. battle, i. 85, 8.
prāhiv-ī, f. earth, i. 35, 8; 164, 4; ii. 12, 2; iii. 59, 1. 7; iv. 51, 11; v. 88, 4. 5. 9; vii. 61, 8; x. 168, 1 [the broad one = prāhiv, f. of prāhū from prath spread].
pri-ni, a. speckled, x. 160, 8; vii. 103, 4; 6. 10.
Prānī-mātr, a. (Bv.) having Prānī as a mother, i. 85, 2.
piṣat-i, (pr. pt.) f. spotted mare, i. 85, 4. 5.
piṣad-ūgya, n. clotted butter, x. 90, 8.
piṣ-ant, (pr. pt.) n. variegated, iv. 50, 2.
piṣ fill, IX. prānti, ii. 85, 3,
ā fill, v. 11, 5; vii. 61, 2.
piṣ-paṣṭ, pr. pt. int. thickly painting, x. 127, 7 [piṣ paint].
pōs-a, m. prosperity, i. 1, 3 [pus thrive].
pra-keta, m. beacon, x. 129, 2 [pra + cit appear].
pra ask, VI. prchā, ii. 12, 5; vii. 86, 8 [sec. root: pra- + cha; cp. Lat. posco = porco eco and prescor, O.S. forsc-ōn].
pri-jā, f. offspring, ii. 83, 1; pl. progeny, ii. 85, 8 = men, v. 88, 10 [cp. Lat. pro-gen-ies].
prija-vant, a. accompanied by offspring, iv. 51, 10.
prati-kāma, adv. at pleasure, x. 15, 8 [kāma desire].
pratijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-jana, m. adversary].
prati-dvāvan, m. adversary at play, x. 84, 6 [div play].
prati-dosām, adv. towards evenl. i. 35, 10 [dosā evening].
prati-buddhayaṇa, pr. pt. awakening towards (acc.), i. 35, 10 [pras cross].
prat-tāma, n. match, ii. 12, 9 [counter-measure: mā measure].
prā-tir-āṃ, acc. inf. to prolong, vii. 48, 10 [tr cross].
prā-nā, a. ancient, iv. 50, 1 [pra before].
bandh bind, ix. badhnáti: ipf. ābadhn-

nan, x. 90, 15.
bándh-ú, a. akti, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
babhru, a. (ruddy) brōn, ii. 33, 5. 8. 9. 15; viii. 108, 10; viii. 29, 1; x. 34, 5. 11. 14.
barh-āna magic power, x. 34, 7 [brū 
makē big].
barchi-śág, a. (Tp.) sitting on the sacrificial 
grass, x. 15, 3. 4 [for barhīn-śág: 
sad sit].
barhis-yā, a. placed on the sacrificial 
grass, x. 15, 5 [barhis].
barh-is, n. sacrificial grass, i. 85, 6. 7; v.
11, 2; x. 14, 5; 15, 11; 90, 7.
barh-ū, a. many, ii. 35, 12; x. 14, 1; 34, 18.
bādū drive away, I. Ā. bādhatē, x. 127, 2; 
it. bādhatē press apart, vii. 61, 4.
șpa- drive away, i. 85, 3. 9; 85, 8.
bāhū, m. arm, i. 85, 6; du. x. 90, 11.12 
[Av. bāitu, Gk. πτεκν-ν, OG. būn].
bībhī-āt, pr. pt. fearing, x. 34, 10 [bhī 
Fear].
bībhī-āt, pr. pt. bearing, vii. 103, 6 [bhīr 
Bears].
bil-ma, n. shavings, ii. 35, 12.
budh-ānā, no. pt. Ā. waking, iv. 51, 8.
budh-ānā, m. n. bottom, x. 135, 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. 84, 1; ample, i. 160, 
5; n. the great world, x. 14, 16 [pr. pt. 
of brūh make big].
Bhīnas-pātī, m. Lord of prayer, name of a 
god, iv. 50, 1. 2. 8. 4. 5. 6. 7. 10.11; 
x. 14, 8 [bhīna prob. gen. = bhūs; 
cp. brāhmanas pātī].
bodhi, 2. s. ipv. ao. of bhū bē, li. 33,15 
[for bhū-ḍā].
brāh-man, n. prayer, ii. 12, 14; vii. 61, 
2. 6; 71, 6; 108, 8 [brūh svec].
brāh-mán, m. priest, iv. 50, 8. 9; 
Brahmin, ii. 12, 6 [brūh svec].
brāhmanā, m. Brahmin, vii. 108, 1. 7. 
8; 90, 12.
brūv-ānt, pr. pt. calling (acc.), vii. 48, 1 
[brū speak].
brūv-ānā, pr. pt. speaking, iii. 59, 1 [brū 
speak].
brū speak, II. bravīti, i. 35, 6; sb. 
bravat, vii. 54, 1. 2; teā, op. x. 188, 5.

Phaligá, case, iv. 50, 5.

Bad-dhá, pp. bound, x. 34, 4 [bandh 
bind].
भक्षा] 242 [मदांत
dāhi- speak for (acc.), i. 35, 11; x. 16, 5.
ृप-ा, आ. implore, iv. 51, 11.

भक्ष-ा, m. draught, x. 34, 1 [भक्ष-ा, sec. root consume from भज partake of].

भज partake of (gen.), x. 18, 3; s ao., viii. 48, 1. 7.

भद-रा, a. auspicious, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12

[praiseworthy: bhand be praised].

भर-ता, m. pl. name of a tribe, v. 11, 1.

भर-अंत, pr. pt. bearing, i. 1, 7 [भर bear].

भाय-या, a. that will be, future, x. 90, 2

[gdv. of भाय be].

भाई shine, II. P. भाई.

आ- shine down, i. 154, 6.

वि- shine forth, ii. 35, 7, 8; v. 11, 1.

भित split, VII. bhinnālli [Lat. finā].

वि- split open, i. 85, 10.

भिसाक-तामा, m. sp. best healer, ii. 38, 4 [भिसाक healing].

भिसाज, m. physician, ii. 38, 4.

भी fear, I. Ā. bhāyate, i. 88, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s ao.

भाषि, m. sound, viii. 48, 11.

भीमा, a. terrible, i. 154, 2; ii. 38, 11 [भी फॉर].

भुर quiver, int. जर्भरति, v. 88, 5.

भुव-णा, n. creature, i. 35, 2. 5. 6; 88, 8; 154, 2. 4; 160, 2. 8; ii. 35, 2. 8; vii. 61, 1; word, ii. 33, 9; viii. 53, 2. 4; iv. 51, 5; x. 168, 2. 4 [भुव be].

भुव becom, be, I. bhāva, i. 1, 9; v. 88, 7. 8; ivp., x. 127, 6; pr. sb., viii. 48, 2; ipf. abhavat, v. 11, 8, 4; x. 185, 6.

come into being, x. 90, 4; pf. abhūva, ii. 12, 9; vii. 103, 7; x. 84, 12; pf. op. abhūyat, iv. 51, 4; root ao., viii. 48, 3; abhūvan, viii. 61, 5; root ao. sb. bhuvāni, viii. 86, 2; ivp. bhātu, iv. 50, 11 [cp. Gk. φό-α, Lat. fui-f].

भि- be superior to (acc.), iii. 59, 7.

ृ- arise, pf., x. 129, 6. 7; 168, 3.

ृि- appear, viii. 108, 8.

सां- do good to (dat.), viii. 48, 4.

भु-ता, pp. been, x. 90, 2; n. being, x. 90, 8.

भुम- man, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φό-α "growth"].

भु-रि, a. great, ii. 38, 9; much, ii. 33, 12; adv. greatly, i. 154, 6.

भु-रि-गा, a. (Bv.) many-horned, i. 154, 6.

भु-मि, a. angry, vii. 88, 7.

भुि- श्रीन, I. P. bhūsati [extended form of भूषि be].

पृि- surpass, ii. 12, 1.

भ्र bear, III. bibharti, ii. 33, 10; iii. 59, 8; hoit, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φερε, Lat. ferż, Arm. berum, Ol. berim, Go. baira].

वि- I. bhara, carry kither and itither, v. 11, 4.

भ्रग-ु, m. pl. a family of ancient priests, x. 14, 6.

भुष्य-ा, a. healing, ii. 83, 3; n. medicine, remedy, ii. 83, 2. 4. 12. 18 [भुष्य healing].

भृै- a. use, x. 84, 8 [भृै enjoy].

भृै-ा, m. liberal man, iv. 51, 8.

भृ-āna, n. fowl, v. 83, 10 [भृै enjoy].

भृ-ास = भृै fear, I. Ā. bhṛyasata, ii. 12, 1.

भृै श्रीन, I. Ā. bhṛjate.

वि- shine forth, i. 85, 4.

भृै-ा, m. brother, x. 84, 4 [Gk. φωστ, Lat. frater, Ol. brāhār, Go. brōhār, OSl. braitr].

Mah, mām be great, māṃFACTdate and māhe (अ. s.).

सा- consecrate, vii. 61, 6.

मघाय-वत, m. liberal patron, ii. 83, 14; 85. 15 "मघाया वत: mah be great]

मांग: ति, n. ! ति, iv. 51, 3 [f. of maghavan].

मान्डुः, m. frog, vi. 108, 1. 2. 4. 7.

माथ-ता, pp. kindled by friction, viii. 48, 6.


माड़ जोऽि, I. māda, in (lo.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 8, 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, viii. 49, 4; os. māda, A. rejoice. x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. μαδάω, Lat. mādo 'drip']

माड-ा, m. intoxication, i. 85, 10; viii. 48, 6.

माड-ा-यूः, a. reeling with intoxication, i. 85, 7 [cyu move].
mád-ant, pr. pt. rejoicing, iv. 50, 2; delighting in (ins.), iii. 59, 3.

mádh-u, n. honey, mead, i. 154, 4. 5; iv. 50, 8; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθυ, Lith. médu-, OSl. meití, Eng. mead].

mádhu-mat-tama, spv. a. most honied, v. 11, 5; x. 14, 15.

mádhu-sút, a. (T.p.) dripping with honey, distilling sweetness, vii. 49, 3 [sout dörp].

mádhya, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. média-].

mádhya-má, spv. a. middlemost, x. 15, 1.

man think.VIII. À. manute, vii. 29, 10; IV. À. mãñyate, viii. 48, 6; x. 34, 18.

mán-as, n. mind, x. 90, 13; 129, 4; 185, 3 [Av. manó, Gk. νοῦς].

mánas-ván, a. ARTICLE, manó, ii. 12, 1.

mán-á, f. jealousy, ii. 83, 5 [man think].

mán-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. 83, 18.

mano-jú, a. swift as thought, i. 85, 4 [mánas mind + jú to speed].

mán-tra, m. hymn, ii. 85, 2; spell, x. 14, 4.


úd- gladden, pf. mamanda, ii. 83, 6 [= mad rejoice].

mand-as-añá, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].

mand-rá, a. gladdening, v. 11, 8 [mand exhilarate].

mandrá-jihva, a. (Bv.) pleasant- tongued, iv. 50, 1.

mán-man, n. thought, vii. 61, 6; hymn, i. 154, 8; vii. 61, 2 [man think].

man-yú, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 43, 8; x. 34, 8. 14 [man think].

mayo-bhú, a. benificent, ii. 88, 18 [máy-ás gladness + bhú = bhú being for = con- ducing to].

Mar-út, m. pl. the storm gods, i. 85, 1. 4-6. 8. 10. 12; ii. 88, 1. 18; v. 88, 6.

marúntant, a. accompanied by the Marúls, ii. 88, 6.

mard-i-tí, m. one who prides, x. 34, 3 [mrd be gracious].

márta, m. mortal, iii. 59, 2 [Gk. μορτο-ς, βορ- ρός ‘mortal’, Lat. mor-ta ‘goddess of death’].

márt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 8. 12; x. 15, 7.

marmaryá-mána, pr. pt. int. making bright, ii. 85, 4 [mrr wipe].

máñ, a. great, ii. 83, 8; G. mahás, iv. 50, 4; f. -i, v. 11, 5 [Av. máx ‘great’; from mah be great].

mah-án, m. greatness, ii. 12, 1; 85, 2 [mah be great].

mah-ánt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].

mahá-vadhá, a. (Bv.) having a mighty weapon, v. 88, 2.

máh-i, a. great, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [mah be great].

mahí-trá, n. greatness, vii. 61, 4.

mahí-tváná, n. greatness, i. 85, 7.

mah-ín, a., f. -í, great, i. 160, 2. 5.

mah-í-mán, m. greatness, i. 85, 2; ii. 85, 9; iii. 59, 7; vii. 86, 1; x. 90, 8. 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.

mah-ź, a. f. great, ii. 83, 8. 14; x. 14, 1 [mah be great].

máh-ya, a. vp. D. to me, x. 34, 1. 2 [cp. Lat. mihi].

má measure, III. A. múnite.

vi- measure out: pf. vi-mámte, i. 154, 1. 3; 160, 4; ii. 13, 2.

má, enc. prs. prn. A. me, ii. 83, 6. 7; vii. 48, 4. 6. 10; x. 84, 1. 2; 127, 7 [Lat. mé, Eng. me].

má, proh. pcl. not, ii. 83, 1. 4. 5; viii. 48, 8. 14; x. 15, 6; 84, 13. 14 [Gk. μή ‘not’].

má-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις ‘no one’].

má-kim, proh. prn. pcl. no one, vi. 54, 72.

Mátiá, m. a divine being, x. 14, 8.

má-té, f. mother, i. 160, 2; v. 11, 3; x. 84, 4. 10 [Gk. µήτηρ, Lat. mãter, Ol. máthis, Eng. mother].

mádhvi, m. du. lovers of honey, vii. 71, 2 [mádhu honey].

mánusa, a. human; m. man, vii. 63, 1 [mánus man].


má-yá, f. mysterious power, i. 160, 3 [má make].

má-yú, a. lowering, vii. 103, 2 [má bello].

má-s, m. month, vii. 61, 4 [más moon].
Attentive, pp. set up, iv, 51, 2 [mi set up].
Attentive, u. a. (Bv.) firm-kneed, iii, 69, 8.
Mi-trá, m. a sun god, iii, 59, 1–9; vii, 61, 4; 68, 1, 6; n. friendship, x, 84, 14.
Mitrá-Váruna, du. od. Mitra and Varuna, i, 85, 1; vii, 61, 2, 3, 6, 7; 68, 5.
mí damage, IX, mináti [cp. Gk. μνήμη, Lat. mi-nu-ram].
á-diminish, ii, 12, 5.
pré infring, viii, 68, 8; 108, 9; viii, 48, 9.
mičh-váma, a. bounteous, ii, 88, 14; vii, 86, 7 [unred. pf. pt., probably from mih raím].
múkha, n. mouth, x, 90, 11–13.
muc release, VI, muñáé: pf. áumukta, vii, 71, 5.
muñ be merry, I, A. módá.
myg-a, m. beast, i, 154, 2; ii, 88, 11.
myj wihe, II, májmi.
sám rub bright, ii, 35, 12.
myj be gracious, VI, mítá, ii, 88, 11, 14; viii, 48, 9; x, 84, 14; cs. mítáya, id., viii, 48, 8.
myj-áku, a. merciful, ii, 88, 7 [myj be gracious].
myj-iká, n. mercy, viii, 86, 2; viii, 48, 12 [myj be gracious].
myj-tyú, m. death, x, 129, 2 [myj die].
myj touch, VI, m réá.
pári-embrace, x, 84, 4.
myg be headless, IV, mygáya.
ápi-forget, vi, 54, 4.
me, etc. prs. prn. D. to me, viii, 68, 3; 86, 3, 4; x, 34, 13; G. of me, ii, 85, 1; viii, 86, 2; viii, 29, 2 [Gk. µοι].
manjavatá, a. coming from Míjavant, x, 34, 1.
Yá, rel. prn. who, which, that: N. já, i, 85, 6; 154, 12, 8, 4; 160, 4; ii, 12, 1–7, 9–15; 85, 5, 7; iii, 59, 2, 7; iv, 50, 1, 7, 9; vi, 54, 1, 2, 4; vii, 61, 1, 68, 1, 8; vii, 71, 4, 66, 1; viii, 48, 10, 12; x, 14, 5; 34, 12; 129, 7; f. yá, iv, 50, 8; n. jád, i, 1, 6; ii, 85, 15; vii, 61, 2; 63, 2; 103, 6, 7; x, 15, 6; 99, 23; 129, 129, 1, 8, 4; 185, 7; with kíma whatever, v, 88, 9; A. jám, i, 1, 4; ii, 12, 5, 7, 9; 85, 11; viii, 48, 1; x, 185, 3, 4; I. ýóna, i, 160, 5; ii, 12, 4; iv, 51, 4; f. ýóyá, iv, 51, 6; Ab. yámsám, ii, 12, 9; G. yásyá, i, 154, 2; ii, 12, 1, 7, 14; 35, 7; v, 88, 43; vii, 61, 2; x, 84, 4; f. yásyá, x, 127, 4; L. yásmin, iv, 50, 8; x, 135, 1; du. ýáu, x, 14, 11; pl. N. yá, i, 35, 11; 85, 1, 4; iv, 50, 2; x, 14, 8, 10; 15, 1–4, 8–10, 13, 14; 90, 7, 8; with ké whatever, x, 90, 10; f. ýá, vii, 49, 1, 2, 8; n. yánd, ii, 88, 13; ýá, i, 85, 12; ii, 38, 13; iv, 50, 9; vii, 86, 5; A. m. ýán, x, 14, 3; 15, 13; G. f. ýásem, vii, 49, 3; L. f. ýáu, iv, 51, 7, vii, 49, 44; 61, 5.
yaké-a, n. mystery, vii, 61, 5.
yaj sacrifice, I, ýája; ipf. áyajanta, x, 90, 16.
yaj-átá, a. adorable, i, 35, 3, 4; ii, 33, 10 [Av. yazata; from yaj worship].
yaj-átha, m. sacrifice, v, 11, 6 [yaj worship].
yajá-mána, m. sacrificer, vi, 54, 6 [pr. pt. A. of yaj worship].
yaj-us, n. sacrificial formula, x, 90, 9 [yaj worship].
yaj-á, m. worship, sacrifice, i, 1, 4; ii, 85, 12; iv, 50, 6, 10; v, 11, 2, 4; vii, 61, 6, 7; x, 14, 5, 13; 15, 6, 13; 90, 7–9, 15, 10 [Av. yasna, Gk. άυγός].
yajá-ketu, a. (Bv.) whose token is sacrificed, iv, 51, 11.
yajá-manman, a. (Bv.) whose heart is set on sacrifice, vii, 61, 4.
yajá-īya, a. worthy of worship, holy, iii, 59, 4; adorable, x, 14, 6, 6 [yajá worship].
yat array oneself, I, yáta: pf. i, 85, 8; cs. yátya marshal, stir, iii, 59, 5; 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; viii, 68, 5; viii, 29, 7; 48, 11; x, 14, 2, 7; 90, 16 [prn. root yá].
yá-tri, rel. adv. how, x, 185, 5, 6; so that, ii, 3, 3, 3; u et cetera: d = īva like, viii, 29, 6 [prn. root yá].
yathá-vášám, adv. according to (thy, his) will, x, 15, 14; 165, 4 [váśa, m. will].
yá-d, adj. when, i, 85, 3, 4, 5, 7, 9; iv, 51, 6; v, 83, 2, 4, 9; vii, 108, 2, 5; x, 84, 5; 90, 6, 11, 15; in order that, vii, 71, 4; so that, vii, 86, 4; since, i, 160, 2; if, viii, 48, 9 [n. of rel. yá].
van win, VIII. vanýti win [Eng. win; cp. Lat. veni-ia ‘favour’].
á-, ds. vivása seek to win, ii. 33, 6; v. 89, 11.
van-úx, m. enemy, iv. 50, 11 [eager, rival: van win].
váno-vane, i. iv. cd. in every wood, v. 11, 6.
vand praise, I. A. vándate, iv. 50, 7 [nasalized form of vád].
pári- extol, with (inst.), ii. 33, 12.
vánda-mána, pr. pt. A. approving, ii. 33, 12.

vap strew, I. vápati, vápate.
ús- lay low, ii. 33, 11.
vapus-yä, a. fair, i. 160, 2 [vápus, n. beautiful appearance].
vay-ám, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii, 50, 3, 4; iv. 50, 6; 51, 11; vi, 54, 8, 9; vii, 58, 5; viii, 48, 9, 18, 14; x, 14, 6; 127, 4 [Av. uam, Go. uas, Eng. we].
váy-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vi enjoy].
vay-á, f. offshoot, ii. 35, 8.
vayáná-vat, a. clear, iv. 51, 1 [vay-ná].
vayo-dhá, n. bestower of strength, vii. 48, 15 [váyas force + dhá bestowing].
vári-man, n. expanser, iii. 59, 3 [vá cover].
vári-vas, n. wide space, vii. 69, 6; prosperity, iv. 50, 9 [breadth, freedom: vá cover].
varivo-víth-tara, cpv. m. best finder of relief; best banisher of care, vii. 48, 1 [várivás + vid find].
várv-iyas, cpv. a. wider, ii. 12, 2 [urá wide].

Várv-hna, m. vii. 49, 3, 4; 61, i. 4; 68, 1, 6; 86, 2, 3', 4, 6, 8; x. 14, 7 [Gk. obnavó-s ‘heaven’; vá cover, encompass].
vár-ña, m. colour, ii. 12, 4 [coating: vá cover].
várta-mána, pr. pt. Á, with á rolling hitter, i. 35, 2 [vé turn].
várt-man, n. track, i. 85, 3 [vé turn].
várth-ana, n. strengthening, ii. 12, 14 [vérd increase].
várthá-mána, pr. pt. Á, growing, i. 1, 8 [vérd grow].
várvírt-ana, pr. pt. Á. int. rolling about, x. 34, 1 [vé turn].
vars-á, n. rain, v. 83, 10 [vérs rain].
vars-yá, a. rainy, v. 83, 3.

val-á, m. enclosure, cart, iv. 50, 5 [vé cover].
valgú-yá, den. honour, iv. 50, 7.
vás desire, II. vásti, s. 1. vásmi, ii. 88, 13; pl. 1. uámasi, i. 154, 6.
1. vá shine, VI. P. ucháti: pf. pl. 2. úsa, iv. 51, 4 [Av. usáti ‘shines’].
2. vá wear, II. A. váste [cp. Gk. éy-vu = Eánvú, AS. wertan, Eng. wear].
abhí-, cs. clothe, i. 160, 2.
3. vá dwell, I. P. vásat [AS. wesan ‘be’, Eng. was; in Gk. ási = Aási].
prá-go on journeys, viii. 29, 8.
vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 83, 6, 13; iv, 51, 4; x. 15, 4, 6; G. of you, ii. 33, 18; x. 84, 12, 14 [Av. uá, Lat. vás].
vas-ati, f. abode, nest, x. 127, 4 [vá dwell].
vas-ant-á, m. spring, x. 90, 6 [vá shine].
vás-ána, pr. pt. A. clothing oneself in (acc.), ii. 35, 9 [2. vá wear].
vás-istha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vá shine].
vás-u, n. wealth, vi. 54, 4; vii. 108, 10; x. 15, 7 [vá shine].
vás-úyá, n. granting of wealth, ii. 83, 7.
vásn-ya, a. for sale, x. 34, 3 [vasná, n. price, Gk. ávó-s = Eáv-vo-s ‘purchase price’, Lat. vénus = vós-nus].
vás-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vášu good].
vás-yáns, cpv. a. wealthier, viii. 48, 6 [cpv. of váš-u].
vah carry, draw, drive, I. váha, vii. 63, 2; s ao. áváti, x. 15, 12 [Lat. věha, Eng. weigh].
ánú-drive after: pf. anúhrí, x. 15, 8. á- bring, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.
váh-ant, pr. pt. carrying, i. 35, 5; bearing, ii. 85, 9; bringing, vii. 71, 2.
váh-ant-í, pf. pt. f. bringing, ii. 85, 14.
váh-ñi, m. driver, i. 160, 3 [váh drive].
váh blow, II. P. váti [Av. vásti, Gk. áy-á = á-f-ánt; of Go. weian, German wéhen ‘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 [voc: Lat. vács = vác-s].

váj-s, m. conflict, i. 85, 5; booby, ii. 12, 15; vi. 54, 5 [vaj be strong].

vája-yú, a. dastrous of gain, ii. 35, 1.

váj-in, a. victorious, x. 34, 4 [vaja].

váná, m. pipe, i. 85, 10.

vá-ta, m. wind, v. 88, 4; x. 168, 1, 2, 4 [vá blow; cp. ven-tu-s, Gk. dýny-t].

vám, ens. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6²; 68, 5; 71, 1; D. for you two, vii. 61, 2, 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 8, 4.

vá-má, n. wealth, vii. 71, 2 [vé = van wín].

váyav-yú, a. relating to the wind, aerial, x. 90, 8 [váya].

vá-yú, m. wind, x. 90, 13 [vá blow].

várya, gdv. desirable, i. 35, 8 [vá choose].

váyav-sat, pr. pt. int. loving, iv. 50, 5 [váš love].

váyav-váh, pr. pt. Á. having grown, x. 14, 3 [váh grow].

váśi, f. axe, viii. 29, 8.

vásar-s, a. verbal, viii. 48, 7 [*vasar spring; Gk. ēp, Lith. vasara].

vás-tu, n. abode, i. 164, 6 [vas dwell; Gk. fàrou].

vî, m. bird, i. 85, 7; vii. 29, 8; pl. n. váyas, x. 127, 4 [Av. vi-, Lat. aví-s].

vi-krámaná, n. wide stride, i. 154, 2; x. 16, 8.

vi-osæramá, pf. pt. A. having strode out, i. 164, 1 [kram stride].

vi-carsani, a. active, i. 85, 9.

vij, pl. stake at play, ii. 12, 5.

vi-tata, pp. extended, x. 129, 5 [tan stretch].

vi-taráém, adv. far away, ii. 83, 2 [cpv. of prp. vi away].

vit-tá, n. property, x. 84, 13 [pp. of vid find, acquire; acquisition].

1. vid know, I. P. větti; pr. sb. know of (gen.), ii. 85, 2; ipv. viódhii, viii. 48, 8; pl. védá, viii. 29, 6; s. 2. větthâ, x. 15, 13; s. véda, x. 129, 6², 7²; pl. 1. vidmá, x. 15, 13 [Gk. òná, lógev; AS. ic wél, wé wílon; Eng. I wot; Lat. vidére see].

prá-know, x. 15, 18.

2. vid find, VI. vindá, vi. 54, 4; x. 81, 3²; pf. viveda, x. 14, 2; s ao, v. 88, 10; viii. 48, 3.

ánu-find out, ii. 12, 11; v. 11, 6.

áp, s no. win hither, x. 15, 8.

nis-find out, x. 139, 4.

vid-átha, m. divine worship, i. 85, 1; ii. 12, 15; 88, 15; 85, 15; viii. 48, 14 [vidh worship].

vi-dyút, m. lightning, ii. 85, 9; v. 88, 4 [vi afar + dyut shine].

vid-váma, unred. pf. pt. knowing, vi. 54, 1 [Gk. pekíōs].

vidh worship, VI. vidhá, ii. 85, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12, 18; x. 168, 4.

práti-pay worship to, vii. 68, 5.

vidh-ánt, pr. pt. m. worshipper, ii. 86, 7.

vi-dhána, m. task, iv. 51, 6 [dis-position: vi prp. + dhána from dhá put].

vi-pfuh-am, acc. inf. to ask, vii. 68, 8.

vápa, m. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip trouble with emotion].

vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].

vi-bhādaka, m. a nut used as a die for gambling, vii. 66, 6; x. 84, 1 [probably from vi-bhid split asunder, but the meaning here applied is obscure].

vi-bhraj-a-mána, pr. pt. A. shining forth, vii. 68, 3 [bhraj shine; Av. bráasiti 'beams', Gk. φλέγω 'flame'].

vi-madhya, m. middle, iv. 51, 3.

vi-rapéa, m. abundance, iv. 50, 3 [vi + raps be full].

Vi-ráj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far ruling].

vira-śah, a. overcoming men, i. 85, 6 [= vi-rā-sah for vira-sah].

vi-rūk-mant, m. shining weapon, i. 85, 3 [rūc shine].

vi-rupa, m. having different colours, vii. 108, 6 [rupá, n. form].

Vivás-vánt, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vás shine afar].

vía, f. settlement, x. 15, 2; abode, vii. 61, 8; settler, i. 85, 5; subject, iv. 50, 8.

vía enter, VI. viésa.

á-enter, iv. 50, 10; viii. 48, 12. 15.

nì come home, go to rest, x. 34, 14; 16 & 8; s ao, avikamahi, x. 137, 4; sas vesáya cause to rest, i. 35, 2.

viś-páti, m. master of the house, x. 135, 1.

viáva, prn. a. all, i. 85, 3, 5; 85, 3, 8; 164, 2, 4; ii. 12, 4, 7, 9; 28, 3, 10; 35, 2, 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.
1. vr cover, V. vrñoti, vrñute.  
2. vr cover, IX. A. vrñite, ii. 83, 13; v. 11, 4; x. 127, 8.

vṛk-a, m. wolf, x. 127, 6 [Gk. λύκος, Lat. lupus, Lith. vilkas, Eng. wolf].

vṛkt-t, f. she-wolf, x. 127, 6.

vṛktá-barhisa, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktá, pp. of vṛj + barhisa, q.v.].

vṛk-sá, m. tree, v. 83, 2; x. 127, 4; 195, 1 [vṛk simpler form of vṛṣa, cut, fell].

vṛj twist, VII. vṛṇkti, vṛuktě.

pári-pase by, ii. 83, 14.

vṛj-ñana, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].

vṛṇāṇa, pr. pt. A. choosing, v. 11, 4 [vṛj choose].

vṛt turn, I. A. vṛtate roll, x. 34, 9; Es. vartāya turn, i. 85, 9.

śā, cs. whirl hither, vii. 71, 8.

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.

ādhi sām-come upon, x. 129, 4.

Vṛt-rā, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vṛ cover].

vṛ-tvā, gd., having covered, x. 90, 1.

vṛdh grow, I. vṛdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vṛṛvṛdhr, x. 14, 8; cs. vṛdham- strengthen, v. 11, 3, 5.

vṛdh-ē, dat. inf. to increase, i. 85, 1.

vṛs, I. vṛṣa rain: is so. āvarṣis, v. 83, 10.

abhi-rain upon, ao. vii. 103, 8.

vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].

vṛṣ-an, m. bull, i. 85, 7, 12; 154, 3, 6; ii. 83, 13; 85, 13; iv. 50, 6; v. 83, 6 (with śāva = stallion); v. 61, 5; 71, 6; stallion, vii. 71, 8 [Av. arkan, Gk. ἐρήν].

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. 84, 11 [little man].

vṛṣa-vrāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].

vṛṣ-ti, f. rain, v. 83, 6 [vṛs rain].

vṛṣṇya-vant, a. mighty, v. 83, 2 [vṛṣṇya manly strength, from vṛṣan bull].
ved-ana, n. possession, x. 34, 4 [vidh. find, acquire].
vedh-esa, m. disposer, iii. 59, 4 [vidh. worship, be gracious].
ven long, I. P. venuati.
antu seek the friendship of, x. 185, 1.
vohf, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vastra 'draught animal'].
Lat. vector.
vai, pol., ii. 83, 9, 10 [180].
Vairupa, m. son of Virupa, x. 14, 5.
Valvasvat, m. son of Virasvamit, x. 14, 1.
vasya, m. man of the third caste, x. 90, 12 [belonging to the settlement = vais].
vaishvanara, a. belonging to all men, epiph.
thet of Agni, vii. 49, 4 [viśva-nara].
vya-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + anj adorn].
vyaoc extend, III. P. vivyakti.
sam roll up, ipf. evivya, vii. 63, 1.
vyaath water, I. vyath, vii. 54, 3.
vyaathama, pr. pt. A. quaking, ii. 12, 2.
vyañj, f. daybreak, vii. 71, 8 [vi + vas shine].
vya-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1, 7 [vi + oman of doubtful etymology].
vrja, m. pen, fold, iv. 51, 2 [vry enclosure].
vrta, n. will, ordainance, iii. 59, 2, 3; v. 83, 5; viii. 48, 9; service, vii. 54, 9 [vr. choose].
vrata-carin, a. practising a vow, vii. 108, 1 [car-in, from car go, practise].
vrata, m. troop, host, x. 54, 8, 12.
śams praise, I. śamsa, vi. 61, 4 [Lat. censis].
śams-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śata, n. hundred, ii. 33, 2; vii. 108, 10 [Gk. ekato, Lat. centum, Go. hund].
śam-tana, spv. a. most beneficent, ii. 83, 2, 13; x. 15, 4 [śam, n. healing].
śapht-vant, a. having hoofs, v. 88, 5.
śabala, m. brindled, x. 14, 10.
śam, n. healing, ii. 83, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, vii. 86, 8.
śambha, m. name of a demon, ii. 12, 11.
śay-ana, pr. pt. A. lying, ii. 12, 11; vii. 108, 2 [śi lie].
sadhama-nda, m. joint feast, x. 14, 10 [co-refray; sadha = saha together].
sadhæ-stha, n. gathering place, i. 154, 1, 3.

san gain, VIII. P. sanot, vi. 54, 5.
sanayya, a. old, iv. 51, 4 [from santa; Gk. ςως, OF. sen, Lith. soonas 'old'].
sant, pr. pt. being, x. 84, 9 [as be; Lat. (prae)-sent-].

sam-dře, f. sight, ii. 33, 1.
sapt, nm. seven, i. 85, 8; ii. 12, 3, 12; x. 90, 16 [Gk. ἕξ, Lat. septem, Eng. seven].

saptá-rāṣmī, a. (Bv.) seven-reined, ii. 12, 12; seven-yarded, iv. 50, 4.
saptāṣya, n. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āṣya, n. mouth].
sap-to, m. racer, i. 85, 1, 6.
sap-ṛāthas, a. (Bv.) reowned, iii. 59, 7 [accompanied by ṛāthas, n. fame].
sa-bādha, a. seafowl, x. 61, 6 [bādha, m. stress].

sahā, f. assembly hall, x. 84, 6 [OG. spīna 'kinship', AS. sib].
sama, a. level, v. 88, 7 [Av. ama = 'equal', Gk. ὑψος, Eng. same, cp. Lat. simul-tus].
sam-ād, f. battle, ii. 12, 8.
sám-ana, n. festival, x. 168, 2 [coming together].

samanā, adv. in the same way, iv. 51, 8 [inst., with shift of accent, from samaana being together].
samanā, a., f. ī, same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 68, 2; common, ii. 85, 8; vii. 63, 3; 108, 6.
samamā-tas, adv. from the same place, iv. 51, 8.

sam-īdh, f. jaggot, x. 90, 15 [sām + īdh 'kindle'].

samudrā-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudra, m. collection of waters + jyeṣṭha, spv. chief].

samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārtha, m. goal].
sam-fdh, f. unison, vii. 108, 6 [sām + ṣdh thrice].
sam-prktta, pp. mixed with (inst.), x. 84, 7 [pre mix].
sam-pr̥ṇas, ab. inf. from mingling with, ii. 85, 6 [pre mix].
sam-bṛhtta, pp. collected, x. 90, 8 [bhṛ bear].

sam-rāj, m. sovereign king, viii. 29, 9.

sa-ṛṣų, a. united with (inst.), x. 168, 2.
sa-rātham, adv. (cog. acc.) on the same car, with (inst.), vi. 11, 2; x. 15, 10; 168, 2.
sār-ṇa, n. lake, vii. 103, 7 [śr run].
sārg-a, m. herd, iv. 51, 8 [śr to let loose].
sārṭ-ave, dat. inf. to flow, vii. 12, 12 [śr flow].
sarp creep, I. P. sarp iti.
vi- slink off, x. 14, 9.
sarpīr-āṣuti, a. (Bv.) having molīcī butter as their draught, viii. 20, 9; sarpas (from sarp run = melt) + ā-ṣuti brew from su press].
sārv, a. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 3 [Gk. οὖς = ous-ür-, Lat. salvo-s 'whole'].
sārv-grand, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.
sarva-hūt, a. (Tṛ.) completely offering, x. 90, 8, 9 [hūt- hū sacrifice demonstrative].
sa-ilā, n. water, x. 129, 8; sea, vii. 40, 1 [sal = śr flow].

sāv-īt, m. a solar god, i. 35, 1-6, 8-10; vii. 63, 8; x. 34, 8, 13 [Stimulator from sū stimulāt].
sas sleep, II. P. sāṣti, iv. 51, 3.
sas-ant, pr. pt. sleeping, iv. 51, 5.
sah overcome, I. saha, x. 34, 9 [Gk. ἔχω, ao. ἔχει(ν)]
sāh-ṇa, m. migh, iv. 50, 1; x. 11, 6 [sah overcome].

sa-hāsra, nm. a thousand, x. 15, 10 [Gk. χίλιος, Lesbian χιλίον from χίλος].
sahāsra-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
sahāsra-bṛṣṭi, a. (Bv.) thousand-edged, i. 86, 9 [bhṛṣṭi from bhṛṣ = bṛṣ stick up].
sahāsra-bṛṣan, a. thousand-headed, x. 34, 14.

sa-hāsra-svā, m. thousandfold soma-pressing, vii. 103, 10 [svā, m. pressing from su press].
sahāsra-ṛkṣa, a. (Bv.) thousand-eyed, x. 90, 1 [aṣka eye = ēka].
sā-hūti, f. joint praise, ii. 83, 4 [ḥūti invocation from hū call].
sā bind, VI. syāti.
vi- discharge, i. 85, 5.
sā, dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.
sād-ṇa, n. seat, i. 135, 7 [śad sit].
sādharana, a. belonging jointly, common, vii. 63, 1 [sa-sādharana having the same support].
sādh-ū, a. good, x. 14, 10.
sādhu-yā, adv. straightway, v. 11, 4.
sādha-yā, m.pl. a group of divine beings, x. 90, 7, 16.
sānas-an, a. bringing gain, iii. 59, 6 [sa-an gain].
sānu, n. m. back, ii. 85, 12.
sāman, n. chant, vii. 29, 10; x. 90, 9; 138, 4.
sāya-ka, n. arrow, ii. 83, 10 [suitable for hurling: si hurl].
sārameyā, m. son of Saramā, x. 14, 10.
sāsanāsana, n. (Dv.) eating and noneating things, x. 90, 4 [sa-sāna + ana-ana].
simha, m. lion, v. 83, 8.
sio, pour, V. sisca, i. 85, 11 [OG. síi-ū ‘drip’, Lettis siik-ū ‘fall’ of water].
siour, i. 83, 8.
sidh repel, I. P. sādhati.
āpa, chase away, i. 35, 10.
sindhu, m. river, i. 35, 8; ii. 12, 8, 12; Indus, v. 11, 5 [Av. hindu-ū].
svid-ānā, pr. pt. A. sweetening, vii. 103, 8 [svid perspere: Eng. sweet].
sim, enc. prn. pol. him &c., i. 160, 2.
su press, V. sunoti, sunuté, V. 14, 13 [Av. hu].
śū, adv. well, ii. 85, 2; v. 88, 7; vii. 86, 8 [Av. hū-, OI. su-].
sū-kṛta, pp. well-made, i. 85, 11; 85, 9; well prepared, x. 15, 13; 84, 11.
sū-kṛta, a. (Bv.) very wise, ii. 11, 2; vii. 61, 2 [kṛtu wisdom].
sukrut-yā, f. insight, i. 160, 4.
su-kṣatrá, a. (Bv.) wielding fair sway, i. 59, 4.
su-kśiti, f. safe dwelling, ii. 85, 15.
su-gā, a. easy to traverse, i. 83, 11; vii. 63, 6.
su-jāman, a. (Bv.) producing fair creations, i. 160, 1.
su-tā, pp. pressed, viii. 48, 7; x. 15, 8.
sū-tāja, pp. well-fashioned, i. 85, 2 [takē fashion].
sutā-soma, (Bv.) m. Soma-presser, ii. 12, 6.
su-tāra, a. easy to pass, x. 127, 6.
su-dāmpas, a. (Bv.) wondrous, i. 85, 1 [dāmras wonder].
su-dākṣa, a. (Bv.) most skilful, v. 11, 1.
su-vidātra, a. bountiful, x. 14, 10; 15, 3, 9.
su-vīra, a. (Bv.) having good champions =
strong sons, i. 85, 12; ii. 12, 15; 33, 15; 85, 15; vii. 48, 14.
su-vīrya, n. host of good champions, iv. 51, 10.
su-vṛktī, f. song of praise, ii. 38, 15; vii. 71, 6 [sa+rk-ti from srī praise, cp. re].
su-vṛjāna, a. (Bv.) having fair abodes, x. 15, 2.
su-sāpra, a. (Bv.) fair-lipped, ii. 12, 6; 83, 6.
su-sēva, a. most propitious, iii. 59, 4, 5; viii. 48, 4.
su-sakhī, m. good friend, viii. 48, 9 [saikhī, friend].
su-sūtī, f. eulogy, ii. 38, 8 [stuti praise].
su-stābhī, a. well-praising, iv. 50, 5 [stubb praise].
su-hāvā, a. (Bv.) easy to invoke, ii. 38, 5 [hāva invocation].
sā, adv. well, v. 88, 10 (= su well).
su-mārā, a. bountiful, viii. 29, 1 [Av. humāra].
sū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hūnu, OG. sūnu, Lith. sūnū, Eng. son].
sūpāyanā, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū + upāya].
sūrā, m. sun, vii. 65, 5 [svar light].
sūnī, m. patron, ii. 86, 6.
sūr-yā, m. sun, i. 38, 7, 9; 160, 1; ii. 12, 7; 38, 1; vii. 61, 1; 68, 1.2.4; viii. 29, 10; x. 14, 12; 90, 13 [svar light].
sv flow, III. sfartī.
ūpa prā-stretch forth to, int. 3 s. sarṣr-e, y. 35, 5.
sṛ jem, VI. sṛjati [Av. herṣraiti].
āva-discharge downward, ii. 12, 12; cast off, vii. 86, 5.
ūpa-send forth to (acc.), ii. 35, 1.
sṛp-rā, a. extensive, iv. 50, 2 [sṛp creep].
śe nā, f. missile, ii. 38, 11 [ṣi discharge].
śenā-nī, m. leader of an army, general, x. 34, 12.
śo-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. 108, 7 [su press: Av. haoma].
soma-pā, m. Soma drinker, ii. 12, 18.
soma-pithā, m. Soma draught, x. 15, 8 [pithā from pā drink].
som-in, a. soma-pressing, vii. 103, 8.
som-yā, a. Soma-loving, x. 14, 6; 15, 1. 5. 8.
saumana-s, n. good graces, iii. 59, 4; x. 14, 6 [su-mānas].
skand leap, I. P. skandati, int. inf.
skabhāya, den. prop., establish, i. 154, 1 [from skabh, IX. skabhātā].
skāmbha-ana, n. prop., support, i. 166, 4.
stan thunder, II. P.; ca. stanayati, id., v. 88, 7, 8 [Gk. stēmag 'lament'].
stan-śthā, m. thunder, v. 88, 3.
stanayant, pr. pt. thundering, v. 88, 2; x. 16½, 1.
stanayi-tnū, m. thunder, v. 88, 6.
stabh or stambh prop., support, IX. stabbhātā, ii. 12, 2.
vi- prop asunder, pf. tāstambhva, iv. 50, 1; vii. 86, 1.
stāv-āna, pr. pt. ā- = ps. being praised, ii. 83, 11 [stu praise].
sthī-ra, a. firm, ii. 38, 9, 14 [sthā stand].
stu praise, I. stūti, ii. 83, 11; v. 88, 1. prā-praise aloud, i. 154, 2.
stu-tā, pp. praised, i. 38, 12.
stuv-ānt, pr. pt. praising, iv. 51, 7; vi. 54, 6.
ste-nā, m. thief, x. 127, 6 [stā be stealthy]?
sto-tf, m. praiser, vi. 54, 9; vii. 86, 4 [stu praise].
sto-ma, m. song of praise, ii. 38, 5; vii. 86, 8; x. 127, 8 [stu praise].
stomasa-taṣṭa, a. (Tt.) fashioned into (= being the subject of) praise, x. 15, 9.
strī, f. woman, x. 34, 11 [Av. strī].
sthā stand, I. tiṣṭha; pf. tāsthur, i. 35, 5; rt. ao. s. āstāt, i. 35, 10; iv. 51, 1; pl. 8. āsathur, iv. 51, 2 [Av. hiṣṭāī, Gk. ἱστῆ, Lat. sītā].
āti-extend beyond, x. 90, 1.
ādhi- ascend, x. 135, 3; stand upon, i. 85, 6.
āpa-start off, viii. 48, 11.
abhi- overtake, iv. 50, 7.
ā-mount, i. 85, 4; mount to (acc.), i. 85, 7; occupy, ii. 85, 9.
ūd-arise, v. 11, 3.
āpā-approach, rt. ao. asthita, x. 127, 7.
pāri-surround, pf. tāsthur, i. 85, 3.
prá, step forth, x. 14, 14.
spáš, m. spy, vii. 61, 3 [Av. spás; cp. Lat. au-spec, Gk. σπάψ 'owl'].
spr win, V. sprnóti.
sprh, cs. sprháya long for, x. 135, 2 [Av. sporházati].
sphür spurn, VI. phurá, ii. 12, 12; spring, x. 34, 9 [Av. sparatóik, Gk. σπαίσω 'quiver', Lat. sperno, Lith. spirū 'kick', OI. spurmu 'kick'].
sma, enc. emph. just, indeed, ii. 12, 5 [180].
syá, dem. prn. that, ii. 33, 7 [OP. hía, f. hyá; OI. iáu].
syxand flow, I. A. syxánta, v. 88, 8.
syáma-gabhasti, a. (Bv.) drawn with things, vii. 71, 3 [syú-man band; Gk. νευματικός 'sine wing'].
syóna, n. soft couch, iv. 51, 10.
súma, m. disease, viii. 48, 5.
suru flow, I. stáva, vii. 49, 1 [Gk. ἐβρέω 'flows'].
svá, poss. prn. own, i. 1, 8; ii. 85, 7; iv. 50, 8; vii. 65, 2, 6; x. 14, 2 [Av. hva, (Gk. σώς, ṣ-s, Lat. suis-s].
svá-tava, a. (Bv.) self-strong, i. 85, 7.
1. svadáha, f. funeral offering, x. 14, 3, 7; 15, 12, 14-12.
2. svá-dhá, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 85, 7; bliss, i. 164, 4 [svá own and dhá put; cp. Gk. ζω-θο s 'custom'].
svadhá-vant, a. self-dependent, viii. 86, 4, 8.
svá-apas, a. (Bv.) skilful, i. 85, 9 [sú + ápas 'doing work'].
sváp-na, m. sleep, viii. 88, 6 [Gk. ἱπνος, Lat. somnus, Lith. šdmina].
svayam-já, a. rising spontaneously, vii. 40, 2.
sva-yám, ref. prn. self, ii. 35, 14; of their own accord, iv. 50, 8 [115a].
svár, n. light; heaven, ii. 85, 6; v. 88, 4.
sva-rāj, m. sovereign ruler, x. 15, 14.
sváru, m. sacrificial post, iv. 51, 2.
svar-víd, m. finder of light, viii. 48, 15.
svá-vant, a. bountiful, i. 85, 10 [possessing property: svá, n.].
svásp, f. sister, vii. 71, 1; x. 127, 3 [Lat. soror, OSi. sestra, Go. swistar, Eng. sister].
svasti, f. n. well-being, i. 1, 9; 85, 1; ii. 83, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. s. svastí for welfare, viii. 48, 8;
pl. blessings, vii. 61, 7; 63, 6 [sú well + astí being].
svád-ú, a. sweet, viii. 48, 1 [Gk. ἱπός, Lat. saevus, Eng. sweet].
sv-ádhá, a. (Bv.) stirring good thoughts, viii. 48, 1.
sv-ábhá, a. invigorating, iv. 50, 10.
sváhá, i. háti, as sacrificial call, x. 14, 3.
svid, enc. emph. pol., iv. 51, 6; x. 34, 10; 129, 52; 135, 5; 168, 3.
Ha, enc. emph. pol., i. 85, 7; vii. 86, 3; x. 14, 18; 90, 10, 16; 129, 2 [later form of gha].
ha-tvá, gd. having slain, ii. 12, 3 [han-strike].
han slay, II. hánti, i. 85, 9; ii. 83, 15; smite, v. 88, 23, 9; I. jíghna slay, viii. 29, 4; pf. jaghána, ii. 12, 10, 11; ps. hanyáte, iii. 59, 2; ds. jíghamsa, vii. 86, 4.
hant, m. slayer, ii. 12, 10.
hár-as, n. wrath, viii. 48, 2 [heat; from hr be hot: Gk. ἐρέω 'summer'].
hár-i, m. bay steed, i. 85, 3 [Av. zairi 'yellowish'; Lat. helu-s, Lith. želū, OI. gélo].
hár-ita, a. yellow, viii. 103, 4, 6, 10 [Av. zairita 'yellowish'].
hárya-sáva, n. (Bv.) drawn by bay steeds, viii. 45, 10.
ív-n, m. invocation, x. 15, 1 [hú call].
havana-śrá, a. (Tp.) listening to invocations, ii. 83, 15 [havana (from hú call) + śrá-t hearing from áru hear with determinative t].
havir-ád, a. (Tp.) eating the oblation, x. 15, 10 [havis + ad].
havir-pá, a. drinking the oblation, x. 15, 10 [havis + pá].
hav-is, n. oblation, ii. 85, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 18; x. 14, 1, 4, 18, 14; 15, 8, 11, 12; 90, 64; 168, 4 [hu sacrifice].
háv-it-man, n. invocation, ii. 83, 5 [hú call].
háv-yá, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vi. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu sacrifice].
havya-váhana, m. carrier of oblations, v. 11, 4 [váhana from vah carry].
havya-súd, a. (Tp.) sweetening the oblation, iv. 50, 5 [súd = svád sweeten].
hásta, m. hand, ii. 88, 7; vi. 54, 10; viii. 29, 3-5.
náštavant, a. having hands, x. 34, 9.
1. há leave, III. P. jaháti.
áva-, ps. híyate, be left behind, x. 34, 5.
2. há go away, III. A. jihíte.
ápá- depart, viii. 71, 1; 3. s. sb. s. ao.
hášate, x. 127, 3.
úd- spring up, v. 88, 4.
hí, ej. for, i. 85, 1; 154, 5; 160, 1; ii. 85, 1, 5, 9; iv. 51, 5; viii. 48, 6;
since, viii. 48, 9; x. 34, 11; pray, x. 14, 4.
hims, injure, VII. hinásti injure; is ao. inj., x. 15, 6 [probably a ds. of ham strike].
hi-té, pp. placed, v. 11, 6 [later form of dhíta from dhá put; Gk. ðeó-rís set].
hi-tváya, gd. leaving behind, x. 14, 8 [I. há leave].
hímá, m. winter, ii. 33, 2 [Āv. sáma, OSl. síma 'winter'; Gk. δύο-χιμος 'subject to bad storms', 'horrid'].
híran-ya, n. gold ornament, ii. 33, 9.
híranya-dá, a. (Tp.) giver of gold, ii. 35, 10.
híranya-páni, a. (Bv.) golden-handed, i. 35, 9.
híranya-práuga, a. (Bv.) having a golden pole, i. 35, 5.
híranya-ya, a. golden, i. 85, 2; 85, 9; ii. 85, 10; viii. 29, 1.
híranya-rúpa, a. (Bv.) having a golden form, ii. 35, 10.
híranya-varma, a. (Bv.) golden-coloured, ii. 85, 9-11.

híranya-samí, a. (Bv.) having golden pins, i. 35, 4.
híranya-samdrá, a. (Bv.) having a golden aspect, ii. 35, 10.
híranya-hasta, a. (Bv.) golden-handed, i. 35, 10.
híranya-yáksa, a. (Bv.) golden-eyed, i. 85, 8 [ákṣa = aksi eye].
híd be angry, I. héda: pf. jihília, x. 34, 2.
hí-ná, pp. forsaken, x. 34, 10 [há leave].
hun sacrifice, offer, III. juhóti, l. 59, 1; x. 14, 13-15.
á- offer, l. 59, 5.
hú call, I. A. hávato, ii. 12, 8, 9; 33, 5; VI. A. huvé, vii. 61, 6; 71, 1; x. 14, 5.
h kr be angry, IX. A. hrnité, l. 33, 15; with (dat.), vii. 86, 3.
hfá, n. heart, i. 35, 2; v. 11, 5; vii. 86, 5; viii. 48, 4; x. 129, 4 [Av. sárd].
hfá-aya, n. heart, x. 34, 9.
he-tí, f. dart, i. 88, 14 [hi impel].
he-tú, m. cause: ab. hetós for the sake of, x. 34, 2 [impulse: hi impel].
hó-tr, m. invoker, i. 1, 1, 5; v. 11, 2 [hú call].
hotrá-viś, a. (Tp.) knowing oblations, x. 15, 9 [hó-trá, Av. sao-thra; cp. Gk. κυ-μα 'pot'].
hvá call, IV. hváya, i. 35, 14.
ví- call divergently, ii. 12, 8.
GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

Accent, in Sandhī: kōśo 'va, vi. 54, 3; sūnāvē 'gno, i. 1, 9; brāhmaṇo 'syā, x. 90, 12 a; Svārīta followed by Udāta: nā antār, vii. 86, 2; kṛvē-dānim, i. 35, 7 c; tāvā śūṣājanāh, x. 34, 6 b; vārya 'vī, i. 160, 2 c; Udāta: ...; tē var-dhanta, i. 85, 7 a; in compounds: Dvandvas, dhāvā-pṛthīvī, i. 35, 9 b; 160, 2; Kāmādārāyas, su-āvān, i. 55, 10 b; āsāscant, i. 160, 2; sā-makhāsas, i. 85, 4 a; kā-kṣiyamānā, i. 154, 4 b; sūta-stham, ii. 35, 3 a; ā-lita, vii. 29, 4; Tātpurūsas, Pār-jānyā-jivitām, vii. 103, 1 c; devā-hitim, vii. 103, 9 a; kavi-śāstās, x. 14, 4 c; Agni-svātīs, x. 15, 11 a; ekaparāsya, x. 34, 2 c; Bahuvrīhis, su-panās, su-nīthās, i. 85, 7 a b; ar-enāvas, i. 35, 11 b; su-dāmsassas, i. 85, 1 b; ārāya-kās, i. 85, 8 c; uru-vyāasa, i. 160, 2 a; āsū-hēmā, su-poṣasas, ii. 35, 1 c d; ān-āgas, v. 33, 2 c; viśāvā-cakṣas, uru-cakṣas, vi. 63, 1; tri-vandharas, vii. 71, 4 b; su-śaṃbhā, vii. 48, 9 d; governing compounds, yāvayā-janas, iii. 59, 5 b; in declension, nadyaś, ii. 35, 2 b; dādhat, i. 35, 8 d; gmrāte, ii. 59, 5 b; nidhinām, vii. 29, 6; bahūnām, ii. 35, 12; prthivyāś, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d 11 c; v. 88, 4 a b 7 a; vii. 68, 4 d; 71, 2 d (irr.); 86, 1 d; vii. 48, 6 b. 8 a; x. 16, 4 b; 34, 4 d. 14 a; with kūvīt, ii. 35, 1 c 2 b; iv. 51, 4 a; of cd. verb, i. 35, 9 c; v. 83, 4 a b; shift of, jūtām, iii. 59, 5 c; dī-dīkaṇ, vi. 86, 8 a; viśāvā, i. 160, 1 a 5 c; cātur-, iv. 51, 5 d; amuyā, x. 135, 2 b.

Accusative, double, ii. 35, 4; 85, 1; iv. 51, 11 b; of goal, x. 14, 18 c; of time, vii. 103, 1 a; x. 163, 8 b.

Agni, description of, pp. 1–3; viii. 29, 2.

Ahu = Asura, meaning of, i. 35, 7; in Avesta, pp. 119, 124.

Alliteration, x. 14, 7 a b.

Ambiguity, intentional, vii. 103, 8 c; 9 d.

Ambiguous form: sāmsā, 2. s. ipv. or 1. s. sb.; viii. 61, 4 a.

Āmredita compounds: dvē-dive, i. 1, 3, 7; grhe-grhe, v. 11, 4 b; vān-vane, v. 11, 6 b; gātre-gātre, vii. 48, 9 b; pība-pība, see note on x. 14, 7.

Anaphoric repetition: Agn's, v. 11, 4; ārhan, ii. 33, 10; ayāmasam, ii. 35, 15 a b; iyām, vii. 71, 6; āva, vii. 86, 5; u, x. 127, 3; kās, x. 185, 5; tū-bhyam, v. 11, 5; tvām, vii. 48, 15; tē, x. 15, 5; mā, x. 127, 5; Pṛṣā, v. 54, 5; Mitrās, ii. 59, 1; mā, ii. 35, 4; x. 185, 2; 3 (yām kumāra); yās, ii. 12, 1–4 &c.; yāsya vratā, v. 88, 5; yāsū, vii. 49, 4; yē, x. 15, 2; vii. 33, 2; sām, x. 14, 8; hvāyāmī, i. 35, 1; use of sā, i. 1, 9; v. 11, 6; of tē, x. 15, 7 d.

Āṅgirases, description of, vii. 29, 10.

Antithesis: pracīvāvāyanto acyutā, i. 85, 4 b; ēko tribhīs, i. 154, 3 d; ēko viśāv, i. 154, 4 d; pāre āvare, ii. 12, 8 b; samānām nānā, ii. 12, 8 c d; sām ūpa, ii. 35, 3 a; jihmān-ām ūrdhvāh, ii. 85, 9 b; jīgtām jajjātām, iv. 50, 11; āsamangādā śūciḥ, v. 11, 3 a; ānāgās duṣkṛtāh, v. 88, 2 c d; āyajvanām yajñāmanām, vii. 61, 4 c d; kṛśūr aruṣāya, vii. 71, 1 b; ācetayad acitah, vii. 86, 7 c; samānām vīṛpāh, vii. 103, 6 c;
ámarthyo mārtṛyān, viii. 43, 12 b; sāt ekam, x. 14, 16 b; niau upāri, a-hastāśo-hāstavantam, stāthu vir dhanantii, x. 34, 9 d; ēka viśvātāh, x. 135, 3 c.

Antithetical accent, i. 35, 9 c; 85, 7 b; ii. 85, 8 a; iv. 51, 11 d (ca-ca); v. 83, 4 a b; x. 129, 5 b.

Anudāttas following a Svarita, unmarked, vii. 61, 2.

Aorist, characteristic use of, viii. 29, 3.


Apposition, adjective in, i. 85, 12 b; substantive in, x. 90, 15 d.

Āśvins, description of, pp. 128-30; viii. 29, 8.

Aspiration, initial, ii. 12, 10 b (ā); v. 11, 4 c (h); vi. 54, 10 b (h); vii. 103, 10 b (h); viii. 43, 10 b (h); x. 14, 14 a (h); x. 13, 12 b (h); 90, 6 d (h); 129, 2 d (h); loss of, i. 160, 3 d (duskata).

Asyndeton, i. 1, 3 a; 85, 10 c; 85, 9 d; 160, 5 b; iii. 59, 9 a; iv. 50, 11 d; vii. 61, 4 a; 63, 1 c. 4 d. 6 b; 71, 1 d; x. 15, 4 d; 127, 6 a; &c. &c.

Atrim, p. 152.

Attraction, of antecedent, v. 50, 8; x. 15, 6; 127, 4 b; of case, viii. 43, 5 c; x. 14, 2 c; of gender, i. 85, 6 a; 154, 5 c; x. 129, 4 b; of number, x. 90, 12 b; of number and gender, x. 90, 8 c.

Autumn = years of life, vii. 61, 2.


Bird, said of Sāvitrī, i. 35, 7 a.


Cadence, trochaic (of Gāyatrī), viii. 29, 7.

Caesura, irregular long syllable after, i. 85, 8 b d; v. 11, 8 c; after third syllable, vii. 61, 1 d; hiatus after, vii. 71, 6 a; a preceding o not shortened before a, i. 85, 11 a.

Case-form retained in compound, ii. 38, 2 a (tvā-).

Castes in RV, only mention of, p. 195.

Cen-tralization, of n in external Sandhi, ii. 92, 3 c (nas); viii. 48, 4 d (nas); 7 c (nas); in internal Sandhi.

v. 83, 8 d (suprapānām); x. 15, 11 b (su-panitāya); of s: i. 85, 5 c (vā syanti); 6 a (raghu-syādasa); 154, 2 b (giri-śhās); ii. 83, 4 b (dūstāt); iv. 50, 3 b (nī sēdur); vii. 103, 7 c (pāri śītha); 3 c (sivavidānās); viii. 48, 9 b (nī-ugāṭṭha); 9 d (su-sakhā); in all the above cases the Sandhi is annulluded in the Pāda text.

Change from sing. to pl., syntactical, iv. 51, 11; from 2. to 3. pra., i. 85, 5; ii. 83, 1; from 3. to 2. prs., i. 85, 4; ii. 12, 15; 85, 6 a b; vii. 103, 5 d.

Cognate acc., i. 154, 2 a; iv. 51, 6 c; v. 11, 6 c; vii. 49, 4 b; vii. 29, 1 b. 7 a; x. 14, 10 d; 15, 10 b; 34, 19 a; 185, 2 c.

Collective use of singular, ii. 83, 1 c (āryvata). 3 a (jāta); vii. 103, 2 a (ēnum). 4 c (manṭḍāka). 1 c. 6 d. 8 a (vāc).

Comparative pol. to be supplied, vii. 108, 1 b. 7 a.

Compound, first member in Pāda text, unaltered, iv. 50, 10 b (vṛsan-vastu); interpreted in the RV. itself, x. 15, 12 a (jātāvedas).

Concord, of satām, ii. 83, 2; of sahasram, x. 15, 10 c; irr., viii. 48, 1 c (yām for yād); iv. 51, 9 c (m. adj. with f. noun).

Contraction, irr. secondary, viii. 86, 4 d (turēyām).

Creation, hymn of, pp. 207-11.

Dative, of advantage, ii. 85, 7 d; 11, 1 d; x. 34, 6 d; final, i. 85, 9 c; ii. 12, 9; 38, 3; v. 11, 1 b. 2 d; vii. 86, 7 d; viii. 43, 10 d.

Dice hymn, x. 34, pp. 186-95.

Dissyllabic pronunciation of long vowels, i. 85, 3 b (ṛf); 154, 1 d (ṛṛdha). 8 a (śīrām); v. 54, 10 a (parastadh); vii. 63, 6 a (nū); 86, 4 a (jyāstham); viii. 29, 6 (nidhinām).

Doubtful interpretation, i. 85, 11 a (dīśā); 154, 6 b (ayāsas); 86, 4 (makhā); 160, 1 c (dhiśane); ii. 12 1 b (paryabhūsat). 3 b (apadhā); 38, 1 a b. 35, 2 a (śamāraś). o (śikvabhīsh). o (kṛtās). 6 a (d-v). 9 d (yavvis). 14 d (kās), iv. 50, 2 (d-d); 51, 1 b (vayūna). 4 d (saptāsyne); viii. 61, 2 d. 5; 71, 4 d (visvāpasyas); 86, 3 a (dīkṣa); 6 a (dhrūtis);
6 c (upārā). 6 d (prayótā); 108, 5 c (smādhā); vii. 48, 2 d (śrāṇusti); x. 14, 2 d (enā, jañāṇas). 12 a (udumbalān). 16 a b; 15, 3 b (nā-pātām). 8 b (anuhsir). 34, 6 b (śa-ṣajñānas); 90, 2 d (atirohaṭi); 129, 5 a (rasmiśā); 185, 5 d (anudeyā). 6 a d; 168, 2 a (viṇāṭhā).

Dual, compounds, ii. 12, 18 (members separated); ending au, when used, vii. 61, 7 b, irregularly used for ā, x. 14, 10 a b. 11, 12.

Durga, ii. 12, 3; 35, 10.

Dvandva compounds, not analysed in the Pāda text, vii. 49, 8 b; latest form of, x. 90, 4 d (śāṣṇānasānē).

Dyāvā-Pṛthivī, description of, pp. 36-7.

Elliptical vocative, vii. 61, 1 a (Varuṇa).

Emendation of the text, i. 85, 9 c (nār-yaṁṣat).

Etymology, of Agni, p. 8; of Īndra, p. 44; of Pūṣāṇ, p. 111; of Marut, p. 22; of Rudrā, p. 57; of Uśas, p. 93; of Śūrya, p. 124; of Vāruṇa, p. 135; of Vāṭa, p. 216; of vidāthā, i. 85, 1 d; of Viṣṇu, p. 81.

Eyes of night = stars, x. 127, 1 b.

Fathers, see Pitaras.

Frogs, rain-producing hymn addressed to, pp. 141-7; compared with Brahmins, vii. 108, 8 a.

Funeral hymn, pp. 164-75.

Geldner, Prof., ii. 35, 9; x. 15, 3.

Gerund, agreeing with acc., x. 14, 5 d; 34, 11 a.

Governing compound, i. 160, 1 b (dhāra-yaṁ-kavi); iii. 59, 5 b (yātayājanānas).

Haoma = Soma, pp. 154, 155.

Hiatus in Samhitā text, irr., v. 11, 5 b (maṇiṣā iyām); vii. 71, 6 a (maṇiṣa iyām); x. 129, 5 d (svadha avastāt).

Identical Pādas, vii. 48, 11 d (= i. 118, 16 d); viii. 43, 18 d (= iv. 50, 6 d). Imperfect, irr. use of (= aorist), viii. 48, 11 b.

Impersonal use of verb, x. 84, 11 a (tattāpa).

Incidental deities, i. 85, 7 c (Viṣṇu); 154, 6 a (Indra); ii. 83, 18 a (Maruts); v. 88, 6 a (Maruts); vii. 48, 10 b d (Indra). 12 a (Pitaras); x. 127, 7 c (Uśas).

Indefinite pronoun, v. 83, 9 d (yāt kīm ca).

Indicative = imperative, ii. 33, 8 (parṣi). Indo-European period, pp. 44, 67, 180, 154, 212.

Indo-Iranian period, pp. 135, 154.

Indra, description of, pp. 41-4; viii. 29, 4.

Infinitive, acc., vii. 36, 3 b (vi-piṣhna); viii. 48, 10 d (pratiṣam); dat., with ps. sense, x. 14, 2 b (apabhārtavā); with attracted acc. (drśā-sūryāya); with kr = cause to (cakriṁ vṛdhē).

Initial s added to kr, x. 127, 3 a (nir askṛta); 135, 7 d (pāriskrta).

Injunctive, doubtful, i. 85, 11 d (tarpayanta).

Instrumental, contracted, ii. 33, 3 c (svastī). 4 b (duṣṭūti, sāhūti). 6 c (ghṛṭi); local sense of, x. 168, 1 d. 8 a.

Jacobi, Professor, vii. 103, 9.

Juxtaposition of similar forms, i. 1, 5 c (devō devōbhīḥ); 160, 1 d (devō devī); 8 a b (pavitravān purātī); ii. 12, 1 b (devō devōm); 38, 3 b (tavāstamas tavāsām). 8 b (mahō mahīm); 35, 3 c (śūcin śucayāh); 4 a (yuvatāyō yuvānām); 5 b (devāya devīh); iv. 51, 4 d (revati revāt). 6 b (vidhāna vidadhūr); 50, 7 c (sūbhātam bibhātī); vi. 11, 4 d (vṛṇāṇā vṛṇāte); 68, 10 (āvāsir varṣām); vii. 86, 7 c (cītayad aśītāh); viii. 48, 2 c (sākheva sākhyā); x. 15, 8 d (uśāṇa uśādbhīḥ); 84, 9 b (ahastāso hāstavantam); 18 a (krṣam it kṛṣasva); x. 90, 16 a (yajñāna yajñām ayajanta).

Karmadhāraya Bahūrviḥ, x. 15, 9 b.

Lengthening of vowels, metrical, i. 35, 11 d (rākṣā); ii. 12, 5 (ema); 38, 2 (sātayaśeva). 4 a (cukruḍhāma). 7 (abhi). 18 c (avṛṇīta). 15 (evā); 35, 3; iv. 51, 2 c (ū); iv. 50, 6 a (eva); v. 83, 1 (ačāṇa). 7 b (diya); vii. 61, 4 a (śaṁsā); 68, 5 a (yātra); 86, 5 d (srī); 103, 2 d (ātra); viii. 48, 6 (aṭhā, carā). 8 a (mr̥ajya). 9 b (sa-satthā); x. 14, 13 b (juhūta). 14 d;
15, 4 d, 11 d; 127, 6 a; 129, 6 d (āthā); 15, 4 b; vii. 86, 5 b (sakrmā); x. 84, 4 d (nayatā). 8 c (nā). 14 a (mṛtātā); 90, 3 b (Pūrṣaṇa); 127, 6 a (yāvaya); 129, 1 b (vyōma); 138, 1 c (stārā); in eds. and derivatives: i. 35, 4 (abhī-ṛtam); 160, 1 b (tā-vari); ii. 12, 4 (jīgīvañ); vii. 71, 8 b (sumnāyava); 62, 2 a (pravatī); x. 84, 10 c (ṛpā-vā); 14, 12 (uru-nasau); 168, 8 c (ṛtāvā).

Locative, absolute, vii. 68, 5 c; 108, 3 b; of the goal, i. 1, 4; v. 11, 3 d; of time, vii. 108, 9 c, 10 d.

Long reduplicative vowel, i. 154, 4 d; iii. 59, 1 b (dādhāra); ii. 33, 12 (nā-nāma); 85, 3 c (didivāsam); 4 d (didāya). 7 b; vii. 29, 6 a (piṁpāya).

Loss of accent, ii. 35, 1 a b (asmai, asya); vii. 54, 4 a (asmai); vii. 63, 5 a (asmai); vii. 29, 6 (yathā).

Maruts, description of, pp. 21-2.

Metre, irregular, i. 35, 9 d; iii. 59, 2 d.

7 c. 8 e; iv. 12, 4 c; 35, 11 b; 50, 2 c; viii. 29, 5; x. 90, 2 b. 4 a; mentioned in the RV., p. 175.

Anuṣṭubh: v. 88, 9; vii. 108, 1; x. 14, 13, 14, 16; 90, 15–16; 135, 1–7; Pāda redundant by one syllable, x. 90, 4 a; 135, 7 c.

Gāyatrī: i. 1, 1–9; iii. 59, 6–9; vi. 54, 1–10; x. 127, 1–8.

Jagāt: i. 85, 1–4; 6–11; 160, 1–5; iv. 50, 10; v. 11, 6; 88, 2–4; viii. 48, 5; x. 15, 11; 34, 7; Pāda in Tristubh stanza, i. 85, 8 a; v. 88, 10 c; vii. 108, 8; x. 14, 1 a. 10 b; 11 b; 34, 5 c; 128, 3 b; Pāda with Tristubh cadence, i. 85, 9 d; stanzas in Tristubh hymn, iv. 50, 10; v. 88, 2–4.

Tristubh, i. 85, 1–11; 85, 5, 12; 154, 1–6; ii. 12, 1–15; 23, 1–15; 35, 1–15; iii. 59, 1–5; iv. 50, 1–9. 11; 51, 1–11; v. 88, 1. 5–8. 10; vii. 49, 1–4; 61, 1–7; 65, 1–6; 71, 1–6; 86, 1–8; 103, 2–10; viii. 48, 1–4; 6–15; x. 14, 1–12; 15, 1–10. 12–14; 34, 1–6; 8–14; 90, 16; 189, 1–7; 163, 1–4; Pāda in Jagāt stanza, vii. 48, 5 c; Pāda defective by one syllable, x. 14, 5 c. 8 d, by two syllables, x. 129, 7 b, redundant by one syllable, x. 129, 6 b.

Bṛhat, x. 14, 15.

Metronymic, irregular, ii. 12, 11 (Dānu).

Middle in passive sense, i. 35, 10 d; 154, 2 a; 160, 4 d. 5 a; ii. 33, 5. 11 c; vii. 61, 5 b.

Mithra in the Avesta, p. 119.

Mitra, description of, pp. 78–9.

Mitra–Varuna, description of, pp. 118–19; viii. 29, 9.

Naigrañṭa, ii. 12, 14, 15; 85, 9.

Nasalization of a final vowel at the end of an internal Pāda, i. 35, 6 a (upā-ṣthānā ṝkā); viii. 29, 6 (yathāṁ ēṣā); x. 84, 5 c (ākramāṃ ēmūḍā).

Natural philosophy, starting point of, p. 207 (x. 139).

Nirukta, ii. 12, 8, 14.

Nominative for vocative, iv. 50, 10 a.

Numerals, syntax of, ii. 33, 2; x. 15, 10 c.

Objective genitive, x. 84, 3 d. 7 d.

Pāda text, its treatment of the pol. u, vi. 54, 2; of vocatives in o, ii. 88, 3 b (vajrabāho), 15 a (babhro); viii. 48, 2 c. 15 c (indo); of Pragrya vowels, i. 35, 9 b (e a); i. 160, 1 b (i); iv. 50, 10 b (ū); x. 168, 1 d (utō); of final etymological r, i. 35, 11 a (Sa-vitar itī); ii. 12, 4 b (ākār itī); vii. 86, 2 b (autāḥ); viii. 48, 2 a (antār itī); of internal s before k, vii. 108, 4 c (kāṇiṅkān); of suffixes: i. 1, 1 c; 100, 2; ii. 59, 6 c (-tama); viii. 48, 1 b (-tara); vii. 108, 6 d; x. 15, 9 a (-trā); vii. 108, 8 c (gd. -tyā); ii. 86, 4 c; iv. 51, 9 c d (-bhis); iv. 50, 7 d (den. -ya); x. 15, 6 a; 129, 4 d (gd. -yā); of certain long Samhitā vowels: i. 85, 8 b (cyāvaya); 85, 4 b (pra-cyāvāyantas). 10 b (dāḍhrīnām); x. 135, 7 (sādamām); i. 160, 1 b (ṛtā-vari); ii. 12, 4 (jīgīva); iii. 59, 6 a (oṣārdhīthīna); vii. 68, 2 a (prasav-itā); x. 15, 9 a (tātṛsur); x. 34, 10 (ṛnāvā); its restoration of lost aspirates, i. 160, 3 d (duksata); its removal of Sandhi in ods., i. 154, 2 (giri-sthās); x. 15, 11 b (supran-tayas); its treatment of dual compounds, i. 35, 1 b (mitrā-varunā); 160, 1 a (dyāvā-prthivī); x. 14, 8 b
Predicate adjective, ii. 12, 2, 4; 33, 2 d; iv. 50, 7 d; v. 83, 3 d. 7 c; vii. 61, 4 c; x. 34, 13 d; (nom.) with ps., x. 90, 12 b.

Preposition, following vb., i. 85, 3 c. 6 c. 10 b. 12 b; ii. 35, 11 c; iv. 50, 1 a. 7 b. 9 a; v. 11, 2 d; x. 34, 14 b; 90, 4 d; 129, 4 a; 168, 2 (?); following participle, x. 34, 6 d; separated from vb., i. 35, 7 a. 9 c. 11 d; 65, 1 a. 2 d; 4 a, 5 a, 6 a; 7 b. 9 d; ii. 33, 2; iii. 59, 4 c; iv. 50, 4 d; 51, 2 c; vii. 61, 6 a; 63, 5 c; x. 15, 9 c; 34, 2 d. 8 a; 127, 1 d. 5 a. 7 a. 8 a; separated from infinitive, vii. 61, 6 c; of compound vb. repeated, ii. 83, 2 cd; iii. 59, 7 c; vii. 61, 8 b; x. 51, 1 a; 127, 5 b c; accentuation of compounded, iv. 51, 5 c; vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.

Present used in past sense, i. 85, 9 c.

Principle clause for relative, ii. 12, 5 b. 8 d.

Prolation of vowel, x. 129, 5 b (ās鼻 t). Puruṣa hymn, pp. 195-203.

Pūṣan, description of, p. 111; viii. 29, 5.

Quantity, interchange of, i. 85, 6 b; iv. 51, 2 d; vii. 49, 2 c. 3 c.

Rātri, goddess of Night, description of, p. 208; hymn to, pp. 208-7.

Reciprocal generation, x. 90, 5 a b.

Reduplication, irregular, viii. 43, 5 b (anāha).

Refrain, of stanzas, ii. 12, 1 d-14 d; v. 88, 3 d-4 d; vi. 49, 1 d-4 d; of hymns, ii. 12, 15 d; 38, 15 d; 85, 15 d; iv. 50, 6 d; vii. 61, 7 d; 63, 6 a-d; 71, 6 a-d; 86, 8 d; 108, 10 d; viii. 48, 14 d; x. 14, 5 d.

Relative clause, antecedent in, iv. 50, 7 b. 8 d; principal clause in place of, ii. 12, 5 a. 8 d.

Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b. 6 a. 15 a; see also Metre, irregular.

Roth, i. 35, 10; 154, 6; ii. 35, 9.

Rudra, description of, pp. 56-7; viii. 29, 5.

Samprāśaṇa, ii. 12, 8 (न b for नव).

Sandhi, 1. of vowels: artificial, v. 83, 6 c (e = a + e); irr., ii. 12, 5 a (सड़),
between Pādas, resolved: a a, ii. 38, 7 c. 10 a; iii. 50, 4 c; v. 85, 10 a; viii. 29, 1 a. 8 a; x. 14, 4 a; 15, 4 c; 34, 11 a; 60, 13 c; 129, 6 c; a a, i. 35, 2 c; ii. 83, 6 c; a i. x. 14, 8 a; 15, 6 a; a u, i. 85, 5 c; a r, vii. 103, 9 a; a a, i. 85, 11 a; 160, 4 c; v. 11, 4 a; vii. 29, 1 a; x. 90, 1 c. 3 a; a a, i. 85, 7 a; a r, i. 100, 1 a; a u, iv. 51, 2 c; Pāda initial a restored: e a, i. 1, 9 b; 85, 9 d; iv. 50, 10 b; x. 14, 5 c; 129, 3 b; 168, 2 d; o a, i. 85, 11 b; ii. 35, 13 d; iii. 59, 6 b; iv. 50, 10 d; v. 11, 4 d; vii. 86, 4 d. 5 b; 103, 8 d; viii. 29, 2 b; 43, 12 b; 13 b; x. 14, 9 b; 15, 8 b. 12 b; 34, 10 d.

2. of semivowels: at the end of a Pāda resolved before vowels: y a, i. 154, 4 a; v. 85, 6 c; vii. 86, 7 a; viii. 48, 2 a; y u, x. 14, 18 c; 15, 8 c. 11 c; v a, i. 154, 2 c; iv. 51, 3 c; x. 15, 5 c; v e, x. 14, 4 c; v r, vii. 61, 8 c.

3. of consonants: r before r, i. 85, 11 c; ii. 88, 2 a. 14 a; 85, 4 c; v. 85, 1 c; Visarjanīya before k, i. 85, 6 c; ii. 85, 1 d; s before k, i. 85, 6 c; ii. 85, 1 d; v. 83, 2 d; vii. 103, 4 c; s before p, v. 11, 6 d; x. 135, 4 b; t before s, i. 85, 3; n before t, vi. 54, 9 a (Pūsan āvā); x. 90, 8 c (paśān t-); n before c, x. 90, 8 c (tāmśa cakre); n before s, i. 35, 5; ii. 12, 10 b; iv. 51, 2 d; v. 11, 6 b; ān before y, i. 35, 10 b; before l, ii. 12, 4 c; ān before vowels becomes ān, ii. 88, 4 &c., irregularly remains. x. 90, 3 a (etāvān asya); ān at the end of a Pāda before vowels remains, i. 35, 10 c; ii. 12, 10 a, 12 a; x. 90, 8 c; before t at the end of a Pāda remains, ii. 38, 6 a.

Sāvītir, description of, pp. 10–11.
Sāyaṇa, i. 154, 2. 3. 6; 160, 3. 4; ii. 12, 1. 8. 12. 14; 88, 5. 6. 8. 9. 10. 12; 35, 9; iii. 59, 1; iv. 81, 1. 8. 8; v. 85, 6; vi. 54, 8; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 8. 12.
Secondary root, i. 160, 5 d (inv.).
‘Self’ expressed by tmān in RV., vii. 63, 6 b; by taman, vii. 88, 2 a. 5 b.
Separation of members of Devatā-dvandvāyas, ii. 12, 18.
Shortening, of e and o before a: i. 35, 5 a, 11 c; 85, 3 a, 9 d; 154, 1 c; 160, 3 d, 5 d; i. 12, 3 c, 7 d, 8 b, 9 d, 11 c; 32, 5 a, 11 d; 35, 8 a; iii. 59, 2 a; iv. 50, 1 a; 51, 2 b, 8 c. 4 b; vi. 54, 1 b; 88 e. 4 a; vii. 63, 4 b, 8 a; 86, 6 h, 7 c, 8 c; 108, 8 d. 4 a; viii. 48, 8 d. 11 c. 12 d; x. 14, 3 a; 15, 1 d. 2 a. 5 d. 12 c, 14 a; 34, 6 c. 11 c; 90, 5 b. 6 c; 127, 4 a, 5 a; 129, 6 9. 7 c d; 135, 6 b; of ā before r, i. 160, 1 a; of ā before a, x. 34, 4 b; 127, 1 b, before u, 2 b, before ā, 8 b; of radical vowel, ii. 35, 8 c; iv. 50, 5 d; of dual ā, vii. 61, 1 a (Varuṇa). 7 a (deva); of inst. i, viii. 43, 8 a (svasti).
Slurred pronunciation of long vowel, i. 154, 3 a (gūsam). 1 d (trāchā); vii. 63, 6 a (nūj).
Singing, characteristic of the Aṅgiras, vii. 29, 10.
Singular, for plur. noun, i. 85, 10 c (vānām); ii. 83, 1 (ārvatī); change from — to plur., iv. 51, 11 c.
Six earths, p. 175.
Sociative sense of inst., x. 14, 3 a b. 5 a b. 10 d; 15, 8 c. 10 c d. 14 c; 34, 5 a.
Soma, description of, pp. 162-5; viii. 29, 1.
Soma sacrifice, vii. 108, 7. 10 d.
Stanzas syntactically connected, i. 1, 7, 8; 85, 4. 5.
Steed, ruddy — of heaven, i. 85, 5 c; of the Sun, vii. 63, 2 d.
Steeds of the Maruts, i. 85, 4 d.
Strong form for weak, i. 35, 12 c (yan- ta); ii. 83, 1 b (yuvothā). 3 d (yu- yodhi); iii. 59, 1 d (jūhota); vii. 71, 1 d (yuvotham); x. 14, 14 b (Ju- hota). 15 b (juhotana); 15, 7 d (dadhāta). 11 d (dadhātana).
Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 85, 4 a.
Suffixes treated like second member of a cd., i. 160, 1 b (rtāvari). 3 a (pa- vitravān), &c.
Supplied, word to be, iii. 59, 7 c; v. 11, 1 c; vi. 54, 7 c; vii. 61, 5 a. 7 d; viii. 29, 5 a; x. 14, 2 d. 5 c; 15, 18 a; 84, 10 b; 127, 4 a c; 103, 1 a. 4 c.
Śūrya, description of, p. 124.
Śūtras, viii. 29, 8.
Svarabhakti vowel, ii. 33, 1–8. 5–7.
9–11 (Rudra); iv. 50, 11 a (Indra); v. 11, 3 a (matrōs).
Svarita, independent, ii. 33, 8 (abhīti);
35. 2 c (asuryā); x. 90, 8 c (vāyav-
yān); followed by Udātta, how
marked, i. 35, 7 c; iv. 51, 9 a; Abhi-
nihita, ii. 12, 6 c (yō 'vitā).
Syntactical order, irr., i. 85, 5 c (āta);
160, 3 (ca).

Threefold division of the world, x. 15,
1. 2.
Tvāstr fashions Indra's bolt, i. 85,
9 a b; viii. 29, 8.

Unreduplicated perfect, ii. 33, 14 d
(mīdhvas).
Uşas, description of, pp. 92-3.

Varuna, description of, pp. 134-5.
Vāīa, description of, p. 216.
Vedas, first mention of, p. 195.
Visve devaś, description of, pp. 147-8.
Visnus, description of, pp. 30-1; viii.
29, 7.

Vocative, elliptical, vii. 61, 1 a (Varu-
ṇa = Mitra-Varuna); accent, vii.
71, 1 c; viii. 48, 7 c (Soma rājān).
14 a (trātāro devaś).

Vyūha, resolution of semi-vowels, i. 1,
6 a; 35, 1 a. 5 c. 7 a. 8 d. 9 c. 10 b. 11 a;
35, 8 d. 4 c; 154, 1 a. 2 a. 2 c, &c. &c.

Warrior sons, frequent prayer for, i.
1, 3 c; 35, 12 d, &c. &c.

Words identical in form distinguished
by accent: i. 35, 11 (tō those, te to
thee); ii. 12, 4 (dāsa demon, dása
démoniae); i. 160, 1 d (dharmān, n.
ordinance, dharmān, m. ordainer);
vii. 86, 5 d (dāman, n. bond, dāman,
m. gift); vii. 108, 9 a (dvādāsa twelve,
dvādāsā twelfth); ii. 35, 6 c (paraś,
adv. far away; paraś, adj. N. other); i.
85, 5 d; vii. 86, 1 d (bhūman, n.
earth, bhūmān, m. abundance); 71, 7 a
(yuvābhyaṁ to you two, yuvābhyaṁ
to the two youths); i. 35, 10 c (rākṣas,
n. injury, rākṣasā m. demon); iii. 59, 3
(vārīman, n. and varīman, m. ex-
panse).

Yajurveda, ritual of, vii. 103, 7 a.
Yama, description of, p. 212.
Yāska, i. 154, 2. 3. 6; ii. 33, 5; p. 129.
Central Archaeological Library,
NEW DELHI 16059

Call No. 491.288/Mac

Author: Macdonnell, Arthur

Title: A Vedic Reader for Students

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book clean and moving.