A VEDIC READER
A VEDIC READER
FOR STUDENTS

18959 BY

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

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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. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the
table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

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

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

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

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INTRODUCTION

1. Age of the Rigveda.

The Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the 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 1800 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the
Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

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

3. Extent and Divisions of the Rigveda.

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

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight 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 Kāvās; 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: Kāvās 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 Udgāṭṛ 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 Tristubh group.

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

5. Language.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Panini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,
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. a is nearly always pronounced, while in Sanskrit it is
invariably dropped. It may thus be affirmed with certainty that no
student can understand Sanskrit historically without knowing the
language of the RV.


The hymns of the RV. are without exception metrical. They
contain on the average ten stanzas, generally of four verses or lines,
but also of three and sometimes five. The line, which is called Pada
('quarter') and forms the metrical unit, usually consists of eight,
eleven, or twelve syllables. A stanza is, as a rule, made up of lines
of the same type; but some of the rarer kinds of stanza are formed
by combining lines of different length. There are about fifteen
metres, but only about seven of these are at all common. By far the
most common are the Triṣṭubh (4 × 11 syllables), the Gāyatrī (3 × 8),
and the Jagāṭī (4 × 12), which together furnish two-thirds of the
total number of stanzas in the RV. The Vedic metres, which are
the foundation of the Classical Sanskrit metres except two, have a
quantitative rhythm in which short and long syllables alternate and
which is of a generally iambic type. It is only the rhythm of the last
four or five syllables (called the cadence) of the line that is rigidly
determined, and the lines of eleven and twelve syllables have a
caesura as well. In their structure the Vedic metres thus come half
way between the metres of the Indo-Iranian period, in which, as the
Avesta shows, the principle is the number of syllables only, and
those of Classical Sanskrit, in which (except the 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 trca) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called Pragātha and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

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

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

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

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

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

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet 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 haviṣā vidhema? 'to what god should we pay worship with oblation?' This led to the word kā, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 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', Sūntā, 'Bounty', Asunti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

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

Goddesses play an insignificant part in the RV. The only one of importance is Uśas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayī, Indrāṇī, Varuṇāṇī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The
smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtanda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakśa, 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 Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

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

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is 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. Śīrā, the ‘Furrow’, is once invoked to dispense crops and rich blessings.

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

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called asura in the RV., where in the older parts that word means a divine being, like ahura in the Avesta (cf. p. 134). The term dāsa or dasyu, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Viśtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānavi. Another powerful demon is Vala, the personified caua 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 Tvaṣṭr, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as Dāsas and slain by Indra. A group of demons are the Panis (‘niggards’), primarily foes of Indra, who, with the aid of the dog Sarama, tracks and releases the cows hidden by them.

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

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).


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

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Pururavas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa’s drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.
Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

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

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

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 8 to 5 stanzas attached to over thirty others, which are called Dānastutis, or ‘praises of gifts’. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

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

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


The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of
the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaevul 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 Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyaṇa (fourteenth century A.D.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets nāsatyanau,
INTERPRETATION

an epithet of the Aśvins, as ‘true, not false’, another Āgrāyana, as ‘leaders of truth’ (satyasya pranetārau), 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 commenting on the same word in different passages. Thus asura, ‘divine being’, is variously rendered by him as ‘expeller of foes’, ‘giver of strength’, ‘giver of life’, ‘hurler away of what is undesired’, ‘giver of breath or water’, ‘thrower of oblations, priest’, ‘taker away of breath’, ‘expeller of water, Parjanya’, ‘impeller’, ‘strong’, ‘wise’, and ‘rain-water’ or ‘a water-discharging cloud’! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

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

P. 14, line 27, for sitipādo read sitipāḍā.
P. 28, line 1, read नर्यपाः.
P. 31, line 29, and p. 46, l. 29, for yō read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yō read yō.
P. 60, line 13, for no read nō.
P. 69, line 2, for ्ताम read ्ताम.
Pp. 69, 70, 71, 75, head-lines, for APAM read APAM.
P. 118, head-line, for APAS read APAS.
P. 125, line 12, for viśvācakṣās read viśvācakṣās.
P. 128, line 8, for nū read nū.
P. 139, line 14, for vibhǐḍako read vibhǐḍakō.
P. 142, last line, and p. 143, line 11, for anyō read anyō.
P. 144, head-line, for MANḌŪΚAS read MANḌŪKAS.
P. 179, line 26, for té read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhiti read abhiti.
AGNI

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

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

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

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

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

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the 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 (arānīs), 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-jānman 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 grhā-pati lord of the house, and is constantly spoken of as a guest (ātithi) 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 (ṛtvij, vipra), domestic priest (purōhitā), and more often than by any other name invoking priest (hōty), also officiating priest (adhvaryu) and praying priest (brahmān). 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 (havyya-váhana) is distinguished his corpse-devouring (kravyáá) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

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

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

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 (ι-ι-ι-ι). 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.

1 Agnim śre rur̥hitam,
yajñasya devām ṛtvijam,
hotāram ratnadhātamam.

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 Ĩle (1. s. pr. Ā. of īd.: ē for ī between vowels, p. 3, f. n. 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 Ā.); 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 Karmadhārāya when the last member is a pp. (p. 456, top). yajñāsya is to be taken with rtvījam (not with purōhitam according to Sāyāṇa), 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; yajñāsya hi sthā rtvījā ye two (Indra-Agni) are ministrants of the sacrifice. The dependent Svarīta which the first syllable of rtvījam would otherwise bear (like Ĩle), disappears because this syllable must be marked with the Anudātta that precedes an Udātta. rtv-īj though etymologically a compound (ṛtu + īj = yaj) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5: āgnir devāṁ rtuśā yajāti may Agni sacrifice to the gods according to the seasons. ratna-dhā-tama (with the ordinary Tp. accent: p. 456, 2): the Pāda text never divides a cd. into more than two members. The suffix tama, which the Pāda treats as equivalent to a final member of a cd., is here regarded as forming a unit with dhā; cp. on the other hand virā-vat + tama in 3 c and citrā-śravas + tama in 5 b. ratna never means jewel in the RV.

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

fśibhis: The declensional endings bhyām, bhis, bhyas, su are in the Pāda text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence pūrvebhīs (p. 77, note 9) is not analysed. īdīyas: to be read as īlias (p. 16, 2 ē). nūtanais: note that the two
forms of the inst. pl. of the a dec. in aś 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 vāmī (Sandhi, see 39). This Anudatta and the Svarita of vakṣatī show that all the intervening unmarked syllables vāmī 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 vakṣatī are unmarked; but in the Pāda text every syllable of a word which has no Udatta is marked with the Anudatta; thus vakṣatī. The latter word is the s āo. 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 uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb vah is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, sā being the correlative (cp. p. 294 a). The gerundive īdyaś strictly speaking belongs in sense to nūtanaś, but is loosely construed with pūrvabhis also, meaning ‘is to be magnified by present seers and (was) to be magnified by past seers’. The pcl. utā and (p. 222) is always significant in the RV.

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

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. aśnōti (cp. p. 184); the prn. ‘he’ inherent in the 3. s. of the vb. is here used in the indefinite sense of ‘one’, as so often in the 3. s. op. in classical Sanskrit. rayīm, pōṣam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. divē-dive: this is one of the numerous itv. compounds found in the RV., which are always
accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). yāsásam: this is one of the few adjectives ending in -ās that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as yās-as jāme (83, 2 a; 182, p. 256). 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-dhatama in 1 c). In these two adjectives we again have co-ordination without the connecting pcl. ca. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

8 वच्चोऽत्व मुर्मपक्चरे
चिक्तः परिदूर्वरसि।
स हे देवेष्व गच्छति॥

4 Ágne, yām yajñām adhvarām
viśvātaḥ paribhūr āsi,
sá īd devēṣu gachati.

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

yajñām adhvarām: again co-ordination without ca; the former has a wider sense = worship (prayer and offering); the latter = sacrificial act. viśvā-tas: the prn. adj. viśva usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). āsi is accented as the vb. of a subordinate clause (p. 467, B). sá īd: all successively unmarked syllables at the beginning of a hemistich have the Udāṭta (p. 449, 2). On the particle īd see p. 218. devēṣu: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. gachati: as the vb. of a principal sentence has no Udāṭta (19 A); nor has it any accent mark in the Saṃhitā text because all unaccented syllables following a dependent Svarītā remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the Anudāṭta in the Pada text (cp. note on 2 d). The first syllable of gachati is long by position (p. 437, a 3).
5 Agnir hota kavikratah
satyas citrasravastamah,
devov devebhir a gamat.

Both kavi-kratus and citrasravas 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. devébhisi: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 109 A 1. devó devébhih: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of a gamat see p. 468, 20 A a.

6 yad aṅgā dāsūse tuām,
Āgne, bhadrām karisyasi,
távét tát satyam, Aṅgirah.

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

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

7 ṽpa tvāgne dive-dive,  
dōṣāvastar, dhiyā vayām,  
námō bháranta emasi;  

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 kṣapām vastā janitā sūryasya illuminer of nights, generator of the Sun. dhiyā inst. of dhī thought (accent, p. 458, 1), used in the sense of mental prayer. nāmas, lit. bow, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhr bear. ā-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).
8 rájantam adhvaránām,
go-pam rtásya dídīvim,
várdhamánam sué dáme.

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

5 स ने: पितिवं सूनवं
5वे सुपायनो भवं
सचल्ला न: स्वकत्वे॥

9 sá nah pitéva súnáve,
Ágne, süpāyanó bhava;
sácasvá nah suástáye.

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

sá is here used in its frequent anaphoric sense of as such, thus (p. 294 b). nas enc. dat. (109 a) parallel to súnáve. pitá iva: the enc. pol. iva is regularly treated by the Pada text as the second member of a cd.; in the RV. pití is usually coupled with súnu, mātī with putrá. súnávé: this word as written in the Sambhita text appears with two Udāttas, because the Udātta of the elided á
SAVITRĪ

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

The metre of this hymn is Triśṭubh (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 (踏实—); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (踏实— or踏实踏实), and the break between the caesura and the cadence is regularly踏实 or踏实. Thus the scheme of the whole normal verse is either踏实踏实,踏实或踏实踏实 | 或踏实踏实,踏实踏实踏实 | or踏实踏实,踏实踏实踏实。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 Triśṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (踏实踏实踏实踏实踏实) 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-Varuna here for aid; I call on Night that brings the
hváyámi Rátrim jágato nivésánim;

hváyámi devám Savitáram útá-ye.

hváyámi: pr. ind. from hvá call; note the anaphoric repetition of this word at the beginning of each verse. prathamám is in apposition to Agním. su-ástáye: this, ávase, and útáye are final datives (p. 314, B 2); the last two words are derived from the same root, av help. svasti (cp. note on i. 1, 9 c) evidently means well-being; by Sayana, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vinása non-destruction. Mitrá-váruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihávase for ihá ávase: on the accent see p. 464, 17, 1. jágataś: the objective gen. (p. 320, B 1 b), dependent on nivésánim = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. nívésáyan is applied to Savitr in the next stanza.

2 á krṣñéna rájasā vártamáno,
nívésáyann amśtam mártiam ca,
hiraṇyáyena Savitá ráthena,
á devó yáti bhúvanáni pásyan.

á vártamánas: the prp. may be separated from a pt. as from a finite vb., p. 462, 18 a; when it immediately precedes, as in nívésáyan, it is usually compounded, ibid. krṣñéna rájasā: = through the darkness; loc. sense of the inst., 119 A 4. amśtam mártiam ca s. m. used collectively = gods and men. ráthená must of course be read ráthená; see note on Ágne, i. 1, 9 b. á devó yáti: cp. note
In this stanza a Jagati 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-ā and ud-vát-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun’s course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devébbhis in i. 1, 5. On the different treatment of śubhrābhyaṁ and háribhyām in the Pada text see note on púrvebhhis in i. 1, 28. parāváto  ś pa: see note on Ágne in i. 1, 9. parāvātas: abl. with verb of motion (201 A 1). ṛpa bādhamānas: cp. note on ṛpa in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āmi; p. 78, f. n. 14.
abhiyātām kṣanair, viśvārūpam,
hiranyāsamyam, yajatō bṛhāntam,
āsthād rāthāṃ Savitā citrābhānuḥ,
krṣā rājāṃsi, táviṣīṃ dádhānaḥ.

His car adorned with pearls,
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). kṣanaiś: 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. -sāmyam: inflected like rathī, p. 87; the āsamī 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. krṣā
rājāṃsi: = darkness. dádhānas (pr. pt.; the pf. would be dá-
dhānas) governs both rājāṃsi and táviṣīṃ = clothing himself in
darkness (cp. 2 a) and might, that is, bringing on evening by his
might.

5 vi jánāṇī chyāvāḥ śītīpādō
akhyān,
rāthāṃ hiranyapraśīgām vāh-
antāḥ,
sāsvad viśāḥ Savitūr dáviṣasya
upāsthe viśvā bhūvanāni ta-
sthuḥ.

His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitṛ.
vi: separated from vb.; see note on á vakṣati, i. 1, 2 c. jánāñī chyāvāḥ: for jánān ēyāvāḥ (40, 1). sīti-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. 163, a 1), cp. 7 a and 8 a, and pāsyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tasthur expresses an action that has constantly (sāsvat) taken place in the past down to the present (113 A a). In -pratīgām (analysed by the Pāda text of x. 180, 3 as pra-uga), doubtless = pra-yugam (as explained in a Prātisākhya), there is a remarkable hiatus caused by the dropping of y. viśā bhūvanāni: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dāiverasyopāsthe cp. note on Āgne, i. 1, 9 b. dāivya divine is a variation of the usual devā accompanying the name of Savitr. upāsthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

ō tisrō dyāvah; Savitūr dvā upā-
thāṁ,
ēkā Yamāsya bhūvane virāśāt.
āṇīṁ nā rāthyam amītādhi
	tasthair:

ihā bravītu yā u tāc cīketat.

(There are) three heavens: two (are) the laps of Savitṛ, one overcoming 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 understand 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 Pītṛs). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyó, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. dvā: for dvāu before u (22); after tisrō dyāvah the f. form dvē should strictly be used (like ēkā in b), but it is attracted in gender by the following upāsthā (cp. 194, 8). upāstham: the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pause at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Ṛgveda, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistic. virā-sāt: N. s. of virā-sāh (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāt); in the first member the quantity of the vowels (for 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). amśtā: n. pl. = the gods. anīm nā: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ādhi tathārūr: the pf. of sthā here takes the acc. by being compounded with ādhi; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. bravītu: 3. s. ipv. of brū speak (p. 142, 3 c). Τhe pcl. u is always written in the Pāda text as a long vowel and nasalized: ūm iti. ciketat: pf. sb. of cit observe.
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-niḥās see p. 455, c a. antārikṣāṇi: equivalent to kṛṣṇā rājāṁai (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 āhūra, 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-niḥās: guiding well here means that the sun illumines the paths with his light. kvēdānim: when an independent Svarita is in the Samhita text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 8, which is marked with both Svarita and Anudatta (p. 450 b). idānim: now = at night. ciketa: pf. of cit observe (189, 4). dyām: acc. of dyō (p. 94, 3), here again (cp. 6 a) f. asyā: = asya ā. tatāna: pf. of tan stretch (cp. 187, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'
8 aṣṭāu vi akhyat kakūbhaḥprthivyās,  
trī dhānva, yojanā, saptā sin-dhūn.  
hiraṃyāksāḥ Savitā devā āgād,  
dādhad rátnā dāśūse 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.  
āṣṭāu: 106 b.  
prthivyās: on the accentuation see p. 458, 2.  
trī: n. pl. (105, 3) to be read disyllabically.  
dhānva:  
acc. pl. of dhānvaṃ n., 90, 3 (p. 70; cp. p. 67, bottom). 
The long syllable after the caesura in b and d (—u— for u—u—) is rare in the RV. (p. 440, 4 B).  
yojanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. 
hiraṃyāksāḥ: the accent of this cd. as a Bv. is quite exceptional: p. 455 c.  
ā-agāṭ: root ao. of gā go.  
dādhat: on the accent cp. 127, 2; on the formation of the stem, 156.

9 hiraṃyapāṇīḥ Savitā vīcaraṇaṁ  
ubhé dyāvāprthivī antār iyate.  
āpāmīvām bādhate; vētisūriam;  
abhi kṛśṇena rájasā dyām ṭnoti.  

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

Dyāvā-prthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). 
Its final i, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2).  
antār (46) com-
bined with I go governs the acc.; cp. the two laps of Savitṛ 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. věti: accented because it begins a new sentence; Savitṛ guides the sun: cp. 7 c. krṣṇéna rājasā: cp. 2 a and 4 d. abhī ... dyām ṭhōti: cp. 7 d. The metre of d is irregular: it is a Tristubh of twelve syllables, the first two syllables (abhī) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

90 हिरण्याहस्तः असुरः सुनीषः
सुमृद्वीकः स्यवतः चाल्वाडः
रक्षसेध्वरः स्यात्स्थानानि
क्षङ्गीव: प्रतिद्वीषं ग्रन्धानः

10 हिरण्याहस्तः असुरः सुनीषः
सुमृद्वीकः स्यवतः चाल्वाडः
रक्षसेध्वरः स्यात्स्थानानि
क्षङ्गीव: प्रतिद्वीषं ग्रन्धानः

Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither. Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.

ásuras: cp. 7 b. svávān: the analysis of the Pāda text, svávān = possessed of property, is followed by Sāyaṇa who renders it by dhanavān wealthy; this would mean that Savitṛ bestows wealth (cp. dādhad rātnā in 8 d, and vi. 71, 4 ā dāśūse suvati bhūri vāmām he, Savitṛ, brings much wealth to the worshipper). This nom. occurs several times in the RV., and is always analysed in the same way by the Padāpātha. On the other hand, three oblique cases of su-ávas giving good help occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 88, 2 a). I follow the Pāda text as the meaning is sufficiently good. Final ān, which regularly becomes āṁ before vowels (39), sometimes undergoes the same change, before y (40, 4). raksāsas has the accent of a m. in as (83, 2 a); the n. form is raksāmsi. yātudhānān is added, as is often the case, without
a connecting ca: cp. note on rayîm, in i. 1, 3 a; note that the Sandhi of ān before vowels (89) does not apply at the end of an internal Pâda. If Savîtṛ in this stanza is connected with morning rather than evening, āsthât would here be equivalent to ud āsthât; cp. RV. vi. 71, 4: ud u yâ devâh Savitâ dámunâ hîrânyapañînî pratidosâm āsthât that god Savitîr, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to á āsthât, that is, he has mounted his car, cp. 4 a. grânânas: pr. pt. ā., with ps. sense, of 1. gr sing, greet.

17 ye te pântâh: savitâ: pûrâsâr

97 ye te pântâh: savitâ: pûrâsâr

11 ye tepântâh, Savitâh, pûrviâso, Thine ancient paths, O Savitîr, the dustless, the well made, in the air, (going) by those paths easy to traverse protect us to-day, and speak for us, O god.

deva.

te: the dat. and gen. of tvâm, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pântâs: N. pl. of pântâ, m. path, which is the only stem (not pântân) in the RV. (99, 1 a). Savitâh: when final Visarjanîya in the Samhitâ text represents original r, this is always indicated by the word being written with r followed by íti in the Pâda text; here Savitar íti. 'reñâvas: 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 Bhv. formed with privative a, see p. 455, c a. súkrtâs: Karmadhârayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. têbhis: inst. of tá, p. 106; p. 457, 11 b. In o nó adyâ should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d o, ádhi should be pronounced. sugébhî: see 47. The final a of râksâ is lengthened because the
second syllable of the Pada 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 RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (gaṇā, sārdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 83) and of Prāṇi, 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 Rodāṣi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of vidyūt in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet ṛṣṭi-vidyūt lightning-speared shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (khaḍī) 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'.

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two
The impetuous heroes rejoice in rites of worship. To increase worlds to increase.

Mádanti vīrā vidātheṣu ghiṣva-yaḥ.

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

They having waxed strong have attained greatness: in heaven the Rudras have made their abode. Singing their song and generating the might of Indra, they whose mother is Pṛñi have put on glory.

They are often called ‘Rudras’ as equivalent to ‘sons of Rudra’. That is, by their song, ádhi dadhire: 3. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. śriyas: A. pl. of śri glory; referring to the characteristic brilliance of the Maruts.

The Maruts are often called ‘Rudras’ as equivalent to ‘sons of Rudra’.
When they whose mother is a cow deck themselves with ornaments, shining they put on their bodies brilliant weapons. They drive off every adversary. Fainess flows along their tracks.

gómātaras: as the sons of the cow Práni. yác chuhbañyante: Sandhí, 53. dadhire: pf. with pr. sense, they have put on = they wear. āpa: prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ānu ri yat: 8. pl. Ā. pr. of ri flow. ghṛtám: ghee = fertilizing rain. The meaning of d is: the course of the Maruts is followed by showers of rain. eśām: unemphatic G. pl. m. of ayám, p. 452, 8 B c.

Who as great warriors shine forth with their spears, overthrowing even what has never been overturned 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. manojūvas:
N. pl. radical ú stem mano-jū, 100, II a (p. 88). rátheśu á: 176, 2.
piṣatīs: the spotted mares that draw the cars of the Maruts.
áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

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

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

6 ā vo vahantu sáptayo rāghu-
syādo;
raghupātvānah pra jīgāta bāhū-
ṃāda rāghupatvanah prajīgata bāhū-
bhiḥ.
sidatā barhīr: urū vah sādas
māda yadhvaṃ, Maruto, mād-
kṛtām.
vō āndhāsaḥ.

raghu-syādas: Sandhi, 67 b. rāghupātvānas: as belonging to this Pāda to be taken with pra jīgāta (gā go). bāhūbhīs: with outstretched arms as they drive. sidata ā: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sādas: Sandhi, 48, 2 a. kṛtām: as finite vb., 208. māda yadhvaṃ: es. of mad rejoice, with gen., 202 A b. mādhvas: gen. n. of mādhu, p. 81, f. n. 12; the sweet juice is Soma.

7 te 'vardhanta svātavaso mahan-
nākam tāsthūr; urū cakri re
sādah.
Vīṣṇur yād dhāvad vṛṣṇaṃ
evacyutam,
vāyo na siddhān ādhi barhiṣi
priyē.

te 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvānā: inst. of mahitvānā, p. 77, f. n. 3 ā tāsthūr: vb. of a principal sentence
accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Indrā-Viṣṇu) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of av faveur; 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 vi bird. sīdan: unaugmented ipf. of sad sit.

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

iva: note how this pcl. interchanges with ná in this stanza. 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 in the RV. than that according to the third class. Marūdbhyas: 201 A b. nāras: the Maruts; N. pl. of nr man, 101, 1.
When the skilful Tvaṣṭṛ had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 cd. That Tvaṣṭṛ fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānṛ apās tatarda; Tvaṣṭṛ asmai vājram svaryām tatakṣa he slew the serpent, he released the waters; Tvaṣṭṛ fashioned for him the whistling bolt. dhattē: 7. s. pr. Ā. used in the past sense (212 A 2). kārtave: dat. inf. of purpose, in order to perform (kr), 211. nāryāpāṃsi is here and in viii. 96, 19 analysed by the Pada text as nāri āpāṃsi. The only possible sense of these words would be deeds against the hero (Vṛtra). On the other hand nāryāni appears once (vii. 21, 4) and nāryā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāṃsi; the epithet nāryāpasam, analysed by the Padapāṭha (viii. 93, 1) as nārya-apasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation nāryāpāṃsi (to be read nāriāpāṃsi) in the Samhitā text, and nāryā|āpāṃsi in the Pada text. nir subjat: 8. s. ipf. of ubj force (cp. 23 c).
They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

10 ūrdhvāṁ nunudre avatāṁ tá ojasā;
dādṛhānāṁ cid bibhidur vī pārvatam.
dhāmanto vānāṁ Marūtaḥ sudānavo
māde sōmasya rāṇīani cakrire.

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

11 jihmāṁ nunudre avatāṁ tāya
diśā:
āsiścann útsam Gōtamāya tṛṇāje.
ā gachantīṁ ávasā citrābhānavaḥ:
kāmaṁ víprasya tarpayanta
dhāmabhiḥ.

They have pushed athwart the well in that direction: they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help; may they satisfy the desire of the sage by their powers.
jihmām: so as to be horizontal and pour out the water, much the same as ārdhvām 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 trp be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

12 ya vah sārma saśamānāya sānte, The shelters which you have for the zealous man, extend them three-fold to the worshipper. Extend them to us, O Maruts. Bestow on us wealth together with excellent heroes, mighty ones.

tridhātūni dāśūse yachatādhi. asmābhyaṁ tāni, Maruto, vīyanta.
rayīm no dhatta, vṛṣaṇah, su-vīram.

sārma: N. pl. n. (90, 2) saśamānāya: pf. pt. Ā. of śam labour.

VĪŚNU

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 Vyūtra. 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 Vyūtra 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’.


Viṣṇor nú kaṁ viṛyāṇi pra vo-
cām,

yāḥ pārthivāni vimamē rájāmsi;
yó áskabhāyad úttaraṁ sadhā-
stham,

vicakramānās trídhórugāyāḥ.

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, su or hi (p. 225, 2).

viṛyāṇi: the syllable preceding the so-called independent Svarita
(p. 448) is marked with the Anudatta in the same way as that preceding the Udāṭta; here we have, as usual, in reality the dependent Svarīta, the word having to be pronounced vīrīṇi.  
prā vocam: inj. ao. of vac, 147, 3. pārthivāṇi rājāṃśi: the earth and the contiguous air. vi-māmē: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: māneneva tāsthi vāṁ antārikṣe vi yō māmē pṛthivīṁ sūryēṇa who standing in the air has measured out the earth with the sun, as with a measure. 
āskabhāyat: ipf. of skabh prop; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities.  
ūttaram sadhāstham: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. vicakramāṇās: pf. pt. Ā. of kram. tre-dhā: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ḥḥ); the resolution tredhā urugāyāḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

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

prā stavate: Ā. of stu in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. tād: the cognate acc. (p. 300, 4) referring to the heroic powers of Vīṣṇu attributed to him in the preceding stanza.  
vīryēṇa: cp. note on vīryāṇi in 1a. mṛgās: Śāyaṇa here interprets this
word to mean a beast of prey such as a lion; but though bhīmā occurs as an attribute both of simhā lion and of vṛṣabha bull in the R.V., giriṣṭhā is found three or four times applied to the latter and never to the former, and in the next stanza Višṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. ku-carā: Yāska, followed by Śāyāna, 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. Śāyāna has two explanations of giriṣṭhās: dwelling in a lofty world or always abiding in speech (giri as loc. of gir) consisting of Mantras, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. vikrāmaneṣu: note that the final vowel of the Pada must be restored at the junction with the next Pada.

adhi-ksiyanti: the root 1. ksi follows the ad. class (kṣetī) when it means dwell, but the bhū class (kṣāyati) 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 ṛ must be slurred disyllabically (= u u). idām sadhāstham: of course the earth as opposed to ǔttāram sadhāstham in 1 c. ēkas and tribhīs are antithetical. id emphasizes the latter
word: with only three. 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: girikṣit = giriṣṭhā; urugāyā = kucarā; viṣan = mrgó bhīmān. This correspondence of kucarā (besides V.'s alternative exclusive epithet urukramā in 5c and elsewhere) confirms the explanation of urugāyā as wide-pacing from ga go (Yāska, mahāgati having a wide gait), and not widely sung from ga sing (Sāyaṇa).

4 yāsyā trí pūrṇā mádhunā pa-
dānī
akṣiyamānā svadhāyā mádanti;
yā u tridhātu prthivīm utā
dyām
éko dādhāra bhūvanāni víśvā.

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

trí: n. pl. of trí (105, 3). padānī: the final vowel of the Pada must be restored; cp. 2c. pūrṇā: cp. p. 308 d. akṣiyamānā: 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 Pada text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mádanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tridhātu: this n. form is best taken adverbially = tredhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ékas: alone in antithesis to víśvā, cp. 3 d. dādhāra: pf. of dhr, with long red. vowel (189, 9), which is here not shortened in the Pada text.
5 tād asya priyām abhī pātho
asyāṁ,
nāro yātra devayāvo médantī:
urukramāsyā sā hī bándhur
itthā,
Vīṣṇuḥ padē paramé mádhva
útsaḥ.

abhī asyāṁ: op. root ao. of amā reach. yātra: in the third step of Vīṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sā: referring to páthas is attracted in gender 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 uśmasi gāma-
dhyai,
yātra gāvo bhūriyāṅgā ayāsam:
átrāha tād urugayāsyā vīṣṇaḥ
paramām padām āva bhāti
bhūri.

We desire to go to those abodes of you two, where are the many-horned nimble kine: there indeed that highest step of the wide-pacing bull shines brightly down.
vām: of you two, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viṣṇu) in the first two stanzas of the next hymn (i. 155). uśmasi: 1. pl. pr. of vaś desire (134, 2 a). gāṃ- 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 Śāyana 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-śringās: 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 ī go) by Yāska, who explains it as ayānas moving, and by Śāyana as gantāras goers = ativistṛtās very widely diffused; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās; while its use as an attribute of simhā lion, āśva horse, and often of the Maruts, shows that the meaning must be active, swift, nimble. āha: on the use of this pol. 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 rōdasī the two worlds more than 100 times. They are parents, being often called pitāra, mātāra, jānitri, 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 īyate in c. Dyāvā-Pṛthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvā-sam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with r (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by īti, and the cd. is then repeated and analysed; in the present case the suffix 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 ṛtā is treated as metrically lengthened. dhārayāt-kāvī: a governing
cd. (189 A 2 a); the gen. rájasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivī.

dhiṣāñe: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. antár iyate goes between with acc.; the same thing is said of Savitr in i. 35, 9 b. dhárman n. ordinance (dharmán m. ordainer) is the only stem in the RV. (dhárma is a later one).

2 uruvyācasā mahínī asaścātā, pitā mātā ca, bhúvanāni rakṣataḥ.

sudhīṣṭāme vāpuṣṭe nā rōdasi, pitá yāt sim abhī rūpāir ávāsayat.

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.

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

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvakā purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains purifies by illumines.
dhenúm: 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). surétaśam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.
4 ayám devánām apásám apásamo
yó jajána ródasī viśvásam-
bhuvā.
ví yó mamé rájasī sukratūyāyā
ejārebhiḥ skāmbhanebhiḥ, sám
ānṛce.

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

In this stanza (cp. 2) the father of Heaven and Earth is celebrated.
apásam: partitive gen. (p. 321, b a). ví... mamé: this expression
is also used of Viśnu (see i. 154, 1. 8) and other gods. rájasī: the
heavenly and the terrestrial spaces. The initial vowel of d must be
restored. sám ānṛce: red. pf. of arc sing (139, 6), the Ā. being
used in the ps. sense; Sāyāṇa explains it in an act. sense as pūji-
tavān has honoured, which he further interprets to mean strā-
pitavān has established!

5 té no grñānē, mahinī, máhi ēra-
vaḥ,
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
yénābhī kṛṣṭīs tatānāma viś-váhā
panāyam ójō asmé sám invatam.

té: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning great, formed from the root mah be great: by far the commonest is māh (81); mahánt (85 a) is also common; mahā and mahin are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. ksatró: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā bestow, to be construed with the dat. nas. abhí... tatānāma: pf. sb. of tan stretch (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally in every manner = always (ep. viśváhā in 3 d); on the accent cp. note on viśvātas in i. 1, 4 b. panāyya: see 162, 2. ójō: final o is pronounced short before ā (p. 487, a 4), but the rhythm of the break here (− o −) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (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 overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hāri) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the
thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaśtri, 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 vajrīn wielder of the bolt are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (āṅkuśā).

Having a golden car, drawn by two tawny steeds (hārī), he is a car-fighter (ratheṣṭhā). Both his car and his steeds were fashioned by the Rāhvas, 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 Dyauṣ; but the inference from other passages is that he is Tvaśtri, the artificer among the gods. Agni is called Indra’s twin brother, and Pūšan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet Marūtvanta 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), Pūšan, 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, ātākratu having a hundred powers, are characteristic of him.

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

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

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

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

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

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

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 Sudás, 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 Tvaśṭr. 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 ñevëbragñma (= Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in ind-u drop.

1 yó játá evá prathamó mánasvān
devó deván krátunā paryābhūsat;
yásya sūśmād ródasī ábhyaśetām
nṛṇpāsyā mahnā: sā, janāsa, Índraḥ.

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

evá: see p. 224, 2. mánas-vān: note that the suffix vān is not separated in the Pada text, as it is in pavítra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó deván: cp. i. 1, 5 c. paryābhūsat: the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Índra is especially emphasized in this hymn, surpass seems the most probable. Sayana explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. ródasī: the Prágrhyā i of duals is not shortened in pronunciation before vowels (p. 487, f. n. 8). ábhyaśetām: ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahnā: inst. of mahán greatness (cp. p. 458, 2). The refrain sā, janāsa, Índraḥ ends every stanza (except the last) of this hymn; similarly víśvasmād Índra úttaraḥ 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.

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 vayyāmsaṁ Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gā udājad, āpa hi Valāṁ vāh who drove out the cows, for he unclosed Vala. āriṇāt: ipf. of ri release. saptā sindhun: the seven rivers of the Panjāb. gās: A. pl. of gô cow. ud-ājat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadha, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of āpa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvāṁ Valāsyā gomaṭó ṛpāvar bilam 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 udghātanena Valāsyā by the unclosing of Vala. Śāyana 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. āśmanor antār: between two clouds, according to Śāyana; between heaven and earth according to Durga; the allusion is to the lighting 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’ (ādreḥ sūnāḥ).

By whom all things here have been made unstable, who has made subject the Dāsa colour and has...
śvāghnīva yo jīgīvāṁ lakṣāṁ made it disappear; who, like a
ādād winning gambler the stake, has
dṛyāṁ puṣṭāni: sa, janāsa, taken the possessions of the foe: he;
Indraḥ.

imā viśvā: all these things, that is, all things on earth. cyavānā
is used predicatively after kṛtāni, just as ādharām is in b after
ākār; cp. iv. 30, 22: yās tā viśvāni cicyusé who hast shaken the
whole world. dāsaṁ vārṇam: the non-Āryan colour (= kṛṣṇāṁ
vārṇam), the aborigines; note the difference of accent in the
substantive dāsa and the adj. dāsa. ākār: root ao. of kṛ (148, 1 b),
to be construed with both ādharām (make inferior = subject) and
gūhā (put in hiding = cause to disappear, drive away). When a final
Visarjanīya in the Sāṁhitā 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: ākār ity ākāh. jīgīvāṁ :
pt. pt. of ji win (189, 4); on the Sandhi see 40, 3. Since the normal
metre requires y y . 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, supplicant) or to bestow on
others (whence the sense niggard, foe). [If a single meaning has to
be given, devout is misleading, and supplicant should be substituted
for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the
Index, p. 473.]

56 द्रव्यम् युक्तस्ति कुः सेति घोरसः यम्। खृ। पृथक्। कुः। सः। इति।
उत्तमाक्तैः नेयो भस्मवन्नम्। घोरसः।
सो चर्चः पुष्टीविंश्रुवा मिनाति। इति। गुमसः।
श्रद्धैः धन्तः स जनासः द्रव्यः॥

सः। चर्चः। पुष्टी। विच्छेदः। चा।
मिनाति।

शम। चर्चः। धन्तः। सः। जनासः। द्रव्यः॥
5 yām smā prachānti kūha sēti
ghorām,
utem āhur nāīso astīti enam;
sō 'ryāḥ puṣṭīr vīja ivā mināti.
ērād aśmaī dhatta: sā, janāsas, Īndraḥ.

smā (p. 250) is metrically lengthened, the second syllable of the
Pāda favouring a long vowel (p. 441, top). prachānti: pr. of prach.
sēti for sā itī: the irr. contraction of sā with a following vowel is
common (48 a). īm 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. sō aṛyās: the initial
a, though written, should be dropped; otherwise the irr. contraction
viĵevā 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;
aṛyāḥ puṣṭīn to aṛyāḥ puṣṭāni; vījaḥ to laksām. Usas (iv, 51)
is in i. 92, 10 described as wearing away the life of mortals,
āvaghniṁa kṛtyūr 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 Pādas 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 radhrāsyā codītā, yāḥ krś-a-
sya,
yō brahmāno nādhamānasya
kīrēḥ:

Who is furtherer of the rich, of
the poor, of the suppliant Brahmin
singer; who, fair-lipped, is the
helper of him that has pressed Soma
yuktāgrāvno yó avitā suśiprāh and has set to work the stones: he, sutásomasya: sá, janāsa, Ín- drāh.

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-śmāsāra 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-grāvñas: of him who has set in motion the stones with which the Soma shoots are pounded.

7 yásyaśvāsah pradīśi, yásya In whose control are horses, kine,
gávo,
yásya grāmā, yásya víśve rá-
thāsah;
yáḥ súriṣm, yá uśāsam jajāna;
yó apām netā: sá, janāsa, Ín-
drah.

uśāsam: often also uśāsam; du. N. A. uśāsā and uśāsā; N. pl. uśāsas and uśāsas; see 83, 2 a, f. n. 1.
8 yām krāndasi saṁyatī vīhvā- 
yete, 
pārē āvara ubhāyā amitrāḥ; 
samānām cid rātham āstasthi- 
vāṃśā 
nānā havete: sā, janāsa, Īndraḥ. 

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

8 yāsmān nārtē vijāyante jānāso, 
yām yudhyamānā ávase há- 
vante; 
yō vísvasya pratimānam bhūva, 
yō acyutacyūt: sā, janāsa, Īndraḥ. 

Whom the two battle-arrays, coming together, call upon diver- 
gently, both foes, the farther and the nearer; two having mounted the self-same chariot invoke him separately: he, O men, is Īndra.

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 Īndra.
ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihávayete in 8 a. ávase: final dat. (p. 314, B 2). pratimánam: cp. iv. 18, 4: nahi nú asya pratimánam ásti antár játéṣu utá yé jánitvāḥ 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: tvām cyāváyann ácyutāni . . . cáraśi thou continuest shaking unshaken things.

90 Y: शर्वेतो मध्यिनो दधानान | यह: शर्बत: | सपी | परन् | दधानान |
| षर्वेतो | मध्यिनो | दधानान |
| शर्वेतो | मध्यिनो | दधानान |

Who slays with his arrow the unexpected many that commit great sin; who forgives not the arrogant man his arrogance, who slays the Dasyu: he, O men, is Indra.

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

91 Y: श्रमरं पर्वतेषु वियन्ति | वर्मद्रम: | पर्वतेषु | वियन्ति |
| चलारिण्यां शुर्वमविन्ध्य | चलारिण्यां | शुर्वमविन्ध्य |
| चिण्यकर्माणि यो श्रमरं शुर्वमविन्ध्य | चिण्यकर्माणि | श्रमरं | शुर्वमविन्ध्य |
| दानुष्म श्रवणां स जनास | दानुष्म | श्रवणां | जनास |

Who slays with his arrow the unexpected many that commit great sin; who forgives not the arrogant man his arrogance, who slays the Dasyu: he, O men, is Indra.
Who in the fortieth autumn found out Śambara dwelling in the mountains; who has slain the serpent as he showed his strength, the son of Dānu, as he lay: he, O men, is Indra.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. क्षियांतम: see note on i. 154, 2 d. ओत्वारिम्यांम: that is, Indra found him after a very long search, as he was hiding himself. अन्वाविन्दत: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ओजयामानम: cp. iii. 32, 11: अहम्म आहिम परासायामानम आर्णा ओजयामानम thou slewest the serpent showing his strength as he lay around the flood. दानुम: this is strictly the name of Vṛtra's mother, here used as a metronymic = Dānava; cp. i. 32, 9: दानुह साये साहावतसात नाधनुह Dānu lay like a cow with her calf (i. e. Vṛtra). सायानम: pr. pt. Ā. of ॐ lie (134, 1 c).

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

The term व्रशभाः is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. सप्तान-रा-स्मिस:
having seven reins probably means ‘hard to restrain’, ‘irresistible’; Sāyaṇa interprets the cd. to mean ‘having seven kinds of clouds (parjanyās) that shed rain on the earth’. tuvīṣ-mān: the suffix mant is separated in the Pada text only after vowels, as gō ṣmān; on the Sandhi see 10 a. ava-āsṛjat: ipf. of sṛj emit. sārtave: dat. inf. of sṛ flow (p. 192, 4). sapta śindhūn: cp. 3 a and i. 35, 8 b. Rauhinám: a demon mentioned in only one other passage of the RV. dyāṁ ā-rōhantam: ascending to heaven in order to attack Indra.

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

Dyāvā ... 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. sūsmāc: cp. 1 e. soma-pās (97, 2): predicative nom., (196 b). ni-citās: on the accent see p. 462, f. n. 4.
14 yāḥ sunvántam ávati, yāḥ pác-antam,
yāḥ sāṃsantam, yāḥ śaśaṃnám útí;
yásya bráhma várdhanaḿ, yásya sómo,
yásyedám rádhaḥ: sá, janása, Índraḥ.

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

15 yāḥ sunváté pácate dudhra á cid
vájam dárdarṣa, sá kílásí sat-
yāḥ.
vayám ta, Índra, viśváha pri-
yásah,
suvíráso vidátham á vademá.

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

This concluding stanza is the only one that does not end with the refrain sá, jánása, Índraḥ. Instead, the poet, changing the from 3
to the 2. pris., substitutes at the end of b the words sā kīla-asi satyāḥ as such thou art indeed true = to be depended on (cp. note on satyām in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: bṛhād vādemā vidāthe suvīrāḥ we would, accompanied by strong sons, speak aloud at divine worship. á cid: perhaps better taken as emphasizing dudhrās (cp. p. 216) than with dárdarṣi (int. of dṛ). te: gen. with priyāsas (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 Naighantaṇuka, iii. 17; cp. note on i. 85, 1.

RUDRĀ

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

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

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arūṣā) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (iśāna) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (mīḍhvāmsa), easily invoked and auspicious (āivā). But he is usually regarded as malevolent; for the hymn 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 maleificent 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, jālāṣa, cooling, and jālāṣa-bheṣaja, possessing cooling remedies.

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

II

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

pitar Marutām: the whole of a compound voc. expression loses
its accent unless it begins a sentence of Pāda; in the latter case
only the first syllable would be accented (p. 465, 18 a). yuyothās:
2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel
(p. 144, a). saṃdās: abl. 201 A.1. vīrās = Rudra, with change
from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). árvatī abhi-
kṣameta = may he not injure us in our steeds, may he spare them.
Rudra must be read as a trisyllable (15, 1 d).
2 tvā-dattebhi, Rudra, sāṃtame-bhiḥ
satām hīmā asiya bheṣajēbhiḥ.
vi āsmād dvēso vitarāṃ, vi
āmho,
vi āmivāś cātayāsvā viśiicīḥ.

By the most salutary medicines
given by thee, O Rudra, I would
attain a hundred winters. Drive
far away from us hatred, away
distress, away diseases in all di-
rections.

tvā-dattebhi: the first member of this cd. retains the inst. case-
form (p. 273); Sandhi, 47. satām: on the concord see p. 291, b;
life extending to a hundred winters or autumnns (śarādās) is often
prayed for. asiya: root ao. op. Ā. of amā (p. 171, 4). vi: the prp.
of a cd. vb. is often repeated with each object, the vb. itself being
used only once. vitarāṃ: adv. of the evp. of vi further (cp. āt-tara)
employed only with verbs compounded with vi. cātayāsvā: ipv.
Ā. cs. of cat, with metrical lengthening of the final vowel. viśiicīs:
A. pl. f. of viśva turned in various directions, is used predicatively
like an adv.

3 śreṣṭho jātāsyā, Rudra, śri-
yāsi,
tavāstamas tavasām, vajrabāho.
pārṣi naḥ pāram āmhasah su-
astī;
viśvā abhitī rápaso yuyodhi.

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

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

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pel. mā, which is employed with inj. forms only (180), decides the question. nāmobhis: that is, with ill or inadequate worship; cp. duṣṭutī in b; the latter form is a contracted inst. (p. 80); on
the internal Sandhi of this word see 43, 3 a. sāhūṭi: contracted inst. ; invocation with other deities whom Rudra might consider inferior. úd arpaya: ca. of úd r (p. 197, irr. 1) = raise up, strengthen. bhiṣājām: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. śṛṇomi: pr. of śṛu hear; with double acc., 198, 1.

5 ḫavīmbhir ḫavate yo ḫavir-bhir,
āva stōmebhī Rudrāraṁ diśyā:
ṛdūdāraḥ suhāvo má no asyāi
babhrūḥ suśipro rīradhan ma-nāyai.

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

洿vīman: from ḫu call, but havīs from ḫu sacrifice. āva diśyā: s ao. op. Ā. of ḫa give (144, 9). ṛdūdāras is not analysed in the Pada text, perhaps owing to a doubt whether it is = ṛdu-udāra or ṛdu-dāra (the former is the view of Yāska who explains it as mṛdu-udara); for ṛdu-pā and ṛdu-vīḍh are separated and dara is separated in puraṭ-dāra. Both this word (according to the former analysis) and su-hāva are Bv. (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-sūpras: see note on ii. 12, 6 c. rīradhat: inj. red. ao. of randh. asyāi manāyai: that is, Rudra’s well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take ḫavate in a ps. sense (= hūyate according to Śāyana). 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.

ud... mamanda: pf. of mand (nasalized form of mad) gladden; intransitive, be glad, in A. only. ṛṣabhās: Rudra. Marūtvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 8) or time = in heat (199 A 5); Sāyana's explanation is ghṛṇī iva like one heated by the rays of the sun; but a word ghṛṇin N. ghṛṇi does not occur, and the accent is wrong. For the simile cp. vi. 16, 38: āpā chāyām iva ghṛṇer āgaṁma śārma te vayām we have entered thy shelter like shade (protecting) from heat (p. 817, 2). aśīya: see 2 b; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam: op. ds. of van win.
Where, O Rudra, is that merciful hand of thine which is healing and cooling? As remover of injury coming from the gods, do thou, O Bull, now be compassionate towards me.

kvaś syā: see p. 450, b. bheṣajās is an adj. here and in one other passage; otherwise it is a n. noun meaning medicine. apabhartā: on the accent see p. 453, 9 d. dāivyasya: 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. caḵśamīthāṁ: 2. s. pf. op. of kašam (p. 156, 3).

8 pra baḥhrāve vṛṣabhāya śvītīcē mahō mahīṁ susūṭutīṁ iṛayāṁ. namasyā kalmalikināṁ nāmo-bhir. grīmaṁi tveṣāṁ Rudrasya nāma.

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... iṛayāṁ: an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvītīcē: D. s. of śvītyāṇic (cp. 93). mahās: gen. s. m. of māh, beside the acc. s. f. of the same adj. (Śaṭāṇa: 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 c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. 

\[ \text{gr\footnotesize{\textit{nim\textasciitilde{\textit{asi}}}}} : 1. \text{ pl. pr. of gr\textit{ sing} (p. 133).} \]

\[ \text{सिरेमिरेकी: पुक्तिण्य उपो} \]
\[ \text{ब्रह्म: भुजिमि: पिपिशि हिरेकी:} \]
\[ \text{ईश्वानादुक्कु हुरुल्कु} \]
\[ \text{n वा इोखुट्रादसुर्यौं} \]

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\[ \text{ईश्वानादुक्कु हुरुल्कु} \]
\[ \text{n वा इोखुट्रादसुर्यौं} \]

0 sthirēbhīr āṅgaih pururūpa

\[ \text{ugrō} \]
\[ \text{बब्हरुह सुक्रेभिह पिपीशे हिरान्याहि} \]
\[ \text{िसानाद अस्या ह्वुनांस्या ह्वुरेर} \]
\[ \text{nा वा योशद रुद्राद सुर्याम} \]

\[ \text{s} \]
\[ \text{सहिरेखी} \]
\[ \text{प्रि} \]

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

\[ \text{sthirēbhīr āṅgaih: probably to be construed with pipīśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sayāṇa supplies yuktās furnished with firm limbs. pipīśe: pf. Ā. of piś. īśānād: pr. pt. (agreeing with Rudrād) of ā rule over with gen. (202 A a); the pf. pt. is īśānā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētānī bhūvanasya bhūreś taking note of the wide world (where bhūres could not agree with any other word); Sayāṇa takes it with Rudrād. yōṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryā.} \]

\[ \text{सहिरेखी} \]
\[ \text{प्रि} \]

\[ \text{बह्वेश: सार्यकानि धनवा-} \]
\[ \text{हन्तिष्यं घंज्यं विस्तर्क्यम} \]
\[ \text{सहिरेखी} \]
\[ \text{प्रि} \]

\[ \text{बह्वेश: सार्यकानि धनवा-} \]
\[ \text{हन्तिष्यं घंज्यं विस्तर्क्यम} \]

\[ \text{बह्वेश: सार्यकानि धनवा-} \]
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\[ \text{हन्तिष्यं घंज्यं विस्तर्क्यम} \]

\[ \text{बह्वेश: सार्यकानि धनवा-} \]
\[ \text{हन्तिष्यं घंज्यं विस्तर्क्यम} \]
10 árhan bibharṣi sāyakāni dhānva
árhan niśkām yajatāṁ viśvārūpam;
árhanna idāṁ dayase viśvam ābh-vam:
ná vá ṣjīyo, Rudra, tvād asti.

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

99 śrutiḥ ṣrutāṁ gartasādāṁ yuvāṇam
śṛggaḥ n bhīmaṁ paktalasūryas.
śṛkṣaṇa jārīcirī ᵃndu śāvaṁ
ubhīṁ te śraddhā vepstu sēnaṁ: ||

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

yuvāṇam: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgāṁ nā bhīmāṁ: cp. note on i. 154, 2 b;
either a bull (vrṣabhā 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 sahāsraṁ hetāyo 'nyāṁ asmāṇ nī vakantu tāṁ may those
thousand missiles of thine lay low another than us.
A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much: praised thou givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratinato 'smi I have bowed down to) and several translators in treating nanāma as I. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grūṣe: an irr. form of the I. s. Ā. of gr sing. asmē: dat., p. 104; 200 A 1.

Your remedies, O Maruts, that are pure, that are most wholesome, O mighty ones, that are beneficent, that Manu, our father, chose: these and the healing and blessing of Rudra I desire.
Marutas: the Maruts, as the sons of Rudra (cp. I a) are here incidentally invoked, and their remedies associated with Rudra's.

Mayobhū: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). Mānus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. āvṛṇītā: 3 s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr choose. sām, yōs: these words are frequently used in combination, either as adverbs or substantives.

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: 3 s. root ao. prc. (p. 172 a) of vṛj twist. gāt: root ao. inj. of gā go. maghavadbhyas: the I. D. Ab. pl. of maghavān are formed from the supplementary stem maghavant (91, 5). āva tanuṣva sthirā: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛla be merciful to (p. 311 f). mīdhvas: voc. of the old unre duplicated pt. mīdhvāms, cp. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 437, a 9.

Pravā baghri vṛṣṇam cekitān
Yathā dvāv na haṁśīdi na haṁśi
dvāvatrastāṁ strēh bāaśī
dvāvastām śrūe svāeśvārāḥ: ||

Pravā varo ṛhati vṛṣṇam cekitān.
Yathā dvāv na haṁśīdi na haṁśi
dvāvatrastāṁ strēh bāaśī
dvāvastām śrūe svāeśvārāḥ: ||

Pravā | varo | ṛhati | vṛṣṇam | cekitān.
Yathā | dvāv | na | haṁśīdi | na | haṁśi
dvāvatrastāṁ | strēh | bāaśī
dvāvastām | śrūe | svāeśvārāḥ: ||
15 eva, babho vṛṣabha cekitāna, yathā, deva, nā hṛṣiṣe nā hāṃsi, havanaśrūṇ no Rudreḥā bodhī. 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.

eva: to be taken with o, since in the normal syntactical order it should follow yathā in the sense which it here has (p. 241, 1); when yathā meaning so that follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; 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, 18b). hṛṣiṣe: 2. s. Ā. pr. of 2. ḫṛ be angry. hāṃsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhī: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhī, lit. be invocation-hearing for us (not gen. dependent on havana, lit. hearing the invocation of us). vadema: see note on ii. 12, 15 d.

APĀM NĀPĀT

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

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

ii. 35. Metre: Triśṭubh.

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

asrḳṣi: 1. s Ā. s ao. of sṛj, which with úpa may take two acc., so that nādyām might be supplied. On īṁ see 180 (p. 220).
dadhīta: 3. s. pr. op. Ā. of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām 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. supėśasas well-adorned = well-rewarded; cp. ii. 84, 6: dhīyaṁ vājapeśasam a prayer adorned with gain; on the accent see p. 455 c. a.; on the Sandhi (-s k-) see 48, 2 a.
jōṭīsat: 3. s. sb. īṣ ao. of juṣ. īṁ explains why he is likely to accept them; it accents jōṭīsat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

Drum | Su | Brūṣi | Hrūṭ | Aa | Sūrtad | Mṛtams | Vṛddhi | Hrūṭ | Aa | Sūrtad |
Mṛtams | Vṛddhi | Kuvit | Brūṣ | Vēṅṭ | Brūps | Nappānt | Brūpsṛṅk | Mṛṛā | Vṛddhit | Brūṣ | Vēṅṭ | Sūrvnā | Jṛṇān
ii. 35, 3]  

APĀM NAPĀT

2 imām su asmai hṛdā ā sūtaṣṭām
māntram vocema: kuvād asya vēdat?

Apām nāpād, asurāsya mahna, viśvāni aryā bhūvanā jajāna.

We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it. The Son of Waters, the Lord, by the greatness of divine dominion, has created all beings.

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matīr hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣṭām well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b. asmai and asya: unaccented, p. 452, 8 B c; dat. ofprs. with vac: cp. 200, 1 c. vēdat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsya: see p. 451, 6.

3 samānāh chalahup chalāvah:

samānāmareṇa nāṃ: pravyānti.
tasu shuchī shuchāve dīdīvāṃsaṃ

Apām nāpātāṃ pāri tāsthur āpaḥ.

8 sām anyāh yanti, ūpa yanti anyāh:
samānām ūrvām nadīḥāḥ prṇanti.
tām u śucim śucayo dīdīvāṃsasam

Apām nāpātāṃ pāri tāsthur āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 463 β). ūrvām := ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāsya in 2 c. prṇanti: from pṛ fill.
ū: u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). dīdīvāmsam: pf. pt. of dī shine, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by 4 d. pári tāsthur: = they tend him.

8 tasmēśvēra śrūvātāḥ śrūvānāṃ

Sūhīṣṭhāmānaḥ: pārī śrūvāpāyaṃ: 1
ś śūkriyām: śīkṣikāśmi śīrvesta śrūvāṇamānaḥ: 1 pārī śrūvā: 1
s: 1 śūkriyām: 1 śīkṣikāśmi: 1 śīrvesta 1 śrūvā hātī: 1
śrūvāpāyaṃ: 1 śrūvā: 1 śrūvāṇamānaḥ: 1 pārī śrūvā: 1 śāhuḥ śrūvāṇamānaḥ: 1 pārī śrūvā: 1 śāhuḥ śrūvā pārī śrūvā: 1 śāhuḥ śrūvā pārī śrūvā: 1 śāhuḥ śrūvā:

4 tām āsmerā yuvatāya yūvānāṁ Him, the youth, the young maidens, the waters, not smiling, 
marmrījyāmānāḥ pári yanti ā- making him bright surround: he 
- paḥ: with clear flames shines bountifully on us, without fuel in the 
sā śukrēbhīḥ śīkvabhī revād waters, having a garment of ghee.
asmē didāyānīdhamō ghrṭānirṇīgapsū.

āsmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. yūvānāṁ: a term applied to Agni in several passages. marmrījyāmānāḥ: the vb. mṛj is often used of making Agni bright, with ghee, &c. śīkvabhīs: the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending bhis is separated in the Pada text, it is not so in śukrēbhīs because śūkra is not a stem. asmē: dat. Pragṛṣya, 26 c. didāyā: 3. s. pf. of dī shine, with long red. vowel (189, 9). an-idhmās: accent, p. 455 c a; cp. x. 80, 4: yō anidhmō didāyad apsū antār who shone without fuel in the waters. ghrṭānirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pada text as nirnik, in accordance with the analysis niḥ-nik when the word occurs uncompounded.
On him, the immovable god, three
devāya devīr didhiśanti ānnam:
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.
dichisanti: ds. of 1. dhā bestow: this is the usual form, while dhūtsa
is rare. kftāś: the meaning of this word, which occurs here only,
is quite uncertain. pra-sarsré: 3. s. pr. int. of sr. 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 áśvasya átra jānīmasyā ca svār. 

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. áśvasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as a star; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2.prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampyécas 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). āmásu: in the unbaked, i.e. natural (cloud) citadels. pūrsu: loc. pl. of pūr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naṣat: inj. pr. of 3. naś reach.

7 svā á dáme sudúghā yásya He, in whose own house is a cow
dhenúh, yielding good milk, nourishes his
dvadhāṃ pīpāya, subhú ánnam vital force, he eats the excellent
atti; food;
sō ’pām nápad úrjáyann apsú antár, he, the Son of Waters, gathering
vasudéyāya vidhaté ví bhäti. strength within the waters,

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 Padas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. sva-dhām: this word is not analysed in the Padapātha of the RV. and AV. (as if derived from a root svadh), but it is separated in that of the TS. as sva-dhā. pīpāya: 3. s. pf. of pi swell, with lengthened red. vowel (139, 9). só apām must be read as sō "pām since a must here be metrically elided (21 a; p. 465, 17, 3). On apsv āntār see p. 450, 2 ḍ [where apsviṇantaḥ should be corrected to apsvaṭantaḥ]. vidhatē: dat. of advantage (p. 814, B 1); on the accent see p. 458, 11, 8. vasudhēyāya: dat. of purpose, ibid., B 2. ví bāti: 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 offshoots of him other beings and plants propagate themselves with progeny.

Who in the waters, with bright divinity, holy, eternal, widely shines forth: as offshoots of him other beings and plants propagate themselves with progeny.
9 Apām nāpāt ā hi āsthaṁ upa-stham
jihmānām, ārdhvā vidyūtam vāsānāḥ.
tāsyā jyuṣṭham mahimānām vāhantīr,
hiranyavārṇaḥ 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 ārdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vārdhate . . . āśu jihmānām ārdhvāḥ . . . upāsthaḥ he grows in them, upright in the lap of the prone. tāsyā mahimānām his greatness = him the great one. hiranyavārṇaḥ: because he is clothed in lightning. pārī yanti: cp. 3 a and 4 b. yahviś: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be great (Naighantaṇuka, Sāyaṇa), or swift (Roth), or young (Geldner).

10 hiranyāraṇaḥ, sā hiranyasam-
drg;
Apām nāpāt sēd u hiranyavār-
nāḥ;
hiranyāyaṁ pārī yonēr niśādyā,
hiranyadā dadatī ānnam asmai.

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

In this stanza the terrestrial Agni is described. He is spoken of as ‘golden’ because of the colour of his flames. sēd: 48 a. 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 Savitṛ is spoken of as distinctly golden (cp. i. 85); but hiranyāyā yóni may = hiranyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Śāyaṇa wishes to supply rājate after niśādyā = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niśādyā referring to asmai: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niśādyā (cp. 164, 1). hiranyadāś: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the daksinā the sacrificial fee (x. 107, 2) it is said hiranyadāṁ amṛtatvāṁ bhajante the givers of gold partake of immortality. dadati: 8. pl. pr. act. of dā give (p. 125, f. n. 4). ānnam: the oblation (cp. 11 d).

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

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

12 aṁmaí bahūnām avamaíyā sa-
khya
yajñāir vidhema nāmasā havir-
bhiḥ:
sām sānu mārjmi; didhiśāmi
bilmair;
dādhāmi ānnaiḥ; pāri vanda
ṛguḥiḥ.

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.

avamaíyā: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2a): of many (gods). In iv. 1, 5 Agni is invoked as avamaí and nēdiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamaí) 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. 85, 9 c. The prp. sām may be supplied with the other two following verbs. didhiśāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ānnaiḥ: with oblations. dādhāmi: pr. of dhā put.
13. सा इम विशाजनयत तासु गर्भम; निःसुर धयाति; तम रिहाँति; सो पाम नापूद अनाभिमलाता-वर्णो।

anyāsyevahā tanūḥ viveṣa.

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

14. अस्मिन पदे परामेत ताष्ठिवांसम, अध्वास्माभिर विवाहात दीवांसम, आपो नाप्ते गह्रत्मां अन्नम वाह- अतिः।

svayám ātkaiḥ pārī diyanti yahvih.

padē paramē: in the abode of the aerial waters. adhvasmābhīs: a substantive has to be supplied: flames or rays; cp. 4 c, ūkṛēbhīḥ.
ákvabhir didáya. náptre: apám is omitted because ápas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means garment; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

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.

One and twenty-three, Agne, sukṣitām já-nāya;
áyāmsam u maghávadbhyāḥ svāyktām:
visvam tād bhadrám yād ávanti devāh.
brhād vadema vidāthe suvīrāḥ.

15 áyāmsam, Agne, sukṣitām já-nāya;
áyāmsam u maghávadbhyāḥ svāyktām:
visvam tād bhadrám yād ávanti devāh.
brhād vadema vidāthe suvīrāḥ.

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 Āditya who marshals, yātayati, the people, and the epithet yātayā-jana arraying men together appears to be peculiarly his. Savitṛ (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.
all may hear him’ (ii. 38, 2). Sayāna interprets the word as being praised or making a noise. Some scholars take the pt. with Mitrās in the sense of he who calls himself Mitra, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitrá bruvāṇāḥ. This Pāda occurs slightly modified in vii. 36, 2 as jānaṁ ca Mitró yatati bruvāṇāḥ. 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, 8). ānīmīśa: inst. of ā-nimis; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caśe: 3. s. of cakṣa; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutā (p. 144, B 8 a).

2 prā sā, Mitra, mártō astu pra-yasvān, yās ta, Āditya, śikṣati vratēna. nā hanyate, nā jīyate tuōto: nainam Śnho 'śnoty āntito nā dūrāt.

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

tvōtas: tva must often be read as tua; tuōtas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-ūtās. 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. Free from disease, delighting in the sacred food, firm-kneed on the expanse of earth, abiding by the ordinance of the Aditya, may we remain in the good will of Mitra.

váriman: loc. (90, 2) with á; note that váriman is n., varimán, m. (p. 453, 9 e). Adityásya: that is, of Mitra.

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

ajaniṣṭa: 3. s. Ā. is no. of jan. vedhás: 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.
The great Aditya, to be approached with homage, stirring men, to the singer most propitious: to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.

maháṁ Adityó námasopásádyo yátayájjano grñaté susévah: tásma état pányatamatāya júṣtam agnáu Mitráya havír ā juhota.


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

carṣanídhítas: the Pada text restores the metrically lengthened short vowel of carṣaní. -dhító ’vo: p. 465, 17, 3; cp. note on i. 1, 9 b. citrásrávastamam: see note on i. 1, 5 b.

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

abhi bhú surpass takes the acc. mahíná for mahímna: 90, 2. dívam: acc. of dyú, 99, 5: cp. dyó, 102, 8. babhúva: the pf.
here is equivalent to a pr.; p. 342 a. In c babhúva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: \(-\circ \circ -\) instead of \(\circ - \circ -\); cp. p. 438, 3 a.

8 Mitráya páñca yemire
jánā abhíśitáavase:
sá deván víśván 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 bhr. víśván: 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 āyuṣu,
jánāya vṛktaḥarhiṣe
íṣa iṣṭávratá aahkan.

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

Bṛhaspáti

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmanás 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 vajrín wielder of the bolt he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Brhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmanás páti indicate that the first member is the genitive of a noun báh, from the same root as bráhman, 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 Brahmá, the chief of the later Hindu triad.

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

Metre: Triṣṭubh; 10 Jagati.

Brhaspati 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 tastámbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmás: gen. of jmá (97, 2). Pronounce jmó antán (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. Brhaspatís: note that this cd. is not analysed in the Pada text, while its doublet Bráhmaṇas páti is treated as two separate words. triśadhasthás: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: puróhitam Agním náras triśadhathe sám īdhire men have kindled Agni 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 e and 5 b.

puró dadhíre: appointed their Puróhita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

Who with resounding gait, rejoicing, O Brhaspati, for us have attacked the conspicuous, variegated, extensive, uninjured herd: O Brhaspati, 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 Brhaspati recaptured the cows confined in the stronghold of Vala. mádántas: being exhilarated with Soma. tatasré: 3. pl. pf. Ā. of tāms shake. pfšantam: perhaps in allusion to the dappled cows contained in it. supraketám: easy to recognize, i.e. by their lowing, cp. i. 62, 3,

2 dhunétayāḥ supraketām mád-antō
Brhaspate, abhé yé nas tatasré
pfšantam sṛprám ádabdham
ūrvāṁ;
Brhaspate, rákṣatād asya yónim.

Who with resounding gait, rejoicing, O Brhaspati, for us have attacked the conspicuous, variegated, extensive, uninjured herd: O Brhaspati, 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 Brhaspati recaptured the cows confined in the stronghold of Vala. mádántas: being exhilarated with Soma. tatasré: 3. pl. pf. Ā. of tāms shake. pfšantam: perhaps in allusion to the dappled cows contained in it. supraketám: easy to recognize, i.e. by their lowing, cp. i. 62, 3,
Brhaspati found the cows; the heroes roared (vāraśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipāda hemistich: see p. 443 a. rākṣatāt: 2. s. ivp. of rakṣ: on the accent see p. 467 A c.

3 Brhaspati, ya paramā parāvād, áta ā ta rātaspśo nī seduh. túbhyam khātā avatā ádridug-dhā mádhvāḥ ścōtanti abhīto virap-sám.

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

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

4 Brhaspātiḥ prathamām jáyamaṇo

Brhaspati when first being born from the great light in the highest
mahó jyótiṣah, paramé vīman, heaven, seven-mouthed, high-born, saptáāsyaśas tuvijātó ráveṇa with his roar, seven-rayed, blew ví saptáāsrāmīr adhamat tám-
āmsi.

mahās: abl. of māh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptáāsyaśas in iv. 51, 4 is an epithet of Áṅgira (in iv. 40, 1 Brhaspati is Áṅgirasā); it is parallel to saptáāsrāmīr, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

5 sā suṣṭubhā, sā ṛkvata gaṇēna with the well-praising, jubilant valām ruroja phaligām ráveṇa: throng burst open with roar the Bṛhaspātir usriyā havyasūdāḥ enclosing cave: Bṛhaspati bellowing kānikradad vávaśatīr úd ājat. drove out the lowing ruddy kine that sweeten the oblation.

gaṇēna: the Áṅgiras, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspātir bhinād ádriṃ, vidād gāḥ: sām usriyābhīr vávaśanta nārāḥ Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Áṅgiras) roared with the ruddy kine. phaligām: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to receptacle: e.g. viii. 32, 25, yā udnāh phaligām bhinān, nyāk sindhūṁr avārśjat 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 Vāla; and in the Naighaṇṭuka it is given as a synonym of megha cloud. ráveṇa: with reference both to Bṛhaspati and the kine (cp. 5 d). havya-sūdās: that is, with milk. kānikradat: intv. pr. pt. of krand; cp. 173, 3; 174 b. vávaśatīs: intv. pr. pt. of váś (cp. 174).
Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obeisance, and oblations. O Brhaspati, with good offspring and heroes we would be lords of wealth.

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

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

abhi: the prp., as often, here follows the vb. sūbhṛtam bibhārti: lit. cherishes him as well-cherished (predicative). All three verbs depend on yās, though the last two, as beginning a Pada and a sentence, would even otherwise be accented. valguyāti: note that this denominative is treated as a cd. in the Pada text (cp. 175 A 1). pūrvabhājām: predicative.
v. 50, 9]  

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.

kseti: from 1. kṣi possess or dwell. su-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. okasi svē: ep. svē dáme in i. 1, 8 c. īla: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Śāyāna. yāsmin rájani: the loc. here = in the presence of whom, in whose case; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (sā id rájā). pūrva étī: 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 kṣatrat 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 sām: prp. after the vb. (p. 285 f). dhānāni: he wins wealth both abroad and at home. avasyāve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

90 Indrā mā somām pibatam,
Bṛhaspat, 
asmin yajñē mandasānā, vrṣan-
vāsū: 
ā vāṃ viśantu īndavaḥ suā-
bhūvo; 
asmé rayīṃ sārvavīram ni yach-
atam.

Indrā ca: nom. for voc. (196 ca; ep. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand = mad. vrṣan-vāsū: here vrṣan = mighty, great; Sāyana explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be varsān-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 vrṣan (65) but in its Sandhi form with ṇ as not final. rayīṃ sārvavīram: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c). yachatam: 2. ipv. pr. of yam. Here we have the intrusion of
a Jagatī stanza in a 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.

Bṛhaspati

O Bṛhaspati 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.

Bṛhaspata, Indra, vārdhatam naḥ;
sacā sā vām sumatīr bhūtu asmē.
aviṣṭām dhiyo; jigṛtām pūram-
dhīr;
jajastām aryō vanūśām ārātīḥ.

Bṛhaspata 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-Bṛhaspati. 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 wake; accented because beginning a new sentence (p. 467 b). dhīyas ... 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 Pāḍā-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 vanūśām are co-ordinate and dependent on ārātīs; this appears from various parallel passages, as aryō ārātīḥ hostilities of the foe (vi. 16, 27);
The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for 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 (uṣāsā-nāktā and nāktosāsa). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the 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.
Usas 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 (maghōni).

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

iv. 51. Metre: Tristubh.

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

tyād: see p. 297, 5. purutāmaṁ: because appearing every morning; hence Usāsas the Dawns in d. tāmasaṁ: abl. dependent on asthāt = ud asthāt. The word vayūna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Sāyaṇa here explains vayūnāvat as ‘very beautiful or possessed of knowledge = showing everything’. It probably here means ‘making the way clear’, cp. gātum in d. nūnāṁ: note that in the RV. this word always means now. divō duhitāras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātum: cp. vi. 64, 1: ‘she makes all fair paths easy to traverse’. krṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind., akurvan.
2 ásthur u citrā Uṣásah purastān,
mitā iva svāravō adhvarēgu.
vī u vrajāsyā támaso duārā
uchántīr avraṇī chucayāḥ pa-
vākāḥ.

Uṣāsas: that is, each of the preceding Dawns and the present one.
mitās: pp. of mi iva svāravas: that is, shining with ointment;
cp. i. 92, 5: svārum nā pēso vidātheṣu añjaṇih, citrām divid duhita bhānum aśrā the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in c is lengthened though followed by two consonants (p. 437 a 8). vrajāsyā: a simile with iva omitted;
cp. i. 92, 4; gāvo nā vrajāṁ vī Uṣā āvar tāmah Dawn has unclosed the darkness as the cows their stall. dvārā: the two folds of the door, the dual of dvār often being used thus. vī: to be taken with avran, 3. pl. root ao. of vr cover. uchántīs: pr. pt. of 1. vas shine.
sucayāḥ pāvakāḥ: these two adjectives very often appear in juxta-

3 uchántīrīrvam chitayantam bhījanam
rādhōdīyayōpīśī śoḥoḥīni| ।

Shining to-day may the bounteous
rādhodīyāya Uṣāso maghōnīh. Dawns stimulate the liberal to the
acitrē antāḥ pañāyāḥ sasantu, giving of wealth. In obscurity let ábudhyamānās tāmaso vīma-
dhye.

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


yena Nāgava, Áṅgira, Daśagva saptāsye, revati, revād āsā?

Should this be an old course or a new for you to-day, O divine Dawn: (is it that) by which ye have shone wealth, ye wealthy ones, upon Nāgava, Áṅgira, and Daśagva the seven-mouthed?

babhūyāt: op. pf. of bhū, accented on account of kuvit (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Nāgava, Áṅgira, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Panis 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 Nāgava, Áṅgira, Daśagva and Brhaspati. revati revāt: these words are found connected in other passages also. āsā: 2. pl. pf. act. of 1. vas shine.

chhaṁ hī devihiś-citrasūmarṣe: dhūyaṁ. hī | deviḥ: | chaṇḍa-vyaghyā: | caṣṭe: |
pariprāṣṭā saubhāvanī sava: | pārīṣṭa pravāyaḥ | saubhāvanī | sava: |
pravādhyaṇīṇīḥ: saubhaṇī | pravādhyaṇī: | usas: | saubhāvarm: |
dhīpasataḥ | chhaṁ: | pātaḥ | chaṭṭhō | bhaṁ.
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. prabodhāyantī: op. i. 92, 9, viśvam jīvām carāse bodhāyantī wakening every living soul to move. cātuspadā: note that catur when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

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

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

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 pura with pf. see 213 A. ījānas : pf. pt. Ā. of yaj sacrifice. saśamānā : pf. pt. Ā. of sam labour. stuvāṇi chāṁsan = stuvāṇi + sāṁsan (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. samanatās; ep. i. 124, 8;
prajānatī iva, nā diśo mināti as one who knows (the way), she loses
not her direction. rtāsyā sādasaḥ: abl. dependent on budhānāḥ (ep. 10); ep. i. 124, 3; rtāsyā pānthām ānv eti sādhū she follows
straight the path of order. budhānās: ao. pt., awaking (intr.), not =
bodhayantyas wakening (trans.) according to Śāyana; when Ā. and
without an object, budh is intr.; ep. ābodhi has awoke, said of
Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavām nā sārgāḥ: ep.
iv. 52, 5, prāti bhadrā adṛksata gāvām sārgā nā raṃmayāḥ the
auspicious rays (of dawn) have appeared like kine let loose. jarante:
are awake = are active, are on the move (ep. ā caranti in a and
9 a, b); are praised (stūyante) according to Śāyana.

9 tā ṛtbhījvṛc ṣamānā ṣamānīr
bhūnteśvaroṃśvarati
ghūntēr-gāmśvarīṃś varṣiṃ:  
ṣūkṣmatmānasaḥ:  
ghūntē:  
ghūntēṃ:  
ghūntē:  
ṣūkṣma:  
ṭhūmaḥ:  
ṣūkṣma:  

9 tā in nú evā samanā samānir,
āmītavānyā Uṣāsaḥ caranti.
guḥantīr ābhvam āśitam, rūṣad-
bhīḥ
śukrās tanūbhīḥ, śucayo, ruc-
ānāḥ.

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 nv evā see p. 450, 2b. ābhvam: ep.
i. 92, 5, bādhate kṛṣṇām ābhvam she drives away the black monster
(of night). rūṣadbhīṣ: m. form irregularly agreeing with the f.
tanūbhīs. Note that the Pada text does not separate the endings
bhyāṃ, bhīṣ, 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. priyēbhīṣ, but pitṛbhīṣ.

90 ṛtyaṃ ṛtvāy drhiṭiraro viṣātī:  ṛtyam  ṛtvā | ṛthiṭir  viṣātī:  
prajāvantāḥ pahūṭaḥkārāḥ śṛṇī:  prajāvāntāḥ | pahūṭaḥ | pahūṭaḥkārāḥ śṛṇī:  

iv. 51, 11]  

O daughters of Heaven, do ye shining forth bestow on us, goddesses, wealth accompanied by offspring. Awaking from our soft couch towards you, we would be lords of a host of strong sons.

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

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

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

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

v. 11. Metre: Jagatī.

1 Jánasya gopá ajanista jágvrir
Agniá sudáksah suvitáya ná
vyase.
ghértápratiko bhrátá divispśśā
dyumád ví bháti bharatébhiah
súciḥ.

gopáś: 97, 2. ajanista: is ao. of jan generate. su-dáksas:
a Bhv. (p. 455 c a). suvitáya: final dat. (p. 314, B 2). návyase:
dat. of cpv. of náva new. ghértá-pratikas: cp. yásya práti
áhutam ghértána whose face is sprinkled with butter (vii. 8, 1) as an
analysis of the cd. bhrátá: supply téjasá. bharatébhyaś: for
the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
belongs.

2 yañáśya ketúm prathamá
purohitam

As banner of sacrifice, as first
domestic priest, men have kindled
Agni in the threefold abode. (Com-
ing) on the same car with Indra
indrenā devāṁ sarāthaṁ sā and the gods may that most wise
barhiṣi Invoker sit down on the sacrificial
sīdan nī hōṭā yajāthāya su-
grāṭuḥ. grass for sacrifice.

ketūṁ: in apposition to Aghi, in allusion to the smoke of
sacrifice; cp. viii. 44, 10, hōṭāram ... dhūmāketum ... yajñānāṁ
ketum the Invoker, the smoke-banneered banner of sacrifices; cp. 3 d.
prathamām: first-appointed in order of time. purōhitam: see
i. 1, 1. nāras: N. pl. of nf (p. 91). tri-sadhasthē: on the three
sacrificial altars; Sandhi 67 b. sām īdhire: pf. of idh kindle; have
kindled and still kindle (cp. p. 342 a). sarātha: adv. governing
indrena and devāis (cp. p. 309, 2). sīdan nī: the ipf. expresses
that he sat down in the past when he became Purohita; the prp. as
often follows the verb (p. 468, 20). yajāthāya: final dat.
(p. 314, B 2).

3 āsammṛṣto jāyase mātrorōḥ śucir. Uncleansed thou art born bright
mandrāḥ kavīr ūd atiṣṭho Vi-
vāsvataḥ.
ghṛtēna tvāvardhayann, Agna
āhuta,
dhūmās te ketūr abhavad divī
śritāḥ.

āsam-mṛṣtas: pp. of mṛj wipe, opposed to śucis, though un-
cleansed, yet bright. mātrorōḥ: abl. du.: the two fire-sticks, from
which Agni is produced by friction. ūd atiṣṭhas: 3. s. ipf. of sthā
stand. Vivāsvatās: 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). divi: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

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.

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

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

6 tuām, Agne, Áṅgiraso gūhā hitām
ánv avindaḥ chiśriyāṇāṁ vánevane.
sá jáyase mathyāmānaḥ sāho mahāt:
tuām āhuḥ sāhasas putrām,
Áṅgirāḥ.
Aṅgirasas: an ancient priestly family (cp. x. 14, 3-6). Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gūhā hitáṃ placed (pp. of dhā) in hiding, concealed, explained by śāriyānāṃ váne; having betaken himself (pf. pt. of śri) to, resting in, all wood. ánv avindan: they found him out as a means of sacrifice; Sandhi, 40. váne-váne: 189 C a. sá: as such — as found in wood (cp. p. 294 b). mathyámānas: pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sáho mahát: cognate acc. = with mighty strength (cp. sáhasā yó mathító jāyate nḗthiḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sáhasas putráṁ son of strength: this, or sáhasaḥ sūnůḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Aṅgiras: see note on a.

PARJÁNYA

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.

Invoke the mighty one with these songs; praise Parjanya; seek to win him with obeisance. Bellowing, the bull of quickening gifts places seed in the plants as a germ.

1 ṛchā vada tavāsāṁ gīrhēr ābhīḥ;
stuḥi Parjānyāṁ; nāmasā vi-
vāsa.
kānikradad vrṣabhō jīrādānū réto dadhāti oṣadhiṣu gārbham.

āchā : with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van win. kānikradat: see iv. 50, 5 d. vrṣabhās: 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 vī vrksān हृत्रहत हृत्रहत हृत्रहत हृत्रहत: vī. हृत्रहत हृत्रहत हृत्रहत हृत्रहत: vī. हृत्रहत हृत्रहत हृत्रहत हृत्रहत: vī. हृत्रहत हृत्रहत हृत्रह� हृत्रहत: vī. हृत्रहत हृत्रहत हृत्रहत हृत्रहत: vī.

2 vī vrksān hanti utā hanti ra-
kṣāso:

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.

vī. vrksān hanti utā hanti ra-
kṣāso:

vī. vrksān hanti utā hanti ra-
kṣāso:

vī. vrksān hanti utā hanti ra-
kṣāso:

vī. vrksān hanti utā hanti ra-
kṣāso:

Mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the priva-
tive an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtās; hence the utā before it has the force of even. On the internal Sandhi of duṣkṛt see 48, 2 a.
Like a charioteer lashing his horses with a whip he makes manifest his messengers of rain. From afar arise the thunders of the lion, when Parjanya makes rainy the sky.

rathī: N. of rathín, much less common than rathī, N. rathís. The contraction rathíva also occurs in x. 51, 6; rathír iva is much commoner and would have been metrically better here. dūtán: the clouds. simhāsa stanāthā: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. krṇutē: note that kr follows the fifth class in the RV., krṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.
v. 83, 6] PARJANYA 107

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 pín see 134, 4 β. írā: 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 yásya vraté pṛthivī nánnamitī  
yásya vraté sáphávaj járbhuritī,  
yásya vratá ósadhīr viśvá-  
rūpāḥ:  
sá nah, Parjanya, máhi sárma  
yacha.

5 yásya vraté: that is, in obedience to whose law. nánnamitī:  
in whose ordinance the earth  
binds low; in whose ordinance  
hoofed animals leap about; in  
whose ordinance plants are omni-  
form, as such, O Parjanya, bestow  
mighty shelter on us.

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

6 divó no vrśṭiṁ, Maruto rari-  
dhvan;  

Give us, O Maruts, the rain  
of heaven; pour forth the streams
prá pinvata vṛṣṇo áśvasya dhā- 

divás: this might be abl., from heaven, as it is taken to be by Sāyana; but it is more probably gen., being parallel to áśvasya dhárāḥ in b; cp. ix. 57, 1, prá te dhárā, dividó ná, yanti vrṣṭáyah thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr. ipv. of rá give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 18). vṛṣṇo áśvasya: = stallion. In cd Parjanya is again addressed. stanayitrnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -nā (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnuná cp. stanáyan in 2 d and stanáthás in 3 c. apás = vrṣtim in a and dhárās in b. ásuraḥ pitá nah: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sát 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.

Bellow towards us; thunder; deposit the germ; fly around with thy water-bearing car. Draw well thy water-skin unfastened downward: let the heights and valleys be level.
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. purās-tāt: according to Śāyanā 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. ghrṭéna: figuratively of rain, because it produces fatness or abundance. dyāvāprthivī: Pragṛhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi: 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇām: note that in the
Pada text this compound is written with a dental n, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

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

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.
This god is celebrated in eight hymns, five of which occur in the sixth Manđala. 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 (kai*ambh&).

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

vi. 54. Metre: Gāyatrī.

vi. 54, 1] PŪṢĀN 111

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

PŪṢĀN

vi. 54. Metre: Gāyatrī.

ि सं पूर्णज्ञावा नम्य
रो चढ़सानुशास्तिति |
ष एविद्विति ब्रवत् ||

समं पृस्तम् विदुर्वा नरः |
यः । चढ़सा । चलुधास्तिति |
यः । प्रव । दुदस्त । इति । ब्रवत् ॥
sāṁ, Pūṣan, vidūṣā naya,
yó añjasānuśāsati,
yā evēdām iti brāvat.

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-sāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brāvat: 3. s. pr. sb. of brū.

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

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

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

nō: = nā u, also not; on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, Bc. SaYaṇa explains cakrāṁ as Pūṣan's weapon, and pavīś 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 yo asmāi havīsāvidhan,

nā tām Puṣāpi mṛṣyate:

prathamō vindate vāsu.

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

5 Puṣā gā ánu etu naḥ;

Puṣā raksatu ārvataḥ;

Puṣā vājām sanotu naḥ.

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

to prevent their being lost.

6 Puṣann, ánu prá gā ihi

yājāmanasya sunvatāḥ,

asmākam stuvatām utā.

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

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

who always recovers property that has been lost; he is also called āṇaṣṭa-pāṣu: whose cattle are never lost; cp. 1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a). īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣānaṁ: cp. 197 A 1.

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

Pūṣan tāva: note the Sandhi (40, 2). vratē: that is, while abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason for the hope expressed in a b.
10 pári Pūṣā parāstād
dhāstām dadhātu dáksiṇam:
pūnar no naṣṭāṁ ājatu.

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

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

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are
accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

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

vii. 49. Metre: Triṣṭubh.

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

samudrā-jyeṣṭhāḥ salilāasya mādhyāt
punānā yanti āniviṣamānāḥ:
Indro yā vajrī vṛṣabhō rārādā,
tā āpo devīr ihā mām avantu.

samudrā-jyeṣṭhāḥ: that is, of which the ocean is the largest.
salilāasya: the aerial waters, referred to as divyās in 2 a, are meant.
punānās: cp. pāvakās in c. āniviṣamānās: cp. i. 32, 10, where the waters are alluded to as āṭiṣṭhantis and āniveṣanās standing not still and resting not.
rārāda: of Indra, it is said elsewhere (ii. 15, 8), vājreṇa khāny atṛṇan nādīnām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.
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. salilasya mádhyāt in 1 a. khanitrīmāś: that flow in artificial channels: cp. Indro yā rādā in 1 c. svayampjāś: that come from springs. samudrārthā: that flow to the sea; cp. samudrájyeṣṭhāḥ punānā yanti in 1 a, b. pāvākāś: this word here and elsewhere in the RV. must be pronounced pāvākā (p. 437 a 9).

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

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

úrjama: cognate acc. with mādanti (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. 35).

MITRĀ-VĀRUṆA

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

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

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

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

vii. 61. Metre: Triṣṭubh.

उद्वं च चर्चुर्वल्लष सुमवनानिः
द्विवरिति सुर्वसतत्वान।
चौमिथ्यो विनिचाः सुर्वनानि चष्टे
स मन्यु मर्वेप्य चिकिते॥

उद्वं चामसूरं सुप्रातिकाम।
द्विवरिति वृष्णा सुर्वसतीकस।
चौमिथ्यो विनिचाः सुर्वनानि चष्टे
स मन्यु मर्वेप्य चिकिते॥

1. ud vam caakiṣur, Varunā, suprá-
tikām
devāyor eti Sūrias tatanvān.
abhi yō viśvā bhūvanāni cáṣṭe,
sá manyūm mártieṣu ā ciketa.

cákiṣus: cp. vii. 63, 1, ud u eti ... Sāryaḥ ... cákiṣur Mitrāsya Varunāsya up rises the Sun, the eye of Mitra and Varuna. Varunā: 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 Varunā (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 (—) of the Triṣṭubh line (see p. 441). abhi ... cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyūm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura irregularly follows the third syllable.
2 prá vāṃ sā, Mitrā-Varunāv,
ṛtāvā
vipro mānmāṇi dīrgaśrūd
iyarti,
yāsyā brāhmaṇī, sukratū, ávātha,
ā yāt krātvā nā sārādah praṇāithe.

iyarti: 3. s. pr. of ṣ go. yāsyā ... ávāthas = yāt tāsyā ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see note on ṛtāvari, 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 praṇāithe: 2. du. sb. pr. of praṇ fill. The meaning of ṭ is not quite certain, but is probably 'that ye who are wise may make him full of wisdom all his life'. sārādhas: autumns, not varṣāṇi rains (which only occurs in the AV.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

3 praśāroṁcitavasya prāśīvāya:
prasāroṁcitavasya prāśīvāya:
prasāroṁcitavasya prāśīvāya:
prasāroṁcitavasya prāśīvāya:

From the wide earth, O Mitrā-
Varunā, from the high lofty sky,
prá divá ṛṣvád bṛhatāḥ, sudānū,
spáśo dadhāthe óśadhīṣu vikṣu
ţdhag yatō, 'nimisām rākṣa-
māṇā.

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

urōs: here used as f. (as adjectives in u may be: 98), though the
f. of this particular adj. is otherwise formed with ū: urvy- ē. sudānū:
see note on sukṛatū in 2 c. spāsas: the spies of Varuṇa (and
Mitra) are mentioned in several passages. dadhāthe: Pragṛhya
(26 b). óśadhīṣu: 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.
ānimisām: acc. of ā-nimis f. non-winking, used adverbially, to be
distinguished from the adj. a-nimisā also used adverbially in the
acc. The initial a must be elided for the sake of the metre.

8 śaṁśa mībhāsṛ vārṇaśa dhām
śuṣmō ṛoḍasi baḍbaḍhe maḥihla
ādvābasa āvṛjñānamāvīraṁ
pra ẓujāmabha vrajaṁ tirataṁ

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.

śaṁśa: this form may be the 2. s. P. ipv. with metrically
lengthened final vowel, as the Pada text interprets it; or the 1. s.
sh. P. (p. 125). The latter seems more likely because the poet
speaks of himself in the 1. prs. (twice) in 6 a, b also. baḍbaḍhe:
int. of bāḍh (174 a); ep. vii. 23, 8, vī bāḍhiṣṭa syā rōdasi mahitvā:
he has pressed asunder the two worlds with his might. mahitvā: inst.
(p. 77). áyan: 3. pl. pr. sb. of i go (p. 130). avírās: predicative = as sonless; on the accent see p. 455, 10 c a. yajñámanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tē 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 avíras in c); cp. prá yē bandhum tirántē, gāvyā ērcānto ásvyā maghāmni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

The interpretation of this stanza is uncertain. Following the Padapātha I take ámūrā to be a du. m. agreeing with vrṣañāv, but viśvā for viśvās (contrary to the Pada) f. pl. N. agreeing with imás these (sc. stutáyas). ná citrám: that is, no deceit or falsehood. dādrē: 3. s. pf. Ā. with ps. sense, as often (cp. p. 842 a). drūhas: the spies of Varuṇa (cp. 3 c). ná niṃyāni: explains c: there is nothing hidden from you. a-oite: dat. inf. (cp. 167, 1 a).
6 sám u vām yajñāṁ mahayām nāmobhir; With reverence I will consecrate for you the sacrifice; I call on you two, Mitra-Varuṇa, with seal. (These) new thoughts are to praise you; may these prayers that have been offered be pleasing.

sám mahayām: 1. s. inj. cs. of mah. huvē: 1. s. pr. Ā. of hū call. sabādhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . ṛcāse: dat. inf. from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8). nāvāni: the seers often emphasize the importance of new prayers. brāhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuśan: 3. pl. sb. pf. of juṣ (140, 1).

7 iyaṁ, devā, purōhitir yuvā-

bhyyāṁ

yajñēṣu, Mitra-Varuṇāv, akāri; This priestly service, O gods, has

viśvāṇi durgā pipṛtaṁ tirō no. been rendered to you two at sacri-

yūyām pāta suastibhiḥ sādā fices, O Mitra-Varuṇa. Take us

naḥ. across all hardships. Do ye protect

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

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvābhyyāṁ: note the difference between this form and yuvābhyyāṁ, dat. du. of yūvan youth. Mitra-Varuṇāu: 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. akārī: ps. ao. of kr do. pipṛtam: 2. du. ipv. pr. of pr put across. yūyām: pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called 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 Āditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

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

The name Sūrya is a derivative of svār light, and cognate with the Avestic hvare sun, which has swift horses and is the eye of Ahura Mazda.
Up rises the genial all-seeing Sun, common to all men, the eye of Mitra and Varuna, the god who rolled up the darkness like a skin.

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

Up rises the rouser of the people, the great waving banner of the Sun, desiring to revolve hither the uniform wheel, which Ekaśa, yoked to the pole, draws.
prasavita: with metrically lengthened i (cp. p. 440, 4) for prasavita as restored by the Padapātha; cp. 4.6, jānāḥ Sūryena prāsūtāḥ. samānām: uniform, with reference to the regularity of the sun’s course. cakrām: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryayāvīrtṣan: ds. of vṛt turn; cp. p. 462, 13a. Etaśās: as the name of the sun’s steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ēka cakram, ēkō āśvo vahati saptānāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhurṣū: the loc. pl. as well as the s. of this word is used in this way.

8 vibhrājamāna uṣāsām upāsthād rebhāirūḍ eti anumadyāmānāḥ. esā me devāḥ Savitā cachanda, yāḥ samānām nā pramināti dhāma.

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

8 dvivo śukam caṇḍuccha caḍantī
dūreśvarṣūryakālājāmāna: 
Bhūnāja: suṣṭhitā
ṣayatāṁyāni haṁvaṇ̄paraṁśi
The golden gem of the sky, farseeing rises, whose goal is distant, speeding onward, shining. Now may men, aroused by the Sun, attain their goals and perform their labours.

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

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

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

nu: to be pronounced with a slur as equivalent to two syllables (○ —, ep. p. 487 a 8); only nu occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmaṇe: this word (cp. 90, 2, p. 69) is often used in the sense of self; while atman 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 β) instead of dadhatu. sugā: lit. may all (paths) be easy to travel and easy to traverse. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62).

On d see note on vii. 61, 6.

ĀŚVINA

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 (āsv-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 (hīraṇya-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 dasrā wondrous and nāsatya true.

They are more closely associated with honey (madhu) 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 Usas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabhā). 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 (vartā), 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; Usas awakens them; they follow after her in their car; at its yoking Usas 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 Tvaṣṭr's daughter Saranyā (probably the rising Sun and Dawn). Puṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

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

The physical basis of the Aśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Aśvins represented either the morning twilight, as
half light and half dark, or the morning and the evening star. It is probable that the Āsvins 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 Āsvins 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 Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.


\[\text{Night departs from her sister}
\]

\[\text{Dawn. The black one yields a}
\]

\[\text{path to the ruddy (sun). O ye that}
\]

\[\text{are rich in horses, rich in cows,}
\]

\[\text{on you two we would call: by day}
\]

\[\text{and night ward off the arrow}
\]

\[\text{from us.}
\]

Nāk (N. of nāś): this word occurs here only. āpa jihite: 8. s. Ā.

from 2. hā. Uśāsas: abl., with which svāsur agrees. Night and Dawn are often called sisters, e.g. svāśa svāśre jyāyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, nāktoṣāsā. The hymn opens thus because the Āsvins are deities of the early dawn. krṣṇā (dec., p. 87): night; ep. i. 113, 2, śvetyā āgād āraig u krṣṇā sādanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇākti: 8. s. pr. of ric leave. aruṣāya: to the sun; ep. i. 113, 16, āraik pānthām yātave sūryāya she has
yielded a path for the sun to go. pánthām: on the dec. see 97, 2a.
gómaghā: on the accentuation of this second voc., see p. 465, 18a.
sárum: the arrow of death and disease; for the Āsvins are characteristically healers and rescuers. asmád: p. 104. yuyotām: 2. du.
of yu separate, for yuyutam; op. 2 c and note on ii. 33, 1 b.

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

Let your kindly stallions whirl hither your car at (this) latest day-break. Do ye, O Āsvins, bring it
syūmagabhastim ṛtayūghbir āś-
vair, 
á, Āśvīnā, vāsumantam vahethām. laden with wealth.

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

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

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 yuvām Cyāvānām jarāso 'mu-
muktam,
ni Pedāva uhathur āśūm āś-
vam;
nir āṁhasas tāmasaḥ spartam
Ātrim,
ni Jāhuṣām śithire dhātam
antāḥ.

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

6 iyām maniṣā, iyām, Āsvinā, gīr. imāṁ suvpktim, vrṣanā, juse-
thām.
imā brāhmaṇi yuvayūni agman.
yuḥyām pāta suastibhiḥ sādā
nah.

maniṣā: 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).
VĀRŪṆA

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

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

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

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

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

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

vii. 86. Metre: Triśtubh.

1 धिरा लंख महिना वृंदेि
ि चक्षक्तसं रोद्सि चिन्दुर्वें.
ि म नाक्षुङ्खं नुषते बृहत्ति.
ि ह्यंत तवप्रत्यध्वमुरुंकति.

1 धिरा तु आशा महिना जानुम्षि,
ि वि यस तत्सम्ब्हा रोदसि चिद्वर्वी.

Intelligent indeed are the generations by the might of him who has propped asunder even the two wide
prá nákam ṛṣvām nunude bṛh-ántam,
dvitā nāksatram; papráthac ca bhumā.

dhirā: cp. 7 c, ṛcetayad acītah; and vii. 60, 6, ṛcetāsam cio citayanti dáksaih they with their skill make even the unthinking think. asya = Vāruṇasya. mahanā = mahīmna (see 90, 2, p. 69). Varuṇa (as well as other gods) is several times said to hold apart heaven and earth (e.g. vi. 70, 1), which were supposed to have originally been united. prá nunude: pushed away from the earth; cp. vii. 99, 2 of Viṣṇu: úd astabhnā nákam ṛṣvām bṛhántam 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 Savāṇa gives it here. Savāṇa 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). nāksatram: in the sing. this word regularly refers to the sun, in the pl. to the stars. Varuṇa and other gods are often said to have raised the sun to, or to have placed it in, heaven. dvitā: doubly to be taken with nunude; that is, he raised up from the earth both the vault of heaven and the sun. paprāthat: ppf. of prath (140, 6); accented because it begins a new sentence. bhumā: note the difference between bhumān n. earth and bhumān m. multitude (p. 259).

2 utā svāyā tanūā sām vade tāt: And I converse thus with myself:
kadā nū antār Vārunē bhuvānī?
kim me havyām ahṛṇāno juṣeta?
kadā mrlikaṁ sumānā abhi khyam?

'when, pray, shall I be in communion with Varuṇa? What oblation of mine would he, free from wrath, enjoy? When shall I, of good cheer, perceive his mercy?'
sváyā tanva: with my own body = with myself (cp. p. 450, 2 b).

Note that when a final original r appears in the Samhita text, it is represented by Visarjanīya only in the Pada text; on the other hand, antāḥ in vii. 71, 5 appears as antār iti; within Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be. khyam: 1. s. inj. a ao. of khyā.

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

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

viṣyā vaca vaca sṛṣṭi
kīma: āgaṇ: āvaḥ bṛṣṇ: vṛṣṭ: vṛṣṭ:
What has been that chief sin, O Varuṇa, that thou desirest to slay thy praiser, a friend? Proclaim that to me, thou that art hard to deceive, self-dependent one: thee would I, free from sin, eagerly appease with adoration.

**jyēṣṭham** = jyāīṣṭham, to be pronounced as a trisyllable (15, 1.f). yāt: *that* as a c. (p. 242). jīghāṁsasi: *ds.* of han *slay*. prá vocas: inj. ao. of vac *say*. dūlabha: 49 c. turāḥ *iyām* = turāḥ *iyām* (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turēyām. áva to be taken with iyām (cp. 5 a—c).

Set us free from the misdeeds of our fathers, from those that we have committed by ourselves. Release Vasiṣṭha, O King, like a cattle-stealing thief, like a calf from a rope.

áva srjā (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. drugdhāṇi: pp.
of druh. cakrma: metrical lengthening of final vowel tanūbhūta: in the sense of a ref. prn. avā 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 nā, Ādiyāso, ānumócata stenām baddhām iva as such set us free, O Ādiyas, like a thief who is bound. dāmnas: distinguish dāman n. bond and dāman n. act of giving from dāman m. giver and gift.

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. dhṛitis: from the root dhru = dhvṛ (ep. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhṛú-t deceiving Varuṇa; ep. also v. 12, 5: ādhuṛṣata svayām ete vācobhir ṭjyayate vṛjīnāni bruvántah these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of dhṛuti 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. upa ṛ occurs two or three times, e.g. AV. vii. 106, 1: yād āsmṛti cakrma kim cid, upārīma cāraṇe if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pāda meaning: the elder is involved in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāḥ ... prasavē ... āsi bhūmanah who (Savitṛ) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. prayotā: this word might be derived from pra- + yu join or pra- + yu separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warder off. eanā then would have the original sense of not even (pp. 229–30). svāpnaḥ: i.e. by producing evil dreams.

7 áraṁ, dāṣo nā, miḥuṣe karāṇi
ahām devāya bhūrṇayē ānāgāh.
ácetayad acīto devō aryō;
gṛtsam rāyē kavītarē junāti.

miḥuṣe: dat. s. of mīḍhvāṃs. karāṇi: 1. s. sb. root ao. of kr do; to be taken with the adv. áram (p. 313, 4). ācetayat: see cit. gṛtsam: even the thoughtful man Varuṇa with his greater wisdom urges on. rāyē: final dat. (of rāj), p. 314, 2. junāti: 3. s. pr. of jū speed.

8 ९ः दुः सु तुभः वचन स्वाधावोः
हुदि खोम उपवित्तविघ्नसः
शः च चेवैं शमो योगेऽ नो अनु
तूर्यं पात स्वितितिमः सदृः चः

Chatusm. 1 su 1 tuśam 1 śuśam 1 śvādāvō 1
Hudā 1 khōm 1 upavātinītvān 1
Sh 1 chēvāṁ 1 śam 1 yogō 1
Tūrīya 1 pat 1 svāditānīm 1 sādṛ 1 cā 1

VARUṆA
8 ayam su tūbhyaṁ, Varuṇa svadhāvo,
hṛdī stōma úpaśritaś cid astu.
śāṁ naḥ kṣeme, śāṁ u yoge nō astu.
yūyam pāta suastibhiḥ sādā naḥ.


MAṆḌŪKĀS

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


1 samvatsarāṁ śaśayānā
brāhmaṇā vratacārīṇaṁ,
vācam Parjānyajinvitāṁ
prā maṇḍukā avādiṣuḥ.

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

samvatsarāṁ: acc. of duration of time (197, 2). śaśayānās: pt. pt. Ā. of śi lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmins. vratacārīṇaṁ: i.e. practising a vow of silence. Parjānyajinvitāṁ: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: iṣ ao. of vad (145, 1).
2 divyā āpo abhi yād enam āyan, dītim nā sūskam, sarasi śāyānam, gāvām āha nā māyūr vatsinīnām, manḍūkānāṁ vagnūr átrā sām eti.

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

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the sing. manḍūkā 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. átrā (metrically lengthened): here as corr. to yād (cp. p. 214).

3 Chadṛamāṇāḥ cṛṣṇato abhyavartita
trṣyāvataḥ pravṛṣi āgatāyām, akkhaliṅkṛtyā, pitāram nā pu-trā, cunyō cun̄sūp vardinīmaiti

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 yād īm enāṁ uṣatō abhy āvar-git
tṛṣyāvataḥ, pravṛṣi āgatāyām, akkhaliṅkṛtyā, pitāram nā pu-trā,
anyo anyām úpa vādantam eti.
āvarṣīt: is ao. of vrṣ: if the subject were expressed it would be Parjanya.
prāvṛṣi: loc. abs. (see 205, 1 b). akkhalikṛtyā: see 184 d; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text.

8 śrṣyā śrṣyākṣu gṛsṛāvikṣerīr
 śrṣyā Sansāre yadmantriṣṭātām.
śrṣyākṣurvāyō yadṛṣṭibhrṣuṣ: kārṇīkān
पृश्चिः संयुक्ते हरितेन वाचम.

4 anyó anyám ānu gṛbhāṛti enor,
apām prasargē yād āmandiṣātām.
maṇḍūko yād abhīvrstaḥ kāni-
śrṣikān,
pṛñīṣh samprṅkté hāritena vā-

cam.

enos: gen. du., of them two (112 a). gṛbhāṛti: 8. s. pr. of grabh.
āmandiṣātām: 8. du. Ā. is ao. of mand exhilarate. maṇḍūkās: in a collective sense. kāniśkān: 3. s. inj. int. of skand leap (= kā-
ṇīṣkānāt), see 174 b. Note that this form in the Pada text is-
kāniśkān, because in the later Sandhi s is not cerebralized before k.
(cp. 67). The use of the inj. with yād is rare. sam-prṅkté: 3. s. Ā.
pr. of pro mix.

5 vṛndāṣāmśati śrṣyā vāch

śrṣyākṣerī vṛndātī śrṣitamāṇā.
śrṣyākṣerī vṛndā vṛndānāyāpaḥ.

5 yād eśām anyó anīasya vācaṁ,
sāktasye vādati śikṣamāṇaḥ,

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
spckled 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 vàdathanaúdhi apsu. 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. pārvan, joint, then a section in Vedic recitation.
Thus c would be an explanation of b, the voices of the frogs sounding
together like those of pupils reciting a lesson after their teacher.
vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2.
ádhi: 176, 2 a (p. 209).

6 gómâyur éko, ajámâyur ékah;
prénir éko; hárīta éka eṣāṁ.
samānām náma bībhhrato ví-
rūpāḥ.
puruṭrā vácaṁ pipísur vád-
antah.

gómâyus: cp. 2 c. prénis, hárītas: cp. 4 d. samānām: they
are all called frogs, though they have different voices and colours.
bībhhratas: N. pl. pr. pt. of bhṛ (p. 132). purutrā: note that the
suffix in words in which the vowel is always long in the Samhita text
(as in devatrā, asmatrā, &c.) is long in the Pada text also; while in
others like átra, in which it is only occasionally lengthened metrically,
the vowel is always short in that text. pipísur: they modulate the
sound of their voices (cp. a).
7 brāhmaṇāsāṁ atirātri nā sōme, sāro nā pūrṇām abhīto, vádantah, saṃvatsarāsyā tād āhaḥ pāri śthā, yān, maṇḍūkāḥ, prāvṛṣīṇam babhūva.

atirātri: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient.

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

8 brāhmaṇāsāṁ somīno vácam akrata, brāhma kṛṇvāntah parivatsarīṇam.
adhvaryavo gharmīṇah siśvidānā, āvīr bhavanti; gūhiā nā ké cit.
brāhmaṇāsas: nā 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 sāro nā pūrṇām abhītaḥ in 7 b. vācam akrata: op. vādantas in 7 b. akrata: 8. pl. Ā. root ao. of kr (148, 1 b). brāhma: with b cp. 7 c, d. gharminās 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. sisvidānās: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kāniṣṭkān in 4 c. āvis: see p. 266, b.

9 devāhitim jugupur dvādaśāsya: They have guarded the divine rtūm nāro nā prá minanti ete. samvatsarē, prāvṛṣi ágatāyām, taptā gharma aśnuvate visargām. devāhitim: on the accent see p. 456, 2 a. jugupur: pf. of gup protect. dvādaśa: twelve (104) and dvādaśa consisting of twelve, twelfth (107); supply samvatsarāsyā from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa consisting of twelve months and caturvimśa consisting of twenty-four half-months. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśa as the ordinal twelfth supplying māsasya month, and making it depend on rtūm in the next Pada. 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: samvatsarat in c denotes 'in the course of the year at the rainy season'. náraś: here again no particle of comparison. mīnantī: from mī damage; cp. 7 c, d. samvatsarat: cp. 203, 3 ā-prāvṛṣi āgatāyām: loc. abs. as in 3 b. taptāgharmah is meant to be ambiguous: heated milk-pots with reference to the priests (cp. adhvaryāvo gharminah in 8 c) and dried up cavities with reference to the frogs (cp. ṭṛṣyāvatatas in 3 b). āśṇuvate (3. pl. Ā. pr. of āmā obtain) visargaṁ obtain release or discharge, i.e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. āvir bhavanti in 8 d.

10 gomāyur adād, ajāmāyur adāt, ṭṛṣṇir adād, dhārito no vāsūni. gavāṁ maṇḍūkā dādataḥ satāṇi, sahasrasāvē pra 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 institutors of sacrifice in giving bountiful gifts. dādatas: N. pl. of pr. pt. of dā give (cp. 156). sahasrasāvē: loc. of time like samvatsarat in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 53, 7 d.

VIŚVE DEVĀH

The comprehensive group called Viśve devāḥ or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order.
that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāh 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. Puṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirases.

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

1 babhrur éko viśuṇah sūnāro  
yūvā. 
añjī añkte hiranyāyam.  
One is brown, varied in form,  
bountiful, young. He adorns himself with golden ornament.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as arunā ruddy, but most often as hari tawny. viṣuṇas: 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. añjī: cognate acc. (p. 300, 4). añkte: 8. s. Ā. of añj anoint, with middle sense anoints himself. hiranyāyam: cp. ix. 86, 43, mádhunā abhi añjate... 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 éka á sasāda dyótana,  
antār devēṣu médhirah.  
One has, shining, occupied his  
receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayām te yónir rtvīyo, yáto jātō árocathāḥ: tām jānānn, Agna, á sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dyótanās: the brightness of Agni is constantly dwelt on. médhīrās: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devō devēsu médhiraḥ the wise god among the gods.

vāśim: this weapon is connected elsewhere only with Agni, the Ṛbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Ṛbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣṭṛa... apāśām apāstamaḥ... śiṣite nīnāṁ paraśūṁ suāyasāṁ Tvāṣṭṛ, most active of workers, now sharpens his axe made of good iron. nīdhruvis: strenuous as the artificer of the gods, a sense supported by apāstamas in the above quotation.

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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). jālāṣa-bheṣajās: this epithet is applied to Rudra in i. 43, 4; Rudra is also called jālāṣa, and his hand is described as jālāṣa (as well as bheṣajā) in ii. 83, 7; these terms are applied to no other deity. b has the irregularity of two redundant syllables (p. 438, 2a).

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

pathās: it is characteristic of Pūsan (vi. 54) to be a knower and guardian of paths. pīpāya: pf., with lengthened red. vowel, from pi (= pyā) make full or abundant; cp. vi. 53, 4: ví pathó vájasātaye cinuhī clear the paths for the gain of wealth (addressed to Pūsan); and x. 59, 7: dadātu pūnāḥ Pūsā pathiām. yā suastiḥ let Pūsan give us back the path that is propitious. táskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūsan): ávīr gūlāḥ vāsū karat, suvédā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5–10. ya-thāṁ: unaccented (p. 453, 8 B d); nasalized to avoid hiatus (p. 28, f. n. 1). veda: with gen. (202 A c). nidhinām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 tríṇi éka urugāyó ví cakrame, One, wide-pacing, makes three strides to where the gods are exhilarated.
yátra devāso mádanti.
trīni: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsya urūṣu triṣū vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 8. 5). yāṭra: 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 vibhir duā carata, ēkayā sahā: With birds two fare, together with one woman: like two travellers they go on journeys.

vibhis: cp. i. 118, 5, pārī vāṃ āsvāḥ patamgā, vāyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Āsvins) round. duā ... ēkayā sahā: the two Āsvins with their one companion, Sūryā; cp. l.c.; ā vāṃ rátham yuvatis tiṣṭhad ..., duhitā Sūr- yasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: ā yād vāṃ. Sūrīyā rátham tiṣṭhat when Sūrīyā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Śūtras 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 duā cakrāte upamā divī: Two, as highest, have made for themselves a seat in heaven: two sovereign kings who receive melted butter as their draught.
samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāṭe: 3. du. pf. Ā. of kr with middle sense, make for oneself. upamā: N. du. in apposition to dvā, further explained by samrājā.

10 árcanta éke māhi sāma manvata: Singing, some thought of a great chant: by it they caused the sun to shine.

árcantas: singing is characteristic of the Āṅgirases; e.g. i. 62, 2, sāma yēnā... árcanta Āṅgiraso gā āvindan the chant by which the Āṅgirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvārūpā Āṅgiraso nā sāmabhīḥ manifold with chants like the Āṅgirases. The Āṅgirases again are those yā rtēna sūryaṁ ārohayan divi who by their rite caused the sun to mount to heaven (x. 62, 3). Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yāṃ vái sūryaṁ Svārbhāṇus tāmasā āvidhyad, Átrayas tām ánv avindan the Atris found the sun which Svārbhāṇu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gulhāṃ sūryaṁ tāmasā... brāhmaṇā avindad Átriḥ Atriḥ Atriḥ Atri by prayer found the sun hidden by darkness (6) and Átriḥ sūryasya divi cákṣur ādhāt Atriḥ placed the eye of the sun in heaven (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āṅgirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. Ā. (without augment) of man think. arocayan: ipf. cs. of ruc shine.

SÓMA

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

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

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

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

The intoxicating effect of Soma most emphasized by the poets is the
stimulus it imparts to Indra in his conflict with hostile powers. That
Soma invigorates Indra for the fight with Vṛtra is mentioned in innumer-
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
(vāṇaspāti), and has generated all plants. But quite apart from his con-
nexion 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. mádhū, Gk. μέδος, Anglo-Saxon mead).

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


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

1 svādor abhakṣī vāyasah sumedhāḥ
suādhīo varivovittarasya,
viśe yām devā utā mártīśo,
mádhuh bruvanto, abhī samcāranti.

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

2 ānātasya prāgā ādityānīvārāh
āvavātā harasā dīvēśa.

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

antās ca prāgā, Áditi bhavāsi,
avayātā háraso dāviyasya.

Indasya sakhiám ju-
sanāh,
sráuṣṭīva dhūram, ānu rāyā
ṛdhyāḥ.
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 agāḥ (p. 468, 20) or in a subordinate one pra-ágāh (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 8). Āditis: because Aditi releases from sin (e.g. anāgāstvāṃ no Āditiḥ krṇotu may Aditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Īndav: vocatives in 0 are always given as Pragṛhya in the Pada text (o īti) even though their Sandhi before vowels may be ăv or ă in the Samhitā text; cp. note on ii. 88, 8 b. 6r&usti: 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.’ ādhyās: root ao. op. of ōdh thrive.

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

8 śām no bhava hṛdā ā pītā, 
Indo;
pitēva, Soma, sūnāve suśévaḥ,
sākheva sākhyā, uruśamsa, dhīraḥ,
prāṇa āyur jīvāse, Soma, tārīḥ.

śām hṛdā refreshings to the heart occurs several times; the empha-
sizing pel. ā is here added to the dat. prāṇāḥ: Sandhi, 65 c.
jīvāse: dat. inf. of jīv live. tārīṣ: iṣ ao. inj. from tṛ cross.

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

5 imē mā pītā yāsāsa uruṣyávo,
rātham nā gāvah, sām anāha
pārvasu;
tē mā rākṣantu visrāsas cari-
trād,
utā mā srāmad yavayantu in-
davaḥ.

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

varivovítta asya in 1 b. anāha: this seems to be an irregular pf.
form from \( \text{nah bind} \) for nan\( \text{āha} \); cp. \( \text{gobhiḥ sāmnaddho asi thou} \) art bound together with straps (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). \( \text{visrāsas} \): abl. inf. (of vi-sram\( \text{s} \)) with attracted object in the abl. caritr\( \text{ād} \): p. 337, 3 \( \text{a} \). Note that \( \text{Pada c} \) is a Tristubh. \( \text{yavayantu} \): cs. ipv. of \( \text{yu separate} \). Change in \( \text{c} \) and \( \text{d} \), as often, from 2. to 3. \( \text{prs} \).

6 \( \text{agnim nā mā mathitām sām didīpaḥ} \); 
\( \text{prā cakh\( \text{a} \)ya} \); \( \text{kṛṇuhi vāsyas} \) \( \text{nāh} \).
\( \text{āthā hi te māda ā, Soma, mānye} \),
\( \text{revāṃ iva. prā oara puṣṭim} \) \( \text{ācha} \).
Of thee pressed with devoted mind
bhaksimahi, pitriasyeva raya.
Soma raja, pra na ayumsi wealth. King Soma, prolong our
years as the sun the days of
spring.

bhaksimahi: sa ao. op. of bhaj share. pitryasa iva: because Soma
is regarded as a father, cp. 4 b. Soma raja: being a single voc.
(rajan is in apposition), Soma alone is accented (p. 465, 18). pra-
nas: cp. 4 d. taris: cp. 4 d. ahani: 91, 2.

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

mplya: accented as beginning a sentence after an initial voc.
(p. 467, 19 A c); final vowel metrically lengthened. svastii:
shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this
word though obviously = su+asti is not analysed in the Padapatha
(cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tasya: with vid
since thou art the protector of our body, O soma, thou as surveyor of men hast settled in every limb. If we infringe thine ordinances, then be gracious to us as our good friend, O god, for higher welfare.

tanūas: gen. of tanū body. gopās: 97 A 2 (p. 79). gātre-gātre: 189 C. ni-sasāttha: 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-śākhā; 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-śākhā; the former is irregularly used in the latter sense. vāsyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
10 rdūdāreaṁ sākhīa saceya,  
yó mā nā rīṣyed, dhariaśva,  
pitāḥ.  
ayām yā sómo niādhaśyī asmē,  
tāśmā āndraṁ pratiśram emi  
āyuḥ.

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.

rdūdāreaṁ: not analysed in the Padapāṭha (cp. note on ii. 38, 5 c); cp. tvāṁ nas tanvō gopāḥ in 9 a. sākhya: 99, 2. yó nā rīṣyet: cp. 4 a. haryāśva: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. nyādhaśyī: 3. s. ao. ps. of dhā put; this (like prāgaś in 2 a) is irregularly analysed in the Padapāṭha as ni ādhaśyī instead of ni-ādhaśyī (p. 469, B). asmē: loc. (p. 104); Pragṛhya (26 c). āmi: 1. s. pr. of i go to with acc. (197, A 1). pratiśram: acc. inf. of tṛ cross (p. 336, 2 a) governing the acc. āyuś (cp. 11 d). tāśmāi: for the sake of that = to obtain or enjoy that, final dat. (p. 314, B 2).

99  

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

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here irregularly used beside the two aorists; cp. the uniform use of the ao. in 8. támiścīs: this word, as occurring here only, is somewhat doubtful in sense; but it is probably a f. adj. formed from a stem in
added to tāmis (in tāmis-ra darkness): ep. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (ep. 3 b).

abhaisur: s ao. of bhi fear. ā aruhat: a ao. of ruh: cp. the English phrase, 'go to the head'. āganna 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.

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 (ep. 13 a). hṛtsū pītāḥ: ep. 2 a antās ca prāgāḥ and 10 c yāḥ sōmo niādhāyi asmē.

Thou, O Soma, uniting with the Fathers, hast extended thyself over Heaven and Earth. To thee as such, O Indā, 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 vocatā no. Ye protecting gods, speak for us. ma no nidrā iṣata, móta jālpḥ. Let not sleep overpower us, nor idle vayāṁ Sūmasya viśvāha priyāsah, talk. We always dear to Soma, suvīrāso vidātham ā vadema. rich in strong sons, would utter divine worship.

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. no. ipv. of vac speak; final vowel metrically lengthened; = take our part, defend us (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhaḥ, x. 129, 5 d. iṣata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpḥ probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sūmasya. priyāsas: with gen. (p. 822 C).

15 tuāṁ naḥ, Soma, viśvāto va- Thou art, O Soma, a giver of yodhās. strength to us on all sides. Thou tuāṁ suaryd. ā viśā nṛcāksāḥ. art a finder of light. Do thou, as
tuāṁ na, Inda, utibhiḥ sajōsāḥ pāhi pasćātād utā vā purāstāt. 
surveyor of men, enter us. Do 
thou, O Indu, protect us behind 
and before with thine aids ac-
cordant.

a viśā: final vowel metrically lengthened. Inda: for Indav 
(21 b); on the Padapāṭha, cp. note on 2 c. utibhis to be taken with 
sajōsās. 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 Savitr 
(i. 35) conducts and Pūsan (vi. 54) protects the dead. Before the pyre is 
lighted, the wife of the dead man, having lain beside him, arises, and his 
bow is taken from his hand. This indicates that in earlier times his widow 
and his weapons were burnt with the body of the husband. Passing along 
by the path trodden by the Fathers, the spirit of the dead man goes to the 
realm of light, and meets with the Fathers who revel with Yama in the 
highest heaven. Here, uniting with a glorious body, he enters upon a life 
of bliss which is free from imperfections and bodily frailties, in which all 
desires are fulfilled, and which is passed among the gods, especially in the 
presence of the two kings Yama and Varuṇa.

1 pareyivāmsam pravāto mahīr ānu,
   bahūbhyaḥ pānthām anupaspāsānām,
   Vaivasvatām saṃgāmanām jānānām,
   Yaṃāṃ rājānāṃ havīśā duvasya.

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

a is a Jagati (see p. 445, f. n. 7). pareyivāmsam: pf. pt. set iyivāmsaṃ (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; op. ix. 118, 8, yātra rājā Vaivasvatō, yātrāvarōdhanam divāḥ... tātra mām amātām kṛdhi where the king, the son of Vivasvānt, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīś: 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: Yamāśya mātā, paryuhyāmāṇā mahō jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvānt. bahūbhyaḥ: for the many that die and go to the other world. anu-paspāsānām: pf. pt. ā of spas see. saṃgāmanām: as gathering the dead together in his abode. rājānām: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

2 Yāmō no gātūṃ prathāmō vi-veda:
    nāisā gāvyūtīr āpabhartāvā u.
    yātrā naḥ pūrve pitāraḥ pa-
    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. ápa-bhartaváí: 
dat. inf. with double accent (p. 452, 7); here it has a passive force 
(p. 335, a). b is most naturally to be taken as forming a hemistich 
with a, not as beginning a new sentence antecedent to yátra. The 
extact sense of cd is uncertain owing to the doubtful interpretation of 
ená and jaññánás. The former word is probably corr. to yátra, and 
the latter the frequent pf. pt. ā. of jan generate. It might be from 
jāna know (from which, however, this pt. does not seem to occur 
elsewhere): the meaning would then be, ‘knowing the way thereby 
(ená),’ because Yama found it for them. svás: by their own paths, 
each by his own, each going by himself.

3 Mátalí Kavyáir, Yámó Ángiro-
bhir, 
Bṛhaspáitír Ákvabhir vávrdhā-
náh, 
yāmás ca devá vávṛdhúr, yé ca 
deván, 
sváhā anyé, svadháyányé mad-
anti.

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

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

ä sīda: 2. s. ipv. of sad sit w. acc. hī: p. 252, 2; cp. p. 467, B. pitṛbhīḥ: apposition to Āṅgīro bhīḥ (cp. 3 a). sāмvidānāḥ: pr. pt. Ā. of 2. vid ānd according to the root class (158 a a). kavi-sātās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with haviśā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
5 Ángirobhír ā gahi yajñíyebhír;
Yáma, Vairúpáír ihá mādavyasa.

Vivásvántaṁ āvhe, yáḥ píta te,
asmin yajñé barhiśi ā niśádyā.

Ángirobhí: sociative inst. (199 A 1). ā gahi: root ao. ipv. of
gam (148, 5). Vairúpáí: sociative inst.; this patronymic form
occurs only here; Vivúpa 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 Ángiras, as sons of heaven
or of Ángiras. huve: 1. s. pr. Ā. of hū call. yás: supply ásti.
c is defective by one syllable (p. 441, 4 B c). barhiśi ā: to be taken
together (cp. 176, 1, 2). niśádyā: gd. of sad sit; agreeing with
Vivásvánta (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 Āngirásah, naha pitaō, Návagvā, Átharváṇo, Bhúgavaḥ, somiā-
sah:
tēṣām vayāṁ sumatau yajñí-
yānām

The Ángiras, our fathers, the
Navagvas, the Átharvans, the
Bhágus, the Soma-loving: we would
abide in the favour, the good graces
of them the adorable ones.
nāḥ pitārah: in apposition to the names; cp. 4 b. Nāvagvās &c., names of ancient priestly families. āpi syāma to be taken together; āpi as = to take part in.

7 prēhi, prēhi pathībhīḥ pūrvi-bhir,
yātrā nāḥ pūrve pitārah pa-reyūḥ,
ubhā rājānā svadhāyā mād-antā,
Yamānā paśyāsi Vāruṇa ca devāṃ.

prēhi prēhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmṛedita; 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 sām gachasva pitṛbhīḥ, sām
Yamāṇa,
iṣṭā-pūrṇēṇa paramē viomān.
hitvāyāvadyām pūnar āstam
ōhi:
sām gachyavān tānūḥ suvārčāḥ.

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-pūrṇēṇa: note that this old Dvandva cd. (see vocal.) is not
analysed in the Pada text. paramē: the abode of Yama and the
Fathers is in the highest heaven; mādhyē divāḥ in x. 15, 14.
viomān: loc. without i (p. 69). hitvāyē: gd., 163, 3. āstam: the
home of the Fathers; cp. 9 b-d. tanyā suvārčāḥ: being free from
disease and frailties, the dead man unites with a body which is com-
plete 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 āपेतं व्यौतः वि च सन्यतातो
प्यात एतं पितरीं तोकमकर्न।
आहैमः ठ्ठिरिकर्मिः वितः
यथो दुरात्ववसानमस्ति॥

Chāpa | Cūtā | Vi | Cūtā | Ch | Chāpa | Chātā ।

Chāsi | Etma | Pitarī | Tokam | Chākan ।
Chāpi | 1n1 | Chutā | Chvām | Chvām | Vi | Chutā ।

Chum | Dūrata | Chvāv-sāna | Chūsi ।

9 ápeta, vīta, vī ca sarpatāto:
asmā etām pitāro lokām akraṇ.
āhobhir adbhīḥ aktūbhīr 'vī-
aktāṃ
Yamo dadāti avasānam asmai.

Begone, disperse, slink off from
here: for him the Fathers have
prepared this place. Yama gives
him a resting-place distinguished
by days and waters and nights.

This stanza is addressed to the demons to leave the dead man
alone. vīta: for vī ita (see p. 464, 17, 1 a). asmai: accented
because emphatic at the beginning of a Pāda, but unaccented at the
āhobhir adbhīḥ: cp. ix. 113, where the joys of the next world are
described, yātra jyotir ájasraṃ, tāsmin mām dhehi amśte lóke where there is eternal light, in that immortal world place me (7), and yātra amür yahvatār āpas, tátra mām amśtaṃ krādhi where are those swift waters, there make me immortal (8). aktūbhīs: nights as alternating with days. vyāktam: pp. of vi + añj adorn, dis-tinguisht.

10 ॐति ॐव सारस्यच्य यानी ॐति ॐव सारस्यच्य यानी
चतुःश्रवं साधनां पुष्पा ।
अष्टं पितुष्टुचित्त्वं उरंहि
धैनेन चे संधुमादं मद्यिन ॥

10 áti drava sārameyāau śuānau, Run by a good path past the two
caturakṣāu śabālau sādhunā sons of Saramā, the four-eyed,
parthā; brindled dogs; then approach the
áthā pitṛn suvidātrām īpehi, bountiful Fathers who rejoice at
Yamēna yē sadhamādam mād- the same feast as Yama.
anti.

sārameyāau: 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. śuānau: to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagatī (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yamēna: soci-ative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

11 ची ते चानी चम राजितारी ।
चतुःश्रवं पितरी च चुचचसै ।
ची ते चानी चम राजितारी ।
चतुःश्रवं पितरी च चुचचसै ।
11 yau te suanau, Yama, rakṣitārau,
caturakṣāu pathirākṣī nṛoakṣasaau,
tābhīam ānām pāri dehi, rājan:
svastī cāṃsā anamīvāṃ ca dhehi.

yau: au in this and the following duals for ā, as in 10. nṛoakṣasaau: as Yama's messengers (cp. 12 b). b is a Jagati (cp. 10 b).
ēnām: 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 uruṇasāv, asutṛpā, udumbalā,
Yamāsya dūtāu carato jānām ēnu;
tāv asmābhyaṃ drṣāye sūriya
pūnar dātāṃ āsum adyēhā bhad-ram.

uruṇasāv: 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. asutṛpā 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. *asmā-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.

92 यमायू सोर्म सुनुत
यमायू जुङ्ता हृविः।
यमं हृ युज्ञो गंकव्यः
श्रविलीहान चरसङ्कतः॥

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). *Agnidūtas:* the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

93 यमायू गुहतंवद्विरि
जुहोतं प्र च तिष्ठत् ।
स नी देविषया चमदः
दीर्घमायूः प्र जीविक्षो॥

14 यमायू गहर्तावद द्वाविरि
जुहोता, प्रच तिष्ठहता;
सा नो देवेः आ यमाद,
दीर्घाम आयुः प्र जीवासे॥

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.
juhóta: the irr. strong form (p. 144, B. 34) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prátiṣṭhata: step forward, in order to offer the oblation; cp. the use of prá bhr bring forward an oblation. á yamat: inj. of root ao. of yam extend; this form constitutes a play on the name of Yama. nás: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devēsu á yamat may he, Soma, guide us to the gods; on the loc., ep. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jívāse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

15 Yamaṣya mādhumattamaṁ
rāśiḥ hṛvyaṁ juhotanaṁ.
idāṁ nāma śibhyah pūrvajē-
bbhiaḥ,
pūrvēbhyaḥ pathikṣdbhiaḥ.

juhotana: again the strong form to suit the metre (cp. 14 b). pathikṣdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyāna the road of the Fathers). This stanza is a Brhat in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).
16 trîkadrukebhiḥ patati.
śal urvīr, ēkam īd brhāṭ,
tristub, gāyatrī, chāndāṃsi,
sārvā tā Yamā āhitā.

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

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trîkadrukebhīs: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trîkadrukeṣu api bhat sutāsya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trîkadrūka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as ‘the god flies like a bird to settle in the vats’ (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śal urvīr: this expression is probably equivalent to the three heavens and three earths: cp. trisro dyāvaḥ nihitā antār asmin, trisro bhūmīr uparāḥ, śādāvāḥnāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ēkam īd brhāṭ: by this expression is probably meant the universe, otherwise spoken of as vishvam ēkam, idām ēkam &c., the one being contrasted with the six; cp. i. 164, 6, vi yās tastāmbha śal imā rájāṃsi . . kim āpi svid ēkam? who propped asunder these six spaces; what pray is the one? tristubh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).
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 Bhrugas 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: Trishtub; 11 Jagati.

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

purvāsas: in x. 14, 2. 7 the prn. form purve is used (see 120, 2). iyūr: in x. 14, 2. 7 the more distinctive cd. pareyūr appears. ā nisattās (pp. of sad sil, cp. 67 a, b; cp. ā nisādya in x. 14, 5). pārthive rājasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsuvikṣū: cp. the frequent māṇuṣiśuvikṣū human settlements, with reference to the Fathers present at the funeral offerings on earth.
I have won hither the bountiful Fathers and the grandson and the wide stride of Viṣṇu: they who, sitting on the strew, shall partake of the pressed drink with the offering to the dead, come most gladly here.

å-avitsi (1. s. Ā. s ao. of 2. vid. finā) = I have induced to come to this offering. náptäm: it is somewhat uncertain who is meant by this; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with náptäm) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvanta, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso náptäm (Agni is called náptre sāhavsate in viii. 102, 7) = sāhasāh sūnum 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: ågne yāhi suvidātrebhīḥ pitṛbhīḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa: Viṣṇor (= yajñasya) náptäm (= vināsābhāyam) the non-destruction of the sacrifice. vikrāmaṇam: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta: 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvās: gen. of pitū (p. 81). å-gamiṣṭhās: accent, p. 453, 9 A b.
4 bárhiṣadadh pariṣara, uti arvāg;  
imá vo havyā cakrma: jugsādhvam;  
tá á gata ávasā sāmtamena;  
ātha nāḥ sām yor arapō dadhāta.

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

Invited are the Soma-loving
barhiṣieṣu nidhiṣu priyēṣu;
tá á gamantu; tá ihá śrūvantu;
adhi bruvantu; té avantu asmán.

upa-hūtāḥ pariṣaraḥ somiāso  
Fathers to the dear deposits placed  
on the strew; let-them come; let  
them listen here; let them speak for  
us; let them aid us.

upa-hūtāḥ: pp. of hū call. nidhiṣu: the offerings deposited on  
the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śrūvantu: 3. pl. ipv. root ao. of śrū hear.
Bending the knee, sitting down to the south do ye all greet favourably this sacrifice; injure us not, O Fathers, by reason of any sin that we may have committed against you through human frailty.

ā-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the 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. dakṣiṇatā: to the right (of the vēdi altar), that is, to the south, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. is ao. of hims injure. kēna cid yād āgāḥ for kēna cid āgāsā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puṇḍatā: 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.

Sitting in the lap of the ruddy (dawns) bestow wealth on the wor-
putrébhiaḥ, pitaras, táśya vás-
vaḥ
prá yachata; tá ihóṛjam da-
dhāta.

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

8 yé nah púrve pitāraḥ somiáso, Those forefathers of ours, the
anúhiré somapithám Vásiṣṭhāḥ, Soma-loving, the Vásiṣṭhas, who
tébhīr Yamāḥ samráraṇó hav-
īṃsi,
usánu uśādbhiḥ, pratikāmām
attu.

anú-uhiré: 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 unh con-
sider, then meaning who have been considered worthy of the Soma-
draught. Vásiṣṭhās: as one of the groups of ancient seers. sam-
ranrāṇás (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 ṭṛṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrá: in heaven; ṭrā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭasas: this Tp., fashioned with praise, otherwise used with mati = hymn, is here applied to persons and thus comes to have the sense of a Karmadhārāya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis: to be taken with the preceding word = by means of songs. arván: 98 b. kavyáis: this word occurs in only two other passages, the original meaning apparently being = kavi wise (cp. kavyā-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmanās: probably in heaven; cp. x. 16, 10, sá gharman invat paramé sahásthe: may he (Agni) further the gharma in the highest abode; this word as well as jéhamānās may be intended to contrast with tātṛṣūr; cp. vii. 103, 9.
They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

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

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

12 tuām, Agna, ītī, jātavedo, 
āvād ḍhavyāni surabhīṇi kṛtvā.
prādāh pitṛbhyaḥ; svadhāyā tē akṣann;
addhī tvām, deva, prāyatā haviṃśi.

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

ītītās: by us. jātā-vedas: a very frequent and exclusive epithet
of Agni; it is a Bv. as its accent shows, meaning having knowledge of
created things as explained by the RV. itself: viśvā veda jānimā
jātāvedāḥ Jātavedas knows all creations (vi. 15, 18); this is also the
explanation of Śāyaṇa here: jātām, sarvam jagad, vetti, iti jāta-
vedāḥ. āvāt: 2. s. s ao. of vah carry (144, 5). ḍhavyāni: for
havyāni (54). kṛtvā: gd. of kr (163, 1). adās: 2. s. root ao. of dā
s. ipv. of ad eat.
13 yó ca iñá pitára yé ca néná, yámé ca vidmá yáṁ u ca ná pravidmá,
tuám vettha yáti té, jātavedah;
svadhābhír yajñāṁ súkṛtaṁ júṣasva.

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

14 yé Agnidagdhá yé ánagnidagdhá, mádhye diváḥ svadháyā mádáyante,
tébhíḥ suarál ásunítim etápam yathāvasām 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 ánagnidagdháḥ: that is, buried. mádhye 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). tēbhis: in association with them (199 A 1), as they know the path of the dead. svarāt: as sovereign lord who acts according to his will (yathāavaśām); the subject is Agni who is addressed in 9 c and 10 c (Agni), and in 12 a and 13 c (Jātavedas) or mentioned in 11 a (Agniṣvattās), and in this stanza itself (Agnidagdhas). tavan kalpayasva: the body of the deceased; the words svayām tavan kalpayasva (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: svayām rūpām kuruṣva yādīśam ichāsi assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathāavaśām tavan cakra (= cakre) eṣāṁ he has taken a body according to his will; the corresponding Pāda in the ṚV. (xviii. 3, 59) reads yathāavaśām tavan kalpayati may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistic h: yās to śivās tavo, jātavedas, tābhira vahaināṃ sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. āsuniṭim etām: dependent, like tavan, 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 (tānu); cp. x. 14, 8 cd: āstam ehi; sām gachasva t anvā go home; unite with thy (new) body; and x. 16, 5 sām gachatām t anvā, 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 (aṅkās) consisted of the nuts of a large tree called vibhūdaka (Terminalia bellerica), which is still utilized for this purpose in India.

x. 34. Metre: Tristubh; 7. Jagatī.

"प्रविषया मा बुभुतो ढादयनि
प्रविषया । मा । बुभुत । ढादयनि ।
पारिजया इरिणि वष्ट्तानाः ।
पारिजया । इरिणि । वष्ट्तानाः ।"
THE GAMBLER

1. 

1. 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 Vibhidaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Mājavatāsya: coming from Mount Mājavant as the best. achān: s. s ao. of chand (p. 164, 5).

Verbs meaning to please take the dat. (p. 313).

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

mimetha: pf. of mith dispute. jihīla: pf. of hīd be angry (cp. p. 3, f. n. 2). sākhībhīyas: 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'.
3 dvésti śvaśrūr; āpa jayá ruñaddhi; My mother-in-law hates me, my
ná nāthitó vindate marqitá- wife drives me away: the man in
ram: distress finds none to pity him:
āśvasyeva járato vásniasya ‘I find no more use in a gambler
náham vindāmi kitavāsya bhō- than in an aged horse that is for
gam. sale.’

āpa ruñaddhi (3. s. pr. of rudh): turns him away when he asks
for money to gamble with. nāthitás: the gambler speaks of himself
in the 3. prs. āśvasyaṇiva: agreeing with kitavāsya. járatas:
pr. pt. of jṛ waste away. kitavāsya bhōgam: objective gen.
(p. 320, B b).

8 śvē jāyāṁ pari śrūntvāsā Others embrace the wife of him
yāśyaagrāhdh vādane vājī aksāḥ. for whose possessions the victorious
pítā mātā bhrātara enam āhur: die has been eager. Father, mother,
‘nā jānimō, náyatā baddhām brothers say of him, ‘we know him
etām’. not, lead him away bound’.

agrāhdhat: a ao. of grād be greedy, governing vādane, loc. of the
object (p. 325, 1 c). vājī: to be read with a short final (p. 497, a 4,
cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānimās:
1. pl. pr. of jāā know. náyatā: accented as beginning a new
sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddham: as a debtor.

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

ā-dīdhye: 1. s. pr. Ā. of dhī think. daviṣaṇī: 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-ḍhaviṣam, in a Sūtra, from śṭhiv spit). ebhis: with the friends. āva hiye: ps. of l. há leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vāp strew. ākrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagati Pāda interposed in a Tristubh stanza (cp. p. 445, f. n. 7); the same expression, vācam akrata, by ending a Pāda in vii. 108, 8 produces a Jagati Pāda in a Tristubh 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). esām: of the dice.
6 sabhām eti kitavāh prahāmāno, jesyāmīti, tanuṣa śūṣujānāh. aksāsō asya vī tiranti kāmaṁ, pratidīvne dādhata ā kṛtāni. The gambler goes to the assembly hall, asking himself, 'shall I conquer,' trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

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

7 aksāsā id aṅkuśino nitodino, nikṛtvānas tāpanās tāpayiṣṇāvah; kumārādeṣṇā, jāyataḥ punarhāno, mádhvā sāṃprktāḥ kitavāsyā gambler. 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.

tāpayiṣṇāvās: 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. sāṃ-prktās: pp. of prc mix. barhānā: inst. s. (p. 77); with objective gen. (p. 320).
8 tripāṇcaśāḥ kriṣṭi vrata eṣāṁ,
deva iva Savitā satyādharmaḥ: ugrāsyā cin manyāve nā namante;
raja cil ebhyo nāma it kṛnoti.

tripāṇcaśās: 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. deva iva Savitā: the point of the
comparison is that the action of the dice is as independent of the will
of others as the action of Savitṛ, who observes fixed laws of his own
(iv. 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, namas: with dat. (p. 311, k
and 312, 2 a).

9 nicā vartanta, upāri sphuranti.
ahastāso hástavantam sahante.
divya áṅgārā āriṇe niuptah,
éśaḥ santo, ṣadvam nir dah-
anti.

They roll down, they spring up-
ward. Though without hands, they
overcome him that has hands.
Divine coals thrown down upon
the gaming-board, being cold, they
burn up the heart.
Every Pāda in this stanza contains an antithesis: nicā—upārī; ahaśtāsah—hastavantam; divyāḥ—īriṇe; sitāḥ—nīr dahanī. divyās: alluding to their magic power over the gambler; cp. barhānā in 7 d. āṅgāras: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhīdēvanām vā agnīs, tāsy ete 'ṅgārā yād 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.

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
pūrvāhṇa āśvān yuyujé hī bahrūn, morning, he falls down (in the evening) near the fire, a beggar.
sō agnér ānte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a).
dṛṣṭvāya: gd. of dṛṣ 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.

92 yó vāḥ senānīr mahātō gaṇāsya, To him who as the general of your great throng, as king has
rājā vrātasya prathamō babhhūva,

rājā vrātāṅkā prāthamaṃ, bhumā vāḥ.
tāsmai krṇomi, ‘nā dhanā ru- To him who as the general of

adhmi’;

rājā vrātāṅkā prāthamaṃ, bhumā vāḥ.
dāsāhāṃ prācīs, ‘tād ṅtāṃ va- To him who as the general of
dāmī’.

dāsāhāṃ prācīs, ‘tād ṅtāṃ va- I stretch forth my ten fingers—
dāmī’.
‘I withhold no money—this is truth

12 yó vāḥ senānīr mahātō gaṇāsya, To him who as the general of
rājā vrātasya prathamō ba- your great throng, as king has
bbhūva,

tāsmai krṇomi, ‘nā dhanā ru-

adhmi’;

nā dhanā ru-dhmi.
dāsāhāṃ prācīs, ‘tād ṅtāṃ va-

dāmī’.

... (rest of the text continues)
ruṇadhmi: that is, 'I have no money left for you;' these words in sense come after prācīs, expressing what is implied by that gesture.
rtām: predicative, I say this as true (198, 1).

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

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
PÚRUṢA

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

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

Thousand-headed was Puruṣa, thousand-eyed, thousand-footed. He having covered the earth on all sides, extended beyond it the length of ten fingers.
Purusa is coextensive with the whole world including the gods. Purusa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.

Purusa is coextensive with the whole world including the gods. 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 ati does not seem to be sufficiently brought out.
pádo 'syā vīāvā bhūtāni; him is all beings, three-fourths of him are what is immortal in heaven.

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). átas: equivalent to an ab. after the epv. (201, 3). jyāyāṁ ca: on the Sandhi, see 40 a. Púruṣas: a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amśtam: equivalent to amśtatvā.

4 tripād úrdhvā úd ait Púruṣah; With three quarters Puruṣa rose upward; one quarter of him pádo 'syehābhavat pūnah. rose upward; one quarter of him tāto víśvān ví akrāmat here came into being again. Thence sāsana-anaśānē abhī. he spread asunder in all directions to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. ihā: in this world. pūnar: that is, from his original form. tātas: from the earthly quarter. ví akrāmat abhī: distributed himself to, developed into. sāsana-anaśānē: animate creatures and inanimate things; this ed. represents the latest stage of Dvandvas in the RV. (186 A 1, end).
5: tásmád Virá| ajáyata,
Virájó ádhi Púru| sa.  
sá játó áty aricyata 
pascád bhúmim átho puráh.
From him Viráj was born, from
Viráj Púruṣa. When born he
reached beyond the earth behind
and also before.
tásmád : from the undeveloped quarter of Púruṣa. Virá| : as
intermediate between the prima| eval Púruṣa and the evolved Púruṣa ;
cp. x. 72, 4 : Aditêr Dáko a| ajáyata, Dá| šád u Áditih pári from
Aditi Dakşa was born, and from Dakṣa Aditi. On the Sandhi, see

6: yát Púruṣena haví|  
devá yajñám átanvata, 
vasantó asyásid àjyam, 
grí| mám idhmáh, šarád dhavíh.
When the gods performed u sacri| fice with Púruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.

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

7: tám yajñám barhí| i práukṣan 
Púruṣam játám agratáh:
That Púruṣa, born in the begin| ning, they besprinkled as a sacrifice
tāna devā ayajanta,
sādhyā śāyaś cā 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. ukṣ sprinkle. ayaj-
anta: = yajñām ātanyata in 6 b. Sādhyās: an old class of divine
beings (here probably in apposition to devās), cp. 16 d. śāyaś ca
yē: and those who were seers, a frequent periphrastic use of the
rel. = simply śāyas.

8 tasmād yajñāt sarvahūtah
sambhrtam prṣadājīam:
pasūn tāma cakre vāyavyāṇ,
āraṇyān, grāmīaś 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.

tasmād: ab. of the source (201 A 1). sambhrtam: as finite vb.
prṣad-ājyām: accent, p. 455, 10 d 1. pasūn: Sandhi, 40, 2. tāma:
attracted to pasūn for tā (prṣadājyām); Sandhi, 40, 1 a. vāyavya-
ṇ: 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. 81, f. n. 8); this is one of several
indications that the internal Pādas (those within a hemistich) as well
as the external Pādas were originally independent (cp. p. 465, f. n. 4).
āraṇyān: that is, wild. grāmīaś ca yē = grāmyāṇ, that is, tame;
cp. śāyaś ca yē in 7 d.
9 tāśmād yajñāt sarvahūta
ycāḥ sāmāṇi jajñire;
chandāṃsi jajñire tāśmād;
yājus tāśmād ajāyata.

From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.

ṛcas: the Rigveda. sāmāṇi: the Śāmaveda. jajñire: 3. pl. pf. Ā. of jan beget. yājus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

10 tāśmād āsvā ajāyanta
yē ké ca ubhayādataḥ.

tāśmāj jātā ajāvāyah.

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

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

11 yāt Pūruṣāṁ viādadhuh,
katidhā vi akalpayan?
mukham kim asya? kāu bāhū?
kā ūrū pádā ucyete?

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

92 brāhmaṇī ca sukhasmāt
dāh rājan ca ṣat
jēktā vadhīṣṣṭā
puṣṭhā suśrūtiḥ abhāyat

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

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

93 churnama mānasō jātasy
chādhāḥ: sūryāḥ abhāyat
sukhaś citvā śanvāpiṁś
prājñatāya rūpaŋjāyata

13 The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his mouth Vāyu was born.

13 candrāmā mānasā jātaḥ;
cāksoḥ sūryo abhāya;
mukhāḥ īndraḥ ca Agni ca,
prāṇād Vāyur abhāyata.
Note that candrá-mās is not analysed in the Pada text. cākṣos: ab. of cākṣu used only in this passage = the usual cākṣus; in the Funeral Hymn (x. 16, 8) sūryas and cākṣus, vātas and ātmā are also referred to as cognate in nature.

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

x. 127. Metre: Gāyatrī.
1 Rātrī vi akhyad āyatā
purutrā devī aksābhīḥ:
vīśvā ādhi ārīyō 'dhita.

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

2 Śrīśrīma caṃdīḥ

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

2 ā urv āpṛā āmartyā
nivāto devī udvātāḥ:
jyōtiṣā bādhate támaḥ.

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

3 nis śaśārmarāṣṭi-

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

3 nir u svāsāram askṛta
Usāsam devī āyatā:
ápōd u hāsate támaḥ.

nir askṛta: 3. s. root ao. of kr do; the s is here not original (Padapātha akṛta), but is probably due to the analogy of forms such as nīṣ-kuru (AV.); it spread to forms in which kr is compounded with the prps. pāri and sām (pāriśkrṇvānti, pāriśkrṛta, sāmkrṛta).

Usāsam: Dawn here used in the sense of daylight (dec., 83, 2 a).
nir u—āpa īd u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (īd) on the second prp., = and the
darkness will also be dispelled by the starlight (ep. 2.10). hāsate: 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

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. yásyās...te for tvām yásyās, a prs. prn. often being put in the rel. clause. yāman: loc. (90).

ni..āvikśma hi: s ao. Ā., we have turned in (intr.). vasatim: governed by a cognate vb. to be supplied, such as return to. váyas: N. pl. of vi bird (99, 3 a).

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

ni avikśata: 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 yāvāyā vrkīṁaṁ vrkāṁ, yavaya stenāṁ, ūrmie; áthā naḥ sutārā bhava.

Ward off the she-wolf and the wolf, ward off the thief, O Night; so be easy for us to pass.

yāvāyā: cs. of yu separate; this and other roots ending in u, as well as in i, ṛ may take Guna or Viśdhi in the cs. (168, 1 c), but the Padapātha invariably gives yavaya; the final vowel is metrically lengthened (in b it is long by position before st). vrkyāṁ: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

7 ūpa mā pépiśat támaḥ, kṛṣṇaṁ, viaktam asthita:
Ūsa ṛṇēva yātaya.

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

ūpa 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 Rātrī, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of yat.

8 ūpa te gā ivākaram, vrṣīṣvā, duhitar divah, Rātrī, stōmāṁ nā jigyūṣe.

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.

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

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

x. 129. Metre: Tristubh.

I nasad āsīn, nó sád āsīt tadānīm; nāsād rájo nō viomā parā yát. 'kīm ávarivāḥ? kūha? kāsyā sārmanāḥ? ámbhah kīm āsīd, gāhanām gabhīrām?

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

Cf. ŚB. x. 5, 3, 1: nā īva vá idām āgrāsād āsīd nā īva sād āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual
HYMN OF CREATION [x. 129, 1

form of the 3. s. ipf. of as be; the rarer form occurs in 3 b. nó for ná u (24). viomā: the final vowel metrically lengthened (cp. p. 440, 4 B). parás: adv.; on the accent cp. note on ii. 85, 6 c. á avarīvar: 3. s. ipf. int. of vr cover (cp. 175, 8); what did it cover up = conceal or contain? kūha: where was it? kāsyā sārman: who guarded it? kí̄m: here as an inter. pel. (p. 225). āmbhas: cp. 3 b, and TS, āpo vā idām ágre salilām āsit this (universe) in the beginning was the waters, the ocean.

2 ná mṛtyúr āsid, amśtaṁ ná tārhi.
ánid avatām svadhāya tād ēkām.
tāsmād dhānyān ná parāḥ kí̄m canāsa.


3 tārm āśiśaṁ tarmśa gūḍhmase
pratēkan sãkṣiṁ svāṁ dr̥sm.

4 tārm: āśiśat tasmā gūḍhm ā ṣi śiśat
gūḍh kimśat ā ṣi śiśat
3 tāma āsīt tāmasā gūḷhām āgre; apraketāṁ salilāṁ sārvam ā idām.

tuchyēnābhū āpihitam yād āsīt, tápasas tán mahinājāyātāikam.

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.

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

4 kāmas tād āgre sām avartatādhi,

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.

mānasō rétaḥ prathamāṁ yād āsīt.

sātō bāndhum āsati nīr avindan hṛdī pratiṣyā kavāyo maniṣā.

ádhi sām avartata: 3. s. ipf. ā of vṛt turn, with sām come into being; ádhi upon makes the verb transitive = come upon, take possession of. tād that = tād ākam 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 Padapāṭha. maniṣā: inst. of f. in ā (p. 77).
5 tīrācīno vītato raśmīr eśam:
adhāḥ svid āsiśd, upāri svid āsiśt?
retodhā āsan, mahimāna āsan;
svadha avāstāt, práyatiḥ parāstāt.

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 eśam) 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 prthivyāḥ who with a cord has measured out the ends of heaven and earth; ep. also the expression sūtraṁ vītataṁ (in AV. x. 8, 87) the extended string with reference to the earth. āsiṭ: accented because in an antithetical sentence (p. 463, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udātta, as in the final syllable of a sentence in questions (Pāṇini vii. 2, 97); the second question upāri svid āsiśt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively práyatis and svadhā. In TS. iv. 3, 11, 1, mention is made of trāyo mahimānah 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 Visarjaniya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.
6 kó addhá veda? ká ihá prá vocat,
kúta ájáta, kúta iyám visrśtih?
arthág devá asyá visárjanena:
áthá kó veda yáta ábabhúva?

Who knows truly? Who shall here declare, whence it has been
produced, whence is this creation?

By the creation of this (universe)
the gods (come) afterwards: who
then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many
(p. 441, 4 a). arvák: the sense is that the gods, being part of the
creation, are later than the period preceding the creation, and therefore
can know nothing of the origin of the universe. áthá: with
metrically lengthened final vowel (p. 440, 4; ep. 179, 1).

7 iyám visrśtir yáta ábabhúva;
yádi vā dadhé yádi vā ná:
yó asyádhyakśaḥ paramé viś-
man
só ańgá veda, yádi vā ná védá.

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

a and b are dependent on veda in d. asya: of this universe. "b is
defective by two syllables (p. 440, 4 a); possibly a metrical pause
expressive of doubt may have been intended. vyóman: loc. (90, 2).
védá: the accent is due to the formal influence of yádi (p. 246, 8 a).
Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Brahma, 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 Aṇgirasas, 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 (pāṭbīśa) is spoken of as parallel to the bond of Varuṇa. The owl (ālūka) and the pigeon (kāpōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramū (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama’s messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

<table>
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<tr>
<th>chāśi</th>
<th>vṛṣi</th>
<th>suṣaṇjāṣi</th>
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<td>dve'</td>
<td>सुपिंविते</td>
<td>युमः</td>
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<td>चार्च</td>
<td>नि</td>
<td>विपिति:</td>
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<td>पुर्णाय</td>
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<td>पुर्णाण</td>
<td>घनु</td>
<td>वैनिति</td>
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</table>
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. átrā: with metrically long final vowel (cp. 488, 2 A). nas: our i.e. of me and the other members of the family. pitá: my deceased father. purāṇāṁ: ancient ancestors; Sandhi, 39. ánvenati: that is, associates with them.

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. asuyán: being displeased, that is, with him, opposed to asprhayam, I longed for him, that is, to see him again. acākaśam: ipf. int. of kāś, with shortening of the radical vowel (174).
8 yām, kumāra, nāvam rāatham
acakraṁ mānasākṛṇoḥ,
ékesam viśvātah práṇcam,
āpaśyann ādhi tiṣṭhasi.

The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.

In this stanza (and the next) the dead boy is addressed; he mounts
the car which he imagines is to take him to the other world. aca-
krāṁ: perhaps because the dead are wafted to Yama by Agni. ēka
and viśvātas are opposed: though it has but one pole, it has a front
on every side. āpaśyant: because dead.

8 yām, kumāra, prāvartayo
ṛṇāṃ viṅgṛiśyaṁ
ṁtram samām prāvartat
śaṁito nṝyaḥāhitam
dvārākṣarīt

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śaṁito nṝyaḥāhitam
dvārākṣarīt

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.
Who generated the boy? Who rolled out his car? Who pray could tell us this to-day, how his equipment (?) was?

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nir avartayat: ep. yām prāvartayo rātham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of to be handed over; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

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

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tātās, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.
This is the seat of Yama that is called the abode of the gods. This is his flute that is blown. He it is that is adorned with songs.

The boy here arrives at the abode of Yama. sadanam: 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; sadanam occurs about a dozen times in the RV., beside the much commoner sadanam. nālīs: with s in the nom. (100, I 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). gīrḥiṣ: dec. 82; accent, p. 458, c 1.

VĀTA

This god, as Vāta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Vāyu, who is celebrated in one whole hymn and in parts of others. Vāta's name is frequently connected with forms of the root vā, blow, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Vātā-Parjanyā, while Vāyu is often similarly linked with Indra as Īndra-Vāyu. Vāta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the 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 mahimānāṁ rātha:
rujān eti, stanayann asya
ghōṣāḥ.
divispiṅg yāti aruṇāni kṛṇvān;
uto eti prthivyā reṇūṁ āsyan.

mahimānāṁ: the vb. can easily be supplied, the most obvious one being pra vocam according to the first verse of i. 32, Īndrasya nū vīryāṇi pra vocam, and of i. 154 Viṣṇor nū kāṁ vīryāṇi pra vocam. rujān: similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanayān: used predicatively like a finite vb. (207) or eti may be supplied. aruṇānī: alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya: accent, p. 452. utō: 24. prthivyā: inst. expressing motion over (199, 4).

2. sāṁ prérate ānu Vātasya viśṭhā: The hosts of Vāta speed on
dinam gachanti sāmanāṁ nā
yōṣāḥ.
tābhiḥ sayūk sarātham devā
iyate,
asyā viśvasya bhūvanasya rājā.

sam prai rate: 8. pl. pr. Ā. of īr; p. 468, 20 a. viṣṭhās: though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yōṣās are com-
pared, the sense being: the rains follow the storm wind (apāṃ 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 iyag, iyate, iyante, and the pt. iyamāna occur; c is a Jagati Pāda.

3 antārikṣe pathibhir iyamāno, Going along his paths in the air
   nā nī viśate katamāc canāhaḥ, he rests not any day. The friend
   apāṃ sākhā prathamajā rtāvā, of waters, the first-born, the holy,
   kūa svij jātāh, kūta ā babhūva?

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. apāṃ sākhā: as accompanied by rain (cp. note on 2 a).
prathama-jās: 97, 2. rtāvā: 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 ātma devānāṃ, bhūvanasya Breath of the gods, germ of the
gārbho,
yathāvāsām carati devā esāh. world, this god fares according to
his will. His sounds are heard.
ghośā íd asya śṛṇvire, ná rūpáṃ. (but) his form is not (seen). To that Vāta we would pay worship tásmai Vātāya havīśā vidhema. with oblation.

ātmá: cp. x. 90, 18, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gārbhas: Vāta is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghośās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpáṃ: the vb. drśyate 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-tās, ā-tra, ā-tha, a-smāi, a-syā.
amś attain, v. aśnōti, aśnūtē: see āš.
āmḥ-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 [aśaj anoin].
aks-ā, m. dis for playing, pl. dice, x. 34, 2. 4. 6. 7. 13 [perhaps eye = spot].
aksi-an, n. eye (weak stem of āksi), x. 127, 1.
ā-ksiya-māna, pr. pt. ps. unfailling, i. 154, 4 [2. āksi destroy].
akhkhali-ākhatā, gd. having made a crook, vii. 103, 8.
Ag-ni, 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; viii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. âgni-s, Slav. ag-ni].
āgni-dágdha, Tp. od. burnt with fire, x. 15, 14 [pp. of dah burn].
āgni-dūta, n. (Bv.) having Agni as a messenger, x. 14, 13.
āgni-gvātta, od. Tp. consumed by fire, x. 15, 11 [pp. of svād taste well].
āg-re, n. front; beginning; top, x. 135, 6; lc. āg-re in the beginning, x. 129, 4.
āgra-tās, adv. in the beginning, x. 90, 7.
āg-hn-yā, f. cow, v. 83, 8 [adv. not to be stain, from han stay].
āṅkuśā, n. having a hook, hooked, attractive, x. 84, 7 [āṅkuśā hook].
1. āṅg-a, n. limb, ii. 38, 9.
2. ānga, emphatic pel. just, only, i. 1, 6; x. 129, 7 [180].
āṅgāra, m. cool; x. 84, 9.
Āṅgira, m. name of an ancient seer, iv. 51, 4.
Āṅgiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 3, 4, 5, 6; as., as an epithet of Agni, i. 1, 6; x. 11, 6 [Gk. āγγελο-ς ‘messenger’].
ac bend, I. P. ācati. ud-, draw up, v. 88, 8.
ā-oakrā, a. (Bv.) wheelless, x. 135, 3.
ā-ṣit-e, dat. inf. not to know, vii. 61, 5.
ā-ṣitrā, n. darkness, obscurity, iv. 51, 3.
ā-cyuta, pp. (K.) not overthrown, un-shakable, i. 86, 4.
ācyuta-cyutā, a. (Tp.) moving the immovable, ii. 12, 9.
ādhā, prp. with acc., unto, viii. 48, 6.
aj drive, i. P. ājāti [Lat. ago ‘lead’, ‘drive’, Gk. ágō, ‘lead’].
ā- drive up, vi. 54, 10.
ud- drive out, ii. 12, 8; iv. 50, 5.
ājā-māyu, a. (Bv.) bleeding like a goat, vii. 103, 6. 10 [māyu, m. beast].
ā-jāra, a. (K.) unaging, i. 160, 4 [ṣr waste away].
ā-jastra, a. (K.) eternal, ii. 35, 8 [unfalling: jas be exhausted].
ājiv, m. pl. Dv. od. goats and sheep, x. 90, 10 [ājā + āvī].
ā-jur-yā, a. unaging, iv. 51, 6 [jur waste away].
ānj, VII. P. anākti anoint; ā. anūtā anoint oneself, viii. 29, 1.
āñjas-ā, adv. straightforward, vi. 54, 1 [inst. of āñjasointment: = with gliding motion].
ānij-ii, n. ornament, i. 85, 3; viii. 29, 1 [ānij anoint].
ā-tas, adv. hence, x. 14, 9; = ab. from that, iv. 50, 8; than that, x. 90, 8.
ati-rātra, a. (celebrated) overnight, vii. 108, 7 [rātri night].
ātkra, m. robe, ii. 35, 14.
āty-etavāi, dat. inf. to pass over, v. 83, 10 [āti + i go beyond].
ā-tra, adv. here, i. 154, 6; ii. 35, 6.
ā-trā, adv. then, vii. 108, 2; there, x. 185, 1.
Ātri, m. an ancient sage, vii. 71, 5.
ā-tha, adv. then; so, vi. 54, 7.
Āthar-van, m. pl. name of a group of ancient priests, x. 14, 6.
ā-thā, adv. then, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so. x. 127, 6.
ātho, adv. and also, x. 90, 5 [āthu + u].
ad, eat, II. P. ātti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. edo, Gk. ēdo, Eng. eat].
ā-dabdha, pp. (K.) uninjured, iv. 50, 2 [dabh harm].
Ā-diti, f. name of a goddess, viii. 48, 2 [unbinding, freedom, from 8. dā bind].
ad-dāh, adv. truly, x. 129, 6 [in this manner: a-d this + dāh].
ad-dāy, adv. to-day, i. 35, 11; iv. 51, 8–4; x. 14, 12; 127, 4; 185, 5; now. x. 15, 2. [perhaps = a-dāvä on this day].
ad-dri, m. rock, i. 85, 5 [not splitting: cṛ pierce].
ad-dri-dugdha, Tp. od. pressed out with stones, iv. 50, 8 [pp. of duh milk].
ad-dhā, adv. below, x. 129, 5.
adhi, prp. with lo, upon, i. 85, 7; v. 88, 9; vii. 108, 5; with ab. from, x. 90, 5.
adhy-aksā, m. eye-witness; surveyor, x. 129, 7 [having one's eye upon].
adhvārā, m. sacrifice, i. 1, 4, 8; iv. 51, 2.
adhvăr-yú, m. officiating priest, vii. 108, 8.
a-dhvásmañ, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
an breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].
án-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
án-abhi-másta-varna, a. (Bv.) having an unfaded colour, ii. 35, 13.
á-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amítvá, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámítvá disease].
an-ágas, a. (Bv.) sinless, v. 83, 2; vii. 80, 7 [ágas sin; Gk. ávarś 'innocent'].
án-ichhā, a. (Bv.) having no fuel, ii. 35, 4.
án-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ní-mis, f. wink].
án-nimis-ś, (inst.) adv. with unwinking eye, ili. 59, 1 [ní-mis, f. wink].
án-níváśamāna, pr. pt. A. unresting, vii. 49, 1 [ni + vś go to rest].
án-inrā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [rā, f. refreshment].
án-iśka, n. face, ii. 35, 11 [an breathe].
an, prep. with acc., along, x. 14, 1, 8; among, x. 14, 12.
anu-kāmān, (acc.) adv. according to desire, viii. 48, 3.
anu-dēyi, f. equipment (?), x. 185, 5, 6 [f. gvd. of anu-dā to be handed over].
anu-paspaśānā, pf. pt. A. having spied out, x. 14, 1 [spā spy].
anu-madvaś-māna, pr. pt. ps. being greeted with gladness, vii. 63, 8.
anu-vēnānt, pr. pt. seeking the friendship of (acc.), x. 135, 2.
anu-vrata, a. devoted, x. 84, 2 [acting according to the will (vratā) of another].
an-ṛta, n. (K.) falsehood, ii. 85, 6; vii. 61, 5; misled, wrong. 86, 6 [ṛta right].
an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
ánta, m. end, iv. 50, 1; edge, proximity: le. ánte near, x. 34, 16.
ántā, prep. with le., within, i. 85, 9; ii. 12, 8; 55, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, vii. 29, 2, 3 [Lat. inter].
antri-kśa, n. air, atmosphere, i. 85, 7, 11; ii. 12, 2; x. 90, 14; 168, 3
[situated between heaven and earth: kṣa = 1. kṣi dwell].
ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].
án-dh-as, n. Soma plant; jujus, i. 85, 6 [Gk. évδ-ος 'blossom'].
án-nā, n. food, ii. 35, 5: 7, 10, 11, 14; pl. 12; x. 30, 2 [pp. of ad eat].
anyá, prn. a. other, ii. 55, 8, 8; 13; x. 34, 10, 11, 14; 129, 2; with ab. = than, ii. 83, 11; anyó-anyá one-another, vii. 103, 3, 4, 5; anyé-anyé, anyán-anyán some-others, x. 14, 3; ii. 85, 8 [cp. Lat. aliu-s, Gk. ἀλλως 'other'].
ap, f. water, pl. N. ápas, ii. 85, 3, 4; vii. 49, 1, 2, 3, 4; 108, 2; A. ápás, v. 83, 6; inst. adháhās, x. 14, 9; G. apāmn, i. 85, 9; ii. 12, 7; 85, 1, 2, 3, 7, 9, 11. 13, 14; vii. 108, 4; x. 168, 8; L. apsū, ii. 35, 4, 5, 7, 8; vii. 108, 5 [Av. ap 'water'].
apa-dhā, f. unclosing, ii. 12, 8.
apa-bhartavāī, dat. inf. to take away, x. 14, 2 [bhṛ bear].
apa-bhartē, m. remover, ii. 88, 7 [bhṛ bear].
ap-śayan, pr. pt. (K.) not seeing, x. 135, 8.
apas, n. work, i. 85, 9 [Lat. opus 'work'].
apās, 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. 33, 18; 35, 1, 3, 7, 9.
apā-hita, pp. covered, x. 129, 3 [dhā put].
apīc-ya, a. secret, ii. 35, 11 [apic- contraction of a presupposed api-āc].
apa-praṅketa, a. (Bv.) indistinguishable, x. 129, 3 [praṅketa perception].
apa-prati, pp. (K,) irresistible, iv. 50, 9 [prati + pp. of i go].
apa-pramā, gvd. not to be forgotten, ii. 35, 6 [mṛś touch].
apā-bhudya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
ahbhū-kīpant, pr. pt. lashing, v. 83, 3. ahbhū-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
hahmāt-in, m. adversary, i. 85, 3 [ahhmāti, f. hostility].
ahbhū-vrata, pp. retained upon, vii. 103, 4. ahbhūti-dyumna, a. (Bv.) splendid f. help, iv. 51, 7 [dyumna, n. splendour].
ahbhūti-savas, a. (Bv.) strong to help, ii. 59, 8 [sávas, n. might].
abhiti, f. attack, ii. 38, 5 [abhfi + iti].

abhfi-vrta, pp. adorned, i. 35, 4 [I. vr
cover].

a-bhva, a. monstrous; n. force, ii. 38, 10; monster, iv. 51, 9 [non-existent, monstrous : -bhù be].

a-manya-mana, pr. pt. A. not thinking = unexpecting, ii. 12, 10 [man think].

a-martya, a. (K.) immortal, viii. 48, 12; f. a, x. 127, 2.

a-mitra, m. (K.) enemy, ii. 12, 8 [mitre
friend].

amita-varna, a. (Bv.) of unchanged colour, iv. 51, 9.

ami-vaha, f. disease, i. 35, 9; ii. 83, 2; vii. 71, 2; vii. 48, 11 [am harm, s. ami-ti].

amuy-å, inst. adv. in this way, so, x. 185, 2 [inst. f. of amú this used in the inflexion of ayám].

a-mrúra, a. (K.) wise, vii. 61, 5 [not foolish : múra].

a-mritta, 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 long, mrt, pp. of mri die; op. Gk. áµpteros 'immortal'].

amrata-tya, n. immortality, x. 90, 2.

amrta-ah, n. water, x. 129, 1.

a-vajyan, m. (K.) non-sacrificer, vii. 61, 4.

a-yam, dem. prn. N. s. m. this, iii. 59, 4; vii. 86, 8, 8; viii. 48, 10; x. 84, 18 (= here); he, i. 160, 4; x. 185, 7.

a-yas, a. nimble, i. 154, 6 [not exerting oneself; yás = yas heat oneself].

a-rapás, a. (Bv.) unscathed, i. 38, 6; x. 15, 4 [rāpas, n. firmness, injury].

aram-ktra, pp. well-prepared, x. 14, 13 [made ready].

ar-am, adv. in readiness; with kr do service to (dat.), vii. 86, 7.

aráti, f. hostility, ii. 35, 6; iv. 50, 11; viii. 48, 8; x. 34, 14 [non-giving, niggardliness, enmity].

a-rí, m. niggard, enemy, gen. arýasa, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth; xi = ral; 1. indigent; 2. niggardly].

a-rista, pp. (K.) uninjured, vi. 54, 7 [ris injury].

ar-úpa, a. f. ñ, ruddy, x. 15, 7; n. ruddy hue, x. 168, 1.

ar-upá, a. ruddy, i. 85, 5; vii. 71, 1.

a-renu, a. (Bv.) dustless, i. 85, 11 [renu m. dust].

arka, m. song, i. 85, 2; x. 15, 9 [arka
song].

arka, n. song, pr. pt., ii. 85, 2; viii. 29, 10.

ar-mít, m. song, r. vii. 68, 2; m. flood, i. 85, 9.

ártha, m. goal, vii. 63, 4 [what is gone for: ý go].

arthin, m. greedy, x. 127, 5 [having an object, needy].

ar-páya, os. of ý go. úd-raise up, ii. 33, 4.

aryá, a. noble, vii. 86, 7; x. 84, 13; m. lord, ii. 35, 2.

arya-mán, m. name of one of the Adityas, vii. 68, 6.

ár-vant, m. speed, ii. 33, 1; vii. 54, 5 [speeding : ý go].

arvák, adv. high, x. 15, 4, 9; afterwards, x. 129, 6.

arvādi, a. hitherward, i. 35, 10; v. 88, 6.

arvā-ant, pr. pt. worthy, ii. 83, 10.

av help, i. P. ávati, i. 85, 7; ii. 12, 14; 85, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; quicken, v. 88, 4.

avata, m. well, i. 85, 10; iv. 50, 3 [avá
down].

avdá, a. blemish, x. 14, 8 [gdv. not to be praised, blameworthy].

avá, f. river, v. 11, 5 [avá
down].

avapáṣyant, pr. pt. looking down on (acc.), vii. 49, 8.

avá-má, spv. a. lowest; nearest, ii. 85, 12; latest, vii. 71, 8 [avá
down].

avá-yáti, m. appeaser, vii. 48, 2.

avá-ra, cpv. a. lower, x. 15, 1; nearer, ii. 12, 8 [avá
down].

avas, m. help, i. 85, 1; 85, 11; ii. 12, 9; iii. 50, 6; x. 15, 4 [av help].

avasána, m. resting place, x. 14, 9 [unbinding, giving rest: avá + sá = sitie].

avás-tát, adv. below, x. 129, 5.

avasá, pr. at, x. 129, 2 [váta
wind].

av-áti, m. helper, ii. 12, 6.

avára, a. (Bv.) sonless, viii. 61, 4 [vára
hero].

avóka, a. (K.) friendly, x. 15, 1 [not harming : vóka wolf].
a-vyathya, gdy. immovable, ii. 35, 5 [vyath water].

aś reah, obtain, V. aśnóti, aśnuté, i. 1, 3; 85, 2; ii. 38, 2, 6; iii. 59, 2; vii. 103, 9.

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

dá-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀκμών 'anvil'].

dá-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 88, 3, 6; vii. 71, 3, 5; x. 34, 3, 11; 90, 10 [Lat. equus 'horse', Gk. ἵππος, OS. ἕλπ].

dáva-magha, a. (Bv.) rich in horses, vii. 71, 1 [mágha bounty].

Aśv-in, m. du. horseman, name of the twin gods of dawn, vii. 71, 2, 3, 6.

aśvá, nm. eight, i. 35, 8.

us be, II. P.: pr. 2. aśi, i. 1, 4; ii. 12, 15; 88, 3; 8. aśi, ii. 12, 5; 38, 7, 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smáséi, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. ástu, vi. 11, 5; vii. 86, 6; x. 15, 2; sántu, vii. 68, 5; op. sámya, iii. 59, 9; iv. 50, 6; 51, 10, 11; viii. 48, 13, 18; ipv. 3. ás, x. 120, 9; x. 34, 2; 90, 6, 12, 14; 129, 14, 22, 34, 4, 5; ásan, x. 90, 15, 16; 129, 52; ipv. ása, vii. 86, 4; x. 120, 2; ásur, iv. 51, 7.

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

pári be around, celebrative, 2. pl. stha, vii. 103, 7.

prá be pre-eminent, ipv. astu, iii. 59, 2.

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

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

ás-ita, (pp.) a. black, iv. 51, 9.

ás-saṃmya, pp. (K.) uncleaned, vi. 11, 3 [mṛ wipe].

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

asu-trīp, a. (Tp.) life-stealing, x. 14, 12 [trīp delight in].

ásu-niti, f. spirit-guidance, x. 15, 14.

ásu-ra, m. divine spirit, i. 35, 7, 10; v. 83, 6 [Av. ahura].

ásu-rá, n. divine dominion, ii. 33, 9; 35, 2.

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

ás-ta, n. home, abode, x. 14, 8; 84, 10.

asmá, prn. stem of 1. prs. pl.; A. asmán us, viii. 48, 8, 11; x. 15, 5; D.

asmábhym to us, i. 85, 12; x. 14, 12; asmè to us, i. 160, 5; ii. 33, 12; Ab. asmád from us, ii. 38, 2; vii. 71, 1. 2; than us, ii. 38, 11; G. asmákam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; asmásu on us, iv. 51, 10.

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

ás-smera, a. (K.) not smiling, ii. 35, 4.

a-smái, D. of prn. root a, to him, ii. 35, 5, 12; for him, x. 14, 9; unaccented, asmái to or for him, ii. 12, 5, 13; 35, 2, 10; vi. 54, 4; vii. 68, 5; x. 14, 9, 11.

a-syá, G. of prn. root a, of this, ii. 88, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 164, 5; 160, 3; ii. 12, 18; 85, 2, 6, 8, 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 13; x. 34, 4, 6; 90, 34, 6. 12a. 15; 129, 7; 135, 7; 168, 1.

ás-yant, pr. pt. scattering, x. 168, 1 [as throw].

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

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

áha, emphasizing ptc. instead, i. 154, 6; v. 88, 3; vii. 103, 2.

áhan, n. day, vii. 48, 7; x. 129, 2.

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

áhar, n. day, vii. 103, 7.

áhas, n. day, x. 168, 3.

a-hastá, a. (Bv.) handless, x. 84, 9.

áb-i, m. serpent, ii. 12, 3, 11 [Av. aši, Gk. ἀχι-ς 'viper', Lat. anguis-].

á-hrágána, pr. pt. A. free from wrath [hr be angry].

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

á, ptc. quite, very, ii. 12, 15; with D., viii. 48, 4.

á-gata, pp. come, vii. 108, 3, 9 [gam go].

á-gam-istha, a. spv. coming most gladly, x. 15, 3.

á-gás, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ἀγάς 'guilt'].

á-cá, gd. bending, x. 15, 6 [ā + ac bend].

á-játa, pp. produced, x. 129, 6 [jan generates].
āj-yo, n. melted mutton, x. 90, 6 [ā-añj
    anoint].
ānī, m. axle-end, i. 85, 6.
ā-tata, pp. extended, x. 185, 6 [tan
    stretch].
ā-tasthivāms, red. pf. pt. having mounted,
    ii. 12, 8 [ā + sthā stable].
āt-mān, m. breath, x. 163, 4 [Old Saxon
    åhōm 'breath'].
Ādityā, m. son of Āditi, iii. 59, 2, 3, 5.
āp obtain, V. P. āpnotī; pf. āpā, iv. 51,
    7 [Lat. ap-iscor 'reach', ap-ers 'seize'].
ā-bhīs, I. pl. f. of prn. root a, with these,
    v. 83, 1.
ā-bhū, a. coming into being, x. 129, 8.
āmā, a. raw, unbaked, ii. 85, 6 [Gk. ἄμα
    'raw'].
ā-yat-t, pr. pt. f. coming, x. 127, 1, 8
    [ā + i go].
āyas-ā, a. f. i, made of Iron, viii. 29, 8
    [āyas iron].
āy-ū, a. active; m. living being, mortal,
    iii. 50, 9 [i go].
ā-yudh-a, n. weapon, viii. 29, 5 [ā+yudh
    fight].
ā-yus, n. span of life, vii. 109, 10; viii.
    40, 7. 10. 11; x. 14, 14 [activity:
    i go].
āranyā, a. belonging to the forest, x. 90, 8
    [āranya].
ā-rōhant, pr. pt. scaling, ii. 12, 12 [ruh
    mount].
āvis, adv. in view, with kr, make manifest,
    v. 88, 8.
ās-ū, a. swift, vii. 71, 5 [Gk. ἀσ-]
āsu-hēman, a. (Bv.), of swift impulse,
    ii. 35, 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 [dā pāt].
ā-huta, pp. to whom offering is made, v.
    11, 3.

I go, II. P. ēmi, x. 34, 5; ēti, iv. 50, 8;
    x. 34, 6; 163, 12; yānti, vii. 49, 1;
    approach (acc.), viii. 48, 10; āyan, pr.
    sb. pass, vii. 61, 4; attain, vii. 68, 4;
    pf. īyūr, x. 15, 1. 2.
ānu- go after, vi. 54, 5; follow (acc.),
    vii. 63, 5.

āpa- go away, x. 14, 9.
ābhi- come upon, ipf. āyan, vii. 103, 2.
āva- appease : op. īyām, vii. 86, 4.
ā- come, ii. 38, 1; v. 83, 6; go to, x.
    14, 8.
ūpā ā- come to (acc.), i. 1, 7.
ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait,
    x. 90, 4.
ūpā- approach, viii. 86, 3; 103, 3; x.
    14, 10; 34, 10; flow to, ii. 35, 8.
pārā- pass away, pf. īyur, x. 14, 2, 7.
pārī- surround, ii. 35, 4, 9.
pāra- go forth, i. 151, 3; x. 14, 7.
ānu pāra- go forth after, vi. 144, 6.
vi- disperse, x. 14, 9.
sām- flow together, ii. 35, 3; unite, vii.
    103, 2.
ichā-māna, pr. pt. ā. desiring, x. 34, 10
    [is wish].
ī-tās, adv. from here, x. 185, 4.
i-tī, pel. thus, ii. 12, 52; vi. 54, 1, 2; x.
    84, 6 [180].
īt-thā, adv. thus, ii. 35, 11; truly, i. 154,
    5 [id + thā; 180].
ī-d, emphasizing pel. just, even, i. 1, 4.
    85, 8; 156. 3; ii. 35, 8. 10; iv. 50,
    7, 8; 51, 9; vii. 80, 3, 6; x. 14, 16;
    34, 5. 7. 8. 18; 127, 8 [Lat. id:]
    180].
i-d-ām, 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-dānim, adv. anew, i. 85, 7.
īdh kindle, VII. A. āndhdā.
śām- kindle, 8. pl. śāndhate, ii. 85, 11;
    pf. śādhirē, v. 11, 2.
īdh-mā, m. fuel, x. 90, 6 [īdh kindle].
īnd-u, m. drop, Soma, viii. 48, 2, 4. 8.
    12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
īndra, 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.
īndr-īya, n. might of Indra, i. 57, 2
    [Indra].
i-nv go, I. P. īvati [secondary root
    from i go according to class v. i-nu].
sam- bring, i. 160, 6.
imā, dem. prn. stem, this, A. m. imām,
    ii. 35, 2; x. 14, 4; 16, 6; N. m. pl.
    imē, vi. 64, 2; vii. 48, 5; n. imā,
    ii. 12, 3; x. 15, 4; imānī, vii. 61, 6;
    71, 6 [111].
i-y-ám, dem. prn. f. íktis, v. 11, 5; vii. 61, 7; 71, 62; x. 129, 6. 7 [111].
frá, f. nurture, v. 88, 4.
fr-rah, n. dice-board, x. 84, 1. 9.
fr-ya, a. watchful, vi. 54, 8.
i-va, enc. pel. like, i. 1, 9; 85, 5. 8; ii. 12, 4. 5; 83, 6; 85, 6. 10; iv. 51, 2;
v. 11, 5; 83, 8; vii. 68, 1; 108, 23; viii. 29, 8; 48, 42. 6, 72; x. 84, 1. 3.
fr. 5. 8; 127, 7. 8 [180].
fr-irá, a. devoted, viii. 48, 7.
frátta-raha, a. (Bv.) accordant with desired
ordinances, iii. 59, 9.
frátta-púrta, n. (Bv.) sacrifice and good
works, x. 14, 8 [frít-tá, pp. du. of yaj
sacrifice + púrta, pp. of př fill, be-
stowed].
fr-á, adv. here, i. 1, 2; 35, 1. 6; ii. 85, 13, 15; vi. 54, 9; vii. 49, 1. 2. 8. 4;
x. 14, 5, 12; 15, 3. 5. 7. 11. 132; 90, 4; 129, 6.
frá, f. consecrated food, iv. 50, 8.
fr go, IV. 1. fírata, x. 168, 2; approach,
imake, vi. 54, 8.
antár-go between (acc.), i. 35, 9; 160, 1.
51, 7.
fr-irá praise, II. 1. frta, i. 1, 1.
fr-tá, adv. praise-worthy, i. 1, 2 [fr
d praise].
frm, enc. pel. (acc. of prn. 1), i. 85, 11;
ii. 12, 5; 33, 132; 85, 1; vii. 103, 8
[180].
fr-tá-mána, pr. pt. A. going, x. 168, 8
[fr go].
fr stir, set in motion, II. A. frte.
frm sam prá- speed on together after, x.
168, 2.
fr-á, v. 15, 1; v. 22, 8.
frá, cs. fráya, utter forth, ii. 33, 8.
fr be master of, overpower, II. A. frte, with
gen., viii. 48, 14.
fr-á-a, pr. pt. A. ruling over, disposing of
gen.), vii. 54, 8; x. 90, 2; m. ruler,
i. 33, 9.
fr move, I. sáati, -te, from (ab.). v. 88, 2.
fr-á, pp. implored, x. 15, 12 [fr praise].
U, enc. pel. novo, also, i. 85, 6; 154, 4;
ii. 38, 9; 35, 10. 15; iv. 51, 1. 2; v.
83, 132; vi. 54, 3; vii. 61, 6; 65, 1. 2;
86. 3. 8; viii. 48, 3; x. 14, 2; 15,
8; 127, 32; 129, 1. 8 [180].
uk-thá, n. recitation, iv. 51, 7 [vao
speak].
1. uks sprinkle, VI. uksáti, -te, x. 90, 7.
prá- besprinkle, x. 90, 7.
2. uks grow.
uká-á, pp. grown strong, i. 85, 2 [uks
= vaks grow].
ug-rá, a. mighty, ii. 83, 9; x. 84, 8;
fierce, terrible, ii. 83, 11; viii. 29, 5.
uchánt, pr. pt. shining, iv. 51, 2 [v. vas
shine].
ud-tá, pol. and, i. 85, 5; 154, 4; ii. 12,
5; 85, 11; iii. 59, 1; iv. 50, 9; v. 88,
2. 10; vi. 54, 6; vii. 63, 5; 86, 2;
vii. 48, 1. 5. 8. 14; x. 84, 2; 90, 2;
u-á vá, vii. 49, 2; = and, viii. 48, 15
[180].
ud-tá, pol. and also, x. 168, 1 [utá+u].
u-á-tara, opv. a. upper, i. 154, 1 [ud
up].
u-á-sa, m. spring, i. 85, 11; 154, 5
[uud up].
u-á wét, VII. P. unáти, undánti [ep.
Lat. und-a ‘wave’].
u-á moisten, drench, i. 85, 5; v. 83, 8.
u-á-dán, n. water, i. 85, 5 [Go. watá
‘water’].
u-á-ita, pp. risen, viii. 68, 5 [fr go].
u-ndamba, a. brown (?), x. 14, 12.
u-á-vá, f. upward path, i. 35, 5; height,
v. 83, 7; x. 127, 2 [ud up + sf. vat].
u-á-ksiyánt, pr. pt. abiding by (acc.),
iii. 59, 3 [ksí dwell].
u-án-má, spv. a. highest, vii. 29, 9.
u-á-yánt, pr. pt. approaching, ii. 58, 12
[fr go].
u-á-ra, opv. a. later, x. 15, 2 [Av. uipa
s-uper-s ‘upper’].
u-á-pí, adv. upward, x. 84, 9; above, x.
129, 5 [Gk. brep, brep = brép, Lat.
s-uper, Old High German udir
‘over’].
u-á-ksita, pp. impressed on (loc.), vii.
36, 8 [sri resort].
u-á-sádyá, gvdv. lo be approached, iii. 59,
5 [sád sit].
u-á-stha, m. lap, i. 35, 5. 6; vii. 63, 8;
x. 15, 7.
u-án-hatná, a. slaying, ii. 88, 11 [ha-tmu
from han slay].
u-án-huta, pp. invited, x. 15, 5 [huctud].
u-á-pára, m. offence, vii. 86, 6 [upa+ara
from x go: striking upon, offence].
ubj force, VI. P., ubjātī.
nir- drive out, i. 85, 9.
ubhā, a. both, i. 85, 9; x. 14, 7 [cp. Lat. am-bo, Gk. ἀμ-βο- 'both', Eng. bo-th].
ubhā-ya, a. pl. both, ii. 12, 8.
ubhayā-dat, a. having teeth on both jaws, x. 90, 10.
ur-ū, a. f. urv-ī, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. vouru, Gk. ἐφ-γε-].
urukrāmā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. sur̃ā].
ur-gāyā, a. (Bv.) wide-paced, i. 154, 1, 8, 6; viii. 29, 7 [gāya gait from gāgo].
urukākṣas, a. (Bv.) far-seeing, vii. 68, 4 [CAkṣas, n. sight].
ur-vyācās, a. (Bv.) far-seeing, i. 160, 2 [vyācās, n. extend].
ur-sāmsa, a. (Bv.) far-famed, viii. 48, 4 [sāmsa, m. praise].
ur-syū, a. freedom-giving, viii. 48, 5 [from den. uru-syā put in wide space, rescue].
urā-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urā+mās nose].
urvīyā, adv. widely, i. 85, 8 [inst. f. of urvā wide].
urv-ī, f. earth, x. 14, 16 [urū wide].
us-ānte, pr. pt. eager, vii. 103, 8; x. 15, 8 [vaś desire].
Us-ās, f. Dāyen, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11 [1. vas shine; ep. Gk. ἱφός (for υδός), Lat. aur-ora].
urā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrā matutinal, yāman, n. course].
usrīyā, f. cow, iv. 50, 5 [f. of usrīya ruddy from usrā red].
ū, enc. pcl., ii. 85, 3; iv. 51, 2 [metrically lengthened for u].
ū-tī, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av. favour].
āru, m. du. thigh, x. 90, 11, 12.
ārj, f. vigour, strength, vii. 49, 4; x. 15, 7.
ūrjyant, den. pr. pt. gathering strength, ii. 85, 7.
urā-vā, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. ὑπό-s for ὑπά- inferred].
urāvām, acc. adv. upward, i. 85, 10.
ārmyā, f. night, x. 127, 6.
ur-vā, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. vr cover].

R go, V. P. mōti, int. alarm art, vii. 48, 8 [Gk. ὑπό-ν-μ- `stir up'].
abhī- penetrate to (acc.), i. 85, 9.
prā- send forth, III. īarti, vii. 61, 2.
fā-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from arc sing].
fā-vant, a. singing, jubilant, iv. 50, 5 [arc sing].
fo, f. stanza, ii. 35, 12; collection of hymns, Ṛgveda, x. 90, 9 [arc sing, praise].
ṛcā-s, dat. inf. with prā, to praise, vii. 61, 6 [arc praise].
ṛ-nā, n. debt, x. 127, 7.
ṛ-nā-vān, a. indebted, x. 34, 10 [ṛnā debt].
ṛ-tē, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].
ṛtā-jāta-satyā, a. punctually true, iv. 51, 7 [true as produced by established order].
ṛtā-jā, a. knowing right, x. 15, 1.
ṛtā-yād, a. yoked in due time, iv. 51, 5; vii. 71, 8.
ṛtā-apfā, a. cherishing the rite, iv. 50, 8.
ṛtā-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -vārī observing order, i. 160, 1.
ṛ-tē, m. season, vii. 103, 9 [fixed time: from r go].
ṛ-tē, adv. prp. with ab., without, ii. 12, 9 [loc. of ṛtā].
ṛtv-ī, m. ministrant, i. 1, 1 [ṛtā + ij = yaj sacrificing in season].
ṛdūdārā, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.
ṛdh thrive, V. P. ṛdhnāti.
ānu-bring forward, op. 2. s. ṛdhyās, viii. 48, 2.
ṛdhak, adv. separately, vii. 61, 8.
ṛbho, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from ṛbh take in hand].
ṛ-g, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
ṛs-tī, f. spear, i. 85, 4 [ṛs thrust].
ṛs-vā, a. high, lofty, vii. 61, 8; 86, 1.

Eka, mm. one, i. 85, 6; 154, 3, 4; vii. 108, 6*; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].
ēka-parā, a. too high by one, x. 34, 2.
ēksa, a. having one pole, x. 135, 8 [īṣa + pole of a car].
ea-tā, dem. prn. stem; this: n. etā, iii. 59, 5; acc. m. etām this, x. 14, 9; him,
ka-dā, inter. adv. when? vii. 56, 2; with canā, ever, vii. 54, 9 [का who?]

kānīkradat, int. pr. pt. bellowing, iv. 60, 5; v. 83, 1. 9 [krand roar]

kān-iyāms, epv. younger, vii. 86, 6 [op. kann-yā, f. girl; Gk. καινός ‘new’ for καινός]

kam, pel., i. 154, 1 [gladly : cp. p. 225, 2]

kār-tave, dat. inf. of kṛ do, i. 85, 9

kalmālik-īn, a. radiant, ii. 88, 8

kav-f, m. sage, v. 11, 8; 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

kavi-tara, epv. a. wiser, vii. 89, 7

kavi-śatā, pp. (Tp.) recited by the sages, x. 14, 4

kav-yā, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3

kaśa, f. whip, v. 88, 8

kām-a, m. desire, i. 85, 11; x. 34, 6; 129, 4 [kam desire]

kāś appear, int. cākāsiti

abhi-look upon, x. 135, 2

kitāvā, m. gambler, x. 84, 3. 6. 7. 10. 11. 13

kī-m, inter. prn. what? vii. 86, 2. 4; viii. 48, 8; x. 90, 11; 129, 12; with canā anything, x. 129, 2 [Int. qui-s, qui-d]

kīla, adv. emphasizing preceding word, indeed, ii. 12, 15 [180]

kīr-f, m. singer, ii. 12, 6 [2. kṛ cōmmemorate]

kū-ārā, a. wandering at will, i. 154, 2 [kū, inter. prn. root where?= anywhere + care from car fare]

kū-tās, inter. adv. whence? x. 129, 62; 168, 3 [prn. root where?]

kū-mārā, m. boy, x. 155, 3. 4. 5; = son, ii. 88, 12

kumārā-deśa, a. (Bv.) presenting gifts like boys, x. 84, 7 [despā, n. gift from dā give]

kul-yā, f. stream, v. 88, 8

kuv-ād, inter. pel. whether? ii. 35, 1. 2; iv. 51, 4 [ku+ād: cp. p. 226]

ku-ḥa, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhā : cp. p. 212]

kṛ make, V. kṛnōti, kṛnutē, iv. 50, 9; v. 83, 3; = hold, x. 34, 12; = raise
krūdh be angry, IV. P. krūḍhyaṭi; red.
ao. inj. cakrūḍhaṁ, ii. 33, 4.
kvā, inter. adv. where? i. 35, 7; ii. 33, 7;
iv. 51, 6; x. 168, 3; with vaid
who knows where, x. 34, 10 [pronounced kūn].
kaṣṭrā, n. dominion, i. 160, 5 [kaṣa = kṣi rule].
kṣam forbear, I. ā. kṣāmate.
abhī- be merciful to (acc.), ii. 33, 1, 7.
kuṣal, I. P. keṣṭi, iv. 50, 8.
ādhi- dwell in (loc.), i. 154, 2.
kuṣṭa-ūnt, pr. pt. dwelling, ii. 12, 11 [kṣi
dwell].
keśa-ma, m. possession, viii. 86, 8 [kṣi:
kuṣṭi possess].

Khan-i-trima, a. produced by digging, vii. 40, 2 [khan dig].
khālu, adv. indeed, x. 34, 14 [p. 227].
khā-ṭa, pp. dug, iv. 50, 8 [khaun dig].
kyā see: no present; a. no. ākhyat.
abhī- perceive, vii. 89, 2.
vi- survey, i. 85, 5, 7, 8; x. 127, 1.

Gaṅa-m, m. throng, iv. 50, 5; x. 34, 12.
gabh-ūra, a. profound, x. 129, 1 [gabh = gāh plunge].
gabhūr-vēpas, a. (Bv.) of deep inspira-
tion, i. 35, 7.
gam go, I. gāchati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. āgman, vii. 71, 6; i. pl. āgmanma, viii. 48, 3, 11. [Gk. Bhaul, Lat. venio, Eng. come].
ā- come, i. 1, 5; 85, 11; root ao. ipv.
gahi, vii. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 8. gāmantu, x. 15, 52, 11; go (acc.), x. 168, 2.
sām- go with (inst.), a. ao. op. vii. 54, 2; unite with (inst.), x. 14, 8.
gām-a-dhyai, dāt, inf. (of gam) to go, i. 164, 6.
garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.
gārub-a, m. gerrn, ii. 33, 18; v. 88, 1, 7; x. 168, 4 [gṛbh receiv].
gāv-yūti, f. pastureage, x. 14, 2 [Bv.
having nurture for cows: go].
gāh-ana, a. unfathomable, x. 129, 1 [gāh
plunge].
gā go, III. P. jīgāti.
abhī- approach, vii. 71, 4.
ā- come: rt. ao. agāt, i. 85, 8.
pāri- go by (acc.): root ao. inj. gāt, ii. 33, 14.
gātū] 231 [oakṣ]

prā- go forward, ipv. jīgāta, i. 85, 6; enter, root ao., viii. 48, 2.
gātū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
gātre-gātre, i.e. itv. cd., in every limb, viii. 48, 2 [gā go].
gāṣa-trī, f. a metre, x. 14, 16 [song: gā sing].
gir, f. song, ii. 85, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 185, 7 [gṛ̯ sing].
gir-kṣīt, a. mountain-dwelling, i. 154, 8 [kṣī dwell].
giri-gāthā, a. mountain-haunting, i. 154, 2 [kṣī stand].

1. gr. sing, IX. grṇāti, grṇīte, ii. 38, 8, 12.
    abhi- greet favourably, x. 15, 6.
2. gr. wraken: red. ao. 2. du. ipv. jīgatam, iv. 50, 11.
grn-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
grn-ant, pr. pt. A. singing, praising, i. 35, 10; 160, 5 [gr sing].
gṛt-ṣa, a. experienced, vii. 50, 7.
gṛdh be greedy, IV. P. grṛḥyati; a ao. grṛḥhat, x. 84, 4.
grbh-ayē, den. P. grasp.
ud- hold up, cease, v. 88, 10.
grh-ā, m. house, pl. vi. 54, 2 [grah receive, contain].
grhe-ghre, i.e. itv. cd., in every house, v. 11, 4.
gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= strappu); x. 84, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 108, 2. 10 [Av. N. gau-s, Gk. βοῦς, Lat. bo-s (bœ), Ol. bo, Eng. cow].
Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [māyu, m. loving].
grbh seize, IX. grbhṇāti, grbhṇīte, vii. 103, 4.
ānu- greet, vii. 103, 4.
grama, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
grām-ya, a. belonging to the village, x. 90, 8 [grāma].
grismā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. garma, Lat. formis, Gk. ἑπίμπλος warm, Eng. warm].
grhma-sād, a. (Tp.) sitting at the healing vessel, x. 15, 9, 10 [sad sit].
vr swear, vii. 103, 8.
grhas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= u-gh(a)ṁ-an].
ghā, enc. emphasizing pel., iv. 51, 7 [180].
ghṛ-nil, f. heat, ii. 83, 6 [ghṛ = hr be hot].
gr-thā, (pp.) n. clarified butter, ghee, i. 85, 5; ii. 38, 11, 14; v. 11, 5; 88, 8 [ghṛ be hot].
grthā-nirnīj, a. (Bv.) having a garment of ghee, ii. 85, 4 [nirnīj, f. splendour from nis out + nīj wash].
grtā-pratikā, a. (Bv.) butter-faced, v. 11, 1 [pratikā, n. front from pratyaṅga turned towards].
grthā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
grhr-śvi, a. impetuous, i. 85, 1 [ghṛṣ = hṛṣ be excited].
gho-ra, a. terrible; n. magic power, v. 84, 14.
gho-s-a, m. sound, x. 168, 1. 4 [ghu make a noise].

Ca, enc. pel. and, i. 160, 2, 3; ii. 83, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; y. 24, 11; 90, 2. 3. 7. 8. 10; if, viii. 48, 2; x. 84, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3. 11; 15, 8. 132; 90, 13 [Av. ca, Lat. cue ‘and’; op. 180].

oakṣ, see II. časte [reduplicated form of kas = kaś shine = ca-k(a)s].
prü-, cs. caksāya illumine, viii. 48, 6. 
vr.- reveal, x. 34, 13.
caks-u, n. eye, x. 90, 13 [caks see].
caks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
cat-hide (intr.), I. P. cátati; cs. cátáya drive away, ii. 33, 2.
catur-aksā, n. (Bv.) four-eyed, x. 14, 10. 
11 [aksā = áksi eye].
cutug-pād, n. (Bv.) four-footed, iv. 51, 5 [cutur four, Lat. quadrus, Go. fidwör].
catvārimās, ord., f. f. fortith, ii. 12, 11.
cat-né, pol. and not, vii. 86, 6.
candrā-mās, m. moon, x. 90, 13 [K. ed. bright (candrā) moon (mās)].
car-faré, I. cárati, -te, iv. 51, 6, 9; vii. 29, 8; x. 14, 12; 168, 4.
cáh- bewitch, x. 34, 14.
å- approach, iv. 51, 8.
prá- go forward, enter, viii. 48, 6.
abhi- sám- come together, vii. 48, 1.
cará-tha, n. motion, activity, iv. 51, 5 [car fare].
cará-ant, pr. pt. wandering, x. 34, 10; 
faring, x. 195, 2.
car-1-tra, n. leg, viii. 48, 5 [car move].
cár-man, n. skin, hide, i. 85, 5; vii. 68, 1.
carsaṇi-dhī-t, n. (Tp.) supporting the folk, 
iii. 59, 6 [carsaṇi, n. active, f. folk + dhī supporting].
cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. 
cá-ru-é 'dear'].
ci-kit-váms, red. pf. wise, vii. 86, 3 
[as think].
cit perceive, I. cátati, -te; pf. cikéta, i. 35, 7; sb. ciketat, i. 85, 6; cs. citéya stimulate, iv. 51, 3; cétáya cause to 
think, vii. 86, 7.
á- observe, pf. ciketa, vii. 61, 1.
cit-rā, a. brilliant, iv. 51, 2; n. marvel, 
vi. 61, 5.
citrā-bhānu, a. (Bv.) of brilliant splendour, 
i. 35, 4; 85, 11.
citrā-gravaś, a. (Bv.) having brilliati 
fame; spy- tama of most brilliant fame, 
i. 1, 5; bringing most brilliant fame, iii. 59, 6.
ic, enc. pol. just, even, i. 85, 4, 10; ii. 
12, 8, 13, 15; 33, 12; vii. 86, 1, 5; 8; 
x. 34, 8; 127, 5 [Lat. quid].
okit-āna, int. pr. pt. famous, ii. 33, 15 
[cit perceive].
oc-i-tf, m. furtherer, ii. 12, 6 [oat impel].
cyāv-ana, a. unstable, ii. 12, 4 [cyu move].
cyāv-āna, m. name of a seer, vii. 71, 5 
[pr. pt. of cyu more].
cyu waver, fall, I. cyāvate.
prā-, cs. cyāvāya overthrow, i. 55, 4.

Chand seem, II. P. chántī; pr. ca-
chanda, vii. 68, 3; seem good, please, 
3. s. s ao. áchān, x. 34, 1.
chánd-as, n. metre, x. 14, 16; 90, 9.
chāyā, f. shade, ii. 38, 6 [Gk. sôid].

Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
jlgi, a. nimble, speeding, i. 85, 8 [from 
red. stem jag'alam of gum go].
jajā-ānā, pf. pt. A. having been born, x.
14, 2 [jan generate].
jon generate, create, I. jñati; pf. jajā, 
i. 160, 4; ii. 12, 3, 7; 35, 2; jajhira 
were born, x. 90, 9; 10; is ao. ājāni-
eta has been born, iii. 59, 4; v. 11, 1; 
red. ao. ājījānas hast caused to grow, v. 
83, 10; cs. janāyā generate, ii. 35, 18; 
x. 135, 5 [Old Lat. gen-ā 'generate': 
Gk. ao. é-gēv-ā-μν].
prá- be protiio, IV. A. jāya, ii. 33, 1; 
35, 8.

Jān-a, m. mankind, ii. 35, 15; iii. 59, 9; 
iv. 51, 1; v. 11, 1; pl. men, people, i. 
35, 5; ii. 12, 1-41; iii. 59, 1, 8; iv. 
51, 11; vii. 49, 3; 61, 5; 69, 2, 4; x. 
14, 1 [jan generate]; cp. Lat. gen-ús, 
Gk. γέν-o, Eng. kin].
jánay-ant, cs. pr. pt. generating, i. 85, 2.
jan-i, f. woman, i. 85, 1.
jan-i-man, n. birth, ii. 35, 6.
jan-ūs, n. generation, vii. 36, 1 [jan 
generate].
jáy-ant, pr. pt. conquering; m. victor, x. 
34, 7 [ji conquer].
jár-ant, pr. pt. aging, old, x. 34, 3 [ji 
waist away; Gk. γέν-α extrav., 'old man'].
jar-ās, m. old age, vii. 71, 5 [ji 
waist away; cp. Gk. γέν-pass 'old age'].
jar-i-tf, m. singer, ii. 33, 11 [ji sing].
jálāsa, a. cooling, ii. 33, 7.
jálāsa-bhesaja, a. (Bv.) having cooling 
remedies, viii. 29, 5 [bhesajā, n. 
remedy].
jálp-i, f. idle talk, chatter, viii. 48, 14 
[jalp chatter].
jas be exhausted, I. jása; pf. ipv. jajastām 
weaken, iv. 50, 11.
tān-āya, n. descendant, ii. 33, 14 [tan extend].

tānu-ā, extend over, viii. 43, 18.

tān-vā, pr. pt. ā, performing, x. 90, 15 [tan extend].

tap, burn, I. tāpā; pf. tatāpā = it pains, x. 34, 11; ps. tapyāte, is distressed, x. 34, 10 [cp. Lat. tepēre = be warm].

tāp-ana, a. burning, x. 34, 7 [tap burn].

tāp-as, n. heat, x. 129, 3 [Lat. tep-or].

tāp-tā, pp. heated, vii. 103, 9 [tap burn].

tām-as, n. darkness, iv. 50, 4; 51, 1. 2; vii. 68, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tan faint].

tāmīs-ic-i, f. power of darkness, viii. 48, 11 [tamis = tāmas + ic = ānā].

tar-āṇi, a. speeding onward, vii. 63, 4 [tif cross].

tār-rhī, adv. then, x. 129, 2 [prn. root tā].

tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tvāva, Lith. tāvā].

tāv-ās, a. mighty, ii. 33, 3; v. 88, 1 [tu be strong].

tāvās-tamas, spv. mightiest, ii. 33, 8.

tāv-īs-i, f. might, i. 35, 4 [tāvīs = tāvas, n. might].

tās-kara, m. thief, viii. 29, 6.

tāsthi-vāms, pf. act. having stood, ii. 35, 14 [sthā stand].

tāpār-ispū, n. causing to burn, x. 34, 7 [from cs. of tap burn].

tāy-ā, m. thief, vii. 86, 5 [= stāyū; op. sté-nā thief].

tig-mā, a. sharp, viii. 29, 5 [tīj be sharp].

tirās-fna, a. across, x. 129, 5 [tirās].

tir-ās, prp. across, vii. 61, 7 [tif cross; Av. tārā; cp. Lat. trans = 'crossing'; N. pr. pt.].

tisē, nm. f. of trif three, N. tisrās, i. 35, 6; ii. 35, 5.

tū, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ām].

tuch-ya, n. void, x. 129, 3.

tūbigya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. tūbrā].

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 = tvar speed].

tuvi-jāta, pp. high-born, iv. 50, 4 [tuvi from tu be strong].

tuvis-mā, a. mighty, ii. 12, 12 [tuv-īs, n. might from tu be strong].

tṛp be pleased, IV. P. tṛṇpoti; cs. tarpāya satisfy, i. 85, 11 [cp. Gk. τρόποι].

tṛṣnā, a. thirsty, i. 86, 11.

tṛṣyā-vant, a. thirsty, vii. 103, 8 [tṛṣyā thirst].

tṛṣ cross, VI. tirā.

prā-extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is no., viii. 48, 4. 7. 11.

vi-r un counter to (acc.), x. 34, 6.

tṛ, enc. dat. (of tvām), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11. 8; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tī, Gk. rōl].

tok-ā, m. offspring, children, ii. 35, 14; vii. 63, 6.

tmān, self, vii. 63, 6 [cp. ātmān].

tyā, dem. pron., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.

tras tremble, I. trasā [Gk. τρέσω, Lat. terro = frighten].

nis-spād away, vii. 48, 11.

trā protect, IV. A. trāyate; a no. op., vii. 71, 2.

trā-ṛ, a. protecting, viii. 48, 14 [trā protect].

tri, nm. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρίς, Lat. trī, OE. tri, Eng. three].

tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadrā, f. Soma vessel].

tri-dhātu, n. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.

tri-pañcāsā, a. consisting of three fifteens, x. 84, 8.

tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.


tri-sadāstā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadā-stā, n. gathering-place].
triṣṭūḥḥ, f. name of a metre, x. 14, 16.
tri-, adv. thrice, x. 90, 11 [Gk. τρίς].
tre-dhá, adv. in three ways, i. 154, 1.
tvākṣ-irṇāṃ, cpv. most vigorous, ii. 38, 6.
tvād, ab. (of tvām) than thee, ii. 89, 10.
tvām, prs. prn. thou, i. 1, 6; ii. 35, 8; iii. 38, 12; viii. 48, 9, 18, 15; x. 15, 12, 13.
Tvās-t, m. name of the artificer god, i. 88, 9; cp. viii. 29, 8 [tvākṣ = take fashion].
tvā, enc. A. (of tvām) the, i. 1, 7; ii. 38, 4; v. 11, 8; vii. 80, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) given by thee, ii. 38, 2.
tvēś-ā, a. terrible, ii. 38, 8, 14 [tviṣ be agitated].
tvēśa-sandṛś, a. (Bv.) of terrible aspect, i. 85, 8.
tvōta, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].
Dāks-a, m. will, vii. 86, 6; might, vii. 48, 8 [dāks be able].
dāks-ina, a. right, vi. 54, 10 [cp. Gk. δεῖε-ις, Lat. decet].
daksina-tās, adv. to the south, x. 15, 6.
dād-at, pr. pt. giving, vii. 103, 10 [dā give].
dādhāt, pr. pt. bestowing, i. 85, 8; with ā (following), x. 34, 6 [dā put].
dādhāna, pr. pt. A. committing, assuming, i. 85, 4; ii. 12, 10; = going, x. 15, 10 [dā put].
dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk. ὁμώ-s, Lat. domus].
dāsa, nm. ten, x. 84, 12 [Gk. δίκα, Lut. decem, Eng. ten].
dāṅgulē, length of ten fingers, x. 90, 1 [dāṅ + anguli finger].
Dāsā-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].
dās-yu, m. non-Aryan, ii. 12, 10 [das lay waste].
dah burn, I. dāna.
ina burn up, x. 34, 9.
1. dā gice, III. dadāti, ii. 35, 10; x. 14, 9; ao. adāt, vii. 103, 103; ipv. 3. du. dātām, x. 14, 12; s ao. cp. dīṣya, ii. 38, 5 [cp. Gk. διδομέν, Lat. dā-re].
ēnu-forgive, ii. 12, 10.
ā-take, ii. 12, 4.
parā- abandon: ao. inj., viii. 48, 8.
parī- give over to: ivp. dehi, x. 14, 11.
prā- present: root ao. adās, x. 15, 12.
2. dā divide, IV. dāṣṇa; with, ii. 83, 10.
dādrāhā, pf. pt. A. steadfast, i. 85, 10 [dhr make firm].
dā-tī, m. giver, ii. 38, 12.
Dānu, m. son of Dānu, a demon, ii. 12, 11.
dā-man, m. rope, viii. 86, 5 [3. dā bind].
dās-vāma, pf. pt. worshipping, m. worshipper, i. 1, 6; 85, 12; vii. 71, 2; x. 16, 7 [dās honour].
dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].
dās-ā, m. slave, vii. 86, 7.
dīdk-su, adv. with a desire to see = find out, vii. 86, 8 [from ds. of dés see].
div, m. sky, A. divam, iii. 59, 7; (a. divas, iv. 51, 1. 10. 11; v. 88, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; vi. 11, 3; vii. 20, 9; x. 90, 3 [Gk. ἄφα, ἄφως, ἄφ].
div play, IV. divya, x. 34, 13.
divā, adv. by day, vii. 71, 1. 2 [w. shift of accent for div-ā].
divī-spṛśa, a. touching the sky, v. 11, 1; x. 162, 1 [divi L. of div + spṛś touch].
divē-dive, loc. itv. cd. every day, i. 1, 3, 7 [L. of divē day].
divēyā, a. coming from heaven, divine, vii. 49, 1; 108, 2; x. 84, 9 [div heaven].
dē, f. quarter (of the sky), i. 85, 11; x. 90, 14 [div point].
1. dī fly, IV. dīya.
pāri- fly around, ii. 85, 14; v. 88, 7.
2. dī shine: pf. dīdaya, ii. 38, 4.
didiv-āma, pf. pt. shining, ii. 35, 3, 14 [dī shine].
dīdivi, a. shining, i. 1, 8 [dī shine].
dīdhy-āna, pr. pt. A. pondering, iv. 50, 1 [dhi think].
dīp shine, IV. A. dīpya.
sām-inflame: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].
dīy-ant, pr. pt. flying, vii. 63, 5 [dī fly].
dirghā, a. long, i. 154, 3; x. 14, 14 [Gk. δολιχός].
dirghā-ṛū-t, a. heard afar, vii. 61, 2 [āru hear + t].
du go: is ao. sb. davāsā, x. 84, 5.
dudhrā, a. fierce, ii. 13, 15.
dur-ītā, (pp.) n. fitting ill, hardship, i. 35, 3 [dus iil + p. of i go].
coming from the gods, ii. 38, 7; n. divinity, ii. 35, 8 [from devā god].

dyāvā-prthivī, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1, 5; v. 83, 8; viii. 48, 13; the parts of the ed. separated, ii. 12, 13.
dyu-māt, adv. brilliantly, v. 11, 1 [n. of dyu-mānt, a bright].
dyu-māṇa, 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, Ζή, Lat. dium].
dyót-sana, a. shining, vii. 29, 2 [dyut shine].
drāv-īṇa, n. wealth, iv. 51, 7 [movable property, from dru run].
deru run, i, drāvā. 
śti- run past (acc.), x. 14, 10.
drug-dhā, n. mischief, vii. 86, 5 [pp. of dru be hostile].
drāh, f. malice, ii. 85, 6; m. avenger, vii. 61, 5.
dvā, nm. hco, i. 85, 6; vii. 29, 8, 9 [Gk. ὅ, Lat. dux, Lith. dū, Eng. two].
dvāśasa, a. consisting of twelve, m. twelve-month, vii. 109, 9.
dvār, f. du. door, iv. 51, 2 [cf. Gk. ὅ, Lat. fores, τόπος; ind. dvāran from dvārt closew. -vāra, n. place, dvāran parts].
dvārakāla, a. of dvāra, n. place, dvāran two folds].
dvī-tā, (inst.) adv. (doubly) as well, vii. 86, 1 [dvī two].
dvī-pād, a. (Bv.) two-footed, iv. 51, 5 [Gk. δύ-πος, Lat. bi-ped-].
dvīg hāte, II. dvēstī, x. 84, 8.
dvēg-as, n. hatred, ii. 83, 2 [dvīg hāte].

Dhān-a, n. wealth, money, iv. 50, 9; x. 84, 10, 12.

1. dhān-van, n. waste land, i. 35, 8; desert, v. 83, 10.

2. dhān-van, n. bow, ii. 83, 10.
dham bloo, I. P. dhāmati, ps. dham-yāte, x. 185, 7.
vī- blow asunder, iv. 50, 4.
dhām-ant, pr. pt. blowing, i. 85, 10.
dhār-man, n. ordinance, law, i. 160, 1; x. 90, 16 [that which holds or is established : dhār hold].

1. dhāpū, III. dādāti, v. 83, 1; supply with (inst.), ii. 85, 12; bostaw, ipv. dhēhi, x. 14, 11; dhātā, i. 85, 12; ii. 12, 5; x. 15, 7; dadāta, x. 15, 4.
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7; dārākṣaṇa, vi 15, 11; dhattām, iv. 31, 1; u: viii. 63, 6; perform, inf. dhatta, i 85, 9; bestow, s ao. sb. dhausathas, i 160, 5; establish, pf. dadhē, x. 129, 7; des. desire to bestow, dhiṣṇanti, ii. 85, 5; support, dhiṣṭhām, ii. 85, 12 [Gk. τήνομ].

dhī-put on (acc.) pf. dadhire, i. 85, 2; ao. dāhitē, x. 127, 1.


prā-put around, vi. 54, 10. prā-put from (ab.) into (lc.), vii. 61, 8. vi- impose: pf. dadhur, iv. 61, 6; divide, inf. adadhur, x. 90, 11.
canna- accept gladly, ii. 35, 1. purās-place at the head, appoint Purokila: pf. dadhı̄ra, iv. 50, 1.

2. dhā suck, IV. P. dhāya, ii. 83, 18; 35, 5.

dhā-man, n. power, i. 85, 11; ordinance, vii. 61, 4; 63, 3 [dhā put, establish].
dhārayāt-kavi, a. (gov.) supporting the sage, i 100, 1 [dhārayat, pr. pt. es. of dhr hold].
dhā-rā, f. stream, i. 85, 5; v. 83, 6 [dhāv run].

dhīsanā, f. bowl, i. 100, 1.
dhi, f. thought, i. 1, 7; iv. 50, 11.
dhi think, III. dīdhya.
ā-think to oneself, a- dhiyā, x. 34, 5.
dhī-ra, a. thoughtful, vii. 48, 4; wise, i. 100, 3; intelligent, vii. 86, 1 [dhi think].
dhunēti, a. (Bv.) having a resounding gati, iv. 50, 2 [dhuṇa + itī].
dhūr, f. pole (of a car), vii. 63, 2; vii. 48, 2.
dhū-ā, m. smoke, v. 11, 8 [dhū agitate; Gk. ὑπὸ-ς, Lat. fumus].
dhūr-ti, f. malice, viii. 48, 8 [dhr injure].
dhr support, fix firmly: pf. dādhāra, i. 154, 4; iii. 59, 1.
dhṛs-nū, n. adv. forcibly, x. 84, 14 [dhṛs be bold, dare].
dhe-nū, f. cow, i. 100, 3; ii. 85, 7 [yielding milk: dhe = dhā suck].
dhṛt-ti, f. seduction, vii. 86, 6 [dhr = dhr injure].

t. Nā, pl. as, like, i. 85, 6; 85, 1. 7. 83; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 52. 7; 103, 22. 3. 7; vii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].

2. nā, neg. ptc. not, i. 12, 5. 9. 10; 83, 9. 10. 15; 35, 6; iii. 59, 2; iv. 51, 6; vi. 54, 3. 4. 9; vii. 61, 5; 63, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 18; 31, 2-5. 12; 129, 1. 2. 7. 12; 168, 3. 4 [180].
nākt-am, adv. by night, vii. 71, 1. 2; x. 34, 10 [stem nakt, cp. Lat. nōx = root-s].
nā-kastrā, n. star; day-star, vii. 86, 1 [nāk night + kṣatā residence or abode in the night].
nad-f, f. stream, ii. 35, 3 [nad roar].
nā-pāt, m. son, ii. 35, 1. 2. 3. 7. 10. 13; grandson, x. 15, 8 [Lat. nepōt- 'nephew'].
nāpt-r, m. (weak stem of nāpāt) son: gen. nāptur, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pāt having no father = 'nephew'; 'grandson'].
nābb-as, n. sky, v. 83, 8 [Gk. νεφωs, OSl. nebo].

nam bind, I. nāma; ā: ii. 12, 18; iv. 50, 8; before (dat.), x. 34, 8; int. nānamiti bind āv, v. 83, 5.

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

nām-as, n. homage, i. 1, 7; ii. 38, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam bind].

namas-ya, den. adore, ii. 33, 8 [nāmas homage].

namas-ya, a. adorable, i. 59, 4.

nār-ya, a. many, i. 85, 9.

nāv-ya, a. new, iv. 51, 4; vii. 61, 6; x. 185, 8 [Gk. νεός, Lat. novus, OSl. novu, Eng. new].

Nāvā-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].

nāv-yaś, cpv. a. renewed, v. 11, 1 [Lat. nov-ior].

1. nā be lost, IV. P. nāsya; ao. nēṣat, vi. 54, 7.

2. nā reach, I. nāśa.

vi-reach, ii. 85, 6.

nāś, f. night, vii. 71, 1.

nāś-ā, pp. lost, vi. 54, 10 [nāś be lost], nas, pra. prn., A. us, i. 1, 9; 35, 11; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 5. 8. 115 c; x. 14, 14; 15, 1. 6; 84,
ná = ná not, x. 34, 8.
nák, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.
nář, f. flute, x. 185, 7.
náth-ité, pp. distressed, x. 34, 8 [náth seek aid].
nádyá, m. son of streams, ii. 85, 1.
nách-amána, pr. pt. A. seeking aid, sup- pilant, ii. 12, 6; 83, 6.
nána, adv. separately, ii. 12, 8.
nábhi, f. navel, x. 90, 14.
ná-man, n. name, ii. 83, 8; 35, 11; vii. 103, 6 [Gk. ὄνομα, Lat. nomen, Go. nama, Eng. name].
nár, f. woman, ii. 83, 5 [from nár man].
násatya, m. du. epithet of the Áśvins, vii. 71, 4 [ná + asatyá not untrue].
ní-kft-van, a. deceitful, x. 34, 7 [ní down + kr do].
ní-citta, pp. known, ii. 12, 13 [ní + ci note].
nínýá, n. secret, vii. 61, 5.
ní-todín, a. piercing, x. 34, 7.
ní-drá, f. sleep, vii. 48, 14 [ní + drá sleep; cp. Gk. δαπ-θάνειν, Lat. dormio].
ní-dhi, m. treasure, vii. 29, 6; deposit, x. 15, 5 [ní down + dhi = dha pu].
ní-dhrúvi, a. persevering, viii. 29, 3 [ní + dhrúvi firm].
ní-páda, m. valley, v. 88, 7 [ní down + pāda, m. foot].
ní-śayána, n. exit, x. 185, 6 [nís out + áy-ana going : i go].
ní-vat, f. depth, x. 127, 2 [ní down].
ní-vēsáni, a. causing to rest, i. 83, 1 [from cs. of ní + viś cause to turn in].
ní-satta, pp. with a, having sat down in (ic.), x. 15, 2 [ní + sat sit down].
ní-sád-yá, gd. having sat down, ii. 35, 10; x. 16, 5; with a, x. 14, 6.
ní-nilc-ánt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].
níská, m. necklace, ii. 33, 10.
níṣ-krī, n. appointed place, x. 34, 5 [pp. arranged: nís out + kr make].
ní lead, I. náya; 2. pl. ipv., x. 34, 4.
sám- conjoint with (inst.), vii. 54, 1.
nie-ś, adv. down, x. 34, 9 [inst. of naye downward].
nú, adv. now, i. 154, 1; ii. 88, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pel. pray? vii. 86, 2 [Gk. νῦ, OL. nu, OG. nu].
ůud push, VI. nudá; pf. 8. pl. A. nuddre, i. 83, 10, 11.
přa-push away : pf. vii. 86, 1.
nú, adv. = ná now, vii. 63, 6 [OL. ná].
nú-tana, a. prescint, i. 1, 2 [ná now].
nú-nám, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [ná now].
nf, m. man, pl. N. náru, x. 85, 8; 154, 5; v. 11, 2; vii. 103, 9 [Gk. νῦν, adv. now].
nr-cákga, a. (Rom.) observer of men, vii. 48, 9, 15; x. 14, 11 [nr man + cákga look].
nr-páti, m. lord of man, vii. 71, 4.
nr-nú, a. manliness, valour, i. 12, 1 [cp. nr-mána manly].
né-f, m. guide, ii. 12, 7 [ní lead].
nó = ná + also not, vi. 51, 3.
náu, f. ship, x. 185, 4 [Gk. ναῦς, Lat. náu-i-s].
ný-húca, u. downward, v. 83, 7 [ni- down + aica -ward].
ný-úpta, pp. thronned down, x. 31, 5, 9 [ni-vap streic].
Páks-fú, a. winged, x. 127, 5 [páks, m. wing].
Pá-co-únt, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for queuo, OSer. 3. ve takut].
Páca, nm., five, iii. 59, 8 [Av. panca, (Gk. πέντε, Lat. quinque)].
Pá-ní, m. niggard, iv. 51, 8 [pan bargain].
Páfl, J. páta, x. 14, 16; es. patáya fall, v. 88, 4 [Gk. πέτο-ε-ταί flies, Lat. pel-o].
Pá-tí, m. lord, pl. N. pátayás, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάτο-ς].
Páth, m. path, vii. 29, 6; x. 14, 10 [cp. Gk. πάτο-ς].
Pá-thí, m. path, i. 35, 11; x. 14, 7: 168, 3.
PATHI-KFT, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].
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páthi-ráksi, a. (Tp.) watching the path, x. 14, 11.
páth-yá, f. path, x. 14, 2.
pád, foot, du. ab. padbhyaṃ, x. 90, 12, 14 [Gk. πόδι- (Sansk. padh-) Lat. ped-, Eng. foot].
pád-á, n. step, i. 154, 3, 4, 5, 6; ii, 85, 14 [Gk. τάδε (tad) ‘ground’].
pád-vánt, a. having feet, x. 127, 5.
pan-áyya, gdv. praiseworthy, i. 160, 5 [pan admirable].
pántá, m. path, i. 35, 11; vii, 71, 1; x. 14, 1 [Gk. πάντα].
pánya-tama, sgv. gdv. most highly to be praised, iii. 59, 5 [pánya, gdv. praiseworthy; pan admirable].
pápath-aní, ... oneself, iv. 51, 8.
páy-a, n. ... 0, 3 [pí swell].
pár-a, a. farther, i. 12, 8; higher, x. 15, 1; remole, x. 15, 10 [pr pass].
pára-má, sgv. n. farthest, iv. 50, 3; x. 14, 8; 129, 7; highest, i. 154, 5, 6; ii. 35, 14; iv. 50, 4.
párá-s, adv. far away, ii. 85, 6; beyond, x. 120, 1, 2.
párá-s-tád, adv. from afar, vi. 54, 9; abore, x. 129, 5.
pára-yánt, pr. t. departing, x. 34, 5 [pára away, Gk. ἀπέβαιν, t-i go].
pára-vát, f. distance, i. 35, 3; iv. 50, 8.
pári, prp. round; with ab. from, ii. 35, 10; x. 135, 4 [Av. putri, Gk. πέτρι].
pári-sabhi, m. i. śabhis enclosing the altar, x. ...: r̥nd+dhi reduced form of dhā put].
pári-bhū, a. being around, encompassing (acc.), i. 1, 4 [bhū be].
parivaśasaṇa, a. yearly, vii. 10, 8 [pári - vatsara, m. complete year].
pári-skṛta, pp. adorned, x. 135, 7 [pári round + skṛ kr make = put].
páreya-vāms, red. pf. pt. having passed away, x. 14, 1 [páre away + iy-i-vāms: from i go].
Parjanya, m. a god of rain, v. 88, 1-5, 9.
Parjanya-jinvita, pp. quickened by Parjanya, vii. 108, 1 [jinv sec. root = jīnu from jī quicken].
pary-ā-vivṛtast, pr. pt. ds. wishing to revolve hither (acc.), vii. 68, 2 [yṛt turn].
párvat-a, m. f. 85, 10; ii. 12, 2, 11, 13 [jointed; Lesbian Gk. πέρα para ‘limits’].
párvan, m. joint, section, vii. 108, 5; viii. 48, 5 [Gk. πέραν in πέραν- ‘finish’ for πέραν].
páv-a, m. jelly, vi. 54, 3.
pavitra-vant, a. purifying, i. 160, 8 [pavitra, n. means of purification; root pū purify].
páṣ = pāṣ see, i. 35, 2; x. 14, 7 [Av. pas, Lat. spec-tā].
páṣ-ú, m. beast, x. 90, 8; victim, x. 90, 15 [Av. pasu-, Lat. pecu-, Go. føhu].
páśu-trīp, a. cattle-stealing, vii. 86, 5 [trīp be pleased with].
páścā-tād, adv. behind, viii. 48, 15 [pāscā inst. adv. Av. pasca ‘behind’].
pāśca, (ab.) adv. behind, x. 90, 5; afterwards, x. 185, 6.
1. pā drink, I. pībā, iv. 50, 10; root na. ōpāma, vii. 48, 3 [cp. Lat. bibō ‘drink’].
sám- drink together, x. 185, 1.
2. pā protect, II. pāṭi, from (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 0; 86, 8; viii. 48, 15.
pátah-as, n. path, vii. 68, 5; domain, i. 154, 5 [related to pāth, m. path].
pā-dā, m. foot, x. 90, 11; one-fourth, x. 90, 8 & [sec. stem formed from acc. pādam of pād foot].
pāpāyā, inst. f. adv. evilly, x. 135, 2 [pāpā, a. bad].
pār-a, m. farther shore, ii. 38, 3 [pr pass =crossing; Gk. πέρα-περα- ‘passage’].
páritchiva, a. earthy, i. 154, 1; x. 15, 2 [from prachi- earth].
pāv-akā, a. purifying, iv. 51, 2; vii. 49, 2. 3 [pū purify].
pi swell, I. pāyate; pl. pīpāya, ii. 35, 7; viii. 29, 6.
pi-tū, m. drink, x. 15, 3 [pā drink].
pit-f, m. father, i. 1, 9; 160, 2, 8; ii. 83, 1. 12, 18; iv. 50, 6; v. 83, 6; vii. 108, 3; vi. 48, 4; x. 14, 5, 6; 34, 4; 135, 1; pl. fathers, ancestors, vii. 48, 12, 13; x. 14, 2, 4, 7, 8, 9; 15, 1-13 [Gk. πάτη, Lat. pater, Go. fadar].
pitr-ya, a. paternal, vii. 86, 5; viii. 48, 7 [pitē father].
pīnī yield abundance, I. pīnī, iv. 50, 8; overflow, v. 88, 4 [sec. root = pīnu from pī swell].
prā- pour forth, v. 88, 6.
pi-ta, pp. drunk, viii. 48, 4, 5, 10, 12.
plūša, m. n. milk, i. 35, 5 [pī swell].
pustē, m. son, i. 160, 3; x. 11, 6; vii. 103, 8; x. 15, 7; 54, 10.
pūnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 136, 2; back, x. 14, 12.
pūnar-han, a. striking back, x. 34, 7.
puṇāna, pr. pt. purifying, vii. 49, 1 [pū purify].
pūr, f. citadel, i. 35, 6 [pr fill].
pūram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) abundance, pūr-un acc.].
purās-tād, adv. in the east, ev. 51, 1. 2.
   S; forward, v. 88, 8; before, viii. 43, 15; in front, x. 185, 6.
pūrā, adv. formerly, iv. 51, 7.
purā-nā, a., f. f. ancient, iv. 51, 6; m. pl.
   ancient, x. 185, 1. 2 [purā formerly].
puru-tāma, a. spv. most frequent, iv. 51, 1 [purā, Gk. polý-
   no].
puru-trā, adv. in many places, x. 127, 1; in many ways, vii. 108, 6.
puru-rūpa, a. (Bv.) having many forms, i. 38, 9.
Puruṣa, m. the primal Man, x. 90, 1. 2. 4. 6. 7. 11. 15.
puruṣa-tā, f. human frailty, x. 15, 6.
purō-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purās + hita, pp. of dhā put].
purō-hitī, f. priestly service, vii. 61, 7.
pūs-tā, n. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].
pūs-tī, f. earnings, ii. 12, 5; prosperity, viii. 43, 6.
pū purify, IX. punāti, i. 160, 8.
pūr-nā, pp. full, i. 164, 4; vii. 108, 7 [pr fill; op. Gk. πλοῦτοι ' many', Eng. full].
purūga, m. metrical for pūrūga, x. 90, 3. 5.
pūr-vā, a. former, i. 1, 2; being in front, iv. 60, 8; early, ancient, x. 14, 2. 7. 15.
   16, 2. 8. 10; 90, 16.
pūrva-jā, a. born of old, x. 14, 15 [jā born].
pūrva-bhāj, a. receiving the preference, iv. 50, 7 [bhaṣ share].
pūrva-sū, a. bringing forth first, ii. 35, 5.
pūrvānh, a. morning, x. 34, 11 [pūrvā early + añna = áhan day].
pūrv-ya, a. ancient, i. 35, 11; x. 14, 7.
Pūs-ān, m. a solar deity, vi. 54, 1–6. 8–10 prosperer [pūs thrive].
pr take across, III. P. pipartī; inv. pī-
   prtām, vii. 61, 7; II. P. pārə = inv.,
   ii. 35, 8.
pramāṇa, VII. purakāti.
sām-, A. pratište, mingle, vii. 103, 4.
prāṣā-māṇa, pr. pt. A. asking oneself, x.
   34, 6 [prach ask].
pṛf-anā, f. battle, i. 85, 8.
prthiv-i, f. earth, i. 35, 8; 154, 4; ii. 12,
   2; iii. 59, 1. 3. 7; iv. 51, 11; v. 88,
   4. 5. 9; vii. 61, 3; x. 168, 1 [the broad
   one = prthi, f. of prthu from prath
   spread].
pūs-ni, a. speckled, i. 160, 8; vii. 108, 4.
   10.
Prāṇi-mātra, a. (Bv.) having Prāṇi as a
   mother, i. 85, 2.
pāsatri, (pr. pt.) f. spotted mare, i. 85,
   4. 5.
pṛsad-āja, n. clotted butter, x. 90, 8.
pṛsad-ant, (pr. pt.) n. variegated, iv. 50, 2.
pṛ fill, IX. prati, ii. 35, 3.
ā-fill up, v. 11, 5; vii. 61, 2.
pāpiśat, pr. pt. int. thickly painting, x.
   127, 7 [piś paint].
pōs-a, m. prosperity, i. 1, 3 [pūs thrive].
pūraka, m. beacon, x. 129, 2 [prā + cint appear].
prach ask, VI. prāṣa, ii. 12, 5; vii. 86,
   3 [sec. root: prāṣa + cha; cp. Lat.
   posco = poro-sec and prec-or, OIt.forsc-ch].
prā-yā, f. offspring, ii. 33, 1; pl.
   progeny, ii. 35, 8 = men, v. 88, 10 [cp. Lat.
   pro-gen-tes].
prajā-vant, a. accompanied by offspring,
   iv. 51, 10.
prati-kāmām, adv. at pleasure, x. 15, 8
   [kama desire].
pratijāna, a. belonging to adversaries,
   iv. 60, 9; n. hostile force, iv. 50, 7
   [prati-jāna, m. adversary].
prati-dīvan, m. adversary at play, x. 34,
   6 [div play].
prati-dosām, adv. towards evening, i. 35,
   10 [dōsa evening].
prati-budhyamāna, pr. pt. awaking to-
   wards (acc.), iv. 51, 10.
prati-māna, n. match, ii. 12, 9 [counter-
   measure: mā measure].
prā-tir-am, asc. inf. to prolong, viii. 48,
   10 [tr cross].
prati-ṇā, a. ancient, iv. 50, 1 [prā
   before].
prath spread out, I. A. prátha : ppf. prá-
práthat, vii. 56, 1.
pra-thamá, ord. first, i. 35, 11; v. 11, 2;
vi. 54, 4; x. 14, 2; 34, 12; 90, 16;
129, 4; chief, ii. 12, 1[-=pra-tamá fore-
most ; OP. fra-tama].
prathama-já, a. first-born, x. 168, 8 [jä
= jan].
prathama-m, adv. first, iv. 50, 4.
pra-dh, f. control, ii. 12, 7 [di point].
pra-bodhánt, cs. pr. pt. awakening,
iv. 51, 5 [budh wake].
pá-yata, pp. extended, i. 154, 3; offered,
ix. 15, 11, 12 [yam stretch out].
prá-yati, f. impulse, x. 129, 5 [yam
extend].
práyas-vant, a. offering oblations, iii. 59,
2 [prá-yas enjoyment from pri please].
pura-yotf, m. warder off, vii. 36, 6 [2. yu
separate].
pura-váti, f. slope, downward path, i. 35, 3;
height, x. 14, 1 [prá forward].
pravátai, n. born in a windy place, x.
34, 1 [prá-vatá + ja = jan].
pura-váti, m. travelier, vii. 29, 8 [pra+
vas dwell away from home].
pá-vishta, pp. having entered, vii. 49, 4
[vish enter].
pura-sargá, m. discharge, vii. 108, 4 [saj
emit].
pura-savitř, m. rouser, vii. 68, 2 [sá
stimulate].
pura-siti, f. toils, x. 34, 15 [si bind].
pura-sita, pp. aroused, vii. 68, 4 [sá impel].
pura-stára, m. strenous grass, x. 14, 4 [stre
stress].
pá full [extended form, pr-á, of pf fill].
á-purvada, s no. aprás, x. 127, 2.
práño, a., f. prác-á, forward, x. 34, 12;
faciing, x. 185, 8 [prá+año].
purā̄, m. breath, x. 90, 13 [prá+an
breathes].
pura-vási, f. rainy season, vii. 108, 3. 9
[vá rain].
pura-váşi, a. f. fá, belonging to the rains, vii.
108, 7.
pura-vépá, a. dangling, x. 34, 1 [prá
+ vip tremble].
priyá, a. dear, i. 35, 7; 154, 5; ii. 12,
15; viii. 48, 14; x. 15, 5 [pri please].
Phaligá, case, iv. 50, 5.
Bad-dhá, pp. bound, x. 34, 4 [bandh
bind].

bandh bind, ix. badhnáti : ipf. ábadhn-
nan, x. 90, 15.
bándh-u, a. aktu, i. 154, 5; m. bond, x.
129, 4 [bandh bind].
bhádrú, a. (ruddy) brown, ii. 33, 5. 8. 9.
15; viii. 108, 10; viii. 29, 1; x. 34, 5.
barh-ána magic power, x. 34, 7 [brh
make big].
barhi-śád, a. (Tlp.) sitting on the sacrificial
gress, x. 15, 3, 4 [for barhih-śád:
sad sit].
barhis-yá, a. placed on the sacrificial grass,
x. 15, 5 [barhis].
bhárs, n. sacrificial grass, i. 85, 6. 7; v.
11, 2; x. 14, 5, 15, 11; 90, 7.
bah-i, a. many, ii. 36, 12; x. 14, 1; 84, 18.
bádhi drive away, I. Á. bádhate, x. 127,
2; int. badhade press apart, vii.
61, 4.
ápa- drive away, i. 85, 3. 9; 85, 3.
báhá, m. arm, i. 85, 6; du. x. 90, 11.12
[Av. bhati, Gk. πρήξ, OG. bua].
bphý-at, pr. pt. fearing, x. 84, 10 [bhi
fear].
bphrá-at, pr. pt. bearing, vii. 108, 6 [bhý
bear].
bhil-má, n. shavings, ii. 35, 12.
budh-áná, no. pt. Á. waking, iv. 51, 8.
budhná, m. n. bólom, x. 135, 6 [Lat.
functus].
bráhá-, (pr. pt.) adv. aloud, ii. 33, 15;
35, 15.
bráhánt, a. lofty, i. 35, 4; v. 11, 1; vii.
61, 3; 86, 1; x. 34, 1; amply, i. 160,
5; n. the great world, x. 14, 16 [pr. pt.
of brh make big].
Bhisá-pátí, m. Lord of prayer, name of a
god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10.11;
ix. 14, 8 [bhr-as prob. gen. = bhráš;
cp. bráhmanás páti].
bodhi, 2. s. ivp. ao. of bhú bái, ii. 33, 15
[for bhú-dhí].
bráh-man, n. prayer, ii. 12, 14; vii. 61,
2. 6; 71, 6; 108, 8 [brh swell].
bráh-mán, m. priest, iv. 50, 8. 9;
Brahmin, ii. 12, 6 [brh swell].
bráhmaná, m. Brahmin, vii. 108, 1. 7.
8; 90, 12.
bruvh-ánt, pr. pt. calling (acc.), viii. 48, 1
[brú speak].
bru-ána, pr. pt. speaking, iii. 59, 1 [brú
speak].
brú speak, II. braviti, i. 35, 6; sb.
bruvat, vii. 54, 1. 2; tell, op. x. 185, 5.

Bad-dhá, pp. bound, x. 34, 4 [bandh
bind].
bhāṣā]

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[madacyut]

ādhi- speak for (acc.), i. 85, 11; x. 15, 5.

ūpa- ā. implore, iv. 51, 11.

Bhāṣā-ā, m. draught, x. 34, 1 [bhak-s, sec. root consume from bhaj partake of].

bhaj partake of (gen.), x. 16, 3; s ao., viii. 48, 1. 7.

bhād-rā, a. auspicious, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 61, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].

Bhar-ata, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. bearing, i. 1, 7 [bhṛ: bear].

bhāv-ya, a. that will be, future, x. 90, 2 [gdv. of bhū be].

bhā shine, II. P. bhātī.

āvā- shine down, i. 154, 6.

vi- shine forth, ii. 85, 7, 8; v. 11, 1.

bhīd split, VII. bhinnātī [Lat. find-e].

vi- split open, i. 85, 10.

bhīṣāk-tama, m. spv. best healer, ii. 38, 4 [bhīṣāj healing].

bhīṣāj, m. physician, ii. 83, 4.

bhi fear, I. A. bhāyate, i. 85, 8; ii. 12, 18; pf. bhībhāya, v. 83, 2; s ao. bhāṣāri, viii. 48, 11.

bhi-mā, a. terrible, i. 154, 2; ii. 83, 11 [bhi fear].

bhir quiver, int. jārābhūrītī, v. 88, 5.

bhūv-ana, n. creature, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 8; iii. 35, 2. 8; vii. 61, 1; world, ii. 83, 9; viii. 83, 2. 4; iv. 51, 5; x. 163, 2. 4 [bhū be].

bhū become, be, I. bhāva, i. 1, 9; v. 88, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. abhāvat, v. 11, 8, 4; x. 135, 6.

bhū become, be, II. bhāva, i. 1, 9; v. 88, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. abhāvat, v. 11, 8, 4; x. 135, 6.

bhū become, be, III. bhāva, i. 1, 9; v. 88, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. abhāvat, v. 11, 8, 4; x. 135, 6.

bhū become, be, II. bhāva, i. 1, 9; v. 88, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. abhāvat, v. 11, 8, 4; x. 135, 6.

bhū-vāt, a. great, ii. 83, 9; much, ii. 83, 12; adv. greatly, i. 154, 6.

bhūri-ārāga, a. (Bv.) many-horned, i. 154, 6.

bhūr-ni, a. angry, vii. 88, 7.

bhūs strī, I. P. bhūṣati [extended form of bhū be].

pārī- surpass, ii. 12, 1.

bhr bear, III. bibharti, ii. 83, 10; iii. 59, 8; hohti, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. ferō, Arm. berum, Ol. berim, Go. baira].

vi-, I. bhara, carry hilfer and thilfer, v. 11, 4.

Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.

bhṛṣaj-ā, a. healing, ii. 83, 7; n. medicine, remedy, ii. 83, 2. 4. 12. 18 [bhīṣaj healing].

bhṛg-ā, m. uss, x. 34, 3 [bhū en joy].

bhṛj-ā, m. liberal man, iv. 51, 8.

bhṛj-ana, m. font, v. 83, 10 [bhū enjoy].

bhṛṣas = bhī fear, I. A. bhṛṣasate, ii. 12, 1.

bhrāj shine, I. A. bhrājate.

vi- shine forth, i. 85, 4.


bhrā-tr, m. brother, x. 84, 4 [Gk. φάρος, Lat. frater, Ol. brāθīr, Go. brōθar, OSl. bratrā].

Mah, mām be great, māmhatre and māhe (s. a.).

sām- consecrate, vii. 61, 6.

magha-vant, m. liberal patron, ii. 83, 14; 85, 15 [magh-ā bhūv-anā: mah be great],

mag: i-, n. 1. 2., iv. 51, 3 [f. of maghavan].

manḍūka, m. frog, vii. 108, 1. 2. 4. 7. 10.

math-ītē, pp. kindled by friction, viii. 48, 6.


mad rejoice, I. māda, in (loc), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 8, 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, viii. 49, 4; cs. mādaya, L. rejoice. x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 6; gladden, x. 34, 1 [Gk. μάθω, Lat. madēs 'drip].

mād-a, m. intoxication, i. 85, 10; viii. 48, 6.

māda-cyūt, a. reeling with intoxication, l. 85, 7 [cūy move].
yād-i vā, oj. whether, x. 129, 7; or, or else, ibid. [yā-d-i'j, rel. adv. + vā or].
yānt, pr. pt. going, vii. 61, 8 [i go].
yam extend, I. ii. i. 51, 10;
v. 88, 5, i. x. viii.: "... (dat.),
iii. 59, 8; s ao. bestow on (dat.), ii. 35, 15.
ādhi- extend to (dat.), i. 85, 12.
ā- guide to (lo), root ao. inj. yamant, x.
14, 14.
ni- bestow, iv. 50, 10.
prā present a share of (gen.), x. 15, 7.
vi- extend to, i. 85, 12.
Yamā, m. god of the dead, i. 85, 6; x.
14, 1-5; 7-16; 15, 8; 135, 1, 7.
Yaś-ās, a. glorious, i. 1, 3; iv. 51, 11;
viii. 48, 5.
yāhī, f. swift one, ii. 33, 9; 35, 14.
yā go, II. yātī, i. 85, 83; 10; vii. 49, 8;
x. 108, 1.
ā- come, i. 85, 2; x. 15, 9.
ūpā a- come hither, vii. 71, 2.
ā upa a come hither to, vii. 71, 4.
pari prā proceed around, iv. 51, 5.
yātāyāi-jana, a. (gov. cd.) stirring men,
iii. 59, 5 [yātāyad, pr. ct. of yat
arvay oneself + jana man].
yātu-dhāna, m. sorcerer, i. 85, 10 [yātā, m.
sorcery + dhāna practising from dhā
put, do].
yā- ma, m. course, iv. 51, 4 [yā go].
yāman, m. course, i. 85, 1; approach, x.
127, 4 [yā go].
yu separate, III. yuvotii, ii. 83, 1, 8; vii.
71, 1, 2; s ao. depart from (ab.), ii. 83,
9; cs. yuvāya save from, viii. 48, 5;
yuvāya ward off, x. 137, 62.
yuk-tā, pp. yoked, vii. 68, 2 [yuj yoke,
Gk. σωρε-ς, Lat. f. junctus, Lith.
junkt-a].
yukta-grāvan, a. (Bv.) who has to work
the stones, ii. 12, 6.
yuj yoke, VII. yunakti: pf. yuyujā,
x. 34, 11; van. ao. ayugdham, i.
85, 4.
prā- yoke in front, i. 85, 5.
yūdha-māna, pr. pt. A. fighting; m.
fighter, ii. 12, 9 [yudh fight].
yuyudh-i, m. warrior, i. 85, 8 [from red.
stem of yudh fight].
yuvva-tī, f. young maiden, ii. 85, 4, 11 [f.
of yuvana youth].
yuv-an, a. young, ii. 88, 11; m. youth, ii.
35, 4 [Lat. iuven-is].
yuv-ām, prs. prn. N. you two, vii. 71, 5;
dat. yuvābhyaṃ to you two, vii. 61, 7
[= yū-+ am].
yuva-yu, a. addressed to you, vii. 71, 7.
yuv-ām, prs. prn. pl. N. you, iv. 51, 5;
vii. 61, 7; 63, 6; 71, 6; 86, 8 [for
yūs-ām, Av. yūl, yudem, Go. yus].
yōg-a, m. acquisition, vii. 88, 8 [yuj
yoke].
yōj-anā, n. league, i. 85, 8 [yoking from
yuj yoke].
yō-ni, m. womb, ii. 35, 10; abode, iv. 50,
2; x. 84, 11; receptacle, viii. 29, 2
[holder from yu hold].
yōs-ā, f. woman, x. 108, 2.
yōs, n. blessing, ii. 53, 13; x. 15, 4
Ramā hasten, I. rāmā; ca ramhayā
cause to speed, i. 85, 5.
rakṣ protect, I. rākṣa, i. 85, 11; 160, 2;
iv. 50, 2; vi. 54, 5; vii. 48, 5 [Gk.
dalikā 'ward off'].
rākṣa-māṇa, pr. pt. A. protecting, vii. 61,
3 [rakṣ protect].
raks-ās, m. demon, i. 85, 10; v. 88, 2.
raks-ī-tī, m. guardian, x. 14, 11 [raks
protect].
rāghu-pātvan, a. (Tp.) flying swiftly, i.
85, 6 [raghu swift: Gk. ᾿αλαχο-τ].
rāghu-rāddha, a. swift-gliding, i. 85, 6
[rāghu swift + syand rām].
rāj-ās, n. space, air, i. 35, 4; 9; 154, 1;
160, 1, 4; x. 15, 2; 129, 1 [Gk. ἐπέθος,
Go. riqīsa].
rān-ya, a. glorious, i. 85, 10 [ran rejoice].
rātana, n. gift, treasure, i. 35, 8 [rā give].
ratnā-dhā, a. (Tp.) bestowing treasure, i.
1, 1.
rā- thā, m. car, i. 85, 2, 4, 5; 85, 4, 5;
i. 12, 7, 8; v. 88, 3, 7; vii. 71, 2-4;
viii. 48, 5; x. 138, 8-5; 161, 1 [ru go].
rāth-ya, a. belonging to a car, i. 85, 6.
rad dig, I. rāda: prf. rāradā, vii. 49, 1.
radh-rā, a. rich, ii. 12, 6 [radh succeed].
randh makes subject, IV.P. rādhya: red.
ao., ii. 33, 5.
rāp-as, n. bodily injury, ii. 33, 8, 7.
ram set at rest, IX. rāmmāti: ipf. ii. 12,
2; I. A. rāma rejoice in (lo), x. 84, 13.
ray-i, m. wealth, i. 1, 3; 85, 12; iv. 50,
6, 10; 51, 10; vii. 45, 19; x. 15, 7.
11 [probably from rl = reduced form
of rā give].
rāv-ā, m. roar, iv. 50, 1, 4, 5 [ru cry].
rāf-mi, m. ray, i. 35, 7; cord, x. 129, 5.
rā give, II. rāti; 2. ind. rāśī = ipvy., ii
rāj] 246 [vādānt

rebh-ā, m. singer, vii. 68, 8 [ribh sing].
revāt, adv. beneficially, ii. 35, 4 [of revānt].
re-vāt-ī, f. wealthy, iv. 51, 4 [f. of revānt].
re-vānt, a. wealthy, viii. 48, 6 [re = rāt wealth].
rodas-ī, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2. 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāli, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, vii. 48, 7
ˈ.:..ː.fr:n rā give; Lat. rās].
11n: hū; 4, [..]. of a demon, i. 12, 12
[metronymic: son of Rōhīnt].

Lok-śa, n. stake (at play), ii. 12, 4 [token, mark: lag attack].
lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rōk-ā light; op. Gk. leuo-st 'white', Lat. lux, lūc-is].

Vag-nū, m. sound, vii. 103, 2 [vāo speak].
vaq ulter, III. P. vivakti; ao. op., i. 85, 2; speak, ps. ucyātā, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
ādhi- speak for (dat.), viii. 48, 14.
pra- proclaim, i. 154, 1; vii. 86, 4; avadāre, x. 129, 6.
vaq-as, n. speech, v. 11, 5 [vāq speak; Gk. ἑφα].
vaqas-yā, f. eloquence, ii. 85, 1.
vāj-ṛa, m. thunderbolt, i. 85, 9; vii. 29, 4 [vāj be strong; Av. vamra 'club'].
vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 83, 3.
vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
vajr-īn, m. boarer of the bolt, vii. 49, 1.
vatś, m. calf, vii. 86, 5 [yearling from *vatś, Gk. fēros year, Lat. velus in velus-tas 'age'].
vata-īn, a., f. -i, accompanied by calves, vii. 103, 2.
vaq speak, I. vāḍa, ii. 38, 15; op. ii. 36, 15; vii. 108, 34; x. 34, 12.
āchā- invoke, v. 88, 1.
ā- ulter, ii. 12, 15; viii. 48, 14.
śām- converse about (acc.) with (inst.), vii. 80, 2.
vād-ant, pr. pt. speaking, vii. 103, 8. 6. 7.
van win, VIII. vanotti win [Eng. win; cp. Lat. ven-ta 'favour'].

val-á, m. enclosure, care, iv. 50, 5 [vř cover].

valgū-ya, den. honour, iv. 50, 7.

vaš desire, II. vášti, s. I. vášmi, ii. 88, 13; pl. l. uásmi, i. 154, 6.

1. vaš shine, VI. P. ucháti: pf. pl. 2. úsa, iv. 51, 4 [Av. ušati 'shines'].


3. vaš dwell, I. P. vásatì [AS. wesan 'be', Eng. was; in Gk. ἀστρ = φάστρ].

prá-go on journeys, vii. 29, 8.

vas, enc. pra. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 83, 6.

12; iv. 51, 4; x. 15, 6; G. of you, ii. 38, 13; x. 34, 12. 14 [Av. və, Lat. vēs].

vas-atì, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vás-āna, pr. pt. Á. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vás-isthā, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].

vás-u, n. wealth, vi. 54, 4; vii. 108, 10; x. 15, 7 [vas shine].

vasu-déya, n. granting of wealth, ii. 83, 7.


vásn-ya, a. for sale, x. 34, 4 [vasná, n. price, Gk. ἄνάω = ἄναω-σ 'purchase price', Lat. vénus-m = ves-num].

vás-ya, n. adv. for greater welfare, vii. 48, 9 [cpv. of vás good].

vás-vāna, cpv. a. wealthier, viii. 48, 6 [cpv. of vás-u].

vah carry, draw, drive, I. váha, vii. 63, 2; s ao. aváti, x. 15, 12 [Lat. veh-ere, Eng. weigh].

anu-drive after: pf. anúhírë, x. 15, 8.

a-bring, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.


vah-ant, pr. pt. A. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

vah-ant-I, pr. pt. f. bringing, ii. 85, 14.

vah-ni, m. driver, i. 160, 3 [vah drive].

vá blow, II. P. váti [Av. vati, Gk. ἀνάφη = ἀ-νάφη-α; cf. Go. waian, German wehen 'blow'].


vá, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. ve].
viśvā-ñam, adv. always, iv, 50, 8.

viśvā-deva, a. [Bv.] belonging to all the gods, iv, 50, 6.

viśvā-śastra, v. laden with all food, vii, 71, 4 [penyama from pāśa eat].

viśvā-bhāta, a. (Bv.) omniform, i, 85, 4; ii, 33, 10; v, 83, 5.

viśvā-sīmbhū, a. beneficial to all, i, 160, 1, 4 [ādīm prosperity + bhū being for, conducting to].

viśvā-ma, adv. always, ii, 12, 15; viii, 48, 14; -hā, id., i, 160, 5; for ever, ii, 35, 14.

viśvāmā, adv. always, i, 160, 3 [viśvā āhā all days].

viśe devā, m. pl. the all-gods, vii, 49, 4; vii, 48, 1.

viśe work, III. viveṣṭi: pf. viveṣa, i, 33, 13.

vi-sita, pp. unfastened, v, 83, 7, 8 [vī + si bind].

viṣau-ḥā, a. varied in form, viii, 29, 1.

viṣūco, a. f. turned in various directions, ii, 32, 2 [f. of viṣau-ḥā].

viṣau-ḥā host (?), x, 168, 2.

Viṣa, m. a solar deity, i, 85, 7; 154, 1, 2, 8, 6; x, 15, 3 [vī be active].

viṣau-aṅga, a. turned in all directions, x, 90, 4.

vi-sarga, m. release, viii, 103, 9 [vī + sṛj let go].

vi-sārjana, n. creation, x, 129, 6 [vī + sṛj let go].

vi-sṛṣṭi, f. creation, x, 129, 6, 7 [vī + sṛj let go].

vi-sṛṣṭas, ab. inf. from breaking, viii, 48, 5 [vī + sṛṣṭas].

vi-hāyas, a. mighty; viii, 48, 11.

vi guide, II. vēti, i, 35, 9.

ūpā, come to (acc.), v, 11, 4.

vi-rā, m. hero, i, 85, 1; ii, 83, 1; 85, 4 [Av. vīra, Lat. vir; OF. fer, Go. wair; Lith. vyr̄a, 'man ƞ'].

vi-rā-vat-tama, spv. a. most abounding in heroes, i, 1, 8.

vi-rā-vant, a. possessed of heroes, iv, 50, 6.

vi-rūdh, f. plant, ii, 85, 8 [vī asunder + rudh grow].

vi-rā, n. heroic deed, i, 154, 1, 2; heroism, iv, 50, 7 [vi-rā hero].

1. vr cover, V. vṛṇotī, vṛṇute.

ā-, int. ipf. ā-virchar contain, x, 129, 1.

vi-unclose, rt. aq. avran, iv, 51, 2.

2. vr choose, IX. A. vṛṣite, ii, 83, 13; v, 11, 4; x, 127, 8.

viṅka, m. wolf, x, 127, 6 [Gk. λύκο-, Lat. lupus-, Lith. vīta-, Eng. wolf].

viṅka, f. she-wolf, x, 127, 6.

viṅka-barbistis, a. (Bv.) whose sacrificial grass is spread, iii, 59, 9 [viṅka, pp. of viṅka-barbhis, q. v.].

viṅka-val, m. tree, v, 83, 2; x, 127, 4; 135, 1 [viṅk simple form of vṛṣa cut, fell].

viṅk twis, VII. vṛṇaktī, vṛṅktē.

pārī-pass by, ii, 83, 14.

viṅka-āna, n. circle (= family, sons), vii, 61, 4 [enclosure = vr].

vṛṇnā, pr. pt. A. choosing, v, 11, 4 [vr choose].

vṛt turn, I. Ā. vartate roll, x, 34, 9; es. vartāya turn, i, 85, 9.

ā-, ca. whirl hit her, vii, 71, 8.

nī-, ca. roll out, x, 155, 5.

prā-, ca. sel 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-trā, m. name of a demon, i, 85, 9; n. fo (pl.), viii, 29, 4 [encompasser: vr cover].

vṛt-tvā, gd., having covered, x, 90, 1.

vṛtṛ grow, I. vṛṛdha, i, 85, 7; ii, 35, 11; cause to prosper, iv, 50, 11; increase, pf. vṛṛッドhūr, x, 14, 3; ca. vardhāya strengthen, v, 11, 3, 6.

vṛṛdhd-ē, dat. inf. to increase, i, 85, 1.

vṛṛs rain, I. vṛṛṣa rain: is ao. āvṛṣis, v, 88, 10.

abhi-rain upon, ao. vii, 103, 8.

vṛṣa-vasu, a. (Bv.) of mighty wealth, iv, 50, 10 [vṛṣa bull].

vṛṣa, m. bull, i, 85, 7, 12; 154, 3, 6; ii, 83, 13; 85, 13; iv, 50, 6; v, 88, 6 (with āvā = stallion); v, 61, 5; 71, 6; stallion, vii, 71, 8 [Av. arkan, Gk. ἱππν].

vṛṣa-bhā, m. bull, i, 160, 8; ii, 12, 12; 88, 4, 6-8, 15; v, 88, 1; vii, 49, 1.

vṛṣa-śālā, m. beggar, x, 84, 11 [little man].

vṛṣa-vṛṣita, a. (Bv.) having mighty hosts, i, 85, 4 [vṛṣa bull, stallion].

vṛṣ-ti, f. rain, v, 83, 6 [vṛṣa rain].

vṛṣṇya-vantu, a. mighty, v, 83, 2 [vṛṣna manly strength, from vṛṣa bull].
vedannya, n. possession, x. 34, 4 [vid. find, acquire].
vedha-ás, m. disposers, iii. 59, 4 [vidh worship, be gracious].
vedha long, i. P. vénátī.
ánus seek the friendship of, x. 185, 1.
vohf, n. vehicle, vii. 71, 4 [vah draw (+tr; Av. vaisar 'draught animal'
Lat. vector].
věi, pol., ii. 88, 9, 10 [180].
Vairūpā, m. son of Vīrūpā, x. 14, 5.
Vaiśavatā, m. son of Vīrāvant, x. 14, 1.
vaśāya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
vaśvānāra, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśva-nāra].
vya-ktta, pp. distinguished (inst.), x. 14, 9; palpable, x. 127, 7 [vi+an] adorn].
vyaoc extend, III. P. vivyakti.
vām roll up, ipv. avidvyvāk, vii. 63, 1.
vyaṭh water, i. vyātha, vi. 54, 3.
vyaṭhā-māṇa, pr. pt. A. quaking, ii. 12, 2.
vyaṣṭi, f. daybreak, vii. 71, 3 [vi+vas shine].
vya-oman, n. heaven, iv. 50, 4; x. 14, 8; 189, 17 [vi+oman of doubtful etymology].
vraja-ā, m. pen, fold, iv. 51, 2 [vṛj enclosure].
vra-ā, n. will, ordainment, i. 59, 2, 3; v. 83, 5; vii. 48, 9; service, iv. 54, 9 [vṛ choose].
vrata-cūra, a. practising a vow, vii. 108, 1 [cāra, from car go, practise].
vrata, m. troop, host, x. 84, 8, 12.
Śams praise, I. śāmsa, vii. 61, 4 [Lat. censeo].
śams-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śata, n. hundred, ii. 38, 2; vii. 108, 10 [Gk. ἕκατον, Lat. centum, Go. hund].
śaṃ-tama, spv. a. most beneficent, ii. 53, 2, 13; x. 15, 4 [śām, n. healing].
śaḥpa-vaṇt, a. having hooves, v. 88, 5.
śabāla, m. brindled, x. 14, 10.
śām, n. healing, ii. 83, 18; comfort, v. 11, 5; vii. 48, 4; health, x. 15, 4; prosperity, vii. 86, 8.
Śāmbara, m. name of a demon, ii. 13, 11.
śaṭy-āṇa, pr. pt. A. lying, ii. 12, 11; vii. 108, 2 [śā lie].
śarā, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śār-u, f. arrow, ii. 13, 10; vii. 71, 1 [Go. hairu].
śārānt, pr. pt. arrogant, ii. 12, 10 [śṛdha be defiant].
śār-man, n. sheller, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. šaita-s 'homer',
OG. helm 'homer'].
śāv-as, n. power, v. 11, 5 [śā svell].
śāśam-āṇa, pf. pt. A. having prepared (the sacrifice), i. 85, 12; ii. 12, 14;
strenuous, iv. 51, 7 [śam tot].
śāsāv-ant, a. ever repeating itself, many, ii. 12, 10; -vant, adv. for ever, i. 85, 5 [for śā + avant, orig. pt. of śā svell, Gk. ἀναρ-].
śāktā, m. teacher, vii. 103, 5 [śāk be able].
śās order, II. śāsti, śāste.
śaṅu instruct, vi. 54, 1.
sabh guide to (acc.), vi. 54, 2.
sākvan flame(?), ii. 36, 4.
sāks be helpful, pay obeisance, I. sāksa, ii. 59, 2 [ds. of śak be able].
sākṣa-māṇa (pr. pt. A.), m. learner, vii. 103, 5.
sītī-pāḍ, a. (Bv.) white-footed, i. 35, 5.
sīthirā, a. loose; n. freedom, vii. 71, 5 [Gk. θαρπός 'free, pure'].
sivā, a. kind, x. 84, 2.
sivā, m. child, ii. 38, 13 [śā svell, op. Gk. κύνα].
siśriy-āṇa, pf. pt. A. abiding, v. 11, 6 
[śrī resort].
sī-ṭā, a. cold, x. 34, 9 [old pp. of śāya coagulate].
sīra, n. head, x. 90, 14 [śār(a) head + an; cp. Gk. κόρα-γ 'head'].
sukra, a. shining, i. 160, 3; bright, ii. 83, 9; iv. 51, 9; clear, ii. 35, 4 [suo be bright, Av. suṣ-ra 'flaming']
sūca, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2, 9; v. 11, 1, 8; viii. 29, 9; clear, vii. 49, 2, 8; pure, ii. 38, 15; 85, 82 [suo shine].
sūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
subh-ārya, A. adorn oneself, i. 85, 3.
subhra, a. bright, i. 35, 3; 85, 8; iv. 51, 6 [subh adorn].
sumbh, adorn, I. A. sūmbhata.
prā- adorn oneself, i. 85, 1.
sūś-ka, a. dry, vii. 103, 2 [for suś-ka, Av. huś-ka].
sūś-ma, m. phenomenon, ii. 12, 1, 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas breathe].
sūr-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. a-kupo-san 'in-valid'].
sūdrā, m. man of the servile caste, x. 90, 12.
sūṣui āna, pf. pt. A. trembling(?), x. 34, 6.
sūṣ-ā, a. inspiring, i. 154, 8 [śvas breathe].
sūrv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].
sṛdh-yā, f. arrogance, ii. 12, 10 [sṛdh be arrogant].
sṛp crush, IX. sṛnāti.
sām- be crushed: ps. no. sārī, vi. 54, 7.
sūct dip, I. śośta, iv. 50, 3.
sūy-vā, a. dusky, i. 85, 5 [OSI. sīvū 'grey'].
syanā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.
sṛd heart only with dāha = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. kard-in 'heart'].
sṛv-vas, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. akritos 'fame', OSI. slovo 'word'].
sṛvans-yā, a. fame-seeking, i. 85, 8.
sṛt-tā, pp. reaching to (loc.), v. 11, 8.
sṛt, f. glory, i. 85, 2; iv. 38, 3; x. 127, 1.
sṛu, V. sṛnāti, hear, i. 83, 4; x. 15, 6; pl. 3. sṛnvire = ps., x. 163, 4.
sṛu-tā, pp. heard; famous, i. 83, 11 [śru hear, Gk. akvros 'famous', Lat. in-ctu-us 'famous'].
sṛv-stha, spv. a. best, ii. 83, 8.
sṛv-trā, n. ear, x. 90, 14 [śru hear].
sṛvā-tya, f. obedient mare, vii. 43, 2 [śru hear, extension of śru].
svā-gīnā, m. gambler, ii. 12, 4.
svān, m. dog, x. 14, 10, 11 [Av. span, Gk. kían].
svā-ślū, f. mother-in-law, x. 34, 3 [OSI. srevlie, svrore].
svityā-ślū, a. whitish, ii. 83, 8 [śviti (akin to svetā, Go. hvete, Eng. white) + ao].

śā, dem. prn. N. s. m. that, he, i. 1, 2, 4; 9; 154, 5; 160, 8; ii. 12, 1-14; ii. 83, 19; 83, 1, 4, 5, 8, 10; iii. 59, 2, 8; iv. 50, 6, 7, 8; 51, 4; v. 11, 2, 6; 83, 5; vii. 61, 1, 2; 86, 6; x. 14, 14, 34, 11; 90, 1, 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. o, Go. sa].
sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].
sam-rānā, pf. pt. Ā. sharing gifts, x. 15, 8 [sām + rā gire].
sam-vatsara, m. year, vii. 103, 1, 7, 9.
sam-vid-ānā, pr. pt. Ā. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid-and].
sam-vṛj, a. conquering, ii. 12, 3.
sāk-ii, m. friend, i. 35, 12; vii. 86, 4; viii. 48, 4, 10; x. 34, 2, 5; 168, 3.
sakh-yā, n. friendship, viii. 48, 2.
sam-gāmana, m. assembler, x. 14, 1.
sac accompany, I. Ā. sa-cate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. éntw, Lat. sequitur, Lith. sukō].
sac-ā, adv. prp. with (loc.), iv. 50, 11 [sac accompany].
sājan-ya, a. belonging to his own people, iv. 50, 9 [sā-ja-na, kinman].
sa-jūsas, a. acting in harmony with (inst.), viii. 48, 15 [jūsas, n. pleasure].
sat, n. the existent, x. 129, 1 [pr. pt. of as be].
sāt-pati, m. true (?) lord, ii. 83, 12.
sāt-yā, a. true, i. 1, 5, 6; ii. 12, 15; x. 15, 9, 10 [sat, n. truth + ya].
satvyā-ḥarman, a. (Bv.) whose ordinances are true, x. 84, 8.
satvyāntā, n. Dh. od. truth and falsehood, vii. 49, 3 [satvyā + ānta].
sad sit down, I. P. sādāti, i. 85, 7; sit down on (acc.). a ao. sādata, x. 15, 11 [Lat. sādō].

ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasa-da, vii. 29, 2.
ni- sit down, pf. (nis)adur, iv. 50, 3; inj. sādat, v. 11, 2; settle: pf. s. 2. sasāttha, viii. 48, 9.
sāda-s, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2, 6, 7 [Gk. ἵπποι].
sādā-sadas, acc. iv. cd. on each seat, x. 15, 11.
sā-dā, adv. always, vii. 61, 7; 68, 6; 71, 6; 86, 8.
sa-ḍīs, a., f. -i, alike, iv. 51, 6 [having a similar appearance].
sa-ḍyā, adv. in one day, iv. 51, 5; as once, iv. 51, 7.
sadhamááda, m. joint feast, x. 14, 10 [co-revelry; sadhá = sadhá together].
sadhá-stha, n. gathering place, i. 154, 1, 3.
san gain, VIII. P. sanótí, vi. 54, 5.
sanáya, a. old, iv. 51, 4 [from sama; Gk. ἀνάς, OF. sen, Lith. šenás 'old'].
sánt, pr. pt. being, x. 34, 9 [as be; Lat. (praesent)].
sam-dhá, f. sight, ii. 33, 1.
saptá, nm. seven, i. 85, 8; ii. 12, 3, 12; x. 90, 18 [Gk. ἑπτά, Lat. septem, Eng. seven].
saptá-rašmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
saptaśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptá + asya, m. mouth].
sap-ti, m. racer, i. 85, 1, 6.
sap-práthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by práthas, n. fame].
sa-bádha, a. zealous, vii. 61, 6 [bádha, m. stress].
sábhá, f. assembly hall, x. 34, 6 [OG. sipān 'kinship', AS. sib].
sám, a. level, v. 88, 7 [Av. hama 'equal', Gk. ὅμος, Eng. same, cp. Lat. simili-s].
sam-ád, f. battle, ii. 12, 8.
sám-aná, n. festival, x. 168, 2 [coming together].
samáná, adv. in the same way, iv. 51, 82 [inst., with shift of accent, from sámana being together].
samáná, a., f. i, same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 68, 2; common, ii. 85, 3; vii. 68, 8; 108, 6.
samáná-tas, adv. from the same place, iv. 51, 8.
sám-ídha, f. faggot, x. 90, 15 [sám + idh hitāde].
samuḍrá-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samuḍrá, m. collection of waters + jyeṣṭha, spv. chief].
samuḍrá-tha, a. (Bv.) having the ocean as their chief, vii. 49, 2 [ártha, m. goal].
sam-fdh, f. union, vii. 108, 6 [sám + ydh thriçe].
sám-prkta, pp. mixed with (inst.), x. 34, 7 [pró mix].
sam-prités, ab. inf. from mingling with, ii. 35, 6 [pró mix].
sám-bhṛta, pp. collected, x. 90, 8 [bhṛ bear].
sam-ráj, m. sovereign king, viii. 29, 9.
sa-yúj, a. united with (inst.), x. 168, 2.
sa-rátham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
sárv-as, n. lake, vii. 108, 7 [sárv].
sárg-a, m. herd, iv. 51, 8 [sárg let loose].
sárt-ave, dat. inf. to flow, ii. 12, 12 [sárt flow].
srp creep, I. P. sárp iti.
ví- sink off, x. 14, 9.
sápur-śuti, a. (Bv.) having medic butter as their draught, viii. 29, 9; sarpis (from srp run = melt) + śuti brew from su press].
sárvas, n. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 3 [Gk. σάρος = άλ-φο-, Lat. saluus 'whole'].
sárvā-vrca, n. consisting entirely of sons, iv. 50, 10; x. 15, 11.
saráv-hit, a. (Tp.) completely offering, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
sal-ilá, n. water, x. 129, 8; sea, vii. 49, 1 [sal = sr flow].
Sav-itä, m. a solar god, i. 35, 1-6; 8-10; vii. 68, 3; x. 34, 8, 13 [Stimulator from sú stimulate].
sás sleep, II. P. sásti, iv. 51, 3.
sas-sánt, pr. pt. sleeping, iv. 51, 5.
sah overcome, I. sáha, x. 34, 9 [Gk. ξωο, ao. ξ(ε)ξ(ε)-ov].
sáh-aná, n. might, iv. 50, 1; x. 11, 6 [sah overcome].
sáhas, nm. a thousand, x. 15, 10 [Gk. χίμων, Lesbian χίλια from χίςα].
sáhásra-pád, n. (Bv.) thousand-footed, x. 90, 1 [pad foot].
sáhásra-bhrṣi, a. (Bv.) thousand-edged, i. 86, 9 [bhṛṣ-ṭi from bhṛṣ = hṛṣ stick up].
sáhásra-śiṣa, a. thousand-headed, x. 34, 14.
sáhásra-sáva, m. thousandfold Soma-pressing, vii. 108, 10 [sáva, m. pressing from su press].
sahasākṣa, a. (Bv.) thousand-eyed, x. 90, 1 [akṣa eye = ākṣ].
sá-húti, f. joint praise, ii. 83, 4 [húti invocation from hú call].
sá bind, VI. syáti.
ví-discharge, i. 85, 5.
sá, dem. pron. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.
sád-ana, n. seat, x. 185, 7 [sád sit].
sadharana, a. belonging jointly, common, vii. 63, 1 [sa-sadharana having the same support].
sadh-ù, a. good, x. 14, 10.
sadhu-yâ, adv. straightforward, v. 11, 4.
sâdhyâ, m. pl. a group of divine beings, x. 90, 7, 16.
san-as-i, a. bringing gain, iii. 59, 6 [san gain].
sânu-u, n. m. back, ii. 35, 12.
sâ-mân, n. chant, viii. 29, 10; x. 90, 9; 135, 4.
sâya-ka, n. arrow, ii. 83, 10 [suitable for hurting: si hurt].
saramyâ, m. son of Saramâ, x. 14, 10.
sâsanâsanâna, n. (Dv.) eating and non-eating things, x. 90, 4 [sa-sanasa + anasana].
simhâ, m. lion, v. 83, 8.
sâ pour, VI. sîna, i. 85, 11 [OG. sîg-u ‘drip’, Lottie sik-u ‘fall of water’].
â-yeur down, v. 83, 8.
sidh râpel, I. P. sâdhati.
âpa- chase away, i. 35, 10.
sîndh-u, m. river, i. 85, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. hindu-s].
sîm, enc. prn. pol. him &c., i. 160, 2.
su press, V. sunîti, sunûte, V. 14, 13 [Av. hû].
sû, adv. well, ii. 85, 2; v. 88, 7; vii. 86, 8 [Av. hu, OI. su-].
sû-krta, pp. well-made, i. 85, 11; 85, 9; well prepared, x. 15, 13; 84, 11.
sû-krâtu, a. (Bv.) very wise, vii. 11, 2; vii. 61, 2 [krâtu wisdom].
sukrâ-tuyâ, f. insight, i. 160, 4.
su-kâstrâ, a. (Bv.) wielding fair sway, iii. 59, 4.
su-ksîtâ, f. safe dwelling, ii. 85, 15.
su-gâ, a. easy to traverse, i. 85, 11; vii. 63, 6.
su-jâman, a. (Bv.) producing fair creations, i. 160, 1.
su-tâ, pp. pressed, viii. 48, 7; x. 15, 8.
su-taṣṭa, pp. well-furnished, ii. 85, 2 [take fashion].
sutâ-soma, (Bv.) m. Soma-presser, ii. 12, 6.
su-târa, a. easy to pass, x. 127, 6.
su-dâmsas, a. (Bv.) wondrous, i. 85, 1 [dâmsas wonder].
su-dâksa, a. (Bv.) most skilful, v. 11, 1.
sūvidātra, a. bountiful, x. 14, 10; 15, 8, 9.
su-vīra, a. (Bv.) having good champions =
strong sons, i. 85, 12; ii. 12, 15; 88, 15; 85, 15; viii. 48, 14.
su-vīrya, m. host of good champions, iv.
51, 10.
su-vīrtī, f. song of praise, ii. 85, 15; vii.
71, 6 [sū+rk-ti from arc praise, . cp. re].
su-vṛjāṇa, a. (Bv.) having fair abodes, x.
15, 2.
su-śāpa, a. (Bv.) fair-lipped, ii. 12, 6; 88, 6.
su-śeṣa, a. most propitious, iii. 59, 4, 5;
viii. 48, 4.
su-sakahī, m. good friend, viii. 48, 9
[sākham/friend].
su-stūti, f. eulogy, ii. 83, 8 [stutī praise].
su-śūbā, a. well-praising, iv. 50, 5
[stūbh praise].
su-hāva, a. (Bv.) easy to invoke, ii. 38, 5
[hāva invocation].
sū, adv. well, v. 83, 10 [= sū well].
su-māra, a. bountiful, viii. 29, 1 [Av.
hunara].
sūmū, m. son, i. 1, 9; 85, 1; viii. 48, 4
[Av. hunu, OG. sunu, Lith. sūnī, Eng.
son].
sūpāyana, a. (Bv.) giving easy access,
easily accessible, i. 1, 9 [sū + pāyana].
sūr-a, m. sun, vii. 68, 5 [śvar light].
sūr, m. patron, ii. 88, 6.
sūr-yā, m. sun, i. 83, 7, 9; 160, 1; ii.
12, 7; 83, 1; vii. 61, 1; 63, 1, 2, 4;
vii. 29, 10; x. 14, 12; 90, 18 [śvar
light].
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H. 35, 5.
sṛj emit, VI. sṛjāti [Av. hṛtāti].
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off, vii. 86, 5.
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sē-nā, f. missile, ii. 88, 11 [śr discharge].
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10; ii. 12, 14; iv. 50, 10; vii. 49, 4;
viii. 48, 3, 4, 7-15; x. 14, 13; 84, 1;
Soma sacrifice, vii. 103, 7 [su press:
Av. haoma].
soma-pā, m. Soma drinker, ii. 12, 18.
soma-pīthā, m. Soma draught, x. 15, 8
[pīthā from pā drink].
som-in, a. soma-pressing, vii. 103, 8.
som-yā, a. Soma-loving, x. 14, 6; 15, 1,
5, 8.
saṇmanas-ā, n. good graces, iii. 59, 4;
x. 14, 6 [su-mānas].
skand leap, I. P. skandati, int. inj.
skabhāya, den. prop, estabilish, i. 154, 1
[from skabh, IX. skabhāti].
skāmbh-čana, n. prop, support, i. 160, 4.
stan thunder, II. P.; ca. stanayati, td.
v. 88, 7, 8 [Gk. στρίω 'lament'].
stan-śātha, m. thunder, v. 88, 3.
stanayaut, pr. pt. thundering, v. 88, 2;
x. 16, 1.
stanasy-tnu, m. thunder, v. 88, 6.
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vi- prop asunder, pf. tastabhāva, iv. 50,
1; vii. 86, 1.
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prā- praise aloud, i. 154, 2.
stu-tā, pp. praised, ii. 83, 12.
stuv-ānt, pr. pt. praising, iv. 51, 7; vi.
54, 6.
ste-nā, m. thief, x. 127, 6 [stā be stealthy].
sto-tf, m. praiser, vi. 54, 9; vii. 86, 4
[stū praise].
sto-ma, m. song of praise, ii. 88, 5; vii.
86, 8; x. 127, 8 [stū praise].
stōma-taṣṭa, a. (Tp.) fashioned into
(is = being the subject of) praise, x.
15, 9.
strī, f. woman, x. 34, 11 [Av. strī].
stū stand, I. tiṣṭha; pf. tathsur, i.
85, 6; rt. ao. s. 3. āstāt, i. 35, 10;
v. 51, 1; pl. 8. āsthar, iv. 61, 2 [Av.
hṣātīti, Gk. ἄστημι, Lat. stāt].
āti- extend beyond, x. 90, 1.
sāhi- ascend, x. 185, 3; stand upon, i.
85, 6.
∪pā- start off, vii. 48, 11.
sāhi- overtake, iv. 50, 7.
ā- mount, i. 85, 4; mount to (acc.), i. 85,
7; occupy, ii. 85, 9.
ṭā ṣtārā, v. 11, 3.
∪pā- approach, rt. ao. asthita, x.
127, 7.
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pl. blessings, vii. 61, 7; 63, 6 [sū well + asti being].
svād-ū, a. sweet, viii. 48, 1 [Gk. ἱδρ-,
Lat. svād-ū, Eng. sweet].
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svābhū, a. invigorating, iv. 50, 10.
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svid, enc. emph. pol., iv. 51, 6; x. 34, 10;
129, 52; 185, 5; 168, 3.
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strike].
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29, 4; pf. jāghāna, ii. 12, 10. 11;
ps. hanyāte, iii. 59, 2; ds. jīghāmsa,
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hr be hot: Gk. ἱδρ- os ‘summer’].
hār-ī, m. bay steed, i. 85, 3 [Avt. zairi-
‘yellowish’; Lat. helu-s, Lith. šešč, OG. gū].
här-ita, a. yellow, vii. 103, 4. 6. 10 [Avt.
zairīta ‘yellowish’].
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hāv-a, m. invocation, x. 15, 1 [hū call].
havana-śrut, a. (Tp.) listening to invoca-
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havir-pā, a. drinking the oblation, x. 15,
10 [havis + pā].
havir-is, n. oblation, ii. 88, 5; 85, 12;
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48, 12. 13; x. 14, 1. 4. 13. 14; 15. 8.
11. 12; 90, 62; 168, 4 [hu sacrifice].
hāv-ī-man, n. invocation, ii. 83, 5 [hū
call].
hav-ī, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vii. 63, 5; 86, 2;
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havya-vāhana, m. carrier of oblations,
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havya-sūd, a. (Tp.) sweetening the obla-
tion, iv. 50, 5 [sūd = svād sweeten].
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Osl. sima 'winter'; Gk. ἄσιμος 'subject to bad storms', 'horrid'].
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hirānyā-dā, a. (Tp.) giver of gold, ii. 35, 10.
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hirānyā-praṇāga, a. (Bv.) having a golden pole, i. 35, 5.
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hirānyā-varna, a. (Bv.) golden-coloured, 
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