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A VEDIC READER

BY THE SAME AUTHOR

UNIFORM WITH THE PRESENT WORK

**A VEDIC GRAMMAR
FOR STUDENTS**

**Including a chapter on Syntax and three
Appendices: List of Verbs,
Metre, Accent**

A VEDIC READER

FOR STUDENTS

BY

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FELLOW OF THE ROYAL DANISH ACADEMY

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

OXFORD

AT THE CLARENDON PRESS

1917

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE CAPE TOWN BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY



PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

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

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

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in 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 Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

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

BALLIOL COLLEGE, OXFORD.

October, 1917.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 8000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsātya, 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 Saṃhitā 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 Saṃhitā did not in any

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

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

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

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

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

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

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

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, 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 Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

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

6. METRE.

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

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the 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 *trīca*) in the same simple metre, generally Gayatrī, 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 Br̥haspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

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

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

The *Vedic gods* may most conveniently be *classified* as deities of

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

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

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya havīṣā 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 Bṛhaspati (p. 83).

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

A purely abstract deity, often incidentally celebrated throughout

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

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

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

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, 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 Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of 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 Ṛbhus further exhibited their skill in renewing the youth of their parents; by whom Heaven and Earth seem to have been meant.

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

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

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

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

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

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

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

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

8. SECULAR MATTER IN THE RIGVEDA.

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

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

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

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

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

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

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

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

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

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

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language ; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primæval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

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

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

an epithet of the *Āśvins*, as 'true, not false', another *Āgrāyaṇa*, as 'leaders of truth' (*satyasya prañetārau*), while *Yāska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yāska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yāska's* own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than *Sāyaṇa* who lived nearly 2,000 years later. *Sāyaṇa's* interpretations, however, sometimes differ from those of *Yāska*. Hence either *Yāska* is wrong or *Sāyaṇa* does not follow the tradition. Again, *Sāyaṇa* often gives several inconsistent explanations of a word in interpreting the same passage or in 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 *śitipādo* read *śitipādō*.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for *yó* read *yō*.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for *yó* read *yō*.
P. 60, line 13, for *no* read *nō*.
P. 69, line 2, for *ṭam* read *ṭam*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APĀM*.
P. 118, head-line, for *APAS* read *ĀPAS*.
P. 125, line 12, for *viśvācaksās* read *viśvācaksās*.
P. 128, line 3, for *nū* read *nū*.
P. 139, line 14, for *vibhīdako* read *vibhīdakō*.
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.
P. 144, head-line, for *MAṆḌŪKAS* read *MAṆḌŪKĀS*.
P. 179, line 26, for *té* read *tē*.
P. 184, line 17, for *tē* read *tē*.
P. 224, head-line and line 1, for *abhīti* read *abhīti*.

AGNĪ

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

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

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

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

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

He is the child of Heaven (*Dyáuś*), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*aráṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

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

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

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*rtvíj*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

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

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

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

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

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

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

RIGVEDA i. 1.

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

१ अग्निमीळे पुरोहितं

अग्निम् । ईळे । पुरःहितम् ।

यज्ञस्य देवमृत्विजम् ।

यज्ञस्य । देवम् । अमृत्विजम् ।

होतारं रत्नधातमम् ॥

होतारम् । रत्नधातमम् ॥

1 Agnīm īle puróhitam,
yajñásya devám ṛtvijam,
hótāram 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 *īle* (1. s. pr. *Ā.* of *īḍ*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñāsya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Śaṅkara), 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 hí sthá ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāñ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): *thé* 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 *virá-vat + tama* in 3 c and *citrá-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वेभिर्द्वाभिरु

इदो नूतनेषु ।

स देवो एह वक्षति ॥

2 Agniḥ pūrvēbhir d̐vābhir

īḍo nūtanais utá,

sá devāñ éhá vakṣati.

अग्निः । पूर्वेभिः । द्वाभिः ।

इदोः । नूतनेः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

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

ṛṣibhis : 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 *pūrvēbhis* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

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

३ अग्निना रयिमश्नवत्
पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥

अग्निना । रयिम् । अश्नवत् ।
पोषम् । एव । दिवेऽदिवे ।
यशसम् । वीरवत्तमम् ॥

3 Agnínā rayīm aśnavat
poṣam evā divé-dive,
yaśásam vīrāvattamam.

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

aśnav-a-t: sb. pr. of *amé* attain, 3. s. ind. pr. *aśnóti* (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *poṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). **yásásam**: this is one of the few adjectives ending in **-ás** that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as **yás-as fame** (83, 2 a; 182, p. 256). **virá-vat-tamam**: both the suffix **vant** (p. 264, cp. 185 a) and the superlative suffix **tama** are treated in the Pada text like final members of a cd.; **virávant** being here regarded as a unit, it is treated as the first member in the analysis (cp. note on **ratna-dhātama** in 1 c). In these two adjectives we again have co-ordination without the connecting **pel. ca.** Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने यं यज्ञमध्वरं
विश्वतः परिभूरसि ।
स इद्देवेषु गच्छति ॥

अग्ने । यम् । यज्ञम् । अध्वरम् ।
विश्वतः । परिभूः । असि ।
सः । इत् । देवेषु । गच्छति ॥

4 **Āgne, yám yajñám adhvarám**
viśvátaḥ paribhūr ási,
sá id devéṣu gachati.

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

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

५ अ॒ग्नि॒र्ही॒ता क॒वि॒क्र॒तुः

स॒त्य॒श्चि॒त्र॒श्र॒व॒स्त॒मः ।

दे॒वो दे॒वेभि॒रा ग॑म॒त् ॥

अ॒ग्निः । ही॒ता । क॒वि॒ऽक्र॒तुः ।

स॒त्यः । चि॒त्र॒श्र॒वः॒ऽत॒मः ।

दे॒वः । दे॒वेभिः । आ । ग॒म॒त् ॥

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

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

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

६ य॒दङ्ग॑ दा॒शु॒षे त्व॑म्
अ॒ग्ने भ॒द्रं क॑रि॒ष्य॒सि ।
त॒वेत्त॑त्स॒त्य॒र्म॒ङ्गि॒रः ॥

य॒त् । अ॒ङ्ग॑ । दा॒शु॒षे । त्व॑म् ।
अ॒ग्ने । भ॒द्र॒म् । क॑रि॒ष्य॒सि ।
त॒व । इ॒त् । त॒त् । स॒त्य॒म् । अ॒ङ्गि॒रः ॥

6 yád aṅgá dāśúṣe tuám,
Ágne, bhadráṃ kariṣyási,
távét tát satyám, Aṅgirah.

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

aṅgá: on this pcl. see 180 (p. 213). dāśúṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Pādas 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). *karīṣyāsi* (ft. of *kṛ do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

७ उप त्वाग्ने दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

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

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

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning to go), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dóṣā-vastar*: Sāyana explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dóṣā* is shifted (which is not otherwise the case in such cds., as *sāyām-prātar evening and morning*, from *sāyám*); 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*. *á-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्य दीदिविम ।
वर्धमानं खे दमे ॥

राजन्तम् । अध्वराणां ।
गोपाम् । मृतस्य । दीदिविम ।
वर्धमानम् । खे । दमे ॥

8 **rājantam adhvarāṇām;**
gopām ṛtāsya dīdivim,
vārdhamānam sué dāme.

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

rājantam : this and the other accusatives in this stanza are in agreement with **tvā** in the preceding one. **adhvarāṇām** : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable **ām** must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). **go-pām** : one of the many m. stems in final radical **ā** (p. 78), which in Skt. is always shortened to **a** (as **go-pa**). **ṛtā** 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 **ṛtā** in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuṇa (vii. 86) is specially the guardian of **ṛtā** in the moral sense. **vārdhamānam** : *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své** : to be read as **sué** ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*, &c. (cp. p. 112 c). **dāme** : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पि॒तेव॑ सू॒नवे॑
 ऽ॒ग्ने॑ सू॒पा॒य॒नो भ॑व ।
 सच॑स्वा नः स्व॒स्तये॑ ॥

सः । नः । पि॒ता ऽ॒हं॑ व । सू॒नवे॑ ।
 अ॒ग्ने॑ । सु॒ऽउ॒पा॒य॒नः । भ॑व ।
 सच॑स्व । नः । स्व॒स्तये॑ ॥

9 **sá naḥ pitéva sūnáve,**
Ágne, sūpāyanó bhava;
sácasvā naḥ suastáye.

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

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). **naḥ** enc. dat. (109 a) parallel to **sūnáve**. **pitá iva** : the enc. pcl. **iva** is regularly treated by the Pada text as the second member of a cd. ; in the RV. **pitṛ** is usually coupled with **sūnú**, **mātṛ** with **putrá**. **sūnávé** : this word as written in the Saṃhitā text appears with two Udattas, because the Udatta of the elided **á**

is thrown back on the preceding syllable (p. 465, 3); but this *á* must be restored, as the metre shows, and *sūnāve Ágne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written *Samhita* text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two *Padas* of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6b) that the second and the first *Pada* were originally as independent of each other as the second and the third. On the accentuation of *sūpāyaná* as a *Bv.* see p. 455, c a. *sácasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. *Ā.*, is here (like many other final vowels) lengthened in the *Samhita*, but is regularly short in the *Pada* text. *svastáye* must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the *Pada* text because *asti* does not occur as an independent nominal stem.

SAVITṚ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden 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, Savitrṛ 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 Savitrṛ. This is the celebrated *Sāvitrī* stanza which has been a morning prayer in India for more than three thousand years. Savitrṛ is often distinguished from *Sūrya* (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

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

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

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

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

१ ह्यामि प्रथमं स्वस्तये	ह्यामि । अग्निम् । प्रथमम् । स्वस्तये ।
ह्यामि मित्रावरुणाविर्हावसे ।	ह्यामि । मित्रावरुणौ । इह । अवसे ।
ह्यामि रात्रीं जगतो निवेशनीं	ह्यामि । रात्रीम् । जगतः । निवेशनीम् ।
ह्यामि देवं सवितारमृतये ॥	ह्यामि । देवम् । सवितारम् । उतये ॥

1 hváyāmi Agnim prathamām	I call on Agni first for welfare;
suastāye;	I call on Mitra-Varuna here for
hváyāmi Mitrávaruṇāv ihāvase;	aid; I call on Night that brings the

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

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

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

2 á kṛṣṇéna rájasā vārtamāno,	Rolling hither through the dark
niveśayann amṛtam mártiam	space, laying to rest the immortal
ca,	and the mortal, on his golden car
hiranyáyena Savitá ráthena,	god Savitr comes seeing (all) crea-
á devó yāti bhúvanāni páśyan.	tures.

á vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in **niveśáyan**, it is usually compounded, *ibid.* **kṛṣṇéna rájasā** = *through the darkness*; loc. sense of the inst., 119 A 4. **amṛtam mártiam ca** s. m. used collectively = *gods and men*. **ráthená** must of course be read **ráthena** | á; see note on **Ágne**, i. 1, 9 b. **á devó yāti**: cp. note

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

३ याति देवः प्रवता यात्युदता याति देवः प्रवता । याति उत्यवता ।
 याति शुभ्राभ्यां यजतो हरिभ्याम् । याति शुभ्राभ्याम् यजतः । हरिभ्याम् ।
 आ देवो याति सविता परावतो आ देवः । याति सविता परावतः ।
 ऽप विश्वा दुर्िता बाधमानः ॥ अप विश्वा । दुःइता । बाधमानः ॥

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

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā : local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām : inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátō ṣ pa : see note on Ágne in i. 1, 9. parāvátas : abl. with verb of motion (201 A 1). āpa bādhamānas : cp. note on ā in 2 c. víśvā duritā : this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अभिवृतं कश्निर्विश्वरूपं अभिवृतम् । कश्निः । विश्वरूपम् ।
 हिरण्यशम्यं यजतो बृहन्तम् । हिरण्यशम्यम् यजतः । बृहन्तम् ।
 आस्थाद्रथं सविता चित्रमानुः आ । अस्थात् । रथम् । सविता । चित्र
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः ।
 कृष्णा । रजांसि । तविषीम् । दधानः

4 abhīṛtaṃ kṛśanair, viśvárū-
pam,
hīraṇyāśamyam, yajatō bṛhān-
tam,
āsthād rātham Savitā citrā-
bhānuḥ,
kṛṣṇā rājāmsi, tāviṣīm dādhā-
nah.

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

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

५ वि जनाञ्छवाः शितिपादो वि । जगान् । श्वावाः । शितिपादः ।
अख्यन् अख्यन् ।

रथं हिरण्यप्रउगं वहन्तः ।

रथम् । हिरण्यऽप्रउगम् । वहन्तः ।

शश्वद्विशः सवितुर्देवस्यो-

शश्वत् । विशः । सवितुः । देवस्य ।

पख्ये विश्वा भुवनानि तस्युः ॥

उपऽख्ये । विश्वा । भुवनानि । तस्युः ॥

5 ví jánāñ chyāvāḥ śitipādo
akhyan,
rātham hīraṇyapraūgam vāh-
antaḥ.
śāsavad viśaḥ Savitúr dāiviasya
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
Savitr.*

ví : separated from vb. ; see note on **á vakṣati**, i. 1, 2 c. **jánāñ chyāvāḥ** : for **jánān śyāvāḥ** (40, 1). **śiti-pādas** : on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial **a** of **akhyan** remains after **o** (cp. note on i. 1, 9 b). **akhyan** : a ao. of **khyā see** (p. 168, a 1), cp. 7 a and 8 a, and **páśyan** in 2 d ; the ao. expresses a single action that has just taken place (p. 345 C) ; the pf. **tasthur** expresses an action that has constantly (**śásvat**) taken place in the past down to the present (113 A a). In **-praūgam** (analysed by the Pāda text of x. 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a Prātisākhya), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni** : here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of **dāivyasyopāsthe** cp. note on **Ágne**, i. 1, 9 b. **dāivya** *divine* is a variation of the usual **devá** 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.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ	तिस्रः। द्यावः। सवितुः। द्वौ। उपऽस्थाँ।
एका यमस्य भुवने विराषाट्।	एका। यमस्य। भुवने। विराषाट्।
आणिं न रथ्यममृताधि तस्तुर	आणिम्। न। रथ्यम्। अमृता। अधि।
इह ब्रवीतु य उ तच्चिकेतत् ॥	तस्तुः।
	इह। ब्रवीतु। यः। ऊं इति। तत्। चिकेतत् ॥

6 **tisró dyāvāḥ** ; **Savitúr dvā upāsthām**,
ékā Yamásya bhūvane virāṣāt.
āṇim ná ráthyam amṛtādhi
tasthur :
ihá bravitu yá u tác ciketat.

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

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last Pāda indicates, as an enigma (like several others in the RV.). The first Pāda is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyō*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dvāu* before u (22) ; after *tisró dyāvah* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upāsthā* (cp. 194, 3). *upāsthām* : the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in *pausā* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-sāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāt) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvij*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *āṇīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : *ūm* iti. *ciketāt* : pf. sb. of *cit observe*.

७ वि सुप॒र्णो अ॒न्तरि॑चाख्य॒स्य ह
गभी॒रवे॑षा अ॒सुरः सु॒नी॒धः ।
क्वे॒दानीं॑ सूर्यः कश्चि॒कत
कत॒मां वां र॒श्मि॒र॒स्या त॑तान ॥

वि । सु॒ऽप॒र्णः । अ॒न्तरि॑चाणि । अ॒ख्यत् ।
ग॒भी॒र॒ऽवे॑षाः । अ॒सुरः । सु॒ऽनी॒धः ।
क्वे॒ । इ॒दानीं॑ । सूर्यः । कः । चि॒क॒त ।
क॒त॒मा॒म् । वा॒म् । र॒श्मिः । अ॒ख्य॒ । आ ।
त॒तान् ॥

7 ví suparnó antárikṣāṇi akhyad,
gabhīrávepā ásurah sunītháh.
kvédānīm sūriah? kás ciketa?
katamám dyām raśmír asyá
tatāna?

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

7-9 deal with Savitr as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. suparnás: Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthás see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇá rájāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthás: *guiding well* here means that the sun illumines the paths with his light. kvédānīm: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm: *now = at night*. ciketa: pf. of cit *observe* (139, 4). dyām: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá: = asya á. tatāna: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ ब्रह्मत्ककुम्भः पृथिव्याः
त्री धन्व योजना सप्त सिन्धून् ।
हिरण्यचः सविता देव आगाद्
दधद्भक्ता दाशुषे वार्याणि ॥

अष्टौ । वि । अख्यत् । ककुम्भः । पृथिव्याः ।
त्री । धन्व । योजना । सप्त । सिन्धून् ।
हिरण्यचः । सविता । देवः । आ ।
अगात् ।

दधत् । रत्ना । दाशुषे । वार्याणि ॥

8 aṣṭáu ví akhyat kakúbhaḥpr̥thi-
vyás,
trí dhánva, yójanā, saptá sín-
dhūn.

hiranyākṣāḥ Savitā devā āgād,
dádhat rátnā dāsúṣe vāriāṇi.

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

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

८ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
उभे द्यावापृथिवी अन्तरीयते । उभे इति । द्यावापृथिवी इति । अन्तः ।
अपामीवां बाधति वेति सूर्यम् ईयते ।
अभि कृष्णेन रजसा दामुणोति ॥ अप । अमीवाम् । बाधति । वेति । सूर्यम् ।
अभि । कृष्णेन । रजसा । दाम् । ऋणोति ॥

9 hīranyapāṇiḥ Savitā vicarṣanir ubhé dyāvāpr̥thivī antár iyate.
āpāmivāṃ bádhat; vétisūriam; *Golden-handed Savitr, the active,
He drives away disease; he guides
the sun; through the dark space he
penetrates to heaven.*

Dyāvā-pr̥thivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragr̥hya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with ī *go* governs the acc. ; cp. the two laps of Savitr in 6 a. *āpa bād̥hate* : he drives away disease, cp. 3 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. *vēti* : accented because it begins a new sentence ; Savitr guides the sun : cp. 7 c. *kṛṣṇéna rájasā* : cp. 2 a and 4 d. *abhí . . . dyām ṛnoti* : cp. 7 d. The metre of d is irregular : it is a Tristubh of twelve syllables, the first two syllables (*abhí*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

० हिरण्यहस्तो असुरः सुनीथः	हिरण्यहस्तः । असुरः । सुनीथः ।
सुमृक्कीकः स्ववां यात्वर्वाङ् ।	सुमृक्कीकः । स्ववान् । यातु । अर्वाङ् ।
अपसेधन्नक्षसो यातुधानान्	अपसेधन् । रक्षसः । यातुधानान् ।
अस्थादिवः प्रतिदोषं गृणानः ॥	अस्थात् । देवः । प्रतिदोषम् । गृणानः ॥

० <i>hīraṇyahaṣṭo āsuraḥ sunīthāḥ,</i>	<i>Let the golden-handed divine</i>
<i>sumṛkīkāḥ svāvāṁ yātu arvāṅ.</i>	<i>spirit, of good guidance, most</i>
<i>apasédhan rakṣāso yātudhānān,</i>	<i>gracious, aiding well, come hither.</i>
<i>āsthād devāḥ pratidoṣāṁ grṇā-</i>	<i>Chasing away demons and sorcerers,</i>
<i>nāḥ.</i>	<i>the god being lauded has arisen</i>
	<i>towards eventide.</i>

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

a connecting ca: cp. note on *rayim*, in i. 1, 3 a; note that the Sandhi of *ān* before vowels (39) does not apply at the end of an internal Pada. If *Savitṛ* in this stanza is connected with morning rather than evening, *ásthāt* would here be equivalent to *úd asthāt*; cp. RV. vi. 71, 4: *úd u śyá devāḥ Savitā dāmuna hiraṇyapāṇiḥ pratidoṣām ásthāt that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to *ā asthāt*, that is, he has mounted his car, cp. 4 c. *grṇānās*: pr. pt. *Ā.*, with ps. sense, of 1. *gr̥ sing, greet*.

११ ये ते पन्थाः सवितः पूर्वासां ये । ते । पन्थाः । सवितरिति । पूर्वासः ।
 ऋणवः सुकृता अन्तरिक्षे । अ॒ऋणवः । सु॒कृताः । अ॒न्तरि॒क्षे ।
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

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

te: the dat. and gen. of *tvám*, is always unaccented; while *té*, N. pl. m. and N. A. du. f. n. of *tá*, is always *té*. *pánthās*: N. pl. of *pánthā*, m. *path*, which is the only stem (not *pánthān*) in the RV. (99, 1 a). *Savitaḥ*: when final *Visarjanīya* in the *Samhitā* text represents original *r*, this is always indicated by the word being written with *r* followed by *íti* in the *Pada* text; here *Savitar ití*. *reṇávas*: the initial *a* must be restored (see note on *Ágne*, i. 1, 9 b; but *a* is not elided after *o* in c and d); on the accent of a Bv. formed with privative *a*, see p. 455, c a. *sú-kṛtās*: *Karmadhārayas*, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. *tébbhis*: inst. of *tá*, p. 106; p. 457, 11 b. In *c nō adyá* should be pronounced because *e* and *o* are shortened before *a* (p. 437, a 4); this rule does not apply when *e* and *o* are separated from *a* by the caesura; hence in *d ō, ádhi* should be pronounced. *sugébbhi*: see 47. The final *a* of *rákṣā* is lengthened because the

second syllable of the Pāda favours a long vowel. *ādhi . . . brūhi : be our advocate* ; the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitr̥ 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.

MARŪTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇā, śārdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛṣṇi, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

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

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder-

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

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

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

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

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

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ति जन्यो न सप्तयो	प्र । ये । शुभन्ति । जन्यः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । उद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदधेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदधेषु । घृष्वयः ॥

1 prá yé śumbhante, jānayo ná,
sāptayo
yāman, Rudrāsya sūnāvah su-
dāmsasah,

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

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

mádanti vīrá vidátheṣu ghṛṣva-
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. \bar{A} . 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* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासी महिमानमाश्रत ते । उचितासः । महिमानम् । आश्रत ।
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि त्रियो दधिरे पुञ्जिमातरः ॥ अधि । त्रियः । दधिरे । पुञ्जिमातरः ॥

२ tá ukṣitáso mahimānam āśata: They having waxed strong have
divī Rudrásoádhi cakrire sádah. attained greatness: in heaven the
ārcanto arkām, janáyanta indri- Rudras have made their abode.
yám, Singing their song and generating
ádhi śríyo dadhire Pṛśnimā- the might of Indra, they whose
tarah. mother is Pṛśni have put on glory.

té: N. pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2. ukṣ (= vaks) grow. āśata: 3. pl. \bar{A} . root ao. of amé attain. Rudrásas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. divī; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl. \bar{A} . pf. of ádhi dhā, which is especially often used of putting on ornaments. śríyas: A. pl. of śrí *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यक्षुमयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।
तनुषु शुभा दधिरे विवर्कतः । तनुषु । शुभाः । दधिरे । विवर्कतः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप ।
वर्त्तान्निषामनु रीयते घृतम् ॥ वर्त्तानि । एषाम् । अनु । रीयते । घृतम् ॥

3 gómātaro yác chubháyantē añjī-
bhis,
tanūṣu śubhrā dadhire virúk-
mataḥ.
bádhan̄te víśvam abhimātinam
ápa.
vārtmāni eṣām ānu rīyate
ghṛtām.

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

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

४ वि ये भ्राजन्ते सुमखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुमखासः । ऋष्टि
प्रच्यावयन्तो अच्युता चिदोजसा । ऋभिः ।
मनोजुवो यम्वतो रथेष्वाम् । प्रच्यवयन्तः । अच्युता । चित् । ओजसा ।
वृषव्रातासः पृषतीरयुग्ध्वम् ॥ मनःजुवः । यत् । मवतः । रथेषु । आ ।
वृषव्रातासः । पृषतीः । अयुग्ध्वम् ॥

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

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

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp. p. 455, 10 c a), but the exact meaning of makhā is still somewhat uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu *move* ; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Saṃhitā text, it invariably has a short vowel in the Padapāṭha. **Marutas**: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojúvas**: N. pl. radical ū stem *mano-jú*, 100, II a (p. 88). **rátheṣu á**: 176, 2. **pṛṣatis**: the spotted mares that draw the cars of the Maruts. **áyugdhvam**: 2. pl. *Ā*. root *ao*. of *yuj yoke*.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
 वाजे अद्रिं मरुतो रंहयन्तः । वाजैः । अद्रिम् । मरुतः । रंहयन्तः ।
 उतारुषस्व वि खन्ति धाराम् उत । अरुषस्व । वि । खन्ति । धाराः ।
 चर्मवोदभिर्बुन्दन्ति भूमं ॥ चर्मैरिव । उदभिः । वि । उन्दन्ति ।
 भूमं ॥

5 *prá yád rátheṣu pṛṣatīr áyugdhvam,* when ye have yoked the spotted mares before your cars, speeding, O
váje ádrim, Maruto, ramhá- Maruts, the stone in the conflict,
yantah, they discharge the streams of the
utáruṣasya ví śianti dhārās ruddy (steed) and moisten the earth
cármevodábhīr ví undanti bhū- like a skin with waters.
ma.

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). **áruṣasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājí áruṣaḥ*) is spoken of. **ví śyanti**: 3. pl. pr. of *sā bind*; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. **undanti**: 3. pl. pr. of *ud wet*. **bhūma**: N. of *bhūman* n. *earth* (but *bhūmán* m. *abundance*).

६ आ वो वहन्तु सप्तयो रघुषदो आ । वः । वहन्तु । सप्तयः । रघुषदः ।
 रघुपत्नानः प्र जिगात बाङ्गभिः । रघुपत्नानः । प्र । जिगात । बाङ्गभिः ।
 सीदता बर्हिर्व वः सदस्कृतं सीदत । आ । बर्हिः । उर । वः । सदः ।
 मादयध्वं मरुतो मध्वो अन्धसः ॥ हतम् ।
 मादयध्वम् । मरुतः । मध्वः । अन्धसः ॥

6 ā vo vahantu sāptayo raghu-
 syādo;
 raghupátvānaḥ prā jigāta bāhú-
 bhiḥ.
 sīdatā barhīr: urú vaḥ sádas
 kṛtām.
 mādáyadhvam, Maruto, mād-
 h-
 vo ándhasaḥ.

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

raghu-syādas: Sandhi, 67 b. raghupátvānas: as belonging to
 this Pada to be taken with prā jigāta (gā go). bāhúbhis: with
 outstretched arms as they drive. sīdata ā: 2. pl. ipv. pr. of sad sit
 with prp. following (p. 468, 20). sádas: Sandhi, 43, 2 a. kṛtām:
 as finite vb., 208. mādáyadhvam: cs. of mad rejoice, with gen.,
 202-A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12; the sweet
 juice is Soma.

७ तेऽवर्धन् स्वतवसो महित्वना
 नाकं तस्थुर्ब्रह्म चक्रिरे सदः ।
 विष्णुर्यज्ञावद्वृषणं मदच्युतं
 वयो न सीदन्नधि बर्हिषि प्रिये ॥

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

7 tè 'vardhanta svátavaso mahi-
 tvanā:
 ā nákaṁ tasthūr; urú cakrire
 sádaḥ.
 Viṣṇur yád dhāvad vṛṣaṇaṁ
 madaçyútam,
 váyo ná sīdann ádhi barhiṣi
 priyé.

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

tè 'vardhanta: Sandhi accent, p. 465, 17, 3. mahitvanā: inst.
 of mahitvanā, p. 77, f. n. 3. ā tasthūr: vb. of a principal sentence

accented according to p. 468, β. *Viṣṇu*: the mention of wide space (a conception intimately connected with *Viṣṇu*, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of *Viṣṇu* (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (*Índrā-Viṣṇū*) with *Indra*. *dha*: *Sandhi*, 54. *ávat*: 3. s. ipf. of *av* *favour*; *Viṣṇu* helps *Indra*, aided by the Maruts, in his conflicts. *vṛṣan*: dec., 90, 1; both this word and *madacyút* are applied to *Soma* as well as *Indra*, but the meaning of the vb. *av* and the use of the ipf. are in favour of *Indra* being intended, the sense then being: 'when *Viṣṇu* and *Indra*, associated in conflict, came to the *Soma* offering, the Maruts, their companions, came also.' *váyas*: N. pl. of *ví bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ शूरा इवेयुधयो न जग्मयः अवस्त्वो न पृतनासु येतिरे । भयन्ते विश्वा भुवना मदृशो राजान इव त्विषसंदृशो नरः ॥	शूराः इव । इत् । युयुधयः । न । ज- ग्मयः । अवस्त्वः । न । पृतनासु । येतिरे । भयन्ते । विश्वा । भुवना । मदृत्सभ्यः । राजानः इव । त्विषसंदृशः । नरः ॥
--	--

8 śūrā ivéd yúyudhayo ná jágma- yah, śravasyávo ná pṛtanāsu yetire. bháyante víśvā bhúvanā Marúd- bhio : rájāna iva tveṣásamdrśo nárah.	Like heroes, speeding like war- riors, like fame-seeking (men) they have arrayed themselves in battles. All creatures fear the Maruts: the men are like kings of terrible aspect.
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iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā*. of *yat*: 137, 2 a. *bháyante*: 3. pl. pr. *Ā*. of *bhī fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the Maruts; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यद्वज्रं सुकृतं हिरस्वयं सहस्रभृष्टिं स्वपा अवर्तयत् ।	त्वष्टा । यत् । वज्रम् । सुकृतम् । हिर- स्वयम् ।
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धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहन्वृत्रं निरपामौब्जदर्णवम् ॥

सहस्रं भृष्टिम् । सुऽअपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृत्रम् । निः । अपाम् । औब्जत् ।
अर्णवम् ॥

9 Tvāṣṭā yād vājraṃ sūkr̥taṃ
hiranyāyaṃ
śaśasrabhr̥ṣṭiṃ suāpā āvarta-
yat,
dhattā īndro nārīāpāmsi kār-
tave :
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvaṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds : he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b : āhann āhim, ānv apās tatarda ; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters ; Tvaṣṭr fashioned for him the whizzing bolt. dhatté : 3. s. pr. Ā. used in the past sense (212 A 2). kártave : dat. inf. of purpose, in order to perform (kr̥), 211. nárīāpāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárīyāni appears once (vii. 21, 4) and nárīyā twice (iv. 19, 10 ; viii. 96, 21) as an attribute of āpāmsi ; the epithet nárīyāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárīya-apasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation nárīāpāmsi (to be read nārīāpāmsi) in the Saṃhitā text, and nárīyā|āpāmsi in the Pada text. nīr aubjat : 3. s. ipf. of ubj force (cp. 23 c).

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

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

मदे सोमस्य रक्षानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुऽदानवः ।
मदे । सोमस्य । रक्षानि । चक्रिरे ॥

- 10 ūrdhvām nunudre avatām tā *They have pushed up the well*
 ójasā; *with might; they have split even*
 dādṛhānām cid bibhidur ví pār- *the firm mountain. Blowing their*
 vatam. *pipes the bountiful Maruts have*
 dhāmanto vāṇām Marútaḥ sudā- *performed glorious deeds in the*
 navo *intoxication of Soma.*
 máde sómasya ráñiāni cakrire.

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

- ११ जिह्मं गुण्ड्रेऽवतं तथा दिशा- जिह्मम् । गुण्ड्रे । अवतम् । तथा । दिशा ।
 सिञ्चन्नुत्सं गोतमाय तृष्णजे । अस्मिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।
 आ गच्छन्तीमवसा चिचमानवः आ । गच्छन्ति । ईम् । अवसा । चिच
 कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽमानवः ।
 कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

- 11 jihmām nunudre avatām táyā *They have pushed athwart the*
 diśā : *well in that direction : they poured*
 ásiñcann útsam Gótamāya tṛṣ- *out the spring for the thirsty*
 nāje. *Gotama. Of brilliant splendour*
 ā gachantīm ávasā citrábhāna- *they approach him with help; may*
 vah : *they satisfy the desire of the sage*
 kāmam víprasya tarpayanta *by their powers.*
 dhāmabhiḥ.

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā diśá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति या । वः । शर्मं । शशमानाय । सन्ति ।
 त्रिधातूनि दाशुषे यक्षताधि । त्रिधातूनि । दाशुषे । यक्षत । अधि ।
 अस्मभ्यं तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yá vah śárma śásamānáya sánti, The shelters which you have for
 tridhātūni dāsúṣe yachatādhi. the zealous man, extend them three-
 asmábhyam tāni, Maruto, ví fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

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

VISṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

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

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वोचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वोचम् ।
यो अस्कभायदुत्तरं सधस्थं	यः । पार्थिवानि । विऽममे । रजांसि ।
विचक्रमाणस्त्रिधोरुगायः ॥	यः । अस्कभायत् । उत्तरम् । सधस्थम् ।
	विऽचक्रमाणः । त्रिधा । उरुगायः ॥

1 Viṣṇor nú kaṁ viriāṇi prā vo-	<i>I will now proclaim the heroic</i>
cam,	<i>powers of Viṣṇu, who has measured</i>
yāḥ pārthivāni vimamé rājāmsi;	<i>out the terrestrial regions; who</i>
yó āskabhāyad úttaraṁ sadhā-	<i>established the upper gathering-</i>
sthāṁ,	<i>place, having, wide-paced, strode</i>
vicakramāṇás trēdhórugāyāḥ.	<i>out triply.</i>

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

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīriāṇi*. *prā vocam* : inj. ao. of *vac*, 147, 3. *pārthivāni rājāṃsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5 : *māneneva tasthivāṃ antārikṣe vi yó mamé pṛthivīm sūryeṇa* *who standing in the air has measured out the earth with the sun, as with a measure*. *śkabhāyat* : ipf. of *skabh prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *uttaram sadhāsthām* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-ānās* : pf. pt. Ā. of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (◡◡); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण	प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योदेषु त्रिषु विक्रमणेषु	यस्य । उदेषु । त्रिषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 <i>prā tād Viṣṇuḥ stavate vīriṇa,</i>	<i>By reason of his heroic power,</i>
<i>mṛgó ná bhīmáḥ kucaró giri-</i>	<i>like a dread beast that wanders at</i>
<i>ṣṭhāḥ,</i>	<i>will, that haunts the mountains,</i>
<i>yásyorúṣu triṣú vikrámaṇeṣu</i>	<i>Viṣṇu is praised aloud for that :</i>
<i>adhikṣiyānti bhúvanāni víśvā.</i>	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prā stavate : Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād* : the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa* : cp. note on *vīryāṇi* in 1 a. *mṛgás* : Sayana here interprets this

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yaska, followed by Sayana, 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. Sayana has two explanations of *giriṣṭhás*: *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. *vikrámanēṣu*: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. *adhi-kṣīyānti*: the root 1. *kṣi* follows the *ad* class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With *c* and *d* cp. what is said of *Savitṛ* in i. 35, 5.

३ प्र विष्णवे श्रूषमेतु मन्म
गिरिषित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थम्
एको विममे त्रिभिरित्यदेभिः ॥

प्र । विष्णवे । श्रूषम् । एतु । मन्म ।
गिरिषिते । उरुगायाय । वृष्णे ॥
यः । इदम् । दीर्घम् । प्रयतम् । सध
स्थम् ।

एकः । विममे । त्रिभिः । इत । पदेभिः ॥

३ prá Viṣṇave śrūṣām etu mánma,
giriṣṭá urugāyāya vṛṣṇe,
yá idám dīrghám práyatam sa-
dhástham
éko vimamé tribhír ít padé-
bhiḥ ;

Let my inspiring hymn go forth
for Viṣṇu, the mountain-dwelling
wide-pacing bull, who alone with
but three steps has measured out
this long far-extended gathering-
place ;

śrūṣām: the *ū* must be slurred disyllabically (= *u*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1c. *ékas* and *tribhís* are antithetical. *íd* 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: *giriḱṣīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati* having a wide gait), and not *widely sung* from *gā sing* (Sāyaṇa).

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

4 yāsya trī pūrṇā mādhunā pa- dāni	Whose three steps filled with mead, unfailing, rejoice in bliss;
ākṣīyamāṇā svadhāyā mādanti;	and who in threefold wise alone
yā u tridhātu pṛthivīm utā dyām	has supported earth and heaven, and all beings.
éko dādadhāra bhūvanāni vísvā.	

trī: n. pl. of *trī* (105, 3). *padāny*: the final vowel of the Pāda must be restored; cp. 2 c. *pūrṇā*: cp. p. 308 d. *ākṣīyamāṇā*: *never failing* in mead; the privative pcl. *a* is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pāda text. *svadhāyā*: inst. with verbs of rejoicing (p. 308 c). *mādanti*: his footsteps rejoice, that is, those dwelling in them do so. *u*: = *also* (p. 221, 2). *tri-dhātu*: this n. form is best taken adverbially = *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 *vísvā*, cp. 3 d. *dādadhāra*: pf. of *dhr̥*, with long red. vowel (139, 9), which is here not shortened in the Pāda text.

५ तदस्त्र प्रियमभि पाथो अश्वान्
 नरो यत्र देवयवो मदन्ति । तत् । अस्त्रम् । प्रियम् । अभि । पाथः ।
 उरुक्रमस्य स हि बन्धुरित्या नरः । यत्र । देवयवः । मदन्ति ।
 विष्णोः पदे परमे मध्व उत्सः ॥ उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 *tád asya priyám abhí pátho áśyām,* *I would attain to that dear*
domain of his, where men devoted
náro yátra devayávo mādanti : *to the gods rejoice : for that,*
urukramásya sá hí bándhur *truly akin to the wide-strider, is a*
itthá, *well of mead in the highest step*
Viṣṇoḥ padé paramé mádхва of Viṣṇu.
útsah.

abhí áśyām : op. root ao. of *amás reach*. *yátra :* in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). *náras :* that is, pious men who dwell in heaven ; N. pl. of *nṛ*, 101, 1. *sá :* referring to *páthas* is attracted in gender to *bándhus*, 194, 3. *itthá :* p. 218. *mádھvas* (gen., p. 81, n. 12) : cp. 4 a, where the three steps are filled with mead ; but the third step is its special abode.

६ ता वा वास्तून् यस्मिन् गमथ्ये
 यत्र गावो भूरिशृङ्गा अयासः । ता । वाम् । वास्तूनि । उरमसि । गमथ्ये ।
 अचाह तदुगयस्त्र वृष्णः यत्र । गावः । भूरिशृङ्गाः । अयासः ।
 परमं पदमव भाति भूरि ॥ अच । अह । तत् । उरुगयस्त्र । वृष्णः ।
 परमम् । पदम् । अव । भाति । भूरि ॥

6 *tā vām vāstūni uśmasi gāma-* *We desire to go to those abodes*
dhyai, *of you two, where are the many-*
yátra gávo bhūriśṛṅgā ayásah : *horned nimble kine : there indeed*
átrāha tād urugāyásya vṛṣṇaḥ *that highest step of the wide-pacing*
paramam padam áva bhāti *bull shines brightly down.*
bhūri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). **uśmasi** : 1. pl. pr. of **vaś** *desire* (134, 2 a). **gām-adhyai** : dat. inf., p. 193, 7. **gāvas** : N. pl. of **gó** *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains **gāvas** as stars, but there is little to support this interpretation. **bhūri-śrṅgās** : *many-horned* would allude to the diffusion of the sunbeams in many directions. **ayāsas** : this form is understood as a N. pl. of **aya** (from i *go*) by Yaska, who explains it as **ayanās** *moving*, and by Sāyaṇa as **gantāras** *goers* = **ativistr̥tās** *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 **siṃhā** *lion*, **śva** *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. **śha** : on the use of this pcl. see p. 216. **vīṣṇas** : cp. 3 b.

DYĀVĀ-PṚTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuś 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 Dyáuś alone. Heaven and Earth are also mentioned as **ródasī** *the two worlds* more than 100 times. They are parents, being often called **pitārā**, **mātārā**, **jānitṛī**, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंभुव
ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते
देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
शंभुवा ।
ऋतवरी इत्युतऽवरी । रजसः । धार-
यत्कवी इति धारयतऽकवी ।
सुजन्मनी इति सुजन्मनी । धिषणे इति ।
अन्तः । ईयते ।
देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1) té hí Dyāvā-Pr̥thivī viśváśam-
bhuvā,
ṛtāvārī, rājaso dhārayátkavī:
sujánmanī dhiṣāṇe antár iyate
devó devī dhármanā Sūriah
śúciḥ.

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 hí (p. 252) would accent iyate in c. Dyāvā-Pr̥thivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśváśam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragr̥hya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayát-kavī: a governing

cd. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhiṣāṇe*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antār iyate* goes between with acc.; the same thing is said of *Savitṛ* in i. 35, 9 b. *dhārman* n. *ordinance* (*dharmān* m. *ordainer*) is the only stem in the RV. (*dhārma* is a later one).

२ उ॒रु॒व्य॒च॒सा म॒हिनी॒ अस॒स्यता॑ उ॒रु॒व्य॒च॒सा । म॒हिनी॒ इति॑ । अ॒स॒स्यता॑ ।
 पि॒ता मा॒ता च॒ भुव॑नानि र॒क्षतः॑ । पि॒ता । मा॒ता । च॒ । भुव॑नानि । र॒क्षतः॑ ।
 सु॒धृष्ट॑मे वपु॒ष्टे न॒ रोद॑सी सु॒धृष्ट॑मे इति॑ सु॒धृष्ट॑मे वपु॒ष्टे इति॑ ।
 पि॒ता यत्सी॑म॒भि रू॒पैरवा॑सयत् ॥ न । रोद॑सी इति॑ ।
 पि॒ता । यत् । सी॑म । अ॒भि । रू॒पैः । अवा॑सयत् ॥

2 *uru-vyācasā mahinī asaścatā,* *As Father and Mother, far-extending, great, inexhaustible, the*
pitā mātā ca, bhūvanāni rakṣ- *tending, great, inexhaustible, the*
ataḥ. *two protect (all) beings. Like two*
sudhṛṣṭame vapuṣī nā rōdasī, *most proud fair women are the two*
pitā yāt sīm abhī rūpāir āvāsa- *worlds, since the Father clothed*
yat. *them with beauty.*

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *ā-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣyē*: cp. note on *viryaṇi*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स॒ व॒ह्निः पु॒चः पि॒त्रोः प॒वित्र॑वान् सः । व॒ह्निः । पु॒चः । पि॒त्रोः । प॒वित्र॑वान् ।
 पु॒नाति॑ धी॒रो भुव॑नानि मा॒यया॑ । पु॒नाति॑ । धी॒रः । भुव॑नानि । मा॒यया॑ ।

धेनुं च पुत्रिं वृषभं सुरेतसं धेनुं । च । पुत्रिम् । वृषभम् । सुरेतसम् ।
 विश्वाहां शुक्रं पयो अस्व दुक्षत ॥ विश्वाहां । शुक्रम् । पयः । अस्व । दुक्षत ॥

3 *sá váhniḥ putráḥ pitṛóḥ pavī-* *That son of the two parents, the*
travān *driver, the purifier, wisely purifies*
punāti dhīro bhúvanāni mā- *beings by his mysterious power.*
yáyā. *He has always milked from the*
dhenúm ca pŕṣṇim vṛṣabhám *speckled cow and from the bull*
surétasam *abounding in seed (his shining*
viśvāhā śukráṃ páyō asya duk- *moisture,*
ṣata. *milk + semen (1).*

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 *pāvaká 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 *illuminates*. *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). *vṛṣabhám* : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). *su-rétasam* : alludes to the shedding of rain. *viśvāhā* is a cd. adv. resulting from the juxtaposition of *viśvā áhā* as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to *áhā viśvā* which also occurs. *dukṣata* : unaugmented *sa* ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from *duh milk* (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपसामो अयम् । देवानाम् । अपसाम् । अपः स्तमः ।
 यो अजान रोदसी विश्वशमुवा । यः । अजान् । रोदसी इति । विश्व
 वि यो ममे रजसी सुक्रतूयया- शमुवा ।

अ॒रि॒भिः स्क्र॑भ॒नेभिः॒ समा॑नु॒चे ॥

वि। यः। म॒मे। रज॑सी॒ इति॑। सु॒क्र॒तुऽय॒या।

अ॒रि॒भिः। स्क्र॑भ॒नेभिः। स॒म। आ॒नु॒चे ॥

4 ayám devānām apāsām apās-
tamo

yó jajāna ródasī viśvāsam-
bhuvā.

vī yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
ānrce.

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

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). vī . . . mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānrce : red. pf. of arc *sing* (139, 6), the *Ā.* being used in the ps. sense ; Śaṅkara explains it in an act. sense as pūjī-tavān *has honoured*, which he further interprets to mean sthā-pitavān *has established* !

५ ते नो॑ गु॒णानि॑ म॒हिनी॒ महि॑ अ॒वः
अ॒न्नं द्या॑वापृथि॒वी धा॑स॒थो बृ॒हत् ।
येना॒भि छ॒ष्टीस्त॑तना॒म वि॒श्वहा॑
प॒नाय्य॑मो॒र्जो अ॒स्ते स॒मिन्व॑तम् ॥

ते इति॑ । नः । गु॒णानि॑ इति॑ । म॒हिनी॒
इति॑ । महि॑ । अ॒वः ।
अ॒न्नम् । द्या॑वापृथि॒वी इति॑ । धा॑स॒थः ।
बृ॒हत् ।

येन॑ । अ॒भि । छ॒ष्टीः । त॒तना॑म् । वि॒श्वहा॑ ।
प॒नाय्य॑म् । ओ॒र्जः । अ॒स्ते इति॑ । स॒म ।
इ॒न्व॒तम् ॥

5 té no grṇāné, mahinī, máhi śrá-
vaḥ,
kṣatráṃ, Dyāvā-Pr̥thivī, dhā-
satho br̥hát.

*So being lauded, O great ones,
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhī kṛṣṭis tatānāma viś- *by which we may always extend*
 váhā *over the peoples.*
 panāyiam ójō asmé sám inva-
 tam.

té : N. du. f., used anaphorically (p. 294, b). grṇāné : pr. pt. of
 1. gr sing, A. used in ps. sense. mahinī : there are six adjectives
 meaning *great*, formed from the root mah *be great* : by far the
 commonest is mäh (81) ; mahánt (85 a) is also common ; mahá and
 mahín are not common, but are inflected in several cases ; máhi
 and mahás (83, 2 a a) are used in the N. A. sing. only, the former
 very often, the latter rarely. kṣatrám : without ca. dhāsathas :
 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the
 dat. nas. abhī . . . tatānāma : pf. sb. of tan *stretch* (140, 1,
 p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā
 (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā
 in 3 d) ; on the accent cp. note on viśvátas in i. 1, 4 b. panāyia :
 see 162, 2. ójō : final o is pronounced short before ā (p. 437, a 4),
 but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6).
 asmé : properly loc. of vayám (p. 104), but also used as a dat., is
 Pragrhya ; it is dat. here (200 A 1). invatam : 2. du. ipv. of inv,
 a secondary root produced by a transfer from the fifth class (i-nu) to
 the first, inv-a (133, 3 b).

INDRA

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

His physical features, such as body and head, are often referred to ; after he has drunk Soma he agitates his jaws and his beard ; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭṛ, being made of iron (āyasá), 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 vajrín *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśá).

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

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

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

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

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jít 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*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ādrī*) 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 (*ūtṣa*), cask (*kāvandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*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 *maghāvan bountiful* is almost exclusively his.

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

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

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

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=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*.

ii. 12. Metre: Triṣṭubh.

१ यो जा॒त ए॒व प्र॑थ॒मो म॑न॒स्वान्
दे॒वो दे॒वान्क्र॑तु॒ना पर्य॑भूष॒त् ।
यस्त्वं शुष्मा॒द्रोद॑सी अ॒भ्यसे॑तां
गृ॒न्म॒स्य॒स्य॒ म॒हा स॒ ज॒नास॒ इन्द्रः॑ ॥

यः । जा॒तः । ए॒व । प्र॒थ॒मः । म॑न॒स्वान् ।
दे॒वः । दे॒वान् । क्र॑तु॒ना । परि॒ऽअ॒भूष॑त् ।
यस्त्वं । शुष्मा॒त् । रो॒द॒सी॒ इति॑ । अ॒भ्यसे॑-
ताम् ।

गृ॒न्म॒स्य॒स्य॒ । म॒हा । सः । ज॒ना॒सः । इन्द्रः॑ ॥

1 yó jātá evá prathamó mánasvān
devó devān krátunā paryābhū-
ṣat ;
yásya śúsmād ródasī ábhyase-
tām
nṛmṇásya mahnā : sá, janāsa,
Índrah.

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

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

२ यः पृ॒थि॒वीं व्य॑र्ध॒माना॒मद्वं॑ह॒त् ।
यः प॒र्व॒ता॒न्प्र॑कु॒पिता॑न् अ॒र॒म॒णात् ।
यो अ॒न्तरि॑चं वि॒म॒मे व॒री॒यो

यः । पृ॒थि॒वीम् । व्य॑र्ध॒माना॒म् । अ॒द्वं॑ह॒त् ।
यः । प॒र्व॒ता॒न् । प्र॑कु॒पिता॒न् । अ॒र॒म॒णात् ।
यः । अ॒न्तरि॑चम् । वि॒म॒मे । व॒री॒यः ।

यो बामस्तभात्स जनास इन्द्रः ॥ यः । बाम् । अस्तभात् । सः । जनासः ।
इन्द्रः ॥

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

yás : note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt : ipf. of ram *set at rest*. vimamé váriyas (cpv. of urú, 103, 2 a) : here the cpv. is used predicatively, *extended* so as to be *wider* ; cp. vi. 69, 5, where it is said of Indra and Viṣṇu : 'ye made the air wider and stretched out the spaces for us to live.' dyām : acc. of dyó *sky*. ástabhnāt : ipf. of stabh *prop* ; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3 ; 160, 4) : cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदपधा वलस्व । सिन्धून् ।
यो अरमनोर्नरुमिं जजान यः । गाः । उतऽआजत् । अपऽधा । वलस्व ।
संवृक्समत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अपिम् । जजान ।
सम्ऽवृक् । समत्ऽसु । सः । जनासः । इन्द्रः ॥

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

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of *Vṛtra*, and the capture of the cows imprisoned by *Vala*; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udájad, ápa hí Valám váh who drove out the cows, for he unclosed Vala*. *árināt*: ipf. of *ri* release. *saptá sindhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ájat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhá*, a word that occurs here only. In form it can only be an I. s. of *apa-dhá* (cp. 97, 2). The parallel use of *ápa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhá* means the *unclosing* by Indra of the cave of *Vala* in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bīlam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by *Durga*, the commentator on the *Nirukta*, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. *Sāyaṇa* interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *ásmanor antár*: between two clouds, according to *Sāyaṇa*; between heaven and earth according to *Durga*; the allusion is to the lightning form of *Agni* who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ádreḥ sūnūḥ*).

४ येनेमा विश्वा च्यवना कृतानि	येन । इमा । विश्वा । च्यवना । कृतानि ।
यो दासं वर्णमधरं गुहाकः ।	यः । दासम् । वर्णम् । अधरम् । गुहा ।
श्चघ्नीव यो जिगीवाँ सचमादद्	अकरित्यकः ।
अर्यः पुष्टानि स जनास इन्द्रः ॥	श्चघ्नीइव । यः । जिगीवान् । सचम् ।
	आदत् ।
	अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

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

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

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

imā víśvā: all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá víśvāni cicyusé who hast shaken the whole world. dāsam vārnam: the non-Aryan colour (= kṛṣṇām vārnam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gúhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting íti after the word and repeating the latter in its pause form: ákar íty ákaḥ. jigivāñ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires ∪ ∪ — after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāñ 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 arí (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

५ यं आ पृच्छन्ति कुहं सेति घोरम् यम् । आ । पृच्छन्ति । कुहं । सः । इति ।
 उत्तिमाङ्गर्मेधो अस्तीर्त्वेनम् । घोरम् ।
 सो अर्यः पुष्टीर्विज इवा मिनाति उत्त । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदक्षी धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः इव । आ ।
 मिनाति ।
 अत । अक्षी । धत्त । सः । जनासः । इन्द्रः ॥

5 yám smā prchānti kúha sēti
ghorām,
utēm āhur náisó astīti enam ;
só 'ryáh puṣṭīr víja ivā mināti.
śrād asmai dhatta : sá, janāsa,
īndrah.

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

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). prchānti : pr. of prach. sēti for sá iti : the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam : see p. 220. āhur : pf. of ah say, 139, 4 ; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás : the initial a, though written, should be dropped ; otherwise the irr. contraction víjevā is just possible, but ∪ — for ∪ ∪ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c : á mināti to ádat ; aryáh puṣṭīh to áryáh puṣṭāni ; víjah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnūr víja áminānā diminishing it as a skilful gambler the stakes. mināti : pr. of mī damage. śrād 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.

६ यो रध्रस्य चोदिता यः कृशस्व	यः । रध्रस्य । चोदिता । यः । कृशस्व ।
यो ब्रह्मणो नाधमानस्य कीरेः ।	यः । ब्रह्मणः । नाधमानस्य । कीरेः ।
युक्तसाव्यो योऽविता सुश्रिप्रः	युक्तसाव्यः । यः । अविता । सुऽश्रिप्रः ।
सुतसीमस्य स जनास इन्द्रः ॥	सुतऽसीमस्य । सः । जनासः । इन्द्रः ॥

6 yó radhrásya coditá, yáh kṛśá-
sya,
yó brahmāṇo nādhamānasya
kirēh ;

*Who is furtherer of the rich, of
the poor, of the suppliant Brahmin
singer ; who, fair-lipped, is the
helper of him that has pressed Soma*

yuktāgrāvṇo yó avitā suśiprah and has set to work the stones : he,
 sutāsomasya : sá, janāsa, ín- O men, is Indra.
 drah.

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

७ यस्याश्वासः प्रदिशि यस् गावो यस् अश्वासः । प्रदिशि । यस् । गावः ।
 यस् ग्रामा यस् विश्वे रथासः । यस् । ग्रामाः । यस् । विश्वे । रथासः ।
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

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

uśásam : often also uśásam ; du. N. A. uśásā and uśásā ; N. pl. uśásas and uśásas ; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यते यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमित्राः । ऽयती । विद्ध्यते इति विद्ध्यते ।
 समानं चिद्ध्यमातस्त्रिवांसा परे । अवर । उभयाः । अमित्राः ।
 नाना हवेति स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिऽवांसा ।
 नाना । हवेति इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyatī vihvā-
yete,
pārē āvara ubhāyā amitrāḥ;
samānām cid rātham ātasthi-
vāmsā
nānā havete: sá, janāsa, ín-
draḥ.

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

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

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

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

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

१० यः शश्वतो महेनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
अमन्यमानाञ्छर्वा जघान । अमन्यमानान् । शर्वा । जघान ।
यः शर्धति नानुददाति शृध्वा यः । शर्धति । न । अनुददाति । शृध्वा ।
यो दस्योर्हन्ता स जनास इन्द्रः ॥ यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

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

dádhanān: pr. pt. \bar{A} . of dhā. The Sandhi of ān (39) is not
applied between Pādas (cp. i. 35, 10 c). ámanyamānān: not
thinking scil. that he would slay them; on the Sandhi of n + ś, see
40, 1. śárvā: 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 ānu + dā forgive, with dat. (cp. 200 A f). dásyos:
of the demon, a term applied to various individual demons, such as
Śambara (11 a).

११ यः शम्बरं पर्वतेषु क्षियन्तं यः । शम्बरम् । पर्वतेषु । क्षियन्तम् ।
चत्वारिंशान् शरबन्धविन्दत । चत्वारिंशाम् । शरदि । अनुक्षियन्दत ।
ओजायमानं यो अहिं जघान ओजायमानम् । यः । अहिम् । जघान ।
दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yáḥ śámbaram párvateṣu kṣi- *Who in the fortieth autumn*
 yántam *found out Śambara dwelling in*
 catvāriṃśyām śarādi anvá- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyámānam yó áhiṃ jaghána, *the son of Dānu, as he lay: he,*
 Dānum śáyānam: sá, janāsa, *O men, is Indra.*
 Índrah.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yántam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvávindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyámānam: cp. iii. 32, 11: áhann áhiṃ pariśáyānam árṇa ojāyámānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuḥ śaye sahāvatsā ná dhenúḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt. Ā. of śī lie (134, 1 c).

- १२ यः सप्त॑रश्मिर्वृष॒भसु॑विष्मान् *यः । सप्त॑रश्मिः । वृष॒भः । तुविष्मान्*
 अवाह॑जत्सर्त॒वे सप्त॑ सिन्धून् । *अव॑जत्सर्त॒वे । सप्त॑ । सिन्धून् ।*
 यो रौहि॑णमस्फुरद्वज्र॒बाह्र॑ *यः । रौहि॑णम् । अस्फुरत् । वज्र॑बाह्रः ।*
 वामा॒रोह॑न्तं स जना॒स इन्द्रः॑ ॥ *वाम॑ । आ॒रोह॑न्तम् । सः । जना॒सः । इन्द्रः॑ ॥*

- 12 yáḥ saptáraśmir vṛṣabhás túvi- *The mighty seven-reined bull who*
 śmān *let loose the seven streams to flow;*
 avásrjaḥ sártave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇám ásphurad vājra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróhantam: sá, janāsa,
 Índrah.

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

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyana interprets the cd. to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *tūviṣ-mān*: the suffix mant is separated in the Pada text only after vowels, as *gó ṣmān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf. of *srj emit*. *sártave*: dat. inf. of *srj flow* (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 35, 8 b. *Rauhinaṁ*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

- १३ बावां चिदसौ पृथिवी नमेते । बावां । चित् । असौ । पृथिवी इति ।
 शुष्माश्चिदस्य पर्वता भयन्ते । नमेते इति ।
 यः सोमपा निचितो वज्रबाहुर् शुष्मात् । चित् । अस्य । पर्वताः । भयन्ते ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । सोमपाः । निचितः । वज्रबाहुः ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

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

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

- १४ यः सुन्वन्तमवति यः पचन्तं यः । सुन्वन्तम् । अवति । यः । पचन्तम् ।
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्येदं राधः स जनास इन्द्रः ॥ यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

4 yáḥ sunvántam ávati, yáḥ pác-
antam,
yáḥ śámsantam, yáḥ śásamā-
nám ūtí;
yásya bráhma várdhanam,
yásya sómo,
yásyedám rádhas: sá, janāsa,
Índrah.

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

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. śásamānám: explained by Sayana as stotram kurvānam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śamsamānam praising. ūtí: contracted inst. of ūtí (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantī helping with aid. várdhanam: 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 rádhas this gift = this sacrificial offering.

१५ यः सु॒न्व॒ते प॒च॒ति दु॒ध आ चि॒द्
वा॒जं द॒र्द॒र्षि॒ स कि॒ला॒सि स॒त्त्वः ।
व॒यं त॑ इ॒न्द्र वि॒श्वह॑ प्रि॒यासः
सु॒वी॒रा॒सो वि॒दध॑माव॒देम ॥

यः । सु॒न्व॒ते । प॒च॒ति । दु॒धः । आ । चि॒त् ।
वा॒जम् । द॒र्द॒र्षि॒ । सः । कि॒ल । अ॒सि । स॒त्त्वः ।
व॒यम् । ते । इ॒न्द्र । वि॒श्वह॑ । प्रि॒यासः ।
सु॒वी॒रा॒सः । वि॒दध॑म् । आ । व॒देम ॥

15 yáḥ sunvaté pácate dudhrá á
cid
vájam dárdarṣi, sá kilāsi sat-
yáḥ.
vayám ta, Indra, viśváha pri-
yāsah,
suvírāso vidátham á vadema.

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

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

to the 2. prs., substitutes at the end of b the words *sá kila_{asi} satyáh as such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *br̥hád vadema vidáthe suvírāḥ we would, accompanied by strong sons, speak aloud at divine worship*. *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdar̥ṣi* (int. of *dṛ*). *te*: gen. with *priyásas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRÁ

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

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

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

greatest physician of physicians. In this connexion he has two exclusive epithets, *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 deprecations of his wrath led to the application of the euphemistic epithet *śivá*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

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

ii. 33. Metre: Tristubh.

१ आ ते पितॄन्मत्तां सुखमेतु	आ । ते । पि॒तः । म॒त्ताम् । सु॒खम् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सू॒र्यस्य । स॒म॒ऽदृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्वति । क्ष॒मे॒त ।
प्र जयिमहि इद्र प्रजामिः ॥	प्र । ज॒यि॒महि । इ॒द्र । प्र॒ज॒ामिः ॥

1 á te, pitar Marutām, sumnám
etu :
mā naḥ sūryasya saṁdṛśo yuyo-
thāḥ.
abhi no vīró árvati kṣameta ;
prá jāyemahi, Rudra, prajā-
bhiḥ.

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

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pada ; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyoṭhās : 2. s. inj. Ā. of 2. yu *separate*, with irregular strong radical vowel (p. 144, a). saṁdṛśas : abl. 201 A 1. vīrás = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). árvati abhi kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ त्वादत्तेभि रद्र शतमेभिः । त्वाऽदत्तेभिः । रद्र । शम्ऽतमेभिः ।
 शतं हिमा अशीय भेषजेभिः । शतम् । हिमाः । अशीय । भेषजेभिः ।
 व्यसङ्क्षेपो वितरं बंहो वि । अस्मत् । द्वेषः । विऽतरम् । वि । बंहः ।
 अमीवाञ्चातयस्व विषूचीः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥

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

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of amś (p. 171, 4). ví: the prp. of a cd. vb. is often repeated with each object; the vb. itself being used only once. vitarām: adv. of the opv. of ví farther (cp. út-tara) employed only with verbs compounded with ví. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viśūcīś: A. pl. f. of viśvañ turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्त्र रद्र त्रियासि श्रेष्ठः । जातस्त्र । रद्र । त्रिया । असि ।
 तवस्तमस्तवसां वज्रबाहो । तवऽतमः । तवसाम् । वज्रबाहो इति
 पर्वि णः पारमंहसः स्वस्ति वज्रबाहो ।
 विश्वा अमीती रपसो युयोधि ॥ पर्वि । नः । पारम् । बंहसः । स्वस्ति ।
 विश्वाः । अमिऽहतिः । रपसः । युयोधि ॥

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

jātāsya : the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho** : it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Praghya by the Pada text, but not in the Saṃhitā text (where for instance **vāyav ā** and **vāya ukthébhiḥ** are written). **pārṣi** : from **pr** *take across*, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **nas** : initial n cerebralized even in external Sandhi (65 A c). **pārām** : acc. of the goal (197 A 1). **svastī** : this word is not analysed in the Pada text (like **sumatī**, &c.) because **asti** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhītis** = **abhi itis**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi** : 2. s. ipv. of **yu** *separate*, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम् । नमःभिः ।
 मा दुष्टुती वृषभ मा सङ्गती । मा । दुःस्तुती । वृषभ । मा । सङ्गती ।
 उन्नी वीराँ अर्पय भेषजेभिर् उत् । नः । वीरान् । अर्पय । भेषजेभिः ।
 भिषक्तमं त्वा भिषजां मृणोमि ॥ भिषक्स्तमम् । त्वा । भिषजाम् । मृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dúṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
 hūti. *invocation. Raise up our heroes*
 ún no vīráṃ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir : *the best physician of physicians.*
 bhiṣáktamaṃ tvā bhiṣájāṃ śr-
 nomi.

cukrudhāma : this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis** : that is, with ill or inadequate worship; cp. **dúṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sáhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd ṛ* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्भिर्
 अव स्तोमेमी रुद्रं दिषीय । हवीमऽभिः । हवते । यः । हविऽभिः ।
 अव स्तोमेभिः । रुद्रम् । दिषीय ।
 ऋदूदरः सुहवो मा नो अस्त्रि ऋदूदरः । सुऽहवः । मा । नः । अस्त्रि ।
 बभ्रुः सुशिप्रो रीरधन्नायै ॥ बभ्रुः । सुऽशिप्रः । रीरधन्त । मनायै ॥

5 *hávīmabhir hávate yó havír- Rudra who is called on with*
bhir, invocations and with oblations, I
áva stómebhī Rudrám diṣīya : would appease with songs of praise :
ṛdūdāraḥ suhávo mā no asyái may he, the compassionate, easy
babhrúḥ suśīpro rīradhan ma- to invoke, ruddy brown, fair-
nāyai. lipped, not subject us to that
jealousy of his.

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

६ उन्मा ममन्द वृषभो मदत्वा॑न॒
 त्वशी॑यसा॒ वय॑सा॒ नाध॑मानम् ।
 घृ॒णी॒व॒ क्वा॒याम॑र॒पा अ॒शी॒या
 वि॒वा॒से॒यं॒ द॒द्र॒स्व॒ सु॒खम् ॥
 उत् । मा । म॒म॒न्द । वृ॒ष॒भः । म॒द॒त्वा॑न ।
 त्व॒शी॑यसा । वय॑सा । नाध॑मानम् ।
 घृ॒णि॒ऽइ॒व । क्वा॒याम॑ । अ॒र॒पाः । अ॒शी॒य॒ ।
 आ । वि॒वा॒से॒यम् । द॒द्र॒स्व॒ । सु॒खम् ॥

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

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

७ कृ॒ण्व॑ स्व॒ ते द॒द्र॒ मृ॒क॒याकु॑र॒
 ह॒स्तो॒ यो अ॒स्ति॒ भेष॑जो ज॒ला॒षः ।
 अ॒प॒म॒र्तो॒ रप॑सो॒ दै॒व्य॑स्वा-
 भी॒ नु मा॑ वृष॒भ च॑चमी॒थाः ॥
 कृ॒ण्व॑ । स्व॒ । ते॒ । द॒द्र॒ । मृ॒क॒याकु॑र॒ ।
 ह॒स्तः॑ । यः । अ॒स्ति॑ । भेष॑जः । ज॒ला॒षः ।
 अ॒प॒म॒र्तो॒ । रप॑सः । दै॒व्य॑स्व ।
 अ॒भि॒ । नु॒ । मा॒ । वृ॒ष॒भ॒ । च॑चमी॒थाः ॥

7 kúa syá te, Rud^ara, mṛṣayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápaso dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
ithāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

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

८ प्र बभ्रवे वृषभाय श्रुतिचे
महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गुणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्रुतिचे ।
महः । महीम् । सुऽसुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमऽभिः ।
गुणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śviticé
mahó mahīm suṣṭutīm īrayāmi.
namasyá kalmalīkinam námo-
bhir.
gṛṇīmási tveṣám Rudrásyā
náma.

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

prá . . . īrayāmi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śviticé : D. s. of śvityáñc (cp. 93). mahás : gen. s. m. of mäh, beside the acc. s. f. of the same adj. (Śāyana : mahato mahatīm), of the great one (Rudra); cp. i. 1, 5 c. namasyá : according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv. ; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̥ṇimāsi : 1. pl. pr. of gr̥ sing (p. 138).

१ स्थिरेभिरङ्गैः पुरुषं उग्रो	स्थिरेभिः । अङ्गैः । पुरुषः । उग्रः ।
बभ्रुः शुक्रैर्मिः पिपिशे हिरण्यैः ।	बभ्रुः । शुक्रैर्मिः । पिपिशे । हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेः	ईशानात् । अस्य । भुवनस्य । भूरेः ।
न वा उ योषद्बुद्धादसुर्यम् ॥	न । वै । ऊं इति । योषत् । बुद्धात् । असुर्यम् ॥

9 sthirébhir āṅgaiḥ pururūpa
ugró
babhrūḥ śukrēbhiḥ pipiṣe hira-
ṇyaiḥ.

īśānād asyā bhūvanasya bhūrer
nā vā u yoṣad Rudrād asuryām.

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

sthirébhir āṅgaiḥ : probably to be construed with pipiṣe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sayana supplies yuktās furnished with firm limbs. pipiṣe : pf. A. of piś. īśānād : pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśānā. bhūres : agreeing with bhūvanasya; cp. vii. 95, 2: cētantī bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sayana takes it with Rudrād. yoṣat : s ao. of yu separate (p. 162, 2; 201 A 1). asuryām : an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryā.

० अहंनिर्मर्षि सायकानि धन्वा-	अहं । निर्मर्षि । सायकानि । धन्वा ।
हंनिष्कं यजत विश्वरूपम् ।	अहं । निष्कम् । यजतम् । विश्वरूपम् ।
अहंनिदं दयसे विश्वम्भं	अहं । इदम् । दयसे । विश्वम् । अभ्यम् ।
न वा ओजीयो बद्ध त्वदस्ति ॥	न । वै । ओजीयः । बद्ध । त्वत् । अस्ति ॥

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

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

- ११ सुहि श्रुतं गर्तसदं युवानं सुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भीममुपहतुमयम् । मृगम् । न । भीमम् । उपहतुम् । उयम् ।
 मृका वरिचे रुद्र सवानो मृक । वरिचे । रुद्र । सवानः ।
 अन्यं ते अस्मिन् वपन्तु सेनाः ॥ अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutám gartasádam yúvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgám ná bhīmám upahatnúm, *mighty, that slays like a dread*
 ugrám. *beast. O Rudra, being praised be*
 mṛlā jaritré Rud^ara stávāno: *gracious to the singer: let thy*
 anyám tē asmán ní vapantu *missiles lay low another than us.*
 sēnāḥ.

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

कुमारश्चिपितरं वन्दमानं
प्रति नानाम ब्रह्मोपयन्तम् ।
भूरर्दातारं सत्यंति गृणीषे
स्तुतस्त्वं भेषजा रासि ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । ब्रह्म । उपयन्तम् ।
भूरः । दातारम् । सत्यंतिम् । गृणीषे ।
स्तुतः । त्वम् । भेषजा । रासि । अस्मि इति ॥

2 kumārās cit pitāraṃ vādamā-
nam

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

prāti nānāma Rud^aropayāntam.

Rudra. I sing to the true lord,

bhūrer dātāraṃ sātpatim grṇīse :

the giver of much : praised thou

stutās tuām bheṣajā rāsi asmé. givest remedies to us.

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

13 या वो भेषजा मरुतः शुचीनि
या शंतमा वृषणी या मयोसु ।
यानि मनुरवृणीता पिता नः
ता शं च योश्च ब्रह्म वरिम ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शमन्तमा । वृषणः । या । मयःसु ।
यानि । मनुः । अवृणीत । पिता । नः ।
ता । शम् । च । योः । च । ब्रह्म । वरिम ॥

13 yā vo bheṣajā, Marutaḥ, śucīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānur avṛṇītā, pitā naḥ :
tā śām ca yōś ca Rud^arāśya
vaśmi.

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

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú**: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánus**: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávṛṇītā**: 3. s. ipf. *Ā.* (with metrically lengthened final vowel) of 2. *vr̥* choose. **sám, yós**: these words are frequently used in combination, either as adverbs or substantives.

- ९४ परिं णो हेती रुद्रस्व वृज्याः परिं । नः । हेतिः । रुद्रस्व । वृज्याः ।
 परिं त्वेषस्व दुर्मतिर्मही गात । परिं । त्वेषस्व । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवत्तन्मनुष्व अवं । स्थिरा । मघवत्तन्मनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

- 14 pári no hetí Rud^arásya vr̥jyāh, *May the dart of Rudra pass us*
 pári tveṣásya durmatír mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīḍhvas, tokáya tánayāya mṛḷa. *ful to our children and descendants.*

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

- ९५ एवा बभ्धो वृषम चेकितान एव । बभ्धो इति । वृषम । चेकितान ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 हवनश्रुतो रुद्रेह बोधि हवनश्रुत । नः । रुद्र । इह । बोधि ।
 वृहद्वदेम विदथे सुवीराः ॥ वृहत् । वदेम । विदथे । सुवीराः ॥

5 evā, babhro vṛṣabha cekitāna,
yāthā, deva, ná hr̥ṇīśé ná háṃsi,
havanaśrún no Rudārehā bodhi.
br̥hád vadema vidáthe suvīrāḥ.

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

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

APĀM NĀPĀT

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

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

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre : Triṣṭubh.

१ उपैमसृक्षि वाजयुर्वचसां	उप। ईम। असृक्षि। वाजयुः। वचसाम्।
चनो दधीत नावो गिरौ मे।	चनः। दधीत। नावः। गिरः। मे।
अपां नपादासुहेमां कुवित्स	अपाम्। नपात्। आसुहेमां। कुवित्सः।
सुपेशसस्करति जोषिषद्धि ॥	सुपेशसः। करति। जोषिषत्। हि ॥

(1) *Upem asṛkṣi vājayúr vacasyām : Desirous of gain I have sent
cāno dadhīta nādió gíro me. forth this eloquence (to him) : may
Apām nāpād āsuhémā kuvít sá the son of streams gladly accept
supéśasas karati ? jóṣiṣad dhí. my songs. Will he, the Son of
Waters, of swift impulse, perchance
make (them) well-adorned? For
he will enjoy (them).*

asṛkṣi : 1. s. \bar{A} . s. ao. of *sṛj*, which with *úpa* may take two acc., so that *nādyām* might be supplied. On *im* see 180 (p. 220). *dadhīta* : 3. s. pr. op. \bar{A} . of *dhā*, which with *cānas* takes the acc. or loc. *nādyá*, which occurs only here, is evidently synonymous with *apām nāpāt* in c. *āsuhémā*, though a Bv., is accented on the second member : see p. 455 c a. *karati* : 3. s. sb. root ao. of *kṛ* : unaccented because *kuvít* necessarily accents the verb only if it is in the same Pāda. *supéśasas* well-adorned = well-rewarded ; cp. ii. 34, 6 : *dhíyam vājapeśasam* a prayer adorned with gain ; on the accent see p. 455 c a ; on the Sandhi (-s k-) see 43, 2 a. *jóṣiṣat* : 3. s. sb. iṣ ao. of *juṣ*. *hí* explains why he is likely to accept them ; it accents *jóṣiṣat*, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ इमं स्वस्वी हृद् आ सुतष्टम्	इमम्। सु। अस्वी। हृद्। आ। सुतष्टम्।
मन्त्रं वोचेम कुविदस्व वेदत्।	मन्त्रम्। वोचेम। कुवित्। अस्व। वेदत्।
अपां नपादसुर्यस्य मद्वा	अपाम्। नपात्। असुर्यस्य। मद्वा।
विश्वान्वर्यो भुवना जजान ॥	विश्वानि। अर्यः। भुवना। जजान ॥

imām sú asmai hṛdā á sútaṣ-
tām

māntram vocema: kuvid asya
védat ?

Apām nāpād, asurīasya mahnā,
viśvāni aryó bhūvanā jajāna.

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

hṛdā á: this expression occurs several times, e.g. iii. 39, 1: matir hṛdā á vacyāmānā a prayer welling from the heart. sú-
taṣtam well-fashioned, like a car, to which the seers frequently
compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b.
asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac:
cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp.
202 A c. asuryāsyā: see p. 451, 6.

३ समन्वा यन्धुपं यन्धन्वा:

समानमूर्ध्वं नद्यः पृणन्ति ।

तमू शुचिं शुचयो दीद्विवांसम्

अपां नपातं परि तस्थुरापः ॥

सम् । अन्वाः । यन्ति । उप । यन्ति ।

अन्वाः ।

समानम् । ऊर्ध्वम् । नद्यः । पृणन्ति ।

तम् । ऊं इति । शुचिम् । शुचयः । दीद्वि
वांसम् ।

अपाम् । नपातम् । परि । तस्थुः । आपः ॥

३ sām anyā yānti, ūpa yanti
anyāḥ:

samānām ūrvām nadīaḥ pr-
ṇanti.

tām ū śucim śucayo dīdivām-
sam

Apām nāpātām pari tāsthur
āpaḥ.

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

yānti: accented because of the antithesis expressed by anyāḥ—
anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
ūrvām: = ocean. samānām: common, because all streams flow
into it. nadyāḥ: cp. asuryāsyā in 2 c. prṇanti: from pṛ fill.

ū : u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

३ तमक्षेरा युवतयो युवानं
मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्लेभिः शिक्लेभि रेवदक्षे
दीदायानिध्नो घृतनिर्णिगप्सु ॥

तम् । अक्षेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
सः । शुक्लेभिः । शिक्लेभिः । रेवत् । अक्षे-
रिति ।
दीदाय । अनिध्नः । घृतनिर्णिक् । अपः सु ॥

4 *tām āsmerā yuvatāyo yūvānam* Him, the youth, the young
marmṛjyāmānāḥ pāri yanti ā- maidens, the waters, not smiling,
paḥ : making him bright surround : he
sā śukrēbhiḥ śikvabhī revād with clear flames shines bounti-
asmé fully on us, without fuel in the
dīdāyānidhmóghṛtānirṇigapsú. waters, having a garment of ghee.

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śikvabhis* : 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 Pāda text, it is not so in *śukrēbhis* because *śukre* is not a stem. *asmé* : dat. Pragrhya, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters.* *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñá*) : note that the second member appears in the Pāda text as *nirnik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

- ५ अक्षे तिस्रो अव्यधाय नारीर्
 देवाय देवीर्दिधिषन्ति ।
 कृता इवोप हि प्रसर्से अप्सु
 स पीयूषं धयति पूर्वसूनाम् ॥
- अक्षे । तिस्रः । अव्यधाय । नारीः ।
 देवाय । देवीः । दिधिषन्ति । अन्नम् ।
 कृताः इव । उप । हि । प्रसर्से । अप्सु ।
 सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

- 5 *asmāi tisorō avyathāya nārīr*
devāya devīr didhiṣanti ānnaṃ : *On him, the immovable god, three*
kṛtā ivōpa hī prasarsré apsū ; *divine women desire to bestow food :*
sā pīyūṣaṃ dhayati pūrvasū- *for he has stretched forth as it were*
nām. *to the breasts (?) in the waters : he*
sucks the milk of them that first
bring forth.

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

- ६ अश्वस्वाच जनिमास्य च स्वरं
 द्रुहो रिषः संपृचः पाहि सूरीन् ।
 आमासु पूषु परो अप्रमृष्यं
 नारातयो वि नञ्ज्ञानृतानि ॥
- अश्वस्व । अच । जनिम । अस्व । च । स्वरः ।
 द्रुहः । रिषः । समपृचः । पाहि । सूरीन् ।
 आमासु । पूषु । परः । अप्रमृष्यम् ।
 न । नारातयः । वि । नञ्ज्ञानृतानि । न । अनृतानि ॥

- 6 *āśvasya ātra jānimāsyā ca svār.* *The birth of this steed is here*
druhō riṣāḥ sampṛcaḥ pāhi *and in heaven. Do thou protect*
sūrīn. *the patrons from falling in with*
āmāsu pūṣū parō apramṛṣyaṃ *malice and injury. Him that is*
nārātayo vi naśan nāntāni. *not to be forgotten, far away in*
unbaked citadels, hostilities shall
not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. *ásvasya*: Agni is often spoken of as a steed. *átra*: *here*, i.e. in the waters of earth. *svār*: this is the only passage in the RV. in which the word is not to be read as *súar*; it is here a loc. without the ending *i* (see 82 c). *pāhi*: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. *samp̄cas* as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). *āmāsu*: *in the unbaked*, i. e. *natural* (cloud) *citadels*. *pūrú*: loc. pl. of *pūr*, 82. *parás*: note the difference of accent between this adv. and the N. s. adj. *páras* *yonder, other*. *naśat*: inj. pr. of 3. *naś* *reach*.

७ स्व आ दमे सुदुघा यस्य धेनुः	स्व । आ । दमे । सु॒दुघा । यस्य । धेनुः ।
स्वधां पीपाय सुभ्रमन्ति ।	स्व॒धाम् । पी॒पाय । सु॒भ्रम् । अ॒न्ति ।
सो अपां नपादूर्जयन्नप्सु नर	सः । अ॒पाम् । न॒पात् । ऊ॒र्जयन् । अ॒प्सु ।
वसुदेवाय विधत्ते वि भाति ॥	अ॒नाः ।
	व॒सु॒देवाय । वि॒धत्ते । वि । भा॒ति ॥

7 svá ā dāme sudúghā yásya	<i>He, in whose own house is a cow</i>
dhenúh,	<i>yielding good milk, nourishes his</i>
svadhām pīpāya, subhú ánnam	<i>vital force, he eats the excellent</i>
atti;	<i>food; he, the Son of Waters, gather-</i>
sò 'pām nāpād ūrjáyann apsu	<i>ing strength within the waters,</i>
antár,	<i>shines forth for the granting of</i>
vasudéyāya vidhaté ví bhāti.	<i>wealth to the advantage of the</i>
	<i>worshipper.</i>

svá ā dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three 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 Padapāṭha of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv-āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvaṁtaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सा मुचिना देवेन

यः । अप्सु । आ । मुचिना । देवेन ।

ऋतावाञ्छ उर्विया विभाति ।

ऋतवा । अञ्छः । उर्विया । विभाति ।

वया इदं न्या भुवनान्यस्य

वयाः । इत् । अन्या । भुवनानि । अस्य ।

प्र जायन्ते वीरधश्च प्रजामिः ॥

प्र । जायन्ते । वीरधः । च । प्रजामिः ॥

8 yó apsú á súcinā dáiviena
ṛtāvājasra urviyā vibhāti :
vayā id anyā bhūvanāni asya
prá jāyante vīrúdhāś ca prajā-
bhiḥ.

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

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

९ अपां नपादा ह्यस्यादुपस्थं

अपाम् । नपात् । आ । हि । अस्यात् । उप

जिह्वानामूर्ध्वो विद्युतं वसानः ।

स्थम् ।

तस्य ज्येष्ठं महिमानं वहन्तीर

जिह्वानाम् । ऊर्ध्वः । विद्युतम् । वसानः ।

हिरण्यवर्णाः परि यन्ति यद्भीः ॥

तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।

हिरण्यवर्णाः । परि । यन्ति । यद्भीः ॥

9 Apām nāpād ā hí ásthād upá-
stham
jihmánām, ūrdhvó vidyútam
vásānah.
tāsyā jyēsthām mahimānam
vāhantir,
hiraṇyavarṇāḥ pári yanti yah-
viḥ.

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

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

90 हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या
हिरण्यदा ददत्यन्नमस्यै ॥

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

10 hiraṇyarūpaḥ, śa hiraṇyasam-
drg;
Apām nāpāt sēd u hiraṇyavar-
ṇaḥ;
hiraṇyāyāt pári yóner niṣādyā,
hiraṇyadā dadati ānnam asmai.

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

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. sēd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yóni* may = *hiranyagarbhá* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyana wishes to supply *rājate* after *niśādya* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādya* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādya* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā the sacrificial fee* (x. 107, 2) it is said *hiranyadā amṛtatvām bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā give* (p. 125, f. n. 4). *ánnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-	तत्। अस्य। अनीकम्। उत। चारु। नाम।
पीचं वर्धते नमुरपाम्।	अपीचम्। वर्धते। नमूः। अपाम्।
यमिन्वते युवतयः समित्वा	यम्। इन्वते। युवतयः। सम्। इत्या।
हिरण्यवर्णं घृतमन्नमस्य ॥	हिरण्यवर्णम्। घृतम्। अन्नम्। अस्य ॥

11 <i>tád asyā́nikam utá cáru náma</i>	<i>That face of his and the dear</i>
<i>apícíam vardhate náptur apám.</i>	<i>secret name of the Son of Waters</i>
<i>yám indháte yuvatáyah sám</i>	<i>grow. Of him, whom, golden-</i>
<i>itthá</i>	<i>coloured, the maidens kindle thus,</i>
<i>híran̐yavarṇam : ghṛtám ánnam</i>	<i>ghee is the food.</i>
<i>asya.</i>	

ánikam: the flaming aspect of Agni seen at the sacrifice. *apíc-yām*: *secret*; cp. *gúhyam cáru náma the dear secret name of Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatáyas*: the waters (cp. 4 a). *sám*: the prp. after the vb. (p. 468, 20). *ghṛtám ánnam asya*: cp. *ghṛtánirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

- १२ अ॒ग्ने ब॒हूनाम॑व॒माय॑ स॒ख्ये । अ॒ग्ने । ब॒हूनाम् । अ॒वमा॑य । स॒ख्ये ।
य॒ज्ञेर्वि॒धेम॑ नम॒सा ह॒विर्भिः॑ । य॒ज्ञेः । वि॒धेम॑ । नम॒सा । ह॒विः॑भिः ।
सं सानु॑ मा॒र्ज्मि दिधि॑षामि बि॒ल्लैर् स॒म् । सानु॑ । मा॒र्ज्मि । दिधि॑षामि । बि॒ल्लैः ।
दधा॒म्यन्नेः॑ परि॑ वन्द॒ अ॒ग्निः ॥ दधा॑मि । अ॒ग्नेः॑ । परि॑ । वन्दे॒ । अ॒ग्न् । ॥

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

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

- १३ स॒ इँ वृषा॑ज॒नय॑त्तासु॒ गर्भे॑ । सः । इँम् । वृषा॑ । अ॒ज॒नय॑त् । तासु॑ । गर्भे॑म् ।
स॒ इँ शिशु॑र्धयति॒ तं रि॑हन्ति । सः । इँम् । शिशुः॑ । ध॒यति॑ । तम् । रि॒हन्ति॑ ।
सो॒ अपा॑ न॒पाद॑नमि॒न्नात॑वर्णो॒ सः । अपा॑म् । न॒पात् । अ॒नमि॑न्नात॒वर्णः॑ ।
ऽन्य॑स्त्वै॒विह॑ त॒न्वा वि॒षे ॥ अ॒न्यस्त्वै॑व । इ॒ह । त॒न्वा । वि॒षे ॥

B sā im vṛśjanayat tāsu gár-
bham;
sā im śísur dhayati; tám rih-
anti;
sò 'pām nāpād ānabhimlāta-
varṇo
anyāsyevahā tanūā viveṣa.

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

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gár-bham; him, that is, a son. tāsu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas 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.

४ अस्मिन्पदे परमे तस्मिन्वांसम् अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।
अध्वसमिर्विश्वहा दीद्विवांसम् । अध्वसः । मिः । विश्वहा । दीद्विवांसम् ।
आपो नग्ने घृतमन्नं वहन्तीः आपः । नग्ने । घृतम् । अन्नम् । वहन्तीः ।
स्वयमत्कैः परि दीयन्ति यद्भीः ॥ स्वयम् । अत्कैः । परि । दीयन्ति । यद्भीः ॥

14 asmín padé paramé tasthivām-
sam,
adhvasmábhīr viśvāhā dīdivām-
sam,
āpo, nāptre ghṛtām ānnaṃ vāh-
antīh,
svayām ātkaiḥ pári dīyanti
yahvīh.

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

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

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

१५ अयांसमग्ने सुचितिं जनाया-
यांसमु मघवद्भ्यः सुवृत्तिम् ।
विश्वं तन्नद्रं यदवन्ति देवा
बृहद्वदेम विदधे सुवीराः ॥

अयांसम् । अग्ने । सुचितिम् । जनाय ।
अयांसम् । ऊं इति । मघवद्भ्यः । सु
वृत्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-
nāya ;
áyāmsam u maghávadbhyaḥ su-
vr̥ktīm :
viśvaṃ tád bhadráṃ yád ávanti
devāḥ.
br̥hád vadema vidáthe suvīrāḥ.

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

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

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

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

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

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

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मित्रो जनान्वातयति ब्रुवाणो	मित्रः । जनान् । यातयति । ब्रुवाणः ।
मित्रो दाधार पृथिवीमुत बाम् ।	मित्रः । दाधार । पृथिवीम् । उत । बाम् ।
मित्रः कृष्टीरनिमिषामि चष्टे	मित्रः । कृष्टीः । अनिमिषा । अमि । चष्टे ।
मित्राय हव्यं घृतवज्जुहोत ॥	मित्राय । हव्यम् । घृतवत् । जुहोत ॥

1 Mitró jánān yātayati bruvāṇó;	Mitra speaking ^{arousing} stirs men; Mitra
Mitró dādhāra pr̥thivīm utá	supports earth and heaven; Mitra
dyām;	regards the people with unwinking
Mitrāh kṛṣṭīr ānimiṣābhī caṣṭe:	eye: to Mitra offer the oblation
Mitrāya havyām ghṛtāvaj ju-	with ghee.
hota.	

yātayati: stirs to activity. *bruvāṇás*: by calling, that is, arousing them; cp. what is said of Savitr̥: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sāyaṇa interprets the word as *being praised or making a noise*. Some scholars take the pt. with **Mitrás** in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. **Mitró bruvānáḥ**. This Pāda occurs slightly modified in vii. 36, 2 as **jānaṃ ca Mitró yatati bruvānáḥ**. **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 **dyó** (102, 3). **ánimiṣā**: inst. of **á-nimiṣ**; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. **caṣṭe**: 3. s. of **caṣ**; on the Sandhi see 66 B 2 a. **juhota**: 2. pl. ipv. irr. strong form occurring beside the regular **juhutá** (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान्	प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।
यसं आदित्यं शिक्षति व्रतेन ।	यः । ते । आदित्यं । शिक्षति । व्रतेन ।
न हन्यते न जीयते त्वोतो	न । हन्यते । न । जीयते । त्वाऽऽकृतः ।
नेनमंहो अन्नोत्थन्तितो न दूरात् ॥	न । एनम् । अंहः । अन्नोत्ति । अन्तितः ।
	न । दूरात् ॥

2 **prá sá, Mitra, mártō astu prá-**
yasvān,
yás ta, Āditya, śikṣati vratēna.
ná hanyate, ná jīyate tuóto :
náinaṃ ámhō 'śnoty ántito ná
dūrāt.

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

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

अ॒न॒मी॒वा॒स॒ इ॒त्थ॒या॒ म॒द॒न्तो
मि॒त॒श्च॒वो॒ वरि॑म॒न्ना पु॒थि॒व्याः ।
आ॒दि॒त्य॒स्य॒ व्र॒तमु॑प॒चि॒यन्तो॑
व॒यं मि॒त्र॒स्य॒ सु॒म॒ती॒ स्ना॒म ॥

अ॒न॒मी॒वा॒सः । इ॒त्थ॒या । म॒द॒न्तः ।
मि॒त॒श्च॒वः । वरि॑म॒न् । आ । पु॒थि॒व्याः ।
आ॒दि॒त्य॒स्य॒ । व्र॒तम् । उ॒प॒चि॒यन्तो॑ ।
व॒यम् । मि॒त्र॒स्य॒ । सु॒म॒ती॒ । स्ना॒म ॥

anamivāsa īlayā mādanto,
mitājñavo varimann ā pṛthi-
vyāh,

Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.

Ādityāsyā vratām upakṣiyānto,
vayām Mitrāsyā sumatāu siāma.

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

४ अ॒यं मि॒त्रो न॑म॒स्यः॒ सु॒शे॒वो
रा॒जा सु॒च॒त्रो अ॒जनि॑ष्ट वे॒धाः ।
तस्य॑ व॒यं सु॒म॒ती॒ य॒ज्ञि॒य॒स्ना॒-
पि॒ म॒द्रे सौ॒म॒न॒से स्ना॒म ॥

अ॒यम् । मि॒त्रः । न॒म॒स्यः । सु॒शे॒वः ।
रा॒जा । सु॒च॒त्रः । अ॒जनि॑ष्ट । वे॒धाः ।
तस्य॑ । व॒यम् । सु॒म॒ती॒ । य॒ज्ञि॒य॒स्य॑ ।
अ॒पि॒ । म॒द्रे । सौ॒म॒न॒से । स्ना॒म ॥

4 ayām Mitró namasīḥ suśévo,
rājā suksatró ajanīṣṭa vedhāḥ :
tāsyā vayām sumatāu yajñi-
yasya,
āpi bhadre saumanasé siāma.

This Mitra, adorable, most pro-
pitious, 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.

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

५ म॒ह्यो॑ आ॒दि॒त्यो न॑म॒सोप॑स॒वी
या॒त॒य॒ज्जनो॑ गृ॒णते॑ सु॒शे॒वः ।
तस्या॑ ए॒तत्प॑न्य॒तमा॑य॒ जुष्ट॑म्
अ॒ग्नी मि॒त्राय॑ ह॒विरा॑ जु॒होत॑ ॥

म॒हान् । आ॒दि॒त्यः । न॑म॒सा । उ॒प॒स॒व्यः ।
या॒त॒य॒ज॒ज्जनः॑ । गृ॒णते॑ । सु॒शे॒वः ।
तस्या॑ । ए॒तत् । प॒न्य॑त॒माय॑ । जुष्ट॑म् ।
अ॒ग्नी । मि॒त्राय॑ । ह॒विः । आ । जु॒होतः॑ ॥

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

c मित्राय पञ्च येमिरे
जना अभिष्टिशवसे ।
स देवान्विश्वान्विभर्ति ॥

मित्राय । पञ्च । येमिरे ।
जनाः । अभिष्टिशवसे ।
सः । देवान् । विश्वान् । विभर्ति ॥

8 Mitrāya pāñca yemire
jānā abhiṣṭiśavase :
sá devān víśvān bibharti.

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

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

e मित्रो देवेष्वायुषु
जनाय वृक्तबर्हिषे ।
इष इष्टव्रता अकः ॥

मित्रः । देवेषु । आयुषु ।
जनाय । वृक्तबर्हिषे ।
इषः । इष्टव्रताः । अकरित्यकः ॥

9 Mitró, devēṣu āyúṣu,
jānāya vṛktābarhiṣe
iṣa iṣṭāvratā akar̥.

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

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

BRĤASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called *Brāhmaṇas pāti*, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

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

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

Metre: Triṣṭubh; 10 Jagatī.

यस्तस्तम्भसहसा वि जमो अन्तान्	यः । तस्तम्भ । सहसा । वि । जमः । अन्तान् ।
बृहस्पतिस्त्रिषधस्थो रवेण ।	बृहस्पतिः । त्रिऽसधस्थः । रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः	तम् । प्रत्नासः । ऋषयः । दीध्यानाः ।
पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥	पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo
ántān

Bṛhaspátis triṣadhasthó ráveṇa,
tām pratnása ṛṣayo dídhīānāḥ
puró víprā dadhire mandráji-
hvam.

*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.*

ví 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 antān** (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspātis**: note that this cd. is not analysed in the Pada text, while its doublet **Bráhmaṇas páti** is treated as two separate words. **triṣadhasthás**: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: **puróhitam Agním náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat**; on the accent see p. 455, 10 c a. **ráveṇa**: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire**: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

२ धुनेतयः सुप्रकेतं मदन्तो

बृहस्पति अभि ये नस्तस्रे ।

पृषन्तं सप्रमदं मूवं

बृहस्पति रक्षतादस्य योनिम् ॥

धुनइतयः । सुऽप्रकेतम् । मदन्तः ।

बृहस्पति । अभि । ये । नः । ततस्रे ।

पृषन्तम् । सप्रम् । अदम्यम् । ऊर्वम् ।

बृहस्पति । रक्षतात् । अस्य । योनिम् ॥

2 dhunétayaḥ supraketaṁ mād-
anto

Bṛhaspate, abhí yé nas tatasré
pṛṣantam sṛprám ádabdham
úrvām;

Bṛhaspate, rákṣatād asya yó-
nim.

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

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Brhaspati recaptured the cows confined in the stronghold of Vala. **mádantas**: being exhilarated with Soma. **tatasré**: 3. pl. pf. **Ā.** of **tams shake**. **pṛṣan-tam**: perhaps in allusion to the dappled cows contained in it. **supraketaṁ**: easy to recognize, i.e. by their lowing, cp. i. 62, 3,

*Brhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich : see p. 443 a. rāk-
ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.*

— 7

३ बृहस्पते या परमा परावद् बृहस्पते । या । परमा । परावत् ।
अत आ त अतस्युशो नि वेदुः । अतः । आ । ते । अतस्युशः । नि । सेदुः ।
तुभ्य खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
मध्वः स्रोतन्यमिता विरप्शम् ॥ मध्वः । स्रोतनि । अमितः । विरप्शम् ॥

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

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

४ बृहस्पतिः प्रथमं जायमानो बृहस्पतिः । प्रथमम् । जायमानः ।
महो ज्योतिषः परमे श्रीमन् । महः । ज्योतिषः । परमे । विः श्रीमन् ।
सप्तस्रस्त्रविजातो रवेण सप्तस्रस्त्रः । तुविजातः । रवेण ।
वि सप्तरश्मिरधमत्तमांसि ॥ वि । सप्तरश्मिः । अधमत् । तमांसि ॥

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

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

āmsi.

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

५ स सुष्टुभा स चक्रता गणेन
 वलं इरोज फलिगं रवेण ।
 बृहस्पतिरुस्रिया हव्यसूदः
 कनिक्रदद्वावशतीरुदजत् ॥

सः । सुष्टुभा । सः । चक्रता । गणेन ।
 वलम् । इरोज । फलिगम् । रवेण ।
 बृहस्पतिः । उस्त्रियाः । हव्यसूदः ।
 कनिक्रदत् । वावशतीः । उत् । अजत् ॥

5 **sá suṣṭúbhā, sá fkvatā gaṇéna**
valám ruropa phaligám ráveṇa :
Bṛhaspátir usríyā havyasúdaḥ
kánikradad vávaśatir úd ājat.

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

gaṇéna : the **Āngirases**, who in i. 62, 3 are associated with Indra and Brhaspati in the finding of the cows: **Bṛhaspátir bhinád ádrim, vidád gāḥ :** **sám usríyābhir vávaśanta náraḥ** *Brhaspati cleft the mountain, he found the cows ; the heroes (= the Āngirases) roared with the ruddy kine.* **phaligám :** the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to *receptacle* : e. g. viii. 32, 25, **yá udnáh phaligám bhinán, nyák síndhūṃr avásrjat** *who (Indra) cleft the receptacle of water (and) discharged the streams downwards ;* in three passages it is spoken of as being rent or pierced, and twice is associated with **Vala** ; and in the *Naighaṇṭuka* it is given as a synonym of *megha cloud*. **ráveṇa :** with reference both to Brhaspati and the kine (cp. 5 d). **havya-súdas :** that is, with milk. **kánikradat :** intv. pr. pt. of **krand** ; cp. 173, 3 ; 174 b. **vávaśatís :** intv. pr. pt. of **váš** (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे
य॒ज्ञीर्वि॒धिम् न॑म॒सा ह॒विर्भिः ।
बृ॒ह॒स्प॒ते सु॒प्र॒जा वी॒र॒व॒न्तो
व॒यं स्था॑म॒ प॒त॒यो र॒यी॒णाम् ॥

ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णे ।
य॒ज्ञीः । वि॒धिम् । न॑म॒सा । ह॒विःभिः ।
बृ॒ह॒स्प॒ते । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।
व॒यम् । स्था॑म॒ । प॒त॒यः । र॒यी॒णाम् ॥

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

Bṛhaspate, suprajā virāvanto
vayāṁ siāma pātayo rayiṇām.

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

evā: with final vowel metrically lengthened. The sense of the
pcl. here is: *such being the case* (cp. 180). pitré: Bṛhaspati. The
term is applied to Agni, Indra, and other gods. virāvantas: that
is, possessing warrior sons, cp. i. 1, 3 c. vayāṁ: this line occurs
several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा प्र॒तिज॑न्या॒नि वि॒श्व॒
शु॒ष्मेण॑ त॒स्याव॑भि वी॒र्ये॑ण ।
बृ॒ह॒स्प॒तिं यः सु॒मृ॒तं बि॒म॒र्तिं
व॒ल्गु॒यति॑ व॒न्द॒ते पू॒र्व॒भाज॑म् ॥

सः । इ॒त् । रा॒जा । प्र॒तिज॑न्या॒नि । वि॒श्व॒
शु॒ष्मेण॑ । त॒स्यौ । अ॒भि । वी॒र्ये॑ण ।
बृ॒ह॒स्प॒तिम् । यः । सु॒मृ॒तम् । बि॒म॒र्तिम् ।
व॒ल्गु॒य॒ति । व॒न्द॒ते । पू॒र्व॒भाज॑म् ॥

7 sā id rājā prātijanyāni viśvā
śuṣmeṇa tasthāv abhī vīrieṇa,
Bṛhaspātiṁ yāḥ sūbhṛtaṁ bi-
bhārti,
valgūyāti, vādate pūrvabhā-
jam.

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

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

= स इत्वेति सुधितः श्रीकसि स्वे सः । इत् । वेति । सुधितः । श्रीकसि । स्वे ।
 तस्मा इळा पिन्वते विश्वदानीम् । तस्मै । इळा । पिन्वते । विश्वदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

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

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

9 अप्रतीतो जयति सं धनानि अप्रतिहतः । जयति । सम् । धनानि ।
 प्रतिजन्यायुत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

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

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

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

- १० इन्द्रश्च सोमं पिबतं बृहस्पति इन्द्रः । च । सोमम् । पिबतम् । बृहस्पति ।
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वां विशन्तिवन्दवः स्वाभुवो वृषण्वसू ।
 ऽस्ते रयिं सर्ववीरं नि यच्छतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सुऽआभुवः ।
 अस्ते इति । रयिम् । सर्वेऽवीरम् । नि ।
 यच्छतम् ॥

- 10 *Indraś ca sōmaṃ pibatam, O Indra and Br̥haspati, drink*
Br̥haspate, the Soma, rejoicing at this sacrifice,
asmín yajñé mandasānā, vṛṣaṇ-
vasū: O ye of mighty wealth; let the
ā vām viśantu indavaḥ suā-
bhūvo; invigorating drops enter you two;
asmé rayīm sārvaṇīram ní yach-
atam. bestow on us riches accompanied
altogether with sons.

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

वृहस्पत इन्द्र वर्धत नः	वृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिर्भूत्वक्षे ।	सचा । सा । वाम् । सुऽमतिः । भूतु । अक्षे
अविष्टं धियो जिगृतं पुरंधीर	इति ।
जजस्तमयो वनुषामरातीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंम्ऽधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

- 11 Br̥haspata, Ind^{ra}, vārdhatam *O Br̥haspati and Indra, cause*
 nah; *us to prosper; let that benevolence*
 sácā sá vām sumatír bhūtu *of yours be with us. Favour (our)*
 asmé. *prayers; arouse rewards; waken*
 aviṣṭám dhīyo; jigṛtám púram- *the hostilities of foe and rivals.* ^{STET}
 dhīr;
 jajastám aryó vanúṣām árātīḥ.

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭám: 2. s. du. ipv. of the iṣ ao. of av *favour* (145, 5). jigṛtám: 2. du. red. ao. of gr *waken*; accented because beginning a new sentence (p. 467 b). dhīyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

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

UṢĀS

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

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uṣāsā-náktā* and *náktōṣāsā*). 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.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghóni*).

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

iv. 51. Metre : Triṣṭubh.

इदमु त्वत्पु॒रु॒तमं॑ पु॒रसा॒ञ्च
ज्योति॑स्तम॒सो व॒युना॑वद॒स्थात् ।

नू॒नं दि॒वो दु॒हित॑री॒ विभा॑ती॒र्

गा॒तुं क॒णव॑न्नु॒षसो॑ जना॒य ॥

इ॒दम् । ऊँ इति॑ । त्वत् । पु॒रु॒तमम् । पु॒र॒॒सा॒ञ्च ।
स्तात् ।

ज्योतिः । तम॒सः । व॒युन॑वत् । अ॒स्थात् ।

नू॒नम् । दि॒वः । दु॒हित॑रः । वि॒भा॑तीः ।

गा॒तुम् । क॒णव॑न् । उ॒षसः । जना॒य ॥

1 idám u tyát purutámam purás-
tāj

jyótis tāmaso vayúnāvad asthāt.
nūnām divó duhitáro vibhātīr
gātūm kṛṇavann Uṣáso jánāya.

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

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

२ अस्तु चित्रा उषसः पुरस्तात्
मिता इव स्वरवोऽध्वरेषु ।

यू ब्रजस्य तमसो द्वारो-

हन्तीरब्रजकुचयः पावकाः ॥

अस्तुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।

मिताऽइव । स्वरवः । अध्वरेषु ।

वि । ऊं इति । ब्रजस्य । तमसः । द्वारो ।

उहन्तीः । अब्रज । कुचयः । पावकाः ॥

2 ásthur u citrá Uṣásah purástān,
mitá iva sváravō adhvarēṣu.
ví ū vrajásya támaso duārā
uchántīr avrañ chúcayah pā-
vākāḥ.

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

Uṣásas : that is, each of the preceding Dawns and the present one.
mitás : pp. of *mi fix*. sváravas : that is, shining with ointment ;
cp. i. 92, 5 : svárum ná péso vidátheṣu áñjañ, citráṃ divó
duhitá bhānūm asret the daughter of heaven has spread her brilliant
beam, like one who at divine worship anoints the post, the ornament
(of the sacrifice). Note that u in c is lengthened though followed by
two consonants (p. 437 a 3). vrajásya : a simile with iva omitted ;
cp. i. 92, 4 ; gávo ná vrajām ví Uṣā āvar támaḥ Dawn has unclosed
the darkness as the cows their stall. dvārā : the two folds of the door,
the dual of dvār often being used thus. ví : to be taken with
avran, 3. pl. root ao. of *vṛ cover*. uchántīs : pr. pt. of 1. *vas shine*.
śúcāyah pāvakāḥ : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.

३ उहन्तीरद्य चितयन्त भोजान्
राधोदेयायोषसी मघोनीः ।
अचिचे अन्तः पणयः ससन्ध-
बुध्यमानास्तमसो विमन्धे ॥

उहन्तीः । अद्य । चितयन्त । भोजान् ।

राधऽदेयाय । उषसः । मघोनीः ।

अचिचे । अन्तरिति । पणयः । ससन्धु ।

अबुध्यमानाः । तमसः । विमन्धे ॥

3 uchántīr adyā citayanta bhojān
rādhodéyāya Uṣāso maghónih.

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

acitré antáḥ paṇāyaḥ sasantu,
ābudhyamānās tāmāso vīma-
dhye.

*giving of wealth. In obscurity let
the niggards sleep, unwakening in
the midst of darkness.*

citayanta : 3. pl. \bar{A} . inj. ; explained by Sāyaṇa as an indicative :
prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवो वा
यामो बभूयादुषसो वो अय ।
येना नवंग्वे अङ्गिरे दशंग्वे
सप्तस्यै रेवती रेवदूष ॥
कुवित् । सः । देवीः । सनयः । नवः । वा ।
यामः । बभूयात् । उषसः । वः । अय ।
येन । नवंग्वे । अङ्गिरे । दशंग्वे ।
सप्तस्यै । रेवतीः । रेवत् । उष ॥

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

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes
on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring
wealth to-day as of old. Navagva, Ángiras, and Daśagva are the
names of ancients associated with Indra in the release of the cows
enclosed by the Paṇis and by Vala. The allusion in saptāsyē is
uncertain ; in iv. 50, 4 it is an epithet of Brhaspati, who is also
associated with the capture of the cows and may therefore be meant
here. The meaning would then be : bring us wealth to-day as ye
did to Navagva, Ángiras, Daśagva and Brhaspati. revatī revát :
these words are found connected in other passages also. ūśá : 2. pl.
pf. act. of 1. *vas shine.*

५ यूयं हि देवीर्धत्तयुग्मिरश्वैः
परिप्रयाथ सुव॑नानि स॒द्यः ।
प्र॒बो॒धय॑न्ती॒षसः स॒सन्तं
द्वि॒पात्तु॑ष्याच्च॒रथा॑य जी॒वम् ॥
यूयम् । हि । देवीः । धत्तयुग्मिः । अश्वैः ।
परि॑प्रयाथ । सुव॑नानि । स॒द्यः ।
प्र॒बो॒धय॑न्तीः । उष॑सः । स॒सन्तम् ।
द्वि॒पात् । चतु॑ःपात् । च॒रथा॑य । जी॒वम् ॥

5 yūyām hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhúvanāni sa-
 dyāḥ,
 prabodháyantīr, Uṣasaḥ, sasán-
 tam,
 dvipāc cátuṣpāc caráthāya jī-
 vām.

*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.*

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

६ क्व खिदासां कतमा पुराणी
 यया विधानां विदधुर्भूषणाम् ।
 शुभं यच्छुभा उषसश्चरन्ति
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥

क्व । खि॒दासा॒म् । क॒तमा॒ । पु॒रा॒णी ।
 यया॑ । वि॒धा॒नां । वि॒द॒धुः । भू॒ष॒णा॒म् ।
 शु॒भम् । यत् । शु॒भाः । उ॒ष॒सः । च॒र॒न्ति ।
 न । वि॒ । ज्ञा॒य॒न्ते । स॒दृ॒शीः । अ॒जु॒र्याः ॥

6 kúa svíd āsām katamā purāṇī
 yáyā vidhānā vidadhúr ṛbhū-
 nām ?
 śúbham yác chubhrá Uṣasaś
 cáranti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

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

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasāṃ catúraḥ kṛnotana, tád vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jāyamānā purāṇī samānām vārṇam abhī śúbhamānā *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.

ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।
अभिष्टिबुम्ना ऋतजातसत्याः । आसुः ।

यास्वीजानः शशमान उक्थैः अभिष्टिबुम्नाः । ऋतजातऽसत्याः ।
सुवञ्चसन्द्रविणं सय आपं ॥ यासु । ईजानः । शशमानः । उक्थैः ।
सुवन् । शंसन् । द्रविणम् । सयः । आपं ॥

7 tā ghā tā bhadrá Uṣásah pu-
rásur,

abhiṣṭidyumnā ṛtājātasatyāḥ;
yāsu ijanāḥ śaśamānā ukthāiḥ
stuvāñ, chāmsan, draviṇam sa-
dyā āpa.

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

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

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

8 tā ā caranti samanā purastāt,
samānātaḥ samanā paprathā-
nāḥ.

ṛtāsya devīḥ sādaso budhānā,
gāvāṃ nā sargā, Uṣāso jarante.

They approach equally in the
east, spreading themselves equally
from the same place. The god-
desses waking from the seat of
order, like herds of kine let loose,
the Dawns are active.

samanā: always in the same way. *samānatās*; cp. i. 124, 3: *prajānati* iva, *nā dīśo mināti* as one who knows (the way), she loses not her direction. *ṛtasya sādasaḥ*: abl. dependent on *budhānāḥ* (cp. 10); cp. i. 124, 3; *ṛtasya pānthām ānv eti sādhu* she follows straight the path of order. *budhānās*: ao. pt., *awaking* (intr.), not = *bodhayantyas* *wakening* (trans.) according to Sāyaṇa; when *Ā.* and without an object, *budh* is intr.; cp. *ābodhi* has awoke, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). *gavām nā sārgāḥ*: cp. iv. 52, 5, *prāti bhadra adṛkṣata gāvām sārgā nā raśmāyaḥ* the auspicious rays (of dawn) have appeared like kine let loose. *jarante*: are awake = are active, are on the move (cp. *ā caranti* in a and 9 a, b); are praised (*stūyante*) according to Sāyaṇa.

९ ता इह्वे३व सम॒ना सम॒नीर्	ताः । इत् । नु । ए॒व । सम॒ना । सम॒नीः ।
अमी॑तवर्णा उ॒षसश्चर॑न्ति ।	अमी॑त॒वर्णाः । उ॒षसः । च॒रन्ति ।
गू॒हन्ती॒र॒भ्वम॑सितं द॒श॒भिः	गू॒हन्तीः । अ॒भ्वम् । अ॒सितम् । द॒श॒भिः ।
शु॒क्रास्त॒नूभिः॑ शुच॑यो द॒चा॒नाः ॥	शु॒क्राः । त॒नूभिः । शुच॑यः । द॒चा॒नाः ॥

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

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

१० र॒यिं दि॑वो दु॒हित॒रो वि॒भा॒तीः	र॒यिम् । दि॒वः । दु॒हित॒रः । वि॒भा॒तीः ।
प्र॒जाव॑न्तं य॒हता॑स्त्रासु॒ दे॒वीः ।	प्र॒जा॒व॒न्तम् । य॒ह॒त । अ॒स्त्रासु॒ । दे॒वीः ।

स्त्रीनादा वः प्रतिबुध्यमानाः

स्त्रीनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्व पतयः स्वाम् ॥

सुवीर्यस्व । पतयः । स्वामः ॥

- 10 *rayīm, divo duhitaro, vibhātīḥ*
prajāvantam yachatāsmāsu, de-
vīḥ.
sionād ā vaḥ pratibūdhya mānāḥ,
suvīriasya pātayaḥ siāma.

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

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

- ११ तद्दी दिवो दुहितरो विभातीर्
 उपं ब्रुव उषसो यज्ञकेतुः ।
 वयं स्वाम यज्ञसो जनेषु
 तद्दीक्ष धत्तां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विभातीः ।
 उपं । ब्रुवे । उषसः । यज्ञकेतुः ।
 वयम् । स्वाम् । यज्ञसः । जनेषु ।
 तत् । वीः । च । धत्ताम् । पृथिवी । च ।
 देवी ॥

- 11 *tād vo, divo duhitaro, vibhātīr*
ūpa bruva, Uṣaso, yajñāketuḥ :
vayām siāma yaśāso jāneṣu ;
tād Dyāus ca dhattām Pṛthivī
ca devī.

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

vibhātīr: to be taken with *vas*. *ūpa bruve*: with two acc. (p. 304, 2). *yajñāketus*: the singer thus describes himself; in i. 113, 19 the Dawn is called *yajñāsya ketuḥ* the signal of the sacrifice. *yaśāso* (accent, p. 453, 9 A a) *jāneṣu*: this phrase frequently occurs in prayers. *vayām*: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. *dhattām*: 3. du. of *dhā*, accented, though not beginning a sentence, because of *ca* . . . *ca* (see p. 468 β).

AGNĪ

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

v. 11. Metre : Jagatī.

१ जनस्व गोपा अजनिष्ट जागृविर् जनस्व । गोपाः । अजनिष्ट । जागृविः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविस्पृशा घृतप्रतीकः । बृहता । दिविस्पृशा ।
 सुमद्भि माति भरतेभ्यः शुचिः ॥ सुमत् । वि । माति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopā ajanīṣṭa jāgr̥vir Guardian of the people, watchful,
 Agniḥ sudākṣaḥ suvitāya ná- most skilful, Agni has been born
 vyasē. for renewed welfare. Butter-faced,
 ghṛtāpratīko bṛhatā divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyah for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

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

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।
 अग्निं नरस्त्रिषधस्थे समीधिरे । अग्निम् । नरः । त्रिषधस्थे । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुक्रतुः ॥

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

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

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

३ असंसृष्टो जायसे मा॒त्रोः शुचि॑र्	असंसृष्टः । जा॒य॒से । मा॒त्रोः । शुचि॑ः ।
म॒न्द्रः क॒विर्द॒त्तिष्ठो वि॒वस्व॑तः ।	म॒न्द्रः । क॒विः । उ॒त् । अ॒तिष्ठः । वि॒वस्व॑तः ।
घृ॒तेन॑ त्वावर्धयन्न॒ आ॒हुत॑	घृ॒तेन॑ । त्वा । अव॒र्धय॑न् । अ॒ग्ने । आ॒हु॒त ।
धू॒मसे॑ के॒तुर॑भवद्दिवि॒ अ॒त्रितः॑ ॥	धू॒मः । ते । के॒तुः । अ॒भ॒वत् । दि॒वि । अ॒त्रितः॑ ॥

३ ásammr̥ṣṭo jāyase māt̥rōḥ śúcir.	<i>Uncleansed thou art born bright</i>
mandráḥ kavir ūd atisṭho Vi-	<i>from thy two parents. Thou didst</i>
vásvataḥ.	<i>arise as the gladdening sage of</i>
ghṛtēna tvāvardhayann, Agna	<i>Vivasvant. With butter they</i>
āhuta,	<i>strengthened thee, O Agni, in whom</i>
dhūmās te ketúr abhavad divi	<i>the offering is poured. Smoke be-</i>
śritáḥ.	<i>came thy banner that reached to</i>
	<i>the sky.</i>

ásam-mṛṣṭas : pp. of **mṛj** *wipe*, opposed to **śúcis**, though uncleaned, yet bright. **mātrós** : abl. du. : the two fire-sticks, from which Agni is produced by friction. **ūd atisṭhas** : 3. s. ipf. of **sthā stand**. **Vivásvatas** : gen. dependent on **kavis**; *the sage* (a common designation of Agni) of *Vivasvant*, the first sacrificer. **tvā** : the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. **avardhayan** : that is, made the fire burn up with the ghee poured into it ; explained by **ā-huta**. **dhūmās**, &c. : affords an analysis of Agni's epithet **dhūmāketu** (cp. note on 2 a). **divi** : loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अ॒ग्नि॒र्नो य॒ज्ञमु॒प वेतु॑ साधु॒या- अ॒ग्निः । नः । य॒ज्ञम् । उ॒प । वेतु॑ । साधु॒ऽया ।
मिं न॒रो वि म॑र॒न्ते गृहे॑गृ॒हे । अ॒ग्निम् । न॒रः । वि । म॑र॒न्ते । गृ॒हेऽगृ॒हे ।
अ॒ग्निर्दू॒तो अ॒भ॒व॒द्भ॒व्य॒वाह॑नो अ॒ग्निः । दू॒तः । अ॒भ॒व॒त् । ह॒व्य॒ऽवाह॑नः ।
ऽमिं वृ॒णा॒ना वृ॒णते॑ क॒विक्र॑तुम् ॥ अ॒ग्निम् । वृ॒णा॒नाः । वृ॒णते॑ । क॒विऽक्र॑तुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*
sādhuyā. *our sacrifice. Men carry Agni*
Agnim nāro vi bharante grhē- *hither and thither in every house.*
grhe. *Agni became the messenger, the*
Agnir dūtō abhavad dhavya- *carrier of oblations. In choosing*
vāhano. *Agni they choose one who has the*
Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
tum.

vetu : 3. s. ipv. of vī. bharante : see note on bhr, ii. 33, 10 a.
grhē-grhe : 189 Ca. dūtās : Agni is characteristically a messenger
as an intermediary between heaven and earth. dhavyavāhanas :
Sandhi, 54. vṛṇānās : pr. pt. A. of 2. vr, choosing Agni as their
priest. vṛṇate : 3. pl. pr. Ā of 2 vr.

५ तुभ्ये॒दम॑ग्नि॒मि मधु॑मत्त॒मं वच॑स्व तुभ्य॑ । इ॒दम् । अ॒ग्नि॒ । मधु॑मत्त॒मम् । वचः॑ ।
तुभ्य॑ म॒नी॒षा इ॒यम॑स्तु शं ह॒दे । तुभ्य॑म् । म॒नी॒षा । इ॒यम् । अ॒स्तु । श॒म् । ह॒दे ।
त्वां गि॒रः सिन्धु॑मिवा॒वनी॑र्म॒हीर् त्वाम॑ । गि॒रः । सिन्धु॑म॒ऽइव॑ । अ॒वनीः॑ ।
आ पु॒ण॒न्ति श॒र्वसा॑ वर्ध॒यन्ति॑ च ॥ म॒हीः ।
आ । पु॒ण॒न्ति । श॒र्वसा॑ । वर्ध॒यन्ति॑ । च ॥

5 *túbhyedám, Agne, mádhumat-
tamam vácas,
túbhyam manīṣā iyám astu śám
hrdē.
tuám girah, síndhum ivāvānīr
mahīr,
ā prṇantiśávasā, vardháyanti ca.*

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

túbhya : this form of the dat. of *tvám* occurs about a dozen times in the *Saṃhitā* text beside the much commoner *túbhyam* (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. *manīṣā iyám* : in this and two other passages of the RV. the *ā* of *manīṣā* is not contracted in the *Saṃhitā* text, because it precedes the caesura. *śám* : in apposition, as a *delight* or *comfort*. *síndhum iva* : this simile occurs elsewhere also ; thus *Índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ* the hymns strengthen Indra as the rivers the sea. *ā prṇanti* : from *pṛ* fill. *śávasā* : because hymns, like oblations, are thought to give the gods strength. *vardháyanti* : cs. of *vṛdh* grow ; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम्	त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
अन्वविन्दञ्छिप्रियाणं वनेवने ।	अनु । अन्विन्दन् । शिप्रियाणम् । वनेऽवने ।
स जायसे मध्यमानः सहो महत्	सः । जायसे । मध्यमानः । सहः । महत् ।
त्वामाहुः सहसस्युत्रमङ्गिरः ॥	त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥

6 *tuám, Agne, Āngiraso gúhā
hitám
ánv avindañ chíriyāṇām vāne-
vane.
sá jāyase mathyámānaḥ sáho
mahát:
tuám āhuḥ sáhasas putráṃ,
Āngirah.*

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

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

PARJĀNYA

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

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

१ अक्षा वद त्वसं गीर्भिरामिः	अक्ष । वद । त्वसं । गीः । मिः । आमिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यम् । नमसा । आ । विवास ।
कनिक्रदवृषभो जीरदानू	कनिक्रदत् । वृषभः । जीरः । दानुः ।
रेतो दधात्योषधीषु गर्भम् ॥	रेतः । दधाति । ओषधीषु । गर्भम् ॥

- 1 áchā vada tavásam gīrbhír *Invoke the mighty one with these*
 ābhīh; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; námasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbbham.

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

- २ वि वृक्षान् हन्त्युत हन्ति रक्षसो वि । वृक्षान् । हन्ति । उत । हन्ति । रक्षसः ।
 विश्वं बिभाय भुवनं महावधात् । विश्वम् । बिभाय । भुवनम् । महाऽवधात् ।
 उतानागा ईषते वृष्णवतो उत । अनागाः । ईषते । वृष्णऽवतः ।
 यत्पर्जन्यः स्रनयन् हन्ति दुष्कृतः ॥ यत् । पर्जन्यः । स्रनयन् । हन्ति । दुःऽकृतः ॥

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

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

- ३ रथीव कश्याश्वाँ अभिचिपन् रथीऽइव । कश्या । अश्वान् । अभिऽ
 आविर्दूतान्क्षुते वर्षाँ ३ अह । चिपन् ।

दूरात्सिंहस्य स्तनथा उदीरते
यत्पर्जन्यः क्षुते वर्ध्मं नमः ॥

आविः । दूतान् । क्षुते । वर्ध्मन् । अहं ।
दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।
यत् । पर्जन्यः । क्षुते । वर्ध्मन् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi-
pānn,
āvīr dūtān kṣute varṣiām āha.
dūrāt simhāsya stanāthā ud
irate,
yāt Parjanyaḥ kṣutē varṣiām
nābhah.

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

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

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

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
उत् । ओषधीः । जिह्वते । पिबन्ति । स्वः ।
रिति स्वः ।
इरा । विश्वस्मै । भुवनाय । जायते ।
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi-
dyúta;
úd ōsadhīr jīhate; pīnvate súah.
irā víśvasmai bhúvanāya jāyate,
yāt Parjanyaḥ pṛthivīm rétasā-
vati.

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

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

५ यस्य व्रते पृथिवी नन्नमीति । यस्य । व्रते । पृथिवी । नन्नमीति ।
 यस्य व्रते शफवज्जर्भुरीति । यस्य । व्रते । शफवत् । जर्भुरीति ।
 यस्य व्रत ओषधीर्विश्वरूपाः । यस्य । व्रते । ओषधीः । विश्वरूपाः ।
 स नः पर्जन्य महि शर्म यच्छ ॥ सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

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

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

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

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

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. Hither with this
rāḥ. thunder come, pouring down the
arvāṇ eténa stanayitnúnéhi, waters as the divine spirit our
apó niṣificānn ásurah pitá nah. father.

divás: this might be abl., from heaven, as it is taken to be by Sayana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyah thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo áśvasya: = stallion. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náihi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitá nah: as appositional subject of the sentence, with the 2. ipv. íhi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा	अभि । क्रन्द । स्तनय । गर्भम् । आ । धाः ।
उदन्वता परि दीया रथेन ।	उदन्वता । परि । दीय । रथेन ।
दृतिं सु कर्ष विषितं न्यक्ष	दृतिम् । सु । कर्ष । विऽसितम् । न्यक्षम् ।
समा भवन्तूदतो निपादाः ॥	समाः । भवन्तु । उतऽवतः । निऽपादाः ॥

7 abhi kranda; stanáya; gárbham Bellow towards us; thunder;
á dhā; deposit the germ; fly around with
udanvátā pári díyā ráthēna. thy water-bearing car. Draw well
dṛṭim sú karṣa viṣitam nía- thy water-skin unfastened down-
ñcam: ward: let the heights and valleys
samá bhavantu udvátō nipādāḥ. be level.

stanāya: accented as forming a new sentence. **gārbham**: cp. 1 d, **rēto dadhāti ōṣadhīṣu gārbham**. **dhās**: 2. s. root ao. sb. of 1. **dhā**. **dīyā**: with final vowel metrically lengthened. **dṛtim**: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. **viṣitam** (from *si tie*): *untied* so as to let the water run out. **nyāñcam**: predicative: = so that the untied orifice turns downward. **samās**: that is, may the high and the low ground be made level by the surface of the water covering both.

महान्तं कोशमुदचा नि षिञ्च महान्तम् । कोशम् । उत । अच । नि ।
 खन्दन्तां कृत्वा विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्वावापृथिवी उन्धि खन्दन्ताम् । कृत्वाः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वध्याभ्यः ॥ सात् ।
 घृतेन । द्वावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपाणम् । भवतु । अध्याभ्यः ॥

8 mahāntam kōśam ūd acā, nī *Draw up the great bucket, pour*
 ṣiñca; *it down; let the streams released*
 syāndantām kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rāstāt. *earth with ghee; let there be a good*
 ghṛtēna dyāvāpṛthivī vī undhi; *drinking place for the cows.*
 suprapāṇām bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. **acā**: metrical lengthening of the final a. **nī ṣiñca**: Sandhi, 67 c. **purāstāt**: according to Sāyana *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. **ghṛtēna**: figuratively of rain, because it produces fatness or abundance. **dyāvāpṛthivī**: *Pragrhya*, 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).

९ यत्प॒र्जन्य॒ कर्निक्र॑दत्
स्त॒नय॑न् हंसि॑ दुष्क॒तः ।
प्रती॑दं वि॒श्वं मो॑दते
यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । कर्निक्र॑दत् ।
स्त॒नय॑न् । हंसि॑ । दुःक॒तः ।
प्रति॑ । इ॒दम् । वि॒श्वम् । मो॑दते ।
यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkṛtaḥ,
prátidám víśvaṃ modate,
yát kim ca prthivyām ádhi.

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

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

१० अ॒व॒र्षी॑र्व॒र्षमु॒दु षू॒ गृ॒मा॒या-
क॒र्ध॒न्वा॒न्यत्वे॑त॒वा उ॑ ।
अ॒जी॒जन॒ औष॑धी॒भो॒ज॒नाय॑ क॒म्
उ॒त प्र॒जा॒भ्यो॑ऽवि॒दो म॒नी॒षाम् ॥

अ॒व॒र्षीः । व॒र्षम् । उ॒त् । ऊं॒ इति॑ । सु॒ ।
गृ॒मा॒य॒ ।
अ॒र्कः । ध॒न्वा॒नि । अ॒ति॑ऽए॒त॒वे । ऊं॒ इति॑ ।
अ॒जी॒जनः । औष॑धीः । भो॒ज॒नाय॑ । क॒म् ।
उ॒त् । प्र॒जा॒भ्यः । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám: úd u ṣū gr-
bhāya;
ákar dhánvāni átietaṣá u.
ájijana oṣadhīr bhójanāya kám;
utá prajābhyo avido manīṣám.

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

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

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

PŪṢAN

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

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

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय

यो अज्जसानुशासति ।

य एवेदमिति ब्रवंत् ॥

सम् । पूषन् । विदुषा । नय ।

यः । अज्जसा । अनुशासति ।

यः । एव । इदम् । इति । ब्रवंत् ॥

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

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

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

२ समु पूष्णा गमेमहि
यो गृह्णो अभिशासति ।
इम एवेति च ब्रवत् ॥

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

2 sām u Pūṣṇā gamemahi,
yó grhāṇ abhiśāsati,
imá evéti ca brávat.

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

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

३ पूष्णखक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्व व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्व । व्यथते । पविः ॥

3 Pūṣṇās cakrām ná riṣyati,
ná kósó áva padyate;
nó asya vyathate pavīḥ.

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

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

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

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

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

4 yó asmai havíṣāvidhan,
ná táṃ Pūṣāpi mṛṣyate :
prathamó vindate vāsu.

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

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

५ पूषा गा अन्वि॑तु नः
पूषा र॑क्ष॒त्वर्व॑तः ।
पूषा वा॒जं स॒नोतु॑ नः ॥

पूषा । गाः । अ॒नु । ए॒तु । नः ।
पूषा । र॒क्ष॒तु । अ॒र्व॑तः ।
पूषा । वा॒जम् । स॒नो॒तु । नः ॥

5 Pūṣā gā ānu etu naḥ ;
Pūṣā rakṣatu árvataḥ ;
Pūṣā vājaṃ sanotu naḥ.

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

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

६ पू॒षन्न॑ प्र गा इ॒हि
य॒ज॑मानस्य सु॒न्वतः॑ ।
अ॒स्माकं॑ सु॒व॒तामु॑त ॥

पू॒षन् । अ॒नु । प्र । गाः । इ॒हि ।
य॒ज॑मानस्य । सु॒न्वतः॑ ।
अ॒स्माकम् । सु॒व॒ताम् । उ॒त ॥

6 Pūṣann, ānu prā gā ihi
yájamānasya sunvatáḥ,
asmákam stuvatām utá.

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

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

७ माकिर्नेशुआकी' रिषन्
माकी' सं शरि' केवटे ।
अथारिष्टाभिरा गहि ॥

माकिः । नेशुत् । माकीम् । रिषत् ।
माकीम् । सम । शरि । केवटे ।
अथ । अरिष्टाभिः । आ । गहि ॥

(7 mākir neśan; mākīm riṣan;
mākīm sam śāri kēvate;
āthāriṣṭābhir ā gahi.

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

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

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

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

8 śṛṇvāntam Pūṣānam vayām,
iryam anaṣṭavedasam,
īśānam rāyā imahe.

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

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

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

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

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

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

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while abiding in thy ordinance. smasi: 1. pl. of as *be*; c gives the reason for the hope expressed in a b.

० परिं पूषा परस्ताद् परि । पूषा । परस्तात् ।
 धस्तं दधातु दक्षिणम् । हस्तम् । दधातु । दक्षिणम् ।
 पुनर्नो नष्टमाजतु ॥ पुनः । नः । नष्टम् । आ । अजतु ॥

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

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

ĀPAS

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

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

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

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

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्त्यनिविशमानाः ।	पुनानाः । यन्ति । अनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद	इन्द्रः । याः । वज्री । वृषभः । रराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrájyeṣṭhāḥ salilásya má-dhyāt

punānā yanti ániviśamānāḥ :
Índro yá vajrī vṛṣabhó rarāda,
tā āpo devīr ihá mām avantu.

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

samudrá-jyeṣṭhās : that is, of which the ocean is the largest.
salilásya : the aerial waters, referred to as divyās in 2 a, are meant.
punānās : cp. pāvakās in c. ániviśamānās : cp. i. 32, 10, where the waters are alluded to as átiṣṭhantīs and ániveśanās standing not still and resting not. rarāda : of Indra, it is said elsewhere (ii. 15, 3), yájreṇa khāny atrṇan nadīnām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा सर्वन्ति	याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।
खनिचिमा उत वा याः स्वयंजाः ।	खनिचिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्	समुद्रार्थाः । याः । शुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

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

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

- 3 **यासां राजा वरुणो याति मध्ये** *यासाम् । राजा । वरुणः । याति । मध्ये ।*
सत्यानुति अवपञ्चजनानाम् । *सत्यानुति इति । अवपञ्चजन् । जनानाम् ।*
मधुसुतः शुचयो याः पावकाः *मधुसुतः । शुचयः । याः । पावकाः ।*
ता आपो देवीरिह मामवन्तु ॥ *ताः । आपः । देवीः । इह । माम् । अवन्तु ॥*

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

Vāruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. **avapáśyan:** this shows that the celestial waters are here meant; on the Sandhi see 40, 1. **satyānṛté:** **Pragr̥hya** (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that **Dvandvas** are not analysed in the **Pada** text. **madhuścūtas:** that is, inherently sweet.

- 4 **यासु राजा वरुणो यासु सोमो** *यासु । राजा । वरुणः । यासु । सोमः ।*
विश्वे देवा यासुर्जं मदन्ति । *विश्वे । देवाः । यासु । ऊर्जम् । मदन्ति ।*

वेद्यानरो यास्मिः प्रविष्टः
ता आपो देवीरिह मामवन्तु ॥

वेद्यानरः । यासु । अग्निः । प्रविष्टः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

4 yāsu rājā Vāruṇo, yāsu Sōmo,
Vísve devā yāsu ūrjam mād-
anti;
vaiśvānaró yāsu Agnīḥ prá-
viṣṭas:
tā Āpo devīr ihá mām avantu.

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

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: belonging to all men, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nápāt 'Son of Waters' (ii. 35).

MITRÁ-VĀRUṆĀ

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

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

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

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

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वदण सुप्रतीकं	उत् । वाम् । चक्षुः । वदणा । सुऽप्रतीकम् ।
देवयीरेति सूर्यस्तन्वान् ।	देवयीः । एति । सूर्यः । तन्वान् ।
अभि यो विश्वा भुवनानि चष्टे	अभि । यः । विश्वा । भुवनानि । चष्टे ।
स मन्युं मर्त्येष्वपि चिकेत ॥	सः । मन्युम् । मर्त्येषु । आ । चिकेत ॥

1 úd vām cákṣur, Varuṇā, suprá-tīkaṃ

deváyor eti Súrīas tatanvān.

abhí yó víśvā bhūvanāni cáṣṭe,

sá manyúm mártīeṣu á ciketa.

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

cákṣus: cp. vii. 63, 1, úd u eti ... Súrīaḥ ... cákṣur Mitrásya Várūṇasya *up rises the Sun, the eye of Mitra and Varuṇa*. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhí ... cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit *perceive* (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा
विप्रो मन्त्रानि दीर्घश्रुद्विर्ति ।

प्र । वाम् । सः । मित्रावरुणौ । अतऽवा ।
विप्रः । मन्त्रानि । दीर्घश्रुत् । द्विर्ति ।

यस्व ब्रह्माणि सुक्रतू अवाच
आ यत्कृत्वा न शरदः पुण्ये ॥

यस्व । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवाचः ।

आ । यत् । कृत्वा । न । शरदः । पुण्ये
इति ॥

2 prā vām sá, Mitrā-Varuṇāv,
ṛtāvā
vípro mánmāni dīrghasrúd
iyarti,
yásya bráhmāni, sukratū, á-
vātha,
á yát krátvā ná śaradaḥ pr-
náithe.

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

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

३ प्रोरोर्मिवावर्णा पृथिव्याः
प्र दिव ऋष्वार्द्धतः सुदानू ।
सर्शो दधाथे ओषधीषु विष्
अर्धग्यतो अनिमिषं रचमाणा ॥

प्र । उरोः । मिवावर्णा । पृथिव्याः ।
प्र । दिवः । ऋष्वार्द्धतः । सुदानू इति
सुऽदानू ।
सर्शः । दधाथे इति । ओषधीषु । विष् ।
अर्धक् । यतः । अनिमिषम् । रचमाणा ॥

3 prā urór, Mitrā-Varuṇā, pṛthi-
vyāh,

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

prā divā ṛṣvād brhatāḥ, su-
dānū,
spāśo dadhāthe oṣadhīṣu vikṣū
ḥdhag yató, 'nimiṣam rākṣa-
mānā.

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

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

४ शंसा मित्रस्य वरुणस्य धाम
शुष्मो रोदसी बद्धधे महित्वा ।
अयन्मासा अयज्वनामवीराः
प्र यज्ञमन्वा वृजनं तिराति ॥

शंस । मित्रस्य । वरुणस्य । धाम ।
शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन् । मासाः । अयज्वनाम । अवीराः ।
प्र । यज्ञमन्वा । वृजनम् । तिराति ॥

4 śámsā Mitrásya Várūṇasya dhā-
ma :

śuṣmo ródasī badbadhe mahitvá.
áyan māsā áyajvanām aviráḥ;
prā yajñámanmā vṛjánam tirāte.

*(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.*

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a) ; cp. vii. 23, 3, ví bādhīṣṭa syá ródasī mahitvá *he has pressed asunder the two worlds with his might*. mahitvá : inst.

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

५ अमूरा विन्धा वृषणाविमा वां अमूरा । विन्धा । वृषणी । इमाः । वाम् ।
 न यासु चिचं ददृशे न यचम । न । यासु । चिचम् । ददृशे । न । यचम् ।
 द्रुहः सचन्ते अगृता जनानां द्रुहः । सचन्ते । अगृता । जनानाम् ।
 X न वां निष्यान्यचिते अभूवन् ॥ न । वाम् । निष्यानि । अचिते । अभूवन् ॥

5 *ámūrā, víśvā, vṛṣaṇāv, imā* O wise mighty ones, all these
vām, (praises) are for you two, in which
ná yāsu citráṁ dādṛśe, ná ya- no marvel is seen nor mystery.
ksām. Avengers follow the falsehoods of
drúhaḥ sacante ágṛtā jánānām: men: there have been no secrets
ná vām niṣyāni acíte abhūvan. for you not to know.

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

६ समु वां यच्चं महयं नमीभिर् सम । ऊं इति । वाम् । यचम् । महयम् ।
 ऊवे वां मित्रावरुणा सबाधः । नमःऽभिः ।
 प्र वां मन्वान्यचसे नवानि ऊवे । वाम् । मित्रावरुणा । सऽबाधः ।
 छतानि ब्रह्म जुवुषन्निमानि ॥ प्र । वाम् । मन्वानि । अचसे । नवानि ।
 छतानि । ब्रह्म । जुवुषन् । इमानि ॥

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

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

ॐ इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःऽहितिः । युवऽभ्याम् ।
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःऽगा । पिपृतम् । तिरः । नूः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

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

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

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyām: note the difference between this form and yúvabhyām, dat. du. of yúvan youth. Mitrā-Varuṇau: note that in the older parts of the RV. the du. ending au occurs

only within a Pada before vowels, in the Sandhi form of **āv**. **akāri**: ps. ao. of **kṛ do**. **pipṛtam**: 2. du. ipv. pr. of **pṛ put across**. **yūyām**: pl., scil. **devās**, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called **etaśā**, 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 (**pavī**), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (**cakrá**), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (**viśvá-karman**) is once applied to him. By his greatness he is the divine priest (**asuryā puróhita**) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

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

vii. 63. Metre : Triṣṭubh.

उद्वेति सुमगो विश्वचक्षाः	उत् । ऊं इति । एति । सुऽभगः । विश्वऽ
साधारणः सूर्यो मानुषाणाम् ।	चक्षाः ।
चक्षुर्मिचस्य वरुणस्य देवम्	साधारणः । सूर्यः । मानुषाणाम् ।
चर्मैव यः समविव्यक्तमोसि ॥	चक्षुः । मिचस्य । वरुणस्य । देवः ।
	चर्मैऽहव । यः । सम्ऽअविव्यक् । तमोसि ॥

úd u eti subhāgo viśvácakṣāḥ	<i>Up rises the genial all-seeing</i>
sādhāraṇaḥ Sūrio mānuṣāṇām,	<i>Sun, common to all men, the eye</i>
cākṣur Mitrāsya Vāruṇasya	<i>of Mitra and Varuṇa, the god who</i>
devás,	<i>rolled up the darkness like a</i>
cārmeva yāḥ samāvivyak tā-	<i>skin.</i>
māmsi.	

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

२ उद्वेति प्रसवीता जनानां	उत् । ऊं इति । एति । प्रऽसविता । जना-
महाक्केतुरर्णवः सूर्यस्य ।	नाम् ।
समानं चक्रं पर्याविवृत्सन्	महान् । केतुः । अर्णवः । सूर्यस्य ।
यदेतशो वहति धूर्शु युक्तः ॥	समानं । चक्रम् । परिऽआविवृत्सन् ।
	यत् । एतशः । वहति । धूऽसु । युक्तः ॥

2 úd u eti prasavītā jānānām	<i>Up rises the rouser of the people,</i>
mahān ketúr arṇavāḥ Sūriasya,	<i>the great waving banner of the Sun,</i>
samānaṁ cakrām pariāvívṛtsan,	<i>desiring to revolve hither the uni-</i>
yād Etaśó váhati dhūrṣu yuktāḥ.	<i>form wheel, which Etaśa, yoked to</i>
	<i>the pole, draws.</i>

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

३ विभ्राजमान उषसामुपस्थाद्	विभ्राजमानः । उषसाम् । उपस्थात् ।
रेभिरदेत्यनुमद्यमानः ।	रेभिः । उत् । एति । अनुमद्यमानः ।
एष मे देवः सविता चक्षन्द्	एषः । मे । देवः । सविता । चक्षन्द् ।
यः समानं न प्रमिनाति धाम् ॥	यः । समानम् । न । प्रमिनाति । धाम् ॥

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

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

४ दिवो इक्ष्म उच्चषा उदेति	दिवः । इक्ष्मः । उच्चषाः । उत् । एति ।
दूरेऽर्चस्तरिणीर्भ्राजमानः ।	दूरेऽर्चः । तरिणिः । भ्राजमानः ।
नूनं जनाः सूर्येण प्रसूता	नूनम् । जनाः । सूर्येण । प्रसूताः ।
अयन्नर्थानि ह्यणवन्नपांसि ॥	अयन् । अर्थानि । ह्यणवन् । अपांसि ॥

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

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

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

यत्रा चक्रुर्मृता गातुमस्मै
स्त्रेनो न दीयन्नन्वेति पाथः ।
प्रति वां सूर उदिते विधेम
नमोभिर्मित्रावरुणोत ह्यैः ॥

यत्र । चक्रुः । अमृताः । गातुम् । अस्मै ।
स्त्रेनः । न । दीयन् । अन् । एति । पाथः ।
प्रति । वाम् । सूरै । उत उदिते । विधेम ।
नमः । मित्रावरुणा । उत । ह्यैः ॥

yātrā cakrūr amṛtā gātum
asmai,
śyenó ná díyann ānu eti pá-
thah.
práti vāṃ, sūra údite, vidhema
námobhir Mitrá-Varuṇotá ha-
vyáih.

*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-Varuna, and with offerings.*

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

नू मित्रो वरुणो अर्यमा नः
तने तोकाय वरिवो दधन्तु ।

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

सुगा नो विश्वा सुपथानि सन्तु सुगा । नः । विश्वा । सुपथानि । सन्तु ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 *nū* Mitró Váruṇo Aryamā nas *Now may Mitra, Varuṇa, and*
tmāne tokāya vārivo dadhantu : Aryaman grant wide space to us
sugā no víśvā supáthāni santu. ourselves and to our offspring.
yūyám pāta suastíbhīḥ sádā Let all our paths be fair and easy
naḥ. to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only *nū* occurs as the first word of a sentence, never *nú* (p. 238); the Pada text always has *nū*. *tmāne*: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātman* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanú* *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.

ĀŚVINĀ

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 (*āśv-in* *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

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

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goat; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (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; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

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

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

The physical basis of the Āsvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āsvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Ásvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Ásvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Ásvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑र॒षसो॑ नगि॒जिही॑ति	अप॑ । स्वसुः । उ॒षसः । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ कृ॒ष्णीर॑रु॒षाय॑ पन्था॑म् ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रु॒षाय॑ । पन्था॑म् ।
अ॒श्वा॑मघा॒ गोम॑घा वां ऊ॒वेम॑	अ॒श्वा॑मघा । गो॒मघा॑ । वा॒म् । ऊ॒वे॒म् ।
दि॒वा न॑क्तं श॒रम॑स्म॒युयो॑तम् ॥	दि॒वा । न॑क्तम् । श॒रम् । अ॒स्मात् । यु॒यो॒त॒म् ॥

1 ápa svásur Uṣásō Nág jihīte :	<i>Night departs from her sister</i>
riṇákti kṛṣṇīr aruṣāya pánthām.	<i>Dawn. The black one yields a</i>
áśvāmaghā, gómaghā, vām hu-	<i>path to the ruddy (sun). O ye that</i>
vema :	<i>are rich in horses, rich in cows,</i>
dīvā náktam śárum asmád yu-	<i>on you two we would call : by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nák (N. of ^knās) : this word occurs here only. ápa jihīte : 3. s. Ā. from 2. ^knā. Uṣásas : abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svásā svásre jyáyasyai 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, náktosāsā. The hymn opens thus because the Ásvins are deities of the early dawn. kṛṣṇī (dec., p. 87) : night ; cp. i. 113, 2, śvetyā ágād āraig u kṛṣṇā śádanāni asyāh the bright one has come ; the black one has yielded her abodes to her. riṇákti : 3. s. pr. of ric leave. aruṣāya : to the sun ; cp. i. 113, 16, āraik pánthām yátave sūryāya she has

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

- २ उपायातं दासुषे मर्त्याय उपऽआयातम् । दासुषे । मर्त्याय ।
 रथेन वाममश्विना वहन्ता । रथेन । वामम् । अश्विना । वहन्ता ।
 युयुतमस्मदनिराममीवां युयुतम् । अस्मत् । अनिराम् । अमीवाम् ।
 दिवा नक्तं माध्वी चासीथां नः ॥ दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
 नः ॥

- 2 upāyātam dāsūṣe mārtyāya Come hither to the aid of the
 rāthēna vāmām, Āśvinā, vāh- pious mortal, bringing wealth on
 antā. your car, O Āsvins. Ward off
 yuyutām asmād ānirām āmī- from us languor and disease:
 vām: day and night, O lovers of honey,
 divā naktām, mādhvī, trāsī- may you protect us.
 thām nah.

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

- ३ आ वां रथमवमस्यां वृष्टौ आ । वाम् । रथम् । अवमस्याम् । वि
 सुन्नायवो वृषणो वर्तयन्तु । ऽउष्टौ ।
 सूर्मगभस्तिमृत्युग्मिरश्चैर् सुन्नायवः । वृषणः । वर्तयन्तु ।
 आश्विना वसुमन्तं वहेधाम् ॥ सूर्मगभस्तिम् । अतयुक्ऽभिः । अश्वैः ।
 आ । अश्विना । वसुमन्तम् । वहेधाम् ॥

- 3 ā vām rātham avamāsyām vīu- Let your kindly stallions whirl
 ṣṭau hither your car at (this) latest day-
 sumnāyāvo vṛṣaṇo vartayantu. break. Do ye, O Āsvins, bring it

syūmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Āśvinā, vāsūmantam vahethām. *laden with wealth.*

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

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृऽपती ।
 त्रिवन्धुरो वसुमो उन्नयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्वा उप यातम् त्रिवन्धुरः । वसुमान् । उन्नयामा ।
 अमि यद्वा विश्वप्स्वो जिगाति ॥ आ । नः । एना । नासत्वा । उप । यातम् ।
 अमि । यत् । वाम् । विश्वप्स्वः । जि-
 गाति ॥

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

trivandhurás: accent, p. 455 c a. vāsūmān: Sandhi, 39. á
 úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. ená:
 p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: 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.

५ युवं अवानं जरसोऽमुसुक्तं युवम् । अवानम् । जरसः । अमुसुक्तम् ।
 नि पेदवं ऊहयुराऽमुमन्त्रम् । नि । पेदवं । ऊहयुः । आऽमुम् । अमन्त्रम् ।
 निरंहसस्तमसः स्यर्तमन्त्रि निः । अंहसः । तमसः । स्यर्तम् । अन्त्रिम् ।
 नि जाहुषं शिधिरे धातमन्तः ॥ नि । जाहुषम् । शिधिरे । धातम् । अन्त-
 रिति ॥

5 yuvām Cyāvānaṃ jarāso 'mu-
muktam,
nī Pedāva ūhathur āśūm āś-
vam;
nir āmhasas tāmasaḥ spartam
Ātrim,
nī Jāhuṣām śithiré dhātam
antāḥ.

*Ye two released Cyavāna from
old age, ye brought a swift horse
to Pedu; ye rescued Atri from
distress and darkness; ye placed
Jāhuṣa in freedom.*

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. jarāsaś: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158). nī ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the 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. nī 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'.

इ॒यं म॒नीषा इ॒यम॒ग्निना॒ गोर्
इ॒मां सु॒वृत्तिं वृ॒षणा जु॒षेयाम् ।
इ॒मा ब्र॒ह्माणि यु॒वयू॒न्वग्मन्
यू॒यं पा॒त स्व॒स्तिभिः सदा॑ नः ॥

इ॒यम् । म॒नीषा । इ॒यम् । अ॒ग्निना॒ । गोः ।
इ॒माम् । सु॒वृत्तिम् । वृ॒षणा । जु॒षेयाम् ।
इ॒मा । ब्र॒ह्माणि । यु॒वयू॒नि । अ॒ग्मन् ।
यू॒यम् । पा॒त । स्व॒स्तिभिः । सदा॑ । नः ॥

6 iyām manīṣā, iyām, Āsvinā, gīr.
imām suvṛktīm, vṛṣaṇā, juṣe-
thām.
imā brāhmāṇi yuvayūni agman.
yūyām pāta suastibhiḥ sādā
naḥ.

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

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

gīr : 82. agman : 3. pl. root ao. of gam (148, 1 c). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āśvins. On d see note on vii. 61, 6.

VĀRUNA

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 *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá* *occult power*; the epithet *māyín* *crafty* is accordingly used chiefly of him.

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

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhṛtāvṛata* *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind, beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

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

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

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वंस्व महिना जनुंषि
वि यस्तस्तम्भ रोदसी चिदुर्वी ।
प्र नाकमृष्वं गुणदे बृहन्तं
द्विता नचचं पप्रथत् भूमं ॥

धीरा । तु । त्वंस्व । महिना । जनुंषि ।
वि । यः । तस्तम्भ । रोदसी इति । चित् ।
उर्वी इति ।
प्र । नाकम् । ऋष्वम् । गुणदे । बृहन्तम् ।
द्विता । नचचम् । पप्रथत् । च । भूमं ॥

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

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

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

dhīrā: cp. 7 c, ácetaṇad acitaḥ; and vii. 60, 6, acetásam cic
 citayanti dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Váruṇasya. mahinā = mahimná (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 astabhñā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the vault of heaven; there
 is nothing to show that it ever has the sense of *sun* which Sāyaṇa
 gives it here. Sāyaṇa also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). nákṣatram: 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. dvitá: doubly to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthac: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhúma: note the difference between bhúman n.
earth and bhūmán m. *multitude* (p. 259).

२ उ॒त स्व॒या त॒न्वा॒ऽसं व॒दे त॒त । उ॒त । स्व॒या । त॒न्वा । स॒म । व॒दे । त॒त ।
 क॒दा न्व॑न्तर्व॒क्षणे भु॒वा॒नि । क॒दा । नु । अ॒न्तः । व॒क्षणे । भु॒वा॒नि ।
 किं मे ह॒व्यम॑हृ॒णानो जु॒षे॒त । कि॒म । मे । ह॒व्यम॑ । अ॒हृ॒णानः । जु॒षे॒त ।
 क॒दा मृ॒च्छी॒कं सु॒म॒ना अ॒भि ख्य॑म् ॥ क॒दा । मृ॒च्छी॒कम् । सु॒ऽम॒नाः । अ॒भि ।
 ख्य॑म् ॥

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

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

पृष्ठे तदेनो वरुण दिदृक्षु-	पृष्ठे । तत् । एनः । वरुण । दिदृक्षु ।
पो एमि चिकितुषी विपृक्षम् ।	उपो इति । एमि । चिकितुषः । विपृक्षम् ।
समानमिवै कवयश्चिदाङ्ग	समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
अयं ह तुभ्यं वरुणो ह्यणीति ॥	अयम् । ह । तुभ्यम् । वरुणः । ह्यणीति ॥

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

prché: 1. s. pr. ind. \bar{A} . of prach ask. didfksu is a difficulty:
 it has been explained as L. pl. of a supposed word didfś, a very
 improbable formation = *among those who see*; also as N. s. of a ds.
 adj. didfksu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didfksur (úpo) = *desirous of seeing* (i. e. *finding out*). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = *with a desire to see*, i. e.
find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
 perceive. vi-přcham acc. inf. (167, 2 a). hrñīte: 3. s. pr. \bar{A} . of hr
 be angry; w. dat. (200 l).

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

प्र तन्नै वोचो दूळम स्वधावो प्र। तत्। मे। वोचः। दुः। दुम। स्वधाऽवः।
 ऽव त्वानेना नमसा तुर इयाम् ॥ अव। त्वा। अनेनाः। नमसा। तुरः।
 इयाम् ॥

4. *kim āga āsa, Varuṇa, jyēṣṭham yāt stotāraṃ jīghāmsasi sākḥāyam?* *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.*
- prā tán me voco, dūlabha svadhāvo:*
- áva tvānenā nāmasā turā iyām.*

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

५ अव द्रुग्धानि पित्र्या खजु नो अव। द्रुग्धानि। पित्र्या। खज। नः।
 ऽव या वयं चक्रमा तनुभिः। अव। या। वयम्। चक्रम। तनुभिः।
 अव राजन्यस्तुपं न तायुं अव। राजन्। पयुऽनुपम्। न। तायुम्।
 खजा वत्सं न दास्यो वसिष्ठम् ॥ खज। वत्सम्। न। दास्यः। वसिष्ठम् ॥

- 5 *áva drugdhāni pītriā srjā no, áva yā vayāṃ cakṛmā tanūbhiḥ.* *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*
- áva, rājan, paśutṛpaṃ ná tāyūṃ, srjā, vatsāṃ ná dāmaṇo, Vasiṣṭham.* *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. *drugdhāni*: pp.

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

न स खो दक्षो वरुण धृतिः सा	न। सः। खः। दक्षः। वरुणः। धृतिः। सा।
सुरा मन्वुर्विभीदको अचिन्तिः।	सुरा। मन्वुः। वि॒भोदकः। अचिन्तिः।
अस्ति ज्यायान्कनीयस उपरि	अस्ति। ज्यायान्। कनीयसः। उप॒रि॒
स्वप्नश्चेदनुतस्व प्रयोता ॥	स्वप्नः। च॒न। इत। अनु॒तस्व। प्र॒योता॒ ॥

6 ná sá svó dákṣo, Varuṇa, dhṛú-
tiḥ sá :
sūrā manyúr vibhídako ácittih;
ásti jyāyān káníyasa upāré;
svápnaś canéd ántasya pra-
yotá.

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

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to 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. *dhṛúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhṛú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádūr-ṣata svayám eté vácobhir rjūyaté vṛjináni bruvántaḥ* these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*ṛ go*). The cd. *vb*. *upa ṛ* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti caṅṛmá kiṃ cid, upārimá cáraṇe* if through forgetfulness we have

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pada meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāh . . . prasavé . . . āsi bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229–30). *svāpnas*: i. e. by producing evil dreams.

- ७ अरं दासो न मीळ्हुषे कराण्- अरं । दासः । न । मीळ्हुषे । कराणि ।
 हं देवाय भूर्णयेऽनागाः । अहम् । देवाय । भूर्णये । अनागाः ।
 अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
 गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविऽतरः । जुनाति ॥

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

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

- ८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।
 इदि सोम उपश्रितश्चिदसु । इदि । सोमः । उपऽश्रितः । चित् । असु ।
 शं नः चेमे शमु योगे नो असु शम् । नः । चेमे । शम् । ऊं इति । योगे ।
 यूयं पात स्वस्तिमिः सदा नः ॥ नः । असु ।
 यूयम् । पात । स्वस्तिऽमिः । सदा । नः ॥

ayām sū tūbhyam, Varuṇa sva-
dhāvo,
hṛdī stōma ūpaśritaś cid astu.
śām naḥ kṣēme, śām u yōge nō
astu.
yūyām pāta suastībhiḥ sādā naḥ.

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

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

MANDŪKĀS

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

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

१ संवत्सरं श्रश्याना
ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिनितां
प्र मण्डूका अवादिषुः ॥

संवत्सरम् । श्रश्यानाः ।
ब्राह्मणाः । व्रतचारिणः ।
वाचम् । पर्जन्यजिनितां ।
प्र । मण्डूकाः । अवादिषुः ॥

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

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

samvatsarām : acc. of duration of time (197, 2). śaśayānās : pf. pt. *Ā.* of śī lie (p. 155, f. n. 1). brāhmaṇās : i. e. like Brahmins. vratacārīṇas : i. e. practising a vow of silence. Parjanya-jinvitām : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ : iṣ ao. of vad (145, 1).

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

दिव्याः । आपः । अभि । यत् । एनम् ।
 आयन् ।
 दृतिम् । न । शुष्कम् । सरसी इति ।
 शयानम् ।
 गवाम् । अह । न । मायुः । वत्सिनीनाम् ।
 मण्डूकानाम् । वपुः । अर्वा । सम् । एति ॥

2 divyā āpo abhī yād enam āyan,
 dṛtim ná śúṣkam, sarasī śáyā-
 nam,
 gávām áha ná māyúr vatsínī-
 nām,
 maṇḍūkānām vagnúr átrā sám
 eti.

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

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

३ यदीमेनां उशतो अभवर्षीत्
 तृष्यावतः प्रावृष्यागतायाम् ।
 अरुखलीकृत्या पितरं न पुत्रो
 अन्यो अन्यमुप वदन्तमेति ॥

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

3 yād im enām úsató abhy ávar-
 ṣīt
 trṣyāvataḥ, prāvṛṣi ágatāyām,
 akhkhalikṛtyā, pitāraṁ ná pu-
 tró,
 anyó anyām úpa vádantam eti.

When he has rained upon them
 the eager, the thirsty, the rainy
 season having come, one with a
 croak of joy approaches the other
 while he speaks, as a son (ap-
 proaches) his father.

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

अन्यो अन्यमनु गृभ्णातिनोर्	अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
अपां प्रसर्गे यदमन्दिषाताम् ।	अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्क	मण्डूकः । यत् । अभिऽवृष्टः । कनिष्कम् ।
पुञ्जः संपृङ्गे हरितेन वाचम् ॥	पुञ्जः । सम्ऽपृङ्गे । हरितेन । वाचम् ॥

4 anyó anyám ānu gr̥bhñāti enor, apām prasargé yád āmandiṣā- tām. maṇḍūko yád abhivṛṣṭaḥ kán- iṣkan, pṛśniḥ sampr̥ñkté hāritena vā- cam.	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 speckled one mingles his voice with (that of) the yellow one.
--	---

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

यदेषामन्यो अन्यस्य वाचं	यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शक्तस्यैव वदति शिषमाणः ।	शक्तस्यैव । वदति । शिषमाणः ।
सर्वं तर्देषां समृधेयं पर्व	सर्वम् । तत् । एषाम् । समृधाऽइव । पर्वम् ।
यत्सुवाचो वदयनाध्यप्सु ॥	यत् । सुऽवाचः । वदयनम् । अधि । अपऽसु ॥

5 yád eṣām anyó aniāsyā vācam, śāktāsyeva vādati śikṣamāṇaḥ,	When one of them repeats the speech of the other, as the learner
---	---

sárvaṃ tād eṣāṃ samṛdheva *that of his teacher, all that of them*
 páṛva *is in unison like a lesson that*
 yát suvāco vādathanádhi apsú. *eloquent ye repeat upon the waters.*

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

६ गोमायुरेको अजमायुरेकः	गोऽमायुः । एकः । अजऽमायुः । एकः ।
पुञ्जिरेको हरित एक एषाम् ।	पुञ्जिः । एकः । हरितः । एकः । एषाम् ।
समानं नाम बिभ्रतो विरूपाः	समानम् । नाम । बिभ्रतः । विरूपाः ।
पुत्रा वाचं पिपिशुर्वदन्तः ॥	पुत्रऽचा । वाचम् । पिपिशुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ ;	<i>One lows like a cow, one bleats</i>
pñśnir éko ; hárita éka eṣām.	<i>like a goat ; one is speckled, one of</i>
samānám náma bíbhrato ví-	<i>them is yellow. Bearing a common</i>
rūpāḥ.	<i>name, they have different colours.</i>
purutrā vācam pipīśur vād-	<i>In many ways they adorn their</i>
antaḥ.	<i>voice in speaking.</i>

gómāyus : cp. 2 c. pñśnis, háritas : cp. 4 d. samānám : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhr (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur : they modulate the sound of their voices (cp. a).

७ ब्राह्मणासो अतिरात्रे न सोमे
सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ
यन्मण्डूकाः प्रावृषीणं बभूव ॥

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

7 brāhmaṇāso atirātré ná sóme,
sāro ná pūrṇam abhito, vād-
antaḥ,
saṁvatsarāsya tād āhaḥ pári
ṣṭha,
yán, maṇḍūkāḥ, prāvṛṣīṇam ba-
bhūva.

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

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

८ ब्राह्मणासः सोमिनो वाचमक्रत
ब्रह्म कृण्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥

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

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

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

brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. **somīnas** : *celebrating a Soma sacrifice*, which expresses much the same as **sáro ná pūrṇám abhītaḥ** in 7 b. **vācam akrata** : cp. **vādantas** in 7 b. **akrata** : 3. pl. **Ā. root ao.** of **kṛ** (148, 1 b). **brāhma** : with b cp. 7 c, d. **gharmīnas** is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. **siṣvidānās** : pf. pt. **Ā.** of **svid** ; note that the cerebralized initial of the root is restored in the Pada text ; cp. **kāṇiṣkan** in 4 c. **āvis** : see p. 266 ; b.

९ देवहितं जुगुप्सुर्द्वादशस्य	देवहितम् । जुगुप्सुः । द्वादशस्य ।
ऋतुं नरो न प्र मिनन्ति ।	ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
संवत्सरे प्रावृष्यागतायां	संवत्सरे । प्रावृषि । आगतायाम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विसर्गम् ॥

9 **devāhitim jugupur dvādaśāsya** : *They have guarded the divine order of the twelvemonth : these samvatsarē, prāvṛṣi āgatāyām, men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

devāhitim : on the accent see p. 456, 2 a. **jugupur** : pf. of **gup** protect. **dvādaśāsya** : note the difference of accent and inflexion between **dvādaśa** *twelve* (104) and **dvādaśā** *consisting of twelve, twelfth* (107) ; supply **samvatsarāsya** from c. In the Aitareya Brāhmaṇa the year, **samvatsara**, is called **dvādaśa** *consisting of twelve months* and **caturviṃśa** *consisting of twenty-four half-months*. The gen. naturally depends on **devāhitim**, as being in the same Pada. Prof. Jacobi understands **dvādaśāsya** as the ordinal *twelfth* supplying **māsasya** *month*, and making it depend on **ṛtūm** 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 : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* *damage* ; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāṇīṣi āgatāyām* : loc. abs. as in 3 b. *taptā gharṃāḥ* is meant to be ambiguous : *heated milk-pots* with reference to the priests (cp. *adhvaryāvo gharṃīṇāḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *aśnuvate* (3. pl. A. pr. of *amś* *obtain*) *visargām* *obtain release* or *discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

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

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

10 *gómāyur adād, ajāmāyur adāt,*
pṣénir adād, dhárito no vāsūni.
gāvāṃ maṇḍūkā dādataḥ śa-
tāni,
sahasrasāvé prá tiranta āyuh.

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

gómāyus &c. (cp. 6 a) : the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādatas* : N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāvé* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

VÍSVE DEVĀḤ

The comprehensive group called *Vísve 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. Pūṣan, 7. Viṣṇu, 8. Áśvins, 9. Mitra-Varuṇa, 10. Āngirases.

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

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
हिरण्यं हिरेक्ष्यम् ॥ अञ्जि । अङ्गे । हिरण्यम् ॥

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

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

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

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

yónim : the sacrificial fireplace ; cp. iii. 29, 10, *ayám te yónir ṛtvíyo, yáto jātó árocathāḥ : táṃ jānānn, Agna, á sīda* *this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,*

occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वाशीमेकी बिभर्ति हस्त आयसीम् वाशीम् । एकः । बिभर्ति । हस्त । आयसीम् ।
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निध्रुविः ॥

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

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

४ वज्रमेकी बिभर्ति हस्त आहितं वज्रम् । एकः । बिभर्ति । हस्त । आहितम् ।
तेन वृचाणि जिघ्रते ॥ तेन । वृचाणि । जिघ्रते ॥

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

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

५ तिग्ममेकी बिभर्ति हस्त आयुधं तिग्मम् । एकः । बिभर्ति । हस्त । आयुधम् ।
शुचिद्यो जलाषभेषजः ॥ शुचिः । उयः । जलाषभेषजः ॥

५ tigmám éko bibharti hásta āyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jalāṣabhesajah. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthīrādhānvan* having a strong bow, *ksīprēṣu* 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-bheṣajas* : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣajā*) in ii. 33, 7 ; these terms are applied to no other deity. *b* has the irregularity of two redundant syllables (p. 438, 2 a).

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

6 pathā ékaḥ pīpāya; tās-karo One makes the paths prosperous;
yathā like a thief he knows of treasures.
eṣā veda nidhīnām.

pathās : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. *pīpāya* : pf., with lengthened red. vowel, from *pi* (= *pyā*) make full or abundant ; cp. vi. 53, 4 : *vī pathó vājasātaye cinuhī* clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7 : *dadātu pūnaḥ Pūṣā pathīām yā suastiḥ* let Pūṣan give us back the path that is propitious. *tāskaras* : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : *āvīr gūlhā 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. *yathām* : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). *veda* : with gen. (202 A c). *nidhīnām* : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रीणि उरगायो वि चक्रमे त्रीणि । एकः । उरगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

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

trīṇi: cognate acc. (p. 300, 4) supply *vikrāmaṇāni* (cp. *yāsyā uruṣu 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. 3. 5). *yātra*: to the place (the highest step) *where* (p. 240) the gods drink Soma (cp. i. 154, 5). *b* has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

५८ विभिद्वा चरत एकया सह

विभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासैव वसतः ॥

प्र । प्रवासाश्चैव । वसतः ॥

8 *vibhir duā carata, ékayā sahā:*
prā pravāsēva vasataḥ.

*With birds two fare, together
with one woman: like two travellers
they go on journeys.*

vibhis: cp. i. 118, 5, *pāri vām āsvāḥ patangā, vāyo vahantu aruṣāḥ* let the flying steeds, the ruddy birds, drive you (Āsvins) round. *dvā . . ékayā sahā*: the two Āsvins with their one companion, *Sūryā*; cp. l. c.; *ā vām rātham yuvatīḥ tiṣṭhad . . , duhitā Sūryasya* the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: *ā yād vām Sūryā rātham tiṣṭhat* when *Sūryā* mounted your car. *prā vasatas*: they go on a journey in traversing the sky in their car. *pravāsā*: this word occurs here only, apparently in the sense of *one who is abroad on travels* (like the post-Vedic *pravāsin*); in the Sūtras and in classical Sanskrit it means *sojourn abroad*. Some scholars regard *pravāsēva* as irr. contraction for *pravāsām iva*: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि
सम्राजा सर्पिरासुती ॥

सदः । द्वा । चक्राते इति । उपमा ।
दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः
श्चासुती ॥

9 *sādo duā cakrāte upamā divi:*
samrājā sarpīrāsutī.

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

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

१० अङ्गिरा एके महि सामं मन्वत
तेन सूर्यमरोचयन् ॥

अङ्गिराः । एकै । महि । सामं । मन्वत ।
तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta éke máhi sáma man-
vata :
téna sūryam arocayan.

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

ārcantas : singing is characteristic of the Āngirases ; e. g. i. 62, 2, sáma yénā . . ārcanta Āngiraso gá ávindan *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yá ṛténa sūryam 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 : yám vái sūryam Svārbhānuś támasā ávidhyad, Átrayas tám ánv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing. : gūḷhām sūryam támasā . . brāhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cákṣur ádhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke : the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata : 3. pl. ipf. Ā. (without augment) of man *think*. arocayan : ipf. cs. of roc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

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

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punáná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śúci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āsír*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the *Ṛbhus* are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhásthā*) of Soma which are mentioned probably refer to three tubs used in the ritual.

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

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

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

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

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

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

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *meðu*).

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

viii. 48. Metre: *Triṣṭubh*; 5. *Jagatī*.

स्वादोरभक्षि वयसः सुमेधाः	स्वादोः । अभक्षि । वयसः । सुमेधाः ।
स्वाधो वरिवोवित्तरस ।	सुः । आधः । वरिवोवित्तरस ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । सम् । चरन्ति ॥

svādór abhaksi váyasah sume-
dhāḥ
suādhīo varivovittarasya,
vīśve yām devā utá mártiāso,
mádhu bruvānto, abhī saṃcār-
anti.

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

ābhaksi: 1. s. *Ā. s* ao. of *bhaj* share; with partitive gen. (202 A e).
sumedhās: appositionally, as a wise man; svādhyās: gen. of
svādhi (declined like rathī, p. 85, f. n. 4). yām: m. referring to the
n. váyas, as if to sōma. abhī saṃcāranti: p. 469, B a.

अन्तश्च प्रागा अदितिर्भवास्	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो देव्यस् ।	भवासि ।
इन्द्रविन्द्रस् सख्यं जुषाणः	अवयाता । हरसः । देव्यस् ।
ग्रीष्टीव धुरमनु राय च्छ्याः ॥	इन्द्रो इति । इन्द्रस् । सख्यम् । जुषाणः ।
	ग्रीष्टी इव । धुरम् । अनु । राये । च्छ्याः ॥

2 antās (ca) prāgā, Āditir bhavāsi,
avayātā hāraso dāiviasya.
īndav, īndrasya sakhiām ju-
ṣānāḥ,
śrauṣṭīva dhūram, ānu rāyā
rdhyāḥ.

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

antás: cp. note on vii. 86, 2 b. Soma is here addressed. **prágās**: the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá agāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of *ca = if* (p. 229, 3). **Áditis**: because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛṇotu** *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Índav**: vocatives in *o* are always given as **Pragrhya** in the Pada text (*o íti*) even though their Sandhi before vowels may be *av* or *a* in the Saṃhitā text; cp. note on ii. 33, 3 b. **śráuṣṭī**: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé**: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhūram**; **nas** may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās**: root *ao. op.* of *ṛdh thrive*.

३ अपाम सोमममृता अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्मणवदरातिः
किम् धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अभूम ।
अगन्म । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । मणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

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

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

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma**: root *ao. of pā drink*. **abhūma**: root *ao. of bhū become*. **áganma**: root *ao. of gām go*. **jyótis**: acc. of the goal (197 A 1). **ávidāma**: a *ao. of 2. vid find*. **kṛṇavat**: 3. s. pr. sb. of *kr do* (p. 134). **amṛta**: Soma.

४ शं नीं भव हृद् आ पीत इन्द्रो

पितेव सोम सूनवे सुशेवः ।

सखेव सख्य उरुशंस धीरः

प्र य आयुर्जीवसे सोम तारीः ॥

शम् । नः । भव । हृदे । आ । पीतः ।

इन्द्रोऽइति ।

पिताऽइव । सोम । सूनवे । सुऽशेवः ।

सखाऽइव । सख्ये । उरुऽशंस । धीरः ।

प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

śám no bhava hṛdá ā pītá,

Indo;

pitéva, Soma, sūnāve suśévaḥ,

sákheva sákhyā, uruśamsa, dhī-

rah,

prá na áyur jīvāse, Soma, tāriḥ.

Do good to our heart when drunk,

O Indu; kindly like a father, O

Soma, to his son, thoughtful like a

friend to his friend, O far-famed

one, prolong our years that we may

live, O Soma.

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

५ इमे मा पीता यशस उरुष्यवो

रघं न गावः समनाह पर्वसु ।

ते मा रघन्तु विस्रसं चरिचाद्

उत मा स्नामाद्यवयन्ति दवः ॥

इमे । मा । पीताः । यशसः । उरुष्यवः ।

रघम् । न । गावः । सम । अनाह ।

पर्वसु ।

ते । मा । रघन्तु । विऽस्रसः । चरिचात् ।

उत । मा । स्नामात् । यवयन्तु । इन्दवः ॥

5 imé mā pītā yaśása uruṣyávo,

rātham ná gāvaḥ, sám anāha

pārvasu;

té mā rakṣantu visrāsā carī-

trād,

utá mā srāmād yavayantu in-

davaḥ.

These glorious, freedom-giving

(drops), ye have knit me together

in my joints like straps a car; let

those drops protect me from break-

ing a leg and save me from

disease.

imé: supply indavas from d. yaśásas: p. 59. uruṣyávas: cp. varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

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

६ अग्निं न मा मधितं सं दिदीपः	अग्निम् । न । मा । मधितम् । सम ।
प्र चक्षयः कृणुहि वस्यसो नः ।	दिदीपः ।
अथा हि ते मद आ सोम मन्वे	प्र । चक्षय । कृणुहि । वस्यसः । नः ।
रेवो हव प्र चरा पुष्टिमहः ।	अथ । हि । ते । मदे । आ । सोम । मन्वे ।
	रेवान हव । प्र । चर । पुष्टिम । अहः ।

6 agnīm ná mā mathitāṃ sām didīpaḥ; prā cakṣaya; kṛṇuhi vāsyaso naḥ. áthā hí te máda á, Soma, mānye revāṃ iva. prā carā puṣtīm ácha.	<i>Like fire kindled by friction in flame me; illumine us; make us wealthier. For then, in thy intoxication, O Soma, I regard myself as rich. Enter (into us) for prosperity.</i>
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didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 8 b). *kṛṇuhí*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 108, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: predicatively with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antás ca prāgāḥ*. *puṣtīm ácha*: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य	इषिरेण । ते । मनसा । सुतस्य ।
मन्त्रीमहि पित्र्यस्वेव रायः ।	मन्त्रीमहि । पित्र्यस्व हव । रायः ।

सोमं राजन्प्र ण आयूषि तारीरु सोम । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासरणि ॥ तारीः ।

icpov πλεως
1 f. holy strength.
अहानिऽइव । सूर्यः । वासरणि ॥

7isirēna te mānasā sutāsyā

bhakṣimāhi, pītriasyeva rāyāḥ.

Sōma rājan, prā na āyūṃṣi

tārīr,

āhānīva sūrio vāsarāṇi.

Of thee pressed with devoted mind

we would partake as of paternal

wealth. King Soma, prolong our

years as the sun the days of

spring.

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

सोमं राजन्मृक्या नः स्वस्ति सोम । राजन् । मृक्यं । नः । स्वस्ति ।
तव असि ब्रथाऽस्तस्य विद्धि । तव । असि । ब्रथाः । तस्य । विद्धि ।
अलर्ति दध उत मनुरिन्दो अलर्ति । दधः । उत । मनुः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुकामम् । परा ।
दाः ॥

8 *Sōma rājan, mṛlāyā naḥ su-
asti; by means of well we*

tāva smasi vratīās: tāsyā vid-

dhī.

ālartī dākṣa utā manyūr, Indo;

mā nō aryō anukāmām parā

dāḥ.

King Soma, be gracious to us

for welfare; we are thy devotees:

know that. There arise might and

wrath, O Indu: abandon us not

according to the desire of our

foe.

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svastī: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su + asti is not analysed in the Padapāṭha (cp. note on i. 1; 9). smasi: 1. pl. pr. of as be. tāsyā: with vid

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

९ त्वं हि नखाः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गर्चिगात्रे निषसत्या नृचक्षाः । गर्चिगात्रे । निऽससत्य । नृऽचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।
 स नो मृळ सुषखा देव वखः ॥ सः । नः । मृळ । सुऽसखा । देव । वखः ॥

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

tanúas: gen. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-śákhā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० अदूदरेण सखा सचेय अदूदरेण । सखा । सचेय ।
 यो मा न रिष्येदर्थश्च पीतः । यः । मा । न । रिष्येत् । हरिऽअश्च ।
 अयं यः सोमो न्यधाष्यक्षी पीतः ।
 तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ अयम् । यः । सोमः । नि । अधाषि ।
 अक्षी इति ।
 तस्मै इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

10 *rdūdāreṇa sākhiā saceya,*
yó mā ná riṣyet, (dhariaśva,
pītāh.
ayām yā sómo niádhāyi asmé,
tásmā índram pratíram emi
áyuh.

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

rdūdāreṇa: not analysed in the *Padapāṭha* (cp. note on ii. 33, 5 c);
cp. tvām nas tanvò gopāḥ in 9 a. *sākhyā*: 99, 2. *yó ná riṣyet*:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of
dhā put; this (like *prágās* in 2 a) is irregularly analysed in the
Padapāṭha as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*:
loc. (p. 104); Pragrhya (26 c). emi: 1. s. pr. of *i go to* with acc.
 (197, A 1). *pratíram*: acc. inf. of *tṛ cross* (p. 336, 2 a) governing
 the acc. *áyus* (cp. 11 d). *tásmāi*: *for the sake of that* = to obtain or
 enjoy that, final dat. (p. 314, B 2).

११ अप त्वा अस्थुरनिरा अमीवा
 निरचसन्तमिषीचीरमेषुः ।
 आ सोमो अस्माँ अरुहद्दिहाया
 अगन्त यच्च प्रतिरन्त आयुः ॥

अप । त्वाः । अस्थुः । अनिराः । अमीवाः ।
 निः । अचसन् । तमिषीचीः । अमेषुः ।
 आ । सोमः । अस्मान् । अरुहत् । वि
 हायाः ।
 अगन्त । यच्च । प्रतिरन्ते । आयुः ॥

11 *ápa tyā asthur ánirā, ámivā*
nír atrasan, támiṣicīr ábhaiṣuḥ.
á sómo asmāñ aruhad víhāyā :
áganma yātra pratiránta áyuh.

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

afic added to *támis* (in *támis-rā darkness*): cp. 93*a* and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 8 *b*). *ábhaigur*: s ao. of *bhī fear*. *á aruhat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *áganma yátra*: = 'we have arrived at the point when'. *d* is identical with i. 113, 16 *d*; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हत्सु पीतो	यः । नः । इन्द्रः । पितरः । हत्सु । पीतः ।
मर्त्यो मर्त्यो आविवेश ।	अमर्त्यः । मर्त्यान् । आऽविवेश ।
तस्मै सोमाय हविषा विधेम	तस्मै । सोमाय । हविषा । विधेम ।
मृळीके अस्व सुमती स्याम ॥	मृळीके । अस्व । सुऽमती । स्याम ॥

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

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

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

13 <i>tuām, Soma, pitṛbhiḥ samvid-</i>	<i>Thou, O Soma, uniting with the</i>
<i>ānó,</i>	<i>Fathers, hast extended thyself over</i>
<i>ānu dyāvāpṛthivī ā tatantha.</i>	<i>Heaven and Earth. To thee as</i>
<i>tásmai ta, Indo, haviṣā vidh-</i>	<i>such, O Indu, we would pay</i>
<i>ema :</i>	<i>worship with oblation : we would</i>
<i>vayām siāma pátayo rayīṇām.</i>	<i>be lords of riches.</i>

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

४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्यिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्यिः ।
 सुवीरासो विदधमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरासः । विदधम् । आ । वदेम ॥

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

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

५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वः । वित । आ । विश । नृचक्षाः ।
 त्वं न इन्द्र ऊतिमिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिमिः । स
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऽजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

5 tuám naḥ, Soma, viśvāto va- Thou art, O Soma, a giver of
 yodhās. strength to us on all sides. Thou
 tuám suarvíd. ā viśā nṛcákṣāḥ. art a finder of light. Do thou, as

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

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

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FUNERAL HYMN

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

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

१ परेयिवांसं प्रवतो महीरनु	परेयिवांसम् । प्रवतः । महीः । अनु ।
बहुभ्यः पन्थामनुपस्यशानम् ।	बहुभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । समगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्य ॥	यम् । राजानम् । हविषा । दुवस्य ॥

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

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

a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act. iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rājā Vaivasvatō, yātrāvarōdhanam divāḥ . . tātra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of mātā great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahō jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद

नेषा गव्यूतिरपमर्तवा उ ।

यचा नः पूर्वे पितरः परेयुर

एना जज्ञानाः पथ्यानु स्वाः ॥

यमः । नः । गतुम् । प्रथमः । विवेद ।

न । एषा । गव्यूतिः । अपमर्तवे । उ इति ।

यच । नः । पूर्वे । पितरः । परेयुरः ।

एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥

2 Yamó no gātūm prathamó vi-
 veda :

nāisā gavyūtir apabhartavā u.

yātrā naḥ pūrve pitāraḥ pa-
 reyūr,

enā jajñānāḥ pathiā ānu svāḥ.

*Yama has first found out the way
 for us: this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza.
viveda : pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** X dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **ená** and **jajñánás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. Á. of *jan generate*. It might be from *jñā know* (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कवैर्यमो अङ्गिरोमिर्
 बृहस्पतिर्ऋक्मिर्वावृधानः ।
 याँश्च देवा वावृधुये च देवान्
 स्वाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कवैः । यमः । अङ्गिरः ऽमिः ।
 बृहस्पतिः । ऋक् ऽमिः । ववृधानः ।
 यान् । च । देवाः । ववृधुः । ये । च ।
 देवान् ।
 स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

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

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

Mátalī : mentioned only here ; one of seven m. stems in ī (100, 1 b).
Sāyana thinks this means Indra because that god's charioteer (in later times) is *mātali* and therefore *mátalī* (N. of *mátalin*) is 'he who is accompanied by *mātali*'; but the accent of words in in is invariably on that syllable (p. 454 Ba). **Kavyáis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

* *svāhā* = invocation *sva-dhā* = own power; mention of offering or invocation accom-
 anying it
na = good sacrifice

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasā). Ākvabhis: another group of ancestors; cp. *sā fkvatā gaṇéna he* (Brhaspati) *with the singing host* (iv. 50, 5). *vāvṛdhānās*: by means of oblations. *yāmā ca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *svāhā anyé*: some, by their association with the gods, rejoice in the call *svāhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. *madanti*: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तरमा हि सीदा-	इमम् । यम् । प्रऽस्तरम् । आ । हि । सीद ।
ङ्किरोमिः पितृभिः संविदानः ।	अङ्किरऽमिः । पितृऽभिः । समऽविदानः ।
आ त्वा मन्त्राः कविश्रस्ता वहन्स्व	आ । त्वा । मन्त्राः । कविऽश्रस्ताः । वहन्तु ।
एना राजन्हविषा मादयस्व ॥	एना । राजन् । हविषा । मादयस्व ॥

4 <i>imām, Yama, prastarām ā hí</i>	<i>Upon this strewn grass, O Yama,</i>
<i>sída,</i>	<i>pray seat thyself, uniting thyself</i>
<i>Āngirobhiḥ pitṛbhiḥ samvidā-</i>	<i>with the Āngirases, the fathers.</i>
<i>nāḥ.</i>	<i>Let the spells recited by the seers</i>
<i>ā tvā mántrāḥ kaviśastā vah-</i>	<i>bring thee hither. Do thou, O king,</i>
<i>antu.</i>	<i>rejoice in this oblation.</i>
<i>enā, rājan, haviṣā mādayasva.</i>	

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

५ अङ्किरोमिरा गहि यन्त्रियेभिर्	अङ्किरऽमिः । आ । गहि । यन्त्रियेभिः ।
यम वैरूपैरिह मादयस्व ।	यम । वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते
ऽस्मिन्वक्षे बर्हिषा निषद्य ॥

विवस्वन्तम् । ऊवे । यः । पिता । ते ।
ऽस्मिन् । यक्षे । बर्हिषि । आ । निऽसद्य ॥

5 *Āngirobhir ā gahi yajñīyebhir;*
Yāma, Vairūpāir ihā māda-
yasva;

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

(*Vivasvantam huve, yāḥ pitā te,*
asmīn yajñé barhiṣi ā niṣādya.)

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

६ अङ्गिरसो नः पितरो नवम्वा
अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानाम्
अपि भद्रे सौमनसे स्वाम ॥

अङ्गिरसः । नः । पितरः । नवऽम्वाः ।
अथर्वाणः । भृगवः । सोम्यासः ।
तेषाम् । वयम् । सुऽमतौ । यज्ञियानाम् ।
अपि । भद्रे । सौमनसे । स्वाम् ॥

6 *Āngiraso, naḥ pitāro, Nāvagvā,*
Ātharvāṇo, Bhṛgavaḥ, somiā-
saḥ :

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

tēṣāṃ vayāṃ sumatāu yajñī-
yānām

āpi bhadre saumanasé siāma.

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

ॐ प्रेहि प्रेहि पथिभिः पूर्वैभिर्
यत्र नः पूर्वे पितरः परेयुः ।
उभा राजाना स्वधया मदन्ता
यमं पश्चासि वरुणं च देवम् ॥

प्र । इहि । प्र । इहि । पथिभिः । पूर्वैभिः ।
यत्र । नः । पूर्वे । पितरः । पराईयुः ।
उभा । राजाना । स्वधया । मदन्ता ।
यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathíbhīḥ pūrvié-
bhir,
yátrā naḥ pūrve pitáraḥ pa-
reyúḥ.
ubhá rájānā svadháyā mād-
antā,
Yamám paśyāsi Váruṇam ca
devám.

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

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an Āmreḍita ; in fact only one repeated verbal form is so treated in the RV., viz. píba-píba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj. (p. 116). rájānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadháyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छस्व पितुभिः सं यमेन-
ष्टापूतेन परमे व्योमन् ।
हित्वायावद्यं पुनरस्तमेहि
सं गच्छस्व तन्वा सुवर्चाः ॥

सम् । गच्छस्व । पितुभिः । सम् । यमेन ।
इष्टापूतेन । परमे । विऽव्योमन् ।
हित्वाय । अद्यम् । पुनः । अस्तम् । आ ।
इहि ।
सम् । गच्छस्व । तन्वा । सुवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām Yaména,
 iṣṭāpūrténa paramé vioman.
 hitvāyāvadyām pūnar ástam éhi :
 sām gachasua tanúā suvárcāḥ.

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

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

८ अपेत वीत वि च सर्पतातो
 ऽस्मा एतं पितरो लोकमक्रन ।
 अहीभिरङ्गिरक्तभिर्वीतं
 यमो ददात्यवसानमस्य ॥

अप । इत । वि । इत । वि । च । सर्पत ।
 अतः ।
 अही । एतम् । पितरः । लोकम् । अक्रन ।
 अहः ऽभिः । अतः ऽभिः । अक्तुः ऽभिः । वि
 ऽचक्षम् ।
 यमः । ददाति । अवः ऽसानम् । अही ॥

9 ápeta, víta, ví ca sarpatāto :
 asmá etám pitáro lokám akran.
 áhobhir adbhír aktúbhir ví-
 aktam
 Yamó dadāti avasānam asmai.

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

This stanza is addressed to the demons to leave the dead man alone. víta : for ví ita (see p. 464, 17, 1 a). asmái : accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran : 3. pl. act. root ao. of kṛ make. áhobhir adbhíḥ : cp. ix. 113, where the joys of the next world are

described, *yātra jyótir ājasram, tāsmin mām dhehi amfte lōke* where there is eternal light, in that immortal world place me (7), and *yātra amūr yahvātir āpas, tātra mām amftam kṛdhi* where are those swift waters, there make me immortal (8). *aktúbhis*: nights as alternating with days. *vyāktam*: pp. of *vī* + *añj* adorn, distinguish.

- १० अति द्रव सारमेयौ श्वानौ । अति । द्रव । सारमेयौ । श्वानौ ।
 चतुर्ष्वी श्वसौ साधुना पथा । चतुःश्वसौ । श्वसौ । साधुना । पथा ।
 अथा पितृन्सुविद्वान् उपेहि । अथ । पितृन् । सुविद्वान् । उपे । इहि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

- 10 *āti drava sārameyāu śvánau,* Run by a good path past the two
caturakṣāu śabālau sādhnā sons of Saramā, the four-eyed,
pathā; brindled dogs; then approach the
āthā pitṛn suvidātrāñ ūpehi, bountiful Fathers who rejoice at
Yaména yé sadhamādam mād- the same feast as Yama.
anti.

sārameyāu: in this and the following duals (including 11 a b) the ending *au* is irregularly used; in the old parts of the RV. *ā* is employed before consonants and at the end of a Pada. *śvánau*: to be read as a trisyllable (cp. 91, 3). *caturakṣāu*: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. *b* is a Jagatī (cp. p. 445, f. n. 7). *āthā*: the second syllable metrically lengthened. *Yaména*: sociative inst. (p. 306, 1). *sadhamādam*: cognate acc. with *mādanti* (p. 300, 4).

- ११ यी ते श्वानौ यम रक्षितारौ । यी । ते । श्वानौ । यम । रक्षितारौ ।
 चतुर्ष्वी पथिरक्षी नृचक्षी । चतुःश्वसौ । पथिरक्षी इति पथिरक्षी ।
 नृचक्षी ।

ताभ्यामि॒नं परि॑ देहि॒ राजन् । ताभ्या॑म् । ए॒नम् । परि॑ । दे॒हि । रा॒जन् ।
 स्व॒स्ति चा॒स्मा अ॒नमी॒वं च॑ धेहि॒ ॥ स्व॒स्ति । च॒ । अ॒स्मै । अ॒नमी॒वम् । च॒ ।
 धे॒हि ॥

- 11 yáu te śuánau, Yama, rakṣitá- *Give him over to those two, O*
 rau, *King, that are thy dogs, O Yama,*
 caturakṣáu pathirákṣi nṛcákṣa- *the guardians, four-eyed, watchers*
 sau, *of the path, observers of men ;*
 tābhiām enam pári dehi, rājan : *bestow on him welfare and health.*
 svastí cāsmā anamívam ca
 dhehi.

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

- १२ उ॒रु॒णसा॒वसु॒तृपा॑ उ॒दुम्ब॒क्षौ । उ॒रु॒णसौ॑ । अ॒सु॒तृपो॑ । उ॒दुम्ब॒क्षौ ।
 य॒मस्व॑ दू॒ती च॑रतो॒ जग॑न् अ॒नु । य॒मस्व॑ । दू॒ती । च॑रतः । जग॑न् । अ॒नु ।
 ताव॑स्मभ्यं दृ॒श्ये॒ सूर्या॑य॒ । ती । अ॒स्मभ्य॑म् । दृ॒श्ये॒ । सूर्या॑य॒ ।
 पुन॑र्दा॒ताम॑सु॒मये॒ह भ॒द्रम् ॥ पुनः॑ । दा॒ताम् । अ॒सुम् । अ॒य॒ । इ॒ह । भ॒द्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbaláu, *Broad-nosed, life-stealing, . . the*
 Yamásya dūtáu carato jánāñ *two as messengers of Yama wander*
 ānu ; *among men ; may these two give us*
 tāv asmábhyam dṛśāye sūriāya *back here to-day auspicious life that*
 púnar dātām āsum adyéhá bhad- *we may see the sun.*
 rām.

urū-ṇasáu : 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. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *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.

१३ यमाय सोमं सुनुत

यमाय जुहुता हविः ।

यमं ह यज्ञो गच्छत्

अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।

यमाय । जुहुत । हविः ।

यमम् । ह । यज्ञः । गच्छति ।

अग्निदूतः । अरम्क्षतः ॥

13 Yamāya sōmam sunuta,
Yamāya juhutā haviḥ;
Yamām ha yajñō gachati,
Agnidūto āramkṛtaḥ.

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

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

१४ यमाय घृतवच्चविर

जुहोत प्र च तिष्ठत ।

स नो देवेष्वा यमद्

दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।

जुहोत । प्र । च । तिष्ठत ।

सः । नः । देवेषु । आ । यमत ।

दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghṛtāvad dhavír
juhóta, prā ca tiṣṭhata;
sá no devéṣu ā yamad,
dīrghám āyuh prā jīvāse.

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

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: ~~amj.~~ of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 41, 5, sá naḥ sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīvāse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नमः ऋषिभ्यः पूर्वजैभ्यः

पूर्वैभ्यः पथिष्ठज्ञः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतनम् ।

इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।

पूर्वैभ्यः । पथिष्ठज्ञभ्यः ॥

15 Yamāya mādhumattamam

rājñe havyam juhotana.

idam nama ṛṣibhyaḥ pūrvajé-
bhiaḥ,

pūrvabhyaḥ pathikṛdbhiaḥ.

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

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

१६ चिकद्रुकेमिः पतति

षट्कुर्वीरेकमिदुहत् ।

चिष्टुब्गायत्री छन्दसि

सर्वा ता यम आहिता ॥

चिऽकद्रुकेमिः । पतति ।

षट् । कुर्वीः । एकम् । इत् । गृहत् ।

चिऽष्टुप् । गा॒य॒त्री । छन्दा॑सि ।

सर्वा । ता । य॒मे । आ॑हिता ॥

16. *tríkadrūkebhiḥ patati.*

*ṣaḥ urvīr, ékam id bṛhāt,
triṣṭúb, gāyatrī, chándāmsi,
sārvā tā Yamá áhitā.*

*It flies through the three Soma
vats. The six earths, the one great
(world), triṣṭubh, 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. *tríkadrūkebhis*: 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. *tríkadrūkeṣu apibat sutásya* he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term *tríkadrūka* in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. *ṣaḥ urvīr*: this expression is probably equivalent to the three heavens and three earths: cp. *tisró dyāvah níhitā antár asmin, tisró bhūmīr úparāḥ, ṣaḍvidhānāḥ* the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). *ékam id bṛhāt*: by this expression is probably meant the universe, otherwise spoken of as *viśvam ékam, idám ékam* &c., the one being contrasted with the six; cp. i. 164, 6, *vi yás tastāmbha ṣaḥ imá rájāmsi . . kím ápi svid ékam?* who propped asunder these six spaces; what pray is the one? *triṣṭúbh, gāyatrī*: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).

PITĀRAS

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

x. 15. Metre: Triṣṭubh; 11 Jagati.

१ उदीरतामवर उत्परास	उत् । ईरताम् । अवरे । उत् । परासः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका चतश्चास	असुम् । ये । ईयुः । अवृकाः । चतश्चाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd iratām āvara, ūt pārāsa,
 ūn madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 āsum yā iyūr avṛkā ṛtajñās,
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise ; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd iratām : note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. yé páṛthive rájasi in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sayana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by pūrvāsas and úparāsas. ásum : life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur : 3. pl. pf. act. of i go.

२ इदं पितृभ्यो नमो अस्त्वय
ये पूर्वीसो य उपरास इयुः ।
ये पार्थिवे रजस्या निषत्ता
ये वा नूनं सुवृजनासु विशु ॥

इदम् । पितृभ्यः । नमः । अस्तु । अय ।
ये । पूर्वीसः । ये । उपरासः । इयुः ।
ये । पार्थिवे । रजसि । आ । निषत्ताः ।
ये । वा । नूनम् । सुवृजनासु । विशु ॥

2 idám pitṛbhyo námō astu adyá,
yé pūrvāso, yá úparāsa iyúḥ;
yé páṛthive rájasi á niṣattā,
yé vā nūnám suvrjánāsu vikṣú.

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

pūrvāsas : in x. 14, 2. 7 the prn. form pūrve is used (see 120, 2). iyur : in x. 14, 2. 7 the more distinctive cd. pareyūr appears. á niṣattās (pp. of sad sit, cp. 67 a, b; cp. á niṣádya in x. 14, 5). páṛthive rájasi : in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvrjánāsu vikṣú : cp. the frequent mānuṣīṣu vikṣú human settlements, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितॄन्सुविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णीः ।
बर्हिषदो ये स्वधया सुतस्य
भजन्त पितॄस्त इहागमिष्ठाः ॥

आ । अहम् । पितॄन् । सुऽविदत्राँ ।
अवित्सि ।
नपातम् । च । विऽक्रमणम् । च । वि-
ष्णीः ।
बर्हिऽसदः । ये । स्वधया । सुतस्य ।
भजन्त । पितॄः । ते । इह । आऽगमिष्ठाः ॥

3 āhām pitṛñ suvidātrāñ avitsi,
nāpātaṃ ca vikramaṇaṃ ca
Viṣṇoḥ :
barhiṣādo yé svadháyā sutásya
bhājanta pitvās, tá ihāgami-
sthāh.

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

ā-avitsi (1. s. *Ā. s* ao. of 2. *vid find*); = I have induced to come to this offering. *nāpātaṃ* : 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 *nāpātaṃ*) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = *sāhaso nāpātaṃ* (Agni is called *nāptre sāhasvate* in viii. 102, 7) = *sāhasaḥ sūnūm son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) *sūno son* alone is used in an Agni hymn ; and below (9 c) Agni is invoked to come with the Fathers : *agne yāhi suvidātrebhiḥ pitṛbhiḥ*. There is here also a good example of the fanciful interpretations of Sayana : *Viṣṇor (= yajñasya) nāpātaṃ (= vināśābhāvam) the non-destruction of the sacrifice*. *vikramaṇaṃ* : 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 *pitú* (p. 81). *ā-gamisthās* : accent, p. 453, 9 A b.

- ४ बर्हिषदः पितर ऊत्तर्वाङ् बर्हिषदः । पितरः । ऊत्ती । अर्वाक् ।
 इमा वो हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम् । जुषध्वम् ।
 त आ गतावसा शंतमेना- ते । आ । गत । अवसा । शमन्तमेन ।
 या नः शं योररपो दधात ॥ अथ । नः । शम् । योः । अरपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakṛmā: juṣā- *come hither with aid ; these offer-*
 dhvam; *ings we have made to you : enjoy*
 tā ā gata āvasā śāntamena; *them ; so come with most beneficent*
 āthā naḥ śam yōr arapó da- *aid ; then bestow on us health and*
 dhāta. *blessing free from hurt.*

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

- ५ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु । ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्तस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

- 5 ūpahūtāḥ pitarāḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew ; let them come ; let*
 ādhi bruvantu; té avantu *them listen here ; let them speak for*
 asmān. *us ; let them aid us.*

ūpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

६ आ॒च्या जा॒नु दक्षि॒णतो नि॒षद्ये-
मं य॒क्षम॒मि गृ॒णीत॒ विश्वे॑ ।
मा हिंसि॒ष्ट पि॒तरः के॒न चि॒त्रो
यद् आ॒गः पु॒रुष॒ता करा॑म ॥

आ॒ऽअ॒द्य । जा॒नु । दक्षि॒णतः । नि॒ऽस॒द्य ।
इ॒मम् । य॒क्षम् । अ॒मि । गृ॒णीत॒ । विश्वे॑ ।
मा । हिंसि॒ष्ट । पि॒तरः । के॒न । चि॒त्र । नः ।
यत् । वः । आ॒गः । पु॒रुष॒ता । करा॑म ॥

6 ácyā jānu, dakṣiṇatō niṣādya, *Bending the knee, sitting down*
imām yajñām abhī grṇīta viśve; *to the south do ye all greet favour-*
mā himsiṣṭa, pitarah, kēna cin *ably this sacrifice; injure us not,*
no, *O Fathers, by reason of any sin*
yād va āgaḥ puruṣātā kārāma. *that we may have committed against*
you through human frailty.

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

७ आसी॑नासो अ॒रु॒णीना॑मु॒पस्थे॑
र॒यिं ध॒त्त दा॒शुषे॑ म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ पि॒तर॒सस्व॑ व॒स्वः
प्र य॒क्षत॒ त इ॒हो॒र्जे द॒धात॑ ॥

आसी॑नासः । अ॒रु॒णीना॑म् । उ॒प॒ऽस्थे॑ ।
र॒यिम् । ध॒त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॒स्वः ।
प्र । य॒क्षत॒ । ते । इ॒ह । ऊ॒र्जेम् । द॒धात॑ ॥

7 āsīnāso aruṇinām upāsthe *Sitting in the lap of the ruddy*
rayim dhatta dāśuṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrébhiḥ, pitaras, tāsya vās- *shipping mortal. To your sons, O*
 vaḥ *Fathers, present a share of those*
 prá yachata; tá ihórjaṃ da- *riches; so do ye here bestow*
 dhāta. *strength.*

āsīnāśas: irr. pr. pt. *Ā. of ās sit: 158 a.* aruṇinām: aruṇá *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 uśāsām upāsthāt *from the lap of the dawns.* dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsya vāsvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासो
 ऽनुहिरि सोमपीथं वसिष्ठाः ।
 तेमिर्यमः संरराणो हवींश्च
 उग्रशुशङ्गिः प्रतिकाममत्तु ॥
 ये । नः । पूर्वे । पितरः । सोम्यासः ।
 अनुऽहिरि । सोमऽपीथम् । वसिष्ठाः ।
 तेभिः । यमः । समऽरराणः । हवींश्च ।
 उग्रम् । उग्रतऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitáraḥ somiāso, *Those forefathers of ours, the*
 anūhiré somapīthāṃ Vasiṣṭhāḥ, *Soma-loving, the Vasiṣṭhas, who*
 tébhir Yamāḥ samrarāṇó hav- *fare after him - to, the Soma-*
 īṃsi, *draught, with them let Yama,*
 uśānn uśádbhiḥ, pratikāmám *sharing their gifts, eat the obla-*
 attu. *tions at pleasure, he the eager with*
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught.* Vasiṣṭhās: as one of the groups of ancient seers. samrarāṇās (pf. pt. *Ā. of rā give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुर्देवचा जेहमाना
 होत्राविदः सोमतष्टासो अर्केः ।
 ये । ततृषुः । देवऽचा । जेहमानाः ।
 होत्राऽविदः । सोमऽतष्टासः । अर्केः ।

आग्नें याहि सुविद्वेभिरर्वाङ्
सत्यैः कव्यैः पितृभिर्घर्मसन्निः ॥

आ । अग्ने । याहि । सुविद्वेभिः ।
अर्वाङ् ।

सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

- 9 yé tātrṣúr devatrā jéhamānā, Who, gasping, have thirsted
hotrāvidāḥ stómataṣṭāsō arkāiḥ : among the gods, knowing oblations,
āgne yāhi suvidātrebhir arvān having praise fashioned for them
satyāiḥ kavyāiḥ pitṛbhir ghar- with songs : with them the bountiful
masādbhiḥ. Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātrṣúr : pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matī = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭá-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis : to be taken with the preceding word = *by means of songs*. arvān : 93 b. kavyāis : this word occurs in only two other passages, the original meaning apparently being = *kaví wise* (cp. kavyá-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). ghar-masādbhis : probably in heaven; cp. x. 16, 10, sá gharmám invāt paramé sadhāsthe : *may he (Agni) further the gharma in the highest abode*; this word as well as jéhamānās may be intended to contrast with tātrṣúr; cp. vii. 103, 9.

१० ये सत्यासो हविरदो हविष्या
इन्द्रेण देवैः सरथं दधानाः ।
आग्नें याहि सहस्रं देववन्देः
परैः पूर्वैः पितृभिर्घर्मसन्निः ॥

ये । सत्यासः । हविः अदः । हविः ऽपाः ।
इन्द्रेण । देवैः । सरथम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देवः वन्देः ।
परैः । पूर्वैः । पितृभिः । घर्मसत्भिः ॥

10 **yé satyāso havirádo haviṣpā**
Índreṇa deváiḥ sarátham dá-
dhānāḥ,
ágne yāhi sahásram devavan-
dáiḥ
páraiḥ púrvaiḥ pitṛbhir gharma-
sádbhiḥ.

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

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

११ अग्निष्वात्ताः पितर एह गच्छत
 सदःसदः सदत सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष
 अथा रयिं सर्ववीरं दधातन ॥

अग्निष्वात्ताः । पितरः । आ । इह । गच्छत ।
 सदःसदः । सदत । सुप्रणीतयः ।
 अत्त । हवींषि । प्रयतानि । बर्हिषि ।
 अथ । रयिम् । सर्ववीरम् । दधातन ॥

11 **Āgniṣvāttāḥ pitara, éhá ga-**
chata ;
sádaḥ-sadaḥ sadata, supranī-
tayaḥ ;
attá haviṃṣi práyatāni barhiṣi ;
áthā rayim sárvavīram dadhā-
tana.

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-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Agni-ṣvāttās** like other Tps. formed with **Agni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātānā**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्नि ईकितो जातवेदो त्वम् । अग्ने । ईकितः । जातवेदः ।
 ऽवाह्वानि सुरभीणि कृत्वी । अवाह । ह्वानि । सुरभीणि । कृत्वी ।
 प्रादाः पितृभ्यः स्वधया ते अन्नम् प्र । अदाः । पितृभ्यः । स्वधया । ते ।
 अद्धि त्वं देव प्रयता हवींषि ॥ अन्नम् ।
 अद्धि । त्वम् । देव । प्रयता । हवींषि ॥

12 tuām, Agna, īlitó, jātavedo, Thou, O Agni, having been im-
 āvāḍ dhavyāni surabhīni kṛtvī. plored, O Jātavedas, hast conveyed
 prādāḥ pitṛbhyah; svadhāyā te the oblations, having made them
 akṣann; fragrant. Thou hast presented
 addhī tvām, deva, prāyatā hav- them to the Fathers; with the
 īṃṣi. funeral offering they have eaten
 them; do thou, O god, eat the
 oblations proffered.

īlitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Agni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimā jātavedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sāyana** here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **āvāḍ**: 2. s. s ao. of **vah** *carry* (144, 5). **dhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhī**: 2. s. ipv. of **ad** *eat*.

- ३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 यांसं विद्म याँ उ च न प्रविद्म । यान् । च । विद्म । यान् । ऊँ इति । च । न ।
 त्वं वेत्य यति ते जातवेदः प्रऽविद्म ।
 स्वधामिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वेत्य । यति । ते । जातऽवेदः ।
 स्वधामिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

- ॥ yé ca ihá pitáro yé ca néhá,
 yámás ca vidmá yām̐ u ca ná Both the Fathers who are here
 pravidmá, and who are not here, both those
 tuám vettha yáti té, jātavedaḥ; whom we know and whom we know
 svadhābhir yajñám súkṛtam not, thou knowest how many they
 juṣasva. are, O Jātavedas; enjoy the sacri-
 fice well prepared with funeral
 offerings.

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

- ४ ये अग्निदग्धा ये अन्नमिदग्धा ये । अग्निऽदग्धाः । ये । अन्नमिऽदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळुनीतिमेतां तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथाऽवशम् । तन्वम् । कल्पयस्व ॥

- 4 yé Agnidagdhā yé áagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mādhye diváḥ svadháyā mādá- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébhiḥ suarāḥ āsunītim etām thou with them fit this body accord-
 yathāvaśam tanúam kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé áagnidagdhāḥ: that is, buried. mādhye diváḥ: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvātās*), and in this stanza itself (*Agnidagdhās*). *tanvām kalpayasva*: *the body of the deceased*; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhir vahainam sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *āsunitim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the *spirit* (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new *body* (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

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

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वि॒पा मा॑ बृ॒ह॒तो मा॑द॒य॒न्ति	प्रा॒वि॒पाः । मा॒ । बृ॒ह॒तः । मा॑द॒य॒न्ति ।
प्र॒वा॒ते॒जा इ॒रि॒णे व॑र्ध॒तानाः ।	प्र॒वा॒ते॒जाः । इ॒रि॒णे । व॑र्ध॒तानाः ।

सोमस्त्व मौजवतस्व भवो । सोमस्त्वऽह । मौजवतस्व । भवः ।
विभीदको जागृविर्मह्यमच्छान् ॥ विभीदकः । जागृविः । मह्यम् । अच्छान् ॥

1 prāvepā mā bṛható mādayanti The dangling ones, born in a
pravātejā iriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhīdako jāgrvir máhyam the Soma from Mūjavant, the en-
achān. livening Vibhīdaka has pleased me.

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

२ न मा मिमेष न जिहीठ एषा । न । मा । मिमेष । न । जिहीठे । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अचस्थाहमेकपरस्व हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अचस्व । अहम् । एकपरस्व । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīṭa eṣā : She does not scold me, she is
śivā sākhibhya utá máhyam not angry : she was kind to friends
āsīt. and to me. For the sake of a die
akṣásyāhám ekaparásya hetór too high by one I have driven away
ánuvratām ápa jāyām arodham. a devoted wife.

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

३ द्वेष्टि श्वश्रुरप जाया रुणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 अश्वस्वैव जरतो वस्वस्व अश्वस्वऽहव । जरतः । वस्वस्व ।
 नाहं विन्दामि कितवस्व भोगम् ॥ न । अहम् । विन्दामि । कितवस्व । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me; my*
 ṇaddhi; *wife drives me away: the man in*
 nā nāthitō vindate marditā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 āśvasyeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhó- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. āśvasya_jiva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्व अन्ये । जायाम् । परि । मृशन्ति । अस्व ।
 यस्यागृध्वेदने वाज्यवचः । यस्व । अगृधत् । वेदने । वाजी । अचः ।
 पिता माता भार्तर एनमाङ्गर् पिता । माता । भार्तरः । एनम् । आङ्गः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yásyāgrdhad védane vājī aksáh. *for whose possessions the victorious*
 pitā mātā bhrátara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, náyatā baddhām *brothers say of him, 'we know him*
 etám'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

यदादीध्ये न दविषाणेभिः यत् । आदीध्ये । न । दविषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्भ्यः । अव । हीये । सखिभ्यः ।
 न्युप्ताश्च बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम । अक्रत ।
 एमीदिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निःऽकृतम् । जारिणीऽइव ॥

śyād ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hīye sākhibhyaḥ;
 níuptāś ca babhrāvo vācam ākrataṁ,
 émiḍ eṣāṁ niṣkṛtāṁ jāriṇīva.

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

ā-dīdhye: 1. s. pr. Ā. of dhī think. daviṣāṇi: iṣ 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 (iṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv spit). ebhis: with the friends. āva hīye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam ākrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi id: I go at once (p. 218). eṣāṁ: of the dice.

समामेति कितवः पृक्मानो समाम् । एति । कितवः । पृक्मानः ।
 जेष्यामीति तन्वाऽशुश्रुजानः । जेष्यामि । इति । तन्वा । शुश्रुजानः ।
 अचासो अख्य वि तिरन्ति कामं अचासः । अख्य । वि । तिरन्ति । कामम् ।
 प्रतिदीप्ते दधत् आ कृतानि ॥ प्रतिऽदीप्ते । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ pṛchā-
māno,
jeṣyāmīti, tanūā śúśujānaḥ.
akṣāśo asya ví tiranti kāmam,
pratidívne dádhatā á kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
'quer', 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. śúśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidívan: dec., 90, 3; dat. with verbs of giving (200 A 1). á dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अ॒बा॒स इ॒दं कु॒शिनो॑ नि॒तो॒दि॒नो॑ । अ॒बा॒सः । इ॒त् । अ॒कु॒शिनः॑ । नि॒ऽतो॒दि॒नः॑ ।
नि॒छत्वा॑न॒स्तप॑ना॒स्तापयि॑ष्णवः । नि॒ऽछत्वा॑नः । तप॑नाः । ता॒पयि॑ष्णवः ।
कु॒मा॒रदे॑ष्णा॒ जय॑तः पुन॒र्हृ॒णो॑ कु॒मा॒रदे॑ष्णाः । जय॑तः । पुनः॑ऽह॒नः ।
म॒ध्वा संपृ॑क्ताः कि॒तव॑स्य ब॒र्ह॒णा ॥ म॒ध्वा । स॒म्पृ॑क्ताः । कि॒तव॑स्य । ब॒र्ह॒णा ॥

7 akṣāśa íd aṅkuśino nitodíno,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumārādeṣṇā, jáyataḥ punar-
hāno,
mádhvā sámpṛktāḥ kitavāsya
barhāṇā.

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

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumārā-deṣṇās: giving gifts and then taking them back like children. punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sámpṛktās: pp. of pṛc mix. barhāṇā: inst. s. (p. 77); with objective gen. (p. 320).

८ चिप॒चाशः क्री॑ळति॒ व्रात॑ एषां	चि॒प॒चाशः । क्री॑ळति॒ । व्रातः॑ । ए॒षाम् ।
दे॒व इ॒व स॒विता॑ स॒त्यध॑र्मा ।	दे॒वः इ॒व । स॒विता॑ । स॒त्यध॑र्मा ।
उ॒ग्रस्य॑ चिन्म॒न्यवे॒ न न॑मन्ते	उ॒ग्रस्य॑ । चि॒त् । म॒न्यवे॑ । न । न॑मन्ते ।
राजा॑ चिदे॒भ्यो नम॑ इत्क्ष॒णोति॑ ॥	राजा॑ । चि॒त् । ए॒भ्यः । नमः॑ । इत् ।
	क्ष॒णोति॑ ॥

8 tripañcāśāḥ kṛīṣati vrāta eṣāṃ,
devā iva Savitā satyādharmā :
ugrāsya cin manyāve nā nam-
ante ;
rājā cid ebhya nāma it kṣṇoti.

*Their host of three fifties plays
like god Savitr whose laws are
true : they bow not before the wrath
of even the mighty ; even a king
pays them obeisance.*

tripañcāśās : the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 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 ná. namante, nāmas : with dat. (p. 311, k and 312, 2 a).

९ नी॒चा वर्त॑न्त उ॒परि॑ स्फुरन्त्य	नी॒चाः । वर्त॑न्ते । उ॒परि॑ । स्फुर॑न्ति ।
अ॒हस्ता॑सो हस्त॒वन्त॑ सह॒न्ते ।	अ॒हस्ता॑सः । हस्त॒वन्त॑म् । सह॒न्ते ।
दि॒व्या अ॒ङ्गारा॑ इरि॒णे न्यु॑प्ताः	दि॒व्याः । अ॒ङ्गाराः । इरि॒णे । निः॑उ॒प्ताः ।
शी॒ताः सन्तो॑ हृद॒यं निर्द॑हन्ति ॥	शी॒ताः । सन्तः॑ । हृद॒यम् । निः । द॒हन्ति॑ ॥

9 nīcā vartanta, upāri sphuranti.
ahastāso hāstavantaṃ sahante.
divyā āṅgārā iriṇe nyuptāḥ,
śītāḥ sānto, hṛdayaṃ nīr 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: *nīcā*—*upāri*; *ahastāsaḥ* — *hastavantam*; *divyāḥ* — *īriṇe*; *śītāḥ* — *nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnīś, tāśya eté 'ṅgārā yád akṣāḥ the gaming-board is fire, the dice are its coals*.

- १० जा॒या त॒प्यते कित॒वस्य॑ ही॒ना । जा॒या । त॒प्यते । कित॒वस्य॑ । ही॒ना ।
 मा॒ता पु॒त्रस्य॑ च॒रतः॑ क॒ः स्वि॒त । मा॒ता । पु॒त्रस्य॑ । च॒रतः॑ । क॒ः । स्वि॒त ।
 ऋ॒णा॒वा बिभ्य॑न्नमिह॒मानो॑ ऋ॒णा॒वा । बिभ्य॑त् । ध॒नम् । इ॒हमा॑नः ।
 ऽन्ये॒षाम॒स्तमु॒प॒ न॒क्तमे॒ति ॥ ऽन्ये॒षाम् । अ॒स्तम् । उ॒प॒ । न॒क्तम् । ए॒ति ॥

- 10 *jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler*
mātā putrāsya cārataḥ kua svit. is grieved, the mother (too) of the
ṛṇāvā bibhyad dhānam ichā- *son that wanders who knows where.*
māno, Indebted, fearing, desiring money
anyeṣām āstam ūpa nāktam eti. he approaches at night the house of
others.

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

- ११ स्त्रियं दृ॒ष्ट्वाय॑ कित॒वं त॒तापा॑- स्त्रियं॑ । दृ॒ष्ट्वाय॑ । कित॒वम् । त॒ताप॑ ।
 न्ये॒षां जा॒यां सु॒कृतं॑ च यो॒निम् । ऽन्ये॒षाम् । जा॒याम् । सु॒कृतम् । च॒ । यो॒-
 पूर्वा॒ह्नि अ॒श्वान्यु॒युजे॑ हि ब॒धून् निर्म॑ ।
 सो अ॒पेर॑न्ते वृ॒षलः॑ प॒पाद॑ ॥ पूर्वा॒ह्नि । अ॒श्वान् । यु॒युजे॑ । हि । ब॒धून् ।
 सः । अ॒पेः । अ॒न्ते । वृ॒षलः॑ । प॒पाद् ॥

- 11 *striyam drṣṭvāya kitavām ta-* *It pains the gambler when he*
tāpa, sees a woman, the wife of others,
anyeṣām jāyām, sūkṛtam ca and their well-ordered home? Since
yónim. he yokes the brown horses in the

pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). *dr̥ṣṭvāya*: gd. of *dr̥ś* see, agreeing with *kitavám* 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. *áśvān*: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. *papāda*: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीमैहृतो गणस्त्र	यः । वः । सेनाऽनीः । महृतः । गणस्त्र ।
राजा व्रातस्त्र प्रथमो बभूव ।	राजा । व्रातस्त्र । प्रथमः । बभूव ।
तस्मै ह्यणोमि न धनां रुणध्मि	तस्मै । ह्यणोमि । न । धनां । रुणध्मि ।
दशाहं प्राचीस्तदृतं वदामि ॥	दश । अहम् । प्राचीः । तत् । चतुर्म् ।
	वदामि ॥

2 yó vaḥ senānīr maható gaṇásya,	To him who as the general of
rājā vrátasya prathamó ba-	your great throng, as king has
bhūva,	become the first of your host, I
tásmai kṛṇomi, 'ná dhanā ru-	stretch forth my ten fingers—
ṇadhmi';	'I withhold no money—this is truth
dásāhām prácis, 'tád ṛtām va-	I say'.
dāmi'.	

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. *dása kṛṇomi prácis*: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. *prácis*: A. pl. f. of *prāc*, used predicatively (198, 1). *tásmai*: dat. of advantage (200 B 1). *ná dhanā*

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

- १३ अचैर्मा दीव्यः कृषिमिच्छषस्व अचैः । मा । दीव्यः । कृषिम् । इत् । कृषस्व ।
 वित्ते रमस्व बज्ज मन्यमानः । वित्ते । रमस्व । बज्ज । मन्यमानः ।
 तत्र गावः कितव तत्र जाया तत्र । गावः । कितव । तत्र । जाया ।
 तन्मे वि चष्टे सवितायमर्यः ॥ तत् । मे । वि । चष्टे । सविता । अयम् ।
 अर्यः ॥

- 13 akṣáir má dīvyah; kṛṣīm it 'Play not with dice; ply thy
 kṛṣasva; tillage; rejoice in thy property,
 vitté ramasva, bahú mánya- thinking much of it; there are thy
 mānaḥ; cattle, O gambler, there thy wife':
 táttra gávah, kitava, táttra jāyá: this Savitr here, the noble, reveals
 tán me ví caṣṭe Savitāyám to me.
 aryáḥ.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. *dīvyas*: 2. s. inj. of *div* *play* with *má* (p. 240). *ramasva*: with loc. (204, 1 a). *táttra*: cattle and wife can be regained by acquiring wealth. *caṣṭe*: 3. s. pr. of *cakṣ*. *me*: dat. (200 A c). *ayám*: as actually present. *aryás*: *noble*, as upholder of moral law.

- १४ मित्रं कृणुध्वं खलु मृकता नो मित्रम् । कृणुध्वम् । खलु । मृकता । नः ।
 मा नो घोरेण चरतामि धृष्णु । मा । नः । घोरेण । चरत । अभि । धृष्णु ।
 नि वो नु मन्युर्विशतामरातिर नि । वः । नु । मन्युः । विशताम ।
 अन्यो बभ्रूणां प्रसितौ न्वसु ॥ अरातिः ।
 अन्यः । बभ्रूणाम् । प्रसितौ । नु । असु ॥

- 14 mitráṁ kṛṇudhvaṁ khálu, mṛ- Pray make friendship, be gracious
 látā no. to us. Do not forcibly bewitch us
 má no ghoréṇa caratābhí dhr- with magic power. Let your wrath,
 ṣṇú. your enmity now come to rest. Let

ní vo nú manyúr viśatām, *another now be in the toils of the*
 ārātir. *brown ones.*

anyó babhrūṇām prásitau nú
 astu.

mṛlātā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata₂ abhí: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

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

१ सहस्रशीर्षा पुंषः

सहस्रशीर्षा । पुंषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रऽक्षः । सहस्रऽपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्वंतिष्ठद्दशाङ्गुलम् ॥

अति । अतिष्ठत् । दशऽङ्गुलम् ॥

1 sahasraśīrṣā Puruṣaḥ,
 sahasrākṣāḥ, sahasrapāt.
 sā bhūmim viśvāto vṛtvā,
 āty atiṣṭhad daśāṅgulām.

*Thousand-headed was Puruṣa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

sahásrasīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). *sahasrākṣās*: of the very numerous Bv. eds. formed with *sahāsra* this and *sahasra-arghá* are the only ones with irr. accent (cp. p. 455, 10 c). *daśāngu-lām*: probably only another way of expressing that his size was greater even than that of the earth. *atiṣṭhat*: ipf. of *sthā stand*.

२ पुरुष एवेदं सर्वं
यज्ञतं यच्च भव्यम् ।
उतामृतत्वस्थेति
यदन्ननातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।
यत् । भूतम् । यत् । च । भव्यम् ।
उत् । अमृतत्वस्थ । ईशानः ।
यत् । अन्नेन । अतिरोहति ॥

2 Púruṣa evédam sárvaṃ
yád bhūtám yác ca bhávyam.
utāmṛtatvásyésāno,
yád ánnenātíróhati.

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

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

३ एतावानस्य महिमा-
तो ज्यायान् पूरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्यामृतं दिवि ॥

एतावान् । अस् । महिमा ।
अतः । ज्यायान् । च । पूरुषः ।
पादः । अस् । विश्वा । भूतानि ।
त्रिपात् । अस् । अमृतम् । दिवि ॥

3 etāvān asya mahimā,
áto jyáyāns ca Púruṣaḥ.

*Such is his greatness, and more
than that is Puruṣa. A fourth of*

pádo 'sya víśvā bhūtāni;
tripád asyāmṛtam divi.

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

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrán ā), is a sign of lateness, this being the regular post Vedic Sandhi (39). átas : equivalent to an ab. after the cpv. (201, 3). jyáyāmás 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. amṛtam : equivalent to amṛtatvá.

४ त्रिपादूर्ध्व उदैत्युषः
पादोऽस्त्रेहामवत्युनः ।
ततो विष्वङ्मक्रामत्
साशनानग्ने अग्नि ॥

त्रिपात् । ऊर्ध्वः । उत् । ऐत् । पुर्षः ।
पादः । अस्त्रे । इह । अमवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानग्ने इति । अग्नि ॥

4 tripád ūrdhvā úd ait Púruṣaḥ;
pádo 'syehābhavat pūnaḥ.
táto víṣvañ ví akrāmat
sāśanānaśané abhí.

*With three quarters Puruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.*

úd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihá : in this world. pūnar : that is, from his original form. tátas : from the earthly quarter. ví akrāmat abhí : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराज्जायत
विराजो अधि पूरुषः ।
स जातो अत्रिच्यत
पश्चाद्भूमिर्मथो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पूरुषः ।
सः । जातः । अति । अत्रिच्यत् ।
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tāsmād Virāḷ ajāyata,
Virāḷo ādhi Pūruṣaḥ.
sā jātō āty aricyata
paścād bhūmim ātho purāḥ.

*From him Virāḷ was born, from
Virāḷ Puruṣa. When born he
reached beyond the earth behind
and also before.*

tāsmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pāri from Aditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see p. 3, n. 2. With c d cp. 1 c d. ātho: 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं
योष्म इध्मः शरत् हविः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अतन्वत ।
वसन्तः । अस्थ । आसीत् । आज्यम् ।
योष्मः । इध्मः । शरत् । हविः ॥

6 yāt Pūruṣeṇa haviṣā
devā yajñām ātanvata,
vasantō asyāsīd ājyam,
griṣmā idhmāḥ, śarād dhaviḥ.

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

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

७ तं यज्ञं बर्हिषि प्रौचन्
पुरुषं जातमयतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औचन् ।
पुरुषम् । जातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tāṃ yajñām barhiṣi praukṣan
Pūruṣam jātām agratāḥ :

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

téna devá ayajanta,
sādhyá ṣṣayaś ca yé.

on the strew : with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratás : the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan : 3. pl. ipf. of 1. ukṣ *sprinkle*. ayaj-anta : = yajñám átanvata in 6 b. Sādhyaś : an old class of divine beings (here probably in apposition to devás), cp. 16 d. ṣṣayaś ca yé : *and those who were seers*, a frequent periphrastic use of the rel. = simply ṣṣayas.

८ तस्माद्यज्ञात्सर्वङ्गतः

संभृतं पृषदाज्यम् ।

पशून्नांसिक्रे वायव्यान्

आरक्षान्याम्याश्च ये ॥

तस्मात् । यज्ञात् । सर्वङ्गतः ।

सम्भृतम् । पृषत् आज्यम् ।

पशून् । तान् । चक्रे । वायव्यान् ।

आरक्षान् । याम्याः । च । ये ॥

8 tásrnād yajñāt sarvahútaḥ
sámbhṛtaṁ pṛṣadājyám :
paśún tāmś cakre vāyavyān,
āraṇyān, grāmiāś ca yé.

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

tásmād : ab. of the source (201 A 1). sámbhṛtaṁ : as finite vb. pṛṣad-ājyám : accent, p. 455, 10 d 1. paśún : Sandhi, 40, 2. tāmś : attracted to paśún for tát (pṛṣadājyám); Sandhi, 40, 1 a. vāyavyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3); 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*. grāmyāś ca yé = grāmyān, that is, *tame*; cp. ṣṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वङ्गतः

ऋचः सामानि जज्ञिरे

इन्द्रांसि जज्ञिरे तस्माद्

यजुस्तस्मादजायत ॥

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः । सामानि । जज्ञिरे ।

इन्द्रांसि । जज्ञिरे । तस्मात् ।

यजुः । तस्मात् । अजायत ॥



9 tāsmād yajñāt sarvahūta
 fcaḥ sāmāni jajñire;
 chāndāṃsi jajñire tāsmād;
 yájus tāsmād 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.*

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

१० तस्मादश्वा अजायन्त
 ये के चीमयादतः ।
 गावो ह जघ्निरि तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
 ये । के । च । उमयादतः ।
 गावः । ह । जघ्निरि । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tāsmād áśvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tāsmāt;
 tāsmāj jātā ajāvayaḥ.

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

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

११ यत्पुरुषं वदधुः
 कतिधा वक्त्वयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । वदधुः ।
 कतिधा । वि । अक्त्वयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादौ । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
 katidhā ví akalpayan?
 múkham kim asya? káu bāhū?
 ká ūrú pādā ucyete?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-ádadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 3. du. pr. ps. of vac *speak*: Pragr̥hya, 26 b.

१२ ब्राह्मणीऽस्य मुखमासीद्
बाह्व रजन्वः कृतः ।
ऊरु तदस्य यद्वैश्वः
पद्भ्यां मूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाह्व इति । रजन्वः । कृतः ।
ऊरु इति । तत् । अस्य । यत् । वैश्वः ।
पत्ऽभ्याम् । मूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanīaḥ kṛtāḥ;
ūrū tād asya yād váiśyaḥ;
padbhyām sūdro ájāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaisya; from
his two feet the Śūdra was born.*

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

१३ चन्द्रमा मनसो जातम्
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमा । मनसः । जातम् ।
चक्षोः । सूर्यः । अजायत् ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत् ॥

13 candramā manaso jātás;
cākṣoḥ sūryō ajāyata;
mūkhād īndraś ca Agnís ca,
prāṇād Vāyur ajāyata.

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

Note that *candrā-mās* is not analysed in the Pada text. *cākṣos*: ab. of *cākṣu* used only in this passage = the usual *cākṣus*; in the Funeral Hymn (x. 16, 3) *sūryas* and *cākṣus*, *vātas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्या आसीदन्तरिक्षं	नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णी बीः समवर्तत ।	शीर्ष्णः । बीः । सम । अवर्तत ।
पद्भ्यां भूमिर्दिशः ओचात्	पद्भ्याम् । भूमिः । दिशः । ओचात् ।
तथा लोकाँ अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

14 nābhyā āsīd antāriṣam ;	<i>From his navel was produced</i>
śīrṣṇó dyáuḥ sām avartata ;	<i>the air ; from his head the sky was</i>
padbhyām bhūmir, díśaḥ śró-	<i>evolved ; from his two feet the earth,</i>
trāt :	<i>from his ear the quarters : thus</i>
tāthā lokāṃ akalpayan.	<i>they fashioned the worlds.</i>

nābhyās : ab. of *nābhi* inflected according to the ī dec. (p. 82 a). *śīrṣṇás* : ab. of *śīrṣān* (90, 1 a ; p. 458, 2). *sām avartata* : this vb. is to be supplied in c ; cp. *ádhi sām avartata* in x. 129, 4. *akalpayan* : ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.

१५ सप्तास्यासन्परिधयस	सप्त । अस्य । आसन् । परिधयः ।
त्रिः सप्त समिधः कृताः ।	त्रिः । सप्त । समिधः । कृताः ।
देवा यद्यज्ञं तन्वाना	देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्न्युर्वधं पशुम् ॥	अबध्नन् । पुर्वधम् । पशुम् ॥

15 saptāsyāsan paridhāyas ;	<i>Seven were his enclosing sticks ;</i>
triḥ saptā samídhaḥ kṛtāḥ ;	<i>thrice seven were the faggots made,</i>
devā yád, yajñām tanvāná,	<i>when the gods performing the sacri-</i>
ábadhnan Púruṣam paśúm.	<i>fice bound Puruṣa as the victim.</i>

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā* : as a sacred number. *tanvānās* : cp. 8 b. *ábadhnan* : 3. pl. ipf. of *bandh* ; cp. *púruṣeṇa havīṣā* in 6 a and *tām yajñām Púruṣam* in 7 a b. *paśúm* : as appositional acc. (198).

६ यज्ञेन यज्ञमयजन्त देवास	यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
तानि धर्माणि प्रथमान्यासान् ।	तानि । धर्माणि । प्रथमानि । आसान् ।
ते ह नाकं महिमानः सचन्त	ते । ह । नाकम् । महिमानः । सचन्त ।
यत्र पूर्वे साध्याः सन्ति देवाः ॥	यत्र । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de-
vās : -

tāni dhārmāṇi prathamāni āsan.
té ha nákaṁ mahimānaḥ sa-
canta,
yātra pūrve Sādhiāḥ sánti,
devāḥ.

*With the sacrifice the gods sacri-
ficed to the sacrifice : these were
the first ordinances. These powers
reached the firmament where are
the ancient Sādhyas, the gods.*

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

RĀTRĪ

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

x. 127. Metre : Gāyatrī.

१ रात्रीं ब्रह्मदायती	रात्रीं । वि । ब्रह्मत् । आऽयती ।
पुत्रा देव्यं चमिः ।	पुत्रा । देवी । अचमिः ।
विश्वं अधि त्रियोऽधित ॥	विश्वाः । अधि । त्रियः । अधित ॥

1 Rātrī vī akhyat āyati
purutrā devī akṣābhiḥ :
viśvā ādhi śrīyo 'dhita.

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

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

२ और्वप्रा अमर्त्या
निवर्तो देव्युद्वतः ।
ज्योतिषा बाधते तमः ॥

आ । उ॒व । अ॒प्राः । अ॒मर्त्या ।
नि॒व॒तः । दे॒वी । उ॒त॒व॒तः ।
ज्योति॒षा । बा॒ध॒ते । तमः ॥

2 ā urv aprā āmartiā
nivāto devī udvātaḥ :
jyōtiṣā bādhatē tāmaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

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

३ नि॒ खसारम॒कृतो-
षसं दे॒व्याय॒ती ।
अपे॒दु हा॒सते॒ तमः ॥

निः । कुं इति । ख॒सार॒म । अ॒कृत॒ ।
उ॒ष॒सं । दे॒वी । आ॒य॒ती ।
अप॑ । इत् । कुं इति । हा॒स॒ते । तमः ॥

3 nīr u svāsāram askṛta
Uśāsam devī āyati:
āpēd u hāsate tāmaḥ.

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

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pāri and sām (pariṣkṛṇvānti, pāriṣkṛta, sāmṣkṛta). Uśāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). *hāsate* : 3. s. sb. *Ā.* of the s ao. of 2. *hā go forth* (p. 162, 2).

४ सा नी अय यस्या वयं
नि ते यामन्नविद्महि ।
वृक्षे न वसति वयः ॥

सा । नः । अय । यस्याः । वयम् ।
नि । ते । यामन् । अविद्महि ।
वृक्षे । न । वसतिम् । वयः ॥

4 *sā nō adyā, yāsyā vayam*
nī te yāmann āvikṣmahi,
vṛkṣe nā vasatīm vāyaḥ.

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

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

५ नि यामांसो अविच्छत्
नि पद्वन्तो नि पक्षिणः ।
नि श्लेनासंसिद्धिर्निः ॥

नि । यामांसः । अविच्छत् ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्लेनासः । चित् । अर्थिनः ॥

5 *nī grāmāsō avikṣata,*
nī padvānto, nī pakṣiṇaḥ,
nī śyenāsaś cid arthiṇaḥ.

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

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

६ यावया वृक्षं वृक्षं
यवयं श्लेनमूर्ध्नि ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । श्लेनम् । ऊर्ध्वम् ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkíam vṛkam,
yaváya stenám, ūrmie;
áthā naḥ sutárā bhava.

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

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप मा पेपि॑श्च॒तमः
कृ॒ष्णं व्य॑क्तम॒स्थित॑ ।
उप॑ ऋ॒णेव॑ यातय ॥

उप॑ । मा । पेपि॑श्च । तमः ।
कृ॒ष्णम् । वि॒ऽअ॒क्तम् । अ॒स्थि॒तम् ।
उप॑ः । ऋ॒णाऽइ॒व । या॒त॒य ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇám, víaktam asthita:
Úṣa ṛṇéva yātaya.

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

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

८ उप॑ ते॒ गा इ॒वाकरं॑
वृ॒णीष्व॑ दु॒हित॑र्दिवः ।
रात्रि॑ स्तोमं॒ न जि॒ग्युषे॑ ॥

उप॑ । ते । गाऽइ॒व । आ । अ॒कर॑म् ।
वृ॒णीष्व॑ । दु॒हितः॑ । दि॒वः ।
रात्रि॑ । स्तोमं॒ । न । जि॒ग्युषे॑ ॥

8 úpa te gá ivākaram,
vṛṇīṣvá, duhitar divaḥ,
Rātri, stómaṁ ná jigryúṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

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

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇīṣvā : 2. s. ipv. Ā. from vr̥ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyūṣe : dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

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

x. 129. Metre : Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्द्रवो नो बीमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽञ्चोम ।
अश्वः किमासीन्नह्मं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अश्वः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 nāsad āsin, nó sád āsīt tadā-	<i>There was not the non-existent</i>
nīm ;	<i>nor the existent then ; there was</i>
nāsīd rájo nó víomā paró yát.	<i>not the air nor the heaven which is</i>
kím āvarīvaḥ? kúha? kásya	<i>beyond. What did it contain?</i>
śármann ?	<i>Where? In whose protection?</i>
ám̐bhaḥ kím āsīd, gáhanam ga-	<i>Was there water, unfathomable,</i>
bhírám ?	<i>profound?</i>

Cf. ŚB. x. 5, 3, 1 : ná_iva vá idám ágr̥ṣsad āsīd ná_iva sád āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm : before the creation. āsīt : the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viómā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *āavarīvar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ám̐bhas*: cp. 3 b, and TS., *āpo vá idám ágre salilám āsīt* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रऽकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

2 ná mṛtyúr āsīd, amṛtam ná
tārhi.
ná rātriā áhna āsīt praketaḥ.
ānīd avātām svadhāyā tād
ékaṃ.
tāsmād dhānyān ná parāḥ kīm
canāsa.

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

rātryās: gen. of *rātrī* (p. 87). *áhnas*: gen. of *áhan* (91, 2).
ānīt: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by
anyád (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp.
note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूळ्हमये
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छेनाभ्वपिहितं यदासीत्
तपसस्तस्मिन्नाजायतैकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अये ।
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुच्छेन । आभु । अपिऽहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

- 3 *tāma āsīt tāmasā gūḷhām āgre*; *Darkness was in the beginning*
apraketām salilām sārvaṃ ā *hidden by darkness; indistinguish-*
idām. *able, this all was water. That*
tūchyēnābhū āpihitam yād āsīt, *which, coming into being, was*
tāpasas tām mahinājāyataīkam. *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). *ās*: 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a Jagati intruding in a Tristubh 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).

- ४ कामस्तदये समवर्तताधि कामः । तत् । अये । सम । अवर्तत ।
मनसो रेतः प्रथमं यदासीत् । अधि ।
सतो बन्धुमसति निरविन्दन् मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
इदि प्रतीष्या कवयो मनीषा ॥ सतः । बन्धुम् । असति । निः । अविन्दन् ।
इदि । प्रतिश्य । कवयः । मनीषा ॥

- 4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*
tādhi, *upon that, (desire) that was the*
mānaso rétaḥ prathamām yād *first seed of mind. Sages seeking*
āsīt. *in their hearts with wisdom found*
sató bāndhum āsati nīr avindan *out the bond of the existent in the*
hr̥di pratiṣyā kavāyo manīṣā. *non-existent.*

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétaḥ*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the Padapāṭha. *ma-nīṣā*: inst. of f. in *ā* (p. 77).

५ तिर॒श्चीनो॒ वित॑तो र॒श्मिर॑ेषाम्	तिर॒श्चीनः । वि॑त॒तः । र॒श्मिः । ए॒षाम् ।
अ॒धः खि॑दासी॒ऽदुपरि॑ खिदा-	अ॒धः । खि॑त् । आसी॒ऽत् । उ॒परि॑ । खि॑त् ।
सी॒ऽत् ।	आसी॒ऽत् ।
रेतो॒धा आ॑सन्महि॒मानं आ॑सन्	रेतः॒ऽधाः । आ॑सन् । म॒हि॒मानं । आ॑सन् ।
स्व॒धा अ॒वसा॑त्प्रय॒तिः पर॑सात् ॥	स्व॒धा । अ॒वसा॑त् । प्र॒य॒तिः । पर॑सात् ॥

5 tiraścīno vītato raśmīr eṣām :	<i>Their cord was extended across :</i>
adhāḥ svid āsīd, upāri svid	<i>was there below or was there above?</i>
āsīst ?	<i>There were impregnators, there were</i>
retodhā āsan, mahimāna āsan ;	<i>powers ; there was energy below,</i>
svadhā avastāt, prāyatiḥ parās-	<i>there was impulse above.</i>
tāt.	

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c : the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below ; cp. viii. 25, 18, pāri yó raśmīnā divó ántān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth* ; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question upāri svid āsīst is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 3, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अज्ञा वेद क इह प्र वोचत् कः । अज्ञा । वेद । कः । इह । प्र । वोचत् ।
 कुत आजाता कुत इयं विश्वष्टिः । कुतः । आऽजाता । कुतः । इयम् । वि-
 सर्वाग्देवा अस्व विसर्जनेना- ऽश्वष्टिः ।
 वा को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्व । विऽसर्जनेन ।
 अथ । कः । वेद । यतः । आऽबभूव ॥

6 kó addhá veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ájātā, kúta iyám víśṛṣṭiḥ? produced, whence is this creation?
 arvāg devā asyā visárjanena : By the creation of this (universe)
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who
 then knows whence it has arisen?

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

७ इयं विश्वष्टिर्यत आबभूव इयम् । विऽश्वष्टिः । यतः । आऽबभूव ।
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।
 यो अस्त्रार्धचः परमे व्योमन् यः । अस्त्र । अधिऽअचः । परमे । वि-
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám víśṛṣṭir yáta ābabhūva; Whence this creation has arisen ;
 yádi vā dadhé yádi vā ná : whether he founded it or did not :
 yó asyādhyakṣaḥ paramé vío- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMĀ

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, Brhaspati, 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 Angirases, 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 (*pādvisā*) is spoken of as parallel to the bond of Varuṇa. The owl (*ulūka*) and the pigeon (*kapóta*) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (*sārameyāu*) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

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

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृद्धे सुपलाशे

देवैः संपिबन्ति यमः ।

अत्रा नो विप्रपतिः पिता

पुराणाय अमुं वेनति ॥

यस्मिन् । वृद्धे । सुपलाशे ।

देवैः । समपिबन्ति । यमः ।

अत्र । नः । विप्रपतिः । पिता ।

पुराणान् । अमुं । वेनति ॥

1 yásmin vṛkṣé supalāśé
deváih sampíbate Yamáḥ,
átrā no víspātiḥ pitá
purāṇāṁ ánu venati.

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

yásmin: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our i. e. of me* and the other members of the family. pitá: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

२ पुराणौ अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्मा असृहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । असृहयम् । पुनरिति ॥

2 purāṇāṁ anuvénantam,
cárantam pāpáyāmuyá,
asūyánn abhy ácākaśam:
tásmā asprhayam púnaḥ.

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

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

३ यं कुमारं नवं रथम्
अचक्रं मनसाकृणोः ।
एकैषं विश्वतः प्राक्षम्
अपश्यन् अधि तिष्ठसि ॥

यम् । कुमारम् । नवम् । रथम् ।
अचक्रम् । मनसा । अकृणोः ।
एकैर्दृष्टम् । विश्वतः । प्राक्षम् ।
अपश्यन् । अधि । तिष्ठसि ॥

३ yám, kumāra, návaṃ rátham
acakráṃ mánasākṛṇoḥ,
ékeṣaṃ víśvátaḥ práñcam,
ápaśyann ádhi tiṣṭhasi.

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

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

४ यं कुमारं प्रावर्तयो
रथं विप्रैर्भ्यः ।
तं सामानु प्रावर्तत
समितो नाव्याहितम् ॥

यम् । कुमार । प्र । अवर्तयः ।
रथम् । विप्रैर्भ्यः । परि ।
तम् । साम । अनु । प्र । अवर्तत ।
सम् । इतः । नावि । आहितम् ॥

4 yám, kumāra, právartayo
rátham víprebhas pári,
tám sámānu právartata,
sám itó nāví áhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *prá-*ávartayas : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the Padapāṭha, as *prá ávartayas* ; cp. note on viii. 48, 2 a. *ánu prá avartata* : 3. s. ipf. A. of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *víprebhas* : the priests officiating at the funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 48, 2 a. *sám á-hitam* : accent, p. 462, 13 b. *nāví* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारं वनयद्
रथं को निर्वर्तयत् ।
कः खित्वा नौ ब्रूयाद्
अनुदेयी यथाभवत् ॥

कः । कुमारम् । अनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । खित् । तत् । अय । नः । ब्रूयात् ।
अनुदेयी । यथा । अभवत् ॥

5 **kāḥ kumārām ajanayat?**
rātham kō nīr avartayat?
kāḥ svit tād adyā no brūyād,
anudēyī yāthābhavat?

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

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

६ **यथामवदनुदेयी**
ततो अयमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरयणं कृतम् ॥

यथा । अमवत् । अनुदेयी ।
ततः । अयम् । अजायत् ।
पुरस्तात् । बुध्नः । आततः ।
पश्चात् । निःअयणम् । कृतम् ॥

6 **yāthābhavad anudēyī,**
tātō āgram ajāyata;
purāstād budhnā ātataḥ;
paścān nirāyaṇam kṛtām.

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

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between **yāthā** and **tātas**, **āgram** and **budhnās**, **purāstād** and **paścād**. There is no doubt about the grammatical forms or the meaning of the individual words (except **anudēyī**). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ **इदं यमस्य सार्दनं**
देवमानं यदुच्यते ।

इदम् । यमस्य । सार्दनम् ।
देवमानम् । यत् । उच्यते ।

इयमस्व धम्यते नाकीर
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्व । धम्यते । नाकीः ।
अयम् । गीःभिः । परिष्कृतः ॥

7 idāṃ Yamāśya śādanam
devamānaṃ yād ucyāte.
iyām asya dhamyate nālīr.
ayām gīrbhīḥ pāriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *śādanam* : 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; *śādanam* occurs about a dozen times in the RV., beside the much commoner *sādanam*. *nālīr* : with *s* in the nom. (100, I a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayām* : Yama. *pāriṣkṛtas* : note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīḥ* : dec. 82; accent, p. 458, c 1.

VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with *Indra* as *Indra-Vāyú*. *Vāta* is the breath of the gods. Like *Rudra* he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre : *Triṣṭubh*.

१ वातस्य नु महिमानं रथस्य
रुजनेति स्तनयन्नस्य घोषः ।
दिविसृग्यात्वरुणानि कृण्वन्
उतो एति पृथिव्या रेणुमस्यन् ॥

वातस्य । नु । महिमानम् । रथस्य ।
रुजन् । एति । स्तनयन् । अस्व । घोषः ।
दिविःसृक् । याति । अरुणानि । कृण्वन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्यन् ॥

1 Vātasya nú mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-
 ghóṣaḥ. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛṇvānn ; hues ; and it also goes along the
 utó eti pṛthivyā reṇúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being *prá vocam* according to the first verse of i. 32, *Índrasya nú víryāni prá vocam*, and of i. 154 *Vīṣṇor nú kaṁ víryāni prá vocam*. *rujān* : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). *stanáyan* : used predicatively like a finite vb. (207) or *eti* may be supplied. *aruṇāni* : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. *asya* : accent, p. 452. *utó* : 24. *pṛthivyā* : inst. expressing motion over (199, 4).

२ सं प्रेरते ऋणु वातस्य विष्टा सम । प्र । ईरते । ऋणु । वातस्य । विऽस्थाः ।
 ऐनं गच्छन्ति समनं न योषाः । आ । एनम् । गच्छन्ति । समनम् । न ।
 तामिः सयुक्सरथं देव ईयते योषाः ।
 ऽस्य विश्वस्य भुवनस्य राजा ॥ तामिः । सयुक् । सऽरथम् । देवः ।
 ईयते ।
 अस्व । विश्वस्य । भुवनस्य । राजा ॥

2 sām prérate ānu Vātasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sámanam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sām prá irate : 3. pl. pr. *Ā.* of *ir* ; p. 468, 20 a. *viṣṭhās* : though the derivation is *vi-stha* (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which *yóṣās* are com-

pared, the sense being: the rains follow the storm wind (*apām sákhā* in 3 c), and accompany him on his course. *sarátham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i go* according to the fourth class, from which the pr. forms *iyase*, *iyate*, *iyante*, and the pt. *íyamāna* occur; c is a Jagati Pāda.

- ३ अन्तरिक्षे पथिभिरीयमानो
न नि विशते कतमस्य नाहः ।
अपां सखा प्रथमजा च्छतावा
क्व खिप्स्यातः कुत आ बभूव ॥
- अन्तरिक्षे । पथिऽभिः । ईयमानः ।
न । नि । विशति । कतमत । च न । अह-
रिति ।
अपाम् । सखा । प्रथमऽजाः । च्छतावा ।
क्व । खित् । जातः । कुतः । आ । बभूव ॥

- 3 *antárikṣe pathíbhir íyamāno,* *Going along his paths in the air*
ná ní víśate katamác canāhaḥ. *he rests not any day. The friend*
apām sákhā prathamajā ṛtāvā, *of waters, the first-born, the holy,*
kúa svij jātāḥ, kúta á babhūva? *where pray being born, whence*
has he arisen?

pathíbhīḥ: inst. in local sense (199, 4). *íyamānas*: see note on 2 c. *áhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sákhā*: as accompanied by rain (cp. note on 2 a). *prathama-jás*: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kúa* (p. 448). *jātás*: as a finite verb (208); cp. x. 129, 6 b. *kúta á babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

- ४ आत्मा देवानां भुवनस्य गर्भो
यथावशं चरति देव एषः ।
घोषा इदं स्य शृण्विरे न रूपं
तस्मै वाताय हविषा विधेम ॥
- आत्मा । देवानाम् । भुवनस्य । गर्भः ।
यथाऽवशम् । चरति । देवः । एषः ।
घोषाः । इत् । अस्य । शृण्विरे । न ।
रूपम् ।
तस्मै । वाताय । हविषा । विधेम ॥

- 4 *ātmā devānām, bhúvanasya* *Breath of the gods, germ of the*
gárbho, *world, this god fares according to*
yathāvaśám carati devá eṣāḥ. *his will. His sounds are heard,*

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. dr̥śyate is here easily supplied. vidhema: with dat. (200 Af).

VOCABULARY

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

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. *ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in á-tas, á-tra, á-tha, a-smái, a-syá.
amé attain, v. aśnóti, aśnuté : see aś.
ámh-as, n. *distress, trouble*, ii. 33, 2. 3 ;
iii. 59, 2 ; vii. 71, 5.

ak-tú, m. *ointment ; beam of light ; (clear) night*, x. 14, 9 [añj anoint].
aks-á, m. *die for playing, pl. dice*, x. 34, 2. 4. 6. 7. 13 [perhaps *eye* = spot].

akṣ-án, n. *eye* (weak stem of ákṣi), x. 127, 1.

á-kṣiya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi *destroy*].

akḥkhalī-kṣtyā, gd. *having made a croak*, vii. 103, 3.

Ag-ní, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-ni*].

agni-dagdhá, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah *burn*].

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

agni-svāttá, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].

ág-ra, n. *front; beginning; top*, x. 135, 6; lc. *ágre in the beginning*, x. 129, 3, 4.

agra-tás, adv. *in the beginning*, x. 90, 7.

a-ghn-yá, f. *cow*, v. 83, 8 [gdv. *not to be slain, from han slay*].

añkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [añkuśá *hook*].

1. áñg-a, n. *limb*, ii. 33, 9.

2. añgá, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].

āngāra, m. *coal*, x. 34, 9.

Āngira, m. *name of an ancient seer*, iv. 51, 4.

Āngiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἀγγελος 'messenger'].

ac bend, I. P. ácati. úd-, *draw up*, v. 83, 8.

a-cakrá, a. (Bv.) *wheelless*, x. 135, 3.

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

a-cít-a, dat. inf. *not to know*, vii. 61, 5.

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

a-citrá, n. *darkness, obscurity*, iv. 51, 3.

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

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

ácha, prp. with acc., *unto*, viii. 48, 6.

aj *drive*, I. P. ájati [Lat. *ago* 'lead', 'drive', Gk. ἄγω, 'lead'].

áj- *drive up*, vi. 54, 10.

úd- *drive out*, ii. 12, 3; iv. 50, 5.

ajá-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyá, m. *bleat*].

a-jára, a. (K.) *unaging*, i. 160, 4 [jř *waste away*].

á-jaśra, a. (K.) *eternal*, ii. 35, 8 [unfailing: jas *be exhausted*].

ajāví, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ájá + ávi].

a-jur-yá, a. *unaging*, iv. 51, 6 [jur *waste away*].

añj, VII. P. anákti anoint; Ā. añkté anoint oneself, viii. 29, 1.

añjas-ā, adv. *straightway*, vi. 54, 1 [inst. of añjas ointment: = with gliding motion].

añj-i, n. *ornament*, i. 85, 3; viii. 29, 1 [añj anoint].

á-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 3; *than that*, x. 90, 3.

ati-rātrá, a. (celebrated) *overnight*, vii. 103, 7 [rātri *night*].

átka, m. *robe*, ii. 35, 14.

áty-etavái, dat. inf. *to pass over*, v. 83, 10 [áti + i *go beyond*].

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

á-trā, adv. *then*, vii. 103, 2; *there*, x. 185, 1.

Ātri, m. *an ancient sage*, vii. 71, 5.

á-tha, adv. *then; so*, vi. 54, 7.

Āthar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.

á-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.

átho, adv. *and also*, x. 90, 5 [átha + u].

ad, eat, II. P. átti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. *edo*, Gk. *έδω*, Eng. *eat*].

á-dabdha, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].

Á-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, freedom, from 3. dā *bind*].

ad-dhá, adv. *truly*, x. 129, 6 [in this manner: a-d this + dhā].

a-dyá, adv. *to-day*, i. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 185, 5; *now*, x. 15, 2 [perhaps = a-dyavi *on this day*].

á-dri, m. *rock*, i. 85, 5 [not splitting: dr *pierce*].

ádri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 3 [pp. of duh *milk*].

ádha-ra, a. *lower*, ii. 12, 4.

adhás, adv. *below*, x. 129, 5.

ádhi, prp. with lc., *upon*, i. 85, 7; v. 88, 9; vii. 103, 5; with ab. *from*, x. 90, 5.

ádhy-akṣa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].

adhvará, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yú, m. officiating priest, vii. 103, 8.
 a-dhvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
 an breathe, II. P. ánití, x. 129, 2 [Go. an-an 'breathe'].
 án-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
 án-abhi-mlāta-varna, a. (Bv.) having an unfaded colour, ii. 35, 13.
 á-nasta-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
 an-amivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámivā disease].
 án-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].
 an-idhmā, a. (Bv.) having no fuel, ii. 35, 4.
 á-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
 á-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].
 á-nivīśamāna, pr. pt. A. unresting, vii. 49, 1 [ni + viś go to rest].
 án-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
 án-ika, n. face, ii. 35, 11 [an breathe].
 ánu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
 anu-kāmām, (acc.) adv. according to desire, viii. 48, 3.
 anu-déyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
 anu-paspaśāná, pf. pt. Ā. having spied out, x. 14, 1 [pasā spy].
 anu-madyā-māna, pr. pt. ps. being grieved with gladness, vii. 63, 3.
 anu-vénant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
 ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
 án-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].
 an-enās, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
 ánta, m. end, iv. 50, 1; edge, proximity: lc. ánte near, x. 34, 16.
 antár, prp. with lc., within, i. 35, 9; ii. 12, 3; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
 antāri-kṣa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: kṣa = 1. kṣi dwell].
 ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].
 ándh-as, n. Soma plant; juice, i. 85, 6 [Gk. ἀνθ-ος 'blossom'].
 án-na, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
 anyá, prn. a. other, ii. 35, 3. 8. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyá one-another, vii. 103, 3. 4. 5; anyé-anyé, anyāh-anyāh some-others, x. 14, 3; ii. 35, 3 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
 áp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apās, v. 83, 6; inst. adbhās, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 8; L. apśú, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
 apa-dhā, f. unclosing, ii. 12, 3.
 āpa-bhartavái, dat. inf. to take away, x. 14, 2 [bhr bear].
 āpa-bhartf, m. remover, ii. 33, 7 [bhr bear].
 á-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
 āpas, n. work, i. 85, 9 [Lat. opus 'work'].
 apās, a. active, i. 160, 4.
 apās-tama, spv. a. most active, i. 160, 4.
 Apām nāpāt, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
 āpi-hita, pp. covered, x. 129, 3 [dhā put].
 apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añc].
 a-praketā, a. (Bv.) indistinguishable, x. 129, 3 [praketā perception].
 á-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
 a-pramśyā, gdv. not to be forgotten, ii. 35, 6 [mrś touch].
 á-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
 abhi-kṣipánt, pr. pt. lashing, v. 83, 3.
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
 abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].
 abhi-vrṣta, pp. rained upon, vii. 103, 4.
 abhiṣṭī-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumnā, n. splendour].
 abhiṣṭī-śavas, a. (Bv.) strong to help, iii. 59, 8 [śavas, n. might].

abhiṭi, *f. attack*, ii. 33, 5 [abhi + itī].
 abhi-vṛta, *pp. adorned*, i. 35, 4 [1. vṛ cover].
 ā-bhṛ-a, *a. monstrous*; *n. force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous : -bhū be].
 ā-manyā-māna, *pr. pt. Ā. not thinking = unexpected*, ii. 12, 10 [man think].
 ā-martya, *a. (K.) immortal*, viii. 48, 12; *f. ā*, x. 127, 2.
 a-mitra, *m. (K.) enemy*, ii. 12, 8 [mitrā friend].
 āmīta-varna, *a. (Bv.) of unchanged colour*, iv. 51, 9.
 āmī-vā, *f. disease*, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmī-ti].
 amu-y-ā, *inst. adv. in this way, so*, x. 135, 2 [inst. *f. of amū this* used in the inflexion of ayām].
 ā-mūra, *a. (K.) wise*, vii. 61, 5 [not foolish : mūrā].
 a-mṛta, *a. immortal*; *m. immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3²; *n. what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtā, *pp. of mṛ die*; *cp. Gk. ἀμρτορος 'immortal'*].
 amṛta-tvā, *n. immortality*, x. 90, 2.
 āmbh-as, *n. water*, x. 129, 1.
 ā-yajvan, *m. (K.) non-sacrificer*, vii. 61, 4.
 a-y-ām, *dem. prn. N. s. m. this*, iii. 59, 4; vii. 86, 3. 8; viii. 48, 10; x. 34, 13 (= here); *he*, i. 160, 4; x. 135, 7.
 a-yās, *a. nimble*, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rapās, *a. (Bv.) unscathed*, ii. 33, 6; x. 15, 4 [rāpas, *n. infirmity, injury*].
 āram-kṛta, *pp. well-prepared*, x. 14, 13 [made ready].
 ār-am, *adv. in readiness*; *with kṛ do service to (dat.)*, vii. 86, 7.
 ā-rāti, *f. hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardliness, enmity].
 a-ri, *m. niggard, enemy*, *gen. aryās*, ii. 12, 4. 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].
 ā-rista, *pp. (K.) uninjured*, vi. 54, 7 [riṣ injure].
 ar-upā, *a. f. f. ruddy*, x. 15, 7; *n. ruddy hue*, x. 168, 1.
 ar-tṣā, *a. ruddy*, i. 85, 5; vii. 71, 1.

a-reṇū, *a. (Bv.) dustless*, i. 35, 11 [reṇū *m. dust*].
 ark-ā, *m. song*, i. 85, 2; x. 15, 9 [arc sing].
 arc sing, *praise*, I. ārcati. sám-, *praise universally*, *pf. ānrcā*, i. 160, 4.
 ārc-ant, *pr. pt., singing*, i. 85, 2; viii. 29, 10.
 arna-vā, *a. waring*, viii. 63, 2; *m. flood*, i. 85, 9.
 ār-tha, *n. goal*, vii. 63, 4 [what is gone for : r go].
 arth-in, *a. greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, *cs. of r go. úd-raise up*, ii. 33, 4.
 aryā, *a. noble*, vii. 86, 7; x. 34, 13; *m. lord*, ii. 35, 2.
 Arya-mān, *m. name of one of the Ādityas*, vii. 63, 6.
 ār-vant, *m. steed*, ii. 33, 1; vii. 54, 5 [speeding : r go].
 arvāk, *adv. hither*, x. 15, 4. 9; *afterwards*, x. 129, 6.
 arvāñc, *a. hitherward*, i. 35, 10; v. 83, 6.
 ārḥ-ant, *pr. pt. worthy*, ii. 33, 10².
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9. 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; *quicken*, v. 83, 4.
 ava-tā, *m. well*, i. 85, 10; iv. 50, 3 [āva down].
 a-vadyā, *n. blemish*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-ni, *f. river*, v. 11, 5 [āva down].
 ava-pāsyant, *pr. pt. looking down on (acc.)*, vii. 49, 3.
 ava-mā, *spv. a. lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [āva down].
 ava-yātf, *m. appeaser*, viii. 48, 2.
 āva-ra, *cpv. a. lower*, x. 15, 1; *nearer*, ii. 12, 8 [āva down].
 āv-as, *n. help*, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 āva-sāna, *n. resting place*, x. 14, 9 [un-binding, giving rest: āva + sā = si tie].
 avās-tāt, *adv. below*, x. 129, 5.
 avas-yū, *a. desiring help*, iv. 50, 9.
 a-vātā, *a. (Bv.) windless*, x. 129, 2 [vāta wind].
 av-i-tf, *m. helper*, ii. 12, 6.
 a-vīra, *a. (Bv.) sonless*, vii. 61, 4 [vīrā hero].
 a-vṛkā, *a. (K.) friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath *waver*].

ás reach, obtain, V. *ásnóti*, *ásnuté*, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii. 103, 9.

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

ás-man, m. *rock*, ii. 12, 3 [Av. *asman* 'stone'; Gk. *ἀκμω* 'anvil'].

ás-va, m. *horse*, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 34, 3. 11; 90, 10 [Lat. *equus* 'horse', Gk. *ἵππος*, OS. *ehu*].

ásva-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [maghá *bounty*].

Ásv-in, m. du. *horsemen*, name of the twin gods of dawn, vii. 71, 2. 3. 6.

astáu, nm. *eight*, i. 35, 8.

as be, II. P.: pr. 2. *ási*, i. 1, 4; ii. 12, 15; 33, 3; 3. *ásti*, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. *smási*, vi. 54, 9; viii. 48, 9; 3. *sánti*, i. 85, 12; x. 90, 16; ipv. *astu*, v. 11, 5; vii. 86, 8²; x. 15, 2; *sántu*, vii. 63, 5; op. *syāma*, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. *ás*, x. 129, 3; *āsīt*, x. 34, 2; 90, 6. 12. 14; 129, 1⁴. 2². 3². 4. 5²; *āsan*, x. 90, 15. 16; 129, 5²; pf. *āsa*, vii. 86, 4; x. 129, 2; *āsur*, iv. 51, 7. *āpi*-be or *remain in* (lc.); *syāma*, iii. 59, 4; x. 14, 6.

pāri be around, *celebrate*, 2. pl. *stha*, vii. 103, 7.

prá- be *pre-eminent*, ipv. *astu*, iii. 59, 2. *ás-at*, pr. pt. n. the *non-existent*, x. 129, 1. 4.

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

ás-ita, (pp.) a. *black*, iv. 51, 9.

á-sammrsta, pp. (K.) *uncleansed*, v. 11. 3 [mrj *wipe*].

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

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

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

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

asur-yā, n. *divine dominion*, ii. 33, 9; 85, 2.

asūyánt, pr. pt. *displeased, resentful*, x. 135, 2.

ás-ta, n. *home, abode*, x. 14, 8; 34, 10.

asmā, prn. stem of 1. prs. pl.; A. *asmān us*, viii. 48, 3. 11; x. 15, 5; D.

asmábhyam to us, i. 85, 12; x. 14, 12; *asmé to us*, i. 160, 5; ii. 33, 12; Ab. *asmád from us*, ii. 33, 2; vii. 71, 1. 2; *than us*, ii. 33, 11; G. *asmā-kam of us*, vi. 54, 6; L. *asmé in or on us*, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; *asmāsu on us*, iv. 51, 10.

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

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

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

a-syá, G. of prn. root a, *of this*, ii. 33, 9; x. 129, 6; 168, 2; unaccented, *asya his, of him, its, of it*, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3². 4. 6. 12². 15; 129, 7; 135, 7; 168, 1.

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

a-syái, D. f. of prn. root a, *to that*, ii. 33, 5.

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

āha, emphasizing *pc.*, *indeed*, i. 154, 6; v. 83, 3; vii. 103, 2.

āhan, n. *day*, viii. 48, 7; x. 129, 2.

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

āhar, n. *day*, vii. 103, 7.

āhas, n. *day*, x. 168, 3.

a-hastá, a. (Bv.) *handless*, x. 34, 9.

áh-i, m. *serpent*, ii. 12, 3. 11 [Av. *āzi*, Gk. *ἔχις* 'viper', Lat. *angui-s*].

á-hrñāna, pr. pt. *free from wrath* [hr *be angry*].

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

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

á-gata, *pp. come*, vii. 103, 3. 9 [gam *go*].

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

ág-as, n. *sin*, vii. 86, 4; x. 15, 6 [op. Gk. *ἄγος* 'guilt'].

ác-ya, gd. *bending*, x. 15, 6 [á+ac *bend*].

á-jāta, pp. *produced*, x. 129, 6 [jan *generate*].

āj-ya, n. melted butter, x. 90, 6 [ā-añj anoint].
 ānī, m. axle-end, i. 35, 6.
 ā-tata, pp. extended, x. 135, 6 [tan stretch].
 ā-tasthivāms, red. pf. pt. having mounted, ii. 12, 8 [ā + sthā stand].
 āt-mān, m. breath, x. 168, 4 [Old Saxon āthom 'breath'].
 Ādityā, m. son of Aditi, iii. 59, 2. 3. 5.
 āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
 ā-bhis, I. pl. f. of prn. root a, with these, v. 83, 1.
 ā-bhū, a. coming into being, x. 129, 3.
 āmā, a. raw, unbaked, ii. 35, 6 [Gk. ἀμῶ-s 'raw'].
 ā-yat-ī, pr. pt. f. coming, x. 127, 1. 3 [ā + i go].
 āyas-ā, a. f. f, made of iron, viii. 29, 3 [āyas iron].
 āy-ū, a. active; m. living being, mortal, iii. 59, 9 [i go].
 ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh fight].
 āy-us, n. span of life, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].
 āraṇyā, a. belonging to the forest, x. 90, 8 [āraṇya].
 ā-rōhant, pr. pt. scaling, ii. 12, 12 [ruh mount].
 āvis, adv. in view, with kr, make manifest, v. 83, 3.
 āś-ū, a. swift, vii. 71, 5 [Gk. ἀσῦ-s].
 āśu-héman, 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. 135, 4 [dhā put].
 ā-huta, pp. to whom offering is made, v. 11, 3.

I go, II. P. émi, x. 34, 5; éti, iv. 50, 8; x. 34, 6; 168, 1²; yānti, vii. 49, 1; approach (acc.), viii. 48, 10; āyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyūr, x. 15, 1. 2.
 ānu- go after, vi. 54, 5; follow (acc.), viii. 68, 5.

āpa- go away, x. 14, 9.
 abhi- come upon, ipf. āyan, vii. 103, 2.
 āva- appease: op. iyām, vii. 86, 4.
 ā- come, ii. 33, 1; v. 83, 6; go to, x. 14, 3.
 ūpa ā- come to (acc.), i. 1, 7.
 ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
 ūpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.
 pārā- pass away, pf. iyūr, x. 14, 2. 7.
 pāri- surround, ii. 35, 4. 9.
 prā- go forth, i. 154, 3; x. 14, 7.
 ānu prā- go forth after, vi. 54, 6.
 ví- disperse, x. 14, 9.
 sām- flow together, ii. 35, 3; unite, vii. 103, 2.
 ichā-māna, pr. pt. Ā. desiring, x. 34, 10 [iṣ wish].
 i-tās, adv. from here, x. 135, 4.
 i-ti, pcl. thus, ii. 12, 5²; vi. 54, 1. 2; x. 34, 6 [180].
 it-thā, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thā; 180].
 i-d, emphasizing pcl. just, even, i. 1, 4. 6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. id: 180].
 i-d-ām, dem. prn. n. this, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].
 i-dānim, adv. now, i. 35, 7.
 idh kindle, VII. Ā. inddhé.
 sām- kindle, 3. pl. indhate, ii. 35, 11; pf. idhiré, v. 11, 2.
 idh-mā, m. fuel, x. 90, 6 [idh kindle].
 ind-u, m. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
 indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 13.
 indri-yā, n. might of Indra, i. 85, 2 [indra].
 i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].
 sam- bring, i. 160, 5.
 imā, dem. prn. stem, this, A. m. imām, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 3; x. 15, 4; imāni, vii. 61, 6; 71, 6 [111].

i-y-ám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 83, 4.

ir-ina, n. *dice-board*, x. 34, 1. 9.

ir-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 68, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

istā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

istā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tā, pp. du. of yaj sacrifice + pūrtā, pp. of pṛ fill, bestowed].

i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.

ilā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. fyate, x. 168, 2; *approach*, imahe, vi. 54, 8.

antār- go *between* (acc.), i. 35, 9; 160, 1.

ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

id praise, II. Ā., fle, i. 1, 1.

id-ya, gdv. *praiseworthy*, i. 1, 2 [id praise].

im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13²; 35, 1; vii. 103, 3 [180].

fyā-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].

ir stir, set in motion, II. Ā. frte.

ānu sām prā- *speed on together after*, x. 168, 2.

úd- *arise*, x. 15, 1; v. 83, 8.

prā-, cs. Irāya, *utter forth*, ii. 33, 8.

is be master of, overpower, II. Ā. fste, with gen., viii. 48, 14.

fā-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.

is more, I. fsati, -te, from (ab.), v. 83, 2.

il-itā, pp. *implored*, x. 15, 12 [id praise].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 3; 127, 3²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [vac speak].

1. ukṣ sprinkle, VI. ukṣāti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.

2. ukṣ grow.

ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. ukṣ = vaks grow].

ug-rā, a. *mighty*, ii. 33, 9; x. 34, 8; *fierce, terrible*, ii. 33, 11; viii. 29, 5.

uchánt, pr. pt. *shining*, iv. 51, 2 [1. vas shine].

u-tā, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utā vā, vii. 49, 2²; = *and*, viii. 48, 15 [180].

utó, pcl. *and also*, x. 168, 1 [utā + u].

út-tara, cpv. a. *upper*, i. 154, 1 [úd up].

út-sa, m. *spring*, i. 85, 11; 154, 5 [ud wet].

ud wet, VII. P. unátti, undánti [cp. Lat. und-a 'wave'].

ví- moisten, drench, i. 85, 5; v. 83, 8.

ud-án, n. *water*, i. 85, 5 [Go. watō 'water'].

udan-vánt, a. *water-laden*, v. 83, 7.

úd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vát, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [úd up + sf. vat].

upa-ksiyánt, pr. pt. *abiding by* (acc.), iii. 59, 3 [ksi dwell].

upa-má, spv. a. *highest*, viii. 29, 9.

upa-yánt, pr. pt. *approaching*, ii. 33, 12 [i go].

úpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. ὑπερ-s 'pestle', Lat. s-uperu-s 'upper'].

upári, adv. *upward*, x. 84, 9; *above*, x. 129, 5 [Gk. ὑνέπ, ὑνέπ = ὑνέπ, Lat. s-uper, Old High German ubir 'over'].

úpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri resort].

upa-sáśya, gdv. *to be approached*, iii. 59, 5 [sád sit].

upá-stha, m. *lap*, i. 35, 5. 6; vii. 63, 3; x. 15, 7.

upa-hatnú, a. *slaying*, ii. 33, 11 [ha-tnu from han slay].

úpa-hūta, pp. *invited*, x. 15, 5 [hū call].

upará, m. *offence*, vii. 86, 6 [upa + ara from r go: striking upon, offence].

ubj force, VI. P., ubjáti.

nir- drive out, i. 85, 9.

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

ubhá-ya, a. pl. both, ii. 12, 8.

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

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

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

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

uru-cákṣas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].

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

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

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

urū-nasá, a. (Bv.) broad-nosed, x. 14, 12 [urú + nás nose].

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

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

us-ánt, pr. pt. eager, vii. 103, 3; x. 15, 8^a [váś desire].

Us-ás, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ἥως (for áus-ós), Lat. aur-*or*-a].

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

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

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

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

ūrú, m. du. thigh, x. 90, 11, 12.

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

ūrjáyant, den. pr. pt. gathering strength, ii. 35, 7.

ūrdh-vá, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. ὀρθός for ὀρθ-*fó*-s; Lat. arduu-s 'lofty'].

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

úrmyā, f. night, x. 127, 6.

ūr-vá, n. receptacle, ii. 35, 3; fold, herd, iv. 50, 2 [1. vr cover].

R go, V. P. rñóti, int. álarti arise, viii. 48, 8 [Gk. ὀρ-νῦ-μι 'stir up'].

abhí- penetrate to (acc.), i. 35, 9.

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

fk-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc sing].

fk-vant, a. singing, jubilant, iv. 50, 5 [arc sing].

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

rcás-e, dat. inf. with [prá, to praise, vi. 61, 6 [arc praise].

r-ná, n. debt, x. 127, 7.

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

r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].

rtá-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].

rta-jñá, a. knowing right, x. 15, 1.

rta-yú, a. yoked in due time, iv. 51, 5; vii. 71, 3.

rta-spśá, a. cherishing the rite, iv. 50, 3.

rtá-van, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.

r-tú, m. season, vii. 103, 9 [fixed time: from r go].

r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].

rtv-ij, m. ministrant, i. 1, 1 [rtú + ij = yaj sacrificing in season].

rdūdāra, a. compassionate, ii. 33, 5; wholesome, viii. 48, 10.

rdh thrive, V. P. rdhnóti.

ánu- bring forward, op. 2. s. rdhyās, viii. 48, 2.

fdhak, adv. separately, vii. 61, 3.

Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].

fs-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.

rs-tí, f. spear, i. 85, 4 [rs thrust].

rs-vá, a. high, lofty, vii. 61, 3; 86, 1.

Ē-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6^a; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].

eka-pará, a. too high by one, x. 34, 2.

ékesa, a. having one pole, x. 135, 3 [iśā + pole of a car].

e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,

x. 34, 4; inst. *eténa*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *eté these*, vii. 103, 9 [prn. root *e + tá this*].
éṭa-śa, m. *steed of the Sun*, vii. 63, 2 [*éṭa speeding, from i go*].
etā-vant, a. *such*, x. 90, 3 [prn. *etā this + sf. vant*].
e-na, enc. prn. stem of 3. prs. *he, she*, it: acc. *enam him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. *enān them*, vii. 103, 3; gen. du. *enos of them two*, vii. 103, 4 [prn. root *e*].
én-as, n., ii. 12, 10; *sin. offence* vii. 71, 4; 86, 3.
enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root *a*].
e-bhis, l. pl. *with them*, x. 34, 5 [prn. root *a*].
e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root *a*].
e-vā, pcl. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root *e*; cp. 180].
e-vā (= *evā*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root *e*].
e-sā, dem. prn.: N. s. m. *eśāḥ this*, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā this*, x. 14, 2; *she*, x. 34, 2 [from prn. root *e + sa*].
e-sām, G. pl. m. *of them*, i. 85, 3; vii. 103, 5²; x. 34, 5. 8; 129, 5 [prn. root *a*].
Ok-as, n. *abode*, iv. 50, 8 [*wanted place: uc be wont*].
ój-as, n. *might*, i. 85, 4. 10; 160, 5 [*uj = vaj*; cp. Lat. *augus-tu-s* 'mighty', 'august'].
ojā-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [*ójas*].
ój-iyāms, cpv. a. *mightier*, ii. 33, 10.
óśa-dhī, f. *plant*, v. 83, 1. 4. 5. 10; vii. 61, 3 [*áv(a)-a-a nurture (av further) + dhī holding, from dhā hold*].
Ká, inter. prn. *who?* i. 85, 7; x. 129, 6; 135, 5²; G. *kāśya*, x. 129, 1; du. *káu*, x. 90, 11²; with *cid*: I. *kéna cid by any*, x. 15, 6; pl. N. *ké cid some*, viii. 103, 8.
ka-kūbh, f. *peak*, i. 85, 8.
ka-tamá, inter. prn. *which (of many)?* i. 85, 7; iv. 51, 6; with *caná any*, x. 168, 3 [Lat. *quo-tum-u-s*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [*ká-ti how many? Lat. quot*].
ka-dā, inter. adv. *when?* vii. 86, 2; with *caná, ever*, vi. 54, 9 [*ká who?*].
kánikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1. 9 [*krand roar*].
kán-iyāms, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *καυός* 'new' for *καυός*].
kam, pcl., i. 154, 1 [*gladly*: cp. p. 225, 2].
kár-tave, dat. inf. of *kr do*, i. 85, 9.
kalmalik-in, a. *radiant*, ii. 33, 8.
kav-i, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [*Av. kavi* 'king'].
kavī-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
kavī-tara, cpv. a. *wiser*, vii. 86, 7.
kavi-śastā, pp. (Tp.) *recited by the sages*, x. 14, 4.
kav-yā, a. *wise*, x. 15, 9; m. pl. *name of a group of Fathers*, x. 14, 3.
kaśā, f. *whip*, v. 83, 3.
kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [*kam desire*].
kāś appear, int. *cākaśīti*.
abhi- *look upon*, x. 135, 2.
kitavā, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 13.
kí-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with *caná anything*, x. 129, 2 [Lat. *qui-s, qui-d*].
kīla, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].
kīr-i, m. *singer*, ii. 12, 6 [2. *kr commemorate*].
ku-carā, a. *wandering at will*, i. 154, 2 [*ku*, inter. prn. root *where? = anywhere + carā from car fare*].
ku-tās, inter. adv. *whence?* x. 129, 6²; 168, 3 [prn. root *where?*].
ku-mārā, m. *boy*, x. 135, 3. 4. 5; = *son*, ii. 33, 12.
kumārā-deśṇa, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [*deśṇā*, n. *gift from dā give*].
kul-yā, f. *stream*, v. 83, 8.
kuv-id, inter. pcl. *whether?* ii. 35, 1. 2; iv. 51, 4 [*ku + id*: cp. p. 226].
kú-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [*ku + sf. ha = dhā*: cp. p. 212].
kr make, V. *krṇóti*, *krnuté*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. *kr̥ṇavat*, viii. 48, 3; 3. pl. *kr̥ṇāvan*, iv. 51, 1; vii. 63, 4; 2. pl. *Ā. kr̥ṇúdhvam*, x. 34, 14; ipv. *kr̥nuhí*, x. 135, 3; pf. *cakr-má*, vii. 86, 5; x. 15, 4; *cakrúr*, vii. 63, 5; *Ā. cakraé*, x. 90, 8; *cakráte*, vii. 29, 9; *cakriré*, i. 85, 1. 2. 7. 10; ft. *karisyási*, i. 1, 6; root ao. *ákar*, ii. 12, 4; iii. 59, 9; v. 83, 10; *ákran*, x. 14, 9; 3. pl. *Ā. ákrata*, vii. 103, 8; x. 34, 5; sb. *káratí*, ii. 35, 1; *kárāma*, x. 15, 6; ao. ps. *ákāri*, vii. 61, 7 [cp. Gk. *kpaíw* 'accomplish', Lat. *creō* 'create'].

úpa á- drive up for: rt. ao. *ákaram*, x. 127, 8.

āvis- make manifest, v. 83, 3.

nis- turn out: rt. ao. *askṛta*, x. 127, 3.

kr̥ṇv-ánt, pr. pt. *making = offering*, vii. 103, 8; x. 168, 1 [*kr̥ make*].

kr-tá, pp. *made*, i. 85, 6; ii. 12, 4; vii. 61, 6 (= *offered*); x. 90, 12. 15; 135, 6; n. *lucky throw*, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].

kṛtā, f. *breast* (?), ii. 35, 5.

kr-tvī, gd. *having made*, x. 15, 12.

krś-á, a. *poor*, ii. 12, 6 [*krś grow lean*].

kṛśana, n. *pearl*, i. 35, 4.

krś drav, I. P. *kárṣati*, v. 83, 7; VI. P. *krśá-ti till*, x. 34, 13.

krś-í, f. *field*, x. 34, 13 [*krś till*].

krś-tí, f. pl. *people*, i. 160, 5; iii. 59, 1 [*tillage, settlement: krś till*].

krś-má, a. *black*, i. 35, 2. 4. 9; x. 127, 7; f. *í*, vii. 71, 1.

kṛp be fit, I. *kálpati*, cs. *kalpáyati*, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11. 14.

ket-ú, m. *banner*, v. 11, 2. 3; vii. 63, 2 [*cit appear: Go. haidu-s* 'manner'].

kévata, m. *pit*, vi. 54, 7.

kósa, m. *buckle*, v. 83, 8; *well* (of a car), vi. 54, 3.

kr-á-tu, m. *power*, ii. 12, 1; *wisdom*, vii. 61, 2 [*kr do*].

krand bellow, I. P. *krándati*.

abhí- bellow towards, v. 83, 7.

kránd-as, n. *battle array*, ii. 12, 8 [*battle cry: krand shout*].

kram stride, I. P. *krámati*, *Ā. krám-ate*.

vi- stride out, pf. *cakrame*, viii. 29, 7.

abhí vi- spread asunder, develop into: ipf. *ákrámat*, x. 90, 4.

kriḍ play, I. *kriḷa*, x. 34, 8.

krudh be angry, IV. P. *krúdhyaṭi*; red. ao. inj. *cukrudhāma*, ii. 33, 4.

kvā, inter. adv. *where?* i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with *avid* who knows where, x. 34, 10 [pronounced *kūā*].

kṣa-trá, n. *dominion*, i. 160, 5 [*kṣa = kṣi rule*].

kṣam forbear, I. *Ā. kṣámate*.

abhí- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, II. P. *kṣéti*, iv. 50, 8.

ádhi- dwell in (loc.), i. 154, 2.

kṣiy-ánt, pr. pt. *dwelling*, ii. 12, 11 [*kṣi dwell*].

kṣé-ma, m. *possession*, viii. 86, 8 [*kṣi: kṣáyati possess*].

Khan-i-trima, a. *produced by digging*, vii. 49, 2 [*khan dig*].

khálu, adv. *indeed*, x. 34, 14 [p. 227].

khā-tá, pp. *dig*, iv. 50, 3 [*khan dig*].

khyā see: no present; a ao. *ákhyat*.

abhí- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gaṇ-á, m. *throng*, iv. 50, 5; x. 34, 12.

gabh-irá, a. *profound*, x. 129, 1 [*gabh = gāh plunge*].

gabhirá-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. *gáchatí*, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. *ágman*, vii. 71, 6; 1. pl. *áganma*, viii. 48, 3. 11 [Gk. *βαίω*, Lat. *venio*, Eng. *come*].

á- come, i. 1, 5; 85, 11; root ao. ipv. *gahí*, vi. 54, 7; x. 14, 5; 2. pl. *gatá*, x. 15, 4; 3. *gámantu*, x. 15, 5². 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyaí, dat. inf. (of *gam*) to go, i. 154, 6.

garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gárbh-a, m. *germ*, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [*gr̥bh receive*].

gáv-y-úti, f. *pasturage*, x. 14, 2 [Bv. having nurture for cows: go].

gáh-ana, a. *unfathomable*, x. 129, 1 [*gāh plunge*].

gā go, III. P. *jígāti*.

abhí- approach, vii. 71, 4.

á- come: rt. ao. *agāt*, i. 35, 8.

pári- go by (acc.): root ao. inj. *gāt*, ii. 33, 14.

prá- go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48; 2.
 gā-tú, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
 gātre-gātre, lc. itv. cd., in every limb, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [song : gā sing].
 gīr, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].
 giri-kṣī-t, a. mountain-dwelling, i. 154, 3 [kṣī dwell].
 giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].
 gup guard : pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
 gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
 gūhā, pp. hidden, x. 129, 3 [guh hide].
 1. gr sing, IX. grṇāti, grṇitē, ii. 33, 8, 12.
 abhī- greet favourably, x. 15, 6.
 2. gr waken : red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
 grn-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grn-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
 grt-sa, a. experienced, vii. 86, 7.
 grdh be greedy, IV. P. grdhyati; a ao. āgrdhat, x. 34, 4.
 grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 grhē-grhe, lc. itv. cd., in every house, v. 11, 4.
 gó, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bov-), OI. bō, Eng. cow].
 Gó-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 [gó cow + pā protect].

gó-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gó-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
 gó-māyu, a. (Bv.) lowing like a cow, vii. 103, 6, 10 [māyú, m. lowing].
 grabh seize, IX. grbhṇāti, grbhṇitē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
 grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].
 grīsmā, m. summer, x. 90, 6.
 Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. garēma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
 gharṁ-in, a. heated, vii. 103, 8.
 ghas eat : root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].
 ghā, enc. emphasizing pcl., iv. 51, 7 [180].
 ghṛ-nī, f. heat, ii. 33, 6 [ghṛ = hr be hot].
 ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghṛ be hot].
 ghrtā-nirñij, a. (Bv.) having a garment of ghee, ii. 35, 4 [nir-nīj, f. splendour from nīs out + nij wash].
 ghrtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [prātīka, n. front from pratyāñic turned towards].
 ghrtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 ghṛs-vī, a. impetuous, i. 85, 1 [ghṛs = hrṣ be excited].
 gho-rā, a. terrible; n. magic power, v. 34, 14.
 ghós-a, m. sound, x. 168, 1, 4 [ghus make a noise].
 Ca, enc. pcl. and, i. 160, 2, 3; ii. 33, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 34, 11; 90, 2, 3, 7, 8, 10; if, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
 cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweowol].
 caks, see II. cāste [reduplicated form of kas = kās shine : = ca-k(a)s].

abhí- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya illumine, viii. 48, 6.
 vi- reveal, x. 34, 13.
 cáks-u, n. eye, x. 90, 13 [caks see].
 cáks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat- hide (intr.), I. P. cātati; cs. cātáya drive away, ii. 33, 2.
 catur-akṣá, a. (Bv.) four-eyed, x. 14, 10. 11 [akṣá = áksi eye].
 catur-pād, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fidwör].
 catvārimśá, ord., f. f, fortieth, ii. 12, 11.
 ca-ná, pcl. and not, vii. 86, 6.
 candrā-mās, m. moon, x. 90, 13 [K. cd. bright (candrā) moon (mās)].
 car fare, I. cārati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhí- bewitch, x. 34, 14.
 ā- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhí sám- come together, viii. 48, 1.
 cará-tha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsani-dhí-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsani, a. active, f. folk + dhr-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cā-ru-s 'dear'].
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cētati, -te; pf. cikēta, i. 35, 7; sb. cikēta, i. 35, 6; cs. citáya stimulate, iv. 51, 3; cetáya cause to think, vii. 86, 7.
 ā- observe: pf. cikēta, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pcl. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 33, 12; vii. 86, 1. 3. 8; x. 34, 8²; 127, 5 [Lat. quid].
 cekit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].
 oyáv-ana, a. unstable, ii. 12, 4 [cyu move].
 oyáv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].
 cyu waver, fall, I. cyávate.
 prá-, cs. cyáváya overthrow, i. 85, 4.

Ohand seem, II. P. chāntti; pf. ca-chānda, vii. 63, 3; seem good, please, 3. s. s ao. áchān, x. 34, 1.
 chánd-as, n. metre, x. 14, 16; 90, 9.
 chāyá, f. shade, ii. 33, 6 [Gk. σκιά].

Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].

jajñ-āná, pf. pt. A. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajñiré were born, x. 90, 9². 10; is ao. ájani-šta has been born, iii. 59, 4; v. 11, 1; red. ao. ájijanas has caused to grow, v. 83, 10; cs. janáya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. ἡ-γεν-ῶ-μην].

prá- be prolific, IV. A. jāya, ii. 33, 1; 85, 8.

ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].

janáy-ant, cs. pr. pt. generating, i. 85, 2.
 ján-i, f. woman, i. 85, 1.

ján-i-man, n. birth, ii. 35, 6.

jan-ús, n. generation, vii. 86, 1 [jan generate].

jáy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].

jár-ant, pr. pt. aging, old, x. 34, 3 [jř waste away; Gk. γέρ-ovr- 'old man'].

jar-ás, m. old age, vii. 71, 5 [jř waste away; cp. Gk. γῆρας 'old age'].

jar-i-tf, m. singer, ii. 33, 11 [jř sing].

jálāsa, a. cooling, ii. 33, 7.

jálāsa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajá, n. remedy].

jálp-i, f. idle talk, chatter, viii. 48, 14 [jalp chatter].

jas be exhausted, I. jása; pf. ipv. jajastám weaken, iv. 50, 11.

jā be born, IV. *Ā. jāyate is born*, v. 11, 3; 83, 4; x. 90, 5; *jāyase art born*, v. 11, 6; ipf. *ājāyata was born*, x. 90, 9. 12. 13²; 129, 3; 135, 6; *ājāyanta*, x. 90, 10.

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

jā-tā, pp. *born*, ii. 12, 1; x. 90, 5. 7; 168, 3; = finite vb., *were born*, x. 90, 10. 13; n. *what is born*, ii. 33, 3 [jā be born].

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

jān-u, n. *knee*, x. 15, 6 [Gk. γόν-u, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā be born].

jā-yā, f. *wife*, x. 34, 2. 4. 10. 11. 13 [jā be born].

jār-in-i, f. *courtesan*, x. 34, 5 [having paramours: jārā].

Jāhuś-ā, m. *name of a protégé of the Āsvins*, vii. 71, 5.

ji conquer, I. *jāyati*; ft. *jesyāmi*, x. 34, 6; ps. *jīyate*, iii. 59, 2 [when accented this form appears in the RV. as *jīyate*, i. e. it is then pr. *Ā. of jyā overpower*].

vi- conquer, ii. 12, 9.

sām- *win*, iv. 50, 9.

jigī-vāms, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. *transverse = athwart*, i. 85, 11; *prone*, ii. 35, 9.

jīrā-dānu, a. (Bv.) *having quickening gifts*, v. 83, 1.

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

jīvās-e, dat. inf. *to live*, viii. 48, 4; with *prā to live on*, x. 14, 14.

jus enjoy, VI. *jusā*, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. *jūjusan*, vii. 61, 6; is ao. sb. *jōgisat*, ii. 85, 1 [cp. Gk. γέωω, Lat. *gus-tus*, Go. *kiusan*, Eng. *choose*].

jus-ānā, pr. pt. *Ā. enjoying*, viii. 48, 2. *jūs-ṭa*, pp. (with shifted accent) *acceptable*, iii. 59, 5 [jus enjoy].

jū, IX. P. *junāti speed*, vii. 86, 7.

jr, I. *Ā. jāra awake, be active*, iv. 51, 8.

jéha-māna, pr. pt. *Ā. gasping*, x. 15, 9 [Jeh gasp].

jñā know, IX. *jānāti*, x. 34, 4 [cp. Gk. *ἐ-γνώ-ν*, Lat. *co-gno-sco*, Eng. *know*].

vi-, ps. *jñāyāte be distinguished*, iv. 51, 6.

jmā, f. *earth*, gen. *jmās*, iv. 50, 1.

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

jyē-śtha, spv. *highest*, ii. 35, 9; *chief*, vii. 86, 4 [spv. of jyā].

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

Tā, dem. prn., *that; he, she, it*; n. *tād that*, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 35, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 103, 5. 7; x. 34, 12. 13; 90, 12; 129, 2. 3. 4; 135, 5; m. *Ā. tām him*, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. *tēna with it*, viii. 29, 4. 10; *with him*, x. 90, 7; I. *f. tāyā with that*, i. 85, 11; D. *tāsmāi to him*, iii. 59, 5; iv. 50, 8^a; x. 34, 12; *for him*, x. 135, 2; *to that*, viii. 48, 12. 13 (= *as such*); x. 168, 4; *for that*, viii. 48, 10; ab. *tāsmād from him*, x. 90, 5. 8. 9^a. 10^a; *than that*, x. 129, 2; G. *tāsya of him*, ii. 35, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. *tāu these two*, x. 14, 12; f. *té these two*, i. 160, 1. 5; D. *tābhyām to those two*, x. 14, 11; pl. N. m. *té they*, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 3. 5^a. 12. 13; *those*, x. 15, 1; 90, 16; = *as such*, x. 15, 4. 7; f. *tās they*, iv. 51, 8; *those*, iv. 51, 7^a. 9; vii. 49, 1. 2. 3. 4; n. *tā those*, i. 154, 6; ii. 33, 13; x. 14, 16; *tāni those*, i. 85, 12; x. 90, 16; *Ā. tāt those = that*, x. 90, 8; I. *tēbhis with them*, i. 35, 11; x. 15, 8. 14; f. *tābhis with them*, x. 168, 2; G. *tēsām of them*, x. 14, 6; L. *tāsu in them*, ii. 33, 13.

tams shake.

abhī- *attack*: pf. *tatasré*, iv. 50, 2.

tatan-vāms, pf. pt. *having spread*, vii. 61, 1 [tan stretch].

tā-tas, adv. *thence*, x. 90, 4; *so*, x. 135, 6 [prn. root tā].

tā-tra, adv. *there*, x. 34, 13 [prn. root tā].

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

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

tan extend = *perform*, VIII. *tanóti*; ipf. *ātanvata*, x. 90, 6 [cp. Gk. *ῥάπτω* 'stretch', Lat. *tendo* 'stretch'].

abhī- *extend over*: red. pf. sb., i. 160, 5.

áva- slacken (Ā.), ii. 33, 14.
 ā- extend to (acc.), i. 35, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 33, 14 [tan extend].
 tan-ū, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. ten-u-i-s, Gk. rav-ú-, Eng. thin].
 tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tápa; pf. tatápa = it pains, x. 34, 11; ps. tapyáto, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].
 táp-ana, a. burning, x. 34, 7 [tap burn].
 táp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tá, pp. healed, vii. 103, 9 [tap burn].
 tám-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3¹ [tam faint].
 támis-ic-t, f. power of darkness, viii. 48, 11 [tamis = támas + ic = i-añc].
 tar-āni, a. speeding onward, vii. 63, 4 [tř cross].
 tá-rhi, adv. then, x. 129, 2 [prn. root tá].
 táva, gen. (of tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tavē].
 tav-ás, a. mighty, ii. 33, 3; v. 83, 1 [tu be strong].
 tavás-tama, spv. mightiest, ii. 33, 3.
 táv-is-i, f. might, i. 35, 4 [távis = távas, n. might].
 táskara, m. thief, viii. 29, 6.
 tasthi-vāma, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tāpay-iṣṇú, a. causing to burn, x. 34, 7 [from cs. of tap burn].
 tāy-ú, m. thief, vii. 86, 5 [= stāyú; cp. ste-ná thief].
 tig-má, a. sharp, viii. 29, 5 [tīj be sharp].
 tiraśo-fna, a. across, x. 129, 5 [tirás].
 tir-ás, prp. across, vii. 61, 7 [tř cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].
 tisf, nm. f. of trí three, N. tisrás, i. 35, 6; ii. 35, 5.
 tú, pel. indeed, vii. 86, 1 [prn. root tu in tu-ám].
 tuch-yá, n. void, x. 129, 3.
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. tibi].
 túbhyam, D. (of tvám) for thee, iv. 50,

3; v. 11, 5; (angry) with thee, vii. 86, 3; = by thee, vii. 86, 8.
 tur-á, a. cager, vii. 86, 4 [tur = tvar speed].
 tuvi-játá, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 túvis-mant, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 trp be pleased, IV. P. trpnoti; cs. tarpáya satisfy, i. 85, 11 [cp. Gk. τρέπω].
 trs thirst, IV. trsya; pf. tātśúr, x. 15, 9 [cp. Gk. τέρσομαι 'become dry', Lat. torreo 'scorch', Eng. thirst].
 trs-náj, a. thirsty, i. 85, 11.
 trsyá-vant, a. thirsty, vii. 103, 3 [trsyá thirst].
 tř cross, VI. tirá.
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.
 ví- run counter to (acc.), x. 34, 6.
 te, enc. dat. (of tvám) to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; vii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. toi].
 tok-á, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyá, dem. prn., n. tyád that, iv. 51, 1; pl. tyá those, vii. 48, 11.
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā protect].
 trí, nm. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OI. tri, Eng. three].
 trí-kadrúka, m. pl. three Soma vats, x. 14, 16 [kadrú, f. Soma vessel].
 tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 tri-pañcāśá, a. consisting of three fifties, x. 34, 8.
 tri-pád, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.
 tri-vandhurá, a. three-seated, vii. 71, 4.
 tri-ṣadhaṣṭhā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhá-ṣṭha, n. gathering-place].

tri-*stúbh*, f. name of a metre, x. 14, 16.
tri-*s*, adv. *thrice*, x. 90, 11 [Gk. *trís*].
tre-*dhá*, adv. *in three ways*, i. 154, 1.
tváks-*iyāms*, cpv. *most vigorous*, ii. 33, 6.
tvád, ab. (of tvám) *than thee*, ii. 33, 10.
tvám, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12². 13.

Tvás-*tr*, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = taks fashion].

tvā, enc. A. (of tvám) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.

tvā-*datta*, pp. (Tp. cd.) *given by thee*, ii. 33, 2.

tvám, prs. prn. A. (of tvám) *thee*, v. 11, 5. 6².

tvés-*á*, a. *terrible*, ii. 33, 8. 14 [tvīs be agitated].

tvésá-*samdrá*, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvóta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dáks-*a*, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks be able].

dáks-*ina*, a. *right*, vi. 54, 10 [cp. Gk. *δεξιό-s*, Lat. *dexter*].

daksina-*tás*, adv. *to the south*, x. 15, 6.

dád-*at*, pr. pt. *giving*, vii. 103, 10 [dā give].

dádhat, pr. pt. *bestowing*, i. 35, 8; with á (following), x. 34, 6 [dhā put].

dád-*āna*, pr. pt. A. *committing, assuming*, i. 35, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā put].

dām-*a*, m. *house*, i. 1, 8; ii. 35, 7 [Gk. *δομο-s*, Lat. *domu-s*].

dāsa, nm. *ten*, x. 34, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulá, *length of ten fingers*, x. 90, 1 [dāsa + aṅgūli finger].

Dāsa-*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. dáha.

nīs- *burn up*, x. 34, 9.

1. dā *give*, III. dadāti, ii. 35, 10; x. 14, 9; ao. ádāt, vii. 103, 10³; ipv. 8. du. dātām, x. 14, 12; s ao. op. diṣya, ii. 33, 5 [cp. Gk. *δίδωμι*, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- *take*, ii. 12, 4.

pārā- *abandon*: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. dehi, x. 14, 11.

prá- *present*: root ao. ádās, x. 15, 12.

2. dā *divide*, IV. dáya; *wield*, ii. 33, 10. dādrhāná, pf. pt. A. *steadfast*, i. 85, 10 [drh make firm].

dā-*tē*, m. *giver*, ii. 33, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-*man*, n. *rope*, viii. 86, 5 [3. dā bind].

dās-*vāms*, pf. pt. *worshipping*, m. *worker*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].

dās-*a*, a. *non-Aryan*, ii. 12, 4 [dās be hostile].

dās-*á*, m. *slave*, vii. 86, 7.

didfk-*ṣu*, adv. *with a desire to see* = *find out*, vii. 86, 3 [from ds. of drś see].

div, m. *sky*, A. dīvam, iii. 59, 7; G. divás, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. diví, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφος*, *Δίφ*].

div *play*, IV. dīvya, x. 34, 13.

div-*ā*, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-á].

divi-*spś*, a. *touching the sky*, v. 11, 1; x. 168, 1 [diví L. of div + sprś touch].

divé-*dive*, lc. itv. cd. *every day*, i. 1, 3. 7 [L. of divá day].

div-*yá*, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div heaven].

diś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś point].

1. di *fly*, IV. dīya.

pāri- *fly around*, ii. 35, 14; v. 83, 7.

2. di *shine*: pf. didāya, ii. 33, 4.

dīdi-*vāms*, 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 [dīh think].

dīp *shine*, IV. A. dīpya.

sām- *inflamm*: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].

dīy-*ant*, pr. pt. *flying*, vii. 63, 5 [dī fly].

dīrghá, a. *long*, i. 154, 3; x. 14, 14 [Gk. *δολιχό-s*].

dīrgha-*śrú-t*, a. *heard afar*, vii. 61, 2 [śru hear + t].

du go: iṣ ao. sb. davisāni, x. 34, 5.

dudhrá, a. *fierce*, ii. 12, 15.

dur-*i-tá*, (pp.) n. *faring ill, hardship*, i. 35, 3 [dus ill + pp. of i go].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
 dur-matí, f. *ill-will*, ii. 33, 14 [dus ill + matí *thought*].
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gift*].
 dus-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kṛ do + t].
 dú-stuti, f. *ill praise*, ii. 33, 4 [dus ill + stuti *praise*].
 duh milk, II. P. dōgdhi; s ao. duk-sata, with two acc., i. 160, 3.
 duh-i-tṣ, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dauhtar*].
 dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha *deception*].
 dū-tā, m. *messenger*, v. 11, 4; 83, 3; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rá, a. *far*].
 dūrē-artha, a. (Bv.) *whose goal is distant*, vii. 63, 4.
 dṛ pierce, int. dardarsi, ii. 12, 15.
 dī-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dī split; cp. Gk. δέπω, Eng. *tear*].
 drá see: pf. dádrée is seen, vii. 61, 5.
 dráśye, dat. inf. to see, x. 14, 12.
 drs-tvāya, gd. *having seen*, x. 34, 11.
 drh make firm, I. P. dṛmha; ipf. ádrm-hat, ii. 12, 2.
 dev-á, m. *god*, i. 1, 1. 2. 4. 5; 35, 1. 2. 3². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [*celestial from div heaven*].
 deva-trá, adv. *among the gods*, x. 15, 9.
 deva-mānā, n. *abode of the gods*, x. 135, 7.
 deva-yú, a. *devoted to the gods*, i. 154, 5.
 deva-vandá, a. *god-praising*, x. 15, 10 [*vand greet*].
 devá-hiti, f. *divine order*, viii. 103, 9 [devá god + hi-tí, f. *impulse from hi impel*].
 dev-f, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-á god].
 dosā-vastr, m. (Tp.) *illumines of gloom*, i. 1, 7 [dosā evening + vas-tr from vas shine].
 dáiv-ya, a. *divine*, i. 35, 5; viii. 48, 2;

coming from the gods, ii. 33, 7; n. *divinity*, ii. 35, 8 [from devá god].
 Dyāvā-prthiví, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.
 dyu-mát, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *brighi*].
 dyu-mná, n. *wealth*, iii. 59, 6.
 dyó, m. *heaven*, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyávas, i. 35, 6 [Gk. Ζεύς, Zēv, Lat. *diem*].
 dyót-ana, a. *shining*, viii. 29, 2 [dyut shine].
 dráv-ina, n. *wealth*, iv. 51, 7 [*movable property, from dru run*].
 dru run, I. dráva.
 áti- run past (acc.), x. 14, 10.
 drug-dhá, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
 drúh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
 dvá, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *dù*, Eng. *two*].
 dvādaśá, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
 dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhv close with loss of aspirate through influence of dvá two, as having two folds].
 dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
 dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δι-πόδ-, Lat. *bi-ped-*].
 dviṣ hate, II. dvésti, x. 34, 3.
 dvēs-as, n. *hatred*, ii. 33, 2 [dviṣ hate].
 Dhán-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
 1. dhán-van, n. *waste land*, i. 35, 8; desert, v. 83, 10.
 2. dhán-van, n. *bow*, ii. 33, 10.
 dham blow, I. P. dhámati, ps. dham-yáte, x. 135, 7.
 ví- blow asunder, iv. 50, 4.
 dhám-ant, pr. pt. *blowing*, i. 35, 10.
 dhár-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
 1. dhā put, III. dádhāti, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehí, x. 14, 11; dhattá, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *perform*, ipf. dhatta, i. 85, 9; *bestow*, a. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; ds. *desire to bestow*, didhīṣanti, ii. 35, 5; *support*, didhīṣāmi, ii. 35, 12 [Gk. *ρίθμι*].
 ādhi- *put on* (acc.): pf. dadhīre, i. 85, 2; ao. ādhita, x. 127, 1.
 ā- *deposit*, root ao. sb. dhās, v. 83, 7.
 nī- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from* (ab.) *into* (lc.), vii. 61, 3.
 vi- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.
 canas- *accept gladly*, ii. 35, 1.
 purās- *place at the head*, appoint Purohita: pf. dadhīre, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
 dhā-man, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
 dhārayāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayat, pr. pt. cs. of dhr̥ *hold*].
 dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
 dhigānā, f. *bowl*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhī *think*, III. dīdhye.
 ā- *think to oneself*, ā- dīdhye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 8; *intelligent*, vii. 86, 1 [dhī *think*].
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*-s, Lat. *fumu*-s].
 dhūr-tī, f. *malice*, viii. 48, 3 [dhvr̥ *injure*].
 dhr̥ *support, fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
 dhr̥s-nū, n. adv. *forcibly*, x. 34, 14 [dhr̥s *be bold, dare*].
 dhe-nū, f. *cow*, i. 160, 3; ii. 35, 7 [yielding milk: dhe = dhā *suck*].
 dhrū-tī, f. *seduction*, vii. 86, 6 [dhru = dhvr̥ *injure*].
 1. Nā, pcl. as, like, i. 35, 6; 85, 1. 7. 8²; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5². 7; 103, 2². 3. 7;

viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
 2. nā, neg. pcl. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 2⁴; iv. 51, 6; vi. 54, 3². 4. 9; vii. 61, 5³; 63, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13²; 34, 2-5. 12; 129, 1⁴. 2. 7²; 168, 3. 4 [180].
 nākt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem nakt, cp. Lat. *nox* = *noct*-s].
 nā-kṣatra, n. *star*; *day-star*, vii. 86, 1 [nākt *night* + kṣatrā *dominion* = *ruling over night*].
 nad-ī, f. *stream*, ii. 35, 3 [nad *roar*].
 nā-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; grandson, x. 15, 3 [Lat. *nepōt* = 'nephew'].
 nāpt̥r, m. (weak stem of nāpāt) *son*: gen. nāpt̥r, ii. 35, 11; dat. nāpt̥re, ii. 35, 14 [nā-pit̥r *having no father* = 'nephew', 'grandson'].
 nābh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OS. *nebo*].
 nam bend, ī. nāma; ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nān-namiti bend low, v. 83, 5.
 prāti- bend towards: pf. nānāma, ii. 33, 12.
 nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam bend].
 namas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].
 namas-yā, a. *adorable*, iii. 59, 4.
 nār-ya, a. *manly*, i. 85, 9.
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέο*-s, Lat. *novu*-s, OS. *notu*, Eng. *new*].
 Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov*-tor].
 1. nās *be lost*, IV. P. nāsya; ao. neśat, vi. 54, 7.
 2. nās *reach*, I. nāsa.
 vī- *reach*, ii. 35, 6.
 nās, f. *night*, vii. 71, 1.
 naḡ-tā, pp. *lost*, vi. 54, 10 [nās *be lost*].
 nas, prs. prn., A. us, i. 1, 9; 35, 11²; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7²; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

nah bind, IV. **nāhya**.

sām- knit together: irr. pf. 2. pl. **anāha**, viii. 48, 5.

nā = **nā** not, x. 34, 8.

nāka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.

nālī, f. flute, x. 135, 7.

nāth-itā, pp. distressed, x. 34, 3 [**nāth** seek aid].

nādyā, m. son of streams, ii. 35, 1.

nādh-amāna, pr. pt. **Ā**. seeking aid, suppliant, ii. 12, 6; 83, 6.

nānā, adv. separately, ii. 12, 8.

nābhi, f. navel, x. 90, 14.

nā-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. *ὄνομα*, Lat. *nōmen*, Go. *namō*, Eng. name].

nārī, f. woman, ii. 33, 5 [from **nār** man].

nāsatya, m. du. epithet of the *Āsvins*, vii. 71, 4 [**nā** + **asatyā** not untrue].

ni-kṛt-van, a. deceitful, x. 34, 7 [**nī** down + **kr** do].

ni-citā, pp. known, ii. 12, 13 [**nī** + **ci** note].

ninyā, n. secret, vii. 61, 5.

ni-todīn, a. piercing, x. 34, 7.

ni-drā, f. sleep, viii. 48, 14 [**nī** + **drā** sleep; cp. Gk. *δορ-θαῶν*, Lat. *dor-mio*].

ni-dhī, m. treasure, viii. 29, 6; deposit, x. 15, 5 [**nī** down + **dhi** = **dhā** put].

nī-dhruvi, a. persevering, viii. 29, 3 [**nī** + **dhrūvi** firm].

ni-pādā, m. valley, v. 83, 7 [**nī** down + **pāda**, m. foot].

nir-āyana, n. exit, x. 135, 6 [**nīs** out + **āy-ana** going: i go].

ni-vāt, f. depth, x. 127, 2 [**nī** down].

nī-vēsānī, a. causing to rest, i. 35, 1 [from es. of **nī** + **viś** cause to turn in].

nī-satta, pp. with **ā**, having sat down in (lc.), x. 15, 2 [**nī** + **sad** sit down].

ni-sād-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with **ā**, x. 14, 5.

ni-siñc-ānt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].

niškā, m. necklace, ii. 33, 10.

nīs-kṛtā, n. appointed place, x. 34, 5 [pp. arranged: **nīs** out + **kr** make].

nī lead, I. **nāya**; 2. pl. **ipv.**, x. 34, 4.

sām- conjoin with (inst.), vi. 54, 1.

nīc-ā, adv. down, x. 34, 9 [inst. of **nyāñc** downward].

nū, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pcl. pray? vii. 86, 2 [Gk. *νῦ*, OI. *nu*, OG. *nu*].

nud push, VI. **nudā**; pf. 3. pl. **Ā**. **nu-nudre**, i. 85, 10, 11.

prā- push away: pf. vii. 86, 1.

nū, adv. = **nū** now, vii. 63, 6 [OG. *nū*].

nū-tana, a. present, i. 1, 2 [**nū** now].

nū-nām, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [**nū** now].

nṛ, m. man, pl. N. **nāras**, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἀνῆρ*, *ἀνδρῶς*].

nṛ-cākṣas, a. (Bv.) observer of men, viii, 43, 9, 15; x. 14, 11 [nṛ man + **cākṣas** look].

nṛ-pātī, m. lord of men, vii. 71, 4.

nṛ-mṇā, a. manliness, valour, ii. 12, 1 [cp. **nṛ-māṇas** manly].

ne-tf, m. guide, ii. 12, 7 [**nī** lead].

nó = **nā** + **u** also not, vi. 54, 3.

nāu, f. ship, x. 135, 4 [Gk. *ναῦ-s*, Lat. *nāv-i-s*].

ny-āñc, a. downward, v. 83, 7 [**nī-** down + **-añc** -ward].

ny-ūpta, pp. thrown down, x. 34, 5, 9 [**nī** + **vap** strew].

Pakṣ-in, a. winged, x. 127, 5 [**pakṣā**, m. wing].

pāc-ant, pr. pt. cooking, ii. 12, 14, 15 [pāc cook, Lat. *coquo* for *pequo*, OSl. *š. pečeti*].

pāñca, nm. five, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quinque*].

pāñ-i, m. niggard, iv. 51, 3 [pañ bargain].

pat fly, I. **pāta**, x. 14, 16; cs. **patāya** fall, v. 83, 4 [Gk. *πέρ-ε-ται* flies, Lat. *pet-o*].

pāt-i, m. lord, pl. N. **pātayas**, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πῶσι-s*].

pāth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. *πάρο-s*].

path-i, m. path, i. 35, 11; x. 14, 7: 168, 3.

pathi-kṛt, m. path-maker, x. 14, 15 [**kr-t** making: **kr** + determinative t].

pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad fall, IV. Ā. pádya; pp. papāda, x. 34, 11.
 áva- fall down, vi. 54, 3.
 pád, foot, du. ab. padbhyām, x. 90, 12, 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].
 pad-á, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad walk; Gk. πῆδ-ov 'ground'].
 pad-vánt, a. *having feet*, x. 127, 5.
 pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].
 pánthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος-].
 pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánya, gdv. *praiseworthy*: pan *admire*].
 paprath-áná, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].
 páy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-mā, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.
 par-ás, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1. 2.
 parás-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yánt, pr. pt. *departing*, x. 34, 5 [pārā *away*, Gk. ἐπὰ *beyond*, + i go].
 parā-vát, f. *distance*, i. 35, 3; iv. 50, 3.
 pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pairi*, Gk. ἐπὶ].
 pari-dhi, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi *reduced form of dhā put*].
 pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].
 parivatsar-īna, a. *yearly*, vii. 10, 8 [pári- + vatsará, m. *complete year*].
 pári-śkrta, pp. *adorned*, x. 135, 7 [pári *round* + skr = kr *make* = *put*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *away* + iy-i-vāms: *from i go*].
 Parjanya, m. a *god of rain*, v. 83, 1-5. 9.
 Parjanya-jinvita, pp. *quickened by Parjanya*, vii. 103, 1 [jinv *sec. root* = jin- *from ji quicken*].
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [*jointed*; Lesbian Gk. πέπαρα 'limits'].
 pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. περὶ in περὶαιω 'finish' for περὶαιω].
 pav-i, m. *felly*, vi. 54, 3.
 pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pu *purify*].
 paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*, Lat. *pecu-s*, Go. *faihu*].
 paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.
 1. pā *drink*, I. pība, iv. 50, 10; root ao.
 āpāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].
 sām- *drink together*, x. 135, 1.
 2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
 pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].
 pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].
 pāpāyā, *inst. f. adv. evilly*, x. 135, 2 [pāpā, a. *bad*].
 pār-ā, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. πόρος- 'passage'].
 pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from prthivī earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].
 pi *swell*, I. pāyate; pf. pipāya, ii. 35, 7; viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tf, m. *father*, i. 1, 9; 160, 2. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. *pater*, Go. *fadar*].
 pītr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitf *father*].
 pinv *yield abundance*, I. pīnva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pi swell*].
 prá- *pour forth*, v. 83, 6.

piś *adorn*, VI. **piśśá**: pf. **pipiśúr**, vii. 103, 6; **Ā. pipiśe**, ii. 33, 9.
pi-tá, pp. *drunk*, viii. 48, 4. 5. 10. 12.
piyúsa, m. n. *milk*, ii. 35, 5 [**pī swell**].
putrá, m. *son*, i. 160, 3; v. 11, 6; vii. 108, 8; x. 15, 7; 34, 10.
púnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.
punar-hán, a. *striking back*, x. 34, 7.
punāná, pr. pt. *purifying*, vii. 49, 1 [**pū purify**].
púr, f. *citadel*, ii. 35, 6 [**pr fill**].
púram-dhi, f. *reward*, iv. 50, 11 [**a. dhi bestowing** (reduced form of dhā) *abundance*, **púr-am** acc.].
purás-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.
purá, adv. *formerly*, iv. 51, 7.
purā-ná, a., f. f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [**purá formerly**].
puru-tāma, a. *spv. most frequent*, iv. 51, 1 [**purú**, Gk. πολύ-s].
puru-trá, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.
pura-rūpa, a. (Bv.) *having many forms*, ii. 33, 9.
Púru-sa, m. *the primeval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.
purusa-tā, f. *human frailty*, x. 15, 6.
puró-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [**purás + hitá**, pp. of dhā **put**].
puró-hiti, f. *priestly service*, vii. 61, 7.
pus-tá, n. (pl.) *earnings*, ii. 12, 4 [**pp. of pus thrive**].
pus-tí, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.
pū *purify*, IX. **punāti**, i. 160, 3.
pūr-ná, pp. *full*, i. 154, 4; vii. 103, 7 [**pr fill**: cp. Gk. πολλοί 'many', Eng. *full*].
pūruṣa, m. *metrical for pūruṣa*, x. 90, 3. 5.
pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 15. 2. 8. 10; 90, 16.
pūrva-já, a. *born of old*, x. 14, 15 [**jā be born**].
pūrva-bhāḥ, a. *receiving the preference*, iv. 50, 7 [**bhaḥ share**].
pūrva-sū, a. *bringing forth first*, ii. 35, 5.
pūrvāhṇ-á, m. *morning*, x. 34, 11 [**pūrvā early + ahna = āhan day**].
pūrv-yá, a. *ancient*, i. 35, 11; x. 14, 7.

Pūs-án, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [**pus thrive**].
pr take across, III. P. **pīpartī**; ipv. **pī-prtám**, vii. 61, 7; II. P. **pārṣi** = ipv., ii. 33, 3.
pro mix, VII. **prnákti**.
sám-, A. **prñkté**, *mingle*, vii. 103, 4.
prchá-māna, pr. pt. **Ā. asking oneself**, x. 34, 6 [**prach ask**].
prft-aná, f. *battle*, i. 85, 8.
prthiv-f, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 8. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 163, 1 [**the broad one** = **prthvī**, f. of **prthú** from **prath spread**].
prś-ni, a. *speckled*, i. 160, 3; vii. 103, 4. 6. 10.
Prśni-mātr, a. (Bv.) *having Prśni as a mother*, i. 85, 2.
prśat-i, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.
prśad-āyá, n. *clotted butter*, x. 90, 8.
prś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.
pr fill, IX. **prñāti**, ii. 35, 3.
ā-fill up, v. 11, 5; vii. 61, 2.
pépīś-at, pr. pt. *int. thickly painting*, x. 127, 7 [**piś paint**].
pós-a, m. *prosperity*, i. 1, 3 [**pus thrive**].
pra-keṭá, m. *beacon*, x. 129, 2 [**prá + cit appear**].
prach ask, VI. **prchá**, ii. 12, 5; vii. 86, 3 [**sec. root: praś + cha**; cp. Lat. *posco* = *porc-sco* and *prec-or*, OG. *for-sc-ōn*].
pra-já, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].
prajā-vant, a. *accompanied by offspring*, iv. 51, 10.
prati-kāmám, adv. *at pleasure*, x. 15, 8 [**kāma desire**].
prátijān-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [**prati-janā**, m. *adversary*].
prati-dīvan, m. *adversary at play*, x. 34, 6 [**div play**].
prati-doṣám, adv. *towards eventide*, i. 35, 10 [**doṣá evening**].
prati-búdhya-māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.
prati-māna, n. *match*, ii. 12, 9 [**counter-measure: mā measure**].
prá-tir-am, acc. inf. *to prolong*, viii. 48, 10 [**tr cross**].
pra-tná, a. *ancient*, iv. 50, 1 [**prá before**].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.

pra-thamā, ord. first, i. 85, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].

prathama-jā, a. first-born, x. 168, 3 [jā = jan].

prathamā-m, adv. first, iv. 50, 4.

pra-diś, f. control, ii. 12, 7 [diś point].

pra-bodhāyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].

prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].

prā-yati, f. impulse, x. 129, 5 [yam extend].

prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].

pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].

pra-vāt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prā forward].

pravāto-jā, a. born in a windy place, x. 34, 1 [pra-vātā + ja = jan].

pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].

prā-vista, pp. having entered, vii. 49, 4 [viś enter].

pra-sargā, m. discharge, vii. 103, 4 [srj emit].

pra-savitf, m. rouser, vii. 63, 2 [sū stimulate].

prā-siti, f. toils, x. 34, 15 [si bind].

prā-sūta, pp. aroused, vii. 63, 4 [sū impel].

pra-sarā, m. strewn grass, x. 14, 4 [str strew].

prā fill [extended form, pr-ā, of pṛ fill]. ā- pervade, s ao. āprās, x. 127, 2.

prāñc, a., f. prāc-f, forward, x. 34, 12; facing, x. 135, 3 [prā + añc].

prāṇa, m. breath, x. 90, 13 [prā + an breathe].

prā-vṛṣ, f. rainy season, vii. 103, 3. 9 [vṛṣ rain].

prāvṛṣ-ā, a., f. f, belonging to the rains, vii. 103, 7.

prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].

priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, cave, iv. 50, 5.

Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadh-nan, x. 90, 15.

bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].

babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.

barh-āna magic power, x. 34, 7 [brh make big].

barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhih-śād : śad sit].

barhiṣ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiṣ].

barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.

bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13. bādhd drive away, I. Ā. bādhdte, x. 127, 2; int. badbadhe press apart, vii. 61, 4.

āpa- drive away, i. 85, 3. 9; 85, 3.

bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆχυ-s, OG. buog].

bībh-y-at, pr. pt. fearing, x. 34, 10 [bhi fear].

bībh-r-at, pr. pt. bearing, vii. 103, 6 [bhr bear].

bīl-ma, n. shavings, ii. 35, 12.

budh-ānā, ao. pt. Ā. waking, iv. 51, 8.

budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].

brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.

brh-ānt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].

Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 8 [brh-as prob. gen. = brhās; cp. brāhmaṇas pāti].

bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhī].

brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].

brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].

brāhmaṇā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.

bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].

bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].

brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

ádhi- *speak for* (acc.), i. 35, 11; x. 15, 5.

úpa-, *Ā. implore*, iv. 51, 11.

Bhaks-á, m. *draught*, x. 34, 1 [bhak-s, sec. root *consume* from bhaj *partake of*].

bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1. 7.

bhad-rá, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand *be praised*].

Bhar-atá, m. pl. name of a tribe, v. 11, 1.

bhár-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].

bháv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū *be*].

bhā shine, II. P. bhāti.

áva- *shine down*, i. 154, 6.

ví- *shine forth*, ii. 35, 7. 8; v. 11, 1.

bhid split, VII. bhināti [Lat. *find-o*].

ví- *split open*, i. 85, 10.

bhisák-tama, m. spv. *best healer*, ii. 38, 4 [bhisáj *healing*].

bhisáj, m. *physician*, ii. 33, 4.

bhī fear, I. Ā. bháyate, i. 85, 8; ii. 12, 13; pf. bibhāya, v. 83, 2; s ao. ábhaisur, viii. 48, 11.

bhī-má, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī fear].

bhur quiver, int. járbhuriti, v. 83, 5.

bhūv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; world, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū *be*].

bhū become, be, I. bháva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ábhavat, v. 11, 8. 4; x. 135, 5. 6; come into being, x. 90, 4; pf. babhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ábhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φῦ-ω, Lat. *fu-i-t*].

abhi- *be superior to* (acc.), iii. 59, 7.

á- *arise*, pf., x. 129, 6. 7; 168, 3.

ávis- *appear*, vii. 108, 8.

sám- *do good to* (dat.), viii. 48, 4.

bhū-tá, pp. *been*, x. 90, 2; n. *being*, x. 90, 3.

bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φῦ-μα 'growth'].

bhū-ri, a. *great*, ii. 33, 9; much, ii. 33, 12; adv. *greatly*, i. 154, 6.

bhūri-érnga, a. (Bv.) *many-horned*, i. 154, 6.

bhūr-ni, a. *angry*, vii. 86, 7.

bhūs *strive*, I. P. bhūṣati [extended form of bhū *be*].

pári- *surpass*, ii. 12, 1.

bhr bear, III. bíbharti, ii. 33, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baira*].

ví-, I. bhara, *carry hither and thither*, v. 11, 4.

Bhfg-u, m. pl. a family of ancient priests, x. 14, 6.

bhesaj-á, a. *healing*, ii. 33, 7; n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhisáj *healing*].

bhóg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].

bhoj-á, m. *liberal man*, iv. 51, 3.

bhój-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].

bhyas = bhī fear, I. Ā. bhyásate, ii. 12, 1.

bhrāj shine, I. Ā. bhrájate.

ví- *shine forth*, i. 85, 4.

bhrāja-māna, pr. pt. Ā. *shining*, vii. 63, 4.

bhrā-tr, m. *brother*, x. 34, 4 [Gk. φράτωρ, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, OSl. *bratrŭ*].

Mah, mām̐h *be great*, mām̐hate and mām̐he (3. s.).

sám- *consecrate*, vii. 61, 6.

maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-á *bounty: mah be great*].

maghóni, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].

mañḍuka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.

math-itá, pp. *kindled by friction*, viii. 48, 6.

math-ya-māna, pr. pt. ps. *being rubbed*, v. 11, 6.

mad rejoice, I. mada, in (lc.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, vii. 49, 4; cs. mādaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. μαδάω, Lat. *madeō* 'drip'].

mád-a, m. *intoxication*, i. 85, 10; viii. 48, 6.

mada-cyút, a. *reeling with intoxication*, i. 85, 7 [cyu move].

mád-ant, pr. pt. rejoicing, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.
 mádh-u, n. *honey, mead*, i. 154, 4. 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέλι, Lith. medū-s, OSl. medū, Eng. mead].
 mádh-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.
 madhu-ścūt, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 8 [ścūt drip].
 mādhyā, a. *middle*, vii. 49, 1. 3; x. 15, 14 [Lat. mediu-s].
 madhya-mā, spv. a. *middlemost*, x. 15, 1.
 man think, VIII. A. manute, viii. 29, 10; IV. A. mānyate, viii. 48, 6; x. 34, 13.
 mán-as, n. *mind*, x. 90, 13; 129, 4; 135, 3 [Av. manō, Gk. μένος].
 mánas-vant, a. *wise*, ii. 12, 1.
 man-ā, f. *jealousy*, ii. 33, 5 [man think].
 man-iśā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man think].
 Mán-u, m. *an ancient sage*, ii. 33, 13.
 mano-jū, a. *swift as thought*, i. 85, 4 [mánas mind + jū to speed].
 mán-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.
 mand exhilarate, I. mán-da: iṣ ao. Ā. āmandisātām, vii. 103, 4.
 úd- gladden, pf. mamanda, ii. 33, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. *gladdening*, v. 11, 3 [mand exhilarate].
 mandrā-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
 mán-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 3; vii. 61, 2 [man think].
 man-yú, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8. 14 [man think].
 mayo-bhū, a. *beneficent*, ii. 33, 13 [māy-as gladness + bhu = bhū being for = conducting to].
 Mar-út, m. pl. *the storm gods*, i. 85, 1. 4-6. 8. 10. 12; ii. 33, 1. 13; v. 83, 6.
 marūt-vant, a. *accompanied by the Maruts*, ii. 33, 6.
 marḍ-i-tf, m. *one who pities*, x. 34, 3 [mrḍ be gracious].
 mār-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-ρό-s, ὁμο-ρό-s 'mortal', Lat. mor-ta 'goddess of death'].

márt-ya, a. *mortal*; m. *mortal man*, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. *making bright*, ii. 35, 4 [mrj wipe].
 mäh, a. *great*, ii. 33, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. maš 'great'; from mah be great].
 mah-án, m. *greatness*, ii. 12, 1; 35, 2 [mah be great].
 mah-ánt, a. *great*, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
 mahā-vadha, a. (Bv.) *having a mighty weapon*, v. 83, 2.
 mäh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
 mahi-tvá, n. *greatness*, vii. 61, 4.
 mahi-tvanā, n. *greatness*, i. 85, 7.
 mah-in, a., f. -ī, *great*, i. 160, 2. 5.
 mah-i-mán, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 168, 1; *power*, x. 129, 8; pl. *powers*, x. 129, 5.
 mah-ī, a. f. *great*, ii. 33, 8. 14; x. 14, 1 [mah be great].
 mā-hyam, prs. prn. D. to me, x. 34, 1. 2 [cp. Lat. mihī].
 mā measure, III. A. mīmīte.
 ví-measure out: pf. vi-mamé, i. 154, 1. 3; 160, 4; ii. 12, 2.
 mā, enc. prs. prn. A. me, ii. 33, 6. 7; viii. 48, 5². 6. 10; x. 34, 1. 2; 127, 7 [Lat. mē, Eng. me].
 mā, proh. pcl. not, ii. 33, 1. 4². 5; viii. 48, 8. 14²; x. 15, 6; 34, 13. 14 [Gk. μή 'not'].
 mā-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā-kim, proh. prn. pcl. no one, vi. 54, 7².
 Mátali, m. *a divine being*, x. 14, 3.
 mā-tf, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhvī, m. du. *lovers of honey*, vii. 71, 2 [mādhu honey].
 mānuṣa, a. *human*; m. *man*, vii. 63, 1 [mánus man].
 mām, prs. prn. A. me, vii. 49, 1-4.
 mā-yā, f. *mysterious power*, i. 160, 3 [mā make].
 mā-yú, a. *lowing*, vii. 103, 2 [mā bellow].
 mās-a, m. *month*, vii. 61, 4 [mās moon

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 3.
 Mi-trá, m. a sun god, iii. 59, 1-9; vii. 61, 4; 63, 1. 6; n. *friendship*, x. 34, 14.
 Mitrá-Várunā, du. cd. *Mitra and Varuna*, i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.
 mi *damage*, IX. mināti [cp. Gk. *μν-νύω*, Lat. *mi-nu-o*].
 ā-*diminish*, ii. 12, 5.
 prā- *infringe*, vii. 63, 3; 103, 9; viii. 48, 9.
 midh-vāms, a. *bounteous*, ii. 33, 14; vii. 86, 7 [unred. pf. pt., probably from *mih rain*].
 mūkha, n. *mouth*, x. 90, 11-13.
 muc *release*, VI. muñcā: ppf. āmumuk-tam, vii. 71, 5.
 mud *be merry*, I. Ā. móda.
 prāti- *exult*, v. 83, 9.
 mrg-á, m. *beast*, i. 34, 2; ii. 33, 11.
 mrj *wipe*, II. mārjmi.
 sām- *rub bright*, ii. 35, 12.
 mrd *be gracious*, VI. mrlā, ii. 33, 11. 14; viii. 48, 9; x. 34, 14; cs. mrlāya, *id.*, viii. 48, 8.
 mrlay-āku, a. *merciful*, ii. 33, 7 [mrd *be gracious*].
 mrl-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrd *be gracious*].
 mr-tyú, m. *death*, x. 129, 2 [mr *die*].
 mrs *touch*, VI. mrśā.
 pári- *embrace*, x. 34, 4.
 mrs *be heedless*, IV. mṛṣya.
 āpi- *forget*, vi. 54, 4.
 me, enc. prs. prn. D. *to me*, vii. 63, 3; 86, 3. 4; x. 34, 13; G. *of me*, ii. 35, 1; vii. 86, 2; viii. 29, 2 [Gk. *μοι*].
 maujavatā, a. *coming from Mūjavant*, x. 34, 1.

Yá, rel. prn. *who, which, that*: N. yás, i. 35, 6; 154, 12. 3. 4; 160, 4; ii. 12, 1-7. 9-15; 33, 5. 7; iii. 59, 2. 7; iv. 50, 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63, 1. 3; vii. 71, 4; 86, 1; viii. 48, 10². 12; x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50, 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2³. 12; 129, 1. 3. 4; 135, 7; *with kīp ca whatever*, v. 83, 9; A. yám, i. 1, 4; ii. 12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135, 3. 4; I. yéna, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yáyā, iv. 51, 6; Ab. yásmād, ii. 12, 9; G. yásya, i. 154, 2; ii. 12,

1. 7⁴. 14²; 35, 7; v. 83, 4³; vii. 61, 2; x. 34, 4; f. yásyās, x. 127, 4; L. yásmín, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yé, i. 85, 11; 85, 1. 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-10. 13². 14²; 90, 7. 8; *with ké whatever*, x. 90, 10; f. yás, vii. 49, 1. 2. 3; n. yāni, ii. 33, 13; yā, i. 85, 12; ii. 33, 13²; iv. 50, 9; vii. 86, 5; A. m. yān, x. 14, 3; 15, 13²; G. f. yásām, vii. 49, 3; L. f. yāsu, iv. 51, 7; vii. 49, 4⁴; 61, 5.

yaks-á, n. *mystery*, vii. 61, 5.

yaj *sacrifice*, I. yāja; ipf. áyajanta, x. 90, 7. 16.

yaj-atá, a. *adorable*, i. 35, 3. 4; ii. 33, 10 [Av. *yazata*; from *yaj worship*].

yaj-átha, m. *sacrifice*, v. 11, 2 [yaj *worship*].

yāja-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. Ā. of *yaj worship*].

yāj-us, n. *sacrificial formula*, x. 90, 9 [yaj *worship*].

yaj-ñā, m. *worship, sacrifice*, i. 1, 1. 4; ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4; vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13; 90, 7-9. 15. 16² [Av. *yasna*, Gk. *ἀρνός*].

yajñā-*ketu*, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.

yajdā-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.

yajñ-īya, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [yajñā *worship*].

yat *array oneself*, I. yāta: pf. i. 85, 8; cs. yātāya *marshal, stir*, iii. 59, 1; *clear off*, x. 127, 7.

yá-tas, adv. *whence*, x. 129, 6. 7 [prn. root yá].

yá-ti, prn. *how many*, x. 15, 13 [prn. root yá].

yá-tra, rel. adv. *where*, i. 154, 5. 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7; 90, 16 [prn. root yá].

yá-thā, rel. adv. *how*, x. 135, 5. 6; *so that*, ii. 33, 15; unaccented = *iva like*, viii. 29, 6 [prn. root yá].

yathā-vasām, adv. *according to* (thy, his) *will*, x. 15, 14; 168, 4 [vása, m. *will*].

yá-d, cj. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51, 6; v. 83, 2-4. 9; vii. 103, 2-5; x. 34, 5; 90, 6. 11. 15; *in order that*, vii. 71, 4; *so that*, vii. 86, 4; *since*, i. 160, 2; *if*, viii. 48, 9 [n. of rel. yá].

yád-i vā, cj. *whether*, x. 129, 7; or, or else, *ibid.* [yá-d-i if, rel. adv. + vā or].
 y-ánt, pr. pt. *going*, vii. 61, 3 [i go].
 yam *extend*, *bestow*, I. yácha, iv. 51, 10; v. 88, 5; pf. Á. *yemire submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15².
 ádhi- *extend to* (dat.), i. 85, 12.
 ā- *guide to* (lc.), root ao. inj. *yamat*, x. 14, 14.
 ní- *bestow*, iv. 50, 10.
 prá- *present a share of* (gen.), x. 15, 7.
 ví- *extend to*, i. 85, 12.
 Yam-á, m. *god of the dead*, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 185, 1. 7.
 yás-ás, a. *glorious*, i. 1, 8; iv. 51, 11; viii. 48, 5.
 yahví, f. *swift one*, ii. 83, 9; 85, 14.
 yā go, II. yāti, i. 85, 3². 10; vii. 49, 3; x. 168, 1.
 ā- *come*, i. 85, 2; x. 15, 9.
 ūpa ā- *come hither*, vii. 71, 2.
 ā ūpa *come hither to*, vii. 71, 4.
 pári prá- *proceed around*, iv. 51, 5.
 yātayáj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātáyant, pr. pt. es. of yat array oneself + jána man].
 yātu-dhāna, m. *sorcerer*, i. 35, 10 [yātú, m. *sorcery* + dhāna *practising from dhā put, do*].
 yā-ma, m. *course*, iv. 51, 4 [yā go].
 yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].
 yu *separate*, III. yuyóti, ii. 83, 1. 3; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 83, 9; cs. *yāvāya save from*, viii. 48, 5; *yāvāya ward off*, x. 127, 6².
 yuk-tá, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. *ευκρό-ς*, Lat. *iunctu-s*, Lith. *junktu-s*].
 yuktá-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.
 yuj yoke, VII. yunákti: pf. yuyujé, x. 34, 11; rt. ao. *áyugdhvam*, i. 85, 4.
 prá- *yoke in front*, i. 85, 5.
 yúdha-māna, pr. pt. Á. *fighting*; m. *fighter*, ii. 12, 9 [yudh *fight*].
 yūyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh *fight*].
 yuva-tí, f. *young maiden*, ii. 85, 4. 11 [f. of yúvan *youth*].
 yúv-an, a. *young*, ii. 83, 11; m. *youth*, ii. 85, 4 [Lat. *iuven-i-s*].
 yuv-ám, prs. prn. N. *you two*, vii. 71, 5;

dat. *yuvábhyām to you two*, vii. 61, 7 [- yū- + am].
 yuva-yú, a. *addressed to you*, vii. 71, 7.
 yūy-ám, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūs-ám, Av. *yūš*, *yūšem*, Go. *yūs*].
 yóg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
 yój-ana, n. *league*, i. 85, 8 [yoking from yuj yoke].
 yó-ní, m. *womb*, ii. 85, 10; *abode*, iv. 50, 2; x. 84, 11; *receptacle*, viii. 29, 2 [holder from yu hold].
 yós-ā, f. *woman*, x. 168, 2.
 yós, n. *blessing*, ii. 33, 13; x. 15, 4.

Rāmh *hasten*, I. rāpha; cs. rāphāya *cause to speed*, i. 85, 5.
 rākṣ *protect*, I. rākṣa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀλῆγω* 'ward off'].
 rākṣa-māna, pr. pt. Á. *protecting*, vii. 61, 3 [rākṣ *protect*].
 rākṣ-ās, m. *demon*, i. 85, 10; v. 83, 2.
 rākṣ-i-tf, m. *guardian*, x. 14, 11 [rākṣ *protect*].
 raghu-pátvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghú *swift*: Gk. *ἐλαχύ-ς*].
 raghu-syád, a. *swift-gliding*, i. 85, 6 [raghú *swift* + syand *run*].
 ráj-as, n. *space*, air, i. 35, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. *ἔρεβος*, Go. *rigis-a*].
 rán-ya, a. *glorious*, i. 85, 10 [ran *rejoice*].
 rá-tna, n. *gift, treasure*, i. 85, 8 [rā *give*].
 ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.
 rá-tha, m. *car*, i. 35, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 83, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 185, 8-5; 168, 1 [r *go*].
 ráth-ya, a. *belonging to a car*, i. 35, 6.
 rad díg, I. rāda: pf. *aráda*, vii. 49, 1.
 radh-rá, a. *rich*, ii. 12, 6 [rādh *succeed*].
 randh *make subject*, IV. P. rādhya: red. ao., ii. 83, 5.
 rāp-as, n. *bodily injury*, ii. 33, 3. 7.
 ram *set at rest*, IX. ramnáti: ipf. ii. 12, 2; I. Á. rāma *rejoice in* (lc.), x. 84, 13.
 ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rā *give*].
 ráv-a, m. *roar*, iv. 50, 1. 4. 5 [ru *cry*].
 ráś-mí, m. *ray*, i. 35, 7; *cord*, x. 129, 5.
 rá *give*, II. ráti; 2. ind. rāsi = ipv., ii.

83, 12; III. ipv. 2. pl. raridhvam, v. 83, 6.
rāj rule, over (gen.), I. P. **rājati**, i. 1, 8.
rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 34, 8, 12; 168, 2 [**rāj** rule, Lat. *regō*].
rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [**rāj** rule].
rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
rādh-as, n. gift, blessing, ii. 12, 14 [**rādh** gratify].
rādhō-dēya, n. bestowal of wealth, iv. 51, 3 [**dēya**, gdv. to be given from **dā** give].
ri release, IX. **rināti**, ii. 12, 8.
ānu- flow along, i. 85, 3.
ric leave, VII. P. **rinākti**, vii. 71, 1 [Gk. *λείνω*, Lat. *linguo*].
āti- extend beyond: ps. ipf. **āricyata**, x. 90, 5.
ris, f. injury, ii. 85, 6.
ris be hurt, IV. **riśyati**, vi. 54, 3; a ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
rih kiss, II. **rēchi**, ii. 83, 13.
ruk-mā, m. golden gem, vii. 63, 4 [**ruc** shine].
ruc shine, I. **rōca**; cs. **rocāya** cause to shine, viii. 29, 10.
ruc-ānā, rt. ao. pt. **Ā**. beaming, iv. 51, 9.
ruj burst, VI. P. **rujā**: pf. **rurōja**, iv. 50, 5.
ruj-ant, pr. pt. shattering, x. 168, 1.
Bud-rā, m. name of a god, i. 85, i; ii. 33, 1-9, 11-13, 15; pl. = sons of *Rudra*, the *Maruts*, i. 85, 2 [**rud** cry, howl].
rudh obstruct, VII. **ruṇaddhi**, **runddhē**, x. 34, 3.
āpa- drive away: rt. ao. **arodham**, x. 34, 3.
rūs-ant, pr. pt. gleaming, iv. 51, 9.
ruh grow, I. **rōhati**, **rōhate**.
āti- grow beyond (acc.), x. 90, 2.
ā- rise up in (acc.), viii. 48, 11.
rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
re-nū, m. dust, x. 168, 1 [perhaps from **rī** run = disperse].
rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [**ri** flow].
reto-dhā, m. impregnator, x. 129, 5 [**rē-tas** seed + **dhā** placing].

rebh-ā, m. singer, vii. 63, 3 [**ribh** sing].
revāt, adv. bountifully, ii. 35, 4 [n. of **revānt**].
re-vāt-i, f. wealthy, iv. 51, 4 [f. of **revānt**].
re-vānt, a. wealthy, viii. 48, 6 [re = **rai** wealth].
rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. **rāyās**, viii. 48, 7 [bestowal from **rā** give; Lat. *rēs*].
Rauhiṇā, m. name of a demon, ii. 12, 12 [metronymic: son of *Rōhiṇī*].
Lak-śā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = **rok-ā** light; cp. Gk. *λευκός* 'white', Lat. *lux*, *luc-is*].

Vag-nū, m. sound, vii. 103, 2 [**vac** speak].
vac utter, III. P. **vivākti**; ao. op., ii. 35, 2; speak, ps. **ucyāte**, x. 90, 11; 135, 7 [Lat. *voc-āre* 'call'].
ādhi- speak for (dat.), viii. 48, 14.
prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
vāc-as, n. speech, v. 11, 5 [**vac** speak; Gk. *ἔπος*].
vacas-yā, f. eloquence, ii. 35, 1.
vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [**vaj** be strong; Av. *vaēra* 'club'].
vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 33, 3.
vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
vāj-rin, m. bearer of the bolt, vii. 49, 1.
vataś, m. calf, vii. 86, 5 [yearling from ***vatas**, Gk. *Fēros* year, Lat. *vetus* in *vetus-tas* 'age'].
vats-in, a., f. -i, accompanied by calves, vii. 103, 2.
vad speak, I. **vāda**, ii. 33, 15; op. ii. 35, 15; vii. 103, 5^a; x. 84, 12.
āchā- invoke, v. 83, 1.
ā- utter, ii. 12, 15; viii. 48, 14.
prā- utter forth, i. 90, 1, avādiṣur, vii. 103, 1.
sām- converse about (acc.) with (inst.), vii. 86, 2.
vād-ant, pr. pt. speaking, vii. 103, 3, 6, 7.

van win, VIII. vanóti win [Eng. win ; cp. Lat. *ven-ia* 'favour'].

ā-, ds. vivāsa seek to win, ii. 33, 6 ; v. 83, 1.

van-ūs, m. enemy, iv. 50, 11 [eager, rival : van win].

vāne-vane, lc. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 33, 12.

vānda-māna, pr. pt. Ā. approving, ii. 33, 12.

vap strew, I. vāpati, vāpate.

nī- lay low, ii. 33, 11.

vapus-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].

vay-ām, prs. prn. N. pl. we, i. 1, 7 ; ii. 12, 15 ; iii. 59, 3. 4 ; iv. 50, 6 ; 51, 11 ; vi. 54, 8. 9 ; vii. 86, 5 ; viii. 48, 9.

13. 14 ; x. 14, 6 ; 127, 4 [Av. *vaem*, Go. *waia*, Eng. *we*].

vāy-as, n. force, ii. 33, 6 ; viii. 48, 1 [food, strength : vi enjoy].

vay-ā, f. offshoot, ii. 35, 8.

vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].

vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].

vār-i-man, n. expanse, iii. 59, 3 [vr cover].

vār-i-vas, n. wide space, vii. 63, 6 ; prosperity, iv. 50, 9 [breadth, freedom : vr cover].

varivo-vīt-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāriivas + vid find].

vār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].

Vār-una, m. vii. 49, 3. 4 ; 61, 1. 4 ; 63, 1. 6 ; 86, 2. 8². 4. 6. 8 ; x. 14, 7 [Gk. *οὐρανός* 'heaven' ; vr cover, encompass].

vār-ṇa, m. colour, ii. 12, 4 [coating : vr cover].

vārta-māna, pr. pt. Ā., with ā rolling hither, i. 35, 2 [vrt turn].

vārt-man, n. track, i. 85, 3 [vrt turn].

vārdh-ana, n. strengthening, ii. 12, 14 [vr̥dh increase].

vārdha-māna, pr. pt. Ā. growing, i. 1, 8 [vr̥dh grow].

vārvrt-āna, pr. pt. Ā. int. rolling about, x. 34, 1 [vrt turn].

varṣ-ā, n. rain, v. 83, 10 [vr̥ṣ rain].

varṣ-yā, a. rainy, v. 83, 3².

val-ā, m. enclosure, cave, iv. 50, 5 [vr cover].

valgū-yā, den. honour, iv. 50, 7.

vaś desire, II. vāṣti, s. 1. vāsmi, ii. 33, 13 ; pl. 1. uśmasi, i. 154, 6.

1. vas shine, VI. P. uchāti : pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].

2. vas wear, II. A. vāste [cp. Gk. *ἐν-νυμι* = *fēōvumi*, AS. *werian*, Eng. *wear*].

abhi-, cs. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [AS. *wesan* 'be', Eng. *was* ; in Gk. *ἀστυ* = *fāōru*].

prā- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6 ; iv. 51, 10. 11 ; D. to or for you, i. 85, 6.

12 ; iv. 51, 4 ; x. 15, 4. 6 ; G. of you, ii. 33, 13 ; x. 34, 12. 14 [Av. *vō*, Lat. *vōs*].

vas-atī, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vās-āna, pr. pt. Ā. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vās-iṣṭha, spv. a. best ; m. name of a seer, vii. 86, 5 ; pl. a family of ancient seers, x. 15, 8 [vas shine].

vās-u, n. wealth, vi. 54, 4 ; vii. 103, 10 ; x. 15, 7 [vas shine].

vasu-dēya, n. granting of wealth, ii. 33, 7.

vāsu-mant, a. laden with wealth, vii. 71, 3. 4.

vāsn-ya, a. for sale, x. 34, 3 [vasnā, n. price, Gk. *ἀγο-ς* = *fāō-ro-s* 'purchase price', Lat. *vēnu-m* = *ves-num*].

vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].

vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].

vah carry, draw, drive, I. vāha, vii. 63, 2 ; s. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ānu- drive after : pf. anūhiré, x. 15, 8.

ā- bring, i. 1, 2 ; 85, 6 ; vii. 71, 3 ; x. 14, 4.

nī- bring : pf. ūhathur, vii. 71, 5.

vāh-ant, pr. pt. carrying, i. 35, 5 ; bearing, ii. 35, 9 ; bringing, vii. 71, 2.

vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.

vāh-ni, m. driver, i. 160, 3 [vah drive].

vā blow, II. P. vāti [Av. *vaiṣi*, Gk. *ἀνσι* = *ā-fḡ-si* ; cf. Go. *waian*, German *wehen* 'blow'].

prā- blow forth, v. 83, 4.

vā, enc. cj. or, iv. 51, 4 ; x. 15, 2 [Lat. *ve*].

vāc, f. voice, vii. 103, 1. 4. 5. 6. 8 ; x. 34, 5 [*vac* speak ; Lat. *vōx* = *vōc-s*].
vāj-s, m. conflict, i. 85, 5 ; booty, ii. 12, 15 ; vi. 54, 5 [*vaj* be strong].
vāja-yú, a. desirous of gain, ii. 35, 1.
vāj-in, a. victorious, x. 34, 4 [*vāja*].
vānā, m. pipe, i. 85, 10.
vā-ta, m. wind, v. 83, 4 ; x. 168, 1. 2. 4 [*vā* blow ; cp. Lat. *ven-tu-s*, Gk. *ἀήτης*].
vām, enc. prs. prn. du. A. you two, iv. 50, 10 ; vii. 61, 6³ ; 63, 5 ; 71, 1 ; D. for you two, vii. 61, 2. 5² ; vii. 71, 4 ; G. of you two, i. 154, 6 ; iv. 50, 11 ; vii. 61, 1 ; 71, 3. 4.
vā-mā, n. wealth, vii. 71, 2 [*vā* = *van* win].
vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [*vāyū*].
vā-yú, m. wind, x. 90, 13 [*vā* blow].
vār-ya, gdv. desirable, i. 35, 8 [*vr* choose].
vāśaś-at, pr. pt. int. loving, iv. 50, 5 [*vāś* low].
vāvrđh-ānā, pr. pt. Ā. having grown, x. 14, 3 [*vrđh* grow].
vāśī, f. axe, viii. 29, 3.
vasar-ā, a. vernal, viii. 48, 7 [**vasar* spring ; Gk. *ἄρ*, Lith. *vasarā*].
vās-tu, n. abode, i. 154, 6 [*vas* dwell ; Gk. *φάστυ*].
vī, m. bird, i. 85, 7 ; viii. 29, 8 ; pl. N. *vāyas*, x. 127, 4 [*Av. vi-*, Lat. *avi-s*].
vi-kramaṇa, n. wide stride, i. 154, 2 ; x. 15, 3.
vi-cakramāṇā, pf. pt. Ā. having strode out, i. 154, 1 [*kram* stride].
vī-carṣani, a. active, i. 35, 9.
vīj, pl. stake at play, ii. 12, 5.
vī-tata, pp. extended, x. 129, 5 [*tan* stretch].
vi-tarām, adv. far away, ii. 33, 2 [cpv. of prp. *vī* away].
vit-tā, n. property, x. 34, 13 [pp. of *vid* find, acquire : acquisition].
1. *vid* know, II. P. *vétti* ; pr. sb. know of (gen.), ii. 35, 2 ; ipv. *viddhi*, viii. 48, 8 ; pf. *véda*, viii. 29, 6 ; s. 2. *véttha*, x. 15, 13 ; 3. *véda*, x. 129, 6². 7² ; pl. 1. *vidmā*, x. 15, 13 [Gk. *οἶδα*, *ἴδμεν* ; AS. *ic wāt*, *wē witon* ; Eng. *I wot* ; Lat. *vid-ere* 'see'].
prā- know, x. 15, 13.
2. *vid* find, VI. *vindā*, vi. 54, 4 ; x. 34, 3² ; pf. *viveda*, x. 14, 2 ; a ao., v. 83, 10 ; viii. 48, 3.
ānu- find out, ii. 12, 11 ; v. 11, 6.

ā-, s ao. win hither, x. 15, 3.
nīs- find out, x. 129, 4.
vid-ātha, m. divine worship, i. 85, 1 ; ii. 12, 15 ; 33, 15 ; 35, 15 ; viii. 48, 14 [*vidh* worship].
vi-dyūt, f. lightning, ii. 35, 9 ; v. 83, 4 [*vī* afar + *dyut* shine].
vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. *φειδώς*].
vidh worship, VI. *vidhā*, ii. 35, 12 ; iv. 50, 6 ; vi. 54, 4 ; viii. 48, 12. 13 ; x. 168, 4.
prāti- pay worship to, vii. 63, 5.
vidh-ānt, pr. pt. m. worshipper, ii. 35, 7.
vi-dhāna, n. task, iv. 51, 6 [*dis*-position : *vī* prp. + *dhāna* from *dhā* put].
vi-pfoh-am, acc. inf. to ask, vii. 86, 3.
vīp-ra, a. wise, iv. 50, 1 ; m. sage, i. 85, 11 ; vii. 61, 2 ; x. 135, 4 [*inspired* : *vīp* tremble with emotion].
vi-bhāt-f, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [*bhā* shine].
vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6 ; x. 34, 1 [probably from *vī*-bhīd split asunder, but the meaning here applied is obscure].
vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 3 [*bhrāj* shine ; Av. *brāzaiti* 'beams', Gk. *φλέγω* 'flame'].
vī-madhya, m. middle, iv. 51, 3.
vi-rapāśā, m. abundance, iv. 50, 3 [*vī* + *rapāś* be full].
Vi-rāj, m. name of a divine being identified with *Puruṣa*, x. 90, 5³ [*far*-ruling].
virā-śāh, a. overcoming men, i. 35, 6 [= *vira-śāh* for *vira-sāh*].
vi-rūk-mant, m. shining weapon, i. 85, 3 [*ruc* shine].
vī-rūpa, a. having different colours, vii. 103, 6 [*rūpā*, n. form].
Vivās-vant, m. name of a divine being, v. 11, 3 ; x. 14, 5 [*vī* + *vas* shine afar].
vīś, f. settlement, x. 15, 2 ; abode, vii. 61, 8 ; settler, i. 35, 5 ; subject, iv. 50, 8.
vīś enter, VI. *vīśā*.
ā- enter, iv. 50, 10 ; viii. 48, 12. 15.
nī- come home, go to rest, x. 34, 14 ; 168, 8 ; s ao., *avikṣmahī*, x. 127, 4 ; us. *veśāya* cause to rest, i. 35, 2.
vīś-pāti, m. master of the house, x. 135, 1.
vīśva, prn. a. all, i. 35, 3. 5 ; 85, 3. 8 ; 154, 2. 4 ; ii. 12, 4. 7. 9 ; 33, 3. 10 ; 35, 2. 15 ; iii. 59, 8 ; iv. 50, 7 ; v. 83, 2. 4.

9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.
viśvá-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 3.
viśva-dānim, adv. *always*, iv. 50, 8.
viśvá-deva, a. [Bv.] *belonging to all the gods*, iv. 50, 6.
viśvá-psnya, a. *laden with all food*, vii. 71, 4 [psnya from psā eat].
viśvá-rūpa, a. (Bv.) *omniform*, i. 35, 4; ii. 33, 10; v. 83, 5.
viśvá-śambhū, a. *beneficial to all*, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
viśvá-ha, adv. *always*, ii. 12, 15; viii. 48, 14; -hā, *id.*, i. 160, 5; *for ever*, ii. 35, 14.
viśvāhā, adv. *always*, i. 160, 3 [viśvā śhā all days].
viśve devās, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.
viṣ work, III. *vīveṣṭi*: pf. *vivéṣa*, ii. 35, 13.
vī-ṣita, pp. *unfastened*, v. 83, 7. 8 [vī + si bind].
viṣ-na, a. *varied in form*, viii. 29, 1.
viṣūci, a. f. *turned in various directions*, ii. 33, 2 [f. of viṣv-añci].
vī-ṣṭhā host (?), x. 168, 2.
Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].
viṣv-añci, a. *turned in all directions*, x. 90, 4.
vī-sargā, m. *release*, vii. 103, 9 [vī + sṛj let go].
vī-sārjana, n. *creation*, x. 129, 6 [vī + sṛj let go].
vī-sṛṣṭi, f. *creation*, x. 129, 6. 7 [vī + sṛj let go].
vī-sṛśas, ab. inf. *from breaking*, viii. 48, 5 [vī + sras fall].
vī-hāyas, a. *mighty*, viii. 48, 11.
vī guide, II. *vēti*, i. 35, 9.
ūpa-come to (acc.), v. 11, 4.
vī-rā, m. *hero*, i. 85, 1; ii. 33, 1; 35, 4 [Av. *vīra*, Lat. *vir*, OI. *fer*, Go. *wair*, Lith. *vīra*, 'man'].
vīrá-vat-tama, spv. a. *most abounding in heroes*, i. 1, 3.
vīrá-vant, a. *possessed of heroes*, iv. 50, 6.
vīrdh, f. *plant*, ii. 35, 8 [vī asunder + rudh grow].
vīr-yā, n. *heroic deed*, i. 154, 1. 2; *heroism*, iv. 50, 7 [vīrá hero].

1. *vṛ cover*, V. *vr̥ṇóti*, *vr̥nute*.
ā, int. ipf. *ā-varivar contain*, x. 129, 1.
vi-unclose, rt. ao. *avran*, iv. 51, 2.
2. *vṛ choose*, IX. *A. vr̥ṇīte*, ii. 33, 13; v. 11, 4; x. 127, 8.
vṛk-a, m. *wolf*, x. 127, 6 [Gk. *λύκος*, Lat. *lupu-s*, Lith. *vilka-s*, Eng. *wolf*].
vṛk-ī, f. *she-wolf*, x. 127, 6.
vr̥ktā-barhis, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vr̥ktā, pp. of vr̥j + barhīs, q. v.].
vr̥k-śā, m. *tree*, v. 83, 2; x. 127, 4; 135, 1 [vr̥k simpler form of *vraśc* cut, fell].
vr̥j twist, VII. *vr̥ṇákti*, *vr̥ṇkté*.
pári-pass by, ii. 33, 14.
vr̥j-āna, n. *circle* (= family, sons), vii. 61, 4 [enclosure = vr̥j].
vr̥ṇānā, pr. pt. *A. choosing*, v. 11, 4 [vr̥ choose].
vr̥t turn, I. *Ā. vārtate* roll, x. 34, 9; *cs. vartāya turn*, i. 85, 9.
ā, *cs. whirl hither*, vii. 71, 3.
nīs, *cs. roll out*, x. 135, 5.
prā, *cs. set rolling*, x. 135, 4.
ānu prā roll forth after, x. 135, 4.
sām be evolved, x. 90, 14.
ādhi sām come upon, x. 129, 4.
Vṛ-trā, m. name of a demon, i. 85, 9; n. *foe* (pl.), viii. 29, 4 [encompasser: vr̥ cover].
vr̥-tivā, gđ., *having covered*, x. 90, 1.
vr̥dh grow, I. *vārdha*, i. 85, 7; ii. 35, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. *vāvr̥dhūr*, x. 14, 3; *cs. vardhāya strengthen*, v. 11, 3. 5.
vr̥dh-é, dat. inf. *to increase*, i. 85, 1.
vr̥ṣ rain, I. *vārṣa* rain: *ṣ* ao. *āvārṣis*, v. 83, 10.
abhī rain upon, ao. vii. 103, 3.
vṛṣan-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vṛṣan bull].
vṛṣ-an, m. *bull*, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with *śáva* = stallion); vii. 61, 5; 71, 6; *stallion*, vii. 71, 3 [Av. *arṣan*, Gk. *ἔρσην*].
vr̥ṣa-bhā, m. *bull*, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
vr̥ṣa-lā, m. *beggar*, x. 34, 11 [little man].
vṛṣa-vr̥āta, a. (Bv.) *having mighty hosts*, i. 85, 4 [vṛṣan bull, stallion].
vr̥ṣ-tī, f. *rain*, v. 83, 6 [vr̥ṣ rain].
vṛṣnyā-vant, a. *mighty*, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].

véd-ana, n. possession, x. 34, 4 [vid find, acquire].

vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].

ven long, I. P. vénati.

ānu- seek the friendship of, x. 135, 1.

volhf, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].

vái, pcl., ii. 33, 9. 10 [180].

Vairūpá, m. son of Virūpa, x. 14, 5.

Vaivasvatá, m. son of Vivasvant, x. 14, 1.

váśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = víś].

vaiśvānará, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].

vy-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + añj adorn].

vyac extend, III. P. vivyakti.

sám- roll up, ipf. ávivyak, vii. 63, 1.

vyatha waver, I. vyátha, vi. 54, 3.

vyátha-māna, pr. pt. Ā. quaking, ii. 12, 2.

vyūṣṭi, f. daybreak, vii. 71, 3 [vi + vas shine].

vy-ōman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].

vra-j-á, m. pen, fold, iv. 51, 2 [vrj enclose].

vra-tá, n. will, ordinance, iii. 59, 2. 3; v. 33, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].

vrata-cārín, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].

vráta, m. troop, host, x. 34, 8. 12.

śams praise, I. śāmsa, vii. 61, 4 [Lat. censeo].

śáms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.

śatá, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].

śám-tama, spv. a. most beneficent, ii. 33, 2. 13; x. 15, 4 [śám, n. healing].

śaphá-vant, a. having hoofs, v. 33, 5.

śabála, a. brindled, x. 14, 10.

śám, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 3^a.

śámbara, m. name of a demon, ii. 12, 11.

śáy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śi lie].

śarád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.

śár-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].

śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].

śár-man, n. shelter, i. 35, 12; v. 33, 5; x. 129, 1 [Lith. szátma-s 'helmet', OG. helm 'helmet'].

śáv-as, n. power, v. 11, 5 [śū swell].

śáśam-āná, pf. pt. Ā. having prepared (the sacrifice), i. 35, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam tot].

śáśay-āná, pf. pt. Ā. lying, vii. 103, 1 [śi lie].

śás-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for śá + śvant, orig. pt. of śū swell, Gk. ἄ-μωρ-].

śáktá, m. teacher, vii. 103, 5 [śak be able].

śās order, II. śásti, śáste.

ānu- instruct, vi. 54, 1.

abhf- guide to (acc.), vi. 54, 2.

śík-van flame (?), ii. 35, 4.

śíks be helpful, pay obeisance, I. śíkṣa, iii. 59, 2 [ds. of śak be able].

śíkṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.

śiti-pád, a. (Bv.) white-footed, i. 35, 5.

śithirá, a. loose, n. freedom, vii. 71, 5 [Gk. καθάρος 'free, pure'].

śívá, a. kind, x. 34, 2.

śíśu, m. child, ii. 33, 13 [śū swell, cp. Gk. κνέω].

śísriy-āná, pf. pt. Ā. abiding, v. 11, 6 [śri resort].

śi-tá, a. cold, x. 34, 9 [old pp. of śyā coagulate].

śirs-án, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυς 'head'].

śuk-rá, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuc be bright, Av. sux-ra 'flaming'].

śúc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 5; clear, vii. 49, 2. 3; pure, ii. 33, 13; 35, 3^a [śuc shine].

śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.

śubh-āya, Ā. adorn oneself, i. 35, 3.

śubh-rá, a. bright, i. 35, 3; 35, 3; iv. 51, 6 [śubh adorn].

śumbh, adorn, I. Ā. śumbhate. prá- adorn oneself, i. 35, 1.

śūṣ-ka, a. dry, vii. 103, 2 [for suṣ-ka, Av. huṣ-ka].

śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].

śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. ἄ-κupo-s 'in-valid'].

śūdrā, m. man of the servile caste, x. 90, 12.

śūśuj-āna, pf. pt. A. trembling (?), x. 84, 6.

śūṣ-ā, a. inspiring, i. 154, 3 [śvas breathe].

śrīv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrḍh-yā, f. arrogance, ii. 12, 10 [śrḍh be arrogant].

śrī crush, IX. śrīnāti.

sām- be crushed: ps. ao. śāri, vi. 54, 7.

ścut drip, I. ścōta, iv. 50, 3.

śyā-vā, a. dusky, i. 35, 5 [OSI. si-vū 'grey'].

śyenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ-ῖη 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].

śravas-yū, a. fame-seeking, i. 85, 8.

śrī-tā, pp. reaching to (lc.), v. 11, 3.

śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrṇōti, hear, ii. 33, 4; x. 15, 5; pl. 3. śrṇvire = ps., x. 168, 4.

śru-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tu-s 'famous'].

śrē-ṣṭha, spv. a. best, ii. 33, 3.

śrō-tra, n. ear, x. 90, 14 [śru hear].

śrāṇṣ-ti, f. obedient mare, viii. 48, 2 [śrus hear, extension of śru].

śva-ghn-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrū, f. mother-in-law, x. 34, 3 [OSI. svekry, svekriūve].

śvity-āñc, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Go. hweits, Eng. white) + añc].

śās, nm. six, x. 14, 16 [Av. xšvaš, Gk. ἕξ, Lat. sex, OI. sē, Go. sahs, Eng. six].

śā, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33,

13²; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5². 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 84, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. ὅ, Go. sa].

sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sam-rarānā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].

sam-vatsarā, m. year, vii. 103, 1. 7. 9.

sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid. find].

sam-vṛj, a. conquering, ii. 12, 3.

sākh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4². 10; x. 34, 2. 5; 168, 3.

sakh-yā, n. friendship, viii. 48, 2.

sam-gāmana, m. assembler, x. 14, 1.

sac accompany, I. A. śācate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἔναυ, Lat. sequitur, Lith. sekù].

sāc-ā, adv. prp. with (lc.), iv. 50, 11 [sac accompany].

sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jōśas, a. acting in harmony with (inst.), viii. 48, 15 [jōśas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sāt-pati, m. true (?) lord, ii. 33, 12.

sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharmān, a. (Bv.) whose ordinances are true, x. 34, 8.

satyānrtā, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyā + ānrtā].

sad sit down, I. P. śīdati, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sīdo].

ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī)śedur, iv. 50, 3; inj. śīdat, v. 11, 2; settle: pf. s. 2.

sasāṭṭha, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδος].

sādas-sadas, acc. itv. cd. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dfā, a., f. -ī, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7.

sadha-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhá = sahá together].
 sadhá-stha, n. *gathering place*, i. 154, 1. 3.
 san gain, VIII. P. sanóti, vi. 54, 5.
 sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ēvo-s*, OI. *sen*, Lith. *sėnas* 'old'].
 sánt, pr. pt. *being*, x. 34, 9 [as be; Lat. (*pras*)-sent-].
 sam-dśá, f. *sight*, ii. 33, 1.
 saptá, nm. *seven*, i. 35, 8; ii. 12, 3. 12; x. 90, 15² [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].
 saptá-rāsmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptāśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptá + āśyā, n. *mouth*].
 śap-ti, m. *racer*, i. 85, 1. 6.
 sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by prāthas, n. *fame*].
 sa-bādhā, a. *zealous*, vii. 61, 6 [bādhá, m. *stress*].
 sabhā, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samá, a. *level*, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *sim-i-li-s*].
 sam-ād, f. *battle*, ii. 12, 3.
 sám-ana, n. *festival*, x. 168, 2 [coming together].
 samaná, adv. *in the same way*, iv. 51, 8² [inst., with shift of accent, from sámāna *being together*].
 samāná, a., f. i, *same*, ii. 12, 8; iv. 51, 9; vii. 86, 8; *uniform*, vii. 63, 2; *common*, ii. 35, 3; vii. 63, 3; 108, 6.
 samāná-tas, adv. *from the same place*, iv. 51, 8.
 sam-idh, f. *faggot*, x. 90, 15 [sám + idh *kindle*].
 samudrá-jyestha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [sam-udrá, m. *collection of waters* + jyestha, spv. *chief*].
 samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].
 sam-fdh, f. *union*, vii. 103, 5 [sám + fdh *thrive*].
 sám-prkta, pp. *mixed with* (inst.), x. 34, 7 [pro mix].
 sam-pīcas, ab. inf. *from mingling with*, ii. 35, 6 [pro mix].
 sám-bhrta, pp. *collected*, x. 90, 8 [bhr *bear*].
 sam-rāj, m. *sovereign king*, viii. 29, 9.

sa-yūj, a. *united with* (inst.), x. 168, 2.
 sa-rātham, adv. (cog. acc.) *on the same car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.
 sār-as, n. *lake*, vii. 103, 7 [sṛ *run*].
 saras-ī, f. *lake*, vii. 103, 2.
 sárg-a, m. *herd*, iv. 51, 8 [sṛ *let loose*].
 sárt-ave, dat. inf. *to flow*, ii. 12, 12 [sṛ *flow*].
 sṛp creep, I. P. sárpati.
 ví- slink off, x. 14, 9.
 sarpír-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpís (from sṛp *run* = *melt*) + ā-suti *brew from su press*].
 sárva, a. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλο-s* = *ὅλ-fo-s*, Lat. *salvu-s* 'whole'].
 sárva-vira, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
 sarva-hút, a. (Tp.) *completely offering*, x. 90, 8. 9 [hu-t: hu *sacrifice* + deter-minative t].
 sal-ilá, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sṛ *flow*].
 Sav-i-tf, m. a *solar god*, i. 35, 1-6. 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from sū *stimulate*].
 sas sleep, II. P. sásti, iv. 51, 3.
 sas-ánt, pr. pt. *sleeping*, iv. 51, 5.
 sah overcome, I. sáha, x. 34, 9 [Gk. *ἐχω*, ao. *ἔσ(ε)χ-ov*].
 sáh-as, n. *might*, iv. 50, 1; v. 11, 6² [sah overcome].
 sa-hásra, nm. a *thousand*, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].
 sahásra-pād, a. (Bv.) *thousand-footed*, x. 90, 1 [pad *foot*].
 sahásra-bhr̥ṣṭi, a. (Bv.) *thousand-edged*, i. 85, 9 [bhr̥ṣ-ṭi from bhr̥ṣ = hr̥ṣ *stick up*].
 sahásra-sīrṣan, a. *thousand-headed*, x. 34, 14.
 sahaśra-sāvá, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvá, m. *pressing from su press*].
 sahasrākṣá, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣá *eye* = áksi].
 sá-hūti, f. *joint praise*, ii. 33, 4 [hūti invocation from hū *call*].
 sá bind, VI. syáti.
 ví- discharge, i. 85, 5.
 sá, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = *so*, x. 127, 4.
 śād-ana, n. *seat*, x. 135, 7 [śad *sit*].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].
 sādḥ-ū, a. *good*, x. 14, 10.
 sādhu-yā, adv. *straightway*, v. 11, 4.
 Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.
 sām-as-i, a. *bringing gain*, iii. 59, 6 [san gain].
 sām-u, n. m. *back*, ii. 35, 12.
 sām-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.
 sāya-ka, n. *arrow*, ii. 33, 10 [suitable for *hurling*: si *hurt*].
 sārameyā, m. *son of Saramā*, x. 14, 10.
 sāsanaśaśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśana + anaśana].
 simhā, m. *lion*, v. 83, 3.
 sic pour, VI. siñcā, i. 85, 11 [OG. siḡ-u 'drip', Lettic sik-u 'fall' of water].
 nī- pour down, v. 83, 8.
 sidh repel, I. P. sēdhati.
 āpa- chase away, i. 35, 10.
 sindh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; *Indus*, v. 11, 5 [Av. hind-u-s].
 sisvid-ānā, pf. pt. A. *sweating*, vii. 103, 8 [svid *perspire*: Eng. *sweat*].
 sim, enc. prn. pel. him &c., i. 160, 2.
 su press, V. sunōti, sunutē, V. 14, 13 [Av. hu].
 sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. hu-, OI. su-].
 sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.
 su-kṛātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].
 sukratū-yā, f. *insight*, i. 160, 4.
 su-kṣatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.
 su-kṣitī, f. *safe dwelling*, ii. 35, 15.
 su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.
 su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.
 sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [taṣṭa *fashion*].
 sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.
 su-tāra, a. *easy to pass*, x. 127, 6.
 su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [dāmsas *wonder*].
 su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dūgha *milking*: dugh = duh].
 sū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā *put*].
 su-dhṛs-tama, spv. a. *very proud*, i. 160, 2.
 su-nithā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.
 sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].
 su-pātha, n. *fair path*, vii. 63, 6.
 su-parnā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 35, 7.
 su-palāśā, a. *fair-leaved*, x. 135, 1.
 su-péśas, a. (Bv.) *well-adorned*, ii. 35, 1 [péśas, n. *ornament*].
 su-praketā, ā. *conspicuous*, iv. 50, 2 [pra-ketā, m. *token*].
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a *fair countenance*: prāti-ka, n.].
 su-prāṇiti, a. (Bv.) *giving good guidance*, x. 15, 11.
 su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.
 su-bhāga, a. *having a good share, opulent*; *genial*, vii. 63, 1.
 su-bhū, a. *excellent*, ii. 35, 7 [sū *well* + bhu *being*].
 sū-bhrta, pp. *well cherished*, iv. 50, 7.
 sū-makhā, m. *great warrior*, i. 85, 4.
 su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. hu-manah- 'well-disposed'; cp. second part of eū-mevr̥s].
 sv-mṛlika, a. (Bv.) *very gracious*, i. 35, 10 [mṛlika, n. *mercy*].
 su-meghā, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.
 su-mnā, n. *good-will*, ii. 33, 1, 6.
 sumnā-yū, a. *kindly*, vii. 71, 3.
 su-rabhi, a. *fragrant*, x. 15, 12.
 sūrā, f. *liquor*, vii. 86, 6 [Av. hura].
 su-réṭas, a. (Bv.) *abounding in seed*, i. 160, 3.
 su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.
 su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.
 suv-itā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i go: opposite of dur-itā].

su-vidátra, a. *bountiful*, x. 14, 10; 15, 3, 9.
 su-víra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
 su-vírya, n. *host of good champions*, iv. 51, 10.
 su-vṛktí, f. *song of praise*, ii. 35, 15; vii. 71, 6 [sú + ṛk-ti from *arc praise*, ep. ro].
 su-vrjána, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-áipra, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.
 su-séva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.
 su-śakhi, m. *good friend*, viii. 48, 9 [śakhi friend].
 su-stuti, f. *eulogy*, ii. 33, 8 [stuti praise].
 su-stúbh, a. *well-praising*, iv. 50, 5 [stubh praise].
 su-háva, a. (Bv.) *easy to invoke*, ii. 33, 5 [háva invocation].
 sú, adv. *well*, v. 83, 10 [= sú well].
 sú-nára, a. *bountiful*, viii. 29, 1 [Av. *humara*].
 sū-nú, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*, OG. *sunu*, Lith. *sūnū*, Eng. *son*].
 supāyana, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sú + upāyana].
 sūr-a, m. *sun*, vii. 63, 5 [svār light].
 sūri, m. *patron*, ii. 35, 6.
 sūr-ya, m. *sun*, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 13 [svār light].
 sr flow, III. sisarti.
 ūpa prá- *stretch forth to*, int. 3. s. sarsr-e, ii. 35, 5.
 srj emit, VI. srjáti [Av. *her-zaiti*].
 áva- *discharge downward*, ii. 12, 12; *cast off*, vii. 86, 5.
 ūpa- *send forth to* (acc.), ii. 35, 1.
 srp-rá, a. *extensive*, iv. 50, 2 [srp creep].
 sé-ná, f. *missile*, ii. 33, 11 [si discharge].
 senā-ní, m. *leader of an army, general*, x. 34, 12.
 só-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4². 7-15; x. 14, 18; 34, 1; *Soma sacrifice*, vii. 103, 7 [su press: Av. *haoma*].
 soma-pā, m. *Soma drinker*, ii. 12, 13.

soma-pithá, m. *Soma draught*, x. 15, 8 [pithá from pā drink].
 som-in, a. *soma-pressing*, vii. 103, 8.
 som-yá, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.
 saumanas-á, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mānas].
 skand leap, I. P. skādati, int. inj. kániṣkan, vii. 103, 4.
 skabhāya, den. *prop. establish*, i. 154, 1 [from skabh, IX. skabhnāti].
 skāmbh-ana, n. *prop. support*, i. 160, 4.
 stan thunder, II. P.; cs. stanáyati, id., v. 83, 7, 8 [Gk. *στῆνω* 'lament'].
 stan-átha, m. *thunder*, v. 83, 3.
 stanáyant, pr. pt. *thundering*, v. 83, 2; x. 168, 1.
 stanayi-tnú, m. *thunder*, v. 83, 6.
 stabh or stambh *prop. support*, IX. stabhnāti, ii. 12, 2.
 vi- *prop asunder*, pf. tastambha, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. ā. = ps. *being praised*, ii. 33, 11 [stu praise].
 sthi-rá, a. *firm*, ii. 33, 9, 14 [sthā stand].
 stu praise, II. stāuti, ii. 33, 11; v. 83, 1. prá- *praise aloud*, i. 154, 2.
 stu-tá, pp. *praised*, ii. 33, 12.
 stuv-ánt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-ná, m. *thief*, x. 127, 6 [stā be stealthy].
 sto-tí, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu praise].
 stó-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu praise].
 stóma-tasta, a. (Tp.) *fashioned into* (= being the subject of) *praise*, x. 15, 9.
 strí, f. *woman*, x. 34, 11 [Av. *strí*].
 sthā stand, I. tiṣṭha; pf. tasthur, i. 35, 5; rt. ao. s. 3. ásthāt, i. 35, 10; iv. 51, 1; pl. 3. ásthur, iv. 51, 2 [Av. *hiṣṭaiti*, Gk. *ἵστημι*, Lat. *sisto*].
 áti- *extend beyond*, x. 90, 1.
 ádhi- *ascend*, x. 185, 3; *stand upon*, i. 35, 6.
 ápa- *start off*, viii. 48, 11.
 abhí- *overcome*, iv. 50, 7.
 á- *mount*, i. 35, 4; *mount to* (acc.), i. 85, 7; *occupy*, ii. 35, 9.
 úd- *arise*, v. 11, 3.
 ūpa- *approach*, rt. ao. *asthita*, x. 127, 7.
 pári- *surround*, pf. tasthur, ii. 85, 3.

prá- *step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spex*, Gk. *σῶν* 'owl'].
 spr win, V. sprnóti.
 nís- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.
 sprh, cs. *sprháya long for*, x. 135, 2 [Av. *sperezaite*].
 sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπάλω* 'quiver', Lat. *sperno*, Lith. *spiriu* 'kick', OG. *spurnu* 'kick'].
 sma, enc. pcl. *just, indeed*, ii. 12, 5 [180].
 syá, dem. prn. *that*, ii. 33, 7 [OP. *hya*, f. *hyā*; OG. f. *siu*].
 syand *flow*, I. A. *syádate*, v. 83, 8.
 syúma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syú-man *band*; Gk. *σύνω* 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 srāma, m. *disease*, viii. 48, 5.
 sru *flow*, I. *sráva*, vii. 49, 1 [Gk. *ρέει* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *ός*, Lat. *sui*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. *svadhá*, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.
 2. *sva-dhā*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhā *put*; cp. Gk. *ἔθος* 'custom'].
 svadhā-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *somnu-s*, Lith. *sąpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 35, 14; of *their own accord*, iv. 50, 8 [115 a].
 svār, n. *light*; *heaven*, ii. 35, 6; v. 83, 4.
 sva-rāj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacificial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 35, 10 [possessing property: svá, n.].
 svásr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSi. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-astí, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. s. *svastí for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [sú *well* + *asti being*].
 svád-ú, a. *sweet*, viii. 48, 1 [Gk. *ἡδύ-s*, Lat. *svāvi-s*, Eng. *sweet*].
 sv-ādhí, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
 sv-ābhū, a. *invigorating*, iv. 50, 10.
 svāhā, ij. *hail*, as a *sacrificial call*, x. 14, 8.
 avid, enc. emph. pcl., iv. 51, 6; x. 34, 10; 129, 5²; 135, 5; 163, 3.
 Ha, enc. emph. pcl., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].
 ha-tvá, gd. *having slain*, ii. 12, 3 [han *strike*].
 han *slay*, II. *hánti*, i. 85, 9; ii. 33, 15; *smite*, v. 83, 2³, 9; I. *jíghna slay*, viii. 29, 4; pf. *jaghāna*, ii. 12, 10, 11; ps. *hanyáte*, iii. 59, 2; ds. *jíghāmsa*, vii. 86, 4.
 han-tí, m. *slayer*, ii. 12, 10.
 hár-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *θέρ-os* 'summer'].
 hár-i, m. *bay steed*, i. 35, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zeliu*, OG. *gēlo*].
 hár-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].
 báry-aáva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 hāv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-śrūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [hāvana (from hū *call*) + śrūt *hearing* from śru *hear* with determinative t].
 havir-ád, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 havis-pā, a. *drinking the oblation*, x. 15, 10 [havis + pā].
 hav-is, n. *oblation*, ii. 33, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6²; 163, 4 [hu *sacrifice*].
 hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].
 hav-yá, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].
 havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].
 havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 8-5.

hāsta-vant, a. *having hands*, x. 34, 9.

1. **hā** *leave*, III. P. jahāti.

āva-, ps. *hiyate*, *be left behind*, x. 34, 5.

2. **hā** *go away*, III. Ā. jihite.

āpa- *depart*, vii. 71, 1 : 3. s. sb. s. ao.

hāsate, x. 127, 8.

ūd- *spring up*, v. 83, 4.

hi, cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii.

35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ;

since, viii. 48, 9 ; x. 34, 11 ; *pray*, x.

14, 4.

hima, *injure*, VII. **hināsti** *injure* ; is ao.

inj., x. 15, 6 [probably a ds. of *han strike*].

hi-tā, pp. *placed*, v. 11, 6 [later form of *dhita* from *dhā put* ; Gk. *θερό-ς set*].

hi-tvāya, gd. *leaving behind*, x. 14, 8 [1. **hā leave**].

himá, m. *winter*, ii. 33, 2 [Av. *zima*, OSI. *zima* 'winter' ; Gk. *δοσ-χίμο-ς*

'subject to bad storms', 'horrid'].

hiraṇ-ya, n. *gold ornament*, ii. 33, 9.

hiraṇya-dā, a. (Tp.) *giver of gold*, ii. 35, 10.

hiraṇya-pāni, a. (Bv.) *golden-handed*, i. 35, 9.

hiraṇya-praūga, a. (Bv.) *having a golden pole*, i. 35, 5.

hiraṇyá-ya, a. *golden*, i. 35, 2 ; 85, 9 ; ii. 35, 10 ; viii. 29, 1.

hiraṇya-rūpa, a. (Bv.) *having a golden form*, ii. 35, 10.

hiraṇya-varna, a. (Bv.) *golden-coloured*, ii. 35, 9-11.

hiraṇya-sami, a. (Bv.) *having golden pins*, i. 35, 4.

hiraṇya-samdrś, a. (Bv.) *having a golden aspect*, ii. 35, 10.

hiraṇya-hasta, a. (Bv.) *golden-handed*, i. 35, 10.

hiraṇyākṣá, a. (Bv.) *golden-eyed*, i. 35, 8 [akṣá = *akṣi eye*].

hīd *be angry*, I. **hēda** : pf. *jihīḥa*, x. 34, 2.

hī-ná, pp. *forsaken*, x. 34, 10 [hā *leave*].

hu *sacrifice, offer*, III. **juhóti**, iii. 59, 1 ; x. 14, 13-15.

á- *offer*, iii. 59, 5.

hū *call*, I. Ā. **hávate**, ii. 12, 8. 9 ; 83, 5 ; VI. Ā. **huvé**, vii. 61, 6 ; 71, 1 ; x.

14, 5.

hr̥ *be angry*, IX. Ā. **hr̥ṇite**, ii. 33, 15 ; *with* (dat.), vii. 86, 8.

hṛd, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii. 86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av. *zard*].

hṛd-aya, n. *heart*, x. 34, 9.

he-tí, f. *dart*, ii. 33, 14 [hi *impel*].

he-tú, m. *cause* : ab. *hetós for the sake of*, x. 34, 2 [*impulse* : hi *impel*].

hó-tr̥, m. *invoker*, i. 1, 1. 5 ; v. 11, 2 [hū *call*].

hotrā-vid, a. (Tp.) *knowing oblations*, x. 15, 9 [hó-trā, Av. *zao-thra* ; cp. Gk. *χού-ρῆ* 'pot'].

hvā *call*, IV. **hvāya**, i. 35, 14.

vr̥- *call divergently*, ii. 12, 8.

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The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

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PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS



