

A VEDIC READER FOR STUDENTS

BY

ARTHUR ANTHONY MACDONELL

M.A., PH.D.

BODEN PROFESSOR OF SANSKRIT

FELLOW OF BAILLIOL COLLEGE; FELLOW OF THE BRITISH ACADEMY

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

81192

OXFORD

AT THE CLARENDON PRESS

1917

CONCORDIA THEOLOGICAL SEMINARY LIBRARY

FT. WAYNE, INDIANA 46825

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE CAPE TOWN BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY

PRINTED IN ENGLAND.

PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 84), one with magical ideas (vii. 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).

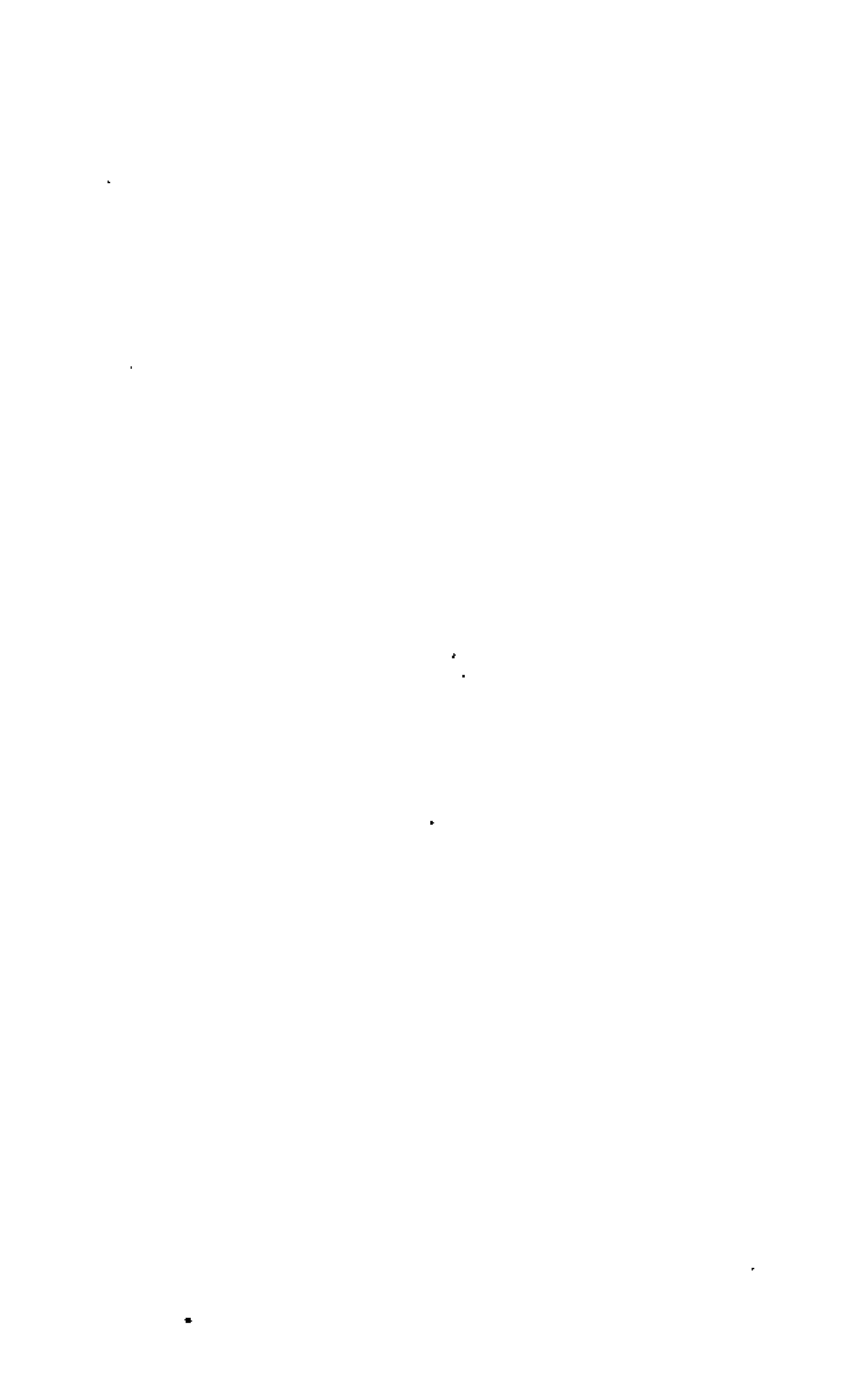
In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Sāṃhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Sāṃhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Sāṃhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Sāṃhitā 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.



CONTENTS

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

CONTENTS

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

INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B. C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B. C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 8000 B. C., while another puts them as far back as 6000 B. C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B. C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B. C. But, according to Prof. Jacobi, the separation took place before 4500 B. C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

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

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

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

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

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

and Saktas 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 Kanvas; 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: Kanvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

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

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatri, while the second consists mainly of groups in other metres; thus 68-84 form a Jagati and 87-97 a Tristubh group.

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

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Paṇini 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 Pāda ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Triṣṭubh (4×11 syllables), the Gāyatrī (3×8), and the 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 *tr̥ca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE 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 Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

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

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

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

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr̥, 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 Vipās (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 *tr̥* 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', Dhartr̥, the 'Supporter', Trātṛ, the

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

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *ká*, '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', *Asuntī*, '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. 208), 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, Varuṇāntī, spouses of Agni, Indra, and Varuṇa respectively.

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

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

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭi 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 Urvaśi. 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. Sitā, the 'Furrow', is once invoked to dispense crops and rich blessings.

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

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

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 184). 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 *Aṅgirasas*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

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

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

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 168), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

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

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

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

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

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

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

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

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

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

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

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

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhī*), the flute (*vāṇa*), and the lute (*viṇā*). 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. 88) 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 primaevial twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

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

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

an epithet of the *Āsvins*, as 'true, not false', another *Āgrāyana*, as 'leaders of truth' (*satyasya prañetārau*), while *Yaska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yaska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yaska's* own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than *Sāyana* who lived nearly 2,000 years later. *Sāyana's* interpretations, however, sometimes differ from those of *Yaska*. Hence either *Yaska* is wrong or *Sāyana* does not follow the tradition. Again, *Sāyana* often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, *Parjanya*', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither *Yaska* nor *Sāyana* 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 oneness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rîgveda.

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 *ṭām* 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 *viśvácakṣās* read *viśvácakṣāa*.
P. 128, line 3, for *nū* read *nū̇*.
P. 139, line 14, for *vibhfdako* read *vibhfdakō*.
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.
P. 144, head-line, for *MANDŪKAS* read *MANDŪKĀS*.
P. 179, line 26, for *tó* read *tō*.
P. 184, line 17, for *tā* read *tā̇*.
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 (*aráñis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnúḥ*). 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 (*ṛtvij*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótri*), 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-váhana*) is distinguished his corpse-devouring (*kravyád*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

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

The name of Agni (Lat. *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. *ájāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two 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
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

अग्निम् । ईळे । पुरःऽहितम् ।
यज्ञस्य । देवम् । मृत्विजम् ।
होतारम् । रत्नऽधातमम् ॥

1 Agním īle puróhitam,
yajñásya devám ṛtvijam,
hotāram ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure.*

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. A. of *īd*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or 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). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sayana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; *yajñásya 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 Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuśo yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वेभिर्द्धिभिर्

ईदो नूतनेषु ।

स देवो एह वक्षति ॥

2 Agniḥ pūrvebhir ṛṣibhir

īdo nūtanair utā,

sá devāṃ éhá vakṣati.

अग्निः । पूर्वेभिः । ऋषिभिः ।

ईदोः । नूतनेः । उत ।

सः । देवान् । आ । एह । 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 Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvebhis* (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 Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vám* (Sandhi, see 39). This Anudatta and the Svarita of *vákṣati* show that all the intervening unmarked syllables *vám 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 *vákṣati* are unmarked; but in the Pada-text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vákṣati*. The latter word is the s. ac. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vákṣati*, the prp. because it is in a principal sentence is un-compounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *ídyas* 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 रयिमस्रवत्
पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥

अग्निना । रयिम । अस्रवत् ।
पोषम् । एव । दिवेऽदिवे ।
यशसम् । वीरवत्ऽतमम् ॥

३ Agnínā rayim asnavat
pōṣam evā divé-dive,
yaśásam vīrāvattamam.

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

asnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *asnóti* (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. *rayim*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -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). *vírā-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.; *vírāvant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने यं यज्जमध्वरं
विश्वतः परिभूरसि ।
स इद्वेषु गच्छति ॥

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

4 Ágne, yám yajñám adhvarám
viśvataḥ paribhūr asi,
sá id devéṣu gachati.

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

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *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 *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 487, a 3).

५ अ॒पि॒होता॑ क॒विक्र॑तुः
स॒त्वसि॒वश्र॑वस्तमः ।
दे॒वो दे॒वेभि॒रा ग॑मत् ॥

अ॒पिः । हो॒ता । क॒विऽक्र॑तुः ।
स॒त्वः । सि॒वश्र॑वःऽतमः ।
दे॒वः । दे॒वेभिः॑ । आ । ग॒मत् ॥

5 Agnir hótā kavikratuh
satyās citráśravastamah,
devó devébbhir á 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 á gamat see p. 468, 20 A a.

६ यद्द्रु॑ दा॒शुषे॑ त्वम
अ॒पे भ॒द्रं क॑रिष्यसि ।
तवे॑त्तत्स॒त्यम॑ङ्किरः ॥

यत् । अ॒द्रु । दा॒शुषे॑ । त्वम ।
अ॒पे । भ॒द्रम् । क॑रिष्यसि ।
तव॑ । इत् । तत् । स॒त्यम् । अ॒ङ्कि॒रः ॥

6 yád aṅgá dāśuṣe tuám,
Ágne, bhadrám kariṣyāsi,
távét tát satyám, Aṅgirah.

Just what 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). dāśuṣe: dat. of dāś-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 Pāda is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

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

७ उप॑ स्वामि॑ दि॒वेदि॒वे
दोषा॑वस्तु॒र्धिया॑ व॒यम् ।
नमो॑ भर॒न्त॒ एम॑सि ॥

उप॑ । स्वा॒ । अ॒ग्नि॑ । दि॒वेदि॒वे ।
दोषा॑वस्तुः । धि॒या । व॒यम् ।
नमः॑ । भर॒न्तः । आ॒ । इ॒म॒सि ॥

7 úpa tvāgne divé-dive, *To thee, O Agni, day by day, O*
dóṣāvastar, dhiyá vayám, *illuminer of gloom, we come with*
námo bháranta émasi ; *thought bringing homage ;*

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa ā-isasi (a common combination of úpa and ā with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). 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 sāyam-prātar *evening and morning*, from sāyam); 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*. dhiyá inst. of dhī *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. námas, lit. *bow*, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhṛ *bear*. ā-isasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

८ राज॑न्तमध्व॒राणां॑
गो॒पामृ॑तस्य॒ दीदि॑विम् ।
वर्ध॑मानं॒ स्वे द॑मे ॥

राज॑न्तम् । अध्व॒राणां॑ ।
गो॒पाम् । अ॒मृत॑स्य॒ दीदि॑विम् ।
वर्ध॑मानम् । स्वे । द॑मे ॥

- 8 *rājantam adhvarāṅām,* (to thee) *ruling over sacrifices, the*
gopām ṛtāsya dīdivim, *shining guardian of order, growing in*
vārdhamānam sué dāme. *thine own house.*

rājantam : this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṅām* : 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 पितृव सुभवे
 ५र्षे सुपायनो भव ।
 सचस्ता नः स्वस्तये ॥
- सः । नः । पिताऽइव । सुभवे ।
 चर्षे । सु॒उपा॒यनः । भ॒व ।
 सचस्व । नः । स्वस्तये ॥

- 9 *sá naḥ pitéva sūnáve,* *So, O Agni, be easy of access to us,*
Ágne, sūpāyanó bhava; *as a father to his son; abide with us*
sácasvā naḥ suastáye. *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*. *pitā iva* : the enc. *pel. iva* is regularly treated by the Pada text as the second member of a *cd.*; in the RV. *pitṛ* is usually coupled with *sūnú*, *māṭṛ* with *putrá*. *sūnávé* : this word as written in the Samhita 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 *súnáve Ágne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written Samhitā text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6 b) that the second and the first Pāda 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 Samhitā, 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.

SAVITŪ

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, SavitŪ 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 SavitŪ. This is the celebrated *Sāvitrī* stanza which has been a morning prayer in India for more than three thousand years. SavitŪ 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 Trīṣṭubh (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 (- ॡ - ॡ); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (ॡ - ॡ - or ॡ - ॡ - ॡ), and the break between the caesura and the cadence is regularly ॡ ॡ - or ॡ ॡ. Thus the scheme of the whole normal verse is either ॡ - ॡ -, ॡ ॡ - | - ॡ - ॡ | or ॡ - ॡ - ॡ, ॡ ॡ | - ॡ - ॡ |. 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 Trīṣṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (- ॡ - ॡ ॡ). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

१ ह्य्याम्यग्निं प्रथमं स्वस्तये	ह्य्यामि । अग्निम् । प्रथमम् । स्वस्तये ।
ह्य्यामि मित्रावरुणाविहावसे ।	ह्य्यामि । मित्रावरुणौ । इह । अवसे ।
ह्य्यामि राचीं जगतो निवेश्नीं	ह्य्यामि । राचीम् । जगतः । निवेश्नीम् ।
ह्य्यामि देवं सवितारंमूतये ॥	ह्य्यामि । देवम् । सवितारम् । मूतये ॥

1 hvāyāmi Agnim prathamam	I call on Agni first for welfare ;
suastāye ;	I call on Mitra-Varuṇa here for
hvāyāmi Mitrāvaruṇāv 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 útá-
 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 Agnim. su-astāye: this, ávase, and útāye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastī (cp. note on i. 1, 9 c) evidently means *well-being*; by Sayana, 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 ihā ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivésānim = that causes the world to 'turn in' (cp. x. 127, 4. 5); the ca. niveśāyan is applied to Savitr in the next stanza.

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

2 á kṛṣṇéna rájasā vārtamāno,	<i>Rolling hither through the dark</i>
niveśāyann amṛtam mártīam	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiranyāyena Savitā rāthēna,	<i>god Savitr comes seeing (all) crea-</i>
á devó yāti bhūvanāni páśyan.	<i>tures.</i>

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 niveśāyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam mártīam ca s. m. used collectively = *gods and men*. rāthēná must of course be read rāthēna|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 यात्बुद्धता	याति। देवः। प्रऽवता। याति। उतऽवता।
याति शुभाभ्यां यजतो हरिभ्याम्।	याति। शुभाभ्याम्। यजतः। हरिऽभ्याम्।
आ देवो याति सविता परावतो	आ। देवः। याति। सविता। पराऽवतः।
इय विश्वां दुरिता बार्धमानः ॥	अप विश्वां। दुःऽहता। बार्धमानः ॥

३ yāti deváh pravátā, yāti ud- vátā ;	<i>The god goes by a downward, he goes by an upward path ; adorable</i>
yāti śubhrābhyāṃ yajató hāri- bhyām.	<i>he goes with his two bright steeds. God Savitr comes from the distance,</i>
á devó yāti Savitá parāvátó,	<i>driving away all hardships.</i>
ápa víśvā duritá bādhamānaḥ.	

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

४ अभीवृतं हृग्निर्विश्वरूपं	अभिऽवृतम्। हृग्निः। विश्वऽरूपम्।
हिरण्यशम्यं यजतो बृहन्तम्।	हिरण्यऽशम्यम्। यजतः। बृहन्तम्।
आस्थाद्रथं सविता चिचभानुः	आ। अस्थात्। रथम्। सविता। चिच
हृष्णा रजांसि तविषीं दधानः ॥	भानुः।
	हृष्णा। रजांसि। तविषीम्। दधानः

4 abhīvr̥tam kṛśānair, viśvārū-
pam,
hiraṇyaśamyam, yajatō brhān-
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, 18 b). kṛśānais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvārūpam: 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 dādhānās) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) and *might*, that is, bringing on evening by his might.

५ वि जनाञ्छावाः श्रित्तिपादो वि । जगान् । श्लावाः । श्रित्तिपादः ।
अख्यन् अख्यन् ।
रथं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यप्रउगम् । वहन्तः ।
शश्वद्विशः सवितुर्देवस्यो- शश्वत् । विशः । सवितुः । देवस्य ।
पथे विश्वा भुवगानि तस्युः ॥ उपस्ये । विश्वा । भुवगानि । तस्युः ॥

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

*His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitr.*

vi: separated from vb.; see note on *á vakṣati*, i. 1, 2 c. *jánāñ chyāvāḥ*: for *jánān śyāvāḥ* (40, 1). *áiti-pádas*: 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 *-praügam* (analysed by the Páda text of x. 130, 3 as *pra-uga*), doubtless = *pra-yugam* (as explained in a *Prātiśakhya*), 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 *dāivyasyopásthē* cp. note on *Ágne*, i. 1, 9 b. *dāivya* *divine* is a variation of the usual *devā* accompanying the name of *Savitṛ*. *upásthē*: the idea that all beings are contained in various deities, or that the latter are the soul (*átmā*) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ	तिस्रः। द्यावः। सवितुः। द्यौ। उपस्थाँ।
एका यमस्य भुवने विराषाट्।	एकां। यमस्यं। भुवने। विराषाट्।
आग्निं न रथ्यममृताधि तस्थुर्	आग्निम्। न। रथ्यम्। अमृतां। अधिं।
इह ब्रवीतु य उ तच्चिकेतत् ॥	तस्थुः।
	इह। ब्रवीतु। यः। ऊं इति। तत्। चिकेतत् ॥

6 *tisró dyāvāḥ*; *Savitúr dvā upásthām*,
éka Yamásya bhūvane virāṣāṭ.
āñim ná ráthyam amṛtādhi
tasthur :
ihá bravítu yá u tác ciketat.

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

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

last two of the preceding stanza : of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means : on Savitṛ, in these two (lower) worlds, the gods rest. *dyāvās* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyāvah* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *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 *ṣ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvij*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *ānim 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. 148, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : *ūṁ iti. cīketat* : pf. sb. of *cit observe*.

७ वि सुपुंसो अन्तरिक्षाख्यद्
गभीरर्वेपा असुरः सुनीचः ।
क्रुं इदानीं सूर्यः कश्चित्
कतमां यां रश्मिरस्या ततान् ॥

वि । सुपुंसः । अन्तरिक्षाणि । अख्यत् ।
गभीरर्वेपाः । असुरः । सुनीचः ।
क्रुं । इदानीम् । सूर्यः । कः । कश्चित् ।
कतमाम् । यान् । रश्मिः । अख्यत् । आ ।
ततान् ॥

7 *vi suparnó antárikṣāṇi akhyaḍ,
gabhīrāvepā ásurah sunītháḥ.
kúedánim sūriah? kás ciketa?
katamám dyám raśmir asyá
tatāna?*

*The bird has surveyed the atmo-
spheric 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. *kvédánim* : 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). *idánim* : *now = at night*. *ciketa* : pf. of *cit observe* (139, 4). *dyám* : 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 व्यस्वत्कुम्भः पृथिव्यास्
चो धन्व योजना सप्त सिन्धून् ।
हिरण्यचः सविता देव आगाद्
दधद्रत्ना दामुषे वार्षीणि ॥

अष्टौ । वि । व्यस्वत् । कुम्भः । पृथिव्याः ।
चो । धन्व । योजना । सप्त । सिन्धून् ।
हिरण्यचः । सविता । देवः । आ ।
अगात् ।
दधत् । रत्ना । दामुषे । वार्षीणि ॥

8 aṣṭáu ví akhyat kakúbhaḥ pṛthi-
vyás,
trí dhánva, yójanā, saptá sin-
dhūn.

hiranyākṣāḥ Savitā devā ágād,
dádhat rátnā dāsūṣe váriāpi.

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

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pṛthivyás: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (-v- for vv-) 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. á-agāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

e हिरण्यपाणिः सविता विश्वेश्वरि
उभे वावापृथिवी अन्तरिंयते ।
अपामोवां बाधते वेति सूर्यम्
अभि हृष्णेन रजसा वामुञ्चोति ॥

हिरण्यपाणिः । सविता । विश्वेश्वरिः ।
उभे इति । वावापृथिवी इति । अन्तः ।
इत्येति ।
अप । अपामोवाम् । बाधते । वेति । सूर्यम् ।
अभि । हृष्णेन । रजसा । वाम् । अमुञ्चोति ॥

9 hiranyapāṇiḥ Savitā vicarṣanir
ubhé dyāvapṛthivī antár iyate.
ápāmivāṃ bādhatē; vētisūriam;
abhi kṛṣṇēna rajasā dyām ṛnoti.

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

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragṛhya (25 a, 28 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with *i go* governs the acc. ; cp. the two laps of Savitr in 6 a. *ápa bádhaté* : he drives away disease, cp. 8 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Páda a compound verb is immediately followed by a simple vb. *véti* : accented because it begins a new sentence ; Savitr guides the sun : cp. 7 c. *kṛṣṇéna rájasā* : cp. 2 a and 4 d. *abhí . . . dyám ṛnoti* : cp. 7 d. The metre of d is irregular : it is a Triṣṭubh of twelve syllables, the first two syllables (*abhí*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

- १० हिरण्यहस्तो असुरः सुनीयः । हिरण्यहस्तः । असुरः । सुनीयः ।
 सुमृत्कीकः स्ववां यात्वर्वाह । सुमृत्कीकः । स्ववां । यातु । र्वाह ।
 अपसेधन्नक्षीं यातुधानान् । अपसेधन् । रक्षः । यातुधानान् ।
 अस्त्राद्देवः प्रतिदोषं गृणानः ॥ अस्त्रात् । देवः । प्रतिदोषम् । गृणानः ॥

- 10 *híraṇyahasto ásurah sunitháh,* *Let the golden-handed divine*
sumṛṭkīkáh suávāñ yātu arvāñ. *spirit, of good guidance, most*
apasédhan rakṣáso yātudhánān, *gracious, aiding well, come hither.*
ásthād deváh pratidoṣám gṛṇā- *Chasing away demons and sorcerers,*
náh. *the god being lauded has arisen*
towards eventide.

ásuras : cp. 7 b. *svávān* : the analysis of the Pada text, *svávān* = *possessed of property*, is followed by Sāyaṇa who renders it by *dhanavān wealthy* ; this would mean that Savitr bestows wealth (cp. *dádhad rátnā* in 8 d, and vi. 71, 4 *á dāsūṣe suvati bhúri vāmám 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 Padapáṭha. On the other hand, three oblique cases of *su-ávas giving good help* occur (*svávasam, svávasā, svávasas*). Roth takes *svávān* to be a nom. of this stem irregularly formed by analogy for *su-ávās* (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final *ān*, which regularly becomes *āñ* before vowels (39), sometimes undergoes the same change before *y* (40, 4). *rakṣásas* has the accent of a m. in *as* (83, 2 a) ; the n. form is *rákṣāmsi*. *yātudhánān* 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 (89) does not apply at the end of an internal Pada. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u syá deváh Savitá dāmunā hīraṇyapāṇiḥ pratidoṣām ásthāt *that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to á asthāt, that is, he has mounted his car, cp. 4 c. grṇānās: pr. pt. Á., with ps. sense, of 1. gr sing, greet.

११ ये ते पन्थाः सवितः पूव्यासो च । ते । पन्थाः । सवितरिति । पूव्यासः ।
 ररेणवः सुकृता अन्तरिक्षे । अरेणवः । सुकृताः । अन्तरिक्षे ।
 तेभिर्नो अब पथिभिः सुगेभी तेभिः । नः । अब । पथिभिः सुगेभिः ।
 रचा च नो अधि च ब्रूहि देव ॥ रच । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepánthāḥ, Savitaḥ, pūrvīāso, *Thine ancient paths, O Savitr,*
 areṇávaḥ sūkṛtā antárikṣe, *the dustless, the well made, in the*
 tébhir 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 Visarjaniya in the Saṃhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitar iti. 'reṇavas: 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. tébhis: 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. sugébhī: 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 Savitṛ is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARŪTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛśni, 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 *ṛṣi-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 जनयो न सप्तयो	प्र । ये । शुभन्ति । जनयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । नुद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी । रति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदधेषु घृष्वयः ॥	वृधे । मदन्ति । वीराः । विदधेषु । घृष्वयः ॥

1 prá yé śumbhante, jānayo ná, sāptayo	<i>The wondrous sons of Rudra,</i>
yāman, Rudrāsya sūnavaḥ su-	<i>the racers, who on their course</i>
dāmsasah,	<i>adorn themselves like women, the</i>
	<i>Maruts have indeed made the two</i>

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

mádanti vīrá vidátheṣu ghṣva-
yah.

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

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

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

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

३ गोमातरो यक्ष्मयन्ते अग्निभिस् गोमातरः । यत् । शुभयन्ते । अग्निभिः ।
तनुषु शुभा दधिरे विश्वमतः । तनुषु । शुभाः । दधिरे । विश्वमतः ।
वाधन्ते विश्वमभिमतिर्गम्य वाधन्ते । विश्वम् । अभिमातिर्गम्य । अर्प ।
वर्त्मानिषामनु रीयते घृतम् ॥ वर्त्मानि । एषाम् । अनु । रीयते । घृतम् ॥

- 3 gómātaro yác chubháyanté añjibhis,
 tanūṣu śubhrá dadhire virúk-mataḥ.
 bádhante víśvam abhimátinam ápa.
 vártmāni eṣām ánu riyate ghṛtám.
- 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.*

gómātaraś : as the sons of the cow Pr̥śni. 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. ánu riyate : 3. pl. Ā. pr. of ri flow. ghṛtám : ghee = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

- ४ वि ये भाञ्जन्ते सुमंखासश्चिभिः वि । ये । भाञ्जन्ते । सुमंखासः । चिभिः
 मन्वोवो यन्वतो रथेष्वाम् । मन्वोवो यन्वतो रथेष्वाम् ।
 वृषव्रातासः पृषतीरयुग्धम् ॥ वृषव्रातासः । पृषतीः । असुग्धम् ॥

vi yé bhrājante sūmakhāsa ṛṣībhiḥ,
 pracyāváyanto ácyutā cid ójasā,
 manojúvo yán, Maruto, rátheṣu á
 vṛṣavratāsah pṛṣatīr áyug-dhuam ;

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

sūmakhāsaś : 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 ca. of cyu move ; though this ca., 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-jū*, 100, II a (p. 88). **rátheṣu á**: 176, 2. **pṛśatis**: 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 ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि स्रन्ति धारास्य	उत । अरुषस्य । वि । स्रन्ति । धाराः ।
चर्मोदमिर्व्यन्दन्ति भूमं ॥	चर्मोदम् । उदमिः । वि । उन्दन्ति । भूमं ॥

5 <i>prá yád rátheṣu pṛśatir áyug-</i> <i>dhvam,</i>	<i>when ye have yoked the spotted</i> <i>mares before your cars, speeding, O</i>
<i>váje ádrim, Maruto, ramhá-</i> <i>yantaḥ,</i>	<i>Maruts, the stone in the conflict,</i> <i>they discharge the streams of the</i>
<i>utáruśasya ví śiantī dhārās</i>	<i>ruddy (steed) and moisten the earth</i>
<i>cármevodábhīr ví undanti bhū-</i> <i>ma.</i>	<i>like a skin with waters.</i>

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). **áruśasya**: 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 áruśaḥ*) 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 रघुष्वदी	आ । वः । वहन्तु । सप्तयः । रघुः । स्वदः ।
रघुपत्नानः प्र जिगात बाङ्गमिः ।	रघुः । पत्नानः । प्र । जिगात । बाङ्गमिः ।
सीदता बर्हिश्च वः सदस्कृतं	सीदत । आ । बर्हिः । उरु । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्वसः ॥	हृतम् । मादयध्वम् । मरुतः । मध्वः । अन्वसः ॥

6 á vo vahantu sáptayo raghu-
 syádo ;
 raghupátvānaḥ prá jigāta bāhū-
 bhīḥ.
 sídatá barhír : urú vaḥ sádas
 kṛtām.
 mādāyadhvam, Maruto, mād-
 vō 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-syádas : Sandhi, 67 b. raghupátvānas : as belonging to this Páda to be taken with prá jigāta (gā go). bāhūbhīḥ : with outstretched arms as they drive. sídata á : 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sádas : Sandhi, 43, 2 a. kṛtām : as finite vb., 208. mādāyadhvam : cs. of mad rejoice, with gen., 202 A b. mādvas : gen. n. of mādhu, p. 81, f. n. 12 ; the sweet juice is Soma.

७ तेऽवर्धन्त स्वतवसो महित्वना
 नाकं तस्युर्ह चक्रिरे सदः ।
 विष्णुर्यज्ञावदृषणं मदच्युतं
 वयो न सीदन्नधि बर्हिषि प्रिये ॥

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

7 tē 'vardhanta svátavaso mahi-
 tvaná :
 á nákaṁ tashúr ; urú cakrire
 sádaḥ.
 Viṣṇur yád dhávad vṛṣaṇam
 madacyútam,
 váyo ná sídann ádhi barhīṣi
 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.*

tē 'vardhanta : Sandhi accent, p. 465, 17, 3. mahitvanā : inst. of mahitvaná, p. 77, f. n. 3. á tashúr : vb. of a principal sentence

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

८ शूरा इवेयुधयो न जग्मयः श्रवस्त्वो न पृतनासु चित्तिरे । भयंन्ते विश्वा भुवना महद्भ्यो राजान इव त्वेषसंद्दृशो नरः ॥	शूराःऽइव । इत् । युधुधयः । न । ज- ग्मयः । श्रवस्त्वः । न । पृतनासु । चित्तिरे । भयंन्ते । विश्वा । भुवना । महत्ऽभ्यः । राजानःऽइव । त्वेषऽसंद्दृशः । नरः ॥
--	---

8 śūrā ivéd yūyudhayo ná jāgma- yah, śravasyávo ná pṛtanāsu yetire. bhāyante víśvā bhūvanā Marúd- bhiḥ : rājāna iva tveśásamdr̥śo náraḥ.	<i>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.</i>
---	--

iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā.* of *yat*: 137, 2 a. *bhāyante*: 3. pl. pr. *Ā.* of *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 यद्भ्रं मुहूर्तं हिरस्वयं सहस्रभृष्टिं स्वपा अवर्तयत् ।	त्वष्टा । यत् । यद्भ्रम् । सुऽहूर्तम् । हिर- स्वयम् ।
--	--

धत्त इन्द्रो नर्यापाम्सि कर्त्तवे
ऽहृन्वृषं निरपामोन्वदर्यावम् ॥

सहस्रं ऽभृष्टिम् । सुऽअपाः । अर्त्तयत् ।
धत्ते । इन्द्रः । नरिः । अपाम्सि । कर्त्तवे ।
अहृन् । वृषम् । निः । अपाम् । औन्वत् ।
अर्यावम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiranyāyam
sahasrabhr̥ṣṭim suāpā āvarta-
yat,
dhattā Indro nāriāpāmsi kār-
tave :
āhan Vṛtrām, 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: āhan āhim, ānv apās tatarda; Tvāṣṭā asmaī vājraṃ svaryām 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. nāryāpāmsi is here and in viii. 96, 19 analysed by the Pada text as nāriāpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nāryāni appears once (vii. 21, 4) and nāryā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nāryāpasam, analysed by the Padapāṭha (viii. 93, 1) as nārya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nāryāpāmsi (to be read nāriāpāmsi) in the Saṃhitā text, and nāryā|āpāmsi in the Pada text. nīr subjat: 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं वृन्द्रेऽवत् त औजसा
दादृहाणं चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वाणं मृदतः सुदानवी

ऊर्ध्वम् । वृन्द्रे । अवत् । त । औजसा ।
दृदृहाणम् । चित् । विभिदुः । वि ।
पर्वतम् ।

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

- 10 ūrdhvām nunudre avatām tā They have pushed up the well
ōjasā ; with might ; they have split even
dādr̥hāṇām cid bibhidur ví pār- the firm mountain. Blowing their
vatam. pipes the bountiful Maruts have
dhāmanto vāṇām Maruṭaḥ sudā- performed glorious deeds in the
navo intoxication of Soma.
māde sōmasya rāṇiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out ; avatām : the cloud ; = they have shed rain. dādr̥hāṇām : 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. arcantas, 2c. māde sōmasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

- ११ जिह्मं नुनुद्रे ऽवृतं तथा दिशा- जिह्मम् । नुनुद्रे । अवृतम् । तथा । दिशा ।
सिञ्चन्तुत्सं गोतमाय तृष्णजे । असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः आ । गच्छन्ति । इम् । अवसा । चित्र
कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽभानवः ।
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

- 11 jihmām nunudre avatām tāyā They have pushed athwart the
diśā : well in that direction : they poured
āsiñcann ūtsam Gōtamāya tṛṣ- out the spring for the thirsty
ṇāje. Gotama. Of brilliant splendour
ā gachantīm āvasā citrabhāna- they approach him with help ; may
vaḥ ; they satisfy the desire of the sage
kāmaṁ viprasya tarpayanta by their powers.
dhāmabhiḥ.

jihmám : so as to be horizontal and pour out the water, much the same as *úrdhvám* in 10 a. *táyā díśá* : 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 शर्मै शशमानाय सन्ति । या । वः । शर्मै । शशमानाय । सन्ति ।
 विधातूनि दाशुषि यद्वृताधि । विधातूनि । दाशुषि । यद्वृत् । 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 dāśúṣe yachatādhi. *the zealous man, extend them three-*
asmábhyam tāni, Maruto, vi 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). *dāśúṣe* : dat. of *dāśváms*,
 157 b. *yachata ádhi* : 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.
virávattamam, i. 1, 3 c.

VISṬNU

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 विष्णोर्भुं कं वीर्याणि प्र वीचं	विष्णोः । नु । कम । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वीचम् ।
यो अस्त्रभायदुत्तरं सधस्त्रं	यः । पार्थिवानि । विममे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्त्रभायत् । उत्तरम् । सधस्त्रम् ।
	विचक्रमाणः । विधा । उद्गायः ॥

1 Viṣṇor nú kaṃ vīriṇi prá vo-	<i>I will now proclaim the heroic</i>
caṃ,	<i>powers of Viṣṇu, who has measured</i>
yáḥ páarthivāni vimamé rájāṃsi;	<i>out the terrestrial regions; who</i>
yó áskabhāyad úttaraṃ sadhā-	<i>established the upper gathering-</i>
sthāṃ,	<i>place, having, wide-paced, strode</i>
vicakramāṇás trēdhórugāyáh.	<i>out triply.</i>

kaṃ : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).
vīryāni : 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*. *prá vocam* : inj. ao. of *vac*, 147, 3. *páṛthivāni rájāṃsi* : 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 antárikṣe ví yó mamé pṛthivīm sūryeṇa* *who standing in the air has measured out the earth with the sun, as with a measure.* *áskabhāyat* : ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *úttaram sadhásthām* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakramānās* : pf. pt. *Ā.* of *kram*. *tre-dhá* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (∪∪); the resolution *tredhá urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्ववते वीर्येण	प्र । तत् । विष्णुः । स्ववते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योत्सु विषु विक्रमणेषु	यस्य । उत्सु । विषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 <i>prá tád 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>stháh,</i>	<i>will, that haunts the mountains,</i>
<i>yásyoruṣu 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>

prá 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. *tád* : 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* : Sāyaṇa 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. Sāyana 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 Pada must be restored at the junction with the next Pada. adhi-kṣiyánti: the root 1. kṣi follows the ad class (kṣéti) when it means *dwell*, but the bhū class (kṣáyati) when it means *rule over*. With c and d cp. what is said of Savitṛ in i. 85, 5.

३ प्र विष्णवे शूषमेतु मक्ष	प्र । विष्णवे । शूषम् । एतु । मक्ष ।
गिरिचिते उरुगायाय वृष्णे ।	गिरिचिते । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्यम्	यः । इदम् । दीर्घम् । प्रयतम् । सध
एकी विममे त्रिभिरित्यदेभिः ॥	स्यम् ।
	एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

३ prá Viṣṇave śūṣám etu mánma,	Let my inspiring hymn go forth
giriṣṭá urugáyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yá idám dīrghám práyatam sa-	wide-pacing bull, who alone with
dhástham	but three steps has measured out
éko vimamé tribhír it padé-	this long far-extended gathering-
bhiḥ ;	place ;

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

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣīt* = *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* (Sayana).

४ यस्य त्री पूर्णा मधुना पदान्य्	यस्य । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उ त्रिधातुं पृथिवीसुत क्षाम	यः । उ । इति । त्रिधातुं । पृथिवीसुत ।
एको दाधार भुवनानि विश्वा ॥	उत । क्षाम ।
	एकः । दाधार । भुवनानि । विश्वा ॥

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

trī: n. pl. of *trī* (105, 8). *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 *pe*. *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 *viśvā*, cp. 3 d. *dādhāra*: pf. of *dhr*, with long red. vowel (189, 9), which is here not shortened in the Pāda text.

५ तदस्त्र प्रियमभि पाथो अश्नां नरो यत्र देवयवो मदन्ति । उरुक्रमस्त्र स हि बन्धुरित्या विष्णोः पदे परमे मध्व उत्सः ॥	तत् । अस्त्र । प्रियम् । अभि । पाथः । अश्नाम् । नरः । यत्र । देवयवः । मदन्ति । उरुक्रमस्त्र । सः । हि । बन्धुः । इत्या । विष्णोः । पदे । परमे । मध्वः । उत्सः ॥
--	---

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

abhī asyām: op. root ao. of amś reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nś, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhvās (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 वां वासून्वुरमसि गमध्वे यत्र गावो भूरिशृङ्गा अयासः । अचाह तदुबगायस्त्र वृष्णः परमं पदमव भाति भूरि ॥	ता । वाम् । वासूनि । उरमसि । गमध्वे । यत्र । गावः । भूरिःशृङ्गाः । अयासः । अच । अह । तत् । उरुःगायस्त्र । वृष्णः । परमम् । पदम् । अव । भाति । भूरि ॥
---	---

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

vām : of you two, that is, of Indra and Viṣṣu. The former, being the only other god with whom Viṣṣu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṣu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṣū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gám-adhyai : dat. inf., p. 193, 7. gāvās : 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 Viṣṣu, the realm of light. Roth explains gāvās as stars, but there is little to support this interpretation. bhūri-śṛṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i *go*) by Yaska, who explains it as ayanās *moving*, and by Sāyaṇa as gantāras *goers* = ativistṛtās *very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhá *lion*, śéva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-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, Dyáus is never addressed alone in any hymn, and Pṛthiv in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyáus alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitárā, mātárā, jānitṛi, 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 ।
 सृजन्मानी धिषणे अन्तरीयते
 देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
 शंभुवा ।

ऋतावरी इत्यृतऽवरी । रजसः । धार-
 यत्कवी इति धारयत्ऽकवी ।

सृजन्मानी इति सृजन्मानी । धिषणे इति ।
 अन्तः । इयते ।

देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Prthivī viśváśam-
 bhuvā,
 ṛtāvārī, rājaso dhārayātkavī :
 sṛjanmanī dhiṣaṇe antāriyate
 devó devī dhārmanā Sūriah
 śuciḥ.

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-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-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 Pragṛhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

cd. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivi. *dhiṣāne*: 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 Savitr in i. 35, 9 b. *dhārman n. ordinance* (*dharmán m. ordainer*) is the only stem in the RV. (*dhárma* is a later one).

२ उ॒रु॒व्य॒च॒सा म॒हिनीं॑ अ॒स॒ञ्च॒ता । उ॒रु॒व्य॒च॒सा । म॒हिनीं॑ इति । अ॒स॒ञ्च॒ता ।
 पि॒ता मा॒ता च॑ भुव॑नानि र॒चतः॑ । पि॒ता । मा॒ता । च॑ । भुव॑नानि । र॒चतः॑ ।
 सु॒धृष्ट॑मे वपु॒षेऽ न रोद॑सी सु॒धृष्ट॑मे इति सु॒धृष्ट॑मे । व॒पुषेऽ इति ।
 पि॒ता यत्सी॑मभि रू॒पैर॒वा॒सय॑त् ॥ न । रोद॑सी इति ।
 पि॒ता । यत् । सी॒म् । अ॒भि । रू॒पैः । अ॒वा॒स॒य॑त् ॥

2 *uruvyācasā mahinī asaścatā,* *As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two*
pitā mātā ca, bhūvanāni rakṣatah. *most proud fair women are the two*
sudhṛṣṭame vapuṣe nā rōdasī, *worlds, since the Father clothed*
pitā yāt sīm abhī rūpāir āvāsayat. *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 *vīryāṇi*, i. 154, 1 a. *pitā*: the god here meant as the father of Dyāvā-prthivī may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स व॒ह्निः पु॒त्रः पि॒त्रोः प॒वित्र॑वान् सः । व॒ह्निः । पु॒त्रः । पि॒त्रोः । प॒वित्र॑वान् ।
 पु॒नाति॑ धी॒रो भुव॑नानि मा॒यया॑ । पु॒नाति॑ । धी॒रः । भुव॑नानि । मा॒यया॑ ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं । च । पृश्निम् । वृषभम् । सुरेतसम् ।
विश्वार्हा सुक्रं पयो अस्त्र दुक्षत ॥ विश्वार्हा । सुक्रम् । पयः । अस्त्र । धुक्षत ॥

3 sá váhniḥ putráḥ pit^{aró}ḥ pavitravān
punāti dhīro bhūvanāni māyāyā.
dhenūm ca p̄śniṃ vṛṣabhām surétasam
viśvāhā śukrām páyō asya dukṣata.

That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power. He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaká purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyana thinks the Sun is meant, and explains purifies by illumines. dhenūm : the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhām : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). 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 ac. (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 । अपःऽतमः ।
यो अजान् रोदसी विश्वशंभुवा । यः । अजान् । रोदसीऽरति । विश्व
वि यो ममे रजसी सुक्रनूययाः शंभुवा ।

जरेभिः स्तम्भेभिः समानुचे ॥ वि। यः। ममे। रजसी रति। सुकतुऽयया।
अजरेभिः। स्तम्भेभिः। सम। आनुचे ॥

4 ayām devānām apāsām apās-
tamo He of the active gods is the
yó jajāna ródasī viśvāsam- most active who has created the two
bhuvā. worlds that are beneficial to all.
vi yó mamé rájasī sukratūyáyā He who with insight has measured
ajārebhiḥ skāmbhanebhiḥ, sám out the two spaces (and upheld
āṅrce. them) with unaging supports, has
been universally praised.

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

५ ते नो गृणानि महिनी महि श्रवः ते इति । नः । गृणानि इति । महिनी
अचं वावापृथिवी धासथो बृहत् । इति । महि । श्रवः ।
येनाभि छट्टीस्ततर्नाम विश्वहा अचम् । वावापृथिवी इति । धासथः ।
पनाथ्वमोजी अक्षे समिन्वतम् ॥ बृहत् ।
येन । अभि । छट्टीः । ततर्नाम । विश्वहा ।
पनाथ्वम् । ओजः । अक्षे इति । सम ।
इन्वतम् ॥

5 té no grṇané, mahinī, máhi śrá-
vah, So being lauded, O great ones,
kṣatráṃ, Dyāvā-Prthivī, dhā- bestow on us, O Heaven and Earth,
satho bṛhát. great fame and ample dominion.
Bring for us praiseworthy strength

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

té: N. du. f., used anaphorically (p. 294, b). gr̥ṇāné: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is máh (81); mahánt (85 a) is also common; mahé and mahín are not common, but are inflected in several cases; máhi and mahás (88, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatráṃ: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhi . . . 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. panāyāya: see 162, 2. ójō: final o is pronounced short before š (p. 437, a 4), but the rhythm of the break here (- o -) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (138, 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 *Tvaṣṭr*, being made of iron (*áyasá*), 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 (*hári*), he is a car-fighter (*rathesthá*). Both his car and his steeds were fashioned by the *Rbhus*, the divine artificers.

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

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

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

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the *Maruts*, he attacks the chief demon of drought, usually called *Vṛtra*, but often also the serpent (*áhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata, giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhari*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

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

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

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

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

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

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king 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 lavish 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 Tvaṣṭr. 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 जात एव प्रथमो मनस्वान्
 देवो देवान्क्रतुना पर्यभूषत् ।
 यस्त्वं शुष्माद्रोदसी अभ्यसेतां
 नृमणस्त्वं महा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
 देवः । देवान् । क्रतुना । परिऽभूषत् ।
 यस्त्वं । शुष्मात् । रोदसी इति । अभ्यसे-
 ताम् ।

नृमणस्त्वं । महा । सः । जनासः । इन्द्रः ॥

1 yó jātá evá prathamó mánaśvān
 devó devān krátunā paryābhū-
 ṣat ;
 yāśya śuṣmād ródasī ābhyase-
 tān
 nṛmṇāsya mahná : sá, janāsa,
 Índraḥ.

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

evá : see p. 224, 2. mánaś-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 mánaḥśvān. devó devān : cp. i. 1, 5c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Śāyana explains it here as encompassed with protection ; in the AV. as ruled over ; in the TS. as surpassed. ródasī : the Pragrhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ābhyasetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahná : inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn ; similarly víśvas-mād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदृंहद्
 यः पर्येतान्प्रकुपितान् अरन्थात् ।
 यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदृंहद् ।
 यः । पर्येतान् । प्रऽकुपितान् । अरन्थात् ।
 यः । अन्तरिक्षम् । विऽममे । वरीयः ।

यो वामसंभ्रात जनास इन्द्रः । यः । वाम । संभ्रात । सः । जनासः ।
इन्द्रः ।

- 2 yāḥ pṛthivīm vyāthamānām *Who made firm the quaking*
ādmhad, *earth, who set at rest the agitated*
yāḥ pārvatān prākupitām 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 (epv. of urú, 103, 2 a): here the epv. 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 इत्वाहिमरिणात्सप्त सिन्धून् । यः । इत्वा । अहिम् । अरिणात् । सप्त ।
यो वा उदाजदपधा वससं । सिन्धून् ।
यो अरमनोरन्तरधिं जजान् । यः । गाः । उदत् आर्जत् । अपधेधा । वससं ।
संवृक्षमत्सु स जनास इन्द्रः । यः । अरमनोः । अन्तः । अधिम् । जजान् ।
सम्पृक् । समत्सु । सः । जनासः । इन्द्रः ।

- ३ yó hatváhim árināt saptá sín- *Who having slain the serpent*
dhūn, *released the seven streams, who*
yó gá udājad apadhá Valésya, *drove out the cows by the unclosing*
yó ásmanor antáragnīm jajāna, *of Vala, who between two rocks*
samvṛk samátsu: 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 síndhūn*: the seven rivers of the Panjáb. *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 bilam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. Sayana 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 Sayana; 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' (*ádreṣ sūnúḥ*).

४ येनेमा विश्वा च्यवना कृतानि	येन । इमा । विश्वा । च्यवना । कृतानि ।
यो दासं वर्णमधरं गुहाकः ।	यः । दासम् । वर्णम् । अधरम् । गुहा ।
श्चघ्नीव यो जिगीवाँ लक्षमादद्	श्चक्रित्यकः ।
अर्थः पुष्टानि स जनास इन्द्रः ॥	श्चघ्नीइइव । यः । जिगीवान् । लक्षम् ।
	आदत् ।
	अर्थः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yēnemā vísvā cyávanā kṛtāni,
yó dāsam vāṛṇam ádharam gú-
hākaḥ;

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

śvaghñīva 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,
 Indraḥ. O men, is Indra.

imā vísvā: 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 vísvāni cicyuśé who hast shaken the
 whole world. dāsam várnām: the non-Aryan colour (= kṛṣṇām
 várnām), the aborigines; note the difference of accent in the
 substantive dāsá and the adj. dāsa. ákar: root so. of kṛ (148, 1 b),
 to be construed with both ádharam (make inferior = subject) and
 gūhā (put in hiding = cause to disappear, drive away). When a final
 Visarjaniya in the Saṃhitā text represents an etymological r, this is
 indicated in the Pada text by putting iti after the word and
 repeating the latter in its pause form: ákar ity 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. ádat: irr. a ao. (147 a 1) from dā give;
 though not analysed in the Pada text, it must owing to the sense
 be = ā-ádat has taken. aryás: gen of ari (99, 3); this word appears
 to be etymologically a Bv. = having no wealth (ri = rai), either
 for oneself (whence the sense needy, suppliant) or to bestow on
 others (whence the sense niggard, foe). [If a single meaning has to
 be given, devout is misleading, and suppliant should be substituted
 for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the
 Index, p. 473.]

पयं खां पृच्छन्ति कुहं सेति चोरम् यम् । सः । पृच्छन्ति । कुहं । सः । इति ।
 उतमाङ्गनेधो अस्तीतिगम् । चोरम् ।
 सो अर्यः पुष्टीर्विजं इवा मिनाति उत । इम् । आङ् । न । एषः । अस्ति ।
 अदक्षी धत्त स जनास इष्टः । इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः । इव । आ ।
 मिनाति ।
 अत् । अक्षी । धत्त । सः । जनासः । इष्टः ॥

5 yám smā prchānti kúha sēti
ghorám,
utém āhur náṣó astīti enam ;
só 'ryáh puṣṭīr vija ivá mināti.
śrād asmai dhatta : sá, janāsa,
Índrah.

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

smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). prchānti : pr. of prach. 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 vījevá 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 ; vījah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnūr vija 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 Padas a b mention doubts as to the existence of Indra ; c implies that he does exist ; and d calls for belief in him.

ई यो रध्रस्य चोदिता यः कृशस्य
यो ब्रह्मस्यो नाधमानस्य कीरिः ।
युक्तवाक्यो योऽविता सुशिम्रः
सुतसोमस्य स जनास इन्द्रः ॥

यः । रध्रस्य । चोदिता । यः । कृशस्य ।
यः । ब्रह्मस्यः । नाधमानस्य । कीरिः ।
युक्तवाक्यः । यः । अविता । सुशिम्रः ।
सुतसोमस्य । सः । जनासः । इन्द्रः ॥

6 yó radhrásya coditá, yáh krśá-
sya,
yó brahmáño nádhmānasya
kiréh ;

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

yuktágrāvṇo yó avitá suśiprah and has set to work the stones : he,
 utásomasya : sá, janāsa, Ín- O men, is Indra.
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitá governs that of c. su-śiprah : Bv. ed., 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 hānū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्व गावो यस्व । अश्वासः । प्रदिशि । यस्व । गावः ।
 यस्व यामा यस्व विश्वे रथासः । यस्व । यामाः । यस्व । विश्वे । रथासः ।
 यः सूर्यं च उषसं जज्ञान यः । सूर्यम् । यः । उषसम् । जज्ञान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासुः । इन्द्रः ॥

7 yasyāśvāsaḥ pradīśi, yasya In whose control are horses, kine,
 gāvo, clans, all chariots ; who creates the
 yasya grāmā, yasya viśve rá- sun, the dawn ; who is the guide
 thāsaḥ ; of the waters : he, O men, is
 yāḥ sūriam, yā uśasaṁ jajāna ; Indra.
 yó apāṁ netā : sá, janāsa, Ín-
 draḥ.

uśasaṁ : often also uśāsam ; du. N. A. uśāsā and uśāsā ; N. pl. uśāsas and uśāsas ; see 88, 2 a, f. n. 1.

८ च क्रन्दसी संयती विद्ध्यति यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमिचाः । ऽयती । विद्ध्यति इति विऽद्ध्यति ।
 समागं विद्ध्यमातस्त्रिवासा परे । अवरै । उभयाः । अमिचाः ।
 जाना ह्वेति स जनास इन्द्रः ॥ समागम् । चित् । रथम् । आतस्त्रिऽवासां ।
 जाना । ह्वेति इति । सः । जनासुः । इन्द्रः ॥

8 yám krándasī samyati vihvā-
yete,
páré ávara ubháyā amitrah;
samánám cid rátham átasthi-
vāmsā
nānā havete: sá, janāsa, Ín-
drah.

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-yati: 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 vi hvayante siṣāsavaḥ so men call on thee variously, desiring gains. páré 'vara: must be read páré ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krándasī: ubháyās (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. samánám 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 अस्ते विजयन्ते जनासो
यं युध्यमाना अर्चसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव
यो अच्युतच्युतस जनास इन्द्रः ॥

यस्मात् । न । अस्ते । विजयन्ते । जनासः ।
यम् । युध्यमानाः । अर्चसे । हवन्ते ।
यः । विश्वस्य । प्रतिमानम् । बभूव ।
यः । अच्युतच्युतः । सः । जनासः । इन्द्रः ॥

9 yásmān narté vijáyante jánāso,
yám yúdyamānā ávase há-
vante;
yó víśvasya pratimānam ba-
bhúva,
yó acyutacyút: sá, janāsa,
Índrah.

Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.

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

- १० यः शश्वतो महीनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
 अमन्यमानान् शर्वी जघान् । अमन्यमानान् । शर्वी । जघान् ।
 यः शर्धति नागुददाति शृध्वां यः । शर्धति । न । अनुददाति । शृध्वाम् ।
 यो दस्योर्हन्ता स जनास इन्द्रः ॥ यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

- 10 yáḥ śásvato máhi éno dádhānān Who slays with his arrow the
 ámanyamānāñ chárūā jaghána ; unexpected many that commit
 yáḥ śárdhate nánudádāti 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.

dádhānān : 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. jaghána : has slain (and still slays) may be translated by the present (213 A a). anudádāti : 3. s. pr. of ánu + dá forgive, with dat. (cp. 200 A f). dásyos : of the demon, a term applied to various individual demons, such as Śambara (11 a).

- ११ यः शश्वरं पर्वतेषु चिद्यन्तं यः । शश्वरम् । पर्वतेषु । चिद्यन्तम् ।
 चत्वारिंशो शूरदन्वविन्दत् । चत्वारिंशाम् । शूरदि । अनुचिद्विन्दत् ।
 श्रीवायमानं यो अहिं जघान् श्रीवायमानम् । यः । अहिम् । जघान् ।
 दानुं शर्यान् स जनास इन्द्रः ॥ दानुम् । शर्यान् । सः । जनासः । इन्द्रः ॥

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

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

- १२ यः सप्तरेरिमवृषभक्षुविष्मान्
अवाह्वत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रवाङ्
द्यामारोहन्तं स जनास इन्द्रः ॥
- यः । सप्तरेरिमः । वृषभः । सुविष्मान्
अवाह्वत्सर्तवे । सर्तवे । सप्त । सिन्धून् ।
यः । रौहिणम् । अस्फुरत् । वज्रवाङ् ।
द्याम् । आऽरोहन्तम् । सः । जनासः । इन्द्रः ॥

- 12 yāḥ saptāraśmir vṛṣabhās tūvi-
ṣmān
avāśrjat śartave saptā sindhūn ;
yó Rauhiṇām āsphuraḍ vājra-
bāhur
dyām ārōhantam : sá, janāsa,
Índrah.
- The mighty seven-reined bull who
let loose the seven streams to flow ;
who armed with the bolt spurned
Rauhiṇa as he scaled heaven : he,
O men, is Indra.*

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

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

- १३ यावां चिदस्य पृथिवी भमेति
 गुष्माच्चिदस्य पर्वता भयन्ते ।
 यः सोमपा निश्चितो वज्रबाहुर्
 यो वज्रहस्तः स जनास इन्द्रः ॥
- यावां । चित् । अस्मै । पृथिवी इति ।
 नमेति इति ।
 गुष्मात् । चित् । अस्मै । पर्वताः । भयन्ते ।
 यः । सोमपाः । निश्चितः । वज्रबाहुः ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

- 13 *Dyāvā cid asmai Prthivī namete;* *Even Heaven and Earth bow*
śūsmāc cid asya pārvatā bha- *down before him; before his ve-*
yante; *hemence even the mountains are*
yāḥ somapā nicitō vājrabāhur, *afraid. Who is known as the Soma-*
yō vārahastah: sá, janāsa, *drinker, holding the bolt in his arm,*
Índrah. *who holds the bolt in his hand: he,*
O men, is Indra.

Dyāvā . . . Prthivī: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam bow* (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śūsmād*: 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 पर्वन्तम्
 यः शंसन्तम् यः शशमानमूती ।
 यस्य ब्रह्म वर्धनम् यस्य सोमो
 यस्यैदं राधः स जनास इन्द्रः ॥
- यः । सुन्वन्तम् । अवति । यः । पर्वन्तम् ।
 यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yáḥ sunvántam ávati, yáḥ pác-
antam,
yáḥ śámsantam, yáḥ śásamā-
nám ūtí;
yásya bráhma várdhanam,
yásya sómo,
yásyedám rádhah: 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 Śāyana as stotram kurvānam offering a Stotra; by the Naighaṅṭuka, 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, rádhah, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idám rádhah this gift = this sacrificial offering.

94 यः सुन्वते पचति दुध्र आ चिद्
वाजं दर्दर्वि स किलासि सत्यः ।
वयं त इन्द्र विश्वहृ प्रियासः
सुवीरासो विदद्यमावदेम ॥

यः । सुन्वते । पचति । दुध्रः । आ । चिद् ।
वाजम् । दर्दर्वि । सः । किला । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वहृ । प्रियासः ।
सुवीरासः । विदद्यम् । आ । वदेम ॥

15 yáḥ sunvaté pácate dudhrá á
cid
vājam dārdarṣi, sá kilāsi sat-
yáḥ.
vayám ta, Indra, vísvāha 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, jánāsa, Índrah. Instead, the poet, changing from the 8.

to the 2. prs., substitutes at the end of b the words *sá kila_{asi} satyáḥ* 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*: *brhád vadema vidáthe suviráḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (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 (*niṣká*). 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 (*isāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*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, *jálāsa*, *cooling*, and *jálāsa-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: Triṣṭubh.

१ आ ते पितॄन्मॄतां सु॒म॒न्म॑तु	आ । ते । पितॄः । म॒रु॒ता॒म् । सु॒म॒म् । ए॒तु ।
मा नः॑ सूर्य॑स्य स॒द्दृ॒शो॑ यु॒यो॒थाः ।	मा । नः । सूर्य॑स्य । स॒म॒द्दृ॒शः । यु॒यो॒थाः ।
अ॒भि नो॑ वी॒रो अ॒र्ष॑ति अ॒मेत॑	अ॒भि । नः । वी॒रः । अ॒र्ष॑ति । अ॒मेत॑ ।
प्र॒ ज॒यि॒महि॑ इ॒द् प्र॒जा॒भिः ॥	प्र । ज॒यि॒महि॑ । इ॒द् । प्र॒जा॒भिः ॥

1 á te, pitar Marutām, sumnám
etu :
má nah sūryasya samdṛśo yuyothāḥ.
abhī no vīro 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). yuyothās : 2. s. inj. Ā. of 2. ya *separate*, with irregular strong radical vowel (p. 144, a). samdṛśas : abl. 201 A 1. vīras = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). árvati abhī kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ स्वादत्तेभि रूद्र श्तंमेभिः	त्वाऽदत्तेभिः । रूद्र । शम्ऽतमेभिः ।
शुतं हिमा अशीय भेषजेभिः ।	शुतम् । हिमाः । अशीय । भेषजेभिः ।
अपञ्चुषी वितरं अंहो	वि । अस्मत् । द्वेषः । विऽतरम् । वि । अंहः ।
अमीवासातयस्वा विषूचीः ॥	वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud ^{ra} , śāntame- bhīh	<i>By the most salutary medicines given by thee, O Rudra, I would attain a hundred winters. Drive far away from us hatred, away distress, away diseases in all di- rections.</i>
śatām himā aśīya bheṣajēbhīh.	
vī asmād dvēṣo vitarām, vī āṃho,	
vī āmivās cātayasvā viṣūcīh.	

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). vī : the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām : adv. of the cpv. of *vī* farther (cp. *ūt-tara*) employed only with verbs compounded with *vī*. cātayasvā : ipv. *Ā.* cs. of *cat*, with metrical lengthening of the final vowel. viṣūcīś : *A.* pl. f. of *viṣvañc* turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्तं रूद्र श्रियासि	श्रेष्ठः । जातस्तं । रूद्र । श्रिया । असि ।
तवस्तमस्तवसां वज्रबाहो ।	तवऽतमः । तवसाम् । वज्रबाहो इति वज्रबाहो ।
पर्षि ऋः पारमंहसः स्वस्ति	पर्षि । नः । पारम् । अंहसः । स्वस्ति ।
विश्वं अमीती रपसो युयोधि ॥	विश्वः । अमिऽहृतीः । रपसः । युयोधि ॥

3 śrēṣṭho jātāsya, Rud ^{ra} , śri- yāsi,	<i>Thou art the best of what is born, O Rudra, in glory, the mightiest of the mighty, O wielder of the bolt.</i>
tavastamas tavāsām, vajrabāho.	<i>Transport us to the farther shore of distress in safety. Ward off all attacks of mischief.</i>
pārṣi ṛaḥ pāram āmhasaḥ su- astī ;	
vīśvā abhītī rāpaso yūyodhi.	

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 Pragrhya by the Pada text, but not in the Saṃhitā text (where for instance *vāyav ā* and *vāya ukthēbhiḥ* 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). *ṇas* : initial n cerebralized even in external Sandhi (65 A c). *pāram* : 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*. *abhtīs* = *abhi itīs*, hence the Svarita (p. 464, 17, 1 a) ; Sandhi, 47. *yuyodhi* : 2. s. ipv. of *yu separate*, with irr. strong radical vowel (p. 144, a).

४ मा त्वा रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम् । नमःऽभिः ।
 मा दुष्टुती वृषभ मा संहृती । मा । दुःऽस्तुती । वृषभम् । मा । सऽहृती ।
 उर्वी वीरौ अर्पय भेषजैभिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्ऽतमम् । त्वा । भिषजांम् । शृणोमि ॥

4 *mā tvā, Rudra, cukrudhāmā* *May we not anger thee, O Rudra,*
nāmobhir, *with our obeisances, nor with ill*
mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
hūtī. *invocation. Raise up our heroes*
ūn no vīrāñ arpayā bheṣajé- *with remedies : I hear of thee as*
bhir : *the best physician of physicians.*
bhiṣaktamam tvā bhiṣajām 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 *pe*. *mā*, which is employed with inj. forms only (180), decides the question. *nāmobhis* : that is, with ill or inadequate worship ; cp. *dūṣṭutī* in b ; the latter form is a contracted inst. (p. 80) ; on

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

५ हवीमभिर्हवते यो हविर्भिर्	हवीमऽभिः । हवति । यः । हविःऽभिः ।
अव सोमेभि रद्र दिषीय ।	अव । सोमेभिः । रद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अस्मि	ऋदूदरः । सुऽहवः । मा । नः । अस्मि ।
बभ्रुः सुशिप्रो रीरधन्मार्थे ॥	बभ्रुः । सुऽशिप्रः । रीरधत् । मन्मार्थे ॥

5 <i>hávīmabhir hávate yó havir-</i> <i>bhir,</i>	<i>Rudra who is called on with</i> <i>invocations and with oblations, I</i>
<i>áva stómebhī Rud^arám diṣīya :</i>	<i>would appease with songs of praise :</i>
<i>ṛdūdáraḥ suhávo má no asyái</i>	<i>may he, the compassionate, easy</i>
<i>babhrúḥ suśipro rīradhan ma-</i> <i>náyai.</i>	<i>to invoke, ruddy brown, fair-</i> <i>lipped, not subject us to that</i> <i>jealousy of his.</i>

hávīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Á.* of *dā* *give* (144, 3). *ṛdūdáraḥ* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udára* or *ṛdū-dára* (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-śipras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manáyai*: 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 Śaṅkara). 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 ममन्द् वृषभो मद्दत्वात्	उत् । मा । ममन्द् । वृषभः । मद्दत्वात् ।
त्वचीयसा वयसा नाधमानम् ।	त्वचीयसा । वयसा । नाधमानम् ।
घृणीव ह्यायामरपा अशीया	घृणिऽइव । ह्यायाम् । अरपाः । अशीय ।
विवासेयं रुद्रस्य सुम्नम् ।	आ । विवासेयम् । रुद्रस्य । सुम्नम् ॥

6 ūn mā mamanda vṛṣabhó Ma-
rútvān
tvákṣiyasā vāyasā nādhamā-
nam.
ghṛṇīva chāyām arapā śīya :
ā vivāseyam Rudrāsya sum-
nām.

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.

ūd . . . 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 ghṛṇī iva, taking ghṛṇī
as a contracted inst. f. (p. 80) expressing either cause = by reason of
heat (199 A 3) or time = in heat (199 A 5) ; Śaṅara's explanation
is ghṛṇī iva like one heated by the rays of the sun ; but a word ghṛṇin
N. ghṛṇī does not occur, and the accent is wrong. For the simile
cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayām
we have entered thy shelter like shade (protecting) from heat (p. 317, 2).
śīya : 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 क्वं स्व ते रुद्र मृळ्याकुर्	क्व । स्वः । ते । रुद्र । मृळ्याकुः ।
हसो यो अस्ति भेषजो जलावः ।	हसः । यः । अस्ति । भेषजः । जलावः ।
अपमती रपसो दिव्यस्वा-	अपऽमती । रपसः । दिव्यस्व ।
मी नु मा वृषम चक्षमीयाः ॥	अभि । नु । मा । वृषम । चक्षमीयाः ॥

7 kúa syá te, Rud^ara, mṛṣayákur
hásto yó ásti bheṣajó jalāṣaḥ ?
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*. apa-
bhartá : on the accent see p. 453, 9 d. dáiviasya : *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. cakṣamithās :
2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्रुतीचे
महो महो सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्रुतीचे ।
महः । महोम् । सुऽस्तुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvíticé
mahó mahím suṣṭutim írayāmi.
namasyá kalmaḷikinaṃ námo-
bhir.
gṛṇímási 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 . . . írayāmi : an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śvíticé :
D. s. of śvítýāñc (cp. 93). mahás : gen. s. m. of máh, beside the acc.
s. f. of the same adj. (Sāyaṇa : mahato mahatīm), of the great one
(Rudra); cp. i. 1, 5 c. 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. gr̥ṇīmāsi : 1. pl. pr. of gr̥ sing (p. 188).

e	स्थिरेभिरङ्गैः पुरुरूप उग्रो	स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
	बभुः शुक्रभिः पिपिशे हिरस्त्रीः ।	बभुः । शुक्रभिः । पिपिशे । हिरस्त्रीः ।
	ईशानादस्य भुवनस्य भूरैर्	ईशानात् । अस्य । भुवनस्य । भूरैः ।
	न वा उ योषद्द्रादसुर्यम् ॥	न । वै । ऊं इति । योषत् । द्रात् । असुर्यम् ॥

9	sthirébhir āngaiḥ pururūpa ugró babhūḥ śukrēbhiḥ pipiṣe hira- nyaiḥ. īśānād asyā bhūvanasya bhūrē 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 āngaiḥ : 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 īśāné. bhūrē : agreeing with bhūvanasya; cp. vii. 95, 2 : cētantī bhūvanasya bhūrēḥ taking note of the wide world (where bhūrē 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.

0	अर्हन्भिर्भवि सायकानि धन्वा- हैन्निष्कं यजतं विश्वरूपम् । अर्हन्निदं द्यसे विश्वम्भं न वा औजीयो इद्र त्वदिति ॥	अर्हन् । विभर्षि । सायकानि । धन्व । अर्हन् । निष्कम् । यजतम् । विश्वरूपम् । अर्हन् । इदम् । द्यसे । विश्वम् । अर्धम् । न । वै । औजीयः । इद्र । त्वत् । अर्हति ॥
---	---	--

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

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

- ११ सुहि श्रुतं गतेसदं युवानं सुहि । श्रुतम् । गतेऽसदम् । युवानम् ।
 मृगं न भीममुपहृत्सुमुयम् । मृगम् । न । भीमम् । उपहृत्सुम् । उयम् ।
 मृळा जरिचे इद्र सवाजो मृळ । जरिचे । इद्र । सवाजः ।
 ऽन्वं ते अस्मिन् वपन्तु सेनाः ॥ अन्यम् । ते । अस्मिन् । 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 upabatnám, *mighty, that slays like a dread*
 ugrám. *beast. O Rudra, being praised be*
 mṛṣá jaritré Rudra stávāno : *gracious to the singer : let thy*
 anyám tē asmán ní vapantu *missiles lay low another than us.*
 sénāḥ.

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

१२ कुमार्श्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरैदातारं सत्पतिं गृणीषे
सुतस्त्वं भेषजा रासिस्त्रे ॥

कुमारः । चित् । पितरंम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपयन्तम् ।
भूरैः । दातारंम् । सत्पतिम् । गृणीषे ।
सुतः । त्वम् । भेषजा । रासि । अस्त्रे इति ॥

12 kumārās cit pitāraṃ vādamā-
nam

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

prāti nānāma Rud^aropayāntam. Rudra. I sing to the true lord,
bhūrē dātāraṃ sātpatiṃ grṇīṣe : the giver of much : praised thou
stutās tuāṃ 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 nanāma 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 189, 9. The meaning of c d appears to correspond to that of a b : Rudra, being praised, shows his favour by bestowing his remedies ; the singer therefore extols him as the giver of riches. grṇīṣe : an irr. form of the 1. s. Ā. of gr sing. asmé : dat., p. 104 ; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि
या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस
ता शं च योश्च रुद्रस्य वरिम ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शमऽतमा । वृषणः । या । मयःऽभु ।
यानि । मनुः । अवृणीत । पिता । नः ।
ता । शम् । च । योः । च । रुद्रस्य । वरिम ॥

13 yā vo bheṣajā, Marutaḥ, śūcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānur avṛṇītā, pitā nas :
tā śāṃ ca yōś ca Rud^arāsya
vaśmi.

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

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

- ८४ परि षो हेती रुद्रस्य वृज्याः परि । नः । हेतिः । रुद्रस्य । वृज्याः ।
 परि त्वेषस्य दुर्मतिर्मही गात । परि । त्वेषस्य । दुःऽमतिः । मही । गात ।
 अवं स्थिरा मघवन्नास्तनुष्व अवं । स्थिरा । मघवन्तऽभ्यः । तनुष्व ।
 मीढ्वसोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

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

vrjyās: 3. s. root ao. prc. (p. 172 a) of vrj 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 **mṛṣa be merciful to** (p. 311 f). **míḍhvas**: voc. of the old unreduplicated pf. pt. **míḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛṣa**: = **mṛṣa**, p. 437, a 9.

- ९५ एवा बभौ वृषभ चिकितान एव । बभौ हति । वृषभ । चिकितान ।
 यथा देव न हृषीषि न हंसि । यथा । देव । न । हृषीषि । न । हंसि ।
 हवनशुभो रुद्रेह बोधि हवनऽशुत् । नः । रुद्र । इह । बोधि ।
 वृहद्देम विदथे सुवीराः ॥ वृहत् । वदेम । विदथे । सुवीराः ॥

15 evā, babhro vṛṣabha cekitāna, yāthā, deva, ná hr̥ṣṣé ná hámsi, havanaśrūn no Rud ^a rehá bodhi. bṛhád vadema vidáthe suvirāḥ.	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 yāthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as hero. cekitāna: voc. int. pr. pt. of cit note; Śaṅkara explains it as *knowing all*, but the act. only has this sense (e. g. oikivāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pada (p. 466, 18b). hr̥ṣṣé: 2. s. Ā. pr. of 2. hr̥ be angry. hámsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

APĀM NAPĀT

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

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

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

ii. 35. Metre : Triṣṭubh.

१ उपैमस्रक्षि वाजयुर्वचस्त्रां	उपै। ईम्। अस्त्रि। वाजुऽद्युः। वचस्त्राम्।
चनो दधीत नाद्यो गिरो मे ।	चनः। दधीत। नाद्यः। गिरः। मे।
अपां नपादासुहेमां कुवित्स	अपाम्। नपात्। आसुऽहेमां। कुवित्। सः।
सुपेशसस्करति जोषिषद्धि ॥	सुपेशसः। कर्ति। जोषिषत्। हि ॥

1 úpem asr̥kṣi vājayúr vacasyám :	<i>Desirous of gain I have sent</i>
cáno dadhīta nādió giro me.	<i>forth this eloquence (to him) : may</i>
Apām nāpād āsuhémā kuvit sá	<i>the son of streams gladly accept</i>
supéśasas karati ? jóṣiṣad dhí.	<i>my songs. Will he, the Son of</i>
	<i>Waters, of swift impulse, perchance</i>
	<i>make (them) well-adorned? For</i>
	<i>he will enjoy (them).</i>

asr̥kṣi : 1. s. Ā. s. ao. of sṛj, which with úpa may take two acc., so that nādyám might be supplied. On im see 180 (p. 220). dadhīta : 3. s. pr. op. Ā. 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 kuvit necessarily accents the verb only if it is in the same Pada. supéśasas well-adorned = well-rewarded ; cp. ii. 34, 6 : dhīyaṃ 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 स्वस्य हृद आ सुतंष्टं	इमम्। सु। अस्वै। हृदः। आ। सुतंष्टम्।
मन्त्रं वोचिम कुवित्स्य वेदत् ।	मन्त्रम्। वोचिम। कुवित्। अस्त्र्य। वेदत्।
अपां नपादसुर्यस्य मद्वा	अपाम्। नपात्। असुर्यस्य। मद्वा।
विश्वान्यथो भुवना जवान ॥	विश्वानि। अर्थः। भुवना। जवान् ॥

2 imām sú asmai hṛdá á sútaṣ-
tām

māntram vocema: kuvid asya
védat?

Apām nápād, asurīasya mahná,
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.*

hṛdá á: this expression occurs several times, e. g. iii. 89, 1: matir hṛdá 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. asuryāsya: see p. 451, 6.

३ समन्वा यन्क्षुपं यन्त्यन्वा:

समानमूर्ध्वं नद्यः पूर्यन्ति ।

तमू शुचिं शुचयो दीदृिवांसम

अपां नपातं परि तस्त्रुरापः ॥

सम् । अन्वाः । यन्ति । उपं । यन्ति ।

अन्वाः ।

समानम् । ऊर्ध्वम् । नद्यः । पूर्यन्ति ।

तम् । ऊ इति । शुचिम् । शुचयः । दीदि

वांसम् ।

अपासम् । नपातम् । परि । तस्त्रुः । आपः ॥

3 sām anyā yānti, úpa yanti
anyāḥ:

samānām ūrvām nadīaḥ pṛ-
ṇanti.

tām ū śúcim śúcayo dīdivām-
sam

Apām nápātām pári tásthur
āpaḥ.

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

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

४ तमस्मेरा युवतयो युवानं
मर्मृज्यमानाः परिं यन्त्यापः ।
स शुक्रेभिः शिक्त्रभी रेवद्दक्षे
दीदायानिध्मो घृतनिर्निगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परिं । यन्ति । आपः ।
सः । शुक्रेभिः । शिक्त्रभिः । रेवत् । अस्मे
इति ।
दीदायं । अनिध्मः । घृतनिर्निक् । अप्सु ॥

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*
sá śukrēbhiḥ śikvabhī revād *with clear flames shines bounti-*
asmé *fully on us, without fuel in the*
dīdāyānidhmó ghr̥tānirṇigapsú. *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 beautiful 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. *śikvabhī* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhī* is separated in the Pāda text, it is not so in *śukrēbhiḥ* because *śukre* is not a stem. *asmé* : dat. Pragr̥hya, 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*. *ghr̥tānirṇik* : an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñá*) : note that the second member appears in the Pāda text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs un-compounded.

५ अक्षी तिस्रो अयच्छाय नारीर्
देवाय देवीर्दिधिषन्ति ।
कृता इवोप हि प्रससै अप्सु
स पीयूषं धयति पूर्वसूनाम् ॥

अक्षी । तिस्रः । अयच्छाय । नारीः ।
देवाय । देवीः । दिधिषन्ति । अन्नम् ।
कृताः इव । उप । हि । प्रससै । अप्सु ।
सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 *asmái tisoró avyathiáya nárīr*
deváya devír didhiṣanti ánnam :
kṛtā ivópa hí prasarsré apsu ;
sá piyúṣam dhayati pūrvasū-
nām.

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

tisoró devīh : the waters in the three worlds are probably meant ;
in iii. 56, 5 Agni is spoken of as having three mothers (*trimātá*), and
three maidens of the waters (*yoṣánās tisoró ápyāh*) 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 *dhítsa*
is rare. *kṛtās :* the meaning of this word, which occurs here only,
is quite uncertain. *pra-sarsré :* 3. s. pr. int. of *sr̥*. *dhayati :*
3. s. pr. of 2. *dhā suck.* *pūrvasūnām :* i. e. *Apam napāt* is their
first offspring ; cp. x. 121, 7 : *ápo janáyantīr Agním the waters pro-*
ducing Agni.

६ अश्वस्त्राच्च जनिमास्य च स्वर्
द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासुं पूर्षु परो अप्रमृथ्यं
नारातयो वि नशन्तानुतानि ॥

अश्वस्त्र । अत्र । जनिम् । अस्त्र । च । स्वर् ।
द्रुहः । रिषः । सम्पृचः । पाहि । सूरीन् ।
आमासुं । पूर्षु । परः । अप्रमृथ्यम् ।
न । नारातयः । वि । नशन् । न । अशु-
तानि ॥

6 *áśvasya átra janimāsyá ca svār.*
druhó riṣāh sampṛcaḥ páhi
sūrīn.
ámāsu pūrsū paró apramṛṣyám
nárātayo ví naśan nānṛtāni.

The birth of this steed is here
and in heaven. Do thou protect
the patrons from falling in with
malice and injury. Him that is
not to be forgotten, far away in
unbaked citadels, hostilities shall
not reach nor 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. *svâr*: 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. *pūr̄ṣu*: loc. pl. of *púr*, 82. *parás*: note the difference of accent between this adv. and the N. s. adj. *páras* yonder, other. *naśat*: inj. pr. of 3. *naś* reach.

७ स्व आ दमे सुदुघा यस्य धेनुः	स्व । आ । दमे । सुदुघा । यस्य । धेनुः ।
स्वधां पीपाय सुभ्रमन्ति ।	स्वधाम् । पीपाय । सुभ्रम् । अन्ति ।
सो अपां नपादूर्जयन्प्रखन्तर्	सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
वसुदेयाय विधति वि भाति ॥	अन्तः ।
	वसुदेयाय । विधति । वि । भाति ॥

7 svá á dáme sudúghā yásya	<i>He, in whose own house is a cow</i>
dhenúḥ,	<i>yielding good milk, nourishes his</i>
svadhām pīpāya, subhū ánnam	<i>vital force, he eats the excellent</i>
atti;	<i>food; he, the Son of Waters, gather-</i>
sò 'pām nāpād ūrjáyann ap̄sú	<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 á dáme: that is, within the waters; in i. 1, 8 *své dáme* refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svadhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pī* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sō 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvaṅtaḥ*]. *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 दैवेन	यः । अप्सु । आ । मुचिना । दैवेन ।
ऋतावाञ्छ उर्विया विभाति ।	ऋतवा । अञ्छः । उर्विया । विभाति ।
वया इदन्या मुवनान्वस्य	वयाः । इत् । अन्या । मुवनानि । अस्य ।
प्र जायन्ते वीरधश्च प्रजाभिः ॥	प्र । जायन्ते । वीरधः । च । प्रजाभिः ॥

8 yó apsu á śúcina dáivyena	<i>Who in the waters, with bright</i>
ṛtāvājasra urviyá vibhāti :	<i>divinity, holy, eternal, widely shines</i>
vayá id anyá bhūvanāni asya	<i>forth : as offshoots of him other</i>
prá jāyante vīrúdhāś ca prajā-	<i>beings and plants propagate them-</i>
bhiḥ.	<i>selves with progeny.</i>

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

९ अपां नपादा ह्यस्त्रादुपस्थं	अपात् । नपात् । आ । हि । अस्त्रात् । उप
जिह्वानामूर्ध्वो विदुतं वसानः ।	स्थम् ।
तस्य ज्येष्ठं महिमानं वहन्तीर्	जिह्वानाम् । ऊर्ध्वः । विद्युत्तम् । वसानः ।
हिरंस्ववर्णाः परिं यन्ति यद्गीः ॥	तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।
	हिरंस्ववर्णाः । परिं । यन्ति । यद्गीः ॥

9 Apām nāpād ā hi āsthād upā-
sthaṃ
jihmánām, ūrdhvó vidyútaṃ
vāsānaḥ.
tásya jyéṣṭhaṃ mahimánam
vāhantīr,
hiraṇyavarṇāḥ pári yanti yah-
víḥ.

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

The lightning Agni is again described in this stanza. *jihmánām ūrdhvāḥ*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . āsu jihmánām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tásya mahimánam 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, Sāyana), or *swift* (Roth), or *young* (Geldner).

90 हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्यचात्परि योनिर्निषद्या
हिरण्यदा ददत्तन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृग् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्यचात् । परि । योनिः । निःसद्य ।
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hiraṇyarūpaḥ, sā hiraṇyasam-
drg;
Apām nāpāt séd u hiraṇyavar-
ṇaḥ;
hiraṇyáyāt pári yóner niṣádyā,
hiraṇyadá dádati ánnam asmaí.

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

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

may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yóni* may = *hiranyagarbhá* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sayana wishes to supply *rājate* after *niśádyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśádyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśádyā* (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 *dakṣiṇá* the sacrificial fee (x. 107, 2) it is said *hiranyadā amṛtatvám 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 तदस्त्रानीकमुत चारु नामा- पीच्छं वर्धते नप्तुरपाम् । यमिन्वति युवतयः समित्या हिरण्यवर्णं घृतमन्नमस्य ॥	तत् । अस्त्र । अनीकम् । उत । चारुं । नाम । अपीच्छंम् । वर्धते । नप्तुः । अपाम् । यम् । इन्वति । युवतयः । सम् । इत्या । हिरण्यवर्णम् । घृतम् । अन्नम् । अस्य ॥
--	--

11 tād asyānikam utá cáru náma apīcīam vardhate náptur apām. yám indháte yuvatáyas sám itthá híran̄yavarṇam : ghṛtám ánnam asya.	<i>That face of his and the dear secret name of the Son of Waters grow. Of him, whom, golden- coloured, the maidens kindle thus, ghee is the food.</i>
---	--

ánikam: the flaming aspect of Agni seen at the sacrifice. *apīcīyam*: *secret*; cp. *gūhyam 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 अस्मै बहूनामवमाय सख्ये । अस्मै । बहूनाम् । अवमाय । सख्ये ।
 यज्ञैर्विधेम नमसा हविर्भिः । यज्ञैः । विधेम । नमसा । हविःऽभिः ।
 सं सानु माज्जिं दिधिषामि विलैर् । सम । सानु । माज्जिं । दिधिषामि । विलैः ।
 दधाम्यन्नैः परि वन्द ऋग्भिः ॥ दधामि । अन्नैः । परि । वन्दे । ऋक्ऽभिः ॥

- 12 *asmāi bahūnām avamāya sākhye* To him the nearest friend of many we offer worship with sacrifices, homage, oblations: I rub bright (his) back; I support (him) with shavings; I supply (him) with food; I extol (him) with stanzas.
yajñair vidhema nāmasā havirbhiḥ
sām sānu mārjmi; didhiṣāmi bilmair;
dādhami ānnaiḥ; pari vanda ṛgbhiḥ.

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

- १३ स ईं वृषाञ्जनयत्तासु गर्भं । सः । ईम् । वृषां । अञ्जनयत् । तासु । गर्भम् ।
 स ईं शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।
 सो अपां नपाद्नेमिन्नातवर्षो । सः । अपाम् । नपात् । अनेमिन्नातऽवर्षोः ।
 ऽन्यस्त्रैर्विह तन्वा विवेष ॥ अन्यस्त्रैःऽइव । इह । तन्वा । विवेष ॥

13 sá im vṛṣājanayat tásu gár-
bham;
sá im śísur dhayati; tám rih-
anti;
sò 'pām nāpād ánabhimlāta-
varṇo
anyásyevahá tanúā viveṣa.

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

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; him, that is, a son. tásu: 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. ánabhimlāta-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. anyásya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

१४ अक्षिन्पदे परमे तस्त्रिवांसम् अक्षिन् । पदे । परमे । तस्त्रिऽवांसम् ।
अध्वस्मभिर्विश्वहा दीद्विवांसम् । अध्वस्मऽभिः । विश्वहा । दीद्विऽवांसम् ।
आपो नग्ने घृतमन्नं वहन्तीः आपः । नग्ने । घृतम् । अन्नम् । वहन्तीः ।
स्वयमत्कैः परि दीयन्ति यद्भीः ॥ स्वयम् । अत्कैः । परि । दीयन्ति । यद्भीः ॥

14 asmin padé paramé tasthivám-
sam,
adhvasmábhīr viśvāhā dīdivám-
sam,
āpo, nāptre ghr̥tām ānnaṃ vāh-
antīḥ,
svayám átkaiḥ pári dīyanti
yahvīḥ.

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

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

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

१५ अयांसमपे सुक्षितिं जनाया-
यांसमु मघवन्नः सुवृक्तिम् ।
विश्वं तन्नद्रं यदवन्ति देवा
बृहद्देम विदधे सुवीराः ॥

अयांसम् । अमे । सुऽक्षितिम् । जनाय ।
अयांसम् । कुं इति । मघवन्त्ऽभ्यः । सु
ऽवृक्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम । विदधे । सुऽवीराः ॥

15 áyāmsam, Agne, suksitim jā-
nāya ;
áyāmsam u maghávadbhyaḥ su-
vr̥ktim :
viśvam tād bhadram yád ávanti
devāḥ.
bṛhád 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: l. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: *on (our) people*, by means of this hymn. suvr̥ktim: *a hymn that will produce the fulfilment of their wishes*. bhadram: 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. 28; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

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

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

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

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

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

१ मित्रो जनांवातयति ब्रुवाणो	मित्रः । जनां । वातयति । ब्रुवाणः ।
मित्रो दाधार पृथिवीमुत दाम् ।	मित्रः । दाधार । पृथिवीम् । उत । दाम् ।
मित्रः कृष्टीरनिमिषामि चष्टे	मित्रः । कृष्टीः । अनिमिषा । चमि । चष्टे ।
मित्राय हव्यं घृतवस्जुहोत ॥	मित्राय । हव्यम् । घृतवस्जु । जुहोत ॥

1 Mitró jánān yāṭayati bruvāṇó ;	<i>Mitra speaking stirs men ; Mitra</i>
Mitró dādihāra pṛthivīm utā	<i>supports earth and heaven ; Mitra</i>
dyām ;	<i>regards the people with unwinking</i>
Mitrāḥ kṛṣṭīr animīṣābhi caṣṭe :	<i>eye : to Mitra offer the oblation</i>
Mitrāya havyaṃ ghr̥tāvaj ju-	<i>with ghee.</i>
hota.	

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

all may hear him' (ii. 38, 2). 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 bruvāṇáh*. This Pāda occurs slightly modified in vii. 36, 2 as *jānaṃ ca Mitró yatati bruvāṇáh*. *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 । मर्तेः । अस्तु । प्रयस्वान् ।
 यस्त आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
 न हन्वते न जीयते स्वतो न । हन्वते । न । जीयते । स्वाऽऽतः ।
 नैममर्ही अश्लोत्यन्तितो न दूरात् ॥ न । एगम् । अंहः । अश्लोति । अन्तितः ।
 न । दूरात् ॥

2 *prá sá, Mitra, mártó astu prá-* *Let that mortal offering obla-*
yasvān, *yás ta, Āditya, śikṣati vratēna.* *tions, O Mitra, be pre-eminent who*
ná hanyate, ná jiyate tuóto : *pays obeisance to thee, O Āditya,*
náinam ámho 'ánoty ántito ná *according to (thy) ordinance. He*
dūrát. *who is aided by thee is not slain*
nor vanquished: trouble reaches
him neither from near nor from far.

tvótas: *tva* must often be read as *tua*; *tuótas* is therefore more natural than the prosodical shortening (p. 437 a 4) of *tvā-útas*. The fourth 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).

- ३ अनमीवास इळया मर्दन्तो अनमीवासः । इळया । मर्दन्तः ।
 मितक्षत्रो वरिमन्ना पृथिव्याः । मितक्षत्रवः । वरिमन् । आ । पृथिव्याः ।
 आदित्यस्य व्रतमुपचिद्यन्तो आदित्यस्य । व्रतम् । उपऽचिद्यन्तोः ।
 वयं मित्रस्य सुमतीं स्वाम् ॥ वयम् । मित्रस्य । सुऽमती । स्वाम् ॥

3 anamivāsa ilayā mādanto, Free from disease, delighting in
 mitājñavo varimann ā pṛthi- the sacred food, firm-kneed on the
 vyāḥ, the expanse of earth, abiding by the
 Ādityasya vratam upakṣiyānto, ordinance of the Āditya, may we
 vayam Mitrasya sumatāu siāma. remain in the good will of Mitra.

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

- ४ अयं मित्रो नमस्यः सुशेवो अयम् । मित्रः । नमस्यः । सुऽशेवः ।
 राजा सुक्षत्रो अजनिष्ट वेधाः । राजा । सुऽक्षत्रः । अजनिष्ट । वेधाः ।
 तस्य वयं सुमतीं यच्चिद्यस्व- तस्य । वयम् । सुऽमती । यच्चिद्यस्व ।
 पिं मद्दे सौमनसे स्वाम् ॥ अपि । मद्दे । सौमनसे । स्वाम् ॥

4 ayam Mitro namasiḥ suśevo, This Mitra, adorable, most pro-
 rājā sukṣatṛo ajanisṭa vedhāḥ : pitious, a king wielding fair sway,
 tāsyā vayam sumatāu yajñi- has been born as a disposer : may
 yasya, we remain in the goodwill of him
 āpi bhadre saumanasē siāma. the holy, in his auspicious good
 graces.

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

- ५ मह्यो आदित्यो नमसोपसर्षो महान् । आदित्यः । नमसा । उपऽसर्षः ।
 यातयत्सर्वनो गृणते सुशेवः । यातयत्सर्वनः । गृणते । सुऽशेवः ।
 तस्मा एतत्पन्वतमाय जुष्टम् तस्यै । एतत् । पन्वऽतमाय । जुष्टम् ।
 अपी मित्राय हविरा जुहोत ॥ अपी । मित्राय । हविः । आ । जुहोतः ॥

- 5 mahāñ Ādityo nāmasopasādyo yātayājjanogṛṇatésusévaḥ : tasmā etātpānyatamāyajuṣṭamagnāu Mitrāyaha vir ā juhota. *The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.*

mahāñ : 39. yātayājjanas : on the accent of governing eds. see p. 455 b. gṛṇaté : dat. of pr. pt. of gr sing ; accent, p. 458, 3. juṣṭam : a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota : cp. note on 1 d.

- ६ मित्रस्य चर्षणीधृतो
देवो देवस्य सानसि ।
दुम्नं चित्रश्रवस्तमम् ॥
- मित्रस्य । चर्षणिधृतः ।
अवः । देवस्य । सानसि ।
दुम्नम् । चित्रश्रवःस्तमम् ॥

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

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

- ७ अभि यो महिना दिवं
मित्रो बभूव सप्रथाः ।
अभि अवीभिः पृथिवीम् ॥
- अभि । यः । महिना । दिवंम् ।
मित्रः । बभूव । सप्रथाः ।
अभि । अवःभिः । पृथिवीम् ॥

- 7 abhī yō mahinā divam Mitrō babhūva saprāthāḥ, abhī āravobhiḥ pṛthivīm : *Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories :*

abhī bhū surpass takes the acc. mahinā for mahimnā : 90, 2. divam : acc. of dyū, 99, 5 : cp. dyō, 102, 3. babhūva : the pf.

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

c मित्राय पञ्च येमिरे	मित्राय । पञ्च । येमिरे ।
जनां अभिष्टिश्वसे ।	जनाः । अभिष्टिश्वसे ।
स देवान्विश्वान्विभर्ति ॥	सः । देवान् । विश्वान् । विभर्ति ॥

8 Mitrāya pāñca yemire	<i>To Mitra, strong to help, the five</i>
jānā abhiṣṭīśvase :	<i>peoples submit : he supports all the</i>
sá devān víśvān bibharti.	<i>gods.</i>

pāñca jānāh: the five peoples, here = all mankind. *yemire*: 3. pl. pf. *Ā.* of *yam* (see p. 150, f. n. 1). *bibharti*: 3. s. pr. *P.* of *bhr.* *viśvān*: 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	मित्रः । देवेषु । आयुषु ।
जनाय वृक्तबर्हिषे ।	जनाय । वृक्तबर्हिषे ।
इष इष्टव्रता अकः ॥	इषः । इष्टव्रताः । अकरित्यकः ॥

9 Mitró, devēṣu āyūṣu,	<i>Mitra, among gods and mortals,</i>
jānāya vṛktābarhiṣe	<i>has provided food, according to the</i>
iṣa iṣṭāvratā akah.	<i>ordinances he desires, for the man</i>
	<i>whose sacrificial grass is spread.</i>

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

BRĪHASPATI

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

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

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

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

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

Metre: Triṣṭubh; 10 Jagatī.

५ यस्तस्तश्च सहसा वि ज्मो चन्तान्	यः । तस्तश्च । सहसा । वि । ज्मः । चन्तान् ।
बृहस्पतिस्त्रिषधस्त्रो रवेण ।	बृहस्पतिः । त्रिषधस्त्रः । रवेण ।
तं प्रत्नास ऋषयो दीधानाः	तम् । प्रत्नासः । ऋषयः । दीधानाः ।
पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥	पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo
ántān

Bṛhaspátis triṣadhasthó ráveṇa,
tám prātnāsa ṛṣayo dídhānāḥ
puró viprá dadhire mandráji-
hvam.

*Bṛhaspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,
him, the charming-tongued, the
ancient seers, the wise, pondering,
placed at their head.*

vi tastámbha : the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. *jmás* : gen. of *jmá* (97, 2). Pronounce *jmó antán* (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. *Bṛhaspátis* : note that this cd. is not analysed in the Pada text, while its doublet *Bráhmaṇas páti* is treated as two separate words. *triṣadhasthás* : refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *puróhitam Agnim náras triṣadhasthé sám ídhire men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 c a. *rávēṇa* : 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

धुनइतयः । सुऽप्रकेतम् । मदन्तः ।

बृहस्यते अभि ये नक्षतसै ।

बृहस्यते । अभि । ये । नः । ततसै ।

पृषन्तं ह्यप्रमद्व्यमूर्वं

पृषन्तम् । ह्यप्रम् । अद्व्यम् । ऊर्वम् ।

बृहस्यते रक्षतादस्य योनिम् ॥

बृहस्यते । रक्षतात् । अस्य । योनिम् ॥

2 dhunétayah supraketaṃ mād-
anto

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

Bṛhaspate, abhí yé nas tatasré
pṛśantam śrprám ádabdham
úrvám ;

Bṛhaspate, rákṣatād asya yó-
nim.

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. *mádan-tas* : being exhilarated with Soma. *tatasré* : 3. pl. pf. *Ā.* of *tams shake*. *pṛśan-tam* : perhaps in allusion to the dappled cows contained in it. *supraketaṃ* : easy to recognize, i.e. by their lowing, cp. i. 62, 3,

*Bṛhaspati found the cows ; the heroes roared (vāvasānta) with the ruddy kine. The fourth Pāda is a prayer to Bṛhaspati 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.*

३ वृहस्यते या परमा परावद्	वृहस्यते । या । परमा । परावत् ।
अत आ तं अतस्युशो नि षेदुः ।	अतः । आ । ते । अतस्युशः । नि । षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा	तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
मध्वः स्योतन्मितीं विरप्शम् ॥	मध्वः । स्योतन्मि । अभितः । विरप्शम् ॥

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

āta ā nī ṣedur : cp. ii. 85, 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 वृहस्यतिः प्रथमं जायमानो	वृहस्यतिः । प्रथमम् । जायमानः ।
महो ज्योतिषः परमे बीमन् ।	महः । ज्योतिषः । परमे । विऽबीमन् ।
सप्तस्रक्षुविजातो रवेण	सप्तस्रक्षः । तुविऽजातः । रवेण ।
वि सप्तरश्मिरधमत्तमांसि ॥	वि । सप्तरश्मिः । अधमत् । तमांसि ॥

4 Bṛhaspatih prathamam jāya- māno	<i>Bṛhaspati when first being born from the great light in the highest</i>
--------------------------------------	--

mahó jyótiṣaḥ, paramé vioman, *heaven, seven-mouthed, high-born,*
 saptáāsyaś tuvijátó ráveṇa *with his roar, seven-rayed, blew*
 ví septáraśmir 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 Bṛhaspati is Āngirasá) ; it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa : cp. 1 b and 5 b. ví adhamat : ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स च्छक्रता गयेन	सः । सुष्टुभा । सः । च्छक्रता । गयेन ।
वलं हरोत्र फलिगं रवेण ।	वलम् । हरोत्र । फलिगम् । रवेण ।
बृहस्पतिस्त्रिया हव्यसूदः	बृहस्पतिः । उस्त्रियाः । हव्यसूदः ।
कनिक्रदावशतो वदाजत् ॥	कनिक्रदत् । वावशतोः । उत् । आजत् ॥

5 sá suṣṭubhā, sá śkvatā gaṇéna	<i>He with the well-praising, jubilant</i>
valám ruvoja phaligám ráveṇa :	<i>throng burst open with roar the</i>
Bṛhaspátir usriyā havyasūdaḥ	<i>enclosing cave: Bṛhaspati bellowing</i>
kánikradat vávaśatir úd ājat.	<i>drove out the lowing ruddy kine</i>
	<i>that sweeten the oblation.</i>

gaṇéna : the Āngirases, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows : Bṛhaspátir bhinád ádriṃ, vidád gāḥ : sām usriyābhir vávaśanta náraḥ *Bṛhaspati cleft the mountain, he found the cows ; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám : the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to *receptacle* : e. g. viii. 32, 25, yá udnāḥ phaligám bhinán, 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 Bṛhaspati and the kine (cp. 5 d). havya-sūdas : that is, with milk. kánikradat : intv. pr. pt. of krad ; cp. 173, 3 ; 174 b. vávaśatis : intv. pr. pt. of vās (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒क्षे
 य॒ज्ञेर्वि॒धिम॒ नम॑सा ह॒विर्भिः॑ ।
 बृ॒ह॒स्य॒ते सु॒प्र॒जा वी॒र॒वंतो
 व॒यं स्त्रा॑म॒ पत॑यो र॒ची॒णाम् ॥

ए॒व । पि॒त्रे । वि॒श्व॒दे॒वाय॒ । वृ॒क्षे ।
 य॒ज्ञेः । वि॒धिम॒ । नम॑सा । ह॒विः॒भिः ।
 बृ॒ह॒स्य॒ते । सु॒प्र॒जाः । वी॒र॒वंतः॑ ।
 व॒यम् । स्त्रा॑म॒ । पत॑यः । र॒ची॒णाम् ॥

6 evā pitrē viśvādevāya vṛkṣe
 yajñāir vidhoma, nāmasā, havir-
 bhīḥ.
 Bṛhaspate, suprajā virāvanto
 vayam 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
 ppl. here is: such being the case (cp. 180). pitrē: Bṛhaspati. The
 term is applied to Agni, Indra, and other gods. virāvantas: that
 is, possessing warrior sons, cp. i. 1, 8c. vayam: this line occurs
 several times as the final Pāda of a hymn; cp. viii. 48, 18.

७ स इ॒द्रा॒जा प्र॒ति॒ज॒न्यानि॑ वि॒श्व॒
 मु॒क्षेण॑ त॒स्याव॒भि वी॒र्येण॑ ।
 बृ॒ह॒स्य॒तिं यः सु॒भृ॒तं वि॒भतिं॑
 व॒ल्गु॒यति॑ व॒न्दते॑ पु॒र्वभा॒जम् ॥

सः । इ॒त् । रा॒जा । प्र॒ति॒ज॒न्यानि॑ । वि॒श्व॒ ।
 मु॒क्षेण॑ । त॒स्यो । अ॒भि । वी॒र्येण॑ ।
 बृ॒ह॒स्य॒तिम् । यः । सु॒भृ॒तम् । वि॒भतिं॑ ।
 व॒ल्गु॒यति॑ । व॒न्दते॑ । पु॒र्वभा॒जम् ॥

7 sā id rājā prātijanyāni viśvā
 śuṣṭhena tasthāv abhī viriṇa,
 Bṛhaspātim yaḥ sūbhṛtaṃ 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. sūbhṛtaṃ 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 ed. in the Pāda text (cp. 175 A 1).
 pūrvabhājam: predicative.

- ८ स इत्थेति सुधितं श्रीकसि स्वे सः। इत्। इति। सुधितः। श्रीकसि। स्वे।
 तस्मा इत्थां पिन्वते विश्वदानीम्। तस्यै। इत्थां। पिन्वते। विश्वदानीम्।
 तस्यै विश्वः स्वयमेवा भमन्ते तस्यै। विश्वः। स्वयम्। एव। भमन्ते।
 यस्मिन्ब्रह्मा राज्ञि पूर्वं एति ॥ यस्मिन्। ब्रह्मा। राज्ञि। पूर्वं। एति ॥

8 *sá it kṣeti súdhita ókasi své,*
tásmā ilā pinvate víśvadānīm;
tásmāi víśaḥ svayám evā nam-
ante,
yásmin brahmá rájani pūrva éti.

That king dwells well-established
in his own abode, to him the conse-
crated food always yields abun-
dance; to him his subjects bow down
of their own accord, with whom the
priest has precedence.

kṣeti: from 1. *kṣi* possess or dwell. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dáme* in i. 1, 8c. *ilā*: explained as *food (annam)* in AB. viii. 26, 7, and as *earth (bhūmi)* by Sāyaṇa. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7a it accompanies the corr. (*sá id rájá*). *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*.

- ९ अप्रतीतो जयति सं धनानि अप्रतिहतः। जयति। सम्। धनानि।
 प्रतिजन्यान्नुत या सजन्या। प्रतिजन्यानि। उत। या। सजन्या।
 अवस्यवे यो वरिवः हृषोति अवस्यवे। यः। वरिवः। हृषोति।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे। राजा। तम्। अवन्ति। देवाः ॥

9 *ápratīto jayati sám dhánāni*
prátijanyāni utá yá sájanya.
avasyáve yó várivaḥ kṛṣṇóti
brahmāṇe rájā, tám avanti de-
vāḥ.

Unresisted he wins wealth both
belonging to his adversaries and
to his own people. The king who
for the priest desiring (his) help
procures prosperity, him the gods
help.

After the statement in 7 that the king who honours 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.

- 90 इन्द्रश्च सोमं पिबतं बृहस्पति इन्द्रः । च । सोमम् । पिबतम् । बृहस्पति ।
 ऽस्मिन्वृक्षे मन्द्साना वृषण्वसू । अस्मिन् । यज्ञे । मन्द्साना । वृषण्वसू इति
 आ वां विशन्त्विन्द्रवः स्वामुवो वृषण्वसू ।
 ऽक्षे रयिं सर्ववीरं नि यच्छतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सुऽआमुवः ।
 अक्षे इति । रयिम् । सर्वेऽघोरम् । नि ।
 यच्छतम् ॥

- 10 Índraś ca sómam pibatam, O Indra and Br̥haspati, drink
 Br̥haspate, the Soma, rejoicing at this sacrifice,
 asmin yajñé mandasāná, vṛṣaṇ- O ye of mighty wealth; let the
 vasū : invigorating drops enter you two;
 á vāṃ viśantu índavaḥ suā- bestow on us riches accompanied
 bhūvo ; altogether with sons.
 asmé rayim sárvaṃram ní yach-
 atam.

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

११ बृहस्पत इन्द्र वर्धतं नः	बृहस्पति । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिर्भूत्वस्मे ।	सचा । सा । वाम् । सुऽमतिः । भूतु । अस्मे
अविष्टं धियो जिगृतं पुरंधीर	इति ।
जजस्तमर्यो वनुषामरांतीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंमऽधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरांतीः ॥

11 Bṛhaspata, Ind ^a ra, vārdhatam naḥ ; sácā sá vām sumatír bhūtu asmé. aviṣṭám dhíyo ; jigṛtám púram- dhír ; jajastám aryó vanuṣám árātīḥ.	<i>O Br̥haspati and Indra, cause us to prosper ; let that benevolence of yours be with us. Favour (our) prayers ; arouse rewards ; weaken the hostilities of foe and rivals.</i>
--	--

Bṛhaspata Indra : contrary to the general rule the second voc. is here unaccented (p. 465, 18 a) ; this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Bṛhaspatī. 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). dhiyas . . . 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, 8) ; cp. note on ii. 12, 4. The genitives aryás and vanuṣám 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 śávāmai the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

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 *náktosāsā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

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

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

iv. 51. Metre : Triṣṭubh.

१ इदमु त्वत्पुत्रतमं पुरसाञ्ज	इदम् । ऊं इति । त्वत् । पुत्रुऽतमम् । पुर-
ज्योतिस्समसो वयुनावदस्त्रात् ।	सात् ।
नूनं दिवो दुहितरीं विभातीर्	ज्योतिः । तमसः । वयुनऽवत् । अस्त्रात् ।
गातुं कृणवन्नृषो जनाय ॥	नूनम् । दिवः । दुहितरः । विभातीः ।
	गातुम् । कृणवन् । उषसः । जनाय ॥

1 idám u tyát purutáman purás-
tāj

iyótis támaso vayúnāvad asthāt.
nūnām divó duhitáro vibhātīr
gātúm kṛṇavann Uṣáso jānáya.

*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. purutáman : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātúm 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. gātúm : 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 अशुंश्च चित्रा उषसः पुरस्तान्
मिता इव स्वरवोऽध्वरेषु ।
यू व्रजस्य तमसो द्वारो-
हन्तीरत्रङ्कुचयः पावकाः ॥

अशुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।
मिताःऽइव । स्वरवः । अध्वरेषु ।
वि । ऊं इति । व्रजस्य । तमसः । द्वारो ।
उहन्तीः । अत्रन् । शुचयः । पावकाः ॥

२ ásthur u citrá Uṣasaḥ purástān, *The brilliant Dawns have stood*
mitá iva sváravo adhvaréṣu. *in the east, like posts set up at*
vi ū vrajásya támaso duārā *sacrifices. Shining they have un-*
uchántīr avrañ chúcayaḥ pa- *closed the two doors of the pen of*
vākāḥ. *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 : sváruṃ ná péso vidátheṣu āñjañ, citráṃ divó duhitá bhānūm ásret *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 vrajám vi Uṣá āvar támaḥ *Dawn has unclosed the darkness as the cows their stall*. dvārā : the two folds of the door, the dual of dvār often being used thus. vi : to be taken with avrañ, 3. pl. root ao. of *vṛ cover*. uchántīs : pr. pt. of 1. *vas shine*. śúcayaḥ pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

३ उहन्तीरद्य चितयन्त भोजान्
राधोदेयायोषसीं मघोनीं ।
अचिन्ने अन्तः पणयः ससम्भ-
बुध्यमानास्त्वमसो विमंथे ॥

उहन्तीः । अद्य । चितयन्त । भोजान् ।
राधःऽदेयाय । उषसः । मघोनीः ।
अचिन्ने । अन्तरिति । पणयः । ससम्भु ।
अबुध्यमानाः । तमसः । विऽमंथे ॥

३ uchántīr adyá citayanta bhoján *Shining to-day may the bounteous*
rádhodéyāya Uṣáso maghónīḥ. *Dawns stimulate the liberal to the*

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

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

४ कुवित्स देवीः समयो नवो वा कुवित् । सः । देवीः । समयः । नवः । वा ।
 यामो बभूयादुषसो वो अद्य । यामः । बभूयात् । उषसः । वः । अद्य ।
 येना नवंगवे अङ्गिरे दशग्वे येन । नवंग्वे । अङ्गिरे । दशंग्वे ।
 सप्तार्षे रेवती रेवदूष ॥ सप्तार्षे । रेवतीः । रेवत् । उष ॥

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

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

५ यूयं हि देवीर्ह्यतयुग्मिर्नरैः यूयम् । हि । देवीः । अतयुक्त्समिः । नरैः ।
 परिप्रयाथ भुवन्ानि सद्यः । परिःप्रयाथ । भुवन्ानि । सद्यः ।
 प्रबोधयन्तीष्वसः ससन्तं प्रबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपासतुभ्याश्चरथाय जीवम् ॥ द्विपात् । चतुःपात् । चरथाय । जीवम् ॥

- 5 yūyām hí, devīr, ṛtayúgbhir áśvaiḥ
pariprayāthá bhúvanāni sa-
dyāḥ,
prabodháyantīr, Uṣasaḥ, sasān-
tam,
dvipāc cātuṣpāc carāthāya 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. prabodháyantīs: cp. i. 92, 9, viśvam jīvām carāse bodháyantī wakening every living soul to move. cātuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

- ६ क्व खिदासां कतमा पुराणी
यया विधाना विद्ध्युर्भूषाम् ।
शुभं यद्भुधा उषसश्चरन्ति
न वि ज्ञायन्ते सदृशीरजुषाः ॥
- क्व । खित् । आसाम् । कतमा । पुराणी ।
यया । विधाना । विद्ध्युः । भूषाम् ।
शुभम् । यत् । शुभाः । उषसः । चरन्ति ।
न । वि । ज्ञायन्ते । सदृशीः । अजुषाः ॥

- 6 kúa svíd āsām katamā purāṇī
yāyā vidhānā vidadhūr ṛbhū-
nām ?
śubham yāc chubhrā Uṣasā
cāranti,
nā 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. yāyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékam camasām catúraḥ kṛṇotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śubham: cognate acc. nā ví jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jāyamānā purāṇī samānām vārṇam abhī śumbhamānā being

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

- ७ ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिबुन्ना ऋतजातसत्याः । आसुः ।
 यास्वीजानः शशमान उक्थैः अभिष्टिऽबुन्नाः । ऋतजातऽसत्याः ।
 सुवच्छंसद्द्रविणं सव्य आपं ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 सुवन् । शंसन् । द्रविणम् । सव्यः । आपं ॥

7 tā ghā tā bhadrā Uṣāsah pu-
 rāsūr,
 abhiṣṭidyumnā ṛtājātasatyāḥ;
 yāsu ījānāḥ śasamānā ukthāiḥ
 stuvāñ, chāmsan, draviṇam sa-
 dyá 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. ījānās : pf. pt. Ā. of yaj sacrifice.
 śasamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān +
 śāmsan (40, 1). The general meaning of the stanza is: former
 dawns have brought blessings to the sacrificer; may they do
 so now.

- ८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 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 sadaso budhānā,
 gāvāṃ nā sārgā, Uṣaso 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: *prajānatī iva, nā diśo mināti as one who knows (the way), she loses not her direction.* *ṛtāsya sādasaḥ*: abl. dependent on *budhānāḥ* (cp. 10); cp. i. 124, 3; *ṛtāsya pānthām ānv eti sādhu she follows straight the path of order.* *budhānās*: ao. pt., *awaking* (intr.), not = *bodhayantyas* *wakening* (trans.) according to Sāyana; when *Ā.* and without an object, *budh* is intr.; cp. *ābodhi has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). *gavām nā sārgāḥ*: cp. iv. 52, 5, *prāti bhadrā adṛkṣata gavām sārgā nā rāsmāyaḥ the auspicious rays (of dawn) have appeared like kine let loose.* *jarante*: are awake = are active, are on the move (cp. *ā caranti* in a and 9 a, b); are praised (*stūyante*) according to Sāyana.

९ ता इह्वेव समना समनीर्	ताः । इत् । नु । एव । समना । समनीः ।
अमीतवर्णा उषसश्चरन्ति ।	अमीतवर्णाः । उषसः । चरन्ति ।
गृह्णन्तीरभ्वमसितं रश्मिः	गृह्णन्तीः । अभ्वम् । असितम् । रश्मिः ।
शुक्रास्तनुभिः शुचयो रचनाः ॥	शुक्राः । तनुभिः । शुचयः । रचनाः ॥

9 tā in nū evā samanā samānīr,	<i>Those Dawns even now equally</i>
āmītavarnā Uṣasāś caranti.	<i>the same, of unchanged colour,</i>
gūhantīrābhvamāsitaṃ, rūśad-	<i>move on; concealing the black</i>
bhiḥ	<i>monster, bright with gleaming</i>
śukrās tanūbhiḥ, śucayo, ruc-	<i>forms, brilliant, beaming.</i>
ānāḥ.	

On the accentuation of *nv evā* see p. 450, 2b. *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 रयिं दिवो दुहितरो विभातीः	रयिम् । दिवः । दुहितरः । विभातीः ।
प्रजावन्तं यच्छतास्त्रासु देवीः ।	प्रजावन्तम् । यच्छत । अस्त्रासु । देवीः ।

स्त्रीनादा वः प्रतिबुर्धमानाः स्त्रीनात् । आ । वः । प्रतिबुर्धमानाः ।
सुवीर्यस्व पतयः स्वाम् ॥ सुवीर्यस्व । पतयः । स्वाम् ॥

- 10 *rayīm, divo duhitaro, vibhātīḥ* *O daughters of Heaven, do ye*
prajāvantam yachatāsmāsu, de- *shining forth bestow on us, god-*
vih. *esses, wealth accompanied by off-*
sionād ā vaḥ pratibūdhya mānāḥ, *spring. Awaking from our soft*
suvīriasya pātayaḥ siāma. *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 तद्दीं दिवो दुहितरो विभातीर् तत् । वः । दिवः । दुहितर्ः । विभातीः ।
उपं ब्रुव उषसो यज्ञकेतुः । उपं । ब्रुवे । उषसः । यज्ञकेतुः ।
वयं स्वाम यज्ञसो जनेषु वयम् । स्वाम् । यज्ञसः । जनेषु ।
तद्दींश्च धत्तां पृथिवी च देवी ॥ तत् । धीः । च । धत्ताम् । पृथिवी । च ।
देवी ॥

- 11 *tād vo, divo duhitaro, vibhātīr* *For that I whose banner is the*
ūpa bruva, Uṣaso, yajñāketuḥ : *sacrifice, O daughters of Heaven,*
vayām siāma yaśāso jāneṣu ; *implore you that shine forth, O*
tād Dyāus ca dhattām Pṛthivī *Dawns : we would be famous among*
ca devī. *men ; let Heaven and the goddess*
Earth grant that.

vibhātīr: to be taken with *vas*. *ūpa bruve:* with two acc. (p. 304, 2). *yajñāketuḥ:* the singer thus describes himself; in i. 113, 19 the Dawn is called *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. 463 β).

AGNĪ

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

v. 11. Metre: Jagatī.

१ जनस्व गोपा अजनिष्ट जागृविर् अग्निः सुदक्षः सुविताय नव्यसे । जनस्व । गोपाः । अजनिष्ट । जागृविः ।
 घृतप्रतीको बृहता द्विविस्पृशा अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 शुमद्भि माति भरतेभ्यः शुचिः ॥ घृतप्रतीकः । बृहता । द्विविस्पृशा ।
 सुमत । वि । माति । भरतेभ्यः । शुचिः ॥

1 Jānasya gopā ajaniṣṭa jāgrvir Guardian of the people, watchful,
 Agniḥ sudākṣaḥ suvitāya nā- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tāpratīko bṛhatā diviṣpṛśā bright, he shines forth brilliantly
 dyumād vi bhāti bharatébhyas for the Bharatas with lofty, heaven-
 śuciḥ. touching (flame).

gopās: 97, 2. ajaniṣṭa: iṣ ao. of jan generate. su-dākṣas: a Bv. (p. 455 ca). suvitāya: final dat. (p. 314, B 2). nāvyaṣe: dat. of epv. of nāva new. ghr̥tā-pratīkas: cp. yāsyā prātīkam āhutaṃ ghr̥tēna whose face is sprinkled with butter (vii. 8, 1) as an analysis of the ed. bṛhatā: supply tējasā. bharatébhyas: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

२ यज्ञस्व क्तुं प्रथमं पुरोहितम् यज्ञस्व । क्तुम् । प्रथमम् । पुरःऽहितम् ।
 अपि नरस्त्रिषधस्त्रे समीधिरे । अपिम् । नरः । त्रिऽसुधस्त्रे । सम । इधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सऽरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्तुः ॥ सीदन्ति । नि । होता । यजथाय । सुऽक्तुः ॥

2 yajñāsya ketūṃ, prathamam As banner of sacrifice, as first
 purōhitam, domestic priest, men have kindled
 Agniṃ nāras, triṣadhasthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

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

ketúm: in apposition to Agnim, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmaketum . . . 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-śadhasthé: 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. 814, B 2).

३ असंमृष्टो जायसे मातृचोः शुचिर्	असंमृष्टः । जायसे । मातृचोः । शुचिः ।
मन्द्रः कविर्दतिष्ठो विवस्वतः ।	मन्द्रः । कविः । उत् । अतिष्ठः । विवस्वतः ।
घृतेन त्वावर्धयन्न आहुत	घृतेन । त्वा । अवर्धयन् । अमे । आहुत ।
धूमसे केतुरभवद्वि श्रितः ॥	धूमः । ते । केतुः । अभवत् । द्वि । श्रितः ॥

३ ásammṛṣṭo jāyase māt^rróh śúcir. *Uncleansed thou art born bright*
 mandráḥ kavir úd atisṭho Vi- *from thy two parents. Thou didst*
 vásvataḥ. *arise as the gladdening sage of*
 ghṛténa tvāvardhayann, Agna *Vivasvant. With butter they*
 áhuta, *strengthened thee, O Agni, in whom*
 dhūmās te ketúr abhavad divi *the offering is poured. Smoke be-*
 śritáḥ. *came thy banner that reached to*
the sky.

ásam-mṛṣṭas: pp. of mṛj *wipe*, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atisṭhas: 3. s. ipf. of sthā
 stand. Vivásvatas: gen. dependent on kavir; *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 goat (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञमुप वेतु साधुया-
 पिं नरो वि भरन्ते गृहेगृहे ।
 अग्निर्दूतो अभवद्भव्यवाहमो
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥

अग्निः । नः । यज्ञम् । उप । वेतु । साधुऽया ।
 अग्निम् । नरः । वि । भरन्ते । गृहेऽगृहे ।
 अग्निः । दूतः । अभवत् । हव्यऽवाहनः ।
 अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 Agniṛ no yajñām ūpa vetu *Let Agni come straightway to*
 sādhuṃyā. *our sacrifice. Men carry Agni*
 Agniṃ náro vi bharante gr̥hé- *hither and thither in every house.*
 gr̥he. *Agni became the messenger, the*
 Agniṛ dūtó abhavat dhavya- *carrier of oblations. In choosing*
 váhano. *Agni they choose one who has the*
 Agniṃ vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
 tum.

vetu : 3. s. ipv. of *vi*. *bharante* : see note on *bhr̥*, ii. 33, 10 a.
gr̥hé-gr̥he : 139 C a. *dūtás* : Agni is characteristically a messenger
 as an intermediary between heaven and earth. *dhavyaváhanas* :
 Sandhi, 54. *vṛṇānās* : pr. pt. A. of 2. *vṛ*, choosing Agni as their
 priest. *vṛṇate* : 3. pl. pr. *Ā* of 2 *vṛ*.

५ तुभ्येदमग्निं मधुमत्तमं वक्षस
 तुभ्यं मनीषा इयमस्तु शं हृदे ।
 त्वां गिरः सिन्धुमिवावनीर्महीर्
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥

तुभ्यं । इदम् । अग्निं । मधुमत्तमम् । वक्षः ।
 तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
 त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
 महीः ।
 आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

- 5 *túbhyedám, Agne, mádhumat-
tamam vácas,
túbhyam manīṣá iyám astu śám
hrdé.
tuám girah, síndhum ivāvánir
mahír,
á pṛṇantiśávasā, vardháyanti ca.*
- For thee, O Agni, let this most
honied speech, for thee this prayer
be a comfort to thy heart. The
songs fill thee, as the great rivers
the Indus, with power, and
strengthen thee.*

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

- ६ त्वामपि अङ्गिरसो गुहां हितम् त्वाम् । अपि । अङ्गिरसः । गुहां । हितम् ।
अन्वविन्दन्त्रिभ्रियाणं वनेवने । अनु । अन्विन्दन् । त्रिभ्रियाणम् । वनेऽवने ।
स जयसे मध्यमानः सही महत् सः । जायसे । मध्यमानः । सहैः । महत् ।
त्वामाङ्गः सहसस्युत्रमङ्गिरः ॥ त्वाम् । आङ्गः । सहसः । पुत्रम् । अङ्गिरः ॥

- 6 *tuám, Agne, Ángiraso gúhā
hitám
ánv avindañ chíriyāṇam váne-
vane.
sá jáyase mathyámānaḥ sáho
mahát:
tuám áhuḥ sáhasas putráam,
Ángirah.*
- Thee, O Agni, the Ángirases
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength: they
call thee the son of strength, O
Ángiras.*

Āngirasas : an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). **gūhā hitám** placed (pp. of dhā) in hiding, concealed, explained by **śíśriyānám váne**; having betaken himself (pf. pt. of śri) to, resting in, all wood. **ánv avindan** : they found him out as a means of sacrifice; Sandhi, 40. **vāne-vane** : 189 C a. **sá** : as such = as found in wood (cp. p. 294 b). **mathyámānas** : pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. **sáho mahát** : cognate acc. = with mighty strength (cp. **sáhasā yó mathitó jāyate nṛbhiḥ** he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called **sáhasas putráṃ** son of strength : this, or **sáhasaḥ sūnúḥ**, is a frequent epithet of Agni; Sandhi, 43, 2 a. **Āngiras** : 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 (**ásura**) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

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

१ अर्हं वद तवसं गीर्भिरभिः	अर्हं । वद । तवसं । गीःभिः । अभिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यं । नमसा । आ । विवास ।
कनिकदद्वृषभो जीरदांगु	कनिकदत् । वृषभः । जीरदांगुः ।
रेती दधात्वोषधीषु गर्भम् ॥	रेतः । दधाति । ओषधीषु । गर्भम् ॥

- 1 áchā vada tavāsam gīrbhīr Invoke the mighty one with these
 ābhīh; songs; praise Parjanya; seek to
 stuhī Parjanyaṃ; nāmasā vi- win him with obeisance. Bellowing,
 vāsa. the bull of quickening gifts places
 kánikradad vṛṣabhó jírādānū seed in the plants as a germ.
 réto dadhāti óṣadhīṣu gárbham.

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

- २ वि वृचान् हन्त्युत हन्ति रचसो वि। वृचान्। हन्ति। उत। हन्ति। रचसः।
 विश्वं विभाय भुवनं महावधात्। विश्वम्। विभाय। भुवनम्। महाऽवधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषति। वृष्णाऽवतः।
 यत्पञ्चम्यः सन्नयन् हन्ति दुष्कृतः ॥ यत्। पञ्चम्यः। सन्नयन्। 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.
 hávadhāt. Even the sinless man flees before
 utánāgā īṣate vṛṣṇiāvato, the mighty one, when Parjanya
 yát Parjanyaḥ stanāyan hanti thundering smites the evil-doers.
 duṣkṛtaḥ.

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). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of even. On the internal Sandhi of duṣkṛt see 43, 2 a.

- ३ रथीव कश्यपाश्च अभिचिपन् रथीऽइव। कश्यपा। अश्चान्। अभिऽ
 आचिर्दूतान्कृते यथोऽहं । चिपन्।

दूरात्सिंहस्य स्तनघा उदीरते
यत्पर्जन्यः ह्यसुते वर्धे नमः ॥

आविः । दूतात् । ह्यसुते । वर्धेत् । अहं ।
दूरात् । सिंहस्य । स्तनघाः । उत् । ईरते ।
यत् । पर्जन्यः । ह्यसुते । वर्धेत् । नमः ॥

3 rathī iva kāsayāśvām abhikṣi-
pānn,
āyīr dūtān kṛṇute varṣiām āha.
dūrāt simhāsya stanāthā úd
irate,
yāt Parjanyaḥ kṛṇutē varṣiām
nābhāḥ.

*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, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्
उदोषधोर्जिह्वेति पिन्वते स्वः ।
हरा विश्वस्यै भुवनाय जायते
यत्पर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युत् ।
उत् । औषधोः । जिह्वेति । पिन्वते । स्वः ।
रिति स्वः ।
हरा । विश्वस्यै । भुवनाय । जायते ।
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi-
dyúta;
úd ośadhīr jihvate; pinvate sūhā.
irā víśvasmai bhūvanāya 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
quickeneth the earth with seed.*

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

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

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

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

६ दिवो नो वृष्टिं मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन सनयित्नुगेह्	अर्वाङ् । एतिन । सनयित्नुना । आ । इहि ।
अपो निषिञ्चसुरः पिता नः ॥	अपः । निषिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto, rari-	<i>Give us, O Maruts, the rain</i>
dhwam;	<i>of heaven; pour forth the streams</i>

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

divás: this might be abl., from heaven, as it is taken to be by Sāyana; but it is more probably gen., being parallel to ásvasya 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). vṣṇo ásvasya: = stallion. In cd Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitá naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अ॒भि क्र॑न्द॒ स्तान॑य॒ गर्भ॑मा धां	अ॒भि । क्र॑न्द॒ । स्तान॑य॒ । गर्भ॑म् । आ । धाः ।
उ॒द॒न्व॒ता॒ परि॑ दी॒या॒ रथे॑न ।	उ॒द॒न्व॒ता॒ । परि॑ । दी॒य॒ । रथे॑न ।
दृ॒तिं॒ सु॒ कर्ष॑ वि॒षितं॒ न्य॒ञ्चं	दृ॒तिम् । सु॒ । कर्ष॑ । वि॒सितम् । न्य॒ञ्चम् ।
स॒मा भ॑वन्तु॒द्वती॑ निपा॒दाः ॥	स॒माः । भ॑वन्तु । उ॒त् । द॒व॒तः । नि॒पा॒दाः ॥

7 abhí kranda; stanáya; gárbham Bellow towards us; thunder;
 á dhā; deposit the germ; fly around with
 udanvátā pári dīyá ráthēna. thy water-bearing car. Draw well
 dṛtiṁ sū karsa viṣitam nī- thy water-skin unfastened down-
 ñcam: ward: let the heights and valleys
 samá bhavantu udvátō nipádāḥ. be level.

stanāya : accented as forming a new sentence. gárbbham : cp. 1 d, réto dadhāti óśadhīṣu gárbbham. 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.

८ महान्तं कोशमुदचा नि सिञ्च महाश्वम् । कोशम् । उत । अच । नि ।
 खन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन दारवापृथिवी बुन्धि खन्दन्ताम् । कुल्याः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वग्न्याभ्यः ॥ स्तात् ।
 घृतेन । दारवापृथिवी इति । वि । उन्धि ।
 सुऽप्रपाणम् । भवतु । अग्न्याभ्यः ॥

8 mahāntam kósam úd acā, ni *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*
 ghr̥téna dyāvāpṛthivī vī undhi ; *drinking place for the cows.*
 suprapāṇam bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final a. ní ṣiñca : Sandhi, 67 c. purāstāt : according to 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. ghr̥téna : figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī : Pragṛhya, but not analysed in the Pada text (cp. i. 85, 1 b). undhi : 2. s. ipv. of ud *wet* = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇam : 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 यत्प॑र्जन्य॒ कर्निक॑दत्	यत् । प॒र्जन्य॑ । कर्निक॑दत् ।
स्तन॑यन् हंसि॑ दुःऽकृतः ।	स्तन॑यन् । हंसि॑ । दुःऽकृतः ।
प्रती॑दं विश्वं॒ मोद॑ति	प्रति॑ । इ॒दम् । विश्वम् । मो॒द॒ति ।
यत्किं॑ च पृथि॒व्यामधि॑ ॥	यत् । किम् । च । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyana hámsi duṣkṛtaḥ,
prátidám víśvam modate,
yát kiṃ ca pṛthivyám ádhi.

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

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

१० अ॒व॒र्षी॑र्वि॒र्षमु॒दु षू गृ॒भा॒या-	अ॒व॒र्षीः । व॒र्षम् । उ॒त् । कुं॑ इति॑ । सु ।
क॒र्धन्वा॑न्यत्वे॒तवा॑ च ।	गृ॒भा॒य ।
अ॒जी॒जन॑ ओष॒धी॒भो॒र्जना॑य॒ कम्	अ॒र्कः । ध॒न्वा॒नि । अ॒ति॑ऽए॒त॒वे । कुं॑ इति॑ ।
उ॒त् प्र॒जा॒भ्यो॑ऽवि॒दो म॒नी॒षाम् ॥	अ॒जी॒जनः । ओष॒धीः । भो॒र्जना॑य । कम् ।
	उ॒त् । प्र॒जा॒भ्यः । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám: úd u śú gr-	<i>Thou hast shed rain: now wholly</i>
bhāya;	<i>cease; thou hast made the deserts</i>
ákar dhánvāni átietavá u.	<i>passable again. Thou hast made</i>
ájjana óṣadbīr bhójanāya kám;	<i>the plants to grow for the sake of</i>
utá prajābhyo avido manīṣám.	<i>food; and thou hast found a hymn</i>
	<i>of praise from (thy) creatures.</i>

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

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

PŪṢAN

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

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun- maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimúco nápat). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (ághṛṇi) 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 पूषन्विदुषां नय

यो अज्ञसानुशासति ।

य एवेदमिति ब्रवंत ॥

सम् । पूषन् । विदुषां । नय ।

यः । अज्ञसा । अनुशासति ।

यः । एव । इदम् । इति । ब्रवंत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédám 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. idám: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमिमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवंत् ॥

सम् । ऊं इति । पूष्णा । गमिमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवंत् ॥

2 sām u Pūṣṇā gamemahi,
yó grhāñ 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. grhāñ: that is, the sheds in which our lost cattle are.

३ पूष्णचक्रं न रिष्यति
न कोशोऽव पद्यते ।
गो अस्व व्यथते पविः ॥

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

3 Pūṣṇás cakráṃ ná riṣyati,
ná kóśó 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. kóśó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, Bc. Sāyana explains cakráṃ as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

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

४ यो अक्षी हविषाविधन्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसुं ॥

यः । अक्षी । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसुं ॥

4 yó asmai havīṣávidhan,
ná táṃ Pūṣápi mṛṣyate :
prathamó vindate vásu.

*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. ápi: verbal prp. to be taken with mṛṣ. prathamás: the man who worships Pūṣan.

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

पूषा । गाः । अन् । एतु । नः ।
पूषा । रक्षतु । अर्षतः ।
पूषा । वार्जम् । सनोतु । नः ॥

5 Pūṣá gá ánu etu nah;
Pūṣá rakṣatu árvataḥ;
Pūṣá vājam sanotu nah.

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

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

६ पूषन्न प्र गा इहि
यजमानस्य सुवतः ।
अस्माकं सुवतामुत ॥

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

6 Pūṣann, ánu prá gá ihi
yájamānasya sunvatáḥ,
asmákaṃ stuvatām utá.

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

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

७ माकिं नेश्वाकीं रिषन्
माकीं सं शारि क्वटे ।
अघारिष्टामिरा गहि ॥

माकिः । नेशत् । माकीम् । रिषत् ।
माकीम् । सम । शारि । क्वटे ।
अयं । अरिष्टामिः । आ । गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kvāṭe:
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 śṛ crush. āriṣṭābhis: supply gōbhis.

८ मृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

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

8 śrṇvāntam Pūṣānam vayam,
iryam anaṣṭavedasam,
īśānam rāyā īmahe.

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

anaṣṭa-vedasam: who always recovers property that has been
lost; he is also called anaṣṭa-paśu: whose cattle are never lost; cp.
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a).
īmahe: 1. pl. pr. Ā. of ī go governing the acc. 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 vratē vayam
nā 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). vratē: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.

१० परिं पूषा परस्ताद्

परिं । पूषा । परस्तात् ।

धस्तं दधातु दक्षिणम् ।

हस्तम् । दधातु । दक्षिणम् ।

पुनर्नो नष्टमाजतु ॥

पुनः । नः । नष्टम् । आ । अजतु ॥

10 pári Pūṣā parástād

Let Pūṣan put his right hand

dhástam dadhātu dáksṣiṇam :

around us from afar : let him drive

pūnar no naṣṭám ájatu.

up for us again what has been lost.

parástād : the ā to be pronounced dissyllabically (ep. p. 437, a 8). pári dadhātu : for protection. dhástam = hástam : 54. naṣṭám : from naś be lost ; cp. ánaṣṭavedasam in 8 b. ájatu : the meaning of the vb. shows that by the n. naṣṭám 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 *Āvesta* also.

vii. 49. Metre: Tristubh.

१ समुद्रज्येष्ठाः सलिलस्र मध्यात्
पुनाना यन्निविशमानाः ।
इन्द्रो या वज्री वृषभो रराद्
ता आपो देवीरिह मामवन्तु ॥

समुद्रज्येष्ठाः । सलिलस्र । मध्यात् ।
पुनानाः । यन्ति । अग्निविशमानाः ।
इन्द्रः । याः । वज्री । वृषभः । रराद् ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mā-
dhyāt

punānā yanti āniviśamānāḥ :
Īndro yā 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.

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

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

याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।
खनिचिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्थार्थाः । याः । मुच्यः । पावकाः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khanītrimā utā vā yāḥ svayaṃ- *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. Īndro yā rarāda in 1 c. svayaṃjās : that come from springs. samudrārthās : that flow to the sea ; cp. samudrājyēṣṭhāḥ 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 ।
 सत्यानुते अक्षयज्ञानाम् । सत्यानुते इति । अक्षयज्ञानम् । जनानाम् ।
 मधुञ्जुतः सुचयो याः पावकाः मधुञ्जुतः । सुचयः । याः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsām rājā Vāruṇo yāti mā- *In the midst of whom King*
 dhye, *Varuna goes looking down upon*
 satyānṛté avapāsyañ jānānām, *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. avapāsyañ : this shows that the celestial waters are here meant ; on the Sandhi see 40, 1. satyānṛté : Pragṛhya (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 यासुर्वे मदन्ति । विश्वे । देवाः । यासु । जर्जेम् । मदन्ति ।

वैश्वानरो वाक्पिः प्रविष्टः

वैश्वानरः । यासु । अपिः । प्रविष्टः ।

ता आपीं देवीरिह मामवन्तु ॥

ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

4 yāsu rājā Vāruṇo, yāsu Sōmo,
Viśve devā yāsu ūrjam mād-
anti;
vaiśvānarō yāsu Agniḥ prā-
viṣṭas :
tā Āpo devīr ihā 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. vaiśvānarās : belonging to all men, a frequent epithet of Agni. praviṣṭas : Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 35).

MITRĀ-VĀRUNĀ

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

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

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

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

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

vii. 61. Metre: Triṣṭubh.

१ उदां चक्षुर्वक्षस सुप्रतीकं	उत । वाम् । चक्षुः । वक्षसा । सुप्रतीकम् ।
देवयीरेति सूर्यस्ततन्वान् ।	देवयीः । एति । सूर्यः । ततन्वान् ।
अभि यो विश्वा भुवनानि चष्टे	अभि । यः । विश्वा । भुवनानि । चष्टे ।
स मन्युं मर्त्येषु चिकेत ॥	सः । मन्युम् । मर्त्येषु । आ । चिकेत ॥

1 úd vām cákṣur, Varuṇā, suprá- tikam	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Súrīas tatanvān.	the Sun, having spread (his light);
abhí yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártīeṣu á ciketa.	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 Padapaṭha 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. 189, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मिचावक्ष्णावृतावा	प्र । वाम् । सः । मिचावक्ष्णी । अतः । वा ।
विप्रो मन्त्रानि दीर्घमुदिद्यति ।	विप्रः । मन्त्रानि । दीर्घमुद्यति । इत्यति ।

यस्य ब्रह्माणि सुक्रतू अवाच
आ यत्क्रत्वा न शरदः पृथेधि ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवाचः ।

आ । यत् । क्रत्वा । न । शरदः । पृथेधि
इति ॥

2 prá vām sã, Mitrā-Varuṇāv,
ṛtāvā
vīpro mánmāni dīrghasrūd
iyarti,
yásya bráhmāni, sukratū, á-
vātha,
á yát krátvā ná śaradaḥ pṛ-
nāithe.

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

iyarti: 3. s. pr. of ṛ go. 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 pṛnāithe: 2. du. sb.
pr. of pṛñ 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 प्रोरोर्मिवावष्टा पृथिव्याः
प्र दिव ऋष्वारुहृतः सुदानु ।
सशो दधाथे श्रीर्वधीषु विद्म
ऋधंमतो अनिमिषं रचमाणा ॥

प्र । उरोः । मिवावष्टा । पृथिव्याः ।
प्र । दिवः । ऋष्वारुहृतः । सुदानु इति
सुऽदानु ।
सशः । दधाथे इति । श्रीर्वधीषु । विद्म ।
ऋधंक् । यतः । अनिमिषम् । रचमाणा ॥

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

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

prá divá ṛṣvād bṛhatāh, su- *O bounteous ones, ye have placed*
 dānū, *your spies that go separately, in*
 spáso dadhāthe óṣadhīṣu vikṣu *plants and abodes, ye that protect*
 řdhag yató, 'nimiṣam rákṣa- *with unwinking eye.*
 mānā.

urós : here used as f. (as adjectives in u may be : 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2c. spásas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragrhya (26 b). óṣadhīṣu : 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. ánimīṣam : acc. of á-nimīṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimīṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मिचस्व वरुणस्व धाम शंस । मिचस्व । वरुणस्व । धाम ।
 मुष्मो रोदसी बद्धधे महित्वा । मुष्मः । रोदसी इति । बद्धधि । महित्वा ।
 अयन्वासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
 प्र यज्ञमन्वा वृजनं तिरति ॥ प्र । यज्ञमन्वा । वृजनम् । तिरति ॥

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

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bād̥h (174 a) ; cp. vii. 23, 3, ví bād̥hiṣṭa 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_soulless*; on the accent see p. 455, 10 c a. yajñámanmā : contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte : 3. s. sb. pr. of tī cross; this ed. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bándhum tirānte, gávyā pñcānto ásvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विश्वा वृषणाविमा वा अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
 न यासु चिच्च ददृशे न यच्चम । न । यासु । चिच्चम । ददृशे । न । यच्चम ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वा निष्यान्वचिते अभूवन् ॥ न । वाम् । निष्यानि । अचिते । अभूवन् ॥

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

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

६ समु वा यच्च मह्यं नमीभिर् सम । ऊं इति । वाम् । यच्चम । मह्यम् ।
 ऊवे वा मिचावरुणा सबाधः । नमःऽभिः ।
 प्र वा मन्वान्युचसे नवानि ऊवे । वाम् । मिचावरुणा । सऽबाधः ।
 छतानि ब्रह्म जुजुषन्निमानि ॥ प्र । वाम् । मन्वानि । अचसे । नवानि ।
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.
 bādhaḥ. (These) new thoughts are to praise
 prá vām mánmāni ṛcāse návāni; 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 . . . ṛcāse: dat. inf. from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of juṣ (140, 1).

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

- 7 iyám, 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
 viśvāni durgā pipṛtam tiró no. across all hardships. Do ye protect
 yūyám pāta suastibhiḥ sādā us evermore with blessings.
 nah.

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 *kr̥ do.* *pipṛtam*: 2. du. ipv. pr. of *pr̥ 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 *etaśá*, or by seven swift mares called *hárít 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 (*śyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*paví*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asuryā puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

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

vii. 63. Metre : Triṣṭubh.

- १ उद्वेति सुभगी विश्वचंचाः
साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मिचस्व वहणस्व देवम्
चर्मैव यः समविव्यक्तमांसि ॥
- उत् । ऊं इति । एति । सुभगः । विश्वः
चंचाः ।
साधारणः । सूर्यः । मानुषाणाम् ।
चक्षुः । मिचस्व । वहणस्व । देवः ।
चर्मैव । यः । समः । अविव्यक्तः । तमांसि ॥

- 1 úd u eti subhágo viśvácakṣāḥ Up rises the genial all-seeing
sādhāraṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye
cākṣur Mitrāsya Vāruṇasya of Mitra and Varuṇa, the god who
devásé, rolled up the darkness like a
cārmeva yāḥ samāvivyak tá- skin.
māmsi.

viśvácakṣās : cp. urucákṣās in 4 a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 c a. cākṣur : cp. vii. 61, 1. sam-āvivyak : 8. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4. raśmāyaḥ Sūriasya cārmevāvādhus támo apsú antāḥ the rays of the sun have deposited the darkness like a skin within the waters.

- २ उद्वेति प्रसवीता जनानां
महान्केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन
यदेतश्चो वहति धूर्षु युक्तः ॥
- उत् । ऊं इति । एति । प्रः । सविता । जना-
नाम् ।
महान् । केतुः । अर्णवः । सूर्यस्य ।
समानं । चक्रम् । परिः । आविवृत्सन ।
यत् । एतश्चः । वहति । धूः । सु । युक्तः ॥

- 2 úd u eti prasavitá jánānām Up rises the rouser of the people,
mahān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,
samānām cakrāṃ pariāvivr̥tsan, desiring to revolve hither the uni-
yád Etaśó váhati dhūrṣú yuktāḥ. form wheel, which Etaśa, yoked to
the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryeṇa prāsūtāḥ. samānām : uniform, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvīṛtsan : ds. of vṛt turn; cp. p. 462, 18 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhūrṣu : the loc. pl. as well as the s. of this word is used in this way.

- ३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रेभैर्देव्यनुमद्यमानः । रेभिः । उत । एति । अनुऽमद्यमानः ।
 एष मे देवः सविता चकन्द एषः । मे । देवः । सविता । चकन्द ।
 यः समानं न प्रमिनति धामं ॥ यः । समानम् । न । प्रऽमिनति । धामं ॥

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

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

- ४ दिवो वृक्ष उरुचषा उदेति दिवः । वृक्षः । उरुऽचषाः । उत । एति ।
 दूरेऽर्धस्तरणिभ्राजमानः । दूरेऽर्धः । तरणिः । भ्राजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयन्नर्थानि हृणवन्नपांसि ॥ अयन् । अर्थानि । हृणवन् । अपांसि ॥

- 4 *divó rukmá urucákṣā úd eti,* *The golden gem of the sky, far-*
dūrēarthas tarāṅir bhrāja- *seeing rises, whose goal is distant,*
mānaḥ. *speeding onward, shining. Now*
nūnām jānāḥ Sūriṇa prāsūtā *may men, aroused by the Sun,*
áyann áarthāni, kṛṇāvann á- *attain their goals and perform their*
pāmsi. *labours.*

divó rukmāḥ : cp. vi. 51, 1, *rukmo ná divá úditā vy ádyaut* like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, *mādhye divó nihitaḥ pṛṣṇir ásmā* the variegated stone set in the middle of the sky. *dūrēarthas* : Sūrya has far to travel before he reaches sunset. *áyan* : 3. pl. pr. sb. of *i go*. *áarthāni* : 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).

- 4 यचा चक्रुर्मृतां गतुमक्षी यच । चक्रुः । अमृताः । गतुम् । अक्षी ।
 क्षेनो न दीयन्नन्वेति पाथः । क्षेनः । न । दीयन् । अनु । एति । पाथः ।
 प्रति वां सूर उदिति विधेम प्रति । वाम् । सूरै । उतऽइति । विधेम ।
 नमीभिर्मित्रावरुणोत ह्वैः ॥ नमःऽभिः । मित्रावरुणा । उत । ह्वैः ॥

- 5 *yātrā cakrūr amṛtā gātum* *Where the immortals have made*
asmai, *a way for him, like a flying eagle*
áyenó ná díyann ánu eti pá- *he follows his path. To you two,*
thah. *when the sun has risen, we would*
prāti vām, sūra údite, vidhema *pay worship with adorations, O*
námobhir Mitrá-Varuṇotá ha- *Mitra-Varuna, and with offerings.*
vyáih.

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

- ६ नू मिचो वरुणो अर्यमा नः नू । मिचः । वरुणः । अर्यमा । नः ।
 तने तोकाय वरिवो दधन्तु । तने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु सुऽगा । नः । विश्वा । सुऽपथानि । सन्तु ।
 घृयं पात स्वस्तिभिः सदा नः ॥ घृयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 nū Mitró Váruṇō Aryamá nas *Now may Mitra, Varuṇa, and*
 tmáne tokáya várivo dadhantu : *Aryaman grant wide space to us*
 sugá no viśvā supáthāni santu. *ourselves and to our offspring.*
 yūyám páta 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. tmáne : this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū *body* altogether. dadhantu : 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dādhatu*. sugá : lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

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

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden 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 *nāsatya 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 Vivasvat and Tvaṣṭī'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 स्वसु॑रु॒षसो॑ न॒रिज॑हीति	अप॑ । स्वसुः । उ॒षसः । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ कृ॒ष्णीर॑रु॒षाय॑ पन्वाम् ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रु॒षाय॑ । पन्वाम् ।
अश्वाम॑घा गोम॑घा वां इवेम॒	अश्व॑म॒घा । गो॑म॒घा । वाम् । इ॒वेम॒ ।
दिवा॒ नक्तं॑ श॒रम॑स्यु॒द्योत॑म ॥	दिवा॑ । नक्तं॑ । श॒रम॑ । अ॒स्यत् । यु॒द्यो॒त॒म ॥

1 <i>āpa svásur Uśásō Nág jihíte :</i>	<i>Night departs from her sister</i>
<i>rinákti kṛṣṇír aruśáya pánthām.</i>	<i>Dawn. The black one yields a</i>
<i>áśvāmaghā, gómaghā, vāp hu-</i>	<i>path to the ruddy (sun). O ye that</i>
<i>vema :</i>	<i>are rich in horses, rich in cows,</i>
<i>divā náktam śárum asmád yu-</i>	<i>on you two we would call : by day</i>
<i>yotam.</i>	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nák (N. of nās): this word occurs here only. *āpa jihíte*: 3. s. $\bar{ā}$. from 2. $\bar{hā}$. Uśásas: abl., with which *svásur* agrees. Night and Dawn are often called sisters, e. g. *svāsā 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, *náktośāsā*. The hymn opens thus because the Ásvins are deities of the early dawn. *kṛṣṇís* (dec., p. 87): night; cp. i. 113, 2, *śvetyā āgād āraig u kṛṣṇā śádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her*. *rinákti*: 3. s. pr. of *ric* leave. *aruśáya*: to the sun; cp. i. 113, 16, *āraik pánthām yátave sūryāya she has*

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

- २ उपायांतं दाशुषे मर्त्याय उपऽआयातम् । दाशुषे । मर्त्याय ।
 रथेन वाममश्चिना वहन्ता । रथेन । वामम् । अश्चिना । वहन्ता ।
 युयुतमस्मद्गिराममीवां युयुतम् । अस्मत् । अगिराम् । अमीवाम् ।
 दिवा नक्तं माध्वी चासीथां नः ॥ दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
 नः ॥

- 2 upāyātam dāśuṣe mārtyāya Come hither to the aid of the
 rāthena vāmam, 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 naktam, 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 रथमवमस्तां वृष्टौ आ । वाम् । रथम् । अवमस्ताम् । वि
 सुन्नायवो वृषणो वर्तयन्तु । ऽउष्टौ ।
 सूर्मगभक्तिमृतयुग्मिरश्चैर् सुन्नऽयवः । वृषणः । वर्तयन्तु ।
 आश्चिना वसुमन्तं वहधाम् ॥ सूर्मऽगभक्तिम् । अस्तयुक्ऽभिः । अश्चैः ।
 आ । अश्चिना । वसुऽमन्तम् । वहधाम् ॥

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

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

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

४ यो वां रथी नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उर्यामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्वाप चातम् त्रिवन्धुरः । वसुमान् । उर्यामा ।
 अभि यद्वाँ विश्वप्स्यो जिगति ॥ आ । नः । एना । नासत्वा । उर्या । चातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsūmāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 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, 89. 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 चवानं जरसोऽमुमुक्तं युवम् । चवानम् । जरसः । अमुमुक्तम् ।
 नि येद्वं ऊह्युरामुमयम् । नि । येद्वं । ऊह्युः । आमुम् । अयम् ।
 निरंहसस्तमसः स्तमसि चिं निः । अंहसः । तमसः । स्तमसि । अचिंम् ।
 नि जाङ्घं शिधिरे धातमन्तः ॥ नि । जाङ्घम् । शिधिरे । धातम् । अन्त-
 रिति ॥

5 yuvām Cyāvānam jarāso 'mu- muktam, nī Pedāva ūhathur āśūm āś- vam; nīr āmhasas tāmasaḥ spartam Ātrim, nī Jāhuṣām śithiré dhātam antāḥ.	<i>Ye two released Cyāvāna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jāhuṣa in freedom.</i>
---	---

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. jarāśas : 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. nīr 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'.

६ इयं मनीषा इयमश्विना गीर् इमां सुवृत्तिं वृषणा जुषेधाम् । इमा ब्रह्मणि युवयुन्वग्मन् युधं पात स्वस्तिभिः सदा नः ॥	<i>इयम् । मनीषा । इयम् । अश्विना । गीः । इमाम् । सुवृत्तिम् । वृषणा । जुषेधाम् । इमा । ब्रह्मणि । युवयुनि । अग्मन् । युधम् । पात । स्वस्तिभिः । सदा । नः ॥</i>
---	--

6 iyām manīṣā, iyām, Āśvinā, gīr. imām suvṛktim, vṛṣṇā, juṣe- thām. imā brāhmāṇi yuvayūni agman. yūyām pāta suastibhiḥ sādā naḥ.	<i>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.</i>
---	--

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

gīr: 82. agman: 3. pl. root ac. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āsvins. On d see note on vii. 61, 6.

VĀRUṆA

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

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*saṃrāj*). The attribute of sovereignty (*ksatrá*) 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 *dhṛtvávrata* *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 *ὠραῖος sky*. In any case, the word appears to be derived from the root *vr̥ coter* or *encompass*.

vii. 86. Metre: Triṣṭubh.

१ धीरा॒ त्वंस्व॒ महि॒ना॒ ज॒नुंषि॑ ।	धीरा॑ । तु । अ॒स्व । महि॒ना । ज॒नुंषि॑ ।
वि॒ यस्त॒म्ब॒ रोद॑सी चिदु॒र्वी ।	वि । यः । त॒म्ब॒ रोद॑सी इति॑ । चि॒त् ।
प्र॒ नाक॑मृ॒ष्वं गु॒णु॒दे॒ बृ॒हन्तं॑ ।	उ॒र्वी इति॑ ।
द्वि॒ता न॑र्च॒चं प॒प्रथ॑त् भू॒मं ॥	प्र । नाक॑म् । अ॒ष्वम् । गु॒णु॒दे॒ बृ॒हन्त॑म् ।
	द्वि॒ता । न॑र्च॒चम् । प॒प्रथ॑त् । च । भू॒मं ॥

1 dhīrā tu asya mahinā janūṃṣi,
vi yās tastāmbha rōdasi cid
urvī.

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

prá nákam řavám nunude bñh- worlds. He has pushed away the
ántam, high, lofty firmament and the day-
dvitá nákşatram; papráthac ca star as well; and he spread out
bhúma. the earth.

dhírā: cp. 7 c, ácetayad acitah; and vii. 60, 6, acetāsam cio
citayanti dáksaiḥ they with their skill make even the unthinking think.
asya = Vāruṇasya. mahinā = mahimnā (see 90, 2, p. 69). Varuṇa
(as well as other gods) is several times said to hold apart heaven and
earth (e. g. vi. 70, 1), which were supposed to have originally been
united. prá nunude: pushed away from the earth; ep. vii. 99, 2
of Vişṇu: úd astabhñā nákam řavám bñhántam 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 Sayana
gives it here. Sayana 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). nákşatram: 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 bhúmán m. multitude (p. 259).

२ उत स्वयां तन्वां सं वदे तत् उत । स्वयां । तन्वां । सम् । वदे । तत् ।
कदा न्वन्तर्वदणे भुवामि । कदा । नु । अन्तः । वदणे । भुवामि ।
किं मे हव्यमहृणानो जुषेत किम् । मे । हव्यम् । अहृणानः । जुषेत ।
कदा मृळीकं सुमना अभि ख्यम् ॥ कदा । मृळीकम् । सुमनाः । अभि ।
ख्यम् ॥

2 utá sváyā tanvā sám vade tát : And I converse thus with myself:
kadā nú antár Vāruṇe bhuvāni ? 'when, pray, shall I be in com-
munion with Varuṇa? What obla-
tion of mine would he, free from
kim me havyám ahrṇāno juşeta? tion of mine would he, free from
kadā mṛḷīkám sumaná abhi wraith, 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 āntár; *loc. cit.* Note that when a final original r appears in the
 Saṃhita text, it is represented by Visarjantya only in the Pada text;
 on the other hand, antáḥ in vii. 71, 5 appears as antár iti; *within*
Varuna = united with Varuna. bhuvāni: 1. s. sb. root ao. of bhū be.
 khyam: 1. s. inj. a ao. of khyā.

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

३ pṛché tād éno, Varuṇa, di-	<i>I ask about that sin, O Varuṇa,</i>
dīkṣu;	<i>with a desire to find out; I ap-</i>
úpo emi cikitúṣo vipṛcham;	<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>
ayám ha túbhyam Váruṇo hṛ-	<i>with thee.'</i>
nīte.	

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

४ किमागं आस वरुण ज्येष्ठं	किम् । आनः । आस । वरुण । ज्येष्ठम् ।
यत्सोतारं जिघांससि सखायम् ।	यत् । सोतारम् । जिघांससि । सखायम् ।

प्र तत्रै॑ वोचो॒ दू॒ळ॒म॒ स्व॒धा॒वो॑
 ऽव॑ त्वानि॒ना॒ न॑मसा॒ तुर॑ इ॒याम् ॥

प्र । तत् । मे । वोचः । दुः॒ऽदृ॒म॒ । स्व॒धा॒ऽवः ।
 अव॑ । त्वा । अ॒नि॒नाः । न॑मसा । तुरः ।
 इ॒याम् ॥

4 kīm āga āsa, Varuṇa, jyēṣṭham
 yāt stotāraṃ jīghāmsasi sākḥā-
 yam?
 prá tán me voco, dūḷabha sva-
 dhāvo:
 āva tvānenā nāmasā turá iyām.

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

jyēṣṭham = jyāṣṭham, to be pronounced as a trisyllable (15, 1 f).
 yāt: that as a cj. (p. 242). jīghāmsasi: ds. of han *slay*. prá vocas:
 inj. ao. of vac *say*. dūḷabha: 49 c. turá iyām = turāḥ iyām (op.
 of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
 48 a), as turéyām. āva to be taken with iyām (cp. 5 a-c).

५ अव॑ द्रु॒ग्धा॑नि॒ पि॒त्र्या॑ क॒जा॒ नो
 ऽव॑ या॒ व॒यं॑ च॒ङ्ग॑मा॒ त॒नु॒भिः॑ ।
 अव॑ राज॒न्य॒शु॒तृ॒पं॑ न ता॒युं
 क॒जा॒ व॒त्सं॑ न दा॒सो॒ व॒सि॑ष्ठम् ॥

अव॑ । द्रु॒ग्धा॑नि॒ । पि॒त्र्या॑ । क॒जा॒ । नः॑ ।
 अव॑ । या॒ । व॒यम् । च॒ङ्ग॑म् । त॒नु॒भिः॑ ।
 अव॑ । राज॒न् । प॒शु॒ऽशु॒तृ॒पम् । न । ता॒युम् ।
 क॒जा॒ । व॒त्सम् । न । दा॒सः॑ । व॒सि॑ष्ठम् ॥

5 āva druḡdhāni pítirā srjā no,
 āva yā vayāṃ cakṛmā tanū-
 bhīḥ.
 āva, rājan, paśutīpam ná tā-
 yuṃ,
 srjā, vatsāṃ ná dāmāno, Vāsi-
 ṣṭham.

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

āva 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. druḡdhāni: pp.

of *druh*. *caṅmā*: metrical lengthening of final vowel. *tanúbhis*: in the sense of a *ref. prn.* *avá srjá*: 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 stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound.* *dāmnas*: distinguish *dāman n. bond* and *dāman n. act of giving* from *dāman m. giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा	न। सः। खः। दक्षः। वरुण। धृतिः। सा।
सुरा मन्वुर्विभीदको अचित्तिः।	सुरा। मन्वुः। विऽभीदकः। अचित्तिः।
अस्ति ज्यायान्कनीयस उपरि	अस्ति। ज्यायान्। कनीयसः। उपऽश्चरे।
स्वप्नश्चेदनुत्स प्रयोता ॥	स्वप्नः। चन। इत्। अनुत्स। प्रऽयोता ॥

6 ná sá svó dákaṣ, Varuṇa, dhṛu-
tiḥ sá :

sūrā manyúr vibhídako ácittiḥ;
ásti jyáyān káníyasa upāré;
svápnas 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: *ádhūr-ṣata svayám eté vácobhir rjūyaté vṛjináni bruvantaḥ* *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* (*r go*). The *cd. vb.* *úpa r* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti caṅmā 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 Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāh . . . prasavé . . . ási bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotá*: 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*. *caná* then would have the original sense of *not even* (pp. 229-30). *svápnas*: i. e. by producing evil dreams.

७ अरं दासो न मीढुषे कराण्य-	अरं । दासः । न । मीढुषे । कराण्य ।
हं देवाय भूख्येऽनागाः ।	अहम् । देवाय । भूख्ये । अनागाः ।
अचेतयदचितो देवो अर्यो	अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये कवितरो जुनाति ॥	गृत्सम् । राये । कवितरः । जुनाति ॥

7 áram, dāsó ná, mīḥuṣe karāṇi	<i>I will, like a slave, do service</i>
ahám devāya bhūṅyae ānāgāḥ.	<i>sinless to the bounteous angry god.</i>
áchetayat acíto devó aryó ;	<i>The noble god made the thoughtless</i>
gṛtsam ráye kavitaro junāti.	<i>think; he; the wiser, speeds the</i>
	<i>experienced man to wealth.</i>

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

८ अयं सु तुभ्यं वक्ष्य स्वधावो	अयम् । सु । तुभ्यम् । वक्ष्य । स्वधावः ।
हृदि क्षीम उपश्रितसिदसु ।	हृदि । क्षीमः । उपश्रितः । चित् । असु ।
शं नः क्षेमं शम् योगिं नो असु	शम् । नः । क्षेमं । शम् । ऊं इति । योगिं ।
धूयं पात स्वस्तिभिः सदा नः ॥	नः । असु ।
	धूयम् । पात । स्वस्तिभिः । सदा । नः ॥

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

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

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

MAṆḌŪKĀS

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

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

१ संवत्सरं शश्याना	संवत्सरम् । शश्यानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतऽचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यऽजिन्वितां ।
प्र मण्डूकां अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarām śaśayānā	<i>The frogs having lain for a year,</i>
brāhmaṇā vratācāriṇaḥ,	<i>like Brāhmins practising a vow,</i>
vācam Parjanya-jinvitām	<i>have uttered forth their voice roused</i>
prā maṇḍūkā avādiṣuḥ.	<i>by Parjanya.</i>

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. vratācāriṇas : 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. avādiṣur : iṣ ao. of vad (145, 1).

- २ दिव्या आपो अभि यदेनमायन् दृष्टिः । आपः । अभि । यत् । एनम् ।
 दृष्टिं न शुष्कं सरसी शयानम् । आयन् ।
 गवामहं न मायुर्वत्सिनीनां दृष्टिम् । न । शुष्कम् । सरसी इति ।
 मण्डूकानां वसुरचा समेति ॥ शयानम् ।
 गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
 मण्डूकानाम् । वसुः । अच । सम् । एति ॥

- 2 divyā āpo abhi yād enam āyan, When the heavenly waters came
 dṛṣṭim ná śuṣkaṃ, sarasī śáyā- upon him lying like a dry leather-
 nam, bag in a lake, then the sound of the
 gāvām āha ná māyúr vatsinī- frogs unites like the lowing of cows
 nām, accompanied by calves.
 maṇḍūkānām vagnūr ātrā sām
 eti.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the sing. maṇḍūkaḥ in 4c 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. gāvām: 102, 2; p. 458, c. 1. ātrā (metrically lengthened): here as corr. to yād (cp. p. 214).

- ३ यदीमिनां उशतो अभवर्षीत् यत् । ईम् । एनाम् । उशतः । अभि ।
 तृष्यावतः प्रावृष्यागतायाम् । अवर्षीत् ।
 अख्वलीकृत्या पितरं न पुत्रो तृष्यावतः । प्रावृषि । आऽगतायाम् ।
 अन्यो अन्यमुप वदन्तमेति ॥ अख्वलीकृत्यं । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

- 3 yād im enāṃ uśatō abhy āvar- When he has rained upon them
 ṣīt the eager, the thirsty, the rainy
 tṛṣyāvataḥ, prāvṛṣi āgatāyām, season having come, one with a
 akhkhaliḥkṛtyā, pitāraṃ ná pu- croak of joy approaches the other
 trō, while he speaks, as a son (ap-
 anyō anyām ūpa vādantam eti. proaches) his father.

im : see p. 220, 2. uśatás (pr. pt. A. pl. of vaś desire) : longing for rain. ávarṣīt : 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. anyás : i. e. maṇḍūkas.

४ अन्यो अन्यमनुं गृभ्णातिनोर	अन्यः । अन्यम् । अनुं । गृभ्णाति । एनोः ।
अपां प्रसर्गे यदमन्दिषाताम् ।	अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्	मण्डूकः । यत् । अभिऽवृष्टः । कनिष्कन् ।
पृच्छिः संपृच्छे हरितेन वाचम् ॥	पृच्छिः । सम्ऽपृच्छे । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̥bhṇāti enor, apām prasargé yád ámandiṣā- tām.	One of the two greets the other when they have revelled in the dis- charge of the waters. When the
maṇḍūko yád abhivṛṣṭaḥ ká- niṣkan,	frog, rained upon, leaps about, the speckled one mingles his voice with
pṛṣṇiḥ sampr̥kté hāritena vā- cam.	(that of) the yellow one.

enos : gen. du., of them two (112 a). gr̥bhṇāti : 3. s. pr. of grabh. ámandiṣātām : 3. du. Ā. iṣ ao. of mand exhilarate. maṇḍūkas : in a collective sense. kániṣkan : 3. s. inj. int. of skand leap (= kániṣkandt), 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-pr̥kté : 3. s. Ā. pr. of pre mix.

५ यदेषामन्यो अन्यस्य वाचं	यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शाक्तस्यैव वदति शिचमाणः ।	शाक्तस्यैव । वदति । शिचमाणः ।
सर्वे तदेषां समृधेव पर्व	सर्वम् । तत् । एषाम् । समृधाऽइव । पर्वम् ।
यत्सुवाचो वदन्माध्यप्सु ॥	यत् । सुऽवाचः । वदन् । अधि । अप्ऽसु ॥

5 yád eṣām anyó aníasya vācam, śāktásyeva vādati śikṣamāṇaḥ,	When one of them repeats the speech of the other, as the learner
---	---

sárvam tād eṣāṃ samādhēva *that of his teacher, all that of them*
 párvat *is in unison like a lesson that*
 yát suvāco vādathanādhi apśú. *eloquent ye repeat upon the waters.*

eṣāṃ : cp. enos in 4 a. samādhā : 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 párvat. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samādhā : inst. of samādh, lit. *growing together*, then *unison, harmony*. párvat, *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. pra. to 2. ādhi : 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः	गोऽमायुः । एकः । अजऽमायुः । एकः ।
पुन्नुरेको हरित एक एवाम् ।	पुन्नः । एकः । हरितः । एकः । एवाम् ।
समानं नाम बिभ्रतो विरूपाः	समानम् । नाम । बिभ्रतः । विरूपाः ।
पुरुत्रा वाचं पिपिसुर्वदन्तः ॥	पुरुत्रा । वाचम् । पिपिसुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ ;	<i>One lows like a cow, one bleats</i>
pśśnir éko ; hárita éka eṣāṃ.	<i>like a goat ; one is speckled, one of</i>
samānām nāma bíbhrato ví-	<i>them is yellow. Bearing a common</i>
rūpāḥ.	<i>name, they have different colours.</i>
purutrā vācam pipisur vād-	<i>In many ways they adorn their</i>
antah.	<i>voice in speaking.</i>

gómāyus : cp. 2 c. pśśnis, háritas : cp. 4 d. samānām : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhṛ (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipisur : they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासां अतिरात्रे न सोमि
सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्व तदहः परि ष
यत्पण्डुकाः प्रावृषीणं बभूव ॥
- ब्राह्मणासः । अतिरात्रे । न । सोमि ।
सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्व । तत् । अहरिति । परि । स्व ।
यत् । मण्डुकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme,
sāro ná pūrṇám abhīto, vād-
antaḥ,
samvatsarāsya tád śhaḥ pári
ṣṭha,
yán, maṇḍūkāḥ, prāvṛṣīṇam ba-
bhūva.
- Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.*

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

- ८ ब्राह्मणासः सोमिणो वाचमकृत
ब्रह्मं ह्रस्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥
- ब्राह्मणासः । सोमिणः । वाचम् । अकृत ।
ब्रह्मं । ह्रस्वन्तः । परिवत्सरीणम् ।
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somīno vācam
akrata,
brāhma kṛvāntaḥ 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.*

brāhmaṇāsas : 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 *kr* (148, 1 b). *brāhma* : with *b* cp. 7 c, d. *gharṇīnas* 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 *svīd* ; note that the cerebralized initial of the root is restored in the *Pada* text ; cp. *kāniṣkan* in 4 c. *āvis* : see p. 266, b.

e देवहितं जुगुप्सुर्द्वादशस्य	देवहितम् । जुगुप्सुः । द्वादशस्य ।
ऋतुं नरो न प्रमिनन्ति ।	ऋतुम् । नरः । न । प्र । मिनन्ति । एति ।
संवत्सरे प्रावृषिर्गतायां	संवत्सरे । प्रावृषिः । आऽगतायाम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विऽसर्गम् ॥

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

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 *caturviṃśā* *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. *prāvṛṣi āgatāyām* : loc. abs. as in 3 b. *taptā gharṃāḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharṃiṇaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr.* of *amś* obtain) *visargám* obtain release or discharge, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

१० गोमायुरदाद्वमायुरदात्	गोऽमायुः। अदात्। अजऽमायुः। अदात्।
पृश्निरदाद्वरितो नो वसूनि।	पृश्निः। अदात्। हरितः। नः। वसूनि।
गवां मण्डूका ददतः श्रुतानि	गवाम्। मण्डूकाः। ददतः। श्रुतानि।
सहस्रसावे प्र तिरन्त आयुः ॥	सहस्रऽसावे। प्र। तिरन्ते। आयुः ॥

10 gómāyur adād, ajāmāyur adāt, pṛśnir adād, dhárito no vāsūni. gāvām maṇḍūkā dādataḥ śa- tāni, sahasrasāvé prá tiranta āyuh.	<i>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.</i>
---	--

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.

VIŚVE DEVĀḤ

The comprehensive group called *Viśve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve 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. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirasas.

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

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
उञ्जि हिरण्यम । अञ्जि । अञ्जि । हिरण्यम ॥

1 babhrúr éko viṣuṇaḥ súnáro yúvā. One is brown, varied in form, bountiful, young. He adorns himself with golden ornament.
añji 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. añji : cognate acc. (p. 300, 4). añkte : 3. s. A. of añj anoint, with middle sense anoints himself. hiraṇyáyam : cp. ix. 86, 43, mádhunā abhí añjate . . hiraṇyapāvā āsu ḡbhṇate they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ संसाद् द्योतनो योनिम् । एकः । आ । संसाद् । द्योतनः ।
इन्द्रिवेषु 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 ṛtvīyo, yáto játo árocathāḥ : tám jānān, Agna, á sída this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. *dyótanas*: the brightness of Agni is constantly dwelt on. *médhīras*: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called *devó devéṣu médhīrah* the wise god among the gods.

३ वाशीमेकीं बिभर्ति हस्तं आयसीम् वाशीम् । एकः । बिभर्ति । हस्तं । 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 nidhruviḥ.

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

४ वज्रमेकीं बिभर्ति हस्तं अहितं वज्रम् । एकः । बिभर्ति । हस्तं । अहितम् ।
तेन वृचाणि विघ्नते ॥ तेन । वृचाणि । विघ्नते ॥

4 *vájram éko bibharti hásta áhi-* One bears a bolt placed in his
tap : hand : with it he slays his foes.
téna vṛtrāṇi jighnate.

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

५ तिग्ममेकीं बिभर्ति हस्तं आयुधं तिग्मम् । एकः । बिभर्ति । हस्तं । आयुधम् ।
शुचिर्दुयो जलाशमेघजः ॥ शुचिः । उयः । जलाशमेघजः ॥

5 *tigmám éko bibharti hásta áyu-* One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jalāśabheṣajah. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthiraśhanvan* having a strong bow, *kṣipreṣu* 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 pathá ékaḥ pīpāya ; táskaro One makes the paths prosperous ;
yathā like a thief he knows of treasures.
eṣá veda nidhīnām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from *pi* (= *pyā*) *make full* or *abundant* ; cp. vi. 53, 4 : *vi pathó vājasātaye cinuhi* clear the paths for the gain of wealth (addressed to Pūṣan) ; and x. 59, 7 : *dadātu pūnaḥ Pūṣā pathiām yā suastiḥ* let Pūṣan give us back the path that is propitious. **táskaras** : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : *āvīr gūḥhá vāsū karat, suvédā no vāsū karat* may he make hidden wealth manifest, may he make wealth easy for us to find ; he also finds lost cattle ; cp. vi. 54, 5-10. **yathā** : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रींशकं उरुगायो वि चक्रमे त्रींश । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇī éka urugāyó vi 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. yāsya urūṣu triṣū vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 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 Gāyatri cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरत एकया सह विभिः । द्वा । चरतः । एकया । सह ।
प्र प्रवासैव वसतः ॥ प्र । प्रवासाश्चैव । वसतः ॥

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

vibhis: cp. i. 118, 5, pári vām ásvāḥ patangā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Ásvins) round. dvā . . ékayā sahā: the two Ásvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatis tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāsēva as irr. contraction for pravāsām iva: they travel as it were on a journey.

९ सद्दो द्वा चक्राते उपमा दिवि सद्दः । द्वा । चक्राते हति । उपमा ।
सम्राजा सर्पिरासुती ॥ दिवि ।
सम्राजा । सर्पिरासुती हति सर्पिः
श्चासुती ॥

9 sádo duā cakraṭe upamā divi: Two, as highest, have made for
samrājā sarpírāsutī. themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

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

१० अर्चन्त॑ एके॒ महि॑ सामं॒ मन्व॑त्
तेन॒ सूर्य॑मरोचयन् ॥ अर्चन्तः । एकै॑ । महि॑ । सामं । मन्व॑त् ।
तेन॑ । सूर्य॑म् । अ॒रो॒च॒यन् ॥

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

arcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sáma yénā . . arcanta Āngiraso gā ávandan *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifested with chants like the Āngirases*. The Āngirases again are those yá ṛténa sūryam ārochayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Śaṅkara 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 Svārbhānuḥ 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.: gūḥám sūryam támasā . . brāhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cákṣur ādhāt *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. \bar{A} . (without augment) of man *think*. arocayan: ipf. cs. of roc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Āgni (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 *mādhū* or *sweet draught*, but oftenest called *indu the bright drop*. The colour of Soma is brown (*babhrū*), ruddy (*arunā*), or more usually tawny (*hāri*). 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 (*barhīś*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśū*) is crushed are called *ādrī* or *grāvan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pāvamaṇa* or *punānā flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhā pure*, but much oftener *śukrā* or *śuci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kalāśa*) or vats (*drōṇa*), 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 (*āsīr*): milk (*gō*), sour milk (*dādhi*), and barley (*yāva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the R̥bhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhāstha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

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

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

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

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

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), 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 Brūhmaṇas 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. *mādhū*, Gk. *médu*, Anglo-Saxon *medu*).

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

viii. 48. Metre: *Triṣṭubh*; 5. *Jagatī*.

१ स्वादीरभक्षि वयसः सुमेधाः	खादोः । अभक्षि । वयसः । सुमेधाः ।
स्वाधीं वरिवोवितरस्य ।	सुअध्यः । वरिवोवितरस्य ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधुं ब्रुवन्तो अभि संचरन्ति ॥	मधुं । ब्रुवन्तः । अभि । सम्चरन्ति ॥

1 *svādōr abhakṣi vāyasaḥ sume-*
dhāḥ
suādhīo varivovittarasya,
vīśve yāṃ devā utā mārtyāso,
mādhū bruvānto, abhī saṃcār-
anti.

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

ābhakṣi: 1. s. *Ā. s* ac. of *bhāj 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. *vāyas*, as if to *sōma*. *abhī saṃcāranti*: p. 469, B a.

२ अन्तश्च प्रागा अदितिर्भवास्व	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो दैवस्य ।	भवासि ।
इन्द्रविश्वस्य सुखं जुषाणः	अवयाता । हरसः । दैवस्य ।
श्रीष्टीव धुरमनु राय च्छधाः ॥	इन्द्रो इति । इन्द्रस्य । सुखम् । जुषाणः ।
	श्रीष्टीइव । धुरम् । अनु । राये । च्छधाः ॥

2 *antās ca prāgā, Āditir bhavāsi,*
avayātā hāraso dāiviasya.
Īndav, Īndrasya sakhiām ju-
ṣāṇāḥ,
śrāuṣṭīva 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 *Pragr̥hya* in the Pada text (*o iti*) even though their Sandhi before vowels may be *av* or *a* in the Samhitā text; cp. note on ii. 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-
गन्वा ज्योतिरविदाम देवान् ।
किं नूनमस्मान् कृणवदरातिः
किमु धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अभूम् ।
अगन्वा । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

३ *ápāma sómam ; amṛtā abhūma ;
áganma jyótir ; ávidāma devān .
kim nūnám asmán kṛṇavad á-
rātiḥ ?
kim u dhūrtir, amṛta, márti-
asya ?*

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

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 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 *kṛ do* (p. 134). **amṛta :** Soma.

४ शं नो भव हृद् आ पीत इन्दो शम् । नः । भव । हृदे । आ । पीतः ।
 पितेव सोम सूनवे सुशेवः । इन्दोऽरति ।
 सखेव सख्य उरुशंस धीरः पिताऽहव । सोम । सूनवे । सुशेवः ।
 प्र षु आयुर्जीवसे सोम तारीः ॥ सखाऽहव । सख्ये । उरुशंस । धीरः ।
 प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śām no bhava hṛdá á pítá, Do good to our heart when drunk,
 Indo; O Indu; kindly like a father, O
 pitéva, Soma, sūnáve suśévaḥ, Soma, to his son, thoughtful like a
 sákheva sákhyā, uruśāmas, dhī- friend to his friend, O far-famed
 raḥ, one, prolong our years that we may
 prá ṇa áyur jīváse, Soma, tāriḥ. live, O Soma.

śām hṛdé refreshing to the heart occurs several times; the empha-
 sizing *pel.* á is here added to the dat. prá ṇaḥ: Sandhi, 65 c.
 jīváse: dat. inf. of *jiv live.* tāris: iṣ ao. inj. from *tṛ cross.*

५ इमे मां पीता यशसं उरुष्ववो इमे । मा । पीताः । यशसं । उरुष्ववः ।
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम । अनाह ।
 ते मां रक्षन्तु विस्रसं चरिषाद् पर्वेऽसु ।
 उत मां क्षामां च यन्विन्द्वः ॥ ते । मा । रक्षन्तु । विस्रसं । चरिषात् ।
 उत । मा । क्षामात् । यन्विन्द्वः ॥

5 imé mā pítá yaśása uruṣyávo, These glorious, freedom-giving
 rátham ná gāvaḥ, sám anāha (drops), ye have knit me together
 párvasu; in my joints like straps a car; let
 té mā rakṣantu visráśá carī- those drops protect me from break-
 tráḍ, ing a leg and save me from
 utá mā śrāmād yavayantu in- disease.
 davaḥ.

imé: supply *indavas* from d. *yaśásas*: p. 59. *uruṣyávas*: cp.
varivovíttarasya in 1 b. *anáha*: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *gōbhiḥ sām̐naddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrāsas*: abl. inf. (of *vi-srāms*) with attracted object in the abl. *caritrād*: p. 337, 3 a. Note that Pada *c* is a *Trisṭubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in *c* and *d*, as often, from 2. to 3. prs.

६ अ॒पि॒ न॒ मा॑ म॒थितं॑ सं॒ दि॒दी॒पः॑	अ॒पि॒म् । न॒ । मा॒ । म॒थि॒तम् । स॒म् ।
प्र॒ चक्ष॑य॒ कृ॒णु॒हि व॒स्य॑सो नः ।	दि॒दी॒पः ।
अ॒था॒ हि॒ ते॒ म॒द॒ आ॒ सो॒म॒ म॒न्ये॑	प्र॒ । च॒क्ष॒य॒ । कृ॒णु॒हि । व॒स्य॑सः । नः॒ ।
रे॒वाँ इ॒व॒ प्र॒ च॒रा॒ पु॒ष्टि॒मर्ह॑ ॥	अ॒थ॒ । हि॒ । ते॒ । म॒दे॒ । आ॒ । सो॒म॒ । म॒न्ये॑ ।
	रे॒वा॒न् इ॒व॒ । प्र॒ । च॒र॒ । पु॒ष्टि॒म् । अ॒र्ह॑ ॥

6 agnīm ná mā mathitām sām didipah;	<i>Like fire kindled by friction inflammé me; illumine us; make us wealthier. For then, in thy intoxication, O Soma, I regard myself as rich. Enter (into us) for prosperity.</i>
prá caksaya; kṛṇuhi vásyaso naḥ.	
áthā hí te máda ā, Soma, * mánye	
revāñ iva. prá carā puṣṭim ácha.	

didīpas: red. ao. inj. of *dīp shine*. *prá caksaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhi*: cp. p. 134; accented as beginning a sentence. *vásyaso*: A. pl. of *vásyāms* (cpv. of *vásu*, 103, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revāñ*: predicatively with *mánye* (196 a), *iva* being sometimes added. *prá carā* (metrically lengthened): cp. 2 a, *antás ca prágāḥ*. *puṣṭim ácha*: give us actual prosperity also.

७ इ॒षि॒रे॒षं॑ ते॒ म॒न॒सा॑ सु॒त॒स्त्रं॑	इ॒षि॒रे॒षं॑ । ते॒ । म॒न॒सा॑ । सु॒त॒स्त्रं॑ ।
म॒ची॒महि॑ पि॒त्र्य॑स्त्रे॒व रा॒यः॑ ।	म॒ची॒महि॑ । पि॒त्र्य॑स्त्रे॒व । रा॒यः॑ ।

सोमं राज्ञम् ण आयूंषि तारीर् सोमं । राजन् । प्र । नः । आयूंषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासराणि ॥

7 iṣirēna te mānasā sutāsya *Of thee pressed with devoted mind*
bhakṣīmāhi, pītrīasyeva rāyāḥ. *we would partake as of paternal*
Sōma rājan, prā ṇa āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
āhānīva sūrio vāsarāṇi. *spring.*

bhakṣīmāhi: s ao. op. of bhaj *share*. pītrīasya 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
ṇas: cp. 4 d. tārīs: cp. 4 d. āhāni: 91, 2.

८ सोमं राजन्मृच्छया नः स्वस्ति सोमं । राजन् । मृच्छयं । नः । स्वस्ति ।
तव ससि ब्रह्माऽसस्व विद्धि । तव । ससि । ब्रह्माः । तस्व । विद्धि ।
अर्त्तिं दधं उत मन्वुरिन्दो अर्त्तिं । दधं । उत । मन्वुः । इन्दो इति ।
मा नो अर्यो अनुकामं परां दाः ॥ मा । नः । अर्यः । अनुऽकामम् । परां ।
दाः ॥

8 Sōma rājan, mṛṣṭyā naḥ su- *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees:*
tāva smasi vratīās: tāsyā vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
ālartī dākṣa utā manyūr, Indo; *according to the desire of our*
mā nō aryó anukāmam parā foe.
dāḥ.

mṛṣṭyā: accented as beginning a sentence after an initial voc.
(p. 467, 19 A c); final vowel metrically lengthened. svasti:
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*. *áartī*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arī foe* (ep. p. 81, f. n. 1; 99, 3), dependent on *anukāmam*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root no. inj. of *dā give*.

९ त्वं हि नसन्तुवः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गर्त्रिणां निषसत्यां नृचक्षाः । गर्त्रिणां निषसत्यां नृचक्षाः ।
 यत्ते वयं प्रमिनामं व्रतानि यत् । ते । वयम् । प्रमिनामं । व्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुषखा । देव । वस्यः ॥

9 tuām hí nas tanúas, Soma, gopá, *Since thou art the protector of*
 gātre-gātre niṣasāthā nṛcākṣāh. *our body, O Soma, thou as sur-*
 yát te vayám pramināma vra- *veyor of men hast settled in*
 tāni, *every limb. If we infringe thine*
 sá no mṛṣa suṣakhā, deva, vá- *ordinances, then be gracious to us*
 syah. *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-ṣakhā*; 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 रिष्येत्तस्य पीतः । यः । मा । न । रिष्येत् । हृदिऽचक्षुः ।
 अयं यः सोमो व्यधाञ्चक्षे पीतः ।
 तस्मा इहं प्रतिरमेत्यायुः ॥ अयम् । यः । सोमः । नि । व्यधाधि ।
 चक्षे इति ।
 तस्यै । इहम् । प्रऽतिरम् । एभिः । आयुः ॥

10 rdūdāreṇa sākhyā saceya,
yó mā ná riṣyed, dhariaśva,
pítāḥ.
ayām yá sómo niádhāyi asmé,
tásmā Índraṃ pratiram emi
áyuḥ.

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

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
cp. tvám 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); Praghyā (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratiram: 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 अप॒ त्वा अ॒स्थुर॒निरा॒ अमी॒वा
निर॒वस॒न्तमि॒षीची॒रमै॒षुः ।
आ सो॒मी अ॒र्ध्नाँ अ॒रुह॒द्विहा॒या
अग॒न्म॒ यत्र॑ प्र॒तिर॒न्त॒ आयुः॑ ॥

अप॒ । त्वाः । अ॒स्थुः । अनि॒राः । अमी॒वाः ।
निः । अ॒वस॒न् । तमि॒षीचीः । अ॒मै॒षुः ।
आ । सोमः । अ॒र्ध्नान् । अ॒रुह॒त् । वि
ऽहा॒याः ।
अग॒न्म॒ । यत्र॑ । प्र॒ऽतिर॒न्त॑ । आयुः॑ ॥

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

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

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

añc added to *támis* (in *támis-rā* *darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaiṣur* : s ao. of *bhī* *fear*. *á aruhat* : a ao. of *ruh* : cp. the English phrase, 'go to the head'. *árganma yátra* : = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो यः । नः । इन्द्रः । पितरः । हृत्सु । पीतः ।
 अमर्त्यो मर्त्यो आविविश । अमर्त्यः । मर्त्यान् । आविविश ।
 तस्मै सोमाय हविषा विधेम तस्मै । सोमाय । हविषा । विधेम ।
 मृळीके अस्व सुमतौ स्वाम् ॥ मृळीके । अस्व । सुमतौ । स्वाम् ॥

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

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

१३ त्वं सोम पितृभिः संविदानो त्वम् । सोम । पितृभिः । समः । संविदानः ।
 अनु दानापृथिवी आ ततन्व । अनु । दानापृथिवी इति । आ । ततन्व ।
 तस्मै त इन्द्रो हविषा विधेम तस्मै । ते । इन्द्रो इति । हविषा । विधेम ।
 वयं स्वाम् पतयो रयीणाम् ॥ वयम् । स्वाम् । पतयः । रयीणाम् ॥

13 *tuám, Soma, pitṛbhiḥ samvid-* *Thou, O Soma, uniting with the*
ānó, *Fathers, hast extended thyself over*
ānu dyāvāpṛthivī ā tatantha. *Heaven and Earth. To thee us*
tásmai ta, Indo, haviṣā vidh- *such, O Indu, we would pay*
ema : *worship with oblation : we would*
vayám siāma pátayo rayiṇām. *be lords of riches.*

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

- १४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्पिः ।
 सुवीरासो विद्यमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरासः । विद्यम् । आ । वदेम् ॥

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

trātāro devāh: 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 nidrāh: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jálpiḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

- १५ त्वं नः सोम विश्वतीं वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा भुचचाः । त्वम् । स्वःषित । आ । विश्वा । नृचचाः ।
 त्वं न इन्द ऊतिभिः सजोषाः त्वम् । नः । इन्दो इति । ऊतिभिः । स
 पाहि पश्चाताकृत वा पुरस्तात् ॥ ऽजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

- 15 tuám nah, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuám suarvid. ā viśā nṛcākṣāh. *art a finder of light. Do thou, as*

tuām na, Inda, ūtibhiḥ sajóṣāḥ surveyor of men, enter us. Do
pāhi paścātād utā 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
sajóṣā. utā vā: or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 85) 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 परेधिवासं प्रवर्तो महीरशु	परेधिऽवासम् । प्रऽवर्तः । महीः । अशु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहऽभ्यः । पन्थाम् । अनुऽपस्यशानम् ।
वैवस्वतं संगमनं जर्मानां	वैवस्वतम् । सम्ऽगमनम् । जर्मानाम् ।
यमं राजानं हविषा दुवस्व ॥	यम् । राजानम् । हविषा । दुवस्व ॥

1 pareyivámsam praváto mahír
 ánu,
 bahúbhyaḥ pánthām anupaspáś-
 ānám,
 Vaivasvatám saṃgámanam já-
 nānām,
 Yamám rájānam 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 Jagati (see p. 445, f. n. 7). pareyivámsam: pf. pt. act. iyivámsam (89 a) of i go, with pára away. pravátas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yátra rájá Vaivasvató, yátrāvaróadhanam diváh . . tátra 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. mahís: A. pl. f. of máh great. pánthām: 97, 2 a. Vaivasvatám: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamásya mātá, paryuhyámānā mahó jāyá Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyas: for the many that die and go to the other world. ann-paspáśānám: pf. pt. Ā. of spaś see. saṃgámanam: as gathering the dead together in his abode. rájānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद
 नैषा गव्युतिरपभर्तवा उ ।
 यथा नः पूर्वे पितरः परियु
 एना जज्ञानाः पृथ्वाऽनु स्वाः ॥

2 Yamó no gātum prathamó vi-
 veda:
 náishá gavyūtir apabhartavá u.
 yátra naḥ pūrve pitáraḥ pa-
 reyúr,
 ená jajñānāḥ pathiś ánu sváh.

यमः । नः । गतुम् । प्रथमः । विवेद ।
 न । एषा । गव्युतिः । अपभर्तुवि । ऊ इति ।
 यथा । नः । पूर्वे । पितरः । परायुः ।
 एना । जज्ञानाः । पृथ्वाः । अनु । स्वाः ॥

*Yama has first found out the way
 for us: this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda** : pf. of 2. vid. *find*. **gávyūtis** : used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái** : dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **ed** is uncertain owing to the doubtful interpretation of **ená** and **jajñānās**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of *jan generate*. It might be from *jñā know* (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás** : *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्मो अङ्गिरोभिर्
बृहस्पतिर्ब्रह्मिर्वावृधानः ।
याञ्च देवा वावृधुये च देवान्
स्वाहान्ये स्वधयान्ये मदन्ति ॥

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

३ Mātālī Kavyáir, Yamó Āngiro-
bhir,
Bṛhaspátir Bṛkvaḥbhir vāvṛdhā-
nāh,
yámś ca devā vāvṛdhúr, yé ca
devān,
svāhā anyé, svadháyānyé mad-
anti.

Mātālī having grown strong with
the Kavyas, Yama with the Āngi-
rases, Bṛhaspati with the Bṛkvans,
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.

Mātālī : mentioned only here ; one of seven m. stems in **i** (100, 1 b). **Sāyaṇa** thinks this means Indra because that god's charioteer (in later times) is **mātālī** and therefore **mātālī** (N. of **mātalin**) is 'he who is accompanied by **mātālī**'; but the accent of words in **i** is invariably on that syllable (p. 454 B a). **Kavyás** : name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Bṛhaspati (who exclusively is called Āngirasá). Ākvabhis: another group of ancestors; cp. *sá řkvatā gaṇéna he* (Bṛhaspati) *with the singing host* (iv. 50, 5). *vāvṛdhánás*: by means of oblations. *yámá ca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *sváhā anyé*: some, by their association with the gods, rejoice in the call *sváhā*, 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 ।
ङ्करोमिः पितृभिः संविदानः ।	अङ्करोऽमिः । पितृऽभिः । सम्ऽविदानः ।
आ स्वा मन्त्राः कविश्रुता वहन्स्व	आ । स्वा । मन्त्राः । कविऽश्रुताः । वहन्स्व ।
एना राजन्हविषा मादयस्व ॥	एना । राजन् । हविषा । मादयस्व ॥

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

á sída: 2. s. ipv. of *sad sit* w. acc. *hí*: p. 252, 2; cp. p. 467, B. *pitṛbhis*: apposition to *Āngirobhis* (cp. 3 a). *samvidánás*: pr. pt. *Ā.* of 2. *vid find* according to the root class (158 a a). *kaviśastās*: 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 अङ्करोमिरा गृहि यच्चियेमिर्	अङ्करोऽमिः । आ । गृहि । यच्चियेमिः ।
यम वैरूपैरिह मादयस्व ।	यम् । वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊचे यः पिता ते
ऽस्मिन्ध्ये बर्हिष्या निषद्य ॥

विवस्वन्तम् । ऊचे । यः । पिता । ते ।
अस्मिन् । यध्ये । बर्हिषि । आ । निऽसद्य ॥

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

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root ao. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū call*. *yās*: supply *ásti*. *c* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣadya*: 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
अथर्वानो मृगवः सोम्यासः ।
तेषां वयं सुमती यच्चियानाम्
अपि मद्दे सोममसे स्वाम ॥
- अङ्गिरसः । नः । पितरः । नवऽम्वाः ।
अथर्वानः । मृगवः । सोम्यासः ।
तेषाम् । वयम् । सुऽमती । यच्चियानाम् ।
अपि । मद्दे । सोममसे । स्वाम् ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā,* *The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- *Navagvas, the Atharvans, the*
saḥ : *Bhṛgus, the Soma-loving : we would*
tēṣāṃ vayāṃ sumatāu yajñi- *abide in the favour, the good graces*
yānām *of them the adorable ones.*
āpi bhadré saumanasé siāma.

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

७ प्रेहि प्रेहि पथिभिः पूर्वेभिर्	प्र । इहि । प्र । इहि । पथिऽभिः । पूर्वेभिः ।
यथा नः पूर्वे पितरः परेषुः ।	यत् । नः । पूर्वे । पितरः । पराऽऽयुः ।
उभा राजाना स्वधया मदन्ता	उभा । राजाना । स्वधया । मदन्ता ।
यमं पश्चासि वरुणं च देवम् ॥	यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathibhiḥ pūrvī- bhir,	Go forth, go forth by those ancient paths on which our fathers
yātrā naḥ pūrve pitáraḥ pa- reyūḥ.	of old have passed away. Thou shalt see both kings rejoicing in the
ubhā rājānā svadhāyā mād- antā,	offering to the dead, Yama and Varuṇa the god.
Yamam paśyāsi Vāruṇam ca devām.	

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an *Amreḍita* ; in fact only one repeated verbal form is so treated in the RV., viz. *piba-piba* (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. *pūrve* : prn. adj. (p. 116). *rājānā* : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). *svadhāyā* : cp. 3 d. *paśyāsi* : 2. s. pr. sb. of *paś* see (cp. p. 353).

८ सं गच्छस्व पितृभिः सं यमेने-	सम् । गच्छस्व । पितृऽभिः । सम् । यमेने ।
ष्टापृतेन परमे धीमन् ।	ष्टापृतेन । परमे । विऽधीमन् ।
हित्वाद्यावत् पुनरस्तमेहि	हित्वाद्यं । अस्तम् । पुनः । अस्तम् । आ ।
सं गच्छस्व तन्वा सुवर्चाः ॥	इहि ।
	सम् । गच्छस्व । तन्वा । सुऽवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām Yaména, iṣṭāpūrténa paramé vioman. hitváyāvadyām púnar ástam éhi :	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.
sām gachasua tanúā suvárcāh.	

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

९ अर्पितं वीतं वि च सर्पतातो ऽस्मा एतं पितरीं लोकमक्रान् । अहीमिरद्भिरक्तुभिर्व्यक्तं यमो ददात्यवसानमक्षी ॥	अर्प । इत् । वि । इत् । वि । च । सर्पत् । अतः । अक्षी । एतम् । पितरं । लोकम् । अक्रान् । अहःऽभिः । अत्ऽभिः । अक्तुऽभिः । वि ऽवसत्तम् । यमः । ददाति । अवऽसानम् । अक्षी ॥
--	--

9 ápeta, víta, ví ca sarpatáto : asmá etám pitáro lokám akran. áhobhir adbhír aktúbhír ví- aktam Yamó dadáti avasánam asmai.	Begone, disperse, slink off from here: for him the Fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and nights.
--	--

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). 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 20. of कृ make. áhobhir adbhíḥ: cp. ix. 113, where the joys of the next world are

described, yātra jyótir ájasraṃ, tásmin mām dhehi smṛte lóke where there is eternal light, in that immortal world place me (7), and yātra amúr yahvátir épas, tátra mām smṛtaṃ kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyáktam: pp. of ví + añj adorn, distinguish.

- १० अति द्रव सारमेयी श्वानौ चति । द्रव । सारमेयी । श्वानौ ।
 चतुरशी श्वलौ साधुना पथा । चतुःश्रशी । श्वलौ । साधुना । पथा ।
 अथा पितृभुविदत्राँ उपेहि अथ । पितृन् । सुऽविदत्राँ । उपे । इहि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधऽमादंम् । मदन्ति ॥

- 10 áti drava sārameyáu śvánau, Run by a good path past the two
 caturakṣáu śabá Lau sādhnā sons of Saramā, the four-eyed,
 pathá; brindled dogs; then approach the
 áthā pitṛṇ suvidátrāñ úpehi, bountiful Fathers who rejoice at
 Yaména yé sadhamádam mād- the same feast as Yama.
 anti.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 8). caturakṣáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamádam: cognate acc. with mādanti (p. 300, 4).

- ११ यी ते श्वानौ यम रक्षितारीं यी । ते । श्वानौ । यम् । रक्षितारीं ।
 चतुरशी पथिरशी नृचक्षसी । चतुःश्रशी । पथिरशी इति पथिऽरशी ।
 नृऽचक्षसी ।

ताभ्यामि॒नं परि॑ देहि॒ राज॑न् ताभ्या॑म् । ए॒न॒म् । परि॑ । देहि॒ । रा॒ज॒न् ।
 स्व॒स्ति चा॑स्मा॒ अ॒न॒मी॒वं च॑ धेहि॒ ॥ स्व॒स्ति । च॒ । अ॒स्त्री । अ॒न॒मी॒वम् । च॒ ।
 धेहि॒ ॥

- 11 yáu te śuśānu, Yama, rakṣitā-
 rau, Give him over to those two, O
 King, that are thy dogs, O Yama,
 caturakṣāu pathirākṣī nṛcākṣa-
 sau, the guardians, four-eyed, watchers
 of the path, observers of men ;
 tābhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamīvaṃ ca
 dhehi.

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

- १२ उ॒रु॒ण॒सा॒व॒सु॒तु॒पा॑ उ॒दु॒म्ब॒ली
 य॒म॒स्य॑ दू॒ती च॑र॒तो ज॒नाँ अ॒नु । उ॒रु॒ऽन॒सो॑ । अ॒सु॒ऽतु॒पो॑ । उ॒दु॒म्ब॒ली ।
 ता॒व॒स्म॒भ्यं॑ दृ॒श्ये॒ सूर्या॑य॒ च
 य॒म॒स्य॑ । दू॒ती । च॒र॒तः । ज॒ना॑न् । अ॒नु ।
 पु॒न॒र्दा॒ता॑म॒सु॒म॒द्ये॒ह भ॒द्र॒म् ॥ ती॑ । अ॒स्म॒भ्यम् । दृ॒श्ये॑ । सूर्या॑य॒ च ।
 पु॒नः॑ । दा॒ता॑म् । अ॒सु॑म् । अ॒य॒ । इ॒ह । भ॒द्र॒म् ॥

- 12 urūṇasāv, asutṛpā, udumbalāu,
 Yamāsya dūtāu carato jānāñ
 ānu ; Broad-nosed, life-stealing, . . the
 two as messengers of Yama wander
 among men ; may these two give us
 tāv asmābhyam dṛśāye sūriāya
 pūnar dātām āsum adyēhá bhadr-
 rām. we may see the sun.

urū-ṇasāu : the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-
 scented. 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. *asmá-bhyam*: dat. pl. of *ahám*. *drśáye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao.* of *dā* give; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत

यमाय जुहुता हविः ।

यमं ह यज्ञो गच्छत्

अपिदूतो अरंरुतः ॥

यमाय । सोमम् । सुनुत ।

यमाय । जुहुत । हविः ।

यमम् । ह । यज्ञः । गच्छति ।

अपिदूतः । अरंरुतः ॥

13 Yamáya sómam sunuta,
Yamáya juhutā haviḥ;
Yamám ha yajñó gachati,
Agnidūto áramkṛtaḥ.

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

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu* sacrifice addressed to those officiating at the sacrifice. *Yamám*: 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 घृतवद्धविर्
बुहोत् प्र च तिष्ठत ।
स नो देवेषु यमद्
दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।
बुहोत् । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमत् ।
दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamáya ghṛtavad dhavír
juhóta, prá ca tiṣṭhata;
sá no devéṣu á yamad,
dīrghám áyuh prá jīváse.

*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 bhṛ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jiváse: cp. p. 463, f. n. 8. The meaning of ed 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 ह्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजिभ्यः

पूर्वेभ्यः पथिकृद्भिः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । ह्यम् । जुहोतन ।

इदम् । नमः । ऋषिभ्यः । पूर्वजिभ्यः ।

पूर्वेभ्यः । पथिकृतभ्यः ॥

15 Yamāya mádhumattamaṃ

rājñe havyāṃ juhótana.

idāṃ náma ṛṣibhyaḥ pūrvajé-
bhiaḥ,

pūrvēbhyaḥ pathikṛḍbhiaḥ.

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

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛḍbhyaḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitryāna the road of the Fathers). This stanza is a Brhatti in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).

१६ त्रिकन्दुकेभिः पतति

षड्बुर्वीरिक्मिहृत् ।

त्रिष्टुब्गायत्री कन्दसि

सर्वा ता यम आहिता ॥

त्रिकन्दुकेभिः । पतति ।

षट् । उर्वीः । एकम् । हत् । बृहत् ।

त्रिष्टुप् । गायत्री । कन्दसि ।

सर्वा । ता । यमे । आहिता ॥

16 trikadrūkebhiḥ patati.

ṣāḷ urvīr, ékam id bṛhát,
triṣṭubh, gāyatrī, chándāmsi,
sárvā 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. trikadrūkebhīḥ: 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. trikadrūkeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadrūka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. ṣāḷ urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisaró dyávaḥ níhitā antár asmin, tisaró bhúmīr úparāḥ, ṣāḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id bṛhát: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, vi yás tastāmbha ṣāḷ imā rájāmsi . . kim ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭubh, 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).

PITÁRAS

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

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परास	उत् । ईरताम् । अवरि । उत् । परासः ।
उच्रधमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं च ईयुरवृका अतश्चास	असुम् । चि । ईयुः । अवृकाः । अतश्चाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

I ūd iratām āvara, ūt pārāsa,
 ūn madhyamāḥ pitārah somi-
 āsah ;
 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 *pp.* (here *úd* twice) alone. **ávare** (on the *dec.*, see 120 c 1) &c. : these three words refer to the *Pitrs* dwelling in the three divisions of the world, earth, air, heaven (cp. **yé párthive rájasi** in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit : AV. xviii. 2, 49). **Sayana** thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by **púrvāsas** and **úparāsas**. **ásuṃ** : life in the heavenly world, immortal life (the *Pitaras* are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. **iyur** : 3. pl. *pf.* act. of *i go*.

२ इदं पितृभ्यो नमो अस्त्वय	इदम् । पितृभ्यः । नमः । अस्तु । अय ।
ये पूर्वासो य उपरास इयुः ।	ये । पूर्वासः । ये । उपरासः । इयुः ।
ये पार्थिवे रजसा निषत्ता	ये । पार्थिवे । रजसि । आ । निःसत्ताः ।
ये वा नूनं सुवृजनासु विशु ॥	ये । वा । नूनम् । सुवृजनासु । विशु ॥

2 *idám pitrbhyo námó astu adyá,* *Let this obeisance be made to-day*
yé púrvāso, yá úparāsa iyúḥ; *to the Fathers who have departed*
yé párthive rájasi á niṣattá, *earlier and later, who have seated*
yé vá núnám suvrjánāsu vikṣú. *themselves in the terrestrial air*
or who are now in settlements with
fair abodes.

púrvāsas : in x. 14, 2. 7 the *prn.* form **púrve** is used (see 120, 2). **iyúr** : in x. 14, 2. 7 the more distinctive *cd.* **pareyúr** appears. **á niṣattás** (*pp.* of *sad sit*, cp. 67 a, b; cp. **á niṣádya** in x. 14, 5). **párthive 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 विष्णोः । बर्हिषदो ये स्वधया सुतस्य भजन्त पितृस्य इहागमिष्ठाः ॥	आ । अहम् । पितॄन् । सुऽविदत्रान् । अवित्सि । नपातम् । च । विऽक्रमणम् । च । वि- ष्णोः । बर्हिऽसदः । ये । स्वधया । सुतस्य । भजन्त । पितृस्यः । ते । इह । आऽगमिष्ठाः ॥
--	--

8 áhám pitṛñ suvidátrāñ avitsi, nápātam ca vikrámaṇam ca Viṣṇoḥ : barhiśado yé svadháyā sutásya bhájanta pitvás, tá ihágami- ṣṭhāh.	<i>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.</i>
--	---

á-avitsi (1. s. \bar{A} . s. ao. of 2. vid *find*); = I have induced to come to this offering. nápātam: 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 nápātam) 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 Tvaṣṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātam (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers: ágne yāhi suvidátrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Śaṅkara: Viṣṇor (= yajñāsya) nápātam (= vināśābhāvam) the non-destruction of the sacrifice. vikrámaṇam: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta: 3. pl. inj. \bar{A} . of bhaj share, with partitive gen. (202 A e). pitvás: gen. of pitú (p. 81). á-gamiṣṭhās: accent, p. 453, 9 A b.

- ४ बर्हिषदः पितर ऊत्सर्वाग् बर्हिषदः । पितरः । ऊतो । अर्वाक् ।
 इमा वो हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।
 त आ गतावसा श्रुतमेना- ते । आ । गत । अवसा । श्रुतमेन ।
 या नः शं योररूपो दधात ॥ अथ । नः । श्रु । योः । अरुपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakrmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata avasā śāntamena; *them; so come with most beneficent*
 āthā naḥ śām yōr arapō da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

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

- ५ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि श्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । श्रुवन्तु । ते । अवन्तु । अस्मान् ॥

- 5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; té 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 आच्चा जानु दक्षिणतो निषद्ये- आऽअच्च । जानु । दक्षिणतः । निऽसद्यं ।
 मं यक्ष्मभि गृणीत विश्वे । इमम् । यक्ष्मम् । अभि । गृणीत । विश्वे ।
 मा हिंसिष्ट पितरः केन चित्तो मा । हिंसिष्ट । पितरः । केन । चित् । नः ।
 यद् आगः पुद्घता कराम् ॥ यत् । वः । आगः । पुद्घता । कराम् ॥

6 ácyā jānu, dakṣiṇatō niśadya, *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. 814 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sh. (p. 171); in the sense of an indefinite past.

७ आसीनासो अर्धुणीनामुपस्थे आसीनासः । अर्धुणीनाम् । उपऽस्थे ।
 रधिं धत्त दामुषे मर्त्याय । रधिम् । धत्त । दामुषे । मर्त्याय ।
 पुत्रिभ्यः पितरस्त्व वस्वः पुत्रिभ्यः । पितरः । तस्व । वस्वः ।
 प्र यक्ष्म त इहोर्वे दधात ॥ प्र । यक्ष्म । ते । इह । ऊर्वम् । दधात ॥

7 āsīnāso aruṇīnām upāsthe *Sitting in the lap of the ruddy*
 rayim dhatta dāśuṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrébhiaḥ, pitaras, tásya vás- shipping mortal. To your sons, O
 vah Fathers, present a share of those
 prá yachata; tá ihórjaṃ da- riches; so do ye here bestow
 dhāta. strength.

ásināśas: irr. pr. pt. \bar{A} . of $\bar{a}s$ *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 uśásām upásthāt from the lap of the dawns. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tásya vásvaḥ: referring to rayim in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासौ
 अनुहिरि सोमपीथं वसिष्ठाः ।
 तेभिर्द्यमः संरराणो हवीष्य
 उग्रत्तुशक्तिः प्रतिकाममत्तु ॥

ये । नः । पूर्वे । पितरः । सोम्यासः ।

अनुऽहिरि । सोमऽपीथम् । वसिष्ठाः ।

तेभिः । द्यमः । संरराणः । हवीषि ।

उग्रम् । उग्रत्तुऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitarāḥ somiāso,
 anūhiré somapīthāṃ Vasiṣṭhāḥ,
 tébhir Yamāḥ samraraṇó hav-
 īṃṣi,
 uśánn uśádbhiḥ, pratikāmám
 attu.

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

ann-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. samraraṇás (pf. pt. \bar{A} . of rā give): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुर्देव्या जेहमाना

ये । तातृषुः । देवऽचा । जेहमानाः ।

होचाविद्ः सोमंतष्टासो चर्केः ।

होचाऽविद्ः । सोमऽतष्टासः । चर्केः ।

आपे याहि सुविद्वेभिर्वाङ्
सत्यैः कव्यैः पितृभिर्घर्मसद्भिः ॥

आ । अपे । याहि । सुविद्वेभिः ।
अवाङ् ।
सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

- 9 yé tāṭṣūr devatrā jéhamānā, . Who, gasping, have thirsted
hotrāvidah stómataṣṭāsō arkāiḥ : among the gods, knowing oblations,
āgne-yāhi suvidátrebhir arváñ 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.

tāṭṣūr : pf. of ṭṣ, 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*. arváñ : 98 b. kavyāis : this word occurs in only two other passages, the original meaning apparently being = *kavī wise* (cp. kavyā-tā *wisdom*) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasādbhis : probably in heaven ; cp. x. 16, 10, sá gharṁm 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 tāṭṣūr ; cp. vii. 103, 9.

90 ये सत्वासो हविरदो हविष्या
इन्द्रेण देवैः सरथं दधानाः ।
आपे याहि सहस्रं देववन्देः
परैः पूर्वैः पितृभिर्घर्मसद्भिः ॥

ये । सत्वासः । हविः । अदः । हविः । ऽपाः ।
इन्द्रेण । देवैः । सरथम् । दधानाः ।
आ । अपे । याहि । सहस्रम् । देववन्देः ।
परैः । पूर्वैः । पितृभिः । घर्मसत्भिः ॥

10 yé satyáso havirádo haviṣpá
 Índreṇa deváiḥ sarátham dá-
 dhānāḥ,
 ágne yáhi sahásram devavan-
 dáih
 páraih púrvaiḥ pitṛbhir gharma-
 sádbhiḥ.

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

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = go (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. Ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). 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, páraṇi pratná *remote, ancient deeds* opposed to ávarāsa *later men*.

११ अग्निश्वात्ताः पितर एह गच्छत
 सदःसदः सदत सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष्य
 अथा रयिं सर्ववीरं दधातन ॥

अग्निश्वात्ताः । पितरः । आ । इह । गच्छत ।
 सदःसदः । सदत । सुप्रणीतयः ।
 अत्ता । हवींषि । प्रयतानि । बर्हिषि ।
 अथ । रयिम् । सर्ववीरम् । दधातन ॥

11 Ágniṣvāttāḥ pitara, éhá ga-
 chata ;
 sádaḥ-sadaḥ sadata, supraṇi-
 tayāḥ ;
 attá havīṃṣi práyatāni barhiṣi ;
 áthā rayim sárvavīram dadhā-
 tana.

*Ye Fathers that have been de-
 voured by fire come hither ; sit you
 down each on his seat, ye that have
 good guidance ; eat the oblations
 proffered on the strew ; then bestow
 wealth accompanied entirely by
 strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādah-sadah**: itv. ed. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a. ao. of **sad** *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमत्र ईक्षितो जातवेदो	त्वम् । अग्ने । ईक्षितः । जातवेद् ।
ऽवाङ्द्व्यानि सुरभीषि हृत्वी ।	अवाङ् । ह्वानि । सुरभीषि । हृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अन्नम्	प्र । अद्दाः । पितृभ्यः । स्वधया । ते ।
अद्धि त्वं देव प्रयता हवीषि ॥	अद्धि । त्वम् । देव । प्रयता । हवीषि ॥

12 tuám, Āgna, īṭitó, jātavedo,
 ávāḍ ḍhavyāni surabhīṇi kṛtvī.
 prādāḥ pitṛbhyah; svadhāyā tē
 akṣann;
 addhi tvám, deva, práyatā hav-
 īṃṣi.

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

īṭitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Āgni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimā jātavedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sāyana** here: **jātam, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **ávāḥ**: 2. s. s. ao. of **vah** *carry* (144, 5). **ḍhavyāni**: 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). **addhi**: 2. s. ipv. of **ad** *eat*.

- १३ ये चेह पितरो ये च नेह
 यांश्च विद्म याँ उ च न प्रविद्म ।
 त्वं वैत्य यति ते जातवेदः
 स्वधामिर्व्यं सुष्ठतं जुषस्व ॥
- ये । च । इह । पितरः । ये । च । न । इह ।
 यान् । च । विद्म । यान् । ऊँ इति । च । न ।
 प्रऽविद्म ।
 त्वम् । वैत्य । यति । ते । जातऽवेदः ।
 स्वधामिः । यज्ञम् । सुऽष्ठतम् । जुषस्व ॥

- 13 yé ca ihá pitáro yé ca néhá,
 yámś ca vidmá yáñ u ca ná
 pravidmá,
 tuám vettha yáti té, jātavedaḥ ;
 svadhábhīr yajñám súkṛtam
 juṣasva.
- Both the Fathers who are here
 and who are not here, both those
 whom we know and whom we know
 not, thou knowest how many they
 are, O Jātavedas ; enjoy the 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. yámś ca: Sandhi, 40 a. yáñ u: 39, and p. 25, f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

- १४ ये अपिद्ग्धा ये अनपिद्ग्धा
 मध्ये दिवः स्वधया मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां
 वधावश् तन्वं कल्पयस्व ॥
- ये । अपिऽद्ग्धाः । ये । अनपिऽद्ग्धाः ।
 मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
 वधाऽवश्मम् । तन्वंम् । कल्पयस्व ॥

- 14 yé Agnidagdhá yé ánagni-
 dagdhā,
 mádhye diváḥ svadháyā mādá-
 yante,
 tébhiḥ suaráḥ ásunitim etám
 yathávaśám tanúam kalpe-
 yasva.
- Those who, burnt with fire and
 not burnt with fire, are exhilarated
 by the funeral offering in the midst
 of heaven, as sovereign ruler do
 thou with them fit his body accord-
 ing to thy power for this spirit-
 guidance.*

yé ánagnidagdhāḥ: that is, buried. mádhye diváḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhīḥ*: 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 (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: *the body* of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśām ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 8 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 vahainaṃ sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. āsunitim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (*tanū*); cp. x. 14. 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deploras 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 प्रविपा मां बृहतो मादयन्ति	प्रविपाः । मा । बृहतः । मादयन्ति ।
प्रवातेजा हरिणे वर्धुतानाः ।	प्रवातेजाः । हरिणे । वर्धुतानाः ।

सोमस्त्रिव मीजवतस्य मघो सोमस्त्रिव । मीजवतस्य । मघः ।
विभीर्दको जागृविर्मह्यमकार्ण ॥ विभीर्दकः । जागृविः । मह्यम् । अकार्ण ॥

I 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*
vibhídako jágrvir máhyam *the Soma from Májavant, the en-*
achān. *livening Vibhídaka has pleased me.*

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from
Mount Májavant 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 जिहीत् एषा न । मा । मिमेष । न । जिहीत् । एषा ।
श्रिवा सखिभ्य उत मह्यमासीत् । श्रिवा । सखिभ्यः । उत । मह्यम् । आ-
अचस्याहमेकपरस्य हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अचस्य । अहम् । एकपरस्य । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīta 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*
akṣāsyāhám ekaparásya hetór *too high by one I have driven away*
ānuvratām āpa jāyām arodham. *a devoted wife.*

mimetha: pf. of mith dispute. jihīta: pf. of hiḍ 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). āpa arodham: root ao. of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife, I gambled and lost'.

- ३ द्वेष्टि श्वशुरपं जाया रणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 अश्वस्त्रिव जरतो वस्त्रस्त्रिव अश्वस्त्रिव इव । जरतः । वस्त्रस्त्रिव ।
 नाहं विन्दामि कितवस्त्र भोगम् ॥ न । अहम् । विन्दामि । कितवस्त्र । भोगम् ॥

- 3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me; my*
 naddhi; *wife drives me away: the man in*
 nā nāthitō vindate marḍitā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 āśvasyaeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhō- *sale.'*
 gam.

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

- ४ अन्ये जायां परि मृशन्त्यस्त्र अन्ये । जायाम् । परि । मृशन्ति । अस्त्र ।
 यस्त्रागृध्वेदने वाज्यध्वः । यस्त्र । अगृधत् । वेदने । वाजी । अश्वः ।
 पिता माता भारतर एनमाङ्गर् पिता । माता । भारतरः । 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 akṣáh. *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 so. 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 jā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām: as a debtor.

य यदादीध्ये न दविषास्त्रिभिः यत् । आऽदीध्ये । न । दविषास्त्रि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्राञ्च बभ्रवो वाचमक्रतं निऽउप्राः । च । बभ्रवः । वाचम । अक्रत ।
 एमीदिषां निष्कृतं आरिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । आ-
 रिणीऽइव ॥

5 yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo áva hīye sākhi-
 bhyah',
 níuptās ca babhrávo vácam
 ákratañ,
 émi d eṣāṃ niṣkṛtāṃ 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). ebhiḥ: with the friends. áva hīye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ákrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yád. Here we have a Jagati Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vácam akrata, by ending a Pāda in vii. 103, 8 produces a Jagati 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. 28, f. n. 1). émi id: I go at once (p. 218). eṣāṃ: of the dice.

६ सभामेति कितवः पृह्मंजो सभाम् । एति । कितवः । पृह्मंजः ।
 वेथामीति तन्वाऽशुभुजानः । वेथामि । इति । तन्वा । शुभुजानः ।
 अचासो अस्त्र वि तिरन्ति कामं अचासः । अस्त्र । वि । तिरन्ति । कामम् ।
 प्रतिदीप्ति दधत् आ कृतानि ॥ प्रतिऽदीप्ति । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prohá-
māno,
jegyāmīti, tanvā śúśujānaḥ.
akṣāsó asya ví tiranti kāmam,
pratidívne dádhata 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 akṣāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

अ॒वास॒ इदं॑ कु॒शिनो॑ नितो॒दिनो॑ । अ॒वासः । इत् । अ॒कु॒शिनः॑ । नि॒तो॒दिनः॑ ।
नि॒हृत्वा॑न॒स्तप॑ना॒स्ताप॑यि॒ष्णवः॑ । नि॒हृत्वा॑नः । तप॑नाः । ता॒प॑यि॒ष्णवः॑ ।
कु॒मा॒रदे॑ष्णा॒ जय॑तः पुन॒र्हृषो॑ । कु॒मा॒रदे॑ष्णाः । जय॑तः । पुनः॑ऽहृ॒णः ।
मध्वा॒ संपृ॑क्ताः कित॒वस्व॑ ब॒र्हणा॑ ॥ मध्वा॑ । सन्ऽपृ॑क्ताः । कित॒वस्व॑ । ब॒र्हणा॑ ॥

7 akṣāsa id ankuśino nitodīno,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumārādeṣṇā, jāyataḥ punar-
hāno,
mādhvā sāmpṛktāḥ 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. sāmpṛktās: pp. of pṛc mix. barhāṇā: inst. s. (p. 77); with objective gen. (p. 320).

८ चिप॒ष्वा॒शः क्री॒ळति॒ व्रातं॑ एषां चि॒ष्वा॒शः । क्री॒ळति॒ । व्रातं॑ । ए॒षाम् ।
 दे॒व इ॒व स॒वि॒ता स॒त्यध॑र्मा । दे॒वः इ॒व । स॒वि॒ता । स॒त्यध॑र्मा ।
 उ॒ग्रस्य॑ चि॒न्मन्व॑वे॒ ना न॑मन्ते॒ राजा॑ चि॒देभ्यो॒ नम॒ इत्क॑णोति ॥ उ॒ग्रस्य॑ । चि॒त् । मन्व॑र्वे । न । न॒मन्ते॒ ।
 राजा॑ । चि॒त् । ए॒भ्यः । नमः॑ । इत् ।
 क॑णोति ॥

8 tripañcāsāḥ kriḷati vrāta eṣāṃ, Their host of three fifties plays
 devā iva Savitā satyādharmaḥ : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true: they bow not before the wrath
 ante; of even the mighty; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāsās: 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, 8), 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, námas: with dat. (p. 311, k and 312, 2 a).

९ गी॒चा॒ वर्त॑न्त उ॒परि॑ स्फुर॒न्ति । गी॒चाः । वर्त॑न्ते । उ॒परि॑ । स्फुर॒न्ति ।
 अ॒हस्ता॑सो॒ हस्त॑वन्तं स॒हन्ते॑ । अ॒हस्ता॑सः । हस्त॑वन्तम् । स॒हन्ते॑ ।
 दि॒व्या अ॒ङ्गारा॑ इ॒रिणे॑ न्यु॒प्ताः दि॒व्याः । अ॒ङ्गाराः । इ॒रिणे॑ । नि॒ऽउ॒प॒ताः ।
 शी॒ताः स॒न्तो हृ॒दयं॑ निर्दे॒हन्ति॑ ॥ शी॒ताः । स॒न्तः । हृ॒दयम् । निः । हृ॒हन्ति॑ ॥

9 nicā vartanta, upāri sphuranti. They roll down, they spring up-
 ahaastāso hāstavantaṃ sahante. ward. Though without hands, they
 divyā āṅgārā iriṇe niuptāḥ, overcome him that has hands.
 śītāḥ sānto, hṛdayaṃ nir dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *śhastāsaḥ*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhānā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsyā eté 'ṅgārā yād akṣāḥ the gaming-board is fire, the dice are its coals*.

- १० जाया तप्यते कितवस्य हीना
माता पुत्रस्य चरतः क्व स्वित् ।
श्चखावा विभ्रद्गमिह्मामानो
ऽन्येषामस्तमुप नक्तमेति ॥
- जाया । तप्यति । कितवस्य । हीना ।
माता । पुत्रस्य । चरतः । क्व । स्वित् ।
श्चखावा । विभ्रत् । धर्मम् । इह्मामानः ।
अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

- 10 jāyā tapyate kitavāsya hinā,
mātā putrāsya cārataḥ kva svit.
ṛṇāvā bibhyad dhānam ichā-
māno,
anyéṣām āstam ūpa náktam eti.
- Forsaken the wife of the gambler
is grieved, the mother (too) of the
son that wanders who knows where.
Indebted, fearing, desiring money
he approaches at night the house of
others.*

hinā: 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. *náktam*: see 178, 2; 195 A 5 a.

- ११ स्त्रियं दृष्ट्वाय कितवसं ततापा-
न्येषां जायां सुकृतं च योनिम् ।
पूर्वाह्ने अश्वान्युयुजे हि बधून्
सो अनेरने वृषसः पपाद् ॥
- स्त्रियम् । दृष्ट्वाय । कितवसम् । तताप ।
अन्येषाम् । जायाम् । सुकृतम् । च । यो-
निम् ।
पूर्वाह्ने । अश्वान् । युयुजे । हि । बधून् ।
सः । अनेः । अने । वृषसः । पपाद् ॥

- 11 striyam dr̥ṣṭvāya kitavāsam ta-
tāpa,
anyéṣāṃ jāyāṃ, sūkṛtam ca
yónim.
- It pains the gambler when he
sees a woman, the wife of others,
and their well-ordered home. Since
he yokes the brown horses in the*

pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛsaláh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dṛṣṭvāya: gd. of dṛé see, agreeing with kitavám as the virtual subject (210). striyam (p. 88, β): jāyám 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 सेनानीर्माहूतो गणस्य	यः । वः । सेनाऽनीः । महूतः । गणस्य ।
राजा व्रातस्य प्रथमो बभूव ।	राजा । व्रातस्य । प्रथमः । बभूव ।
तस्मै ह्यणोमि न धनां रुणधि	तस्मै । ह्यणोमि । न । धनां । रुणधि ।
दशाहं प्राचीस्तदृतं वदामि ॥	दश । अहम् । प्राचीः । तत् । अतम् । वदामि ॥

12 yó vaḥ senānīr maható gaṇásya, To him who as the general of
rájā vrátasya prathamó ba- your great throng, as king has
bhúva, become the first of your host, I
tāsmāi kṛṇomi, 'ná dhaná ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dáśāhám prácis, 'tád ṛtám 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. dáśa kṛṇomi práciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prácis: A. pl. f. of práñ, used predicatively (198, 1). tāsmāi: dat. of advantage (200 B 1). ná dhaná

runadhmi : that is, 'I have no money left for you ;' these words in sense come after *prácis*, expressing what is implied by that gesture. *rtám* : predicative, *I say this as true* (198, 1).

- १३ अ॒र्षे॒र्मा दी॒व्यः कृ॒षिमि॒त्कृ॒षस्व
वि॒त्ते र॑मस्व ब॒हु म॒न्य॒मानः ।
तत्र॑ गा॒वः कि॒तव॑ तत्र॑ जा॒या
तन्ने॒ वि च॑ष्टे स॒वि॒ताय॑म॒र्यः ॥
- अ॒र्षेः । मा । दी॒व्यः । कृ॒षिम॑ । इत् । कृ॒षस्व॑ ।
वि॒त्ते । र॒मस्व॑ । ब॒हु । म॒न्य॒मानः ।
तत्र॑ । गा॒वः । कि॒तव॑ । तत्र॑ । जा॒या ।
तत् । मे॑ । वि । च॑ष्टे । स॒वि॒ता । अ॒र्यम् ।
अ॒र्यः ॥

- 13 akṣáir má dīvyah; kṛṣám it
kṛṣasva ;
vitté ramaśva, bahú mánya-
mānaḥ ;
tátra gávaḥ, kitava, tátra jāyá :
tán me ví caṣṭe Savitáyám
aryáḥ.
- 'Play not with dice ; ply thy
tillage ; rejoice in thy property,
thinking much of it ; there are thy
cattle, O gambler, there thy wife' :
this Savitr here, the noble, reveals
to me.

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). *ra-
masva* : with loc. (204, 1 a). *tátra* : cattle and wife can be regained
by acquiring wealth. *caṣṭe* : 3. s. pr. of *caṣ*. *me* : dat. (200 A c).
ayám : as actually present. *aryás* : noble, as upholder of moral law.

- १४ मि॒त्रं कृ॒णु॒ध्वं ख॒लु मृ॒ळता॑ नो
मा॒ नो॑ घो॒रेण॑ च॒रता॑भि धृ॒ष्णु ।
नि॒ नो॑ नु म॒न्युर्वि॑शता॒मरा॑तिर्
अ॒न्यो ब॑भू॒णां प्र॑सि॒ती न्व॑स्तु ॥
- मि॒त्रम् । कृ॒णु॒ध्वम् । ख॒लु । मृ॒ळता॑ । नः ।
मा । नः । घो॒रेण॑ । च॒रता॑ । अ॒भि । धृ॒ष्णु ।
नि । नः । नु । म॒न्युः । वि॒शता॑म् ।
अ॒रा॑तिः ।
अ॒न्यः । ब॒भू॒णाम् । प्र॑सि॒ती । नु । अ॒स्तु ॥

- 14 mitráṃ kṛṇudhvaṃ khálu, mṛ-
látā no.
má no ghoréṇa caratābhi dhṛ-
ṣṇú.
- Pray make friendship, be gracious
to us. Do not forcibly bewitch us
with magic power. Let your wrath,
your enmity now come to rest. Let

nī vo nū manyūr viśatām, *another now be in the toils of the*
 ārātir. *brown ones.*

anyó babhrūṅām prásitau nū
 astu.

mṛṣātā (2. pl. ipv. of mṛṣ, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata_uabhi: 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 primæval 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 पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रक्षः । सहस्रपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्सतिष्ठद्दशान्गुलम् ॥

सति । सतिष्ठत् । दशान्गुलम् ॥

1 sahasrasīrṣā 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.*

sahásraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣás: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgúlám: 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
यन्नृतं यच्च भव्यम् ।
उतामृतत्वस्यैशानो
यदन्ननातिरोहति ॥
- पुरुषः । एव । इदम् । सर्वम् ।
यत् । भूतम् । यत् । च । भव्यम् ।
उत् । अमृतत्वस्यै । ईशानः ।
यत् । अन्नैः । अतिरोहति ॥
- 2 Pūruṣa evédám sárvaṃ
yád bhūtám yác ca bhávyam.
utámṛtatvásyéśāno,
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. bhávyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty 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 ज्वायान्श्च पूरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्त्रामृतं दिवि ॥
- एतावान् । अस्त्र । महिमा ।
अतः । ज्वायान् । च । पूरुषः ।
पादः । अस्त्र । विश्वा । भूतानि ।
त्रिपात् । अस्त्र । अमृतम् । दिवि ॥
- 3 etāvān asya mahimā,
áto jyáyānś ca Pūruṣaḥ.
- Such is his greatness, and more
than that is Puruṣa. A fourth of*

pádo 'sya vísvā bhūtāni;
tripád asyāmṛtam diví.

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 á), is a sign of lateness, this being the regular post Vedic Sandhi (89). átas : equivalent to an ab. after the cpv. (201, 3). jyáyāmá '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 उदैत्युर्ध्वः
पादोऽस्त्रिहाभवत्युनः ।
ततो विष्वङ्भ्रामत्
साशनानग्ने अग्नि ॥

त्रिऽपात् । ऊर्ध्वः । उत । ऐत् । पुर्ध्वः ।
पादः । अस्त्रि । इह । अभवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनाग्ने इति । अग्नि ॥

4 tripád ūrdhvá úd ait Púruṣaḥ ;
pádo 'syehábhavat púnaḥ.
táto víṣvañ vi 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. púnar : that is, from his original form. tátas : from the earthly quarter. vi akrāmat abhí : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things ; this ed. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराट्जायत
विराजो अग्नि पूरुषः ।
स जातो अग्निश्च्यत
पश्चाद्भूमिर्धो पुरः ॥

तस्मात् । विऽराट् । अजायत् ।
विऽराजः । अग्नि । पूरुषः ।
सः । जातः । अग्नि । अग्निश्च्यत् ।
पश्चात् । भूमिम् । अधो इति । पुरः ॥

5 tasmād Virāḷ ajāyata,
Virāḷō ādhi Pūruṣaḥ.
sā jātó 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.*

tasmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; ep. 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 e d ep. 1 e d. ātho: 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमर्तन्वत ।
वसन्तो अस्यासीदाव्यं
योष्म इध्मः शरद्भविः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अर्तन्वत ।
वसन्तः । अस्र । आसीत् । आश्व्यम् ।
योष्मः । इध्मः । शरत् । हविः ॥

6 yāt Pūruṣeṇa haviṣā
devā yajñam ātanvata,
vasantō asyāsīd ājyam,
grīṣmā 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 प्रीचन्
पुरुषं जातमयतः ।
तेन देवा अयजन्त
साध्या अययच्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । प्रीचन् ।
पुरुषम् । जातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । अययः । च । ये ॥

7 tām yajñam barhiṣi prīkṣan
Pūruṣam jātam 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 Viraj (5 b), the same as in 6 a. prá-aukṣan : 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta : = yajñám átanvata in 6 b. Sādhyás : 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 पृषदाञ्जम् ।

पशून्तांस्रिक्ने वायव्यान्

आरुष्याम्याम्याश्च ये ॥

तस्मात् । यज्ञात् । सर्वङ्गतः ।

सम्भृतम् । पृषत् । आञ्जम् ।

पशून् । तान् । त्रिक्ने । वायव्यान् ।

आरुष्यान् । याम्याः । च । ये ॥

8 tásmād yajñát sarvahútaḥ
sāmbhṛtam pṛṣadāñjám :
paśūn tāmé cakre vāyavyān,
āraṇyān, grāmyāś 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). sāmbhṛtam : as finite vb. pṛṣad-āñjám : accent, p. 455, 10 d 1. paśūn : Sandhi, 40, 2. tāmé : attracted to paśūn for tát (pṛṣadāñjám); Sandhi, 40, 1 a. vāyavyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pada (p. 31, f. n. 3); this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āraṇyān : that is, wild. grāmyāś ca yé = grāmyān, that is, tame; cp. ṣṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वङ्गतः

ऋचः सामानि जज्ञिरे

इन्द्रांसि जज्ञिरे तस्माद्

यजुस्तस्माद्जायत ॥

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः । सामानि । जज्ञिरे ।

इन्द्रांसि । जज्ञिरे । तस्मात् ।

यजुः । तस्मात् । जजायत ॥

9 tásrnād yajñāt sarvahúta
 řcaḥ sāmāni jajñire ;
 chāndāmsi jajñire tásrnād ;
 yájus tásrnād ajāyata.

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

řcas : the Rigveda. sāmāni : the Samaveda. 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 तस्माद्दन्तां अजायन्त
 ये के चीमयादतः ।
 गावो ह जञ्जिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अन्ताः । अजायन्त ।
 ये । के । च । चीमयादतः ।
 गावः । ह । जञ्जिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tásrnād ásvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tásrnāt ;
 tásrnāj jātā ajāváyah.

*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 यत्पुंसं व्यदधुः
 कतिधा अकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुंसम् । वि । व्यदधुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादा । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
 katidhá ví akalpayan ?
 múkham kim asya ? káu bāhú ?
 ká úrú pádā ucycete ?

*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-ādadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyeṭe: 3. du. pr. ps. of vac *speak*: Pragr̥hya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्वैश्वः
पद्भ्यां भूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरु इति । तत् । अस्य । यत् । वैश्वः ।
पद्भ्याम् । भूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanīyaḥ kṛtāḥ;
ūrū tād asya yād vaiśyaḥ;
padbhyāṃ śūdró ajāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

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

१३ चन्द्रमा मनसो जातम्
चक्षोः सूर्यो अजायत ।
मुखाद्दिन्द्रश्चाग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातम् ।
चक्षोः । सूर्यः । अजायत् ।
मुखात् । दिन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत् ॥

13 candramā manaso jātás;
cākṣoḥ sūryo ajāyata;
mūkhād Índraś ca Agniś ca,
prāṇād Vāyúr 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 नाभ्यां आसीदन्तरिक्षं
शीर्ष्णीं यीः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्
तथां लोकान् अकल्पयन् ॥
- नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णीः । यीः । सम् । अवर्तत ।
पद्भ्याम् । भूमिः । दिशः । श्रोत्रात् ।
तथां । लोकान् । अकल्पयन् ॥
- 14 *nābhyā āsīd antāriṅkṣam*;
śīrṣṇó dyáuḥ sām avartata;
padbhyāṃ bhūmir, diśaḥ śrō-
trāt;
tāthā lokān akalpayan.
- From his navel was produced
the air ; from his head the sky was
evolved ; from his two feet the earth,
from his ear the quarters : thus
they fashioned the worlds.*
- nābhyās* : ab. of *nābhi* inflected according to the ī dec. (p. 82 a).
śīrṣṇās : ab. of *śīrṣān* (90, 1 a ; p. 458, 2). *sām avartata* : this vb.
is to be supplied in c ; cp. *ādhi sām avartata* in x. 129, 4. *akalpa-*
yan : ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.
- १५ सप्तस्त्रांसन्परिधयम्
त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना
अबध्नन्पुरुषं पशुम् ॥
- सप्त । अस्त्रम् । आसन् । परिधयः ।
त्रिः । सप्त । समिधः । कृताः ।
देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन् । पुरुषम् । पशुम् ॥
- 15 *saptāsyāsan paridhāyas*;
triḥ saptā samidhaḥ kṛtāḥ;
devā yād, yajñāṃ tanvānā,
ābadhnan Pūruṣam paśum.
- Seven were his enclosing sticks ;
thrice seven were the faggots made,
when the gods performing the sacri-
fice bound Puruṣa as the victim.*

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā* : as a sacred number. *tanvānās* : cp. 8 b. *ābadhnan* : 3. pl. ipf. of *bandh* ; cp. *pūruṣeṇa havīṣā* in 6 a and *tāṃ yajñāṃ Pūruṣam* in 7 a b. *paśum* : as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास तानि धर्माणि प्रथमान्यासान् । ते ह नाकं महिमानः सचन् यत्र पूर्वं साध्याः सन्ति देवाः ॥	यज्ञेन । यज्ञम् । अयजन्त । देवाः । तानि । धर्माणि । प्रथमानि । आसन् । ते । ह । नाकम् । महिमानः । सचन्त । यत्र । पूर्वं । साध्याः । सन्ति । देवाः ॥
--	---

16 yajñēna yajñām ayajanta de- vās : tāni dhārmāṇi prathamāni āsan. té ha nákaṃ mahimānaḥ sa- canta, yātra pūrve Sādhiāḥ śānti, 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 uṣas, Night appears as a dual divinity with Dawn in the form of Usāsā-nāktā and Nāktoṣāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.

१ रात्रीं ब्रह्मदायती पुंसत्रा देव्युचमिः । विश्वो अधि त्रियोऽधित ॥	रात्रीं । वि । ब्रह्मत् । आऽयती । पुंसत्रा । देवी । अचमिः । विश्वोः । अधि । त्रियः । अधित ॥
---	---

- 1 Rātrī vī akhyad āyatī
 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-yatī : pr. pt. f. of ā + i go (95 a). devī : accent, p. 450, b ; metre, p. 437, a 4. akṣābhis : 99, 4 ; the eyes are stars. ādhi adhita : root ao. Ā. of dhā put (148, 1 a). śrīyas (A. pl. of śrī ; 100 b, p. 87) ; the glories of starlight.

- २ श्रीर्विप्रा अमर्त्या
 निवर्तो देव्युद्वतः ।
 ज्योतिषा बाधते तमः ॥
- श्री । उव । अप्राः । अमर्त्या ।
 निवतः । देवी । उतवतः ।
 ज्योतिषा । बाधते । तमः ॥

- 2 ā urv āprā 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 निर स्वसारमस्कृतो-
 षसं देव्यायती ।
 अपेदु हासते तमः ॥
- निः । ऊं इति । स्वसारम् । अकृत ।
 उषसम् । देवी । आचयती ।
 अप । इत् । ऊं इति । हासते । तमः ॥

- 3 nīr u svāsāram askṛta
 Uṣāsam devī āyatī :
 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 askṛta), 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 (pariṣkr̥vānti, pariṣkr̥ta, sāmskr̥ta). Uṣāsam : Dawn here used in the sense of daylight (dec., 88, 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 नो अद्य यस्या वयं	सा । नः । अद्य । यस्याः । वयम् ।
नि ते यामन्नविच्छाहि ।	नि । ते । यामन् । अविच्छाहि ।
वृक्षे न वसतिं वयः ॥	वृक्षे । न । वसतिम् । वयः ॥

4 sâ nō adyā, yāsyā vayam	<i>So to us to-day thou (hast approached), at whose approach we</i>
nī te yāmann āvikṣmahi,	<i>have come home, as birds to their</i>
vṛkṣé ná vasatim váyah.	<i>nest upon the tree.</i>

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

५ नि ग्रामासो अविचत	नि । ग्रामासः । अविचत ।
नि पद्वन्तो नि पक्षिणः ।	नि । पद्वन्तः । नि । पक्षिणः ।
नि श्रेणासञ्चिदर्थिनः ॥	नि । श्रेणासः । चित् । अर्थिनः ॥

5 ní grāmāsō avikṣata,	<i>Home have gone the villages,</i>
nī padvānto, nī pakṣiṇaḥ,	<i>home creatures with feet, home those</i>
nī śyenāsas cid arthinaḥ.	<i>with wings, home even the greedy</i>
	<i>hawks.</i>

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

६ यावद्या वृक्षं वृक्षं	यवद्य । वृक्षम् । वृक्षम् ।
यवद्य क्षेममूर्त्तिम् ।	यवद्य । क्षेमम् । अर्त्तिम् ।
अद्या नः सुतरां भव ॥	अद्य । नः । सुतरां । भव ॥

- 6 yāváyā vṛkiām vṛkam, Ward off the she-wolf and the
yāvāya stenām, ūrmie ; wolf, ward off the thief, O Night ;
áthā naḥ sutārā bhava. so be easy for us to pass.

yāváyā : cs. of yu *separate* ; this and other roots ending in ū, as well as in i, r, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the Padapāṭha invariably gives yāvāya ; 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 उ॒पं मा॒ पेपि॑शतः उ॒पं । मा॒ । पेपि॑शत् । तमः ।
छृ॒ष्यं व्य॑क्तमस्तित । छृ॒ष्यम् । वि॒ऽञ्क्तम् । अ॒स्थित॒ ।
उ॒पं ऋ॒णे॒वं या॒तय॑ ॥ उ॒पं । ऋ॒णा॒ऽइ॒व । या॒तय॑ ॥

- 7 úpa mā pépiśat támah, The darkness, thickly painting,
kṛṣṇām, viaktam asthita : black, palpable, has approached me :
Úṣa ṛnéva yātaya. 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 Rātrī, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya : cs. of yat.

- ८ उ॒पं ते॒ गा इ॒वाक॑रं उ॒पं । ते॒ । गा॒ऽइ॒व । आ । अ॒क॒रम् ।
वृ॒षी॒ष्व दु॑हितर्दिवः । वृ॒षी॒ष्व । दु॑हितः । दि॒वः ।
रात्रि॑ स्तोमं न जिग्युषे ॥ रात्रि॑ । स्तोमम् । न । जि॒ग्यु॒षे ॥

- 8 úpa te gā ivākaram, Like kine I have delivered up to
vṛṣīṣvā, duhitar divah, thee a hymn—choose it O daughter
Rātri, stómam ná jigyúṣe. of heaven, O Night—like a song of
praise to a victor.

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

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛñiṣvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyúṣe: 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 धीमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीषः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽधीम ।
अश्वः किमासीद्गहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अ॒व॒रो॒व॒रिति॑ । कुह । कस्य ।
	शर्मन् ।
	अश्वः । किम् । आसीत् । गहनम् । ग॒भी॒रम् ॥

1 nāsad āsīn, nō sād āsīt tadā-
nīm;
nāsīd rājo nō viomā parō yāt.
kim āvarivaḥ? kūha? kāśya
śārmanṇ?
āmbhaḥ kim āsīd, gāhanam ga-
bhīrām?

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

Cf. ŚB. x. 5, 3, 1: nā_iva vā idām āgrōśsad āsīd nā_iva sād āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *á avarivar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up = conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ám̐bhas*: cp. 3 b, and TS., *ápo vá idám ágre salilám ásīt* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्वन्न परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्वत् । न । परः । किम् ।
चन । आस ॥

2 ná mṛtyúr āsīd, amṛtam ná
tārhi.
ná rātrīā śhna āsīt praketaḥ.
ānīd avātam svadhāyā tād
ēkam.
tāsmād dhānyān ná parāḥ kīm
canāsa.

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

rātryās: gen. of *rātrī* (p. 87). *śhnas*: gen. of *śhan* (91, 2). *ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by *anyād* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूढमर्थे
ऽप्रकेतं संखिलं सर्वमा इदम् ।
तृष्णीनाभ्वपिहितं यदासीत्
तपसस्तत्सङ्घिनाजायतैकम् ॥

तमः । आसीत् । तमसा । गूढम् । अर्थे ।
अप्रकेतम् । संखिलम् । सर्वम् । आः ।
इदम् ।
तृष्णीर्ण । आभु । अपिहितम् । यत् ।
आसीत् ।
तपसः । तत् । सङ्घिना । अजायत् । एकम् ॥

- 3 *tāma āsīt tāmasā gūḥām āgre*; *Darkness was in the beginning*
apraketām salilām sārvaṃ ā *hidden by darkness; indistinguish-*
idām. *able, this all was water. That*
tuchyēnābhū āpihitam yād āsīt, *which, coming into being, was*
tāpasas tām mahinājāyataikam. *covered with the void, that One*
arose through the power of heat.

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

- 4 *kāmas tad āgre sām avarta-* *कामः । तत् । अग्रे । सम् । अवर्तत ।*
tādhi, *अधि ।*
mānaso rétaḥ prathamām yād *मनसः । रेतः । प्रथमम् । यत् । आसीत् ।*
āsīt. *सतः । बन्धुम् । असति । निः । अविन्दन् ।*
sató bāndhum ásati nír avindan *सुतः । बन्धुम् । असति । निः । अविन्दन् ।*
hr̥dī pratiṣyā kaváyo manīṣā ॥ *हृदि । प्रतिऽदृश्यं । कवयः । मनीषा ॥*

- 4 *kāmas tad 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 ásati nír avindan *out the bond of the existent in the*
hr̥dī pratiṣyā kaváyo 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*. *manīṣā*: inst. of *f.* in *ā* (p. 77).

५ तिरुञ्चीनो विततो रुरिमरेषाम्	तिरुञ्चीनः । विऽततः । रुरिमः । एषाम् ।
अधः स्विदासीऽदुपरिं स्विदा-	अधः । स्वित् । आसीऽत् । उपरिं । स्वित् ।
सीऽत् ।	आसीऽत् ।
रेतोधा आसम्बहिमान आसन्	रेतःऽधाः । आसन् । महिमानः । आसन् ।
स्वधा अवस्तात्प्रयतिः परस्तात् ॥	स्वधा । अवस्तात् । प्रऽयतिः । परस्तात् ॥

5 tiraścīno vitato raśmīr eṣām :	<i>Their cord was extended across :</i>
adhāḥ svid āsīḥd, upāri svid	<i>was there below or was there above?</i>
āsīḥt ?	<i>There were impregnators, there were</i>
retodhā āsan, mahimāna āsan ;	<i>powers ; there was energy below,</i>
svadhā avastāt, prāyatīḥ parās-	<i>there was impulse above.</i>
tāt.	

raśmīś : 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, pári yó raśmīnā divó ántān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vitatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīḥ : 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 āsīḥt 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 prāyatīś 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 Saṃhita text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेद् क इह प्र वीचत् कः । अद्वा । वेद् । कः । इह । प्र । वीचत् ।
 कुत आजाता कुत इयं विश्वंष्टिः । कुतः । आऽजाता । कुतः । इयम् । वि
 सर्वाग्देवा अस्व विसर्जनेना- ऽश्वंष्टिः ।
 या को वेद् यत आवभूव ॥ सर्वाक् । देवाः । अस्व । विऽसर्जनेन ।
 अथ । कः । वेद् । यतः । आऽवभूव ॥

6 kó addhá veda? ká ihá prá *Who knows truly? Who shall*
 vocat, *here declare, whence it has been*
 kúta ájātā, kúta iyám viśṣṭih? *produced, whence is this creation?*
 arvág devá asyá 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). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वंष्टिर्यत आवभूव इयम् । विश्वंष्टिः । यतः । आवभूव ।
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।
 यो अस्वार्थः परमे व्योमन् यः । अस्व । अर्थिऽअथः । परमे । वि
 सो अङ्ग वेद् यदि वा न वेद् ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद् । यदि । वा । न । वेद् ॥

7 iyám viśṣṭir yáta ābabhūva ; *Whence this creation has arisen ;*
 yádi vā dadhé yádi vā ná : *whether he founded it or did not :*
 yó asyādhyakṣaṣṭ paramé vyo- *he who in the highest heaven is its*
 man *surveyor, he only knows, or else he*
 só aṅgá veda, yádi vā ná véda. *knows not.*

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Anḡirases, 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 (pādḡbīśa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

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

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृद्धे सुपलाग्नि
 देवैः संपिबन्ति यमः ।
 अर्चा नो विरपतिः पिता
 पुराणोऽनु वेनति ॥

यस्मिन् । वृद्धे । सुपलाग्नि ।
 देवैः । समऽपिबन्ति । यमः ।
 अर्च । नः । विरपतिः । पिता ।
 पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalásé
deváñ sampíbate Yamáh,
átrā no víspátīḥ pitá
purāṇáñ 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*. purāṇán: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

२ पुराणां अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्मां असुहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अमि । अचाकशम् ।
तस्मै । असुहयम् । पुनरिति ॥

2 purāṇáñ anuvénantam,
cárantam pápáyāmuayá,
asūyáñ abhy ácākaśam :
tásmā asprhayam púnah.

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

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pápá 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 रघुम्
अचक्रं मनसाहृणोः ।
एकं विश्वतः प्राक्षम्
अपक्षन् अधि तिष्ठसि ॥

यम् । कुमारम् । नवम् । रघुम् ।
अचक्रम् । मनसा । अहृणोः ।
एकं विश्वम् । विश्वतः । प्राक्षम् ।
अपक्षन् । अधि । तिष्ठसि ॥

३ याम्, kumāra, nāvam rātham
aca-kram mānasākṛṇoh,
ēkaṣam viśvātaḥ prāñcam,
āpaśyan ādhi tiṣṭhasi.

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

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

४ यं कुमारं प्रावर्तयते
रथं विप्रैश्चरि ।
तं सामानु प्रावर्तते
समितो नाव्याहितम् ॥

यम् । कुमार् । प्र । अवर्तयः ।
रथम् । विप्रैश्चः । परि ।
तम् । सामं । अनु । प्र । अवर्तते ।
सम् । इतः । नावि । आहितम् ॥

4 yam, kumāra, prāvartayo
rātham viprebhas pari,
tam sāmānu prāvartate,
sam ito nāvi āhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *prā-āvartayas* : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the *Padapātha*, as *prā āvartayas* ; cp. note on viii. 48, 2 a. *ānu prā avartata* : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *viprebhas* : the priests officiating at the funeral ; abl. governed by *pari* (176, 1 a) ; *Sandhi*, 48, 2 a. *sām ā-hitam* : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itās*) to the other world.

५ कः कुमारं जयद्
रथं को निवर्तयत ।
कः स्त्रित्दय नीं ब्रूयाद्
अनुदेयी यथामवत ॥

कः । कुमारम् । जयद् ।
रथम् । कः । निः । अवर्तयत् ।
कः । स्त्रित् । तत् । अय । नः । ब्रूयात् ।
अनुदेयी । यथा । अवत ॥

- 5 *kāḥ kumārām ajanayad ?
rātham kó nir avartayat ?
kāḥ svit tād adyā no brūyād,
anudéyī yáthābhavat ?*
- Who generated the boy? Who
rolled out his car? Who pray
could tell us this to-day, how his
equipment (?) was?*

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

- ६ यथाभवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरचणं कृतम् ॥
- यथा । अभवत् । अनुदेयी ।
ततः । अग्रम् । अजायत ।
पुरस्तात् । बुध्नः । आततः ।
पश्चात् । निःअचणम् । कृतम् ॥

- 6 *yáthābhavad anudéyī,
tátó ágram ajāyata;
purástād budhná átataḥ;
paścán nirāyaṇam kṛtām.*
- As the equipment was, so the top
arose; in front the bottom ex-
tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between *yáthā* and *tátas*, *ágram* and *budhnás*, *purástād* and *paścád*. There is no doubt about the grammatical forms or the meaning of the individual words (except *anudéyī*). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

- ७ इदं यमस्य सादनं
देवमानं यदुच्यते ।
- इदम् । यमस्य । सादनम् ।
देवमानम् । यत् । उच्यते

इयमस्य धम्यते गाळीर्
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । गाळीः ।
अयम् । गीः ऽभिः । परिष्कृतः ॥

7 idám Yamásya sádanam
devamānám yád ucyáte.
iyám asya dhamyate nālír.
ayám gīrbhīḥ páriṣkṛtaḥ.

*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. *sádanam* : 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; *sádanam* occurs about a dozen times in the RV., beside the much commoner *sádanam*. *nālís* : with *s* in the 'nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayám* : Yama. *páriṣkṛtas* : note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhís* : dec. 82; accent, p. 458, c 1.

VÁTA

This god, as *Váta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyu*, who is celebrated in one whole hymn and in parts of others. *Váta*'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 *Índra-Vāyu*. *Váta* 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
हृजन्ति सूनयंस्य घोषः ।
द्विष्युम्बात्स्वणानि ह्रस्वन्
उतो इति पृथिव्या रेणुमस्यन् ॥

वातस्य । नु । महिमानम् । रथस्य ।
हृजन् । इति । सूनयन् । अस्य । घोषः ।
द्विषिःस्युक् । याति । अस्वणानि । ह्रस्वन् ।
उतो इति । इति । पृथिव्या । रेणुम् ।
अस्यन् ॥

- 1 Vātasya nū mahimānam rā- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānñ eti, stanāyanñ asya goes shattering, thundering. Touch-
 ghōṣaḥ. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛvānñ ; hues ; and it also goes along the
 utó eti pṛthivyā reṇūm āsyan. 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 nū víryāni prá vocam*, and of i. 154 *Vísṇor nū kam víryāni prá vocam*. *rujānñ* : 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). *stanāyanñ* : 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 ऋनु वातस्य विष्ठा सम। प्र। ईरते। ऋनु। वातस्य। विऽस्थाः।
 ऐर्नं गच्छन्ति समं न योषाः। आ। एनम्। गच्छन्ति। समंनम्। न।
 तामिः सयुक्तरथं देव ईयते योषाः।
 ऽस्य विश्वस्य भुवनस्य राजा ॥ तामिः। सयुक्। सऽरथम्। देवः।
 ईयते।
 अस्व। विश्वस्य। भुवनस्य। राजा ॥

- 2 sām prerate ānu Vātasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sāmanam nā together after him : they go to him
 yōṣāḥ. as women to a festival. The god,
 tābhiḥ sayūk sarātham devā the king of all this world, united
 iyate, with them, goes on the same car.
 asyā vívasya bhúvanasya rājā.

sām prá irate : 3. pl. pr. \bar{A} . 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 *yōṣās* are com-

pared, the sense being: the rains follow the storm wind (apām sakhā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from ī go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. iyamāna occur; c is a Jagati Pada.

- ३ अन्तरिक्षे पथिभिरीयमानो अन्तरिक्षे । पथिऽभिः । ईयमानः ।
 न नि विशते कतमच्चनाहः । न । नि । विशते । कतमत् । चन । अह-
 अपां सखा प्रथमजा च्छतावा रिति ।
 क्व स्वित्जातः कुत आ बभूव ॥ अपाम् । सखा । प्रथमऽजा । च्छतऽवा ।
 क्व । स्वित् । जातः । कुतः । आ । बभूव ॥

- ३ antārikṣe pathibhir iyamāno, *Going along his paths in the air*
 ná ní viśate katamāc canāhaḥ. *he rests not any day. The friend*
 apām sakhā prathamajā ṛtāvā, *of waters, the first-born, the holy,*
 kūa svij jātaḥ, kūta ā babhūva? *where pray being born, whence*
has he arisen?

pathibhis: inst. in local sense (199, 4). iyamānas: see note on 2 c. āhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapātha. apām sakhā: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. ṛtāvā: 16 c. kvā: = kūa (p. 448). jātas: as a finite verb (208); cp. x. 129, 6 b. kūta ā babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

- ४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।
 यथावशं चरति देव एषः । यथाऽवशम् । चरति । देवः । एषः ।
 घोषा इदस्य मृत्स्वरे न रूपं घोषाः । इत् । अस् । मृत्स्वरे । न ।
 तस्यै वाताय हविषा विधेम ॥ रूपम् ।
 तस्यै । वाताय । हविषा । विधेम ॥

- 4 ātmā devānām, bhūvanasya *Breath of the gods, germ of the*
 gārbho, *world, this god fares according to*
 yathāvaśam carati devā eṣaḥ. *his will. His sounds are heard,*

ghóṣā id asya śṛṅvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmá: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṅvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. dr̥syate is here easily supplied. vidhema: with dat. (200 A f).



VOCABULARY

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

ABBREVIATIONS

a. = 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. = Bahuvrihi 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, aśnúté: 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 [aśj anoint].
 aks-á, m. *die for playing, pl. dice*, x. 54, 2. 4. 6. 7. 13 [perhaps *eye = spot*].

akṣ-ān, n. eye (weak stem of akṣi), x. 127, 1.

á-kṣi-ya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi *destroy*].

akḥkhalī-kṛtyā, gd. *having made a croak*, vii. 103, 3.

Ag-nī, m. *fire*, ii. 12, 8; 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, 18 [Lat. *ig-ni-s*, Slav. *og-ni*].

agni-dagdhá, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah burn].

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

agni-svātá, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].

ág-ra, n. *front*; *beginning*; *top*, x. 135, 6; *le. ágre in the beginning*, x. 129, 3, 4.

agra-tás, adv. *in the beginning*, x. 90, 7.

a-ghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain, from han slay*].

añkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [añkuśá *hook*].

1. áñg-a, n. *limb*, ii. 33, 9.

2. áñgá, emphatic pl. *just, only*, i. 1, 6; x. 129, 7 [180].

áñgāra, m. *coal*, x. 34, 9.

Áñgira, m. *name of an ancient seer*, iv. 51, 4.

Áñgras, 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-akrá, a. (Bv.) *wheelless*, x. 135, 3.

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

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

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

a-citra, 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. ájeti [Lat. *ago* 'lead', 'drive', Gk. ἄγω, 'lead'].

á-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-jāra, a. (K.) *unaging*, i. 160, 4 [jā waste away].

á-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing: jas *be exhausted*].

ájávi, 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.

áñjas-ā, adv. *straightway*, vi. 54, 1 [inst. of áñjas *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-trá, adv. *then*, vii. 103, 2; *there*, x. 135, 1.

Átri, m. *an ancient sage*, vii. 71, 5.

á-tha, adv. *then*; *so*, vi. 54, 7.

Áthar-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-dabdhā, 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-áthā, adv. *truly*, x. 129, 6 [in this manner: a-d *this + dhā*].

a-dyá, adv. *to-day*, i. 35, 11; iv. 51, 2-4; x. 14, 12; 127, 4; 135, 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, 8 [pp. of duh *milk*].

ádha-ra, a. *lower*, ii. 12, 4.

adhás, adv. *below*, x. 129, 5.

ádhi, prp. with loc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. *from*, x. 90, 5.

ádhy-akṣa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].

adhvarā, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yú, m. officiating priest, vii. 103, 8.
 a-dhvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
 an breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].
 an-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
 an-abhi-mlāta-varna, a. (Bv.) having an unfaded colour, ii. 35, 13.
 á-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
 an-amivá, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámivā disease].
 an-āgas, a. (Bv.) stinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].
 an-idhmá, a. (Bv.) having no fuel, ii. 35, 4.
 á-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
 á-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].
 á-nivāsamāna, pr. pt. Á. unvesting, vii. 49, 1 [ni + vāś go to rest].
 an-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
 an-ikā, n. face, ii. 35, 11 [an breathe].
 ánu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
 anu-kāmám, (acc.) adv. according to desire, viii. 48, 8.
 anu-déyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
 anu-paspaśāná, pf. pt. Á. having spied out, x. 14, 1 [spaś spy].
 anu-medya-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
 anu-vānant, 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].
 an-ṛta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [ṛtā right].
 an-ēśa, a. (Bv.) guiltless, vii. 86, 4 [ēśa guilt].
 ánta, m. end, iv. 50, 1; edge, proximity: lc. ánta near, x. 34, 16.
 antár, prp. with lc., within, i. 35, 9; ii. 12, 3; 35, 7; iv. 51, 3; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
 antári-kaśa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: kśa = 1. kśi 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; anyá-anyé, anyāh-anyāh some-others, x. 14, 3; ii. 85, 3 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
 áp, f. water, pl. N. ápas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apás, v. 83, 6; inst. adbhá, x. 14, 9; G. apám, i. 85, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 8; I. apau, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
 apa-dhā, f. unclosing, ii. 12, 8.
 ápa-bhartavái, dat. inf. to take away, x. 14, 2 [bhr bear].
 apa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].
 á-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
 ápas, n. work, i. 85, 9 [Lat. opus 'work'].
 apás, a. active, i. 160, 4.
 apás-tama, spv. a. most active, i. 160, 4.
 Apám nápat, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
 ápi-hita, pp. covered, x. 129, 3 [dhā put].
 apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añc].
 a-praketá, a. (Bv.) indistinguishable, x. 129, 3 [praketá perception].
 á-pratita, pp. (K.) irresistible, iv. 50, 9 [pratī + pp. of i go].
 a-pramrśya, gdv. not to be forgotten, ii. 35, 6 [mrś touch].
 á-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
 abhi-kalpánt, pr. pt. lashing, v. 83, 3.
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
 abhīmāt-in, m. adversary, i. 85, 3 [abhī-māti, f. hostility].
 abhi-vṛṣṭa, pp. rained upon, vii. 103, 4.
 abhiṣṭi-dyamma, a. (Bv.) splendid in help, iv. 51, 7 [dyumná, n. splendour].
 abhiṣṭi-śavas, a. (Bv.) strong to help, iii. 59, 8 [śavas, n. might].

- abhiṭi, f. *attack*, ii. 33, 5 [abhi + ití].
 abhi-vṛta, pp. *adorned*, i. 35, 4 [1. vṛ cover].
 á-bhṅ-a, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū de].
 á-manya-māna, pr. pt. Ā. *not thinking = unexpected*, ii. 12, 10 [man think].
 á-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrá friend].
 ámita-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 ámi-vā, f. *disease*, i. 35, 9; ii. 38, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. ámi-ti].
 amu-y-ā, inst. adv. *in this way*, so, x. 135, 2 [inset. f. of amú this used in the inflexion of ayám].
 á-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, 3; n. *what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtá, pp. of mṛ die; cp. Gk. ἀμβροτος 'immortal'].
 amṛta-tvā, n. *immortality*, x. 90, 2.
 ámbh-as, n. *water*, x. 129, 1.
 á-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ám, 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-rápās, a. (Bv.) *unscathed*, ii. 33, 6; x. 15, 4 [rápas, n. *infirmity, injury*].
 áram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].
 ár-am, adv. *in readiness*; with kṛ *do service to* (dat.), vii. 86, 7.
 á-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardliness, enmity].
 a-rí, m. *niggard, enemy*, gen. aryás, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. *indigent*; 2. *niggardly*].
 á-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injure].
 ar-uná, a. f. í, *ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.
 ar-usá, a. *ruddy*, i. 35, 5; vii. 71, 1.
 a-reṇú, a. (Bv.) *dustless*, i. 35, 11 [reṇú n. *dust*].
 ark-á, m. *song*, i. 35, 2; x. 15, 9 [arc sing].
 arc sing, *praise*, I. árcati. sám-, *praise universally*. pf. ārcé, i. 160, 4.
 árc-ant, pr. pt., *singing*, i. 35, 2; viii. 29, 10.
 arṇa-vá, a. *wiring*, viii. 63, 2; m. *flood*, i. 35, 9.
 ár-tha, n. *goal*, vii. 63, 4 [what is gone for: ṛ go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-páya, cs. of ṛ go. úd- *raise up*, ii. 33, 4.
 aryá, a. *noble*, vii. 56; 7; x. 34, 13; m. *lord*, ii. 35, 2.
 Arya-mán, n. *name of one of the Ádityas*, vii. 63, 6.
 ár-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding: ṛ go].
 arvák, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.
 arvānc, a. *hitherward*, i. 35, 10; v. 33, 6.
 ár-h-ant, pr. pt. *worthy*, ii. 33, 10.
 av help, I. P. ávati, i. 35, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 83, 4.
 ava-tá, m. *well*, i. 35, 10; iv. 50, 3 [áva down].
 a-vadyá, n. *demerit*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avé-ni, f. *riter*, v. 11, 5 [áva down].
 ava-pásyant, pr. pt. *looking down on* (acc.), vii. 49, 3.
 ava-má, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [áva down].
 ava-yāti, m. *appeaser*, viii. 48, 2.
 áva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [áva down].
 áv-as, n. *help*, i. 35, 1; 35, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, n. *resting place*, x. 14, 9 [unbinding, giving rest: áva + sā = si tie].
 avās-tāt, adv. *below*, x. 129, 5.
 avas-yú, a. *desiring help*, iv. 50, 9.
 a-vátá, a. (Bv.) *windless*, x. 129, 2 [vátá wind].
 av-i-tí, m. *he'per*, ii. 12, 6.
 a-víra, a. (Bv.) *sonless*, vii. 61, 4 [virá hero].
 a-vrká, a. (K.) *friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathya, *gdv. immovable*, ii. 35, 5 [vyath waver].

as reach, obtain, V. asnóti, asnutá, i. 1, 8; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii. 103, 9.

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

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

śá-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. ēhu].

śá-va-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghá bounty].

śá-va-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; śantu, vii. 63, 5; op. syáma, iii. 59, 8; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ás, x. 129, 3; ásit, x. 34, 2; 90, 6. 12. 14; 129, 14. 2². 3². 4. 5²; ásan, x. 90, 15. 16; 129, 5²; pf. ása, vii. 86, 4; x. 129, 2; ásur, iv. 51, 7.

ápi- be or remain in (lc.); syáma, iii. 59, 4; x. 14, 6.

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

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

śá-at, pr. pt. n. the non-existent, x. 129, 1. 4.

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

śá-ita, (pp.) a. black, iv. 51, 9.

śá-samurāta, pp. (K.) uncleansed, v. 11, 3 [muj wipe].

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

śá-u-tp, a. (Tp.) life-stealing, x. 14, 12 [tp delight in].

śá-u-nítá, f. spirit-guidance, x. 15, 14.

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

śá-u-ya, n. divine dominion, ii. 83, 9; 85, 2.

śá-yaánt, pr. pt. displeased, resentful, x. 185, 2.

śá-ta, n. home, abode, x. 14, 8; 34, 10.

asmá, prn. stem of 1. pra. pl.; A. asmán 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. asmá-

kam of us, vi. 54, 6; I. asmé in or on us, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmáau on us, iv. 51, 10.

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

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

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

a-syá, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 163, 2; unaccented, a-syá 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; 129, 7; 135, 7; 163, 1.

śá-yaánt, pr. pt. scattering, x. 163, 1 [as throw].

a-syái, D. f. of prn. root a, to that, ii. 33, 5.

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

áha, emphasizing pcl., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.

áhan, n. day, viii. 48, 7; x. 129, 2.

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

áhar, n. day, vii. 103, 7.

áhas, n. day, x. 163, 3.

a-hastá, a. (Bv.) handless, x. 34, 9.

áh-i, m. serpent, ii. 12, 3. 11 [Av. aži, Gk. ἔχιν 'viper', Lat. anguis].

śá-hrāna, pr. pt. Á. 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.

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

śá-gata, pp. come, vii. 103, 3. 9 [gam go].

śá-gam-ista, a. spv. coming most gladly, x. 15, 3.

śá-g-as, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].

śá-ya, gd. bending, x. 15, 6 [ś + ac bend].

śá-jāta, pp. produced, x. 129, 6 [jan generate].

áj-ya, n. melted butter, x. 90, 6 [á-añ] *anoñi*].
 añi, m. axle-end, i. 85, 6.
 á-tata, pp. extended, x. 185, 6 [tan stretch].
 á-tasthiváms, red. pf. pt. having mounted, ii. 12, 8 [á + sthā stand].
 át-mán, m. breath, x. 168, 4 [Old Saxon áthom 'breath'].
 Ādityá, m. son of Aditi, iii. 59, 2. 3. 5.
 āp obtain, V. P. āpnóti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
 ā-bhīs, I. pl. f. of prn. root a, with these, v. 83, 1.
 ā-bhū, a. coming into being, x. 129, 3.
 āmá, a. raw, unbaked, ii. 35, 6 [Gk. ἀμύς 'raw'].
 ā-yat-ī, pr. pt. f. coming, x. 127, 1. 3 [ā + i go].
 āyas-á, n. f. í, made of iron, viii. 29, 3 [áyas iron].
 āy-ú, 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].
 āraṇyá, a. belonging to the forest, x. 90, 8 [áraṇya].
 ā-róhant, pr. pt. scaling, ii. 12, 12 [ruh mount].
 āvis, adv. in view, with kr, make manifest, v. 83, 3.
 āś-ú, a. swift, vii. 71, 5 [Gk. ἄσπρος].
 āśu-héman, a. (Bv.), of swift impulse, ii. 85, 1.
 ā-sám, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
 ās-ina, irr. pr. pt. Ā., sitting, x. 15, 7 [ās sí].
 ā-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sám placed upon (lc.), x. 135, 4 [dhā put].
 ā-huta, pp. to whom offering is made, v. 11, 3.
 I go, II. P. 6mi, x. 34, 5; 6ti, iv. 50, 8; x. 34, 6; 168, 1²; yánti, vii. 49, 1; approach (acc.), viii. 48, 10; áyan, pr. sb. pass, vii. 61, 4; attain, vii. 68, 4; pf. iyúr, x. 15, 1. 2.
 ánu- go after, vi. 54, 5; follow (acc.), viii. 68, 5.

ápa- go away, x. 14, 9.
 abhi- come upon. ipf. áyan, vii. 103, 2.
 áva- appease: op. iyám, vii. 86, 4.
 ā- come, ii. 33, 1; v. 83, 6; go to, x. 14, 8.
 úpa ā- come to (acc.), i. 1, 7.
 úd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
 úpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; slow to, ii. 35, 3.
 pára- pass away, pf. iyúr, x. 14, 2. 7.
 pári- surround, ii. 35, 4. 9.
 prá- go forth, i. 154, 3; x. 14, 7.
 ánu prá- go forth after, vi. 54, 6.
 vi- disperse, x. 14, 9.
 sám- flow together, ii. 35, 3; unite, vii. 103, 2.
 íohá-mána, pr. pt. Ā. desiring, x. 34, 10 [iṣ wish].
 i-tás, adv. from here, x. 135, 4.
 i-ti, pcl. thus, ii. 12, 5²; vi. 54, 1. 2; x. 34, 6 [180].
 it-thá, 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-ám, 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-dánim, adv. now, i. 35, 7.
 ídh kindle, VII. Ā. inddhé.
 sám- kindle, 3. pl. indhato, ii. 35, 11; pf. ídhiré, v. 11, 2.
 ídh-má, m. fuel, x. 90, 6 [ídh kindle].
 ind-u, m. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
 Índra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.
 indr-iyá, n. might of Indra, i. 85, 2 [Índra].
 i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].
 sam- bring, i. 160, 5.
 imá, dem. prn. stem, this, A. m. imám, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imá, ii. 12, 3; x. 15, 4; imánt, vii. 61, 6; 71, 6 [111].

i-yám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 83, 4.

ir-īpa, n. *dice-board*, x. 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. 63, 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.

isṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

isṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-ṭā, pp. du. of yaj sacrifice + pūrtā, pp. of pṛ fill, bestowed].

i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 85, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.

īhā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. iyate, x. 168, 2; *approach*, imāhe, 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., īe, 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; 85, 1; vii. 103, 8 [180].

īya-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.

ūd- arise, x. 15, 1; v. 83, 3.

prā-, cs. Irāya, *utter forth*, ii. 33, 8.

īś be master of, overpower, II. Ā. īṣṭe, with gen., viii. 48, 14.

īś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 83, 9.

īś moce, I. īṣati, -te, from (ab.), v. 83, 2.

īī-itā, pp. *implored*, x. 15, 12 [id praise].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 83, 9; 85, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 43, 3; x. 14, 2; 15, 3; 127, 3²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [vac speak].

1. ukā sprinkle, VI. ukāṣti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.

2. ukā grow.

ukā-itā, pp. *grown strong*, i. 85, 2 [2. ukā = vaktā grow].

ug-rā, a. *mighty*, ii. 33, 9; x. 34, 8; *ferce, terrible*, ii. 83, 11; viii. 29, 5.

uchānt, 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].

utō, pcl. *and also*, x. 168, 1 [utā + u].

ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd up].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ūd ucf].

ud ucf, VII. P. unāṭti, undānti [cp. Lat. und-a 'wave'].

vi- moisten, drench, i. 85, 5; v. 83, 8.

ud-ān, n. *water*, i. 85, 5 [Go. watō 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vāt, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [ūd up + sf. vat].

upa-ksiyānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [kai dwell].

upa-māt, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 33, 12 [i go].

ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. ὑπερ- 'pestle', Lat. s-uper- 'upper'].

upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. ὑπέρι, ὑπέρι = ὑπέρι, Lat. s-uper, Old High German ubir 'over'].

ūpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri resort].

upa-sādya, gdv. *to be approached*, iii. 59, 5 [sād si].

upā-atha, m. *lap*, i. 35, 5. 6; vii. 63, 3; x. 15, 7.

upa-hatnā, a. *slaying*, ii. 33, 11 [ha-tnu from han slay].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū call].

upārá, 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-βω* 'both', Eng. *bo-th*].
 ubhá-ya, a. pl. both, ii. 12, 8.
 ubhayá-dat, a. *having teeth on both jaws*, x. 90, 10.
 ur-ú, a., f. *urv-í*, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *couru*, Gk. *εὐρύ-ς*].
 uru-kramá, a. (Bv.) *wide-striding*, i. 154, 5 [kráma, m. *stride*].
 uru-gáya, a. (Bv.) *wide-paced*, i. 154, 1, 3, 6; viii. 29, 7 [-gáya *gait* from *gá go*].
 uru-cákāsa, a. (Bv.) *far-seeing*, vii. 63, 4 [cákāsa, n. *sight*].
 uru-vyācaś, a. (Bv.) *far-extending*, i. 160, 2 [vyācaś, n. *extent*].
 uru-sāmaś, a. (Bv.) *far-famed*, viii. 48, 4 [sāmaś, m. *praise*].
 uru-gyú, a. *freedom-giving*, viii. 48, 5 [from den. *uru-gya* *put in wide space, rescue*].
 urú-nasá, a. (Bv.) *broad-nosed*, x. 14, 12 [urú + nás *nose*].
 urviyá, adv. *widely*, ii. 35, 8 [inst. f. of *urvi* *wide*].
 urv-í, f. *earth*, x. 14, 16 [urú *wide*].
 us-ánt, pr. pt. *eager*, vii. 108, 8; x. 15, 8^a [váś *desire*].
 Uś-śa, f. *Dawn*, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [i. *vas shine*; cp. Gk. *ἡώς* (for *áus-ús*), Lat. *aur-or-a*].
 usá-yāman, a. (Bv.) *rising at daybreak*, vii. 71, 4 [usá *matutinal*, yāman, n. *course*].
 us-íyā, f. *cow*, iv. 50, 5 [f. of *us-íya* *ruddy* from *us-rá* *red*].
 Ū, enc. pel., ii. 35, 8; 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.
 ūrjāyant, den. pr. pt. *gathering strength*, ii. 85, 7.
 ārdh-vá, a. *upright*, ii. 35, 9; *upward*, x. 90, 4 [Gk. *ἀρδ-ς* for *ἀρδ-φ-ς*; Lat. *arduus* 'lofty'].
 ārdhvám, acc. adv. *upwards*, i. 85, 10.
 ūrmyá, f. *night*, x. 127, 6.
 ūr-vá, n. *receptacle*, ii. 85, 3; *fold, herd*, iv. 50, 2 [i. *vṛ* *cover*].

R go, V. P. rñóti, int. *álarí arise*, viii. 48, 8 [Gk. *ἀρ-νῶ-μι* 'stir up'].
 abhi- *penetrate to* (acc.), i. 35, 9.
 prá- *send forth*, III. iyarti, vii. 61, 2.
 f̄k-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc sing].
 f̄k-vant, a. *singing, jubilant*, iv. 50, 5 [arc sing].
 f̄a, f. *stanza*, ii. 35, 12; *collection of hymns*, *Rigveda*, x. 90, 9 [arc sing, *praise*].
 roás-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*].
 r̄tá-jāta-satyā, a. *punctually true*, iv. 51, 7 [true as produced by established order].
 r̄ta-jñá, a. *knowing right*, x. 15, 1.
 r̄ta-yú, a. *yoked in due time*, iv. 51, 5; vii. 71, 3.
 r̄ta-spr̄ś, a. *cherishing the rite*, iv. 50, 3.
 r̄tá-van, a. *holy*, ii. 35, 8; x. 168, 8; *pious*, vii. 61, 2; f. -vari *observing order*, i. 160, 1.
 r-tú, m. *season*, vii. 108, 9 [fixed time: from r go].
 r-té, adv. prp. with ab., *without*, ii. 12, 9 [loc. of r̄tá].
 r̄tv-íj, m. *ministrant*, i. 1, 1 [r̄tú + ij = yaj *sacrificing in season*].
 rd̄ud̄āra, a. *compassionate*, ii. 33, 5; *wholesome*, viii. 48, 10.
 rd̄h *thrive*, V. P. rd̄hnóti.
 ānu- *bring forward*, op. 2. a. rd̄hyās, viii. 48, 2.
 f̄dhak, adv. *separately*, vii. 61, 3.
 Bbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [sk̄iśid, from rabh *take in hand*].
 f̄ṣ-i, m. *seer*, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 r̄ṣ-tí, f. *spear*, i. 85, 4 [r̄ṣ *thrust*].
 r̄ṣ-vá, a. *high, lofty*, vii. 61, 3; 86, 1.
 Ē-ka, nm. *one*, i. 85, 6; 154, 3, 4; vii. 108, 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.
 ékaśa, a. *having one pole*, x. 135, 3 [iṣá + 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. *etá*, x. 15, 14; m. pl. *etás* *these*, vii. 108, 9 [prn. root e + *tá* this].
éta-sa, m. steed of the Sun, vii. 63, 2 [*éta* speeding, from i go].
etá-vant, a. *such*, x. 90, 8 [prn. *etá* 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. *enán them*, vii. 103, 3; gen. du. *enós of them two*, vii. 103, 4 [prn. root e].
én-as, n., ii. 12, 10; vii. 71, 4; 86, 3.
ená, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root a].
e-bhis, I. pl. *with them*, x. 34, 5 [prn. root a].
e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root a].
e-vá, 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-vá (= *evá*), adv. *thus, just*, ii. 38, 15; iv. 50, 8 [prn. root e].
e-sá, dem. prn.: N. s. m. *esáh this*, x. 163, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *esá this*, x. 14, 2; *she*, x. 34, 2 [from prn. root e + sa].
e-sám, G. pl. m. *of them*, i. 85, 3; vii. 103, 5², 6; x. 34, 5, 8; 129, 5 [prn. root a].
Ók-as, n. *abode*, iv. 50, 8 [wonted place: *uc be wont*].
ójas, n. *might*, i. 85, 4, 10; 160, 5 [uj = vaj; cp. Lat. *augus-tu-s* 'mighty', 'august'].
ojá-yámāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ójas].
ójas-iyāna, cpv. a. *mighty*, ii. 33, 10.
óśa-dhī, f. *plant*, v. 83, 1, 4, 5, 10; vii. 61, 8 [*áv(a)s-a* a nurture (*av further*) + *dhī* holding, from *dhā* hold].
Ká, inter. prn. *who?* i. 35, 7; x. 129, 6; 135, 5²; G. *káśya*, x. 129, 1; du. *káu*, x. 90, 11²; with *cid*: I. *kéna* *cid by any*, x. 15, 6; pl. N. *ké cid some*, viii. 108, 8.
ka-kúbh, f. *peak*, i. 35, 8.
ka-tamá, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with *caná any*, x. 168, 8 [Lat. *quo-tamú-s*].

kati-dhá, adv. *into how many parts?* x. 90, 11 [ká-ti *how many?* Lat. *quot*].
ka-dá, inter. adv. *when?* vii. 86, 2; with *caná ever*, vi. 54, 9 [ká *who?*].
kánikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1, 9 [krand *roar*].
kán-iyāna, cpv. *younger*, vii. 86, 6 [cp. *kan-yá*, f. *girl*; Gk. *kavó-s* 'new' for *kavú-s*].
kam, pcl., i. 154, 1 [*gladly*: cp. p. 225, 2].
kár-tave, dat. inf. of *kr do*, i. 85, 9.
kalmalik-in, a. *radiant*, ii. 33, 8.
kav-i, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].
kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
kavi-tara, cpv. a. *wise*, vii. 86, 7.
kavi-śastá, pp. (Tp.) *recited by the sages*, x. 14, 4.
kav-yá, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
kaśá, f. *whip*, v. 83, 3.
kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [kam *desire*].
kāś appear, int. *cākaśiti*.
abhi-look upon, x. 135, 2.
kitavá, m. *gambler*, x. 34, 3, 6, 7, 10, 11, 13.
ki-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-cará, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = *anywhere* + *cará* from *car* fare].
ku-tás, inter. adv. *whence?* x. 129, 6²; 168, 3 [prn. root *where?*].
ku-márá, m. *boy*, x. 185, 3, 4, 5; = *son*, ii. 33, 12.
kumará-deśna, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [deśná, n. *gift* from *dā* give].
kul-yá, f. *stream*, v. 83, 8.
kuv-id, inter. pcl. *whether?* ii. 85, 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. *króti*, *kruté*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. kr̥vát, viii. 48, 3; 3. pl. kr̥vāvan, iv. 51, 1; vii. 63, 4; 2. pl. A. kr̥vūdhvam, x. 34, 14; ipv. kr̥vūhi, x. 135, 3; pf. cakr̥mā, viii. 86, 5; x. 15, 4; cakr̥vū, viii. 63, 5; A. cakr̥é, x. 90, 8; cakr̥áte, viii. 29, 9; cakr̥iré, i. 85, 1. 2. 7. 10; ft. kariyāsi, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. A. ákrata, viii. 108, 8; x. 34, 5; sb. kárati, ii. 35, 1; kárāma, x. 15, 6; ao. ps. ákari, vii. 61, 7 [cp. Gk. *κράνω* 'accomplish'. Lat. *creo* 'create'].

úpa á- drive up for: rt. ao. ákaram, x. 127, 8.

ávis- make manifest, v. 83, 3.

nís- turn out: rt. ao. askr̥ta, x. 127, 3.

kr̥v-ánt, pr. pt. making = offering, viii. 103, 8; x. 168, 1 [kr̥ make].

kr̥-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'].

kr̥-tá, f. breast(?), ii. 35, 5.

kr̥-tvī, gd. having made, x. 15, 12.

kr̥-sá, a. poor, ii. 12, 6 [kr̥s grow lean].

kr̥sāna, n. pearl, i. 35, 4.

kr̥s drav, I. P. karsati, v. 83, 7; VI. P. kr̥sá-ti till, x. 34, 13.

kr̥-sí, f. field, x. 34, 13 [kr̥s till].

kr̥-s-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kr̥s till].

kr̥-sná, a. black, i. 35, 2. 4. 9; x. 127, 7; f. í, vii. 71, 1.

k̥ip be fit, I. kápati, ca. 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.

kóśa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.

kr̥-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr̥ 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, A. krám-ate.

•vi- stride out, pf. cakrame, viii. 29, 7.

abhí vi- spread asunder, develop into: ipf. ákrámat, x. 90, 4.

kr̥id play, f. kr̥iṣa, x. 34, 8.

krudh be angry, IV. P. krúdhyaṣi; red. ao. inj. cukrudhāma, ii. 33, 4.

kvā, inter. adv. where? i. 85, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid ūho knows where, x. 34, 10 [pronounced kúa].

kṣa-trá, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. A. kṣamate.

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. dug, iv. 50, 3 [khan dig].

khyá see: no present; a ao. ákhyat.

abhí- perceive, viii. 86, 2.

vi- survey, i. 85, 5. 7. 8; x. 127, 1.

Gan-á, m. throng, iv. 50, 5; x. 34, 12.

gabh-iré, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirá-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. géchati, -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. gahi, vi. 54, 7; x. 14, 5; 2. pl. gatá, x. 15, 4; 3. gāmantu, x. 15, 5². 11; go to (acc.), x. 163, 2.

sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gām-a-dhyai, 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 [grbh 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. gágati.

abhí- approach, vii. 71, 4.

á- come: rt. ao. agāt, i. 35, 8.

pári- go by (acc.): root ao. inj. gāt, ii. 83, 14.

- prā-go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.
- gā-tū, m. path, way, iv. 51, 1; vii. 68, 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-keś-t, a. mountain-dwelling, i. 154, 3 [keśi dwell].
- giri-śthā, a. mountain-haunting, i. 154, 2 [śthā 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].
- gūlhā, pp. hidden, x. 129, 3 [guh hide].
1. gr sing, IX. grānti, grānté, ii. 33, 8. 12.
2. gr waken: red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
- gr-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
- gr-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.
- gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2. 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bov.), Ol. bō, Eng. cow].
- Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
- go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].
- gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
- gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
- gō-māyu, a. (Bv.) lowing like a cow, vii. 103, 6. 10 [māyū, m. lowing].
- grabh seize, IX. grbhñāti, grbhñité, 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].
- grismā, m. summer, x. 90, 6.
- Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός warm, Eng. warm].
- gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9. 10 [sad sit].
- gharm-in, a. heated, vii. 103, 8.
- ghas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].
- ghā, enc. emphasizing pcl., iv. 51, 7 [180].
- ghr-ni, f. heat, ii. 33, 6 [ghr = hr be hot].
- ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11. 14; v. 11, 3; 83, 8 [ghr be hot].
- ghrtā-nirñi, a. (Bv.) having a garment of ghee, ii. 36, 4 [nir-ni, f. splendour from nis out + ni wash].
- ghrtā-pratika, a. (Bv.) butler-faced, v. 11, 1 [pratika, n. front from pratyāñc turned towards].
- ghrtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
- ghrī-vi, a. impetuous, i. 85, 1 [ghrī = hrī be excited].
- gho-rā, a. terrible; n. magic power, v. 34, 14.
- ghōs-a, m. sound, x. 163, 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; 16, 3. 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
- calr-ā, n. wheel, vi. 54, 3; vii. 68, 2 [Gk. κάλα-s, Anglo-Saxon hweol].
- caks, see II. caksē [reduplicated form of kas = kās shine: = ca-k(a)s].

abhi- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya illumine, viii. 48, 6.
 vi- reveal, x. 34, 13.
 caksu-n, n. eye, x. 90, 13 [caks see].
 caksu-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 33, 2.
 catur-akṣá, a. (Bv.) four-eyed, x. 14, 10. 11 [akṣá = akṣi eye].
 catus-pád, n. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fiducr].
 catvārimśá, ord., f. í, fortieth, ii. 12, 11.
 ca-né, pcl. and not, vii. 86, 6.
 candrá-más, m. moon, x. 90, 13 [K. cd. bright (candrá) moon-(más)].
 car fare, I. cārati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 34, 14.
 á- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhi sám- come together, viii. 48, 1.
 cará-tha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car more].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carāni-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carāni, a. active, f. folk + dhṛ-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s 'dear'].
 oi-kiṭ-vāms, red. pf. wise, vii. 86, 3 [oi think].
 cit perceive, I. cētati, -te; pf. cikéta, i. 85, 7; sb. ciketat, i. 85, 6; cs. citāya stimulate, iv. 51, 3; oetāya cause to think, vii. 86, 7.
 á- observe; pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 85, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pcl. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 33, 12; vii. 86, 1. 3. 8; x. 34, 8; 127, 5 [Lat. quid].
 oekit-āna, int. pr. pt. famous, ii. 33, 15 [oi think].

cod-i-ṭf, m. furtherer, ii. 12, 6 [cud impel].
 cyáv-āna, a. unstable, ii. 12, 4 [cyu move].
 cyáv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].
 cyu toaver, fall, I. oyávate.
 prá-, cs. oyávāya overthrow, i. 85, 4.
 Chand seem, II. P. chāntti; pf. ca-chānda, vii. 63, 3; seem good, please, 3. s. s ao. śchān, x. 34, 1.
 chānd-as, n. metre, x. 14, 16; 90, 9.
 ohāyá, f. shade, ii. 33, 6 [Gk. oia].
 Jágat, n. world, i. 85, 1 [pr. pt. of gā go].
 jág-m-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].
 jajū-āna, pf. pt. Á. having been born, x. 14, 2 [jan generate].
 jan generate, create, I. jánati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajāniré were born, x. 90, 9. 10; is ao. ájani-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ájjanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 85, 13; x. 135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. ἰ-γεν-ό-μυρ].
 prá- be prolific, IV. A. jāya, ii. 33, 1; 35, 8.
 jān-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; 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.
 jān-i, f. woman, i. 85, 1.
 jān-i-man, n. birth, ii. 35, 6.
 jan-ūs, n. generation, vii. 86, 1 [jan generate].
 jāy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].
 jár-ant, pr. pt. aging, old, x. 34, 3 [jṛ waste away; Gk. γῆρ-ovr- 'old man'].
 jar-ás, m. old age, vii. 71, 5 [jṛ waste away; cp. Gk. γῆρας 'old age'].
 jar-i-ṭf, m. singer, ii. 33, 11 [jṛ sing].
 jalāsa, a. cooling, ii. 33, 7.
 jalāsa-bhesaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bhesajá, n. remedy].
 jálp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].
 jas be exhausted, I. jāsa; pf. ipv. jajastām 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. 83, 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. γόνυ, 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: jārá].

Jāhuś-á, m. name of a protégé of the Ásvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. Ā. of jyā overpower].

vī-conquer, ii. 12, 9.

sām-icin, iv. 50, 9.

jigī-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 3 [ji conquer].

jihmá, a. transverse = athwart, i. 85, 11; prone, ii. 35, 9.

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

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

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

juś enjoy, VI. juśá, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. jújusan, vii. 61, 6; ip. ao. sb. jógisat, ii. 85, 1 [cp. Gk. γέω, Lat. gus-tus, Go. ktusan, Eng. choose].

juś-āná, pr. pt. Ā. enjoying, viii. 48, 2.

jūś-tā, pp. (with shifted accent) acceptable, iii. 59, 5 [juś enjoy].

jū, IX. P. junáti speed, vii. 86, 7.

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

jéha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].

jñā know, IX. jānáti, x. 34, 4 [cp. Gk. ἔγνω, Lat. co-gno-sco, Eng. know].

vī, ps. jūyáte be distinguished, iv. 51, 6.

jmá, f. earth, gen. jmás, iv. 50, 1.

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

jyē-stha, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyā].

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

Tá, dem. prn., that; he, she, it; n. tád 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; 185, 5; m. A. tám him, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. téna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. táyā with that, i. 85, 11; D. tásmat to him, iii. 59, 5; iv. 50, 8²; x. 34, 12; for him, x. 135, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tásmād from him, x. 90, 5. 8. 9². 10²; than that, x. 129, 2; G. táśya of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. táu these two, x. 14, 12; f. té these two, i. 160, 1. 5; D. tábhyām to those two, x. 14, 11; pl. N. m. té they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 5². 12. 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. táś they, iv. 51, 8; those, iv. 51, 7². 9; vii. 49, 1. 2. 3. 4; n. tá those, i. 154, 6; ii. 33, 13; x. 14, 16; táni those, i. 85, 12; x. 90, 16; A. tán those = that, x. 90, 8; I. tébhis with them, i. 85, 11; x. 15, 8. 14; f. tábhis with them, x. 168, 2; G. téśām of them, x. 14, 6; L. tásu in them, ii. 33, 18.

tams shake.

abhi-attack: pf. tataré, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tá-tas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tá].

tá-tra, adv. there, x. 34, 18 [prn. root tá].

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

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

tan extend = perform, VIII. tanóti; ipf. tánvata, x. 90, 6 [cp. Gk. τάνυται 'stretch', Lat. tendo 'stretch'].

abhi-extend over: red. pf. sb., i. 160, 5.

áva- slacken (Ā.), ii. 33, 14.
 ā- extend to (acc.), i. 35, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-sya, n. descendant, ii. 33, 14 [tan extend].
 tan-ú, f. body, i. 85, 8; 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-áná, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tápá; pf. tatápa = it pains, x. 34, 11; ps. tapyáte, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].
 táp-ana, a. burning, x. 34, 7 [tap burn].
 táp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tá, pp. heated, vii. 103, 9 [tap burn].
 tám-as, n. darkness, iv. 50, 4; 51, 1. 2. 8; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].
 támis-ic-i, f. power of darkness, viii. 48, 11 [tamis = támas + ic = i-añc].
 tar-áni, 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, Litl. tavē].
 tav-ás, a. mighty, ii. 33, 8; v. 83, 1 [tu be strong].
 tavás-tama, spv. mightiest, ii. 33, 8.
 táv-iṣ-i, f. might, i. 35, 4 [távis = távas, n. might].
 táskara, m. thief, viii. 29, 6.
 taṣṭhi-vápa, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 táp-y-ispú, a. causing to burn, x. 34, 7 [from cs. of tap burn].
 táy-ú, m. thief, vii. 86, 5 [= atáyú; cp. ste-ná thief].
 tig-má, a. sharp, viii. 29, 5 [tij be sharp].
 tíraśo-fna, a. across, x. 129, 5 [tírás].
 tír-ás, prp. across, vii. 61, 7 [tř cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].
 tief, nm. f. of trí three, N. tírás, i. 85, 6; ii. 85, 5.
 tú, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ám].
 tuoh-yá, n. void, x. 129, 3.
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. tibi].
 túbhyam, D. (of tvám) for thee, iv. 50,

3; v. 11, 5; (angry) with thee, vii. 86, 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].
 túviṣ-mant, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 tṛp be pleased, IV. P. tṛpnoti; es. tarpáya satisfy, i. 85, 11 [cp. Gk. τρέπω].
 trá thirst, IV. tṛṣya; pf. tátṛsur, x. 15, 9 [cp. Gk. τρέσσω 'become dry', Lat. torreo 'scorch', Eng. thirst].
 trá-náj, a. thirsty, i. 85, 11.
 tṛṣyá-vant, a. thirsty, vii. 103, 3 [tṛṣyá thirst].
 tṛ cross, VI. tirá.
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; iṣ ao., viii. 48, 4. 7. 11.
 vi- run counter to (acc.), x. 34, 6.
 te, enc. dat. (of tvám), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. τοί].
 tok-á, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyá, dem. prn., n. tyád that, iv. 51, 1; pl. tyá those, viii. 48, 11.
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trá protect, IV. Á. tráyate; s ao. op., vii. 71, 2.
 trá-tṛ, a. protecting, viii. 48, 14 [trá protect].
 trí, nm. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OI. trí, Eng. three].
 tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadrá, f. Soma vessel].
 tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 trí-pañcāśá, a. consisting of three fifties, x. 34, 8.
 trí-pád, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.
 tri-vandhurá, a. three-seated, vii. 71, 4.
 tri-śadhasthá, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [śadhá-śtha, n. gathering-place].

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *trís*].

tre-dhā, adv. *in three ways*, i. 154, 1.
tvāka-iyāna, cpv. *most vigorous*, ii. 33, 6.
tvād, ab. (of tvām) *than thee*, ii. 33, 10.
tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15²; x. 15, 12². 13.

Tvās-tr, m. name of the artificer god, i. 85, 9; ep. viii. 29, 3 [tvaks = takṣ *fashion*].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.

tvā-datta, pp. (Tp. ed.) *given by thee*, ii. 33, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².

tvag-ā, a. *terrible*, ii. 33, 8. 14 [tvig *be agitated*].

tvag-samdrā, a. (Bv.) of *terrible aspect*, i. 85, 8.

tvāta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Dākṣ-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks *be able*].

dākṣ-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιός* -s, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 108, 10 [dā *give*].

dādhat, pr. pt. *bestowing*, i. 35, 8; with 8 (following), x. 34, 6 [dhā *put*].

dādḥ-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. *δομος* -s, Lat. *domu-s*].

dāsa, nm. *ten*, x. 84, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulā, 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. dāha.

nīs- burn up, x. 84, 9.

1. dā *give*, III. dadāti, ii. 35, 10; x. 14, 9; so. *śāt*, vii. 103, 10²; ipv. 8. du. *dātām*, x. 14, 12; s ao. op. *dāya*, ii. 33, 5 [cp. Gk. *δίωμι*, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- *take*, ii. 12, 4.

pārā- *abandon*: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. *dehi*, x. 14, 11.

prā- *present*: root ao. *śdās*, x. 15, 12.

2. dā *divide*, IV. *dāya*: *wisld*, ii. 83, 10.

dādrhāna, pf. pt. A. *steadfast*, i. 85, 10 [drh *make firm*].

dā-tj, m. *giver*, ii. 33, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [3. *dā bind*].

dās-vāms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].

dās-ā, m. *state*, vii. 86, 7.

didak-gu, adv. *with a desire to see = find out*, vii. 86, 3 [from *ds. of drā see*].

div, m. *sky*, A. *dīvam*, iii. 59, 7; G. *divās*, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 68, 4; x. 15, 14; 127, 8; L. *divi*, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 8 [Gk. *Δίφα*, *Δίφός*, *Δίφῆ*].

div *play*, IV. *dīva*, x. 34, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. *shift of accent for div-ā*].

divi-sprā, a. *touching the sky*, v. 11, 1; x. 168, 1 [divi L. of *div* + sprā *touch*].

divé-dive, lc. itv. ed. *every day*, i. 1, 3. 7 [L. of *divā day*].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div *heaven*].

dīś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [dīś *point*].

1. dī *fly*, IV. *dīya*.

pāri- *fly around*, ii. 35, 14; v. 83, 7.

2. dī *shine*: pf. *didīya*, ii. 33, 4.

didī-vāms, pf. pt. *shining*, ii. 85, 3. 14 [dī *shine*].

dīdivi, a. *shining*, i. 1, 8 [dī *shine*].

dīdhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dīhi *think*].

dīp *shine*, IV. A. *dīpya*.

sām- *lustre*: red. ao. inj. *didipas*, viii. 48, 6 [cp. *dī shine*].

dīy-ant, pr. pt. *flying*, vii. 68, 5 [dī *fly*].

dīrghā, a. *long*, i. 154, 3; x. 14, 14 [Gk. *δολιχός* -s].

dīrgha-śrūt, a. *heard afar*, vii. 61, 2 [śru *hear* + t].

du go: is ao. sb. *davisāni*, x. 34, 5.

dudhrā, a. *fierce*, ii. 12, 15.

dur-i-tā, (pp.) n. *fearing ill, hardship*, i. 35, 3 [dus *ill* + pp. of i *go*].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
 dur-mati, f. *ill-will*, ii. 33, 14 [dus ill + mati thought].
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gift*].
 dug-kft, m. *evil-doer*, v. 83, 2. 9 [dus + kr do + t].
 dú-štuti, f. *ill praise*, ii. 33, 4 [dus ill + štuti praise].
 duh milk, II. P. dógdhi; s ao. duk-sata, with two acc., i. 160, 3.
 duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dauhlar*].
 dú-dábha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dábha deception].
 dú-tá, m. *messenger*, v. 11, 4; 83, 3; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 88, 3 [dū-rá, a. *far*].
 dūrā-ārtha, a. (Bv.) *whose goal is distant*, vii. 63, 4.
 dr pierce, int. dardarsi, ii. 12, 15.
 dr-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr *split*; cp. Gk. δέμα, Eng. *tear*].
 drá see: pf. dádráe is seen, vii. 61, 5.
 dráye, dat. inf. to see, x. 14, 12.
 dra-tváya, gd. *having seen*, x. 84, 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; 68, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 8. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 16. 16²; 129, 6; 135, 1; 168, 2. 4² [*celestial from div heaven*].
 deva-trá, adv. *among the gods*, x. 15, 9.
 deva-máná, 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-ti, f. *impulse from hi impel*].
 dev-í, 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].
 doṣá-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣá evening + vas-tr from vas shine].
 dáiv-ya, a. *divine*, i. 85, 5; viii. 48, 2;

coming from the gods, ii. 33, 7; n. *divinity*, ii. 35, 8 [from devá god].
 Dyávā-prthiví, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the ed. separated, ii. 12, 13.
 dyu-mát, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *bright*].
 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. 85, 6 [Gk. Ζεύς, Ζῆν, Lat. *diem*].
 dyót-ana, a. *shining*, viii. 29, 2 [dyut shine].
 drāv-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 druh 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*].
 dvádaśá, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
 dvár, f. du. *door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhvr close with loss of aspirate through influence of dvá two, as having two folds].
 dvi-tá, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
 dvi-pád, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δίποδ-, Lat. *bi-ped-*].
 dviṣ hate, II. dvéṣti, x. 34, 3.
 dvéṣ-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, desert*, v. 83, 10.
 2. dhán-van, n. *bow*, ii. 33, 10.
 dham blow, I. P. dhámati, pa. dham-yáte, x. 135, 7.
 ví- blow asunder, iv. 50, 4.
 dhám-ant, pr. pt. *blowing*, i. 85, 10.
 dhár-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
 1. dhā put, III. dádhāti, v. 83, 1; supply with (inst.), ii. 35, 12; *bestow*, ipv. dhehi, 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*, s. ao. sb. *dhāsathas*, i. 160, 5; *establish*, pf. *dadhé*, x. 129, 7; ds. *desire to bestow*, *didhānti*, ii. 35, 5; *support*, *didhāmi*, ii. 35, 12 [Gk. *τίθημι*].
- ádhi-put on* (acc.): pf. *dadhīre*, i. 85, 2; ao. *ádhita*, x. 127, 1.
- ā- deposit*, root ao. sb. *dhās*, v. 83, 7.
- nī- deposit*, root ao. *dhātam*, vii. 71, 5; ps. ao. *ádhāyi*, viii. 48, 10.
- pāri- put around*, vi. 54, 10.
- prá- put from* (ab.) into (lc.), vii. 61, 3. *vi- impose*: pf. *dadhur*, iv. 51, 6; *divide*, ipf. *ádadhur*, x. 90, 11.
- caanas- accept gladly*, ii. 35, 1.
- purás- place at the head*, *appoint Purohita*: pf. *dadhīre*, iv. 50, 1.
2. *dhā suck*, IV. P. *dhāya*, ii. 33, 18; 85, 5.
- dhā-man*, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [*dhā put, establish*].
- dhārayát-kavi*, a. (gov.) *supporting the sage*, i. 160, 1 [*dhārayat*, pr. pt. cs. of *dhṛ hold*].
- dhā-rā*, f. *stream*, i. 85, 5; v. 83, 6 [*dhāv run*].
- dhāsnā*, f. *bowl*, i. 160, 1.
- dhī*, f. *thought*, i. 1, 7; iv. 50, 11.
- dhi think*, III. *dfdhye*.
- ā- think to oneself*, *ā- dfdhye*, x. 34, 5.
- dhī-ra*, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [*dhi think*].
- dhunéti*, a. (Bv.) *having a resounding gait*, iv. 50, 2 [*dhuna + iti*].
- dhúr*, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
- dhū-mā*, m. *smoke*, v. 11, 3 [*dhū agitate*; Gk. *θυμῶ-s*, Lat. *fumu-s*].
- dhūr-tí*, f. *malice*, viii. 48, 3 [*dhvṛ injure*].
- dhṛ support*, *fix firmly*: pf. *dādhāra*, i. 154, 4; iii. 59, 1.
- dhṛṣ-ñú*, n. adv. *forcibly*, x. 34, 14 [*dhṛṣ be bold, dare*].
- dhe-nū*, f. *cow*, i. 160, 3; ii. 35, 7 [*yielding milk*: *dhe = dhā suck*].
- dhṛú-tí*, f. *seduction*, vii. 86, 6 [*dhru = dhvṛ injure*].
1. *Nā*, pol. *as, like*, i. 35, 6; 85, 1. 7. 8^a; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5^a. 7; 103, 2^a. 3. 7;
- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
2. *nā*, neg. *pol. not*, ii. 12, 5. 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 2^a; iv. 51, 6; vi. 54, 3^a. 4. 9; vii. 61, 5²; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13²; 34, 2-5. 12; 129, 1^a. 2. 7²; 168, 3. 4 [180].
- nākt-am*, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [*stem nakt*, cp. Lat. *nox = noctis*].
- nā-kṣatra*, n. *star*; *day-star*, vii. 86, 1 [*nākt night + kṣatrá dominion = ruling over night*].
- nad-f*, f. *stream*, ii. 35, 3 [*nad roar*].
- nā-pāt*, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepot = nephew*].
- nāpṛ*, m. (weak stem of *nāpāt*) *son*: gen. *nāpṛt*, ii. 35, 11; dat. *nāpṛe*, ii. 35, 14 [*nā-pitṛ having no father = nephew, grandson*].
- nābh-as*, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSl. *nebo*].
- nam bend*, I. *nāma*; *Ā*: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. *nān-namīti 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*, *don. adore*, ii. 33, 8 [*nāmas homage*].
- namas-yā*, a. *adorable*, iii. 59, 4.
- nār-ya*, a. *manly*, i. 85, 9.
- nāv-a*, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novu-s*, OSl. *novu*, 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 = gó*].
- nāv-yas*, *cpv. a. renewed*, v. 11, 1 [Lat. *nov-ior*].
1. *nās be lost*, IV. P. *nāśya*; ao. *neśat*, vi. 54, 7.
2. *nās reach*, I. *nāśa*.
- vī- reach*, ii. 35, 6.
- nās*, f. *night*, vii. 71, 1.
- nas-tā*, pp. *lost*, vi. 54, 10 [*nās be lost*].
- nas*, *prs. prn.*, A. *us*, i. 1, 9; 85, 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, 15 a; 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.
- nāli**, 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*].
- nāri**, f. **woman**, ii. 33, 5 [from **nār man**].
- nāsatya**, m. **du. epithet of the Aśvins**, vii. 71, 4 [**nā + asatyā not untrue**].
- ni-kṛt-van**, a. **deceitful**, x. 34, 7 [**ni down + kr do**].
- ni-citā**, pp. **known**, ii. 12, 13 [**ni + ci note**].
- ninṇyā**, n. **secret**, vii. 61, 5.
- ni-todīn**, a. **piercing**, x. 34, 7.
- ni-drā**, f. **sleep**, viii. 48, 14 [**ni + drā sleep**; cp. Gk. *δωρ-θάρω*, Lat. *dor-mio*].
- ni-dhī**, m. **treasure**, viii. 29, 6; **deposít**, x. 15, 5 [**ni down + dhi = dhā put**].
- ni-dhruvi**, a. **persecuting**, viii. 29, 3 [**ni + dhruvi firm**].
- ni-pādā**, m. **valley**, v. 83, 7 [**ni down + pāda, m. foot**].
- nir-āyana**, n. **exit**, x. 135, 6 [**nis out + āy-ana going: i go**].
- ni-vāt**, f. **depth**, x. 127, 2 [**ni down**].
- ni-vésāni**, a. **causing to rest**, i. 35, 1 [from es. of **ni + viś cause to turn in**].
- ni-satta**, pp. **with ā, having sat down in (ic.)**, x. 15, 2 [**ni + sad sit down**].
- ni-sād-yā**, gd. **having sat down**, ii. 35, 10; x. 15, 6; **with ā**, x. 14, 5.
- ni-siñc-ánt**, pr. pt. **pouring down**, v. 83, 6 [**sic sprinkle**].
- niṣká**, m. **necklace**, ii. 83, 10.
- niṣ-kṛtā**, n. **appointed place**, x. 34, 5 [pp. **arranged: nis out + kr make**].
- ni lead**, I. **nāya**; 2. pl. **ipv.**, x. 34, 4.
- sām-** **conjoin with (inst.)**, vi. 54, 1.
- nic-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. **nudá**; pf. 3. pl. **Ā. nudre**, i. 85, 10, 11.
- prā-** **push away**: pf. vii. 86, 1.
- nū**, adv. = **nū now**, vii. 63, 6 [OG. *nū*].
- nū-tana**, a. **pressing**, i. 1, 2 [**nū now**].
- nū-nám**, adv. **now**, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [**nū now**].
- nṛ**, m. **man**, pl. N. **nāras**, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἀνθρωπος*].
- nṛ-cákṣas**, a. (Bv.) **observer of men**, viii. 48, 9, 15; x. 14, 11 [**nṛ man + cákṣas look**].
- nṛ-pāti**, m. **lord of men**, vii. 71, 4.
- nṛ-mṇá**, a. **manliness, valour**, ii. 12, 1 [cp. **nṛ-māṇas manly**].
- ne-tf**, m. **guide**, ii. 12, 7 [**ni lead**].
- nó** = **ná + u also not**, vi. 54, 3.
- náu**, f. **ship**, x. 135, 4 [Gk. *ναῦ-s*, Lat. *nav-is*].
- ny-āñc**, a. **downward**, v. 83, 7 [**ni-down + -āñc -ward**].
- ny-ūpta**, pp. **thrown down**, x. 34, 5, 9 [**ni + vap streu**].
- Pakṣ-in**, a. **winged**, x. 127, 5 [**pakṣá, m. wing**].
- pác-ant**, pr. pt. **cooking**, ii. 12, 14, 15 [pác *cook*, Lat. *coquo* for *pequo*, OSl. *š. pečesū*].
- pāñca**, nm. **five**, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quinque*].
- pāp-i**, m. **niggard**, iv. 51, 3 [paṇ *bar-gain*].
- pat fly**, I. **pāta**, x. 14, 16; es. **patāya fall**, v. 83, 4 [Gk. *πέτ-ε-ται flies*, Lat. *pet-o*].
- pát-i**, m. **lord**, pl. N. **pátayas**, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσις*].
- páth**, m. **path**, viii. 29, 6; x. 14, 10 [cp. Gk. *πάτος*].
- path-i**, m. **path**, i. 35, 11; x. 14, 7; 168, 3.
- pathi-kṛt**, m. **path-maker**, x. 14, 15 [kṛ-t *making: kr + determinative t*].

pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.

path-yá, f. *path*, x. 14, 2.

pad fall, IV. Á. pádya; pp. papáda, x. 34, 11.

áva-*fall down*, vi. 54, 3.

pád, *foot*, du. ab. padbhýám, x. 90, 12. 14 [Gk. *pod-*, Lat. *ped-*, Eng. *foot*].

pad-á, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad walk; Gk. *wéd-o-v* 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].

pánthá, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. *wóvro-s*].

pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánya, gdv. *praiseworthy*; pan *admire*].

paprath-áná, pf. pt. Á. *spreading oneself*, iv. 61, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].

pár-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].

para-má, spv. a. *farthest*, iv. 50, 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.

pará-tád, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.

pará-yánt, pr. pt. *departing*, x. 34, 5 [pará *away*, Gk. *wépa* *beyond*, + i go].

pará-vát, f. *distance*, i. 35, 3; iv. 50, 3.

pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pairi*, Gk. *wépa*].

pári-dhi, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi *reduced form of dhá* *push*].

pári-bhú, a. *being around, encompassing* (acc.), i. 1, 4 [bhú *be*].

parivatsar-ína, a. *yearly*, vii. 10, 8 [pári- + vatsará, m. *complete year*].

pári-śkrta, pp. *adorned*, x. 135, 7 [pári *round* + śkr = *kr* *make* = *push*].

pareyi-váms, red. pf. pt. *having passed away*, x. 14, 1 [pará *away* + iy-i-váms: *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* = *jinu* *from ji* *quicken*].

pary-á-vivrtant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vrt *turn*].

párva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. *wéppara* 'limits'].

pár-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. *wéppar* in *wéppara* 'finish' for *wépparavai*].

pav-i, m. *folly*, vi. 54, 3.

pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root *pū* *purify*].

paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].

paś-tū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pastu-*, Lat. *pecu-s*, Go. *faihu*].

paśu-tfp, a. *cattle-stealing*, vii. 86, 5 [tfp *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. pāsa, iv. 50, 10; root ao.

ápāma, 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-á, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. *wópo-s* 'passage'].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from pṛthivī* *earth*].

pāv-aká, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].

pi *swell*, I. páyate; pf. pīpāya, 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. *patēr*, Lat. *pater*, Go. *faðar*].

pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].

pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pi* *swell*].

prá- *pour forth*, v. 83, 6.

- piś *adorn*, VI. piśśā: pf. pipiśūr, vii. 103, 6; Ā. pipiśā, ii. 33, 9.
- pi-tā, pp. *drunk*, viii. 48, 4. 5. 10. 12.
- piyūṣa, m. n. *milk*, ii. 35, 5 [pi *swell*].
- putrā, m. son, i. 160, 3; v. 11, 6; vii. 103, 8; x. 15, 7; 34, 10.
- pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.
- punar-hān, a. *striking back*, x. 34, 7.
- punāśā, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].
- pūr, f. *citadel*, ii. 35, 6 [pr *fill*].
- pūraṅ-dhi, f. *reward*, iv. 50, 11 [a. dhi *bestowing* (reduced form of dhā) *abundance*, pūr-am acc.].
- purās-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.
- purā, adv. *formerly*, iv. 51, 7.
- purā-nā, a., f. f., *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [purā *formerly*].
- puru-tāma, a. spv. *most frequent*, iv. 51, 1 [purā, Gk. πολλός].
- puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.
- pura-rūpa, a. (Bv.) *having many forms*, ii. 83, 9.
- Pūra-śa, m. *the primeval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.
- puruṣā-tā, f. *human frailty*, x. 15, 6.
- purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā *put*].
- purō-hiti, f. *friendly service*, vii. 61, 7.
- pus-tā, n. (pl.) *earnings*, ii. 12, 4 [pp. of pus *thrive*].
- pus-tī, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.
- pū *purify*, IX. punāti, i. 160, 8.
- pūr-nā, pp. *full*, i. 154, 4; vii. 103, 7 [pūr *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-jā, a. *born of old*, x. 14, 15 [jā *be born*].
- pūrva-bhāṣā, a. *receiving the preference*, iv. 50, 7 [bhāṣā *share*].
- pūrva-sū, a. *bringing forth first*, ii. 35, 5.
- pūrvāhṇ-ā, m. *morning*, x. 34, 11 [pūrvā *early* + ahṇa = śhan *day*].
- pūrv-yā, a. *ancient*, i. 85, 11; x. 14, 7.
- Pūś-ān, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [pus *thrive*].
- pr take *across*, III. P. piparti; ipv. piprām, vii. 61, 7; II. P. pārśi = ipv., ii. 33, 3.
- prc mix. VII. prnākti.
- sām-, Ā. prnktē, *mingle*, vii. 103, 4.
- prchā-māna, pr. pt. Ā. *asking oneself*, x. 34, 6 [prach *ask*].
- prī-anā, f. *battle*, i. 85, 8.
- prthiv-ī, f. *earth*, i. 85, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 8; x. 168, 1 [the *broad one* = prthvī, f. of prthū from prath *spread*].
- prś-nī, a. *speckled*, i. 160, 3; vii. 103, 4. 6. 10.
- Prān-mātr, a. (Bv.) *having Prānī as a mother*, i. 85, 2.
- prśat-ī, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.
- prśad-ājyā, n. *clotted butter*, x. 90, 8.
- prś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.
- prś *fill*, IX. prnāti, ii. 85, 3.
- ś- *fill up*, v. 11, 5; vii. 61, 2.
- pépīś-at, pr. pt. int. *thickly painting*, x. 127, 7 [piś *paint*].
- pōś-a, m. *prosperity*, i. 1, 3 [pus *thrive*].
- pra-keṭā, m. *beacon*, x. 129, 2 [prā + cit *appear*].
- prach *ask*, VI. prchā, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. *posco* = *porc-sco* and *prec-or*, OG. *forse-ōn*].
- pra-jā, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].
- prajś-vant, a. *accompanied by offspring*, iv. 51, 10.
- prati-kāmām, adv. *at pleasure*, x. 15, 8 [kāma *desire*].
- prātījan-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-dośām, adv. *towards eventide*, i. 85, 10 [dośā *evening*].
- prati-būdhyaṃāna, pr. pt. *awaking towards* (acc.), iv. 51, 10.
- prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].
- prā-tir-am, acc. inf. *to prolong*, viii. 48, 10 [tr *cross*].
- pra-tnā, a. *ancient*, iv. 50, 1 [prā *before*].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.
 pra-thamā, ord. first, i. 35, 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-dīś, f. control, ii. 12, 7 [dīś 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].
 prayas-vant, a. offering oblations, iii. 59, 2 [pray-as enjoyment from pri please].
 pra-yotī, m. warder off, vii. 86, 6 [2. yu separate].
 pra-vāt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prā forward].
 pravāte-jā, a. dorn 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-viśta, pp. having entered, vii. 49, 4 [viś enter].
 pra-sargā, m. discharge, vii. 103, 4 [sṛj emit].
 pra-savitī, m. rouser, vii. 63, 2 [sū stimulate].
 prā-siti, f. coils, x. 34, 15 [si bind].
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].
 pra-starā, m. strewn grass, x. 14, 4 [str strew].
 prā-ñil [extended form, pr-ā, of pñ-ñil].
 ā-pervade, s ao. āprās, x. 127, 2.
 prāñc, a., f. prāc-ī, forward, x. 34, 12; facing, x. 135, 3 [prā + añc].
 prānā, m. breath, x. 90, 13 [prā + an breathe].
 prā-vṛṣ, f. rainy season, vii. 103, 3. 9 [vṛṣ rain].
 prāvṛṣ-ā, a., f. ī, 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, case, iv. 50, 5.
 Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadhnan, x. 90, 15.
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
 babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.
 barh-āna magic power, x. 34, 7 [brh make big].
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhih-śād : sad sit].
 barhiḥ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiḥ].
 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.
 bādḥ drive away, I. Ā. bādḥate, 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 [Ā. v. bāzu, Gk. πῆξυ-s, OG. buog].
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhi fear].
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].
 bhī-ma, n. shavings, ii. 35, 12.
 budh-ānā, aor. 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. 85, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [bṛh-as prob. gen. = brhās; cp. brāhmaṇas pāti].
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].
 brāh-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
 brāhmanā, m. Brahmin, vii. 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. bravīti, i. 85, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

- ādhi- *speak for* (acc.), i. 35, 11; x. 15, 5.
 ūpa-, *Ā. implore*, iv. 51, 11.
- Bhaka-ā, m. *draught*, x. 84, 1 [bhak-ā, sec. root *consume* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1. 7.
 bhad-rā, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [*praiseworthy*: bhand *be praised*].
 Bhar-atā, m. pl. name of a tribe, v. 11, 1.
 bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].
 bhāv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].
 bhā shine, II. P. bhāti.
 āva- *shine down*, i. 154, 6.
 vi- *shine forth*, ii. 85, 7. 8; v. 11, 1.
 bhid split, VII. bhināti [Lat. *find-o*].
 vi- *split open*, i. 85, 10.
 bhīṣāk-tama, m. *spv. best healer*, ii. 33, 4 [bhīṣā healing].
 bhīṣāj, m. *physician*, ii. 33, 4.
 bhī fear, I. Ā. bhāyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s ao. ābhāṣur, viii. 48, 11.
 bhī-mā, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī fear].
 bhur *quiver*, int. jārbhuritā, v. 83, 5.
 bhūv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 8; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].
 bhū become, be, I. bhāva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 3. 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; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φῦ-ω, Lat. *fu-i-t*].
 abhī- *be superior to* (acc.), iii. 59, 7.
 ā- *arise*, pf., x. 129, 6. 7; 168, 3.
 āvis- *appear*, vii. 103, 8.
 sām- *do good to* (dat.), viii. 48, 4.
 bhū-tā, pp. *been*, x. 90, 2; n. *being*, x. 90, 8.
 bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φῦ-μα 'growth'].
 bhū-ri, a. *great*, ii. 33, 9; *much*, ii. 33, 12; adv. *greatly*, i. 154, 6.
- bhūri-ārṅga, a. (Bv.) *many-horned*, i. 154, 6.
 bhūr-ṅi, a. *angry*, vii. 86, 7.
 bhūs *strive*, I. P. bhūṣati [extended form of bhū be].
 pári- *surpass*, ii. 12, 1.
 bhū bear, III. bībharti, 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.
 Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.
 bhṛṣaj-ā, a. *healing*, ii. 33, 7, n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhīṣāj *healing*].
 bhōg-a, m. *usc*, x. 34, 3 [bhuj *enjoy*].
 bhōj-ā, m. *liberal man*, iv. 51, 3.
 bhōj-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].
 bhyas = bhī *fear*, I. Ā. bhyāṣate, ii. 12, 1.
 bhrāj shine, I. Ā. bhrājate.
 ví- *shine forth*, i. 85, 4.
 bhrāja-māna, pr. pt. Ā. *shining*, vii. 63, 4.
 bhrā-tr, m. *brother*, x. 34, 4 [Gk. φράτρω, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, OSl. *bratrā*].
- Mah, mām̐h *be great*, mām̐hate and māhe (3. s.).
 sám- *consecrate*, vii. 61, 6.
 maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-ā *bounty*: mah *be great*].
 maghōnī, a. f. *downteous*, iv. 51, 3 [f. of maghāvan].
 maṇḍūka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.
 math-itā, pp. *kindled by friction*, viii. 48, 6.
 math-yā-māna, pr. pt. ps. *being rubbed*, v. 11, 6.
 mad rejoice, I. māda, in (lc.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; cs. mādeyas, 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. *mado* 'drip'].
 mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.
 māda-cyūt, a. *reeling with intoxication*, i. 85, 7 [cyu *move*].

mād-ant, pr. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 8.
 mādhu-u, n. honey, mead, i. 154, 4, 5; iv. 50, 8; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθυ, Lith. medūs, OSI. medū, Eng. mead].
 mādhu-mat-tama, spv. a. most honied, v. 11, 5; x. 14, 15.
 mādhu-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. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 84, 13.
 mān-as, n. mind, x. 90, 13; 129, 4; 135, 8 [Av. manō, Gk. μένος].
 mānas-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. 88, 10 [man think].
 Mān-u, m. an ancient sage, ii. 33, 13.
 mano-jū, a. swift as thought, i. 85, 4 [mānas mind + jū to speed].
 mān-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.
 mand exhilarate, I. mānda: iṣ so. Ā. āmandisātām, vii. 108, 4.
 úd- gladden, pf. mamanda, ii. 38, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. gladdening, v. 11, 3 [mand exhilarate].
 mandrá-jihva, a. (Bv.) pleasant-tongued, iv. 50, 1.
 mān-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].
 man-yū, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
 mayo-bhū, a. beneficent, ii. 33, 18 [māy-as gladness + bhū = bhū being for = conducting to].
 Mar-ūt, m. pl. the storm gods, i. 85, 1, 4-6, 8, 10, 12; ii. 33, 1, 13; v. 83, 6.
 marūt-vant, a. accompanied by the Maruts, ii. 33, 6.
 mard-i-tī, m. one who pities, x. 34, 3 [mrd be gracious].
 mār-ta, m. mortal, iii. 59, 2 [Gk. μορ-ρός, Spo-ρός: mortal, Lat. mor-ta 'goddess of death'].

mārt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1, 8, 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. making bright, ii. 35, 4 [mrj wipe].
 mās, a. great, ii. 33, 8; G. mahās, iv. 50, 4; f. -f, v. 11, 5 [Av. maz 'great'; from mah be great].
 mah-ān, m. greatness, ii. 12, 1; 35, 2 [mah be great].
 mah-ānt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
 mahā-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.
 mās-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. -i, great, i. 160, 2, 5.
 mah-i-mān, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 8, 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.
 mah-f, n. 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. mihi].
 mā measure, III. Ā. mīmīte.
 vi- 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, 5^s, 6, 10; x. 34, 1, 2; 127, 7 [Lat. mē, Eng. me].
 mā, proh. pcl. not, ii. 33, 1, 4^s, 5; viii. 48, 8, 14^s; 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, 7^s.
 Mātali, m. a divine being, x. 14, 8.
 mā-tī, f. mother, i. 160, 2; v. 11, 8; x. 34, 4, 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhuvi, m. du. lovers of honey, vii. 71, 2 [mādhu honey].
 mānuṣa, a. human; m. man, vii. 63, 1 [mānus man].
 mān, prs. prn. A. me, vii. 49, 1-4.
 mā-yā, f. mysterious power, i. 160, 3 [mā make].
 mā-yū, a. loving, vii. 103, 2 [mā beloved].
 māsa, m. month, vii. 61, 4 [mās moon

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitá-jāu, a. (Bv.) *firm-kneed*, iii. 59, 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. mináti [cp. Gk. *μi-vú-w*, Lat. *mi-nu-o*].
 ā- *diminish*, ii. 12, 5.
 prá- *infringe*, vii. 63, 3; 103, 9; viii. 48, 9.
 miḥ-vāms, a. *bounteous*, ii. 33, 14; vii. 86, 7 [unred. pf. pt., probably from *miḥ rain*].
 mūkha, n. *mouth*, x. 90, 11-13.
 muc *release*, VI. muñcā: ppf. āmumuk-tam, vii. 71, 5.
 mud *be merry*, I. ā. móda.
 práti- *exult*, v. 83, 9.
 mrg-á, m. *beast*, i. 154, 2; ii. 33, 11.
 mrj *wipe*, II. márijmi.
 sám- *rub bright*, ii. 35, 12.
 mrd *be gracious*, VI. mrlá, ii. 33, 11. 14; viii. 48, 9; x. 34, 14; ca. mrláya, id., viii. 48, 8.
 mrlay-áku, a. *merciful*, ii. 33, 7 [mrd *be gracious*].
 mrl-iká, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrd *be gracious*].
 mr-tyú, m. *death*, x. 129, 2 [mr *die*].
 mrs *touch*, VI. mrsá.
 pári- *embrace*, x. 34, 4.
 mrs *be heedless*, IV. mfsya.
 ápi- *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. *μoi*].
 manjavatá, a. *coming from Mújataná*, x. 34, 1.

Yá, rel. prn. *who, which, that*: N. yáa, 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; 68, 1. 3; vii. 71, 4; 86, 1; viii. 48, 10². 12; x. 14, 5; 34, 12; 129, 7; f. yá, iv. 50, 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2². 12; 129, 1. 3. 4; 135, 7; *with kim 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. yáya, iv. 51, 6; Ab. yásmā, ii. 12, 9; G. yásya, i. 154, 2; ii. 12,

i. 7². 14²; 85, 7; v. 83, 4³; vii. 61, 2; x. 34, 4; f. yásya, x. 127, 4; L. yásmā, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yá, i. 35, 11; 85, 1. 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-10. 13². 14²; 90, 7. 8; *with ké what-ever*, x. 90, 10; f. yás, vii. 49, 1. 2. 3; n. yáni, ii. 33, 13; yá, i. 85, 12; ii. 33, 13²; iv. 50, 9; vii. 86, 5; A. m. yán, x. 14, 3; 15, 13²; G. f. yásam, vii. 49, 3; L. f. yásu, iv. 51, 7; vii. 49, 4⁴; 61, 5.
 yaka-á, n. *mystery*, vii. 61, 5.
 yaj *sacrifice*, I. yája; ipf. áyajanta, x. 90, 7. 16.
 yaj-atá, a. *adorable*, i. 35, 3. 4; ii. 33, 10 [Av. *yasata*; from *yaj worship*].
 yaj-átha, m. *sacrifice*, v. 11, 2 [yāj *worship*].
 yajá-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. ā. of *yaj worship*].
 yaj-us, n. *sacrificial formula*, x. 90, 9 [yāj *worship*].
 yaj-ná, 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. *ἀγνός*].
 yajná-*ketu*, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.
 yajná-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.
 yajná-*iva*, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [yajná *worship*].
 yat *array oneself*, I. yáta: pf. i. 85, 8; ca. yátáya *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-*vasám*, adv. *according to (thy, his) will*, x. 15, 14; 163, 4 [vása, m. *will*].
 yá-d, cj. *when*, i. 85, 2. 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 íf, rel. adv. + vā or].
 y-ánt, pr. pt. *going*, vii. 61, 3 [i go].
 yam *extend, bestow*, I. yáoha, iv. 51, 10; v. 88, 5; pf. *Ā. yemire submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15.
 ádhi- *extend to* (dat.), i. 85, 12.
 á- *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. 35, 6; x. 14, 1-5. 7-16; 15, 8; 135, 1. 7.
 yáś-áś, a. *glorious*, i. 1, 8; iv. 51, 11; viii. 48, 5.
 yahví, f. *swift one*, ii. 33, 9; 35, 14.
 yā go, II. yāti, i. 35, 3^a. 10; vii. 49, 3; x. 168, 1.
 á- *come*, i. 35, 2; x. 15, 9.
 úpa á- *come hither*, vii. 71, 2.
 á úpa *come hither to*, vii. 71, 4.
 pári prá- *proceed around*, iv. 51, 5.
 yátayá-jana, a. (g. *cd.*) *stirring men*, iii. 59, 5 [yátayant, pr. pt. *cs.* of yat array oneself + jána man].
 yātu-dhāna, m. *sorcerer*, i. 35, 10 [yátú, m. *sorcery + dhāna practising from dhāna pul, do*].
 yā-ma, m. *course*, iv. 51, 4 [yā go].
 yā-man, n. *course*, i. 35, 1; *approach*, x. 127, 4 [yā go].
 yu *separate*, III. yuyóti, ii. 33, 1. 8; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 33, 9; *cs.* yaváya *savo from*, viii. 48, 5; yāváyá *ward off*, x. 127, 6^t.
 yuk-tá, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. *ὑκτός*, Lat. *tunctus*, Lith. *junkti-s*].
 yukta-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. 35, 4.
 prá- *yoke in front*, i. 35, 5.
 yúdhya-māna, pr. pt. *Ā. fighting*; m. *fighter*, ii. 12, 9 [yudh fight].
 yúyudh-i, m. *warrior*, i. 35, 8 [from red. stem of yudh fight].
 yuva-ti, f. *young maiden*, ii. 35, 4. 11 [f. of yávan youth].
 yúv-an, a. *young*, ii. 33, 11; m. *youth*, ii. 35, 4 [Lat. *juven-t-s*].
 yuv-ám, prs. prn. *N. you two*, vii. 71, 5;

dat. yuvábhyām *to you two*, vii. 61, 7 [- yú- + 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 yūy-ám, Av. *yūš, yūšem, Go. yās*].
 yóg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
 yó-j-ana, n. *league*, i. 35, 8 [yoking from yuj yoke].
 yó-ni, m. *womb*, ii. 35, 10; *abode*, iv. 50, 2; x. 34, 11; *receptacle*, viii. 29, 2 [holder from yu hold].
 yóś-ā, f. *woman*, x. 168, 2.
 yóś, n. *blessing*, ii. 33, 13; x. 15, 4.
 Ramh *hasten*, I. rámbha; *cs.* ramháya *cause to speed*, i. 35, 5.
 raka *protect*, I. rákša, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀράω* 'ward off'].
 rákša-māna, pr. pt. *Ā. protecting*, vii. 61, 3 [raks protect].
 rakaś-ās, m. *demon*, i. 35, 10; v. 88, 2.
 rakaś-i-ty, m. *guardian*, x. 14, 11 [raks protect].
 raghu-pátvan, a. (Tp.) *flying swiftly*, i. 35, 6 [raghú *swift*: Gk. *ῥαχύς*].
 raghu-syád, a. *swift-gliding*, i. 35, 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. *ῥαῖος*, *Go. riqis-a*].
 rán-ya, a. *glorious*, i. 35, 10 [ran rejoice].
 rá-tna, n. *gift, treasure*, i. 35, 8 [rá 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. 135, 3-5; 163, 1 [r go].
 ráth-ya, a. *belonging to a car*, i. 35, 6.
 rad dig, I. rāda: pf. rarāda, vii. 49, 1.
 radh-rá, a. *rich*, ii. 12, 6 [rádh succeed].
 randh *make subject*, IV. P. rádhya: red. ao., ii. 33, 5.
 ráp-as, n. *bodily injury*, ii. 33, 3. 7.
 ram set at rest, IX. ramnáti: ipf. ii. 12, 2; I. *Ā. ráma rejoice in* (lc.), x. 34, 13.
 ray-i, m. *wealth*, i. 1, 8; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rá give].
 ráv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].
 raś-mi, 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].
 rādh-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. λείπω, Lat. linguo].
 āti- extend beyond: ps. ipf. āricyate, x. 90, 5.
 riś, f. injury, ii. 35, 6.
 riś be hurt, IV. rīśyati, vi. 54, 3; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
 riś kiss, II. rēdhi, ii. 33, 13.
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
 ruc shine, I. rōca; es. rocāya cause to shine, viii. 29, 10.
 ruc-ānā, rt. ao. pt. ā. beaming, iv. 51, 9.
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
 ruj-ant, pr. pt. shattering, x. 168, 1.
 Rud-rā, m. name of a god, i. 85, i; ii. 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, 8.
 rūś-ant, pr. pt. gleaming, iv. 51, 9.
 ruh grow, I. rōhati, rōhate.
 āti- grow beyond (acc.), x. 90, 2.
 ā- rise up in (acc.), viii. 48, 11.
 rūpā, n. form, i. 168, 4; beauty, i. 160, 2.
 re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
 rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
 reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 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-1, 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. rē-s].
 Rauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhiti].
 Lak-sā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; op. Gk. λευκός 'white', Lat. lux, luc-is].
 Vag-nū, m. sound, vii. 103, 2 [vac speak].
 vac utter, III. P. vivakti; 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. ἔνος].
 vacas-yā, f. eloquence, ii. 35, 1.
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vacra 'club'].
 vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 18; 33, 3.
 vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 18.
 vāj-rin, m. bearer of the bolt, vii. 49, 1.
 vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. ἔτερος year, Lat. vetus in vetus-tas 'age'].
 vats-in, a, f. -i, accompanied by calves, vii. 103, 2.
 vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5; x. 34, 12.
 āchā- invoke, v. 83, 1.
 ā- utter, ii. 12, 15; viii. 48, 14.
 prā- utter forth, i. 90, avādiśur, 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. vanōti win [Eng. win; cp. Lat. *ven-ia* 'favour'].
 ā-, ds. vivāsa seek to win, ii. 33, 6; v. 88, 1.
 van-ūs, m. enemy, iv. 50, 11 [eager, rival: van win].
 vāne-vane, lc. itv. cd. in every wood, v. 11, 6.
 vand graise, I. A. vādate, iv. 50, 7 [nasalized form of vad].
 pāri- extol, with (inst.), ii. 33, 12.
 vānda-māna, pr. pt. A. approving, ii. 33, 12.
 vap strew, I. vāpati, vāpate.
 nī- lay low, ii. 33, 11.
 vapuṣ-yā, a. fair, i. 160, 2 [vāpūs, n. beautiful appearance].
 vay-ām, pra. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 8, 4; iv. 50, 6; 51, 12; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 13, 14; x. 14, 6; 127, 4 [Av. *vaem*, Go. *wais*, 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-vit-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, 8, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3, 4, 6, 8; x. 14, 7 [Gk. *οὐρανός* 'heaven'; vr cover, encompass].
 vār-ṇa, m. colour, ii. 12, 4 [coating: vr cover].
 vāris-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 [vrđh increase].
 vārdha-māna, pr. pt. Ā. growing, i. 1, 8 [vrđh grow].
 vārvrt-āna, pr. pt. Ā. int. rolling about, x. 34, 1 [vrt turn].
 varṣ-ā, n. rain, v. 83, 10 [vṛṣ rain].
 varṣ-yā, a. rainy, v. 83, 8².

val-ā, m. enclosure, cave, iv. 50, 5 [vr cover].
 valgū-yā, don. honour, iv. 50, 7.
 vāś desire, II. vāṣti, s. 1. vāśmi, 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. *ἴνυμι = fāsvumi*, AS. *werian*, Eng. *wear*].
 abhī-, ca. clothe, i. 160, 2.
 3. vas dwell, I. P. vāsati [AS. *weasan* 'be', Eng. *was*; in Gk. *ἀέρω = fāsv*].
 prá- go on journeys, viii. 29, 8.
 vas, enc. pra. 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-igṭha, 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. *ἄγο-ς = fāsv-vo-s* 'purchase price', Lat. *venu-m = ves-num*].
 vās-ya, 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-ī, pr. pt. f. bringing, ii. 35, 14.
 vāh-nī, m. driver, i. 160, 3 [vah drive].
 vā bhā, II. P. vāti [Av. *vaiti*, Gk. *ἀφω- = ā-fh-ai*; cf. Go. *waian*, German *wehen* 'blow'].
 prá- blow forth, v. 83, 4.
 vā, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. *ve*].

vác, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. vox = vōc-s].
 vāj-a, 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].
 vāná, 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. ἀήρ-ης].
 vām, enc. pra. 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-má, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyú].
 vā-yú, m. wind, x. 90, 13 [vā blow].
 vār-ya, gdv. desirable, i. 85, 8 [vr choose].
 vāś-at, pr. pt. int. loving, iv. 50, 5 [vās loú].
 vāvrdh-āná, pr. pt. Ā. having grown, x. 14, 3 [vrđh grow].
 vāśi, f. axe, viii. 29, 3.
 vāsar-á, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἄρ, Lith. vasarā].
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. φάου].
 ví, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi-, Lat. avi-].
 vi-kramāna, n. wide stride, i. 154, 2; x. 15, 8.
 vi-cakramāná, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 ví-carāni, a. active, i. 85, 9.
 ví, pl. stake at play, ii. 12, 5.
 ví-tata, pp. extended, x. 129, 5 [tan stretch].
 vi-tarām, adv. far away, ii. 33, 2 [cpv. of prp. ví away].
 vit-tá, 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; a. 2. véthna, x. 15, 13; 3. véda, x. 129, 6² 7²; pl. 1. vidmá, x. 15, 13 [Gk. ὄδα, ἴδμεν; AS. ic wāt, wē witon; Eng. I wot; Lat. vid-ēre 'see'].
 prá- know, x. 15, 13.
 2. vid find, VI. vindá, vi. 54, 4; x. 34, 8³; pf. viveda, x. 14, 2; a. so., v. 83, 10; viii. 48, 3.
 ánu- find out, ii. 12, 11; v. 11, 6.

á-, s. so. win hither, x. 15, 3.
 nis- find out, x. 129, 4.
 vid-átha, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].
 vi-dyút, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].
 vid-vāna, unred. pf. pt. knowing, vi. 54, 1 [Gk. φειδώς].
 vidh worship, VI. vidhá, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 163, 4.
 práti- pay worship to, vii. 68, 5.
 vidh-ant, pr. pt. m. worshipper, ii. 35, 7.
 vi-dhána, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].
 vi-pfoh-am, acc. inf. to ask, vii. 86, 3.
 vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].
 vi-bhāt-í, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
 vi-bhídaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from ví-bhid split asunder, but the meaning here applied is obscure].
 vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 68, 3 [bhrāj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame'].
 ví-madhya, m. middle, iv. 51, 3.
 vi-rapésá, m. abundance, iv. 50, 3 [vi + rapé be full].
 Vi-ráj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
 virá-sāh, a. overcoming men, i. 35, 6 [= vira-sāh for vira-sāh].
 vi-rúk-mant, m. shining weapon, i. 85, 3 [ruc shine].
 ví-rūpa, a. having different colours, vii. 103, 6 [rūpá, n. form].
 Vívás-vant, m. name of a divine being, v. 11, 8; x. 14, 5 [vi + vas shine afar].
 víś, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 85, 5; subject, iv. 50, 8.
 víś enter, VI. víśá.
 á- enter, iv. 50, 10; viii. 48, 12. 15.
 ní- come home, go to rest, x. 34, 14; 168, 8; s. so., avikramāni, x. 127, 4; ca. vossya cause to rest, i. 85, 2.
 víś-páti, m. master of the house, x. 135, 1.
 víśva, prn. a. all, i. 35, 8. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 8. 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.
- viśvā-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.
- viśvā-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.
- viśvā-psnya, a. laden with all food, vii. 71, 4 [psnya from psā eat].
- viśvā-rūpa, a. (Bv.) omniform, i. 35, 4; ii. 33, 10; v. 83, 5.
- viśvā-sambhū, a. beneficial to all, i. 160, 1. 4 [sām prosperity + bhū being for, conducting to].
- viśvā-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.
- viśvāhā, adv. always, i. 160, 3 [viśvā āhā all days].
- viśve devās, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.
- viṣ work, III. viśeṣti: pf. vivēṣa, ii. 35, 13.
- vi-sita, pp. unfastened, v. 83, 7. 8 [vi + si bind].
- viśva-na, a. varied in form, viii. 29, 1.
- viśuci, a. f. turned in various directions, ii. 83, 2 [f. of viśv-añic].
- vi-śthā host (?), x. 168, 2.
- Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].
- viśv-añic, a. turned in all directions, x. 90, 4.
- vi-sargā, m. release, vii. 103, 9 [vi + sṛj let go].
- vi-sārjana, n. creation, x. 129, 6 [vi + sṛj let go].
- vi-sṛṣṭi, f. creation, x. 129, 6. 7 [vi + sṛj let go].
- vi-brāhas, ab. inf. from breaking, viii. 48, 5 [vi + bras fall].
- vi-hāyas, a. mighty, viii. 48, 11.
- vi guide, II. vēti, i. 35, 9.
- ūpa- come to (acc.), v. 11, 4.
- vi-rā, m. hero, i. 85, 1; ii. 33, 1; 35, 4 [Av. vira, Lat. vir, OI. fer, Go. wair, Lith. vira, 'man'].
- virā-vat-tama, spv. a. most abounding in heroes, i. 1, 3.
- virā-vanta, a. possessed of heroes, iv. 50, 6.
- virūdh, f. plant, ii. 35, 8 [vi asunder + rudh grow].
- vir-yā, n. heroic dead, i. 154, 1. 2; heroism, iv. 50, 7 [virā hero].
1. vr cover, V. vṛnōti, vṛnute.
ā-, int. ipf. ā-varivar contain, x. 129, 1.
vi- undose, rl. aḡ. avran, iv. 51, 2.
2. vr choose, IX. ā. vṛnite, ii. 33, 13; v. 11, 4; x. 127, 8.
- vṛk-a, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupus, Lith. vilka-s, Eng. wolf].
- vṛk-ī, f. she-wolf, x. 127, 6.
- vṛktā-barhīa, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛj + barhīa, q. v.].
- vṛk-sā, m. tree, v. 83, 2; x. 127, 4; 185, 1 [vṛk simpler form of vṛśc cut, fell].
- vṛj twist, VII. vṛnākti, vṛnāktē.
pāri- pass by, ii. 33, 14.
- vṛj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].
- vṛṇāna, pr. pt. ā. choosing, v. 11, 4 [vr choose].
- vṛt turn, I. ā. vārtate roll, x. 84, 9; ca. vartāya turn, i. 85, 9.
- ā-, cs. whirl hither, vii. 71, 3.
- nī-, cs. roll out, x. 135, 5.
- prā-, cs. set rolling, x. 135, 4.
- ānu prā- roll forth after, x. 135, 4.
- sām- be evoked, 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: vr cover].
- vr-tvā, gd., having covered, x. 90, 1.
- vṛdh grow, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhūr, x. 14, 3; ca. vārdhāya strengthen, v. 11, 3. 5.
- vṛdh-ē, dat. inf. to increase, i. 85, 1.
- vṛṣ rain, I. vāṛṣa rain: is aḡ. āvāṛṣa, v. 83, 10.
abhī- rain upon, aḡ. 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 āśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἄρσην].
- vṛṣa-bhā, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
- vṛṣa-lā, m. beggar, x. 84, 11 [little man].
- vṛṣa-vṛāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ti, f. rain, v. 83, 6 [vṛṣ rain].
- vṛṣṇyā-vanta, a. mighty, v. 83, 2 [vṛṣṇya manly strength, from vṛṣan bull].

véd-āna, n. possession, x. 84, 4 [vid find, acquire].
vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
ven long, I. P. vēnati.
śnu- 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 Vivasvati, x. 14, 1.
váśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-narā].
vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + añj adorn].
vyac extend, III. P. vivyakti.
sám- roll up, ipf. śvivyak, vii. 63, 1.
vyath waver, I. vyátha, vi. 54, 3.
vyátha-māna, pr. pt. A. quaking, ii. 12, 2.
vyūsti, 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].
vraj-á, m. pen, fold, iv. 51, 2 [vrj enclose].
vra-tá, n. will, ordinance, iii. 59, 2, 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
vrata-cārín, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
vráta, m. troop, host, x. 34, 8, 12.
Śāma praise, I. śāma, vii. 61, 4 [Lat. censeo].
śāma-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatá, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκάρω-v, Lat. centum, Go. hund].
śām-tama, spv. a. most beneficent, ii. 83, 2, 13; x. 15, 4 [śām, n. healing].
śaphá-vant, a. having hoofs, v. 83, 5.
śabála, a. brindled, x. 14, 10.
śám, n. healing, ii. 83, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 3.
Śámbara, m. name of a demon, ii. 12, 11.
śáy-āna, pr. pt. A. lying, ii. 12, 11; vii. 103, 2 [śī lie].

śarád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śár-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
śár-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. szátma-s 'helmet', OG. helm 'helmet'].
śáv-as, n. power, v. 11, 5 [śū swell].
śāsam-āná, pf. pt. A. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
śāsay-āná, pf. pt. A. lying, vii. 103, 1 [śī lie].
śāś-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-σavr-].
śáktá, m. teacher, vii. 103, 5 [śak be able].
śās order, II. śásti, śáste.
śnu- instruct, vi. 54, 1.
abhí- guide to (acc.), vi. 54, 2.
śík-van flame (?), ii. 35, 4.
śíksa be helpful, pay obeisance, I. śíkṣa, iii. 59, 2 [ds. of śak be able].
śíkṣa-māna (pr. pt. A.), m. learner, vii. 103, 5.
śítī-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, ep. Gk. κνέω].
śísriy-āná, pf. pt. A. abiding, v. 11, 6 [śri resort].
śi-tá, a. cold, x. 34, 9 [old pp. of śyā coagulate].
śirṣ-án, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυνη '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, 8; viii. 29, 5; clear, vii. 49, 2, 8; pure, ii. 33, 13; 35, 3² [śuc shine].
śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
śubh-āya, A. adorn oneself, i. 85, 8.
śubh-rá, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [śubh adorn].
śumbh, adorn, I. A. śumbhate.
prá- adorn oneself, i. 85, 1.

śūts-ka, a. dry, vii. 103, 2 [for suṣ-ka, Av. huś-ka].
 śūts-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blou, smrt].
 śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. ἀ-κρῶ-ς 'in-valid'].
 śūdrā, m. man of the servile caste, x. 90, 12.
 śūśuj-āna, pf. pt. A. trembling(?), x. 34, 6.
 śūś-ā, a. inspiring, i. 154, 3 [śvas breathe].
 śrūv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].
 śrḍh-yā, f. arrogance, ii. 12, 10 [śrḍh be arrogant].
 śr crush, IX. śrṇāti.
 śām- be crushed: pa. ao. śāri, vi. 54, 7. śout drip, I. śoṭa, iv. 50, 3.
 śyā-vā, a. dusky, i. 35, 5 [OSI. si-rū '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. καρδίη '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 (loc.), v. 11, 3.
 śrī, f. glory, i. 85, 2; iv. 83, 3; x. 127, 1.
 śru, V. śrṇāti, 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-τό-ς 'famous', Lat. in-clu-tu-s 'famous'].
 śrē-gṛha, spv. a. best, ii. 33, 3.
 śrō-tra, n. ear, x. 90, 14 [śru hear].
 śrūṣ-ṭi, f. obedient mare, viii. 48, 2 [śruṣ hear, extension of śru].
 śva-gṇu-in, m. gambler, ii. 12, 4.
 śvān, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].
 śva-śrū, f. mother-in-law, x. 34, 3 [OSI. svetry, svetrūce].
 śviti-āno, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Gō. hweits, Eng. white) + āno].
 Śās, nm. six, x. 14, 16 [Av. xšvas, Gk. ἕξ, Lat. sex, OL. ἕξ, Gō. saikha, Eng. six].
 Śā, dem. prn. N. a. 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; 88, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hā, Gk. ὁ, Gō. sa].
 sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].
 sam-rarānā, pf. pt. Ā. sharing gifts, x. 15, 8 [sām + rā give].
 sam-vatsarā, m. year, vii. 103, 1. 7. 9.
 sam-vid-ānā, pr. pt. Ā. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].
 sam-vj, a. conquering, ii. 12, 3.
 sākḥ-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. Ā. śacate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἕρμαι, Lat. sequitur, Lith. sekū].
 śāc-ā, adv. prp. with (loc.), iv. 50, 11 [śac accompany].
 śājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].
 sa-jōsas, a. acting in harmony with (inst.), viii. 48, 15 [jōsas, n. pleasure].
 sat, n. the existent, x. 129, 1 [pr. pt. of as be].
 sat-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-dharmā, a. (Bv.) whose ordinances are true, x. 34, 8.
 satyāntā, n. Dv. ed. truth and falsehood, vii. 49, 3 [satyā + āntā].
 sad sit down, I. P. śidati, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sīdo].
 ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.
 nī- sit down, pf. (nī)śedur, iv. 50, 3; inj. śidat, v. 11, 2; settle: pf. s. 2. sasāttha, viii. 48, 9.
 sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἕδος].
 śādas-sadas, acc. itv. ed. on each seat, x. 15, 11.
 śā-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; sadhā = sahā together].
 sadhā-sṭha, n. *gathering place*, i. 164, 1, 8.
 san gain, VIII. P. sanōti, vi. 54, 5.
 sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ἐνο-ς*, Ol. *sen*, Lith. *sēnas* 'old'].
 sānt, pr. pt. *being*, x. 34, 9 [as be; Lat. (*prae*)-sent].
 samp-dfā, f. *sight*, ii. 33, 1.
 sapta, nm. *seven*, i. 35, 8; ii. 12, 3, 12; x. 90, 15² [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].
 saptā-raṣṇi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptāśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptā + āśya, n. *mouth*].
 sās-ti, m. *racer*, i. 85, 1, 6.
 sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by *prāthas*, n. *fame*].
 sa-bādha, a. *zealous*, vii. 61, 6 [bādha, n. *stress*].
 sabhā, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samā, a. *level*, v. 33, 7 [Av. *hama* 'equal', Gk. *ὁμο-ς*, Eng. *same*, cp. Lat. *sim-ili-s*].
 sam-ād, f. *battle*, ii. 12, 3.
 sām-ana, n. *festival*, x. 168, 2 [coming together].
 samanā, adv. *in the same way*, iv. 51, 8² [inst., with shift of accent, from *sāmāna* being together].
 samānā, a., f. i, *same*, ii. 12, 8; iv. 51, 9; vii. 86, 3; *uniform*, vii. 63, 2; *common*, ii. 35, 3; vii. 63, 3; 103, 6.
 samānā-tas, adv. *from the same place*, iv. 51, 8.
 sam-idh, f. *faggot*, x. 90, 15 [sām + idh *kindle*].
 samudrā-jyēṣṭha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [samudrā, m. *collection of waters* + jyēṣṭha, spv. *chief*].
 samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].
 sam-fdh, f. *unison*, vii. 103, 5 [sām + dh *thrive*].
 sām-prkta, pp. *mixed with* (inst.), x. 34, 7 [pro mix].
 sam-prāsa, ab. inf. *from mingling with*, ii. 85, 6 [pro mix].
 sām-bhrta, pp. *collected*, x. 90, 8 [bhr̥ *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 [sr̥ run].
 seras-f, f. *lake*, vii. 103, 2.
 sārg-a, m. *herd*, iv. 51, 8 [sr̥ let loose].
 sārṭ-ave, dat. inf. *to flow*, ii. 12, 12 [sr̥ flow].
 sr̥ creep, I. P. sārpati.
 vi- *slink off*, x. 14, 9.
 sarpīr-āsuti, a. (Bv.) *having melted butter as their draught*; viii. 29, 9 [sarpis (from sr̥ run = melt) + ā-suti brew from su press].
 sārva, a. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ἅλο-ς* = ἅλ-fo-ς, Lat. *saiu-s* 'whole'].
 sārva-vīra, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
 sārva-hūt, a. (Tp.) *completely offering*, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
 sal-ilā, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sr̥ flow].
 Sav-i-tf, m. a solar god, i. 35, 1-6, 8-10; vii. 63, 8; x. 34, 8, 13 [Stimulator from sū stimulate].
 sae sleep, II. P. sāsti, iv. 51, 3.
 sae-ānt, pr. pt. *sleeping*, iv. 51, 5.
 sah overcome, I. sāha, x. 34, 9 [Gk. *ἴχω*, so. *ἴσ(ε)χ-ov*].
 sās-as, n. *might*, iv. 50, 1; v. 11, 6² [sah overcome].
 sa-hāra, nm. a thousand, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].
 sahasra-pād, a. (Bv.) *thousand-footed*, x. 90, 1 [pad foot].
 sahasra-bhr̥ṣṭi, a. (Bv.) *thousand-edged*, i. 85, 9 [bhr̥ṣṭi from bhr̥ṣṭ = hr̥ṣṭ *stick up*].
 sahasra-sīrṣan, a. *thousand-headed*, x. 34, 14.
 sahasra-sāvā, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing from su press*].
 sahasrākṣā, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣā eye = akṣi].
 sā-hūti, f. *joint praise*, ii. 33, 4 [hūti invocation from hū call].
 sā bind, VI. syāti.
 vi- *discharge*, i. 85, 5.
 sā, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such = so*, x. 127, 4.
 sād-ana, n. *seat*, x. 135, 7 [sad sit].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-sādhāraṇa *having the same support*].
 sādhu-ū, a. *good*, x. 14, 10.
 sādhu-yā, adv. *straightway*, v. 11, 4.
 Sādhyā, m. pl. a *group of divine beings*, x. 90, 7, 16.
 sārṇas-i, a. *bringing gain*, iii. 59, 6 [san gain].
 sārṇu, n. m. *back*, ii. 35, 12.
 sārṇan, n. *chant*, viii. 29, 10; x. 90, 9; 185, 4.
 sāya-ka, n. *arrow*, ii. 33, 10 [suitable for hurling: si hurl].
 sārṇameyā, m. *son of Saramā*, x. 14, 10.
 sāsānāsānā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-sāsana + anāsana].
 sīmā, m. *Hon.*, v. 83, 3.
 sic pour, VI. siñcā, i. 85, 11 [OG. sig-u 'drip', Letic sic-u 'fall' of water].
 nī- pour down, v. 83, 8.
 sikh repel, I. P. sēdhā.
 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].
 nigvid-ānā, pl. pt. Ā. *sweating*, vii. 103, 8 [avid perspire: Eng. sweat].
 sim, enc. prn. pol. 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. 85, 11; 85, 9; *well prepared*, x. 15, 13; 84, 11.
 su-krātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu wisdom].
 sukratū-yā, f. *insight*, i. 160, 4.
 su-ksatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.
 su-keṭi, 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, 8.
 sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [taṣṭa fashion].
 sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.
 su-tāra, a. *easy to pass*, x. 127, 6.
 su-dāṁsas, a. (Bv.) *wondrous*, i. 85, 1 [dāṁsas 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-dhṛṣṭama, 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-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.
 su-palāsā, a. *fair-leaved*, x. 185, 1.
 su-pēśas, a. (Bv.) *well-adorned*, ii. 35, 1 [pēśas, n. ornament].
 su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. token].
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātika, n.].
 su-prāniti, 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 + bhū being].
 sū-bhṛta, pp. *well cherished*, iv. 50, 7.
 sū-makha, m. *great warrior*, i. 85, 4.
 su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. hu-manah- 'well-disposed'; cp. second part of sū-perjās].
 sv-mṛṭika, a. (Bv.) *very gracious*, i. 35, 10 [mṛṭikā, n. mercy].
 su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.
 su-mnā, n. *good-will*, ii. 33, 1, 6.
 sumnā-yū, a. *kindly*, vii. 71, 3.
 su-rabhī, a. *fragrant*, x. 15, 12.
 sūrā, f. *liquor*, vii. 86, 6 [Av. hura].
 su-rētas, a. (Bv.) *abounding in seed*, i. 160, 3.
 su-vāroas, 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-vidātra, a. *bountiful*, x. 14, 10; 15, 3. 9.
- su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 38, 15; 36, 15; viii. 48, 14.
- su-vīrya, n. *host of good champions*, iv. 51, 10.
- su-vṛkti, f. *song of praise*, ii. 35, 15; vii. 71, 6 [sū + ṛk-tī from *arc praise*, cp. rc].
- su-vrjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
- su-śīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.
- su-śōva, a. *most propitious*, iii. 59, 4. 5; viii. 48, 4.
- su-śakhi, m. *good friend*, viii. 48, 9 [śakhi *friend*].
- su-śtūti, f. *eclogy*, ii. 33, 8 [stuti *praise*].
- su-stūbh, a. *well-praising*, iv. 50, 5 [stūbh *praise*].
- su-hāva, a. (Bv.) *easy to invoke*, ii. 33, 5 [hāva *invocation*].
- sū, adv. *well*, v. 83, 10 [= sū *well*].
- sū-nāra, a. *bountiful*, viii. 29, 1 [Av. *hunarā*].
- sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*, OG. *sunu*, Lith. *sūnū*, Eng. *son*].
- sūpāyanā, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sū + 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. *sisartj*.
- śpa-prā- stretch forth to, int. 3. s. sarsr-e, ii. 35, 5.
- srj emi, VI. *srjāti* [Av. *her'zaiti*].
- śva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
- śpa- send forth to (acc.), ii. 35, 1.
- srp-rā, a. *extensive*, iv. 50, 2 [srp *creep*].
- sē-nā, f. *missile*, ii. 33, 11 [si *discharge*].
- senā-nī, m. *leader of an army, general*, x. 34, 12.
- sō-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3. 4. 7-15; x. 14, 13; 34, 1; *Soma sacrifice*, vii. 108, 7 [su *press*: Av. *haoma*].
- soma-pā, m. *Soma drinker*, ii. 12, 13.
- soma-pithā, m. *Soma draught*, x. 15, 8 [pithā from *pā drink*].
- som-in, a. *soma-pressing*, vii. 103, 8.
- som-yā, a. *Soma-loving*, x. 14, 6; 15, 1. 5. 8.
- saumanas-ā, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mānas].
- skand leap, I. P. skādati, int. inj. kānīkan, vii. 103, 4.
- skabhāya, den. *prop, establish*, i. 154, 1 [from skabh, IX. skabhñāti].
- skāmbh-ana, n. *prop, support*, i. 160, 4. stan *thunder*, II. P.; cs. stanāyati, id., v. 83, 7. 8 [Gk. *στῆνω* 'lament']. stan-ātha, m. *thunder*, v. 83, 8.
- stanāyant, pr. pt. *thundering*, v. 83, 2; x. 168, 1.
- stanayi-tnū, m. *thunder*, v. 83, 6.
- stabh or stambh *prop, support*, IX. stabhñāti, 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-rā, a. *firm*, ii. 33, 9. 14 [sthā *stand*].
- stu *praise*, II. stāuti, ii. 33, 11; v. 83, 1. prā- *praise aloud*, i. 154, 2.
- stu-tā, pp. *praised*, ii. 33, 12.
- stuv-ānt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
- ste-nā, m. *thief*, x. 127, 6 [stā *be stealthy*].
- sto-tf, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].
- stō-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu *praise*].
- stōma-tastā, a. (Tp.) *fashioned into (= being the subject of) praise*, x. 15, 9.
- strī, f. *woman*, x. 34, 11 [Av. *stri*].
- sthā *stand*, I. tiṣṭha; pf. tasthur, i. 85, 5; rt. ao. s. 3. śsthā, i. 85, 10; iv. 51, 1; pl. 3. śsthur, iv. 51, 2 [Av. *hištaiti*, Gk. *ἵστημι*, Lat. *sisto*].
- āti- *extend beyond*, x. 90, 1.
- ādhi- *ascend*, x. 135, 3; *stand upon*, i. 35, 6.
- śpa- *start off*, viii. 48, 11.
- abhi- *overcome*, iv. 50, 7.
- ā- *mount*, i. 35, 4; *mount to (acc.)*, i. 85, 7; *occupy*, ii. 35, 9.
- ūd- *arise*, v. 11, 8.
- śpa- *approach*, rt. ao. śsthita, x. 127, 7.
- pāri- *surround*, pf. tasthur, ii. 85, 3.

prá-*step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spes*, Gk. *σῶψ* 'owl'].
 spr *win*, V. *apnóti*.
 nis-*rescue*, rí. ao. 2. du. *spartam*, vii. 71, 5.
 sprh, cs. *sprháya long for*, x. 135, 2 [Av. *sperzaitē*].
 sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπῆρα* '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 *floc*, I. A. *syándate*, v. 83, 8.
 syúma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syú-*man band*; Gk. *ὑμῆρ* 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 stráma, m. *disease*, viii. 48, 5.
 sru *flow*, I. *stráva*, vii. 49, 1 [Gk. *ῥέει* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σῶς*, *δ-ς*, Lat. *sui-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. svadhá, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.
 2. *sva-dhá*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhá *put*; cp. Gk. *ἑθός* 'custom'].
 svadhá-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skillful*, i. 85, 9 [sú + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-ς*, Lat. *sonnu-s*, Lith. *sāpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 35, 14; *of their own accord*, iv. 50, 8 [115 a].
 svár, n. *light*; *heaven*, ii. 85, 6; v. 83, 4.
 sva-ráj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacrificial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 35, 10 [possessing property; svá, n.].
 sváar, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSI. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-asti, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. s. *svasti 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-ς*, Lat. *suávi-s*, Eng. *sweet*].
 sv-ádhí, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
 sv-ábhú, a. *invigorating*, iv. 50, 10.
 sváhá, ij. *hail*, as a *sacrificial call*, x. 14, 8.
 svid, enc. emph. pcl., iv. 51, 6; x. 34, 10; 129, 5²; 135, 5; 168, 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. *jighna slay*, viii. 29, 4; pf. *jaghána*, ii. 12, 10, 11; ps. *hanyáte*, iii. 59, 2; ds. *jighāmsa*, vii. 86, 4.
 han-tí, m. *slayer*, ii. 12, 10.
 hár-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *ἥρ-ος* 'summer'].
 hár-i, m. *bay steed*, i. 35, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zelú*, OG. *gēlo*].
 hár-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].
 háry-asva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 háv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-árút, a. (Tp.) *listening to invocations*, ii. 33, 15 [hávana (from hū *call*) + árú-t *hearing from sru hear* with determinative t].
 havir-ád, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 havis-pá, a. *drinking the oblation*, x. 15, 10 [havis + pá].
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6²; 168, 4 [hu *sacrifice*].
 háv-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-váhana, m. *carrier of oblations*, v. 11, 4 [váhana from vah *carry*].
 havya-súd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [súd = svád *sweeten*].
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

hāsta-vant, a. *having hands*, x. 34, 9.
 1. *hā leave*, III. P. jahāti.
áva-, ps. *hiyate*, *be left behind*, x. 34, 5.
 2. *hā go away*, III. A. jihīte.
āpa- *depart*, vii. 71, 1 : 3. s. sb. s. ao.
hāstate, x. 127, 3.
ūd- *spring up*, v. 83, 4.
hī, cj. *for*, i. 35, 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.
hims, *injure*, VII. *hināsti injure* ; *iṣ* ao.
inj., x. 15, 6 [probably a ds. of *han*
strike].
hi-tā, pp. *placed*, v. 11, 6 [later form of
dhīta 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*,
 OSl. *zima* 'winter' ; Gk. *δύσ-χιμος*
 'subject to bad storms', 'horrid'].
hiraṇ-ya, n. *gold ornament*, ii. 33, 9.
hiraṇya-dā, a. (Tp.) *giver of gold*, ii.
 35, 10.
hiraṇya-pāni, a. (Bv.) *golden-handed*, i.
 35, 9.
hiraṇya-prāṅa, a. (Bv.) *having a golden*
pole, i. 35, 5.
hiraṇyā-ya, a. *golden*, i. 35, 2 ; 35, 9 ;
 ii. 35, 10 ; viii. 29, 1.
hiraṇya-rūpa, a. (Bv.) *having a golden*
form, ii. 35, 10.
hiraṇya-varna, a. (Bv.) *golden-coloured*,
 ii. 35, 9-11.

hiraṇya-śamī, 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.
hiraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8
 [akṣā = *akṣi eye*].
hīd *be angry*, I. *hēda* : pf. *jihīḥa*, x.
 34, 2.
hī-nā, pp. *forsaken*, x. 34, 10 [*hā leave*].
hu *sacrifice, offer*, III. *juhōti*, iii. 59, 1 ;
 x. 14, 13-15.
ā- *offer*, iii. 59, 5.
hū *call*, I. *hāvate*, ii. 12, 8. 9 ; 33, 5 ;
 VI. *huvé*, vii. 61, 6 ; 71, 1 ; x.
 14, 5.
hr *be angry*, IX. *hrpīte*, ii. 33, 15 ;
with (dat.), vii. 86, 3.
hīd, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii.
 86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av.
zard].
hīd-aya, n. *heart*, x. 34, 9.
he-ti, f. *dart*, ii. 33, 14 [*hi impel*].
he-tū, m. *cause* : ab. *hetós* *for the sake*
of, x. 34, 2 [*impulse* : *hi impel*].
hó-tr, m. *invoker*, i. 1, 1. 5 ; v. 11, 2
 [*hū call*].
hotrā-vid, a. (Tp.) *knowing oblations*, x.
 15, 9 [*hó-trā*, Av. *sao-thra* ; cp. Gk.
χού-ρα 'pot'].
hvā *call*, IV. *hvāya*, i. 35, 14.
vi- *call divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

Accent, in Sandhi: *kóśó 'va*, vi. 54, 3; *súnávé 'gne*, i. 1, 9; *brāhmaṇó 'sya*, x. 90, 12 a; Svarita followed by Udatta: *nv antár*, vii. 86, 2; *kvédānim*, i. 35, 7 c; *tanvá súśujānaḥ*, x. 34, 6 b; *vapusyē ná*, i. 160, 2 c; Udatta changed to Svarita: *tē 'vardhanta*, i. 85, 7 a; in compounds: *Dvandvas*, *dyāvā-prthivī*, i. 35, 9 b; 160, 2; *Karmadhārayas*, *su-āvan*, i. 35, 10 b; *śaścant*, i. 160, 2; *sūmahāśas*, i. 85, 4 a; *ś-ksyamāpā*, i. 154, 4 b; *sūtastam*, ii. 35, 2 a; *ś-hitam*, viii. 29, 4; *Tatpuruṣas*, *Parjanya-jinvitā*, vii. 103, 1 c; *devāhitim*, vii. 103, 9 a; *kavi-śastās*, x. 14, 4 c; *Āgni-svātās*, x. 15, 11 a; *ekaparāśya*, x. 34, 2 c; *Bahuvrīhis*, *su-parśā*, *su-nithās*, i. 35, 7 a b; *arenāvas*, i. 35, 11 b; *su-dāśmasas*, i. 85, 1 b; *hiranyākśās*, i. 35, 8 c; *uru-vyāśās*, i. 160, 2 a; *śūsu-hémā*, *su-pēśasas*, ii. 35, 1 c d; *śn-āgās*, v. 83, 2 c; *viśvá-cakṣās*, *uru-cakṣās*, vii. 63, 1; *tri-vandhurās*, vii. 71, 4 b; *su-śakhā*, viii. 48, 9 d; governing compounds, *yāvayāj-janas*, iii. 59, 5 b; in declension, *nadyās*, ii. 35, 3 b; *dādhat*, i. 85, 8 d; *grnatē*, iii. 59, 5 b; *nidhīmām*, viii. 29, 6; *bahūnām*, ii. 35, 12; *prthivyās*, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d. 11 c; v. 83, 4 a b 7 a; vii. 63, 4 d; 71, 2 d (irr.); 86, 1 d; viii. 48, 6 b. 8 a; x. 15, 4 b; 34, 4 d. 14 a; with *kuvit*, ii. 35, 1 c. 2 b; iv. 51, 4 a; of ed. verb, i. 35, 9 c; v. 83, 4 a b; shift of, *jūstam*, iii. 59, 5 c; *di-dṣṣu*, vii. 86, 3 a; *viśvá-*, i. 160, 1 a. 5 c; *cātur-*, iv. 51, 5 d; *amuyā*, x. 135, 2 b.

Accusative, double, ii. 33, 4; 35, 1; iv. 51, 11 b; of goal, x. 14, 13 c; of time, vii. 103, 1 a; x. 168, 3 b.
Agni, description of, pp. 1-3; viii. 29, 2.
Abura = Asura, meaning of, i. 35, 7; in Avesta, pp. 119, 124.
Alliteration, x. 14, 7 a b. 9.
Ambiguity, intentional, vii. 103, 8 c. 9 d.
Ambiguous form: *śāmsā*, 2. s. ipv. or 1. s. sb.; vii. 61, 4 a.
Āmredita compounds: *divé-dive*, i. 1, 3. 7; *grhē-grhe*, v. 11, 4 b; *vāne-vane*, v. 11, 6 b; *gātre-gātre*, viii. 48, 9 b; *pība-pība*, see note on x. 14, 7.
Anaphoric repetition: *Agnis*, v. 11, 4; *ārhan*, ii. 33, 10; *ayāmsam*, ii. 35, 15 a b; *iyām*, vii. 71, 6; *āva*, vii. 86, 5; u, x. 127, 3; *kās*, x. 135, 5; *tū-bhyam*, v. 11, 5; *tvām*, viii. 48, 15; *tē*, x. 15, 5; *nī*, x. 127, 5; *Pūṣā*, vi. 54, 5; *Mitrās*, iii. 59, 1; *mā*, ii. 33, 4; x. 135, 2. 3 (*yām kumāra*); *yās*, ii. 12, 1-4 &c.; *yāya vratē*, v. 83, 5; *yāsu*, vii. 49, 4; *yē*, x. 15, 2; *vī*, ii. 33, 2; *sām*, x. 14, 8; *hvāyāmi*, i. 35, 1; use of *as*, i. 1, 9; v. 11, 6; of *tē*, x. 15, 7 d.
Añgirasas, description of, viii. 29, 10.
Antithesis: *pracyāvāyanto acyutē*, i. 85, 4 b; *ēko tribhis*, i. 154, 3 d; *ēko viśvā*, i. 154, 4 d; *pāre āvaro*, ii. 12, 8 b; *samānām nānā*, ii. 12, 8 c d; *sām ūpa*, ii. 35, 3 a; *jihmānām ūrdhvāḥ*, ii. 35, 9 b; *jigritām jajaśtām*, iv. 50, 11; *śasamrṣṭaḥ śūciḥ*, v. 11, 3 a; *śnāgās duṣkṛtaḥ*, v. 83, 2 c d; *śyajvanām yajñānamā*, vii. 61, 4 c d; *krṣṇīr aruṣāya*, vii. 71, 1 b; *śceteyad acītaḥ*, vii. 86, 7 c; *samānām virūpāḥ*, vii. 103, 6 c;

- āmartyo mārtyān, viii. 48, 12 b; śāt
 ēkam, x. 14, 16 b; nicā upāri, a-
 haetāso hāsta-vantam, śītāh nir dah-
 anti, x. 34, 9 d; ēka viśvātaḥ, x.
 135, 3 c.
- Antithetical accent, i. 35, 9 c; 85, 7 b;
 ii. 35, 3 a; iv. 51, 11 d (ca-ca); v. 88,
 4 a b; x. 129, 5 b.
- Anudāttas following a Svarita, un-
 marked, vii. 61, 2.
- Aorist, characteristic use of, viii. 29, 3.
- Āpas Waters, description of, pp. 115-16.
- Apām nāpāt, description of, pp. 67-8.
- Apposition, adjective in, i. 85, 12 b;
 substantive in, x. 90, 15 d.
- Āsvina, description of, pp. 128-30; viii.
 29, 8.
- Aspiration, initial, ii. 12, 10 b (ś);
 v. 11, 4 c (h); vi. 54, 10 b (h); vii.
 103, 10 b (h); viii. 48, 10 b (h); x.
 14, 14 a (h); 15, 12 b (h); 90, 6 d (h);
 129, 2 d (h); loss of, i. 160, 3 d
 (dukaata).
- Aśyudeton, i. 1, 3 a; 85, 10 c; 85, 9 d;
 160, 5 b; iii. 59, 9 a; iv. 50, 11 d; vii.
 61, 4 a; 63, 1 c. 4 d. 6 b; 71, 1 d; x.
 15, 4 d; 127, 6 a; &c. &c.
- Atris, p. 152.
- Attraction, of antecedent, v. 50, 8; x.
 15, 6; 127, 4 b; of case, viii. 48, 5 c;
 x. 14, 2 c; of gender, i. 95, 6 a; 154,
 5 c; x. 129, 4 b; of number, x. 90,
 12 b; of number and gender, x. 90,
 8 c.
- Autumns = years of life, vii. 61, 2.
- Avesta, pp. 44, 67, 79, 116, 119, 124,
 135, 164, 171, 212.
- Bird, said of Savitr, i. 35, 7 a.
- Brhaspati, description of, pp. 83-4.
- Brāhmaṇas, ritual of, vii. 103, 8.
- Cadence, trochaic (of Gāyatrī), viii.
 29, 7.
- Caesura, irregular long syllable after,
 i. 35, 8 b d; v. 11, 3 c; after third
 syllable, vii. 61, 1 d; hiatus after, vii.
 71, 6 a; a preceding o not shortened
 before a, i. 85, 11 d.
- Case-form retained in compound, ii.
 33, 2 a (tvā-).
- Castes in RV., only mention of, p. 195.
- Cerebralization, of n in external
 Sandhi, ii. 33, 8 c (nas); viii. 48, 4 d
 (nas). 7 c (nas); in internal Sandhi,
 v. 85, 8 d (suprapānām); x. 15, 11 b
 (su-praṇītyayas); of s: i. 85, 5 c (vi
 syanti); 6 a (raghu-gyādas); 154,
 2 b (giri-śthās); ii. 33, 4 b (dū-
 ṣṭuti); iv. 50, 3 b (nī sedur); vii.
 103, 7 c (pāri śtha); 8 c (siavidānās);
 viii. 48, 9 b (ni-gasāttha); 9 d (su-
 gakhā): in all the above cases the
 Sandhi is annulled in the Pada text.
- Change from sing. to pl., syntactical,
 iv. 51, 11; from 2. to 3. prs., i. 85, 5;
 ii. 33, 1; from 3. to 2. prs., i. 85, 4;
 ii. 12, 15; 85, 6 a b; vii. 103, 5 d.
- Cognate acc., i. 154, 2 a; iv. 51, 6 c; v.
 11, 6 c; vii. 49, 4 b; viii. 29, 1 b. 7 a;
 x. 14, 10 d; 15, 10 b; 34, 13 a; 135,
 2 c.
- Collective use of singular, ii. 33, 1 c
 (śrvat). 3 a (jātā); vii. 103, 2 a
 (enam). 4 c (maṇḍūkas). 1 c. 6 d. 8 a
 (vāc).
- Comparative pcl. to be supplied, vii.
 103, 1 b. 7 a.
- Compound: first member in Pada text,
 unchanged, iv. 50, 10 b (vrsan-vasū);
 interpreted in the RV. itself, x. 15,
 12 a (jātāvedas).
- Concord, of śatām, ii. 33, 2; of sahas-
 ram, x. 15, 10 c; irr., viii. 48, 1 c
 (yām for yād); iv. 51, 9 c (m. adj.
 with f. noun).
- Contraction, irr. secondary, vii. 86, 4 d
 (turśyām).
- Creation, hymn of, pp. 207-11.
- Dative, of advantage, ii. 35, 7 d; v.
 11, 1 d; x. 34, 6 d; final, i. 85, 9 c;
 ii. 12, 9; 83, 3; v. 11, 1 b. 2 d; vii.
 86, 7 d; viii. 48, 10 d.
- Dice hymn, x. 34, pp. 186-95.
- Dissyllabic pronunciation of long
 vowels, i. 35, 8 b (trī); 154, 1 d
 (trōdhā). 3 a (śūśām); vi. 54, 10 a
 (parāśtād); vii. 63, 6 a (nū); 86, 4 a
 (jyēśtham); viii. 29, 6 (nidhinām).
- Doubtful interpretation, i. 85, 11 a
 (diśā); 154, 6 b (ayāsas); 85, 4
 (makhā); 160, 1 c (dhisāne); ii. 12,
 1 b (paryābhūsat). 3 b (apadhā);
 33, 12 a b; 35, 4 a (āmerāa). c (śk-
 vabbie). 5 c (kfiās). 6 (a-d). 9 d (yah-
 vī). 14 d (śkaiis); iv. 50, 2 (a-d);
 51, 1 b (vayāna). 4 d (septārye); vii.
 61, 2 d. 5; 71, 4 d (viśvāpanyas);
 86, 3 a (didḥkṣu); 6 a (dhrātis);

- 6 c (upārā). 6 d (prayotā); 103, 5 c (samādhā); viii. 48, 2 d (ārāṣṭi); x. 14, 2 d (enā, jejānās). 12 a (udumbalāu). 16 a b; 15, 3 b (nā-pātam). 8 b (anūhirē); 34, 6 b (śū-śujānas); 90, 2 d (atirōhati); 129, 5 a (rāsmis); 183, 5 d (anudēyi). 6 a-d; 163, 2 a (visthās).
- Dual, compounds, ii. 12, 13 (members separated); ending au, when used, vii. 61, 7 b, irregularly used for ā, x. 14, 10 a b. 11. 12.
- Durga, ii. 12, 3; 35, 10.
- Dvandva compounds, not analysed in the Pada text, vii. 49, 3 b; latest form of, x. 90, 4 d (śāśānāśāśānē).
- Dyāvā-Pṛthivī, description of, pp. 36-7.
- Elliptical vocative, vii. 61, 1 a (Varu-na).
- Emendation of the text, i. 85, 9 c (nār-yāpāmsi).
- Etymology, of Agni, p. 3; of Indra, p. 44; of Pūśān, p. 111; of Marūt, p. 22; of Rudrā, p. 57; of Uśās, p. 98; of Sūrya, p. 124; of Vārūna, p. 135; of Vāta, p. 216; of vidātha, i. 85, 1 d; of Viṣṇu, p. 81.
- Eyes of night = stars, x. 127, 1 b.
- Fathers, see Pitaras.
- Frogs, rain-producing hymn addressed to, pp. 141-7; compared with Brahmins, vii. 103, 8 a.
- Funeral hymn, pp. 164-75.
- Geldner, Prof., ii. 85, 9; x. 15, 3.
- Gerund, agreeing with acc., x. 14, 5 d; 84, 11 a.
- Governing compound, i. 160, 1 b (dhāra-yāt-kavi); iii. 59, 5 b (yātayājānas).
- Haoma = Soma, pp. 154, 155.
- Hiatus in Sambhitā text, irr., v. 11, 5 b (manisā iyām); vii. 71, 6 a (manisā iyām); x. 129, 5 d (avadhā avāstāt).
- Identical Pādas, viii. 48, 11 d (= i. 113, 16 d); viii. 48, 13 d (= iv. 50, 6 d).
- Imperfect, irr. use of (= aorist), viii. 48, 11 b.
- Impersonal use of verb, x. 84, 11 a (tatāpa).
- Incidental deities, i. 85, 7 c (Viṣṇu); 154, 6 a (Indra); ii. 83, 13 a (Maruts); v. 83, 6 a (Maruts); viii. 48, 10 b d (Indra). 12 a (Pitaras); x. 127, 7 c (Uśas).
- Indefinite pronoun, v. 83, 9 d (yat kim ca).
- Indicative = imperative, ii. 32, 3 (parāi).
- Indo-European period, pp. 44, 67, 130, 154, 212.
- Indo-Iranian period, pp. 135, 154.
- Indra, description of, pp. 41-4; viii. 29, 4.
- Infinitive, acc., vii. 86, 8 b (vi-pīcham); viii. 48, 10 d (pratīram); dat., with ps. sense, x. 14, 2 b (āpabhartavāi); with attracted acc. (drāśye sūryāya); with kr = cause to (cakrīre vrdhē).
- Initial s added to kr, x. 127, 3 a (nir askṛta); 185, 7 d (pāriśkrta).
- Injunctive, doubtful, i. 85, 11 d (tarpa-yanta).
- Instrumental, contracted, ii. 33, 3 c (svastī). 4 b (dūṣṭi, śāhūti). 6 c (ghṛti); local sense of, x. 163, 1 d. 3 a.
- Jacobi, Professor, vii. 103, 9.
- Juxtaposition of similar forms, i. 1, 5 c (devō devēbhīḥ); 160, 1 d (devō devī); 3 a b (pavitṛvān punāti); ii. 12, 1 b (devō devān); 33, 3 b (tavāstamas tavāsām). 8 b (mahō mahīm); 35, 3 c (śūcim śūcayāḥ); 4 a (yuvatāyo yūvānam); 5 b (devāya devīḥ); iv. 51, 4 d (revatī revāt). 6 b (vidhānā vidadhūr); 50, 7 c (sūbhṛtam bibhārti); v. 11, 4 d (vrñānā vrñate); 83, 10 (śvarṣir varṣām); vii. 86, 7 c (śactayad acōtāḥ); viii. 48, 2 c (śākhye śākhye); x. 15, 8 d (usānn usādbhīḥ); 84, 9 b (ahastāso hāstavantam); 13 a (krām it krasva); x. 90, 16 a (yajūēna yajñām ayajanta).
- Karmadhāraya Bahuvrīhi, x. 15, 9 b.
- Lengthening of vowels, metrical, i. 85, 11 d (rākāḥ); ii. 12, 5 (emā); 33, 2 (cātayavā). 4 a (cukrudhāmā). 7 (abhi). 13 c (avṛṇitā). 15 (evā); 35, 3; iv. 51, 2 c (ū); iv. 50, 6 a (evā); v. 88, 1 (aohā). 7 b (diyā); vii. 61, 4 a (śāmsā); 63, 5 a (yātrā); 86, 5 d (srjā); 103, 2 d (śtrā); viii. 48, 6 (atā, carā). 8 a (mrīyā). 9 b (sa-satthā); x. 14, 13 b (juhutā). 14 d;

15, 4 d. 11 d; 127, 6 a; 129, 6 d (áthā); 15, 4 b; vii. 86, 5 b (cakrmā); x. 34, 4 d (nyatā). 8 c (nā). 14 a (mrlatā); 90, 3 b (Pūruṣas); 127, 6 a (yāvayā); 129, 1 b (vyōmā); 135, 1 c (ātrā); in eds. and derivatives: i. 35, 4 (abhī-vṛtam); 160, 1 b (rtā-vari); ii. 12, 4 c (jigivān); vii. 71, 3 b (sumnāyāvas); 63, 2 a (pra-savitā); x. 34, 10 c (rpā-vā); 14, 12 (urū-nasau); 168, 3 c (rtāvā).

Locative, absolute, vii. 63, 5 c; 103, 3 b; of the goal, i. 1, 4; v. 11, 3 d; of time, vii. 103, 9 c. 10 d.

Long reduplicative vowel, i. 154, 4 d; iii. 59, 1 b (dādhāra); ii. 33, 12 (nā-nāma); 35, 3 c (dīdivāmsam); 4 d (dīdāya). 7 b; viii. 29, 6 a (pipāya).

Loss of accent, ii. 35, 1 a b (asmai, asya); vi. 54, 4 a (asmai); vii. 63, 5 a (asmai); viii. 29, 6 (yathā).

Maruts, description of, pp. 21-2.

Metre, irregular, i. 35, 9 d; iii. 59, 2 d. 7 c. 8 c; iv. 12, 4 c; 35, 11 b; 50, 2 c; viii. 29, 5; x. 90, 2 b. 4 a; mentioned in the RV., p. 175.

Anuṣṭubh: v. 33, 9; vii. 103, 1; x. 14, 13. 14. 16; 90, 1-15; 135, 1-7; Pāda redundant by one syllable, x. 90, 4 a; 135, 7 c.

Gāyatrī: i. 1, 1-9; iii. 59, 6-9; vi. 54, 1-10; x. 127, 1-8.

Jagatī: i. 35, 1-4. 6-11; 160, 1-5; iv. 50, 10; v. 11, 1-6; 33, 2-4; viii. 48, 5; x. 15, 11; 34, 7; Pāda in Trīṣṭubh stanza, i. 35, 3 a; v. 33, 10 c; vii. 103, 8; x. 14, 1 a. 10 b. 11 b; 34, 5 c; 129, 3 b; Pāda with Trīṣṭubh cadence, i. 35, 9 d; stanzas in Trīṣṭubh hymn, iv. 50, 10; v. 33, 2-4.

Trīṣṭubh, i. 35, 1-11; 35, 5. 12; 154, 1-6; ii. 12, 1-15; 33, 1-15; 35, 1-15; iii. 59, 1-5; iv. 50, 1-9. 11; 51, 1-11; v. 33, 1. 5-8. 10; vii. 49, 1-4; 61, 1-7; 63, 1-6; 71, 1-6; 86, 1-8; 103, 2-10; viii. 48, 1-4. 6-15; x. 14, 1-12; 15, 1-10. 12-14; 34, 1-6. 8-14; 90, 16; 129, 1-7; 168, 1-4; Pāda in Jagatī stanza, viii. 48, 5 c; Pāda defective by one syllable, x. 14, 5 c. 8 d, by two syllables, x. 129, 7 b, redundant by one syllable, x. 129, 6 b.

Dvipadā (Jagatī + Gāyatrī Pāda), viii. 29, 1-10.

Brhatī, x. 14, 15.

Metronymic, irregular, ii. 12, 11 (Dānu).

Middle in passive sense, i. 35, 10 d; 154, 2 a; 160, 4 d. 5 a; ii. 33, 5. 11 c; vii. 61, 5 b.

Mithra in the Avesta, p. 119.

Mitra, description of, pp. 78-9.

Mitra-Varuna, description of, pp. 118-19; viii. 29, 9.

Naighaṇṭuka, ii. 12, 14. 15; 35, 9.

Nasalization of a final vowel at the end of an internal Pāda, i. 35, 6 a (upāsthān śkā); viii. 29, 6 (yathān śkā); x. 34, 5 c (ākraṭaṁ 6mf).

Natural philosophy, starting point of, p. 207 (x. 129).

Nirukta, ii. 12, 3. 14.

Nominative for vocative, iv. 50, 10 a.

Numerals, syntax of, ii. 33, 2; x. 15, 10 c.

Objective genitive, x. 34, 3 d. 7 d.

Pāda text, its treatment of the pcl. u, vi. 54, 2; of vocatives in o, ii. 33, 3 b (vajrabāho). 15 a (babhro); viii. 48, 2 c. 15 c (indo); of Praghya vowels, i. 35, 9 b (e, ī); i. 160, 1 b (ī); iv. 50, 10 b (ā); x. 168, 1 d (utō); of final etymological r, i. 35, 11 a (Savitar iti); ii. 12, 4 b (ākar iti); vii. 36, 2 b (antāh); viii. 48, 2 a (antār iti); of internal s before k, vii. 103, 4 c (kānikan); of suffixes: i. 1, 1 c; 160, 2 c; iii. 59, 6 c (-tama); vii. 48, 1 b (-tara); vii. 103, 6 d; x. 15, 9 a (-trā); vii. 103, 3 c (gd.-tyā); ii. 35, 4 c; iv. 51, 9 c d (-bhā); iv. 50, 7 d (den.-ya); x. 15, 6 a; 129, 4 d (gd.-yā); of certain long Samhitā vowels: i. 35, 8 b (oyāvaya); 35, 4 b (pracyāvāyantas). 10 b (dādhānām); x. 135, 7 (śādanam); i. 160, 1 b (rtā-vari); ii. 12, 4 (jigivān); iii. 59, 6 a (caṣṇidhītas); vii. 63, 2 a (prasavitā); x. 15, 9 a (tātsur); x. 34, 10 (rpāvā); its restoration of lost aspirate, i. 160, 3 d (duksata); its removal of Sandhi in eds., i. 154, 2 (giri-gthās); x. 15, 11 b (supraṇitayas); its treatment of dual compounds, i. 35, 1 b (mitrāvārunau); 160, 1 a (dyāvā-prthivī); x. 14, 8 b

(istā-pūrtā); its non-analysis of certain eds., i. 85, 9 b; v. 83, 8 c (dyāvā-prthivī); i. 154, 2 b (ku-carā). 4; ii. 35, 7 b (svadhā); ii. 12, 4 c (śdat); ii. 33, 3; viii. 48, 8 a (svastī); ii. 33, 5 c; viii. 48, 10 a (rūdāra); iv. 50, 1 (Bṛhaspāti); x. 90, 13 a (candrāmās); 135, 2 a (viṣṭhās); ii. 12, 1 a (mánasvān); its analysis of svāvān, i. 35, 10 b; its irregular accentuation of ed. augmented verbs, viii. 48, 2 a (prā āgās). 10 c (nī ādhāyī); x. 135, 4 a (prā āvartayas).

Pāṇini, p. 210.

Pantheism, starting point of, p. 195.

Paranthesis, starting point of, p. 195.

Parjanya, description of, p. 104.

Partitive genitive, i. 160, 4 a; ii. 33, 3 b. 4 d; viii. 48, 1 a; x. 15, 3 d.

Perfect with present sense, i. 85, 3 b (dadhīre). ii. 12, 10 b (jaghāna); 35, 3 d (tasthur). 13 d (viveṣa); iii. 59, 1 b (dādhāra). 7 b (babhūva). 8 a (yemire); x. 34, 11 a (tatāpa).

Periphrastic use of relative, x. 90, 7 d. 8 d. 12 c.

Person, syntactical change of, i. 85, 4 c (3. to 2.). 5 c (2. to 3.); viii. 48, 5 b c (2. to 3.).

Pischel, iv. 51, 1 (p. 93).

Pitaras, description of, p. 176.

Play on words, p. 174 (yam).

Pragrhya vowels: i, i. 35, 9 b (dyāvā-prthivī); 160, 1 a b c (dyāvāprthivī, rīāvārī, dhārayāt-kavī, sujānmanī, devī). 4 b c (rōdasi, rājasi). 5 a b (mahinī, dyāvāprthivī); ii. 12, 8 a (krāndasi, samyastī). 13 (prthivī); v. 83, 8 c (dyāvā-prthivī); vii. 86, 1 b (rōdasi, urvī); a: iv. 50, 10 b (vraṣṭvasū); vii. 61, 2 c (sukratū). 8 b (sudānū); e: i. 35, 9 b (ubhé); 160, 1 a c (tā, dhīśāne). 2 c (sudhīstame, vapuṣyē). 5 a (tā, grhānē). 5 d (asmé); ii. 12, 8 a d (vihvayete, havete). 13 a (namete); 33, 12 d (asmé); 35, 4 c (asmé); iv. 50, 11 b (asmé); vii. 61, 3 c (dadhāthe); viii. 48, 10 c (asmé); x. 90, 4 d (śāsānānaśānē); o: ii. 33, 3 b (vajrabāho); viii. 48, 2 c. 4 a (indo); x. 168, 1 d (utó); not shortened in pronunciation before vowels: ii. 12, 1 c (rōdasi); vii. 49, 3 b (satyānrté).

Pravargya ceremony, vii. 103, 8.

Predicative adjective, ii. 12, 2. 4; 33, 2 d; iv. 50, 7 d; v. 83, 3 d. 7 c; vii. 61, 4 c; x. 34, 12 d²; (nom.) with ps., x. 90, 12 b.

Preposition, following vb., i. 85, 3 c. 6 c. 10 b. 12 b; ii. 35, 11 c; iv. 50, 1 a. 7 b. 9 a; v. 11, 2 d; x. 34, 14 b; 90, 4 d; 129, 4 a; 168, 2 (?); following participle, x. 34, 6 d; separated from vb., i. 35, 7 a. 9 c d. 11 d; 85, 1 a. 2 d. 4 a. 5 a. 6 a. 7 b. 9 d; ii. 33, 2; iii. 59, 4 c; iv. 50, 4 d; 51, 2 c; vii. 61, 6 a; 63, 5 c; x. 15, 9 c; 34, 2 d. 3 a; 127, 1 d. 5 a. 7 a. 8 a; separated from infinitive, vii. 61, 6 c; of compound vb. repeated, ii. 33, 2 c d; iii. 59, 7 c; vii. 61, 3 b; x. 51, 1 a b; 127, 5 b c; accentuation of compound, iv. 51, 5 c; vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.

Present used in past sense, i. 85, 9 c.

Principle clause for relative, ii. 12, 5 b. 8 d.

Prolation of vowel, x. 129, 5 b (āsīṣt).

Puruṣa hymn, pp. 195-203.

Pūsan, description of, p. 111; viii. 29, 5.

Quantity, interchange of, i. 35, 6 b; iv. 51, 2 d; vii. 49, 2 c. 3 c.

Rātri, goddess of Night, description of, p. 203; hymn to, pp. 203-7.

Reciprocal generation, x. 90, 5 a b.

Reduplication, irregular, viii. 48, 5 b (anāha).

Refrain, of stanzas, ii. 12, 1 d-14 d; v. 83, 3 d-4 d; vii. 49, 1 d-4 d; of hymns, ii. 12, 15 d; 33, 15 d; 35, 15 d; iv. 50, 6 d; vii. 61, 7 d; 63, 6 a-d. 6 d; 71, 6 a-d; 86, 8 d; 103, 10 d; viii. 48, 14 d; x. 14, 5 d.

Relative clause, antecedent in, iv. 50, 7 b. 8 d; principal clause in place of, ii. 12, 5 a. 8 d.

Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b. 6 a. 15 a; see also Metre, irregular.

Roth, i. 85, 10; 154, 6; ii. 35, 9.

Rudra, description of, pp. 56-7; viii. 29, 5.

Samprasāraṇa, ii. 12, 8 (hū for hvā).

Sandhi, 1. of vowels: artificial, v. 83, 6 c (e = ā + e); irr., ii. 12, 5 a (sētī);

- between Pādas, resolved: a a, ii. 33, 7c. 10 a; iii. 59, 4c; v. 83, 10a; viii. 29, 1a. 3a; x. 14, 4a; 15, 4c; 34, 11a; 90, 13c; 129, 6c; a ā, i. 35, 2c; ii. 33, 6c; a i, x. 14, 8a; 15, 6a; a u, i. 35, 5c; a r, vii. 103, 9a; ā a, i. 85, 11a; 160, 4c; v. 11, 4a; viii. 29, 1a; x. 90, 1c. 3a; ā ā, i. 85, 7a; ā r, i. 160, 1a; ā u, iv. 51, 2c; Pāda initial a restored: e a, i. 1, 9b; 85, 9d; iv. 50, 10b; x. 14, 5c; 129, 3b; 168, 2d; o a, i. 35, 11b; ii. 35, 13d; iii. 59, 6b; iv. 50, 10d; v. 11, 4d; vii. 86, 4d. 5b; 103, 3d; viii. 29, 2b; 48, 12b. 18b; x. 14, 9b; 15, 8b. 12b; 34, 10 d.
2. of semivowels: at the end of a Pāda resolved before vowels: y a, i. 154, 4a; v. 83, 6c; vii. 86, 7a; viii. 48, 2a; y u, x. 14, 13c; 15, 6c. 11c; v a, i. 154, 2c; iv. 51, 3c; x. 15, 5c; v e, x. 14, 4c; v r, vii. 61, 3c.
3. of consonants: r before r, i. 35, 11c; ii. 33, 2a. 14a; 35, 4c; v. 83, 1c; Visarjaniya before k, i. 85, 6c; ii. 35, 1d; s before k, i. 85, 6c; ii. 35, 1d; v. 83, 2d; vii. 103, 4c; s before p, v. 11, 6d; x. 185, 4b; t before ś, i. 85, 8; n before t, vi. 54, 9a (Pūsan tāva); x. 90, 8c (paśūn t-); n before c, x. 90, 8c (tāpś cakre); n before ś, i. 85, 5; ii. 12, 10b; iv. 51, 2d. 7d; v. 11, 6b; ān before y, i. 35, 10b; before l, ii. 12, 4c; ān before vowels becomes ām, ii. 33, 4 &c., irregularly remains, x. 90, 8a (etāvān asya); ān at the end of a Pāda before vowels remains, i. 85, 10c; ii. 12, 10a. 12a; x. 90, 8c; before t at the end of a Pāda remains, ii. 33, 6a.
- Savitr, description of, pp. 10-11.
- Sāyana, i. 154, 2. 3. 6; 160, 3. 4; ii. 12, 1. 3. 8. 12. 14; 33, 5. 6. 8. 9. 10. 12; 85, 9; iii. 59, 1; iv. 51, 1. 3. 8; v. 83, 6; vi. 54, 3; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 3. 12.
- Secondary root, i. 160, 5d (inv).
- 'Self' expressed by tmān in RV., vii. 63, 6b; by tanú, vii. 86, 2a. 5b.
- Separation of members of Devatādvandvas, ii. 12, 13.
- Shortening, of e and o before a: i. 35, 5a. 11c; 85, 3a. 6d; 154, 1c; 160, 3d. 5d; ii. 12, 3c. 7d. 8b. 9d. 11c; 33, 5c. 11d; 35, 8a; iii. 59, 2a; iv. 50, 1a; 51, 2b. 3c. 4b; vi. 54, 1b. 3b. 4a; vii. 63, 4b. 6a; 86, 6b. 7c. 8c; 103, 3d. 4a; viii. 48, 8d. 11c. 12d; x. 14, 3a; 15, 1d. 2a. 5d. 12c. 14a; 34, 6c. 11c-d; 90, 5b. 6c; 127, 4a. 5a; 129, 6a. 7c-d; 135, 6b; of ā before r, i. 160, 1a; of ī before a, x. 34, 4b; 127, 1b, before u, 2b, before ā, 3b; of radical vowel, ii. 35, 3c; iv. 50, 5d; of dual ā, vii. 61, 1a (Varuṇa). 7a (deva); of inst. i, viii. 48, 8a (svasti).
- Sturred pronunciation of long vowel, i. 154, 3a (śūśām). 1d (trōdhā); vii. 63, 6a (nū).
- Singing, characteristic of the Aṅgirases, viii. 29, 10.
- Singular, for plur. noun, i. 85, 10c (vāpām); ii. 33, 1 (śrīvati); change from — to plur., iv. 51, 11c.
- Six earths, p. 175.
- Sociative sense of inst., x. 14, 3a. b. 5a. b. 10d; 15, 8c. 10c-d. 14c; 34, 5a.
- Soma, description of, pp. 152-5; viii. 29, 1.
- Soma sacrifice, vii. 103, 7. 10d.
- Stanzas syntactically connected, i. 1, 7. 8; 85, 4. 5.
- Steed, ruddy — of heaven, i. 85, 5c; of the Sun, vii. 63, 2d.
- Steads of the Maruts, i. 85, 4d.
- Strong form for weak, i. 85, 12c (yan-ta); ii. 33, 1b (yuyothās). 3d (yuyodhi); iii. 59, 1d (juhota); vii. 71, 1d (yuyotam); x. 14, 14b (juhota). 15b (juhotana); 15, 7d (dadhāta). 11d (dadhātana).
- Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 33, 4a.
- Suffixes treated like second member of a cd., i. 160, 1b (rtāvāri). 3a (pavitravān), &c.
- Supplied, word to be, iii. 59, 7c; v. 11, 1c; vi. 54, 7c; vii. 61, 5a. 7d; viii. 29, 5a; x. 14, 2d. 5c; 15, 13a; 34, 10b; 127, 4a; 168, 1a. 4c.
- Sūrya, description of, p. 124.
- Sūtras, viii. 29, 8.
- Svarabhakti vowel, ii. 33, 1-3. 5-7. 9-11 (Rudra); iv. 50, 11a (Indra); v. 11, 8a (mātros).
- Svarita, independent, ii. 33, 3 (abhiti);

- 35, 2 c (*asuryā*); x. 90, 8 c (*vāyav-
yān*); followed by Udatta, how
marked, i. 85, 7 c; iv. 51, 9 a; Abhi-
nibhita, ii. 12, 6 c (*yò 'vitā*).
- Syntactical order, irr., i. 85, 5 c (*ūta*);
160, 3 (ca).
- Threefold division of the world, x. 15,
1. 2.
- Tvastr fashions Indra's bolt, i. 85,
9 a b; viii. 29, 3.
- Unreduplicated perfect, ii. 33, 14 d
(*mīdhvas*).
- Uṣas, description of, pp. 92-3.
- Varuṇa, description of, pp. 134-5.
- Vāta, description of, p. 216.
- Vedas, first mention of, p. 195.
- Viśve devās, description of, pp. 147-8.
- Viṣṇu, description of, pp. 30-1; viii.
29, 7.
- Vocative, elliptical, vii. 61, 1 a (*Varu-
nā = Mitrā-Varunā*); accent, vii.
71, 1 c; viii. 48, 7 c (*Śóma rājan*).
14 a (*trātāro devās*).
- Vyūha, resolution of semi-vowels, i. 1,
6 a; 35, 1 a 5 c. 7 a c. 8 d. 9 c. 10 b. 11 a;
85, 3 d. 4 c; 154, 1 a. 2 a. 2 c. &c. &c.
- Warrior sons, frequent prayer for, i.
1, 3 c; 85, 12 d, &c. &c.
- Words identical in form distinguished
by accent: i. 35, 11 (*té those, te to
thee*); ii. 12, 4 (*dāsá demon, dāsa
demoniac*); i. 160, 1 d (*dhárman, n.
ordinance, dharmán, m. ordainer*);
vii. 86, 5 d (*dāman, n. bond, dāmán,
m. gift*); vii. 103, 9 a (*dvādaśa twelve,
dvādaśá twelfth*); ii. 35, 6 c (*parás,
adv. far away, páras, adj. N. other*); i.
85, 5 d; vii. 86, 1 d (*bhūman, n.
earth, bhūmán, m. abundance*); 71, 7 a
(*yuvábhyaṃ to you two, yuvabhyám
to the two youths*); i. 35, 10 c (*rákṣas,
n. injury, rakṣás m. demon*); iii. 59, 3
(*váriman, n. and varimán, m. ex-
panse*).
- Yajurveda, ritual of, vii. 103, 7 a.
- Yama, description of, p. 212.
- Yāka, i. 154, 2. 3. 6; ii. 33, 5; p. 129.

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS