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UNIFORM WITH THE PRESENT WORK
A VEDIC GRAMMAR FOR STUDENTS

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

BY

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

OXFORD
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PREFACE

This Reader is meant to be a companion volume to my Vedic Grammar for Students. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the Reader. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the
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table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

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

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

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

Balliol College, Oxford.

October, 1917.
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INTRODUCTION

1. Age of the Rigveda.

The Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the
Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.


When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhitā did not in any
way alter the diction of the hymns here collected together, but only
applied to the text certain rules of Sandhi which prevailed in their
time, and by which, in particular, vowels are either contracted or
changed into semi-vowels, and a is often dropped after e and o,
in such a way as constantly to obscure the metre. Soon after this
work was concluded, extraordinary precautions were taken to preserve
from loss or corruption the sacred text thus fixed. The earliest
expedient of this kind was the formation of the Pada or ‘word’
text, in which all the words of the Saṃhitā text are separated and
given in their original form as unaffected by the rules of Sandhi,
and in which most compounds and some derivatives and inflected
forms are analysed. This text, which is virtually the earliest com-
mentary on the Rigveda, was followed by other and more complicated
methods of reciting the text, and by various works called Anukram-
āṇis or ‘Indexes’, which enumerate from the beginning to the
end of the Rigveda the number of stanzas contained in each hymn,
the deities, and the metres of all the stanzas of the Rigveda. Thanks
to these various precautions the text of the Rigveda has been handed
down for 2,500 years with a fidelity that finds no parallel in any
other literature.

3. Extent and Divisions of the Rigveda.

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

There is a twofold division of the RV. into parts. One, which is
purely mechanical, is into Aśṭakas 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 Sūktas or ‘hymns’. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.


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.
INTRODUCTION

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 Udgātr 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 Gāyatṛi, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Triṣṭubh group.

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

5. Language.

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

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


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

7. **Religion of the Rigveda.**

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

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,
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 pros-
perity 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 in-
creased 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, Śūrya, Savitṛ, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Aśvin napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pīthivī, Agni, and Soma. This Reader contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the ‘third’ or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bīas) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much 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 ṭṛ or ṭar), such as Dhāṛi ‘Creator’, or an attribute, such as Prajāpati, ‘Lord of Creatures’. Thus Dhāṛi, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhāṛi, the ‘Disposer’, Dhāṛi, the ‘Supporter’, Trāṛi, the
'Protector', and Netr, 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 primaeval twins Yama and Yamī. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kásmai devāya havīṣā 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', Sūṃṭa, 'Bounty', Assuniti, '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 Usās (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vac, ‘Speech’ (x. 71. 125). With one hymn each are addressed Pṛthivī, ‘Earth’ (v. 84), Rātrī, ‘Night’ (x. 127, p. 203), and Aranīyānī, ‘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 Āgnāyī, Indrāṇī, Varuṇāṇī, spouses of Agni, Indra, and Varuṇa respectively.

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

_Groups of Deities._—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The
smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtanda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Anśa: Śūrya 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 Ṛbhhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭr into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

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

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

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified
in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (barhis) and the Divine Doors (dvâro devîh), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (grâvânas) 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 ahûra in the Avesta (cf. p. 134). The term dâsa 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 Vîtra. The latter is by far the most frequently mentioned. His mother being called Dânû, he is sometimes alluded to by the metronymic term Dânava. 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 Ângirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Višvarûpa, son of Tvaśṭr, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhânû, who eclipses the sun. There are several other individual demons, generally described as Dâsas and slain by Indra. A group of demons are the Panîs (‘niggards’), primarily foes of Indra, who, with the aid of the dog Saramâ, tracks and releases the cows hidden by them.

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

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


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

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

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

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sâňkhya 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 Dânastutis, 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 Panjâb of to-day. The references to flora and fauna bear out this conclusion.
The historical data of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as ‘black-skins’ and the ‘Dāsa colour’ as opposed to the ‘Āryan colour’.

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

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

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


The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of
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the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. Interpretation.

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

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyaṇa (fourteenth century A.D.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Śūtras, 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 Yāśka must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnāvābha, interprets nāsatyau,
an epithet of the Āśvins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (satyasya praṇetārau), while Yāska himself thinks it may mean 'nose-born' (nāsikā-prabhava). Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jātā-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

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

P. 14, line 27, for śitipādo read śitipādō.
P. 28, line 1, read नर्च्यपाँसि.
P. 31, line 29, and p. 46, l. 20, 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 ūm read ūm.
Pp. 68, 70, 71, 75, head-lines, for APAM read APĀM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for viśvācakṣās read viśvācakṣās.
P. 128, line 3, for nū read nū.
P. 139, line 14, for vibhīdako read vibhīdakō.
P. 142, last line, and p. 143, line 11, for anyō read anyō.
P. 144, head-line, for MANḌUKAS read MANḌUKĀS.
P. 179, line 26, for té read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhīti read abhīti.
AGNI

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

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

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

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

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

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni’s twin brother, and is more closely associated with him than any other god.
The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (arānis), 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’ (sāhasah sūnūḥ). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni’s origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the ‘son of Waters’ (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

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

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

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (rtvij, vipra), domestic priest (purōhīta), and more often than by any other name invoking priest (hōtr), also officiating priest (adhvaryu) and praying priest (brahmān). His priesthood is the most salient feature
of his character; he is in fact the great priest, as Indra is the great warrior.

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

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

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

From the ordinary sacrificial Agni who conveys the offering (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 ogní) is Indo-European, and may originally have meant the ‘agile’ as derived from the root ag to drive (Lat. a-go, Gk. ἀγω, Skt. ájámi).

RIGVEDA i. 1.

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

Agním iñe puróhitam,
yajñásya devám rtvijam,
hotáram ratnadhátamam.

I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure.
On the marking of the accent in the RV. see p. 448, 2. The verb īle (1. s. pr. Ā. of id: 1 for ā between vowels, p. 3, f. n. 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p. 448, 1). puró-hitam has the accent of a Karmadhārāya when the last member is a pp. (p. 456, top). yajñāsyā is to be taken with ṛtvījam (not with puróhitam according to Sāyāna), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; ep. RV. viii. 38, 1; yajñāsyā hi sthā ṛtvījā ye two (Indra-Agni) are ministrants of the sacrifice. The dependent Svarita which the first syllable of ṛtvījam would otherwise bear (like īle), disappears because this syllable must be marked with the Anudātta that precedes an Udātta. ṛtv-īj though etymologically a compound (ṛtu + īj = yaj) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5: agnīr devāṁ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons. ratna-dhā-tama (with the ordinary Tp. accent: p. 456, 2): the Pāda text never divides a cd. into more than two members. The suffix tama, which the Pāda treats as equivalent to a final member of a cd., is here regarded as forming a unit with dhā; cp. on the other hand virā-vat + tama in 3 c and citrá-śravas + tama in 5 b. ratna never means jewel in the RV.

2 Agnaḥ pūrvebhir ṛśibhir
īlio nūtanair utā,
sā devāṁ ēhā vaksati.

ṛśibhis : The declensional endings bhyām, bhis, bhyas, su are in the Pāda text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence pūrvebhis (p. 77, note 9) is not analysed. idyas : to be read as īlias (p. 16, 2 d). nūtanais : note that the two

Agni to be magnified by past and present seers, may he conduct the gods here.
forms of the inst. pl. of the a dec. in ais and ebhis constantly occur in the same stanza. są (49) being unmarked at the beginning of a Pāda, has the Udātta; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Udātta of vām (Sandhi, see 39). This Anudātta and the Svarita of vāksatī show that all the intervening unmarked syllables vāṃ ēhā have the Udātta. All the unaccented syllables following a Svarita (till the Anudātta preceding an Udātta) remain unmarked; hence the last two syllables of vāksatī are unmarked; but in the Pada text every syllable of a word which has no Udātta is marked with the Anudātta; thus vāksatī. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (143, 2; 69 a). In ā ihā vāksatī, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb vah is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, sā being the correlative (cp. p. 294 a). The gerundive īdyas strictly speaking belongs in sense to nūtanaīs, but is loosely construed with pūrvebhīs also, meaning ‘is to be magnified by present seers and (was) to be magnified by past seers’. The pcl. utā and (p. 222) is always significant in the RV.

Agninā rayīm aśnavat
pōsam evā divē-divē,
yasāsam vīrāvattamam.

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

aśnav-a-t: sb. pr. of aṁś attain, 3. s. ind. pr. aśnōtī (cp. p. 134); the prn. ‘he’ inherent in the 3. s. of the vb. is here used in the indefinite sense of ‘one’, as so often in the 3. s. op. in classical Sanskrit. rayīm, pōsam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. divē-divē: this is one of the numerous itv. compounds found in the RV., which are always
accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). yásásam: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as yás-as fame (88, 2 a; 182, p. 256). vīrā-vat-tamam: both the suffix vant (p. 264, cp. 185 a) and the superlative suffix tama are treated in the Pada text like final members of a cd.; virávant being here regarded as a unit, it is treated as the first member in the analysis (cp. note on ratna-dhátama in 1 c). In these two adjectives we again have co-ordination without the connecting pcl. ca. Their exact meaning is ‘causing fame’ and ‘produced by many heroic sons’, fame and brave fighters being constantly prayed for in the hymns.

4 Agne, yám yajñám adhvaráṃ viśvátaḥ paribhúr ási,
  sá íd devéṣu gachati.  

yajñám adhvaráṃ: 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 íd: all successively unmarked syllables at the beginning of a hemistich have the Udáṭṭa (p. 449, 2). On the particle íd 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 Udáṭṭa (19 A); nor has it any accent mark in the Samhita 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 Anudáṭṭa in the Pada text (cp. note on 2 d). The first syllable of gachati is long by position (p. 437, a 3).
Agnir hōta kavikrataḥ
satyāś citrāśravastamaḥ,
devō devēbhīr ā gamat.

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

Both kāvī-kratus and citrā-ārvas 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. devēbhīs: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devō devēbhīḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

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

āṅgā: on this psl. 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-vāṁs survives in Skt. tvām: here, as nearly everywhere in the RV., to be read as tuām 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 Udātta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). kariṣyāsi (ft. of kr do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. táva it tát: that intention of thée.

7 úpa tvāgne divé-dive,
dóśāvastar, dhiyā vayám,
námo bhárranta émasi;

tvā as the enc. form of tvám (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning to go), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dóśā-vastar: Śayāna explains this cd. (which occurs here only) as by night and day, but vastar never occurs as an adv. and the accent of dosā is shifted (which is not otherwise the case in such cds., as sāyám-prātar evening and morning, from sāyām); the explanation as O illuminer (from 1. vas shine) of darkness (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as ḷṣapāṁ vastā janitā sūryasya illuminer of nights, generator of the Sun. dhiyā inst. of dhí thought (accent, p. 458, 1), used in the sense of mental prayer. námas, lit. bow, implies a gesture of adoration. bhárrantas: N. pl. pr. pt. of bhr bear. á-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).
rájantam adhvarāṇāṁ, (to thee) ruling over sacrifices, the
gopāṁ ṛtāsyā dīdivim, shining guardian of order, growing in
vārdhamānāṁ suē dáme thine own house.

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

9 sa nāḥ pitēva sūnāvē, So, O Agni, be easy of access to us,
Āgne, supāyanō bhava; as a father to his son; abide with us
sācasvā nāḥ suastāye. for our well-being.

sā is here used in its frequent anaphoric sense of as such, thus
(p. 294 b). nas enc. dat. (109 a) parallel to sūnāvē. pitā iva: the
enc. pcl. iva is regularly treated by the Pada text as the second
member of a cd.; in the RV. pitṛ is usually coupled with sūnū,
mātṛ with putrā. sūnāvē: this word as written in the Samhita
text appears with two Udattas, because the Udatta of the elided ā
is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and sūnāvē Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Saṃhitā 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 sūpāyanā as a Bv. see p. 455, c a. sācasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst.; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Saṃhitā, but is regularly short in the Pāda text. svastāye must be read as su-astāye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because asti does not occur as an independent nominal stem.

SAVITĪ

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, Savitī 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 Savitī. This is the celebrated Savitī stanza which has been a morning prayer in India for more than three thousand years. Savitī 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 Savitr is derived from the root sū to stimulate, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by devā god, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

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

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

I call on Agni first for welfare;
I call on Mitra-Varuṇa here for aid; I call on Night that brings the
hvāyāmi Rātrīṁ jāgato nivēśanīṁ;

hvāyāmi devāṁ Savitāram utāye.

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

2 ॐ क्रष्णेन रजसा वर्तमानो
निवेशयत्रमृत्तम मल्लिं च
हिरण्यवें सविता रथेना
देवो याति भुवनानि पश्चन्॥

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देवो याति भुवनानि पश्चन्॥

 Cameroon 

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

ा वार्तमानं: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in nivesāyan, it is usually compounded, ibid. क्रष्णेन रजसा: = through the darkness; loc. sense of the inst., 119 A 4. आम्बम मार्तिम ca s. m. used collectively = gods and men. राथेनां must of course be read rāthena|ā; see note on Ágne, i. 1, 9 b. ा devō yāti: cp. note
on ā ihā vakṣati, i. 1, 2 c. In this and the two following stanzas Savitṛ is connected with evening.

Jyati dṛvaḥ pravata, yati ud-vata; yati subhrābhyāṁ yajatō hāribhyāṁ. ā devō yati Savitā parāvāto, āpa víśvā duritā bādhamānāḥ.

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

In this stanza a Jagati 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-vāt-ā and ud-vāt-ā: local sense of the inst.(199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun’s course in the sky. The second yāti is accented as beginning a new sentence. hāribhyāṁ: inst. in sociative sense; cp. devēbhis in i. 1, 5. On the different treatment of subhrābhyāṁ and hāribhyāṁ in the Pada text see note on pūrvebhis in i. 1, 28. parāvātō ṣ pa: see note on Āgne in i. 1, 9. parāvātas: abl. with verb of motion (201 A 1). āpa bādhamānās: cp. note on ā in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.
4 abhīvṛtam kṛśanair, viśvārūpam,
hiranyāsamyam, yajatō brhāntam,
āsthad rātham Savitā citrābhānuḥ,
kṛṣṇā rājāṃsi, táviṣīm dādhanāh.

The final vowel of abhī is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls.' viśvā-rūpam: on the accent cp. note on i. 1, 4 b. -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. ā asthāt: root ao. of sthā. kṛṣṇā rājāṃsi: = darkness. dādhanas (pr. pt.; the pf. would be dādhanās) governs both rājāṃsi and táviṣīm = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

5 ví jānāṇī chyāvāḥ šitipádo
akhyan,
rātham hiranyapraūgam vāhantaḥ.
śāsvad viśaḥ Savitūr dāiviasya
upāsthe viśvā bhūvanāni ta-
sthuḥ.

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

His dusky steeds, white-footed, drawing his car with golden pole, have surveyed the peoples. For ever the settlers and all creatures have rested in the lap of divine Savitṛ.
vi : separated from vb.; see note on ā vakṣati, i. 1, 2 c. jānāṁ chyāvāḥ : for jānāṁ śyāvāḥ (40, 1). śiti-pādās : on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyān remains after o (cp. note on i. 1, 9 b). akhyān : a ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and pāśyān 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 (śāśvat) taken place in the past down to the present (113 A a). In -praūgam (analysed by the Pāda text of x. 130, 3 as pra-uga), doubtless = pra-yugam (as explained in a Prātisākhya), there is a remarkable hiatus caused by the dropping of y. viśvā bhūvanāni : here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dāivyasyopāsthe cp. note on Āgne, i. 1, 9 b. dāivyā divine is a variation of the usual devā accompanying the name of Savitṛ. upāsthe : the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

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

The interpretation of this stanza is somewhat difficult; for it is
meant, as the last Pāda indicates, as an enigma (like several others
in the RV.). The first Pāda is evidently intended to explain the
last two of the preceding stanza: of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyō, here f. (which is rare); probably an elliptical pl. (198, 3 a) = heaven, air, and earth. dvā: for dvāu before u (22); after tisrō dyāvah the f. form dvē should strictly be used (like ékā in b), but it is attracted in gender by the following upāsthā (cp. 194, 3). upā-sthāṁ: the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausa 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 Āgne, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. virā-śaṭ: N. s. of virā-sāh (81 b), in which there is cerebralization of s by assimilation to the final cerebral ṭ (for -sāṭ); in the first member the quantity of the vowels (for virā) 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). āṁśā: n. pl. = the gods. āṁśaṁ nā: 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. bravītū: 3. s. ipv. of brū speake (p. 143, 3 c). The pel. u is always written in the Pāda text as a long vowel and nasalized: ūṃ iti. cicetat: pf. sb. of cit observe.
The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7–9 deal with Savitṛ as guiding the sun.

vi... akhyat: cp. 5 a and 8 a. suparnās: Savitṛ is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthās see p. 455, c a. antārikṣāṇi: equivalent to krṣṇā 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-nīthās: guiding well here means that the sun illuminates the paths with his light. kvedānīṃ: when an independent Svarita is in the Samhitā text immediately followed by an Udātta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudātta (p. 450 b). idānīṃ: now = at night. ciketa: pf. of cit observe (139, 4). dyām: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyā: = asya ā. 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?’
He has surveyed the eight peaks of the earth, the three waste lands, the leagues, the seven rivers. Golden-eyed god Savitṛ has come, bestowing desirable gifts on the worshipper.

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭāu: 106 b. prthivyās: on the accentuation see p. 458, 2. trī: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (—w—for w—w) 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. hiraṇyākṣāṁ: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-agāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

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

Dyāvā-prthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final i, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-
combined with \( i \) \( go \) governs the acc.; cp. the two laps of Savitri in 6 a. \( \text{ápa} \ \text{bádhate} \): he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Páda a compound verb is immediately followed by a simple vb. \( \text{vétéi} \): accented because it begins a new sentence; Savitri guides the sun: cp. 7 c. \( \text{kṛṣṇéna rajasá} \): cp. 2 a and 4 d. \( \text{abhí} \ldots \text{dyám r̩̄mòti} \): cp. 7 d. The metre of \( d \) is irregular: it is a Triśūbh of twelve syllables, the first two syllables (\( \text{abhí} \)) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

\[
\begin{align*}
\text{hirækah} & \text{bstotre: sùnoù} \text{;} \\
\text{sùröloù} & \text{; sàpàkkà: vàrñà yàlùvààà} \text{;} \\
\text{aaaàùçàãàviù} & \text{; yàtùùyàãàà} \\
\text{ãvàà}: \text{pràttidòùà ãùàãà} \\
\text{hürayàhàstò ásuraù sùnìthàh,} \\
\text{sumàlikà sùvààm ýàtu arvàù.} \\
\text{apàsèdhàn ràkùsàù yàtudhànàn,} \\
\text{ásthàd devàù pràttidòùàm gràñàñàh.}
\end{align*}
\]

\( \text{hiràyàkà:} \ \text{ãsùrù:} \ \text{sùnùùù:} \)
\( \text{sùràùùù:} \ \text{øùùùù:} \)
\( \text{ãvàà:} \ \text{vàrñà:} \ \text{yàãù:} \ \text{ùùù:} \)
\( \text{ñùùù:} \ \text{ùùùù:} \ \text{ùùùù:} \)
\( \text{ùùùù:} \)

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

\( \text{ásuras:} \ \text{cp. 7 b.} \ \text{svàvàù:} \ \text{the analysis of the Pàda text, svàvàù = possessed of property, is followed by Sàyàna who renders it by} \ \text{dhanavàù wealthy; this would mean that Savitri bestows wealth (cp. dàdhàd rátnà in 8 d, and vi. 71, 4 à dàsùùù e svàvàù bhùùrì vàmàm he, Savitri, brings much wealth to the worshipper).} \ \text{This nom. occurs several times in the RV., and is always analyzed in the same way by the Padapàtha.} \ \text{On the other hand, three oblique cases of su-àvas giving good help occur (svàvàsàm, svàvàsà, svàvàsàs).} \ \text{Roth takes svàvàù to be a nom. of this stem irregularly formed by analogy for su-àvàs (cp. 83, 2 a).} \ \text{I follow the Pàda text as the meaning is sufficiently good.} \ \text{Final àn, which regularly becomes áñ before vowels (39), sometimes undergoes the same change before y (40, 4).} \ \text{ràkùsàsàs has the accent of a m. in as (83, 2 a); the n. form is ràkùsàmsì.} \ \text{yàtudhànànàn is added, as is often the case, without} \ \text{c 2} \)
a connecting ca: cp. note on rayim, in i. 1, 3 a; note that the Sandhi of an before vowels (39) does not apply at the end of an internal Pada. If Savitr in this stanza is connected with morning rather than evening, āsthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u śyā devāh Savitā dāmunā hīraṇyapāṇiḥ pratidosām āsthāt that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. ēṛēnās: pr. pt. ā., with ps. sense, of 1. ěṛ sing, greet.

11 ye tepānthāḥ, Savitāḥ, pūrviāso, areṇāvah sūkṛtā antārikṣe, tébhīr nō adyā pathibhiḥ sugēbhi rákṣā ca no, ādhi ca brūhi, deva.

Te: the dat. and gen. of tvām, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. path, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitāḥ: when final Visarjanīya in the Samhitā 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. ’renāvas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sū-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhis: inst. of tá, p. 106; p. 457, 11 b. In c nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ō, ádhi should be pronounced. sugēbhi: see 47. The final a of rákṣā is lengthened because the
second syllable of the Pāda favours a long vowel. ádhi ... brūhi: be our advocate; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitṛ is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

**MARUTAS**

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (ganā, sārdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of 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 Rodasā is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

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

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two
rádasi hi Marútaś cakriré vṛdhe.  
mádanti vírá vidátheśu ghṛśvayaḥ.

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. vidátheśu: 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.

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

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

The impetuous heroes rejoice in rites of worship.

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

The impetuous heroes rejoice in rites of worship.

The impetuous heroes rejoice in rites of worship.
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.

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.

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,

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.

Maruts

3 gómātaro yác chubhāyantē aunjībhis,
tanūśu śubhrā dadhire virūkmataḥ.
badhante viśvam abhimātinam āpa.
vārtnāni eśāṁ ānu ri yat ghṛtām.
go mātaras : as the sons of the cow Prśni. yác chubhāyante : Sandhi, 53. dadhire : pf. with pr. sense, they have put on = they wear. āpa : prp. after the vb. and separated from it by other words, 191 f.; p. 468, 20. ānu ri yat : 3. pl. Ā. pr. of ri flow. ghṛtām : ghee = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eśāṁ : unemphatic G. pl. m. of ayām, p. 452, 8 B c.

4 vi yē bhrājanti sūmakhāṣa ṛṣṭībhih,
pracyāvāyanto ācyutā cid ójasā,
manojūvo yān, Maruto, rātheṣu ā
vīsavrātāsah pīṣatir āyug-dhuam;

vi yē bhrājante sūmakhāsa ṛṣṭi-bhiḥ, 
pracyāvāyanto ācyutā cid ójasā, 
manojūvo yān, Maruto, rātheṣu ā 
vīsavrātāsah pīṣatir āyug-dhuam;

sūmakhāsas : a Karmadhāraya ed. according to its accent (cp. p. 455, 10 c a), but the exact meaning of makhā is still somewhat uncertain. pracyāvāyantas : pr. pt. of es. of cyu move; though this cs., which occurs frequently in the RV., always has a long
radical vowel in the Saṃhitā text, it invariably has a short vowel in the Padapātha. Marutās: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jā, 100, II a (p. 88). rātheśu ā: 176, 2. pīṣatīs: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

pra yād rātheśu pīṣatīr áyugdhvam, vāje ādrim, Maruto, raṃhāyantāh, utāruṣāśya vi śiṣṭānī dhārās cármevodābhir vi undāntī bhūma.

áyugdhvam: with loc., cp. 204, 1 b. ādrim: the Maruts hold lightning in their hands and cast a stone. utā: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣāśya: the ruddy steed of heaven; cp. v. 88, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājī áruṣāḥ) is spoken of. vi śyanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undānti: 3. pl. pr. of ud wet. bhūma: N. of bhūma n. earth (but bhūmān m. abundance).
6 á vo vahantu sáptayo raghu-
syádo; 
raghupátvānah prá jígáta báhú-
bhiḥ. 
sídátā barhír: urú vah sádas
kṛtáṃ.
mádáyadhvam, Maruto, mádh-
vó ándhásaḥ.

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-śyádaś: Sandhi, 67 b. 
graghupátvānas: as belonging to
this Pāda to be taken with prá jígáta (gā go). 
báhúbhisis: 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. kṛtáṃ:
as finite vb., 208. mádáyadhvam: cs. of mad
rejoice, with gen.,
202 A b. mádhvas: gen. n. of mádhu, p. 81, f. n. 12; the sweet
juice is Soma.

7 tə 'vardhanta svátavaso mahi-
tvanā:
á nákaṃ tasthúr; urú cakrire
sádah. 
Viśnur yád dhávad víśaṇāṃ
madacyútaṃ, 
váyo ná sidann ádhi barhísi
priyé.

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

of mahitvanā, p. 77, f. n. 3. á tasthúr: vb. of a principal sentence
accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Indrā-Viṣṇu) with Indra. dха: Sandhi, 54. āvat: 3. s. ipf. of av favour; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. viṣan: dec., 90, 1; both this word and madacyūt are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' vāyas: N. pl. of vī bird. sidăn: unaugmented ipf. of sad sit.

8 śūrā śvēvūryūḍhyaḥ n jāmgāyaḥ. śvēvūryāḥ n prūtanāsu ṛṣeṭir. bhāvante visvā bhūvanā Marudbhio:

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

iva: note how this pcl. interchanges with nā in this stanza. yetire: 3. pl. pf. ā. of yat: 137, 2 a. bhāvante: 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. Marūdbhyas: 201 A b. nāras: the Maruts; N. pl. of nṛ man, 101, 1.
When the skilful \textit{Tvaṣṭr} had turned the well-made, golden, thousand-edged bolt, \textit{Indra} took it to perform manly deeds: he slew \textit{Vṛtra}, and drove out the flood of waters.

The association of ideas connecting \textit{Indra} with the Maruts is continued from 7 c.d. That \textit{Tvaṣṭr} fashioned \textit{Indra}'s bolt for him is mentioned, in a similar context, in i. 32, 1c and 2b: \textit{āhann āhim, āv apās tata}rda; \textit{Tvaṣṭr} \textit{asmai} vájraṁ svaryāṁ tatakṣa he slew the serpent, he released the waters; \textit{Tvaṣṭr} fashioned for him the whizzing bolt. dhaṭtā: 3. s. pr. Ā. used in the past sense (212 A 2). kārtave: dat. inf. of purpose, \textit{in order to perform} (kr), 211. nāryā-pāmsī is here and in viii. 96, 19 analysed by the Pada text as nāri ápāmsī. The only possible sense of these words would be \textit{deeds against the hero} (\textit{Vṛtra}). On the other hand nāryānī appears once (vii. 21, 4) and nāryā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápāmsī; the epithet nāryā-pa\textit{s}a\textit{m}资产管理, analysed by the Padapāṭha (viii. 93, 1) as nārya-apasam \textit{doing manly deeds} is applied to \textit{Indra}. It thus seems preferable to make the slight emendation nāryāpāmsī (to be read nāriāpāmsī) in the \textit{Samhitā} text, and nāryā ápāmsī in the \textit{Pada} text. nīr aubjat: 3. s. ipf. of ubj \textit{force} (cp. 23 c).
They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

The Maruts have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

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They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.
jihmām: so as to be horizontal and pour out the water, much the same as ārdhavām in 10a. tāyā diśā: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. īm: him, Gotama, p. 220. viprasya: of Gotama. tarpayanta: es. of tr̥p be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

12 yā vah śarma śaśamānāya śanti, tridhātūni dāśuṣe yachatādhi. asmābhyam tāni, Maruto, vī yanta.

rayīm no dhatta, vṛṣanah, su-vīram.


VIṢṆU

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

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


Viṣṇor nú kam viṛyāṇi prá vocam,

yāḥ párthivāni vimamē rájāṃsi;
yo áskabhāyat úttaram sadhā-
stham, vicakramāṇās trēdhōrugāyāḥ.

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

kam: this pel. as an encl. always follows nú, sū or hī (p. 225, 2).
viṛyāṇi: the syllable preceding the so-called independent Svarita
(p. 448) is marked with the Anudāta in the same way as that preceding the Udāta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced vīrīṇi. prā vocam: inj. ao. of vac, 147, 3. pārthivāni rájāmsi: 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 tāsthivāṁ antārikṣe vī yō mamē pṛthivīṁ sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure. āskabhāyat: ipf. of skabh prop; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. uttaram sadhāsthəm: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. vicakram-āṇās: pf. pt. Ā. of kram. tre-dhā: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ού); the resolution tredhā urugāyāḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

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

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. tād: the cognate acc. (p. 300, 4) referring to the heroic powers of Visṇu attributed to him in the preceding stanza. vīryeṇa: cp. note on vīryāṇi in 1 a. mṛgás: Sayana here interprets this
word to mean a beast of prey such as a lion; but though bhīmā occurs as an attribute both of simhā lion and of vrṣabhā bull in the RV., giriṣṭhā is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a ‘mountain-dwelling bull’; hence the simile appears to allude to a bull rather than a lion. ku-carā: Yāska, followed by Sāyaṇa, has two explanations of this word, doing ill (ku = kutsitaṁ karma blameworthy deed) or going anywhere (kva ayam na gachati where does he not go?). Note that the word is not analysed in the Pada text because ku does not occur as an independent word. Sāyaṇa has two explanations of giriṣṭhās: dwelling in a lofty world or always abiding in speech (giri as loc. of gir) consisting of Mantras, &c. (!); on the inflection see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. vikrāmaneṣu: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. adhi-ksiyanti: the root 1. kṣi follows the ad class (kṣeti) when it means dwell, but the bhū class (kṣāyati) when it means rule over. With c and d ep. what is said of Savitri in i. 35, 5.

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

śūsām: the ū must be slurred disyllabically (= ushima). idām sadhāstham: of course the earth as opposed to uttaraṁ sadhāstham in 1 c. ékas and tribhis are antithetical. id emphasizes the latter
word: with only three. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: girikṣit = giristhā; urugāyā = kucarā; vr̥ṣan = mṛgō bhūmāḥ. This correspondence of kucarā (besides V.’s alternative exclusive epithet urukramā in 5c and elsewhere) confirms the explanation of urugāyā as wide-pacing from gā go (Yāska, mahāgati having a wide gait), and not widely sung from gā sing (Śaṅka).

8 यस्य ची पूर्णा मद्धुना पदान्। अचीयमाणा स्तुधया मद्विन। य च चिथातु पृथ्विवीमुत बाम। एको दाधारु सुवनानि विन्या॥

4 yásya tri pūrṇā mádhunā padáni
akṣiyamāṇā svadháyā mádanti;
yá u tridhātu prthiví̄m utá
dyām
eko dādhāra bhūvanānī víśvā.

trī: n. pl. of tri (105, 3). padány: the final vowel of the Pada must be restored; cp. 2c. pūrṇā: cp. p. 308 d. akṣiyamāṇā: never failing in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pada text. svadháyā: inst. with verbs of rejoicing (p. 308 c). mádanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = tredhā in 1d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ékas: alone in antithesis to víśvā, cp. 3 d. dādhāra: pf. of dhṛ, with long red. vowel (139, 9), which is here not shortened in the Pada text.

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

abhí aṣyāṁ: op. root ao. of aṁś reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (ep. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhvas (gen., p. 81, n. 12): ep. 4 a, where the three steps are filled with mead; but the third step is its special abode.

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

DYĀVĀ-PṚTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Prthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as rōdasi the two worlds more than 100 times. They are parents, being often called pitāra, mātāra, 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
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 Padas form an independent sentence; otherwise hī (p. 252) would accent iyatē in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvā-sam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with r (19 a and note 5). rātā-varī: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by īti, and the cd. is then repeated and analysed; in the present case the suffix 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 rātā is treated as metrically lengthened. dhārayat-kāvī: a governing
The gen. rājasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivī. dhīṣāṇe: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. antār īyate goes between with acc.; the same thing is said of Savitri in i. 35, 9 b. dhārman n. ordinance (dharmān m. ordainer) is the only stem in the RV. (dhārma is a later one).

2 uru-vyācasā mahinī asaścātā, pītā mātā ca, bhūvanāni rakhataḥ.

sudhīṣṭame vapuṣṭe nā rōdasi, pītā yāt sīm abhi rūpāir āvāsyat.

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

uru-vyācasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścāt-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while ā-saścānt (also an epithet of Dyāvā-prthivī) is a Karmadhāraya (p. 455, f. n. 2), not a second = unequalled. su-dhīṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapuṣṭe: cp. note on viṛyāṇi, i. 154, 1 a. pītā: 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. abhi avāsyat: ipf. cs. of 2. vas wear.
That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power. He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvakā purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains purifies by illumines. dhenum: the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabham: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata: unaugmented sa ao. (141 a) without initial aspiration (which is, however; restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.
4 ayām devānām apāsām apās-tamo
yó jajāna rōdasī viśvāsām-bhuvā.
vi yó mamē rájasī sukratūyāyā
ajārebhiḥ skāmghanebhiḥ, sām ānṛce.

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

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

5 té no gṛñānē, mahīnī, māhi śrā-vah,
kṣatram, Dyāvā-Pṛthivī, dhā-satho brhāt.

So being lauded, O great ones, bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength
yénābhī krṣṭīs tatānāma viš- by which we may always extend
- váhā
panāyiam ójō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). grñāné: pr. pt. of 1. gr sing, Ā. used in ps. sense. mahini: there are six adjectives meaning great, formed from the root mah be great: by far the commonest is máh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā bestow, to be construed with the dat. nas. abhi... tatānāma: pf. sb. of tan. stretch (140, 1, p. 156). višvā-hā is an adv. formed with the suffix há = 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. panāyya: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (−○−) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious 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 (hāri) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the
thunderbolt (vājra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvāṣṭṛ, being made of iron (āyasā), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vājra, such as vājra-bāhu bearing the bolt in his arm and vajrīn wielder of the bolt are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkusā).

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

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

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni’s, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭṛ, the artificer among the gods. Agni is called Indra’s twin brother, and Pūсан (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), Brhaspati (iv. 50), Pūṣan, and Viṣṇu.

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

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

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

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

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

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

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

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

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

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term verethraghna (=Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in īnd-u drop.
The chief wise god who as soon as born surpassed the gods in power; before whose vehemence the two worlds trembled by reason of the greatness of his valour: he, O men, is Indra.

evā: see p. 224, 2. mānas-vān: note that the suffix vān is not separated in the Pada text, as it is in pavītra-vān (i. 160, 3); had the Sandhi of the word, however, been māno-vān it would have been analysed as mānaḥsvān. devō devān: cp. i. 1, 5 c. paryābhūṣat: the exact meaning of the vb. pāri bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sāyāna explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. rōdāsi: the Pragṛhya i of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ābhyaṣetām: ipf. of bhyas = bhi be afraid of, with abl. (p. 316, b). mahnā: inst. of mahān greatness (cp. p. 458, 2). The refrain sā, janāsa, Índraḥ ends every stanza (except the last) of this hymn; similarly visvāsmād Índra úttarāḥ ends all the twenty-three stanzas of x. 86.
2 yah prthivim vyathamanam 
arahmhad,

yah paryatan prakupitam aram-

yat,
yo antariksam vimame variyo,
yo dyam astabhnat: sa, janasa,

Indra.

yasa: note that every Pada of this stanza, as well as of nearly 
every other stanza of this hymn, begins with a form of the 
relative pron. corresponding to the sa of the refrain. The cosmic 
deeds of Indra in all the three divisions of the universe, earth, air, 
and heaven, are here described. aramnata: ipf. of ram set at rest. 
vimame variyas (epv. of uru, 103, 2a): here the epv. is used 
predicatively, extended so as to be wider; cp. vi. 69, 5, where it 
is said of Indra and Visnu: 'ye made the air wider and stretched out 
the spaces for us to live.' dyam: acc. of dyo sky. astabhnat: ipf. 
of stabh prop; in this and the preceding stanza the ipf. of narration 
is used throughout excepting vimame (a form of constant occurrence, 
ep. 154, 1. 3; 160, 4): ep. 213 d (p. 343).

3 yah hatvahim arihat saptasindhun,
yo gau udajad apadhavala
yo aramsno narayan jajana 
samvikh samatsu: sa, janasa, 
Indrak.

Who having slain the serpent 
released the seven streams, who 
drove out the cows by the unclosing 
of Vala, who between two rocks 
has produced fire, victor in battles: 
he, O men, is Indra.
The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: yó apó vavṛvāṃsam Vṛtrāṃ jaghāna who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gá udājād, āpa hí Valām vāḥ who drove out the cows, for he unclosed Vala. āriṇāt: ipf. of ri release. saptā síndhān: the seven rivers of the Panjāb. gās: A. pl. of gō cow. ud-ājāt: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhā, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of āpa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvām Valāsyā gómató ’pāvar bílam thou hast unclosed the aperture of Vala rich in cows. The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning udghā-ṭanena Valāsyā by the unclosing of Vala. Sāyāna interprets it as an irregularity for the abl. = from the enclosure of Vala. Valāsyā: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. āsmanor antār: between two clouds, according to Sāyāna; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be ‘in the rock’, to be ‘produced from the rock’ and is called ‘son of the rock’ (ādreh sūnūḥ).

By whom all things here have been made unstable, who has made subject the Dāsa colour and has
śvaghnīva yó jīgīvāṁ laksāṁ made it disappear; who, like a
ādad
aryāḥ puṣṭāni: sā, janāsa, taken the possessions of the foe: he,
Īndraḥ.

imā viśvā: all these things, that is, all things on earth. cyāvanā
is used predicatively after kṛtāṇi, just as ādharam is in b after
ākar; cp. iv. 30, 22: yās tā viśvāni cicyuṣé who hast shaken the
whole world. dāsaṁ vārṇam: the non-Aryan colour (= kṛṣṇāṁ
vārṇam), the aborigines; note the difference of accent in the
substantive dāsa and the adj. dāsa. ākar: root ao. of kṛ (148, 1 b),
to be construed with both ādharam (make inferior = subject) and
gūhā (= put in hiding = cause to disappear, drive away). When a final
Visarjāṇīya in the Śāmhitā text represents an etymological r, this is
indicated in the Pada text by putting īti after the word and
repeating the latter in its pause form: ākar īty ākah. jīgīvāṁ:
pt. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal
metre requires ō ō— after the caesura (p. 441, top), this word was
here perhaps metrically pronounced jīgīvāṁ as it came to be
regularly written in B. ādat: irr. a ao. (147 a 1) from dā give;
though not analysed in the Pada text, it must owing to the sense
be = ā-ādat has taken. aryās: gen of ari (99, 3); this word appears
to be etymologically a Bv. = having no wealth (ri = rai), either
for oneself (whence the sense needy, suppliant) or to bestow on
others (whence the sense niggard, foe). [If a single meaning has to
be given, devout is misleading, and suppliant should be substituted
for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the
Index, p. 473.]

\[\text{\textbf{INDRA}}\] [i. 12, 4]
The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). prchánti: pr. of prach. séti for sá íti: 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 víjévā is just possible, but ṭ for ṭ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ādat; aryāḥ puṣṭāni to āryāḥ puṣṭāni; víjaḥ to laksām. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, svaghñiva ḫṛtnūr víja áminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. śrád dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

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
and has set to work the stones: he, O men, is Indra.

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

In whose control are horses, kine, clans, all chariots; who creates the sun, the dawn; who is the guide of the waters: he, O men, is Indra.

usásam: often also usásam; du. N. A. usásā and usásā; N. pl. usásas and usásas; see 83, 2 a, f. n. 1.
Whom the two battle-arrays, coming together, call upon diver-
gently, both foes, the farther and the nearer; two having mounted
the self-same chariot invoke him separately: he, O men, is Indra.

sam-yatī: pr. pt. du. n. of sām-i go together. vi-hvāyete (from
hvā) and nānā havete (from hū, the Samprāśarana form of hvā)
are synonymous = call on variously; cp. i. 102, 5. 6: nānā hi tvā
hāvamānā jānā imē these men calling on thee (Indra) variously; and
ātha jānā vī hvayante sisāsāvah so men call on thee variously,
desiring gains. pāre 'vara: must be read pāre ávara, though the
succession of five short syllables before the caesura is irregular
(p. 440, 4). The second Pāda explains krāndasī: ubhāyās (never
used in the dual) = both groups of foes, that on the farther and that
on the nearer side, from the point of view of the speaker; according
to Sayana, the superior and the inferior. samānām contrasted with
nānā: two who are on the same chariot, that is, the fighter and the
driver, invoke him separately. havete: not being accented must
be taken as the vb. of a principal clause; cp. note on 5 b.
náḥṛtē: must be pronounced nárťe (19a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimánam: cp. iv. 18, 4: nahi nū 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-cyútī: cp. 4 a; also iii. 30, 4: tvām cyāvāyann ácyutăni...cāraśi thou continuest shaking unshaken things.

90 Y: śrīnī Miami dhrānān
Aṃsyāmānaśākhu jāgān.
Y: śrīdhītē naśtuḍhrānti śṛūḍhaḥ
Yo dhrīḍhaṁnta s jānaś iṅdrāṃ.

Y: śrīvṛtē śāhīṃ āneś: dhrānān.
Aṃsyāmānaśākhu śāhīṃ jāgān.
Y: śrīdhītē nā śṛūḍhrānti śṛūḍhaṁ
Y: dhrīḍhaṁ ṣānta s jānaś iṅdrāṃ.

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

dādhānān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i. 35, 10 c). Aṃnyāmānān: not thinking scil. that he would slay them; on the Sandhi of n + s, see 40, 1. śārvā: with his arrow (inst., p. 80); with his characteristic weapon, the vajra, he slays his foes in battle. jāghāna: has slain (and still slays) may be translated by the present (213 A a). anu-dādāti: 3. s. pr. of ānu + dā forgive, with dat. (cp. 200 A f). dāsyos: of the demon, a term applied to various individual demons, such as Śambara (11 a).

91 Y: śrīvṛtē pāvaṇīchu yān
Chālaṛīśāṃ guruvānvaṁtānt.
Śrījāyamānān yo bhrīṃ jāghān
dāntu śṛūḍhaṁ s jānaś iṅdrāṃ.

Y: śrīvṛtē pāvaṇīchu yān
Chālaṛīśāṃ guruvānvaṁtānt.
Śrījāyamānām Y: bhrīṃ jāghān
dāntu śṛūḍhaṁ s jānaś iṅdrāṃ.
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 finden. The second hemistich refers to
Indra’s slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: āhann
āhim parisāyānam ārṇa ojāyāmānam thou slewest the serpent showing
his strength as he lay around the flood. Dānum: this is strictly the
name of Vṛtra’s mother, here used as a metronymic = Dānava; cp.
i. 32, 9: Dānuḥ śaye sahāvatsā nā dhenūḥ Dānu lay like a cow with
her calf (i.e. Vṛtra). sāyānam: pr. pt. Ā. of śi lie (134, 1 c).

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

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

13 द्वावा चिद्रीकृ पृथिवी नामेति 
सुंभाचिद्रक्ष पर्वता मयलि ।

यः सोमपा निषिद्धव वचनालंकर ।
यो वचहस्तः स जनास इति ॥

बावः । चिद्रीकृ पृथिवी इति ।

नामेति इति ।

śūsmāc cid asyatā pārvatā bhāyante;
yāḥ somapā nicito vājrabāhur,
yo vājrahastah: sā, janāsa, Īndraḥ.

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


18 य: सुन्तन्मवति य: पर्चलं 
य: शंसलं य: श्रश्मानामूवति ।

वक्षं ब्रह्म वर्धं वक्षं सोमो ।
वखिदं राधः स जनास इत्येद: ॥

वक्षं इति । सुन्तन्मः । चवति । यः । पर्चलम।

यः । शंसलं । यः । श्रश्मानम। जति ।

वक्षं । ब्रह्म। वर्धसम। वक्षं । सोमः।

वक्षं । इत्येद। राधः। सः । जनासः। इत्येद: ॥
Who with his aid helps him that presses Soma, him that bakes, him that offers praise, him that has prepared the sacrifice; whom prayer, whom Soma, whom this gift strengthens: he, O men, is Indra.

sunvantam: 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. saasamanaam: explained by Sayaana as stotram kurvanam offering a Stotra; by the Naighanta, ii. 14, as arcantam singing; by the Nirukta, vi. 8, as saasamanaam praising. uti: contracted inst. of uti (p. 80) to be construed with avati; cp. i. 185, 4: avasa avanti helping with aid. vardhanam: to be taken predicatively with each of the three subjects brahma, somas, radhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yasya being an objective gen. p. 320, B 1 b). idam radhas this gift = this sacrificial offering.

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

This concluding stanza is the only one that does not end with the refrain sa, janasa, Indra. Instead, the poet, changing from the 3.
to the 2. prs., substitutes at the end of b the words sā kīla=asi satyāḥ as such thou art indeed true = to be depended on (cp. note on satyām in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: bṛhad vādema vidāthe suvārāḥ we would, accompanied by strong sons, speak aloud at divine worship. ā cid: perhaps better taken as emphasizing dudhrās (cp. p. 216) than with dārdarṣi (int. of dṛ). te: gen. with priyāsas (p. 322, C). vidātham: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root vidh worship, and that it means divine worship, scarcely distinguishable from yajñā, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

RUDRĀ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (niśkā). 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 Prśni. He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arusā) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (īśāna) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (mithvāms), easily invoked and auspicious (śivā). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and depreciation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely 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, jālāśa, cooling, and jālāśa-bhēṣaja, 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 śivā, which became the regular name of Rudra’s historical successor in post-Vedic mythology.

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

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 Marutāṃ: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās: 2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel (p. 144, a). saṃdīśas: abl. 201 A 1. vīrās = 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).
2 tvádattebhi, Rudra, sámtame-bhih
satáma hímā aśiya bhesajébhih.
ví asmád dvégo vitarám, ví āmho,
ví ámivás cátayasvá viśucíh.

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.

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

3 Śṛṣṭhī jātakṣa rūḍṛ śrīyāsī
tvāksamvásasa vajrabahō.
pārśi śa: pārmanhēs śukti
viśāḥ āmhitē rə̃ppō yuyodhi.

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

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

May we not anger thee, O Rudra, with our obeisances, nor with ill praise, O bull, nor with joint invocation. Raise up our heroes with remedies: I hear of thee as the best physician of physicians.
the internal Sandhi of this word see 43, 3 a. sáhúti: contracted inst.; invocation with other deities whom Rudra might consider inferior. úd arpay a: cs. of úd r (p. 197, irr. 1) = raise up, strengthen. bhiṣājām: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. śrṇomi: pr. of śru hear; with double acc., 198, 1.

5 hávīmabhār hávate yó hávīrbhir, Rudra who is called on with invocations and with oblations, I 
áva stómebhī Rudra-rām diśiya: would appease with songs of praise: 
ṛdūdrāraḥ suhávo mā no asyāi may he, the compassionate, easy 
babhṛūḥ suśípro rīradhan ma- to invoke, ruddy brown, fair- 
náyai. lipped, not subject us to that jealousy of his. 

hávīman: from hū call, but hávīs from hu sacrifice. áva diśiya: 
s ao. op. Ā. of dā give (144, 3). rūdāras is not analysed in the 
Pada text, perhaps owing to a doubt whether it is = rdu-udāra or 
ṛdu-dāra (the former is the view of Yaska who explains it as 
ṛdu-udara); for rdu-pā and rdu-vṛdh are separated and dara is 
separated in pūrām-dārā. Both this word (according to the former 
analysis) and su-hāva are Bv. (p. 455, c a). babhrūs: this colour 
is attributed to Rudra in viii. 9, 15 also; otherwise it is applied 
more often to Soma (viii. 48) as well as once to Agni. su-śípras: 
see note on ii. 12, 6 c. rīradhat: inj. red. ao. of randh. asyāi 
manāyai: that is, Rudra’s well-known wrath is deprecated; cp. 
4 a b. There is some doubt as to the exact interpretation of this 
stanza. The chief objection to the above explanation is the necessity 
to take hávate in a ps. sense (= hūyate according to Sayana). 
The following sense has also been suggested: ‘he who invokes Rudra 
thinks), “I would buy off Rudra with songs of praise”: let not 
Rudra subject us to that suspicion (on his part).’
The bull accompanied by the Maruts has gladdened me, the supplicant, with his most vigorous force. I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.

The bull accompanied by the Maruts has gladdened me, the supplicant, 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.
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.

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

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.

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

笈击i:$ i$. pl. pr. of ग्र sing (p. 138).

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

sthirébhir ángaiḥ pururūpa ugró babhrúḥ sukrebhīḥ pipise hira-

nyaiḥ.

िसानाद asyā bhúvanasya bhúrer

ná vá u yoṣad Rudrád asuryām.

sthirébhir ángaiḥ: probably to be construed with pipise, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sāyaṇa supplies yuktás furnished with firm limbs. pipise: pf. A. of piś. iśānād: pr. pt. (agreeing with Rudrád) of iś rule over with gen. (202 A a); the pf. pt. is iśānā. bhúres: agreeing with bhúvanasya; cp. vii. 95, 2: cētantī bhúvanasya bhúreḥ taking note of the wide world (where bhúres could not agree with any other word); Sāyaṇa takes it with Rudrád. 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.

रुद्र.

रुद्रादश्रवण्चि सार्यकानि धना-

हेनिष्कं सज्जनं विश्वकृपम।

हेनित्तं देस्ये विश्वमभं

न वा छ्रीजीयो हुद्र लद्दित।
10 árhan bibharsi sayañi dhánva
árhan nískám yajatáṃ viśvárū-pam;
árhann idáṃ dayase viśvam ábh-
vam:
ná vá ójíyo, Rudara, tvád asti.

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

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

11 stuhi śrutáṃ gartasañáṃ yuvā-
naṃ,
mrgáṃ ná bhímám upahatnúm,
ugrám.
mṛlá jaritré Rudra stáváno:
anyáṃ tē asmán ní vapantu
sénāḥ.

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

yuvānam: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mrgáṃ ná bhímám: cp. note on i. 154, 2 b;
either a bull (vṛsabhó ná bhímáḥ vi. 22, 1) or a lion (simhó ná
bhímáḥ, iv. 16, 14) may be meant. mṛlá: ipv. of mṛṇ; with dat.,
p. 311, f. stávánas: here, as nearly always, in a ps. sense. asmád:
abl. with anyā, p. 317, 3. sénás: that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52: ýás
te sahásraṃ hetáyo 'nyám asmán ní vapantu tāḥ may those
thousand missiles of thine lay low another than us.
2 kumārasya cit pitāram vandamanam
prāti nānām Rudropayantam.
bhūrer dātāram sātpatim grnise:
stutās tuām bheṣajā rāśi asmē.

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

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

3 ya viś beṣajā maṃt: guviṇī
ya śāṃtama vṛṣṇī ya ca mānyam.
yāni mānumaṁ vṝṣṇīta pīta nās
tā yaṃ ca yōṣ ca rudṛasya 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).

Mánus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávṛṇītā: 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr choose. sám, yós: these words are frequently used in combination, either as adverbs or substantives.

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

Pári no heti Rudārasya vṛjyāḥ,
pári tveśāsya durmatir mahī gāt.
áva sthirā maghāvadbhyas tanuṣva;
mīdhvas, tokāya tānayāya mṛla.

vṛjyās: 3. s. root ao. prec. (p. 172 a) of vṛj twist. gāt: root ao. inj. of gā go. maghāvadbhyas: the I. D. Ab. pl. of maghāvan are formed from the supplementary stem maghāvant (91, 5). áva tanuṣva sthirā: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛla be merciful to (p. 311 f). mīdhvas: voc. of the old unreduplicated pf. pt. mīhāvāms, cp. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 437, a 9.
So, O ruddy brown, fur-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 yáthā in the sense which it here has (p. 241, 1); when yáthā meaning so that follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; Sayana explains it as knowing all, but the act. only has this sense (e.g. cikitvāms knowing); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hrṇīṣé: 2. s. Ā. pr. of 2. hṛ 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). vādema: see note on ii. 12, 15 d.

APĀM NĀPĀT

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

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

ii. 35. Metre: Triṣṭubh.

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

asṛksī: 1. s Ā. s. ao. of srj, which with úpa may take two acc., so that nādyām might be supplied. On īm see 180 (p. 220).

dadhīta: 3. s. pr. op. Ā. of dhā, which with cánas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apāṃ nāpāt in c. āsuhēmā, though a Bv., is accented on the second member: see p. 455 c a.

karati: 3. s. sb. root ao. of kr: unaccented because kuvīt necessarily accents the verb only if it is in the same Pada. supēsasas 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.

jōsiṣat: 3. s. sb. iṣ ao. of juṣ. hī explains why he is likely to accept them; it accents jōsiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.
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.

ḥṛḍā ā: this expression occurs several times, e.g. iii. 39, 1: matir ḥṛḍā ā vacyāmānā a prayer welling from the heart. sūtaṣṭam 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. ofprs. with vac: cp. 200, 1 c. vēdat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāśya: see p. 451, 6.

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). ūrvāṃ: = ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāśya in 2 c. prṇanti: from pṛ fill.
u: u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). didivāmsam: pf. pt. of dī shine, with lengthened red. vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. pārī tasthur: = they tend him.

4 tám ásmēra yuvatāyo yuvānām
marmṛjyāmānāḥ pārī yanti ā-
 paḥ:
sā sukṛēbhīḥ sīkvabhī revād
asmē
dīdāyānidhmō ghrṭānirṇīg apsū.

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

ásmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening ‘to Agni like beauteous maidens, smiling, to meeting-places’, it may mean that the waters attend seriously on this form of Agni, not as lovers. yuvānām: a term applied to Agni in several passages. marmṛjyāmānās: the vb. mṛj is often used of making Agni bright, with ghee, &c. sīkvabhīs: the precise sense is somewhat doubtful, but it must mean ‘flames’ or the like. Note that though in this word the ending bhis is separated in the Pada text, it is not so in sukṛēbhīs because sūkṛe is not a stem. asmē: dat. Pragṛhya, 26 c. didāya: 3. s. pf. of dī shine, with long red. vowel (139, 9). an-idhmās: accent, p. 455 c a; cp. x. 30, 4: yō anidhmō didayad apsū antār who shone without fuel in the waters. ghrṭā-
nirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajnā): note that the second member appears in the Pada text as nirnik, in accordance with the analysis niḥ-nik when the word occurs uncompounded.
5asmā tisrō avyathiāya nārī
devāyat devir didhiṣantī ānnam:
kṛtā ivōpa hī prasarsre apsū;
sā pīyūṣaṁ dhayati pūrvasūnām.

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

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

6āśvasya ātra jānimāsyā ca svār.
druhō riśāḥ sampēcaḥ pāhī
sūrīn.
āmāsu pūrśu parō apramṛṣyāṁ
nārātayo vi nāṣaṁ 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: Apāṃ 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. āśvasya: Agni is often spoken of as a steed. ātra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as sūr; it is here a loc. without the ending i (see 82 e). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampīcas as well as the two preceding ablatives: lit. protect the patrons from malice and from injury, from falling in with them (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣū: loc. pl. of pūr, 82. parās: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

sūru ca dāme sūruḥ galā ṣvenuḥ
gādhām pīpāya suśruttamati
so āmāṃ nāpād āprutumānpantrat
vanaudhyāya vīdhīte vī maati

sva ā dāme sudūghā yāsyayā

He, in whose own house is a cow
yielding good milk, nourishes his
vital force, he eats the excellent
food; he, the Son of Waters, gathering
strength within the waters, shines forth for the granting of
wealth to the advantage of the
worshipper.

sva ā dāme: that is, within the waters; in i. 1, 8 svē dāme
refers to the sacrificial altar on which Agni grows, that is, flames up.
The first three Padas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. sva-dhāṁ: this word is not analysed in the Padapātha of the RV. and AV. (as if derived from a root svadh), but it is separated in that of the TS. as sva-dhā́. pīpāya: 3. s. pf. of pi swell, with lengthened red. vowel (139, 9). so 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 apsviṃtaḥ should be corrected to apsvaṁtaḥ]. vidhatē: dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. vasudhēyāya: dat. of purpose, ibid., B 2. vi bhāti: here Apām napāt is thought of as the terrestrial Agni appearing on the sacrificial altar.

Who in the waters, with bright divinity, holy, eternal, widely shines forth: as offshoots of him other beings and plants propagate themselves with progeny.
The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around (him).

The lightning Agni is again described in this stanza. jihmānām ārdhvāḥ: these words are in contrast; ep. i. 95, 5 of Agni: vardhate . . . āsu jihmānām ārdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tāsya mahimānām his greatness = him the great one. hiranyavarṇāḥ: because he is clothed in lightning. pāri yanti: ep. 3 a and 4 b. yahvis: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sāyana), or swift (Roth), or young (Geldner).

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

In this stanza the terrestrial Agni is described. He is spoken of as ‘golden’ because of the colour of his flames. sēd: 48 a. pāri 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 = hiranyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Śaṅkara wishes to supply rājate after niṣádya = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niṣádya referring to asmai: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niṣádyā (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 dakṣinā the sacrificial fee (x. 107, 2) it is said hiranyadā amṛtatvāṁ bhajante the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). ānnam: the oblation (cp. 11 d).

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

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

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

avamāya: lit. *the lowest*, that is, *the nearest*; bahūnām (accent, p. 458, 2a): *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. sāṁ mārjmi: cp. marmṛjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sāṁ may be supplied with the other two following verbs. dīdhiśāmi: pr. ds. of dhā *put*; accented as first word of a new sentence. bilmais: *with shavings*, to make the newly kindled fire flame up. annais: with oblations. dādhami: pr. of dhā *put*.
sā īṃ viṣajanyayat tāsu gārbham;
sā īṃ śīsūr dhayati; tāṃ rihanti;
sō 'pāṃ nāpād ānabhimlāta-varṇo
anyāsyeyehā tanūā viveśa.

In a and b Apāṃ nāpāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gārbham; him, that is, a son. tāsu: in the waters, as his wives. īm in b = them, the waters, who here are both the wives and mothers of Apāṃ nāpāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. sō apāṃ: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiranyavarṇas in 10 b; on the Sandhi, cp. note on i. 1,9 b. anyāsyaya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.
śikvabhir didāya. náptre: apám is omitted because āpas immediately precedes. ātkais: 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.

95 ❈ayāṁsasye suvṛṣṭiḥ janāya- yāṁsma sāgavayaḥ: suvṛṣṭim | ❈ayāṁsma | झृतिम् | जनाय | ❈ayāṁsma | झृतिम् | संप्रवतिः भव: | सु ❈वृष्टिः | ❈विष्यम् | तत: | मद्द्रम | यत् | झृतिः | ❈द्वा: | 

15 áyāṁsam, Agne, suksitim já- nāya; ❈ayāṁsam u maghavadbhyah su- vṛktim: ❈ीवाम tād bhadrāṁ yād ávanti devāh. ❈bhrád vadema vidāthe 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.

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

MITRÁ

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

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where 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: Tristubh, 1-5; Gāyatrī, 6-9.

Mitrājaṇānāyataḥ śrutam Śrutam prāṇantar prathivimsat bāme Śrutam kṛṣṭīrniśīvaḥḥūte Śrutam hṛvam ṣvartabhdvahot ||

Mitrō jānān yátayati bruvāṇo;
Mitrō dādhāra prthivim utā
dyām;
Mitrāṅ kṛṣṭīrānimisābhī caṣte:
Mitrāya havyām ghṛtavaj ju- 
hota.

yátayati: stirs to activity. bruvāṇās: by calling, that is, arousing them; cp. what is said of Savitṛ: ‘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 Mitrās in the sense of he who calls himself Mitra, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitrō bruvaṇāh. This Pāda occurs slightly modified in vii. 36, 2 as jánam ca Mitrō yatati bruvaṇāh. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyō (102, 3). ānimisā: inst. of ā-nimiṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of caks; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutā (p. 144, B 3 a).

2 prá s mīnta caṣṭya pravasvān
    yas adityā śivamiva bhītān
    n hūnta n jīyaṁtā loita
    nīmamhī chauśoṁvānto n duρat

2 pró sá, Mitra, mártó astu prá-
yasvān,
yās ta, Āditya, śikṣati vraténa.
ná hanyate, ná jīyate tuōto:
nániṁ amṛho 'śnoty āntito ná
dūrāt.

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

tvōtās: tva must often be read as tua; tuōtās is therefore more
natural than the prosodical shortening (p. 437 a 4) of tvā-ūtās. The
fourth Pāda has one syllable too many as written in the Samhitā
text. By dropping the a after o the correct number of syllables is
obtained, but the break (− − ) remains quite irregular (p. 440, 4 B).
Free from disease, delighting in the sacred food, firm-kneed on the expanse of earth, abiding by the ordinance of the Āditya, may we remain in the good will of Mitra.

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

This Mitra, adorable, most pitiful, a king wielding fair sway, has been born as a disposer; may we remain in the good will of him the holy, in his auspicious good graces.
5 mahāṁ Adityō nāmasopasādyo yātayājjano gṛñaté susévahā:
tāsmā etāt pānyatamāya jūṣṭam agnāu Mitrāya havir a juhota.


6 Mitrāsyas carṣāṇidhīto,
ávo devāsya sānasā,
dyumnaṁ citraśravastamam.

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

7 abhī yō mahinā dīvam
Mitrō babhūva saprāthāh,
abhī śrāvobhīḥ prthivīm :

abhī bhū surpass takes the acc. mahinā for mahimnā : 90, 2. dīvam : acc. of dyū, 99, 5 : cp. dyō, 102, 3. babhūva : the pf.
here is equivalent to a pr.; p. 342 a. In c babhúva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: —○○— instead of ◊—○—; cp. p. 438, 3 a.

8 Mitráya páñca yemire To Mitra, strong to help, the five peoples submit: he supports all the gods.
janá abhíśistavase: páñca jánáḥ: the five peoples, here = all mankind. yemire: sá deván vísván bibharti.

3. pl. pf. ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhṛ. vísván: this is the regular word for all in the RV.: its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

9 Mitro, devéṣu áyúṣu, Mitra, among gods and mortals, jánáya vṛktábarhiṣe has provided food, according to the ṭaśávratā ākah. ordinances he desires, for the man ṭaśá-vratās: a Bv. agreeing with īsas, food regulated by the aśa īśávratá aakah. ordinances which Mitra desires, i.e. to be eaten according to fixed rules.

BRHASPÁTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Brāhmaṇaṣ páti, ‘Lord of prayer’, the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured
and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmān 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 maghāvan bountiful and vajríṇ 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.

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

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

Metre: Triṣṭubh; 10 Jagatī.
ví tastámbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmás: gen. of jmá (97, 2). Pronounce jmó antán (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. Bṛhaspáti: note that this cd. is not analysed in the Pada text, while its doublet Bráhmaṇas páti is treated as two separate words. triṣadadhasthás: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: puróhitam Aigníṃ náras triṣa-dhasthé sám īdhire men have kindled Aigní as their domestic priest in his triple seat; on the accent see p. 455, 10 c. rávena: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. puró dadhire: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

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

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

3 Brhaspati, yā paramā parāvād, áta ā tā ṛtapīśo ni śeduh. tūkhyam khātā avatā ádridughdha mádhvah ścatanti abhīto virapśam

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

āta ā ni śedur: cp. ii. 35, 10 c. ṛtapīśas: 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...ádridughdhas: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mádhvās: on this form of the gen. see p. 81, f. n. 12.

4 Brhaspātīḥ prathamāṁ jāya-māno

Brhaspati when first being born from the great light in the highest
mahó jyótis̄aḥ, paramé vióman, 
saptáśyas tuvijáto ráveṇa 
ví saptáraśmir adhamat tám-
āṃsi.

mahás: abl. of máḥ, agreeing with jyótis̄as (cp. 201 A 1). The
Sun is probably meant; cp. ii. 35, 10 c. saptáśyas in iv. 51, 4 is an
epithet of Áṅgira (in iv. 40, 1 Brhaspati is Áṅgirasá); 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.

5 sá suśtuḥbhā, sá śkvatā gaṇēna 
valām ruroja phaligāṃ ráveṇa:
Brhaspáti’r usriyā havyasúdaḥ 
kānikradad vávaśatír úd ājat.

gáneṇa: the Áṅgirases, who in i. 62, 3 are associated with Indra
and Brhaspati in the finding of the cows: Brhaspáti’r bhinád
ádriṃ, vidád gāḥ: sáṃ usriyābhīr vávaśanta náraḥ Brhaspati
cleft the mountain, he found the cows; the heroes (= the Áṅgirases)
roared with the ruddy kine. phaligāṃ: 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 udnáḥ
phaligáṃ bhinán, nyāk sindhūṁr avásṛjat 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 Naighántuka it is given as a synonym of
megha cloud. ráveṇa: with reference both to Brhaspati and the
kine (cp. 5 d). havya-súdas: that is, with milk. kānikradat:
inv. pr. pt. of kránd; cp. 173, 3; 174 b. vávaśatíṣṭ: inv. pr. pt.
of vāś (cp. 174).
Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obeisance, and oblations. O Brhaspati, with good offspring and heroes we would be lords of wealth.

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

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

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

That king with his impulse and his heroism overcomes all hostile forces, who keeps Brhaspati well-nourished, honours him, and praises him as receiving the first (portion of the offering).
That king dwells well-established in his own abode, to him the consecrated food always yields abundance; to him his subjects bow down of their own accord, with whom the priest has precedence.

kseti: from 1. kṣi possess or dwell. sū-dhita: this form of the pp. of dhā is still preserved as the last member of cds. (otherwise hita); the word is explained as su-hīta in the AB. ōkasi svē: cp. svē dáme in i. 1, 8c. īḷā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Śāyaṇa. yāsmin rājani: the loc. here = in the presence of whom, in whose case; the antecedent is here put in the relative clause, while in 7a it accompanies the corr. (sā īḍ rāja). pūrva ēti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

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

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

10 Índraś ca sómaṁ pibatam, Brhaspate, asmín yajñē mandasānā, vṛṣaṇ-vasū:
á vām viśantu ñindavaḥ suā-bhūvo;
asmé rayīṁ sārvavīraṁ nī yachatam.

Índraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand = mad. vṛṣaṇ-vasū: here vṛṣan = mighty, great; Sāyaṇa 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 Pragṛhya with īti and then analysed; also that in the analysis the first member here appears not in its pause form vṛṣan (65) but in its Sandhi form with ṇ as not final. rayīṁ sārvavīram: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c). yachatam: 2. ipv. pr. of yam. Here we have the intrusion of

O Indra and Brhaspati, drink the Soma, rejoicing at this sacrifice, O ye of mighty wealth; let the invigorating drops enter you two; bestow on us riches accompanied altogether with sons.
a Jagati stanza in a Triśṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Brhaspati, as in the whole of the preceding hymn, iv. 49.

11 Brhaspata, Indra, vārdhatam naḥ;
sācā sā vāṁ sumatīr bhūtu asmē.
aviṣṭāṁ dhiyo; jīgrāṁ pūram-
dhir;
jajastāṁ aryō vanuśāṃ ārātīḥ.

Brhaspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Brhaspati. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmē: loc. with sācā (177, 5) and (as in 10 d) Pragrhyā (26 c). aviṣṭāṁ: 2. s. du. ipv. of the is ao. of av favour (145, 5). jīgrāṁ: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhiyas ... pūramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (pūram an acc.; cp. the Padapatha). pūramdhīs here is also opposed to ārātīs (lit. lack of liberality) in d. jajastāṁ: 2. du. ipv. pf. of jas. aryās: gen. of ārī (99, 3); cp. note on ii. 12, 4. The genitives aryās and vanuśāṃ are co-ordinate and dependent on ārātīs; this appears from various parallel passages, as aryō ārātīḥ hostilities of the foe (vi. 16, 27);
aghany ary, vanusam aratayah evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhitym ary, vanusam savansi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UśAS

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

Uśas is closely associated with the Sun. She has opened paths for 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 (uśasa-naktā and naktosāsa). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uśas is often associated with Agni, who is sometimes called her lover. Uśas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Aśvins (vii. 71). When the Aśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.
Uṣas brings the worshipper wealth and children, bestowing protection
and long life. She confers renown and glory on all liberal benefactors of
the poet. She is characteristically bountiful (maghóni).

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

**iv. 51. Metre: Triṣṭubh.**

\[
\text{idām u tyāt purutāmam purāsta}^\dagger_{\dagger}
\]
\[
jyōtis támaso vayūnāvad asthāt.
\]
\[
nūnām divó duhitāro vibhātīr
\]
\[
gātum krṇavann Uṇ̄sasō jānāya.\]

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

**tyād:** see p. 297, 5. **purutāmam:** because appearing every
morning; hence Uṇ̄sasas the Dawns in d. **támasas:** abl. dependent
on asthāt = úd asthāt. The word vayūna, though very frequently
used, is still somewhat uncertain in meaning. The commentators
explain it variously as mārga road, prajñāna cognition, and kānti
beauty. Pischel favours the first of these. Sāyaṇa here explains
vayūnāvat as ‘very beautiful or possessed of knowledge = showing
everything’. It probably here means ‘making the way clear’, cp.
gātum in d. **nūnām:** note that in the RV. this word always
means now. **divó duhitāras:** from the point of view of the daily
recurring of the phenomenon, Dawn is pl. throughout this hymn.
gātum: cp. vi. 64, 1: ‘she makes all fair paths easy to traverse’.
krṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind.,
akurvan.
The brilliant Dawns have stood in the east, like posts set up at sacrifices. Shining they have unclosed the two doors of the pen of darkness, bright and purifying.

Uṣásas: that is, each of the preceding Dawns and the present one. mitās: pp. of mī fix. svāravaś: that is, shining with ointment; cp. i. 92, 5: svārum nā pēso vidātheṣu āňjaň, citrām divó duhitā bhānūm āret 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 ū in c is lengthened though followed by two consonants (p. 437 a 3). vrajāsyā: a simile with iva omitted; cp. i. 92, 4; gāvo nā vrajām ví Uṣā āvar támaň Dawn has unclosed the darkness as the cows their stall. dvārā: the two folds of the door, the dual of dvār often being used thus. ví: to be taken with avran, 3. pl. root ao. of vr cover. uchántis: pr. pt. of 1. vas shine. sucāyaň pāvakāň: these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

Uṣas

2 āsthor u citrā Uṣásah purāstān, mitā iva svāravō adhvarēsu. ví ū vrajāsyā támaso duārā uchántir avraň chúcayan pāvākāh.

3 uṇāṇīravā vinitavan mōjan
rāgadhyāyāyoṣīsī māgonī: 1

3 uchántir adyā citayanta bhojān
rādhodēyāya Uṣāsō maghōnīh.
acitré antáḥ pañáyah sasantu, 
ábudhyamánās támaso vímadhye.

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

citayanta: 3. pl. Ā. inj.; explained by Sayana as an indicative:
prajñāpayanti they instruct.

8 kṛṣṇita dṛśīvī: sannāḥo nāvāṁ va
chāmīṃ bhuṣyādūṣṣāḥ vī brah.
chāṇa nāvaṁ vyādhīrī dṛśganvī
dṛṣṭāṁ ṛcāti r∧vdrūṣ
dh.

kuvit sā, devīḥ, sanāyo nāvō vā
yāmo babhūyād, Uśaso, vō
adyā:
yēnā Nāvagva, Āṅgire, Dāsagve
sāptāśye, revati, revād ūṣā?

Should this be an old course or
a new for you to-day, O divine
Dawns: (is it that) by which ye
have shone wealth, ye wealthy ones,
on Navagva, Āṅgira, and Da-
sagva the seven-mouthed?

babhūyāt: op. pf. of bhū, accented on account of kuvit (cp. notes
on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring
wealth to-day as of old. Navagva, Āṅgiras, and Daśagva are the
names of ancients associated with Indra in the release of the cows
enclosed by the Paṇis and by Vala. The allusion in saptāśye is
uncertain; in iv. 50, 4 it is an epithet of Brhaspati, who is also
associated with the capture of the cows and may therefore be meant
here. The meaning would then be: bring us wealth to-day as ye
did to Navagva, Āṅgira, Daśagva and Brhaspati. revati revāt:
these words are found connected in other passages also. ūṣā: 2. pl.
pf. act. of 1. vas shine.
5 yūyām hi, devīr, rātayugbhir āsvaiḥ
pariprayāthā bhūvanāni sadyāḥ,
prabodhayantīr, Uṣasaḥ, sasāntam,
dvipāc cātuṣpāc carāthāya jīvām.

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

6 kūa svid asām katamā purāṇī yāyā vidhānā vidadhūr ṛbhūnām?
śubhamā yāc chubhra Uṣāsaḥ cāranti,
nā vi jñāyante sadīśīr ajuryāḥ.

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 Ṙbhus, that of making one bowl into four; cp. i. 161, 2: ékam camasāṁ catūraḥ kṛṇotana, tád vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śubhamā: cognate acc. nā vi jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jāyamāṇā purāṇī samānāṁ vārṇam abhi śūmbhamānā being

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.

Where, pray, and which ancient one of them (was it) at which they (the gods) imposed the tasks of the Ṙbhus? When the beaming dawns proceed on their shining course, they are not distinguished, alike, unaging.
born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

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

On purā with pf. see 213 A. ījanās : pf. pt. Ā. of yaj sacrifice.

The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

They approach equally in the east, spreading themselves equally from the same place. The goddesses waking from the seat of order, like herds of kine let loose, the Dawns are active.
samanā: always in the same way. samānataṁ; cp. i. 124, 3: praṇāṭi iva, nā diṣo mināti as one who knows (the way), she loses not her direction. ṛtāsyā sādasaḥ: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ṛtāsyā pāṇthāṁ ānv eti sādhū she follows straight the path of order. budhānās: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Śāyaṇa; 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). gavāṁ nā sārgāḥ: cp. iv. 52, 5, prāti bhadrā adṛksata gāvāṁ sārgā nā raśmāyāḥ 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 Śāyaṇa.

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

On the accentuation of tv ēvā see p. 450, 2b. ābhvam: cp. i. 92, 5, bādhate krṣṇāṁ ābhvam she drives away the black monster (of night). rūṣadbhis: 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 pitṛbhis.

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

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

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

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

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

v. 11. Metre: Jagati.

1 Jánasya gopā ajanīṣṭa jágrvir
Agniḥ sudáksah suvitāya ná-
vyase.
ghṛtāpratikko bhata divispśā
dyumād ví bhati bharatēbhiaḥ
sūcīh.

gopās: 97, 2. ajanīṣṭa: is ao. of jan generate. su-dáksas:
a Bv. (p. 455 c a). suvitāya: final dat. (p. 314, B 2). návyase:
dat. of epv. of náva new. ghṛt-āpratikas: cp. yasya práti- 
ahme whose face is sprinkled with butter (vii. 8, 1) as an 
alysis of the cd. bhata: supply téjasā. bharatēbhyaḥ: for 
the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer 
belongs.

2 yajñasya ketum, prathamām 
puróhitam,
Agniṁ nāras, triṣadhaṣṭhe sām 
idhire.

As banner of sacrifice, as first 
domestic priest, men have kindled 
Agni in the threefold abode. (Com-
ing) on the same car with Indra
Indreṇa devāḥ sarātham sā
barhiṣi
sīdān nī hōtā yajāthāya su-
krātuh.

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

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

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

Agnir no yajñām úpa vetu sādhuyā.
Agnim nāro ví bharante grhē-grhe.
Agnir dūtō abhavad dhavyavāhano.
Agnim vṛṇānā vṛnate kavikratum.

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


Agni no yajñām úpa vetu sādhuyā.
Agnim nāro ví bharante grhē-grhe.
Agnir dūtō abhavad dhavyavāhano.
Agnim vṛṇānā vṛnate kavikratum.

5

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

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

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

Thee, O Agni, the Āṅgirases discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength: they call thee the son of strength, O Āṅgiras.
Áṅgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gūhā hitām placed (pp. of dhā) in hiding, concealed, explained by śiśriyāṇām váne; having betaken himself (pf. pt. of śri) to, resting in, all wood. ánv avindan: they found him out as a means of sacrifice; Sandhi, 40. váne-vane: 189 C a. sé: as such = as found in wood (cp. p. 294 b). mathyāmānas: pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sáho mahát: cognate acc. = with mighty strength (cp. sáhasā yó mathitó jāyate nībhiḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sáhasas putrám son of strength: this, or sáhasas sūnūḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Áṅgiras: 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.


व्रते दशायोपधीयु गर्भेम् ||

\[ \text{व्रते दशायोपधीयु गर्भेम् ||} \]
Invoke the mighty one with these songs; praise Parjanya; seek to win him with obeisance. Bellowing, the bull of quickening gifts places seed in the plants as a germ.

1. áchá vada tavásaṁ gírbhrí abhiḥ; stúhi Parjánýaṁ; námasá vívása. kánikradad vrşabhó jírádánú réto dadháti óśadhiśu gárβham.

áchá: with final vowel metrically lengthened in the second syllable of the Páda. vada: the poet addresses himself. vivása: ds. of van win. kánikradat: see iv. 50, 5 d. vrşabhás: Parjanya. jírádánú: Sandhi, 47; his quickening gift is rain = rétas in d. gárβham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

2. vî vr̥čána h̄nyaṁ h̄n̄iṁ r̥c̥s̥o vî vîṁ bimb̄ya bhuvanam mahāvadhāt. vîr̥m. bimb̄ya bhuvanam mahāvadhāt. utânaṅgaṁ ṛṛṣeṁtē vṛ̥ṇ̄χ̄vantō yathār̥j̄ñāṁ: k̄aṇyaṁ h̄n̄iṁ ḍuṇ̄chaṁ: || yathā pariṇāṁ: k̄aṇyaṁ h̄n̄iṁ d̄uṇ̄ chaṁ: ||

2. vî vr̥c̥s̥án hanti utā hanti ra-kṣāso: víśvam bimb̄ya bhuvanam mahāvadhāt. utānāgā iṣate vīśn̄iavato, yāt Parjánayāḥ stanañyaṁ hanti duśk̄taḥ.

bimb̄ya: pf. of bhī = pr. (p.342a). mahāvadhāt: a Bv. owing to its accent (p. 455c). vīśn̄iavatās: Parjanya; abl. with verbs of fearing (p. 316b). 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 duśk̄tās; hence the utā before it has the force of even. On the internal Sandhi of duśk̄taḥ see 43, 2a.

3. ṛgy̥c̥ ksh̄yaṁ c̄mibh̄pān c̄mibh̄pān ṛgy̥c̥ d̄rauḥ. ksh̄yaṁ c̄mibh̄ạnh c̄mibh̄ Hopkins
3 rathí iva kásayásvām abhikṣī- pān,
āvīr dūtān krṇute varśiāṁ āha.
dūrāt simhásya stanāthā úd īrate,
yāt Parjánah krṇuté varśiām nābhaḥ.

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

rathí: N. of rathin, much less common than rathi, N. rathis. The contraction rathíva also occurs in x. 51, 6; rathir iva is much commoner and would have been metrically better here. dūtān: the clouds. simhásya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varsyām: predicative acc.; on the accent of this form and of varsyān in b, see p. 450, 2 b. krṇuté: note that kr follows the fifth class in the RV., krṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.
vānti, jihate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patāyanti (itv., 168), pīnstate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bādhate, i. 35, 9 c. On the secondary root pīnv see 134, 4 β. īrā: 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 yāt Parjanyah and varying the idea ‘when Parjanya rains’.

5 yasya vratē pṛthivī nānnamiti; 
yasya vratē saphāvaj jārbhuriti, 
yasya vratā osadhīr viśvārūpāḥ: 
sā naḥ, Parjanya, māhi sārma 
yacha.

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

6 divō no vṛṣṭim, Maruto, rāridhvam;Give us, O Maruts, the rain of heaven; pour forth the streams
prá pinvata viṣṇo áśvasya dhá-rāh.

arñān eténa stanayitnúnéhi, 
apó nisñcánñ ásuraḥ pitā nah.
of your stallion. Hither with this

divās: this might be abl., from heaven, as it is taken to be by 
Sāyana; but it is more probably gen., being parallel to áśvasya

dhārāh in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vrṣtáyah

thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr.

iv. of ra .give (cp. p. 144, B 1 a). Marútas: 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). viṣṇo áśvasya: = stallion. In c d Parjanya is again

addressed. stanayitnúnéhi: the accent alone (apart from the

Pada text) shows that this is a contraction not of -nā ihi (which

would be -nehi), but of -nā éhi, which would normally be -náhi;

-néhi is based on the artificial contraction -ná (= -nā á) + ihi. The

same Sandhi occurs in Índrēhi (i. 9, 1) for Índra á ihi. With

stanayitnúna cp. stanáyan in 2 d and stanáthās in 3 c. apás =

vrṣṭim in a and dhárás in b. ásuraḥ pitā nah: 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.

7 abhi kranda; stanáya; gárbham

ā dhā; udanvátā pári díyā ráthena.

dítim sú karsa viṣitaṁ nía-

nícam : samá bhavantu udváto nipádáh.

Bellow towards us; thunder;
deposit the germ; fly around with

thy water-bearing car. Draw well

thy water-skin unfastened down-

ward: let the heights and valleys

be level.
stanāya: accented as forming a new sentence. gārbham: cp. 1 d, réto dadhāti oṣadhiṣu gārbham. dhās: 2. s. root ao. sb. of 1. dhā. diya: with final vowel metrically lengthened. dētim: 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.

8 mahāntam kōṣam úd acā, nī śiṅca; syāndantām kulyā viṣitāḥ pu-rāstāt.
ghṛtēna dyāvāprthivī vi āndhi; suprapāṇām bhavatu aghnībhyaḥ.

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

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

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

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.
This god is celebrated in eight hymns, five of which occur in the sixth Mandala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambha). 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’ (vimūca nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. ‘Glowing’ (āghrṇi) 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.
1 sám, Pūśan, vidūṣā naya,
yó ánājasānuśāsati,
yá evédám iti brávat.

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

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

2 sām Pūśaṇa gamemahi,
yó grhāṁ abhiśāsati,
imā evēti ca brāvat.

We would also go with Pūsana,
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.
Pūśaṇa: see note on viduṣā, 1 a. gamemahi (a ao. op. of gam):
we would preferably go with Pūsan as our guide. grhāṁ: that is, the
sheds in which our lost cattle are.

3 Pūśaṇās cakrāṁ nā riṣyati,
ná kōṣō áva padyate;
nó asya vyathate paviḥ.

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

nó: = ná u, also not; on the Sandhi cp. 24. kōṣō va: on the
Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c.
Śaṅkacca explains cakrāṁ as Pūsan’s weapon, and paviḥ as the edge
of that weapon. But this is in the highest degree improbable
because the weapon of Pūsan 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.

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

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

O Pūsan, 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.
7 mākir nesān; mākīṁ riśan; mākīṁ sāṁ sāri kévate: áthāriṣṭābhir 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.

nesāt: inj. ao. of nāṣ be lost (see 149 a 2). riśat: a ao. inj. of riś. sāri: ps. ao. inj. of sṛ crush. áriṣṭābhis: supply gōbhis.

8 śṛṇvántam Pūśāṇaṁ vayām, īrṇam ānāṣṭavedasam, īśānaṁ rāyā īmahe.

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

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

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

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

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

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

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

vii. 49. Metre: Tristūbh.

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

samudrā-jyeṣṭhās: that is, of which the ocean is the largest. salilāsyā: the aerial waters, referred to as divyās in 2 a, are meant. punānās: cp. pāvakās in c. ānīvīsāmanās: cp. i. 32, 10, where the waters are alluded to as atiṣṭhantising and ānīveśanās standing not still and resting not. rārāda: of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atrṇan nādīnām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.
The Waters that come from heaven or that flow in channels or that arise spontaneously, that clear and purifying have the ocean as their goal: let those Waters, the goddesses, help me here.

divyás: that fall from the sky as rain: cp. salilásya mádhyāt in 1 a. khanítrimás: that flow in artificial channels: cp. Índro yá raráda in 1 c. svayamjás: that come from springs. samud-rárthás: that flow to the sea; cp. samudrájyeśṭhāḥ punānāyanti in 1 a, b. pāvakās: this word here and elsewhere in the RV. must be pronounced pāvakā (p. 437 a 9).

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

Várunás: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapásyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyánrté: Pragráhya (26 ; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhu-scútas: that is, inherently sweet.
In whom King Varuṇa, in whom Soma, in whom the All-gods drink exhilarating strength, into whom Agni Vaiśvānarā has entered: let those Waters, the goddesses, help me here.

urjam: cognate acc. with mãdanti (ep. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: belonging to all men, a frequent epithet of Agni. prāvīṣṭas: Agni’s abode in the Waters is very often referred to; ep. also his aspect as Āpāṁ 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: Tristubh.

उद्वचः चर्चवृक्षिः सुप्रांतीकरं 
द्रूपन्यालयस्वः सूर्यस्तत्वानं। 
सम्पूर्ण सुविद्या घट्ठे । 
सम्पूर्ण मलिक्ष्या चिकेत।

उद्वगः चामः चाँ चहुः। चहुः। सुप्रांतीकरं। 
द्रूपन्यालयस्वः पूः सूर्यस्तत्वानं। 
सम्पूर्ण यो विश्वा सुविद्या घट्ठे । 
सम्पूर्ण मलिक्ष्या चिकेत।

1 úd vām cāksur, Varuṇā, supratikām 
devāyor eti Śūrias tatanvān. 
abhī yō viśvā bhūvanāṇi caṣṭe, 
sā manyūm mártīṣu ā ciketa.

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

cāksus: cp. vii. 63, 1, úd u eti ... Śūryāḥ ... cāksur Mitrāsyā Varuṇasasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (॥ ३ ॥) of the Tristubh line (see p. 441). abhī ... caṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyūm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

उप्रव वा स सितिस्वकाशावृतावा 
विष्रो मस्यां दीर्घायुद्धितार्यत।
Forth for you two, O Mitra-Varuṇā, 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 ṛtāvari, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudattas because all unaccented syllables following a Svarita are unmarked. á pṛnāithe: 2. du. sb. pr. of pṛṇ fill. The meaning of d is not quite certain, but is probably ‘that ye who are wise may make him full of wisdom all his life’. sarádas: autumns, not varṣāṇi rains (which only occurs in the AV.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

3 prá urór, Mitra-Varuṇā, prthivyāḥ,
prá divá ṛṣvád bṛhatāḥ, su-
dānū, spáśo dadhāthe óṣadhiśu vikṣú ēdhag yatō, ’nimīśam rákṣa-
mānā.

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

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

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

śámsā: this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe: int. of bādh (174 a); cp. vii. 23, 3, vi bādhiṣṭa syā ródasi mahītvā he has pressed asunder the two worlds with his might. mahītvā: inst.
(p. 77). áyan: 3. pl. pr. sb. of i go (p. 130). avírás: predicative = as sonless; on the accent see p. 455, 10 c a. yajñámanmá: contrasted with áyajvanám (accent p. 455, f. n. 2). prá tiráte: 3. s. sb. pr. of tī cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírás in c); cp. prá yé bándhüm tirántë, gávyá praácánto áśvyá magháni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

5 ámúrá, víśvá, vṛṣaṇāv, imá vām, na yásu citrám dádṛše, ná yaksám.

drúhaḥ sacante ánrtā jánánām: ná vām niñyáni acite abhúvan.

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

The interpretation of this stanza is uncertain. Following the Padapáthá I take ámúrá to be a du. m. agreeing with vṛṣaṇau, but víśvá for vísvás (contrary to the Pada) f. pl. N. agreeing with imás these (sc. stutáyas). ná citrám: that is, no deceit or falsehood.
dádṛše: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas: the spies of Varuṇa (cp. 3 c). ná niñyáni: explains c: there is nothing hidden from you. a-cite: dat. inf. (cp. 167, 1 a).

6 samu vāṁ yùcchān mahyān namiṁbhīre

ōvē vāṁ mitchávrūṭhā sāvaṭhe:

pṛ vāṁ m.batāṇyachē niwāni

kṛtāni bhrē jujupatrīmaṇi ||

sam | ṭṛtī | vām | yùcchā | mahyām | namiṁbhīre |

ōvē vām mitchávrūṭhā sāvaṭhe:

pṛ vām m.batāṇi kṛchē niwāni

kṛtāni bhrē jujupatrī | āmarī ||
With reverence I will consecrate for you the sacrifice; I call on you two, Mitra-Varuṇā, with zeal. (These) new thoughts are to praise you; may these prayers that have been offered be pleasing.

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

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

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvābhyaṃ: note the difference between this form and yuvābhyaṃ, dat. du. of yuvān youth. Mitra-Varuṇāu: note that in the older parts of the RV. the du. ending au occurs
only within a Pāda before vowels, in the Sandhi form of āv. 
akārī: ps. ao. of kr do. pipṛtam: 2. du. ipv. pr. of pr put across. 
yūyām: pl., scil.-devās, because the line is a general refrain 
addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

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

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

The name Sūrya is a derivative of svār light, and cognate with the Avestic 
hvare sun, which has swift horses and is the eye of Ahura Mazda.
vii. 63. Metre: Tristubh.

Up rises the genial all-seeing Sun, common to all men, the eye of Mitra and Varuṇa, the god who rolled up the darkness like a skin.

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

Up rises the rouser of the people, the great waving banner of the Sun, desiring to revolve hither the uniform wheel, which Etaśa, yoked to the pole, draws.
prasavītā: with metrically lengthened i (cp. p. 440, 4) for prasavītā as restored by the Padapāṭha; cp. 4 c, jānāḥ Śūryena 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.  

paryāvīr̥tsan: ds. of vṛt turn; cp. p. 462, 13 a.  

Etaśās: as the name of the sun’s steed, is several times mentioned; but Śūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuṇjanti rātham ekacakram, ēkō āśvo vahati saptānāmā seven yoke the one-wheeled car, one steed with seven names draws it.  

dhūṛṣū: the loc. pl. as well as the s. of this word is used in this way.

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3 vibhājājāmān uṣasāṃ suppaśānt

abhīṣṭe tvanumāvamānāḥ:  

प: संसां न प्रभिनाति धाम् II

3 vibhājājāmān uṣasāṃ upāsthād  

rebhāir úd eti anumadyāmānāh.  

esā me devāḥ Savitā cachanda,  

yāḥ samānām ná pramināti dhāma.

---

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

---

cachanda: here the more concrete god Śūrya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Śūrya is also referred to with terms (prasavītā, prāsūtāḥ) specially applicable to Savitṛ.  

ná pramināti: cp. what is said of Dawn in i. 123, 9, rtasya ná mināti dhāma she infringes not the law of Order.

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8 dvīvṛcā kṣa ukṣačaṇa udṛṇi  

dvireṇāṃ sārṇibhājājāmānāḥ:  

न: संसां च प्रभिनाति  

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

divó rukmá : ep. vi. 51, 1, rukmó ná divá úditá vy ádyaút like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, mádhye divó níhitabh píśnír áśmá the variegated stone set in the middle of the sky. dūréartha:s Sūrya has far to travel before he reaches sunset. áyan: 3. pl. pr. sb. of i go. árthāni: note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. krṇávan: 3. pl. pr. sb. of kr do; accented because beginning a new sentence (p. 465, 18 a).

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

yátra cakrúr amítā gátum asmai,
syenó ná diyann ánu eti pá-thāh.
práti vāṁ, súra údite, vidhema námobhir Mitrá-Varuṇotá ha-vyāih.

yátra: the final vowel metrically lengthened. amítās: various gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have made paths for the sun. práti to be taken with vidhema. súra údite: loc. abs. (205 b).
6 nū Mitro Vāruṇaḥ Aryamā nas
htmāne tokāya vārīvo dadhantu:
sugā no vīśvā supāthāṇi santu.
yūyāṁ pāta suastībhiḥ sādā
nah.

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

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

AŚVĪNĀ

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

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

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

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

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


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

Nāk (N. of nās): this word occurs here only. āpa jihīte: 3. s. Ā. from 2. hā. Uṣásas: abl., with which svāsur agrees. Night and Dawn are often called sisters, e.g. svāsā svāsre jyāyas yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náktosāsā. The hymn opens thus because the Aśvins are deities of the early dawn. krṣnīs (dec., p. 87): night; ep. i. 113, 2, śvetyā āgād āraig u krṣnā sādanāni asyāh the bright one has come; the black one has yielded her abodes to her. riṅakti: 3. s. pr. of ric leave. arusāya: to the sun; ep. i. 113, 16, āraik pānthām yātave sūryāya she has
yielded a path for the sun to go. *pāṇthām*: on the dec. see 97, 2 a.
gomaghā: on the accentuation of this second voc., see p. 465, 18 a.
sārum: the arrow of death and disease; for the Aśvins are characteristically healers and rescuers. *asmād*: p. 104.
yuyotam: 2. du. of *yu* separate, for *yuyutam*; ep. 2 c and note on ii. 33, 1 b.

2 upāyātāṁ dāsūṣe mártiāya
rāthena vāmām, Aśvina, vāh-
antā.
yuyutāṁ asmād ánirām ámī-
vāṁ:
dīvā naktāṁ, mādhvi, trāśi-
thāṁ nah.

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

3 ṣra vāṁ rathmāṁśaṁ ālūḍi
sumnāyavo viśaṇo vartayantu.

Let your kindly stallions whirl
hither your car at (this) latest day-
that is drawn with thongs with your horses yoked in due time, hither, laden with wealth.

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

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

d: vám ráttho, nápatí, ásti volhá,

trivandhuró vásumáṃ usrá-yáma,
án na ená, Násatyá, úpa yátam,
abhí yád váṃ viśvápsnía jígati.

Ye two released Cyavāna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jāhuṣa in freedom.

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

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

manisā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhita text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).
Beside Indra (ii. 12) Varuna 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. Varuna sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuna are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuna the sun is meant. Varuna is often called a king, but especially a universal monarch (samrāj). The attribute of sovereignty (kṣatrá) and the term āsura are predominantly applicable to him. His divine dominion is often alluded to by the word māyā occult power; the epithet māyīn crafty is accordingly used chiefly of him.

Varuna 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 Varuna’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 Varuna is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

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

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

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

vii. 86. Metre: Triśṭubh.

9 धीरा बंध महिना ज्यूरिंि वि यल्लकणः रोदिसी चिन्दीरी।
प्र नारकमूर्ति बुधुदेव वृहत्ति।
ढिता नर्चें प्रप्रयाल्य भूमी॥

8. धीरा। तु। ब्रह्म। महिना। ज्यूरिंि।
वि। य। तलक्षण। रोदिसी। इति। चित।
इवी। इति।
प्र। नारक। चिर्म। बुधुदेव। वृहत्ति।
ढिता। नर्चें। प्रप्रयाल्य। च। भूमी॥

dhīrā tū asya mahnā janūṃśi, 
vī yās tastāmbha rōdāsi cid urvī. 

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

dhīrā: cp. 7 c, acetayad acitah; and vii. 60, 6, acetāsam cic citayanti dákṣaiḥ 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; cp. vii. 99, 2 of Viṣṇu: úd astabhna nákam ṛṣvāṁ bṛhantam 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 Śāyāna gives it here. Śāyāna also makes the verb nunude, though unaccented, depend on the relative in b; c is, however, equivalent to a relative clause (cp. ii. 12, 5 b. 8 d). nākṣatram: in the sing. this word regularly refers to the sun, in the pl. to the stars. Varuṇa and other gods are often said to have raised the sun to, or to have placed it in, heaven. dvitā: doubly to be taken with nunude; that is, he raised up from the earth both the vault of heaven and the sun.
paprāthat: ppf. of prath (140, 6); accented because it begins a new sentence. bhūma: note the difference between bhūman n. earth and bhūmān m. multitude (p. 259).

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

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

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

prchē: 1. s. pr. ind. Ā. of prach ask. didṛksu is a difficulty:
it has been explained as L. pl. of a supposed word didṛs, a very improbable formation = among those who see; also as N. s. of a ds. adj. didṛksu, with wrong accent (p. 461 f) and wrong Sandhi, for
didṛksur (ūpo) = desirous of seeing (i.e. finding out). It is probably best, following the Padapātha, to take the word as n. of the ds. adj. used adverbially (with adv. shift of accent) = with a desire to see, i.e. find out. úpo = úpa u (24). cikitūsas: A. pl. of the pf. pt. of cit perceive. vi-prcham acc. inf. (167, 2 a). hrñīte: 3. s. pr. Ā. of hr be angry; w. dat. (200 l).
4 kim ága ása, Varuṇa, jyeṣṭham
yát stotāram jighāṃsasi sākhā-
yam?
prá tán me voco, dúlabha svad-
hāvo:
áva tvānena nāmasā turāiyām.

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.

jyeṣṭham = jyaistham, to be pronounced as a trisyllable (15, 1 f).
yát: that as a cj. (p. 242). jighāṃsasi: ds. of han say. prá vocas:
inj. ao. of vac say. dúlabha: 49 c. turāiyām = turāḥ iyām (op.
of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
48 a), as turēyām. áva to be taken with iyām (cp. 5 a–c).

5 áva druṣṭhānī pichyā prajā no
śrjava vā yāḥ caṁmā tanū-

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

áva srjava (metrically lengthened final, also in d): note the different
construction in a: acc. of object and dat. of prs.; and in c d: acc. of
prs. and abl. of that from which V. is set free. drugdhāni: pp.
of druh. cakrma: metrical lengthening of final vowel. tanubhis: in the sense of a ref. prn. avā sṛjā: i.e. from sin. tāyūm: as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: té ná, Ādityāso, mumocata stenām baddhām iva as such set us free, O Ādityas, like a thief who is bound. dāmnas: distinguish dāman n. bond and dāman n. act of giving from dāmān m. giver and gift.

It was not my own intent, O Varuṇa, it was seduction: liquor, anger, dice, thoughtlessness; the elder is in the offence of the younger; not even sleep is the warder off of wrong.

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrūtis: from the root dhru = dhṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two eds., as Varuṇa-dhṛū-t deceiving Varuṇa; cp. also v. 12, 5: ādhūr-śata svayám ete vācobhir ṛjuyaté vṛjināni bruvántaḥ these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of dhrūti appears to be deception, seduction. The meaning of c depends on the interpretation of upārē. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (ṛ go). The cd. vb. upa ṛ occurs two or three times, e.g. AV. vii. 106, 1: yād āsmṛti cakrma kim cid, upārimā caráne if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun
would therefore be offence, the whole Pada meaning: the elder is (in-
volved) in the (= is the cause of the) offence of the younger, that is, an
elder has led me, the younger, astray. The use of the loc. here is
illustrated by vi. 71, 2: yāḥ . . . prasavē . . . āsi bhūmanāḥ who
(Savitri) art in the stimulation of the world, i.e. art the cause of the
stimulation of the world. prayotā: this word might be derived from
pra + yu join or pra + yu separate; the latter occurs in the RV. in
the sense of drive away, while the former does not occur in the RV.,
and later means stir, mingle. The probability is therefore in favour
of the sense warder off: canā then would have the original sense of
not even (pp. 229-30). svápnas: i.e. by producing evil dreams.

9 chāṃ dravasyo n mīḍhūṣe karaś-
haṃ drayaḥ bhūroḥiḥ karaśaṃ:
vichayayāt vēndvē vēndvē karaśaṃ:
Vṛtā suī rojō yē gūtāṃ leli kāriṃ junaṭa II

7 áram, dāso nā, mīḍhūṣe karāṇi
ahāṃ devāya bhūr naïye ánāgāḥ.
acetaṭa yē acīto devō aryō;
gītśam rāyē kavītāro junaṭa.

mīḍhūṣe: dat. s. of mīḍhvāms. karāṇi: 1. s. sb. root ao. of kr
do; to be taken with the adv. áram (p. 313, 4). acetayat: see cit.
gītśam: even the thoughtful man Varuṇa with his greater wisdom
urges on. rāyē: final dat. (of rāi), p. 314, 2. junaṭa: 3. s. pr. of
jū speed.

8 chāṃ su tūrāṃ vṛṣṇa śvāvī
hūdī śloṃ urpṛtritśiṣāddhī.
shē nu: chēmbē śuṣu yōgē no aślu
yūṃ pānt śvāsībē: sārō n: II
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 evermore with blessings.


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.


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

samvatsaram śaśayānā
brāhmaṇā vratacārīṇaḥ,
vācāṃ Parjānyajinvitāṃ
pra maṇḍūkā avādiṣuḥ.

samvatsaram: acc. of duration of time (197, 2). śaśayānās: pf. pt. A. of śi lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmans. vratacārīnas: i.e. practising a vow of silence. Parjānya-jinvitāṃ: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: iṣ ao. of vad (145, 1).
When the heavenly waters came upon him lying like a dry leather-bag in a lake, then the sound of the frogs unites like the lowing of cows accompanied by calves.

When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (approaches) his father.
im: see p. 220, 2. usatás (pr. pt. A. pl. of vaš desire): longing for rain. ávarsit: is ao. of vṛṣ: if the subject were expressed it would be Parjanya. prāvīsi: loc. abs. (see 205, 1) b. akkhalikṛtya: see 184 d; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās: i.e. maṇḍūkas.

4 anyó anyám ānu grbhnāti enor, apām prasargé yād āmandiśātām.
maṇḍūko yād abhīvrṣṭah kāniśkan, prśnīḥ samprṇkté hāritena vácam.

enos: gen. du., of them two (112 a). grbhnāti: 3. s. pr. of grbh. āmandiśātām: 3. du. Ā. is ao. of mand exhillarate. maṇḍūkas: in a collective sense. kāniśkan: 3. s. inj. int. of skand leap (= kāniśkanḍ), see 174 b. Note that this form in the Pada text is kāniśkan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yād is rare. sam-prṇkté: 3. s. Ā. pr. of prc mix.

5 yād esam anyó aniśasya vácam, sāktasyeva vádati śikṣamānāh, yat | ēṣama | ēṣa: | ānyasa | vácma.
shaṭāsvar vaddati śīchamaṇa:.
savā tahṣāsam sūrṇeḥmārā vācma.

5 yād esam anyó aniśasya vácam, sāktasyeva vádati śikṣamānāh, yat | śīcham | vaṭam.
shāṭāsvar viśvaddati śīcmaṇa:.
svar: tata | ēṣama | sūrṇāśvar viśv | pāvā.

When one of them repeats the speech of the other, as the learner
sārvam tād eśām samīdheva that of his teacher, all that of them
pārva is in unison like a lesson that
yāt sūvāco vádathanádhi apsú. eloquent ye repeat upon the waters.

eśām: cp. enos in 4 a. samīdhā: the interpretation of c is
sarvam that of Jiis
tad all
tad of them
tad: teacher,
para: all
that of	them
parva: lesson
that
that is in unison
like a
a
lesson that
elocuent
repeat upon
waters.

ëśām: cp. enos in 4 a. samīdhā: the interpretation of c is
uncertain because of the doubt as to the form and meaning of this
word, and because of the many senses of pārva. It has accordingly
been very variously explained. The above rendering is perhaps the
most probable. samīdhā: inst. of samīdh, lit. growing together, then
unison, harmony. pārvan, joint, then a section in Vedic recitation.
Thus c would be an explanation of b, the voices of the frogs sounding
together like those of pupils reciting a lesson after their teacher.
vádathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2.
ádhi: 176, 2 a (p. 209).

6 gomāyur éko, ajámāyur ékah; One nows like a cow, one bleats
pṛśnir éko; hárita éka eśām. like a goat; one is speckled, one of
samānám náma bibhrato ví- them is yellow. Bearing a common
rūpāḥ. name, they have different colours.
purutra vácam pipiśur vád-
antah.

6 gomāyur éko, ajámāyur ékah; One nows like a cow, one bleats
pṛśnir éko; hárita éka eśām. like a goat; one is speckled, one of
samānám náma bibhrato ví-
rūpāḥ.
purutra vácam pipiśur vád-
antah.

gomāyus: cp. 2 c. pṛśnīs, háritas: cp. 4 d. samānám: they
are all called frogs, though they have different voices and colours.
bibhratas: N. pl. pr. pt. of bhr (p. 132). purutrā: note that the
suffix in words in which the vowel is always long in the Samhita text
(as in devatrā, asmatrā, &c.) is long in the Pada text also; while in
others like átra, in which it is only occasionally lengthened metrically,
the vowel is always short in that text. pipiśur: they modulate the
sound of their voices (cp. a).
Like Brahmins at the over-night Soma sacrifice speaking around as it were a full lake, ye celebrate that day of the year which, O Frogs, has begun the rains.

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

Soma-pressing Brahmins, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.
brāhmanāsas: nā need not be supplied (as in 1 b), the frogs being identified with priests. somīnas: celebrating a Soma sacrifice, which expresses much the same as sāro nā pūrṇām abhitaḥ in 7 b. vācam akrata: ep. vādantas in 7 b. akrata: 3. pl. Ā. root ao. of kr (148, 1 b). brāhma: with b ep. 7 c, d. gharmīnas is meant to be ambiguous: oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sīśvidānās: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; ep. kāṇiśkan in 4 c. āvis: see p. 266, b.

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

devāhitim: on the accent see p. 456, 2 a. jugupur: pf. of gup protect. dvādaśasya: note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaśā consisting of twelve, twelfth (107); supply samvatsarāsya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa consisting of twelve months and caturvimsā consisting of twenty-four half-months. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśasya as the ordinal twelfth supplying māsasya month, and making it depend on rtum 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: saṃvatsarē in c denotes 'in the course of the year at the rainy season'. nāras: here again no particle of comparison. minanti: from mī damage; cp. 7 c, d. saṃvatsarē: cp. 203, 3 a. prāvṛṣi āgatāyām: loc. abs. as in 3 b. taptā gharmāḥ is meant to be ambiguous: heated milk-pots with reference to the priests (cp.adhvaryāvō gharmīnāḥ in 8 c) and dried up cavities with reference to the frogs (cp. tṛṣyāvatas in 3 b). aśnuvate (3. pl. Ā. pr. of amś obtain) visargāṁ obtain release or discharge, i.e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. āvir bhavanti in 8 d.

10 gomāyur adād, ajāmāyur adāt, pṛṣmir adād, dhārito no vāsūni.
gāvā maṇḍūkā dādatah sa-tāni,
 sahasrasāvé prá tiranta āyuḥ.

He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.

gomāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. dādatas: N. pl. of pr. pt. of dā give (cp. 156). sahasrasāvē: loc. of time like saṃvatsarē 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.

VĪŚVE DEVĀḤ

The comprehensive group called Vīśve 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 Visve 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. Aṅgirases.

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

1 babhrūr ēko viṣuṇah sūnāro One is brown, varied in form, 
yūvā. bountiful, young. He adorns himself with golden ornament.
aṅjī aṅkte hiraṇyāyam.

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

2 yonim ēka ā sasāda dyótano, 3 yonim: the sacrificial fireplace; cp. iii. 29, 10, ayāṁ te yonir rtvīyo, yāto jātō árocathāḥ: tāṃ jānānn, Agna, ā śida this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dyótanas: the brightness of Agni is constantly dwelt on.

médhiras: the wisdom of Agni is very frequently mentioned; in

i. 142, 11 he is called devó devéṣu médhirah: the wise god among

the gods.

3 vàṣīm éko bibharti hásta áyasaṃ, One bears in his hand an iron

antár devéṣu nídhruviḥ.

dévàsahas: this weapon is connected elsewhere only with Agni, the

Rbhus, and the Maruts. But Agni cannot be meant because he has

already been described in 2; while the Rbhus and the Maruts would

only be referred to in the plural (cp. 10). But x. 53, 9 indicates

sufficiently what god is here meant: Tváṣṭā . . . apásám apástamaḥ . . .

siónte núnám paraśúṃ suāyasám Tváṣṭṛ, most active of workers, now

sharpens his axe made of good iron. nídhruvis: strenuous as the

artificer of the gods, a sense supported by apástamas in the above

quotation.

4 vájram éko bibharti hásta áhitam:

téna vrtrāṇi jighnate.

á-hitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 3. s.

pr. ā. of han slay, see p. 432. vájram: this, as his distinctive

weapon, shows that Indra is meant.

5 tigmáṃ éko bibharti hásta áyushdham,

súcir ugro jálāśabheṣajaḥ. One, bright, fierce, with cooling

remedies, bears in his hand a sharp

weapon.
áyudham: bow and arrows are usually the weapons of Rudra; in vii. 46, 1 he is described by the epithets sthirádhavan having a strong bow, kṣiprēśu swift-arrowed, tigmáyudha having a sharp weapon, and in vii. 46, 3 his lightning shaft, didyúṭ, is mentioned. ugrás: this epithet is several times applied to Rudra (cp. ii. 33). jālāṣabhesajas: 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 bhesajá) in ii. 33, 7; these terms are applied to no other deity. b has the irregularity of two redundant syllables (p. 438, 2 a).

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

pathás: it is characteristic of Puṣan (vi. 54) to be a knower and guardian of paths. pīpāya: pf., with lengthened red. vowel, from pi (= pyā) make full or abundant; cp. vi. 53, 4: ví pathó vājasa-taye cinuhí clear the paths for the gain of wealth (addressed to Puṣan); and x. 59, 7: dadātu pūnāḥ Puṣá pathiāṁ yā suastiḥ let Puṣan 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 Puṣan): ávīr gūḥāḥ váṣū karat, suvēdā no vásū karat may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5–10. yathāṁ: unaccented (p. 453, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). veda: with gen. (202 A c). nidoṁnám: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 tríni éka urugayó ví cakrame, One, wide-pacing, makes three strides to where the gods are exhilarated.

yatra devásaro mādanti.
vibhir duā carata, ēkayā Sahā:
prā pravāśēva vasataḥ.

Vibhis: cp. i. 118, 5, pārī vām āsvāh patamgā, vāyo vahantu
arūṣāh let the flying steeds, the ruddy birds, drive you (Aśvins) round.
dvā . . ēkayā Sahā: the two Aśvins with their one companion,
Sūryā; cp. l.c.; ā vām rātham yuvatis tīsthad . ., duhitā Sū-
yasya the maiden, the daughter of the Sun, mounted your car; also
v. 73, 5: ā yād vām Sūryā rātham tīsthat when Sūryā mounted
your car. prā vasatas: they go on a journey in traversing the sky in
their car. pravāśā: this word occurs here only, apparently in the
sense of one who is abroad on travels (like the post-Vedic pravāśin);
in the Sūtras and in classical Sanskrit it means sojourn abroad. Some
scholars regard pravāśēva as irr. contraction for pravāśām iva:
they travel as it were on a journey.

Sādō duā cakrāte upamā dīvi
smṛājā śarpīrāṣutī

9 Sādō duā cakrāte upamā dīvi
smṛājā śarpīrāṣutī.

Two, as highest, have made for
themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.
samrājā, as N. du., is applied to Mitra-Varuṇa exclusively.
cakrāte: 3. du. pf. ā. of kr with middle sense, make for oneself.
upamā: N. du. in apposition to dvā, further explained by samrājā.

10 arcanta éke māhi sāma man-vata: Singing, some thought of a great chant: by it they caused the sun to shine.

téna sūryam arocayan.

arcantas: singing is characteristic of the Áṅgirases; e.g. i. 62, 2, sāma yēnā . . . arcanta Áṅgiraso gā ávindan the chant by which the Áṅgirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvārupā Áṅgiraso nā sāmabhīḥ manifold with chants like the Áṅgirases. The Áṅgirases again are those yā ṛtēna sūryam ároh-ayan divī who by their rite caused the sun to mount to heaven (x. 62, 3). Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yām vái sūryam Svārbhānuḥ tāmasā ávidhyad, Árayas 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.: guḷhām sūryam tāmasā . . . brāhmaṇa avindad Átrih Átriḥ by prayer found the sun hidden by dark-

ness (6) and Átrih sūryasya divi cákṣur ádhāt Atris placed the eye of the sun in heaven (8); and in the AV. and the SB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular).
The Áṅgirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (ep. 105). manvata: 3. pl. ipf. ā. (without augment) of man think. arocayan : ipf. cs. of ruc shine.

SÓMA

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

The Soma juice, which is intoxicating, is frequently termed mádhū or sweet draught, but oftenest called īndu 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 (barhīs). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (amśū) is crushed are called ādri or grāvan. The pressed juice as it passes through the filter of sheep’s wool is usually called pávamāna or punānā flowing clear. This purified (un-mixed) Soma is sometimes called śuddhā pure, but much oftener śukrā or śucī bright; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (kalāṣa) or vats (drōṇa), where it is mixed with water and also with milk, by which it is sweetened. The verb mij cleanse is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (āśīr): milk (gō), sour milk (dāḍhi), and barley (yāva). The admixture being alluded to as a garment or bright robe, Soma is described as ‘decked with beauty’. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (sadhāsthā) of Soma which are mentioned probably refer to three tubs used in the ritual.

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

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

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

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

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

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

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


Śvādor abhakṣi vāyasah sume-
dhāḥ
suādhio varivōttarasya,
viśve yām devā utā márśiīsā,
mādhu bruvānto, abhī samcār-

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

2 antās ca prāgā, Āditir bhavāsi,
avayātā háraso dáviasya.
Indav, Índrasya sakhiám ju-
sānāḥ,
śráusṭīva dhúram, ánu rāyá
řdhyāḥ.

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.

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. prágás: the Padāpātha 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). Áditiś: because Aditi releases from sin (e. g. anāgāstvām no Áditiḥ kṛṇotu may Aditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Īndav: vocatives in o are always given as Pragrhyā in the Pada text (o īti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp. note on ii. 33, 3 b. śráuṣṭi: this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyē: this analysis of the Padāpātha 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.’ ṛḍhyās: root ao. op. of ṛdh thrive.

3 āpām somam; amṛta abhūma; āganma jyôtir; āvidāma devān. kīṃ nūnām asmān kṛṇavad ārātiḥ?
kīm 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?

SOMA

8 śrṇ. no bhava hṛdā ā pītā,
Indo;
pitēva, Soma, sūnāve suśévah,
sákheva sākhyā, urusāmsa, dhī-rāh;
prā ṇa āyur jīvāse, Soma, tārīḥ.

śām hṛdé refreshing to the heart occurs several times; the empha-
sizing pel. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c.
jīvāse: dat. inf. of jīv live. tārīḥ: is ao. inj. from tṛ́ cross.

5 imé mā pītā yaśasṛ Ĺkṣyavo
raṇm n gāvah, sāṁ anāha
párvasu;
té mā rakṣantu visrásas cari-trād,
utā mā srāmād yavayantu ķn-
davaḥ.

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

varivovittarasya in 1 b. anāha: this seems to be an irregular pf.
form from nah bind for nanāha; ep. góbhiḥ sāṃnaddho asi thou art bound together with straps (said of a car); another irregularity is the 2. pl. strong radical vowel (ep. 137, 2). visrásas: abl. inf. (of vi-srams) with attracted object in the abl. caritrād: p. 337, 3a. Note that Pāda c is a Triśṭubh. yavayantu: cs. ivp. of yu separate. Change in c and d, as often, from 2. to 3. prs.

6 agnīṁ nā mā mathitāṁ sāṁ
  didīpah;
  pra caṅśaya; kṛṇuḥi vāsyaso
  naḥ.
  áthā hī te máda ā, Soma,
  mānye
  revāṁ iva. pra caṅŚa puṅŚim
  ácha.

didīpas: red. ao. inj. of dīp shine. pra caṅśaya: cs. of caṅś see (cp. 3 b). kṛṇuḥi: ep. p. 134; accented as beginning a sentence.
vāsyasas: A. pl. of vāsyāṁs (cpv. of vāsu, 103, 2 a). áthā (metrically lengthened): then, when inflamed by Soma. revān: predicatively with mānye (196 a), iva being sometimes added. pra caṅŚa (metrically lengthened): cp. 2 a, antāś ca prāgāḥ. puṅŚim ácha: give us actual prosperity also.

I ṛṣirēṇaṁ tē mana śa sūṭaṅgaḥ
  bhūmihī pitaḥ śivīr rāyaṁ;

I ṛṣirēṇaṁ tē I mana śa sūṭaṅgaḥ
  bhūmihī I pitaḥ śivīr I rāyaṁ;
7 isirëna te mánasā sutásya
bhaksimáhi, pitriasyeva rāyāḥ.
Sōma rājan, práṇa āyūṃsi
tārīr,
āhānīva sūrīo vāsaraṇī.

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

8 Sōma rājan, mṛlayā nah su-
astī;
tāva smasi vratiaśas: tāsyā vid-
dhi.
alarti dákṣa utá manyūr, Indo;
mā nō aryō anukāmāṃ pārā
dāḥ.

mṛlayā: 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 Padapātha
(cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tāsyā: with vid
know about, 202 A c. viddhi: 2. s. ipv. of vid. know. álarti: 3. s. pr. int. of ṛ go (174 a). aryás: gen. of arí foe (cp. p. 81, f. n. 1; 99, 3), dependent on anukámám; cp. áratis in 3 c. dáh: 2. s. root ao. inj. of dá give.

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

tanúás: gen. of tanú body. gopás: 97 A 2 (p. 79). gátre-gátre: 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. pramináma: sb. pr. of pra-mí. sá: p. 294, b. su-ṣakhá; on the cerebralization of s see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadharaya (p. 455, d 1) is su-ṣákhá; the former is irregularly used in the latter sense. vásyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
I would associate with the wholesome friend who having been drunk would not injure me, O lord of the bays. For (the enjoyment of) that Soma which has been deposited in us, I approach Indra to prolong our years.

rdūdāreṇa: not analysed in the Padapātha (cp. note on ii. 33, 5 c); cp. tvāṁ nas tanvō gopāḥ in 9 a. sākhya: 99, 2. yó ná riśyet: cp. 4 a. haryāśva: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. nyādhāyi: 3. s. ao. ps. of dhā put; this (like prāgās in 2a) is irregularly analysed in the Padapātha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmē: loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc. (197, A 1). pratirām: acc. inf. of tṛ cross (p. 336, 2 a) governing the acc. āyus (cp. 11 d). tāsmāi: for the sake of that = to obtain or enjoy that, final dat. (p. 314, B 2).

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

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

92 yó na rdu: pitaró hṛtu pītō.
maṁbīrō mardīṁ āvāvibhā.
ṭavān sōmāyā āvāvibhā vīdīm
mrīke āvāv hūmīti śām.

12 yó na índuḥ, pitaro, hṛtsú pītō,
āmartio mártiāṁ āvīvē, tásmai Sōmāya haviśā vīdh-
emā: mrīke āśya sumātū śiām.

pitaras: the Fathers, often spoken of as Soma-loving (somyā), are called to witness (cp. 13 a). hṛtsú pītāḥ: cp. 2 a antāś ca prāgāḥ and 10 c yāḥ sómō niādhāyī asmē.

13 tuām, Sōma, pitṛbhīḥ samvid-
ānō,
ānu dyāvāprthivī ā tatanthā. tásmai ta, Indo, haviśā vīdh-
emā:

The drop drunk in our hearts, O Fathers, that immortal has entered us mortals, to that Soma we would pay worship with oblation; we would abide in his mercy and good graces.

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

8 chaṭṭārō deva brahī viśvata no  
ma no niḍra iṣata mōt jālīyā:  
ma na niḍra iṣata  
manu vyaṁ Sōmasya viśvāha priyāsah,  
suvīrāsō viṣṭhāma vādēm  

trātāro devā, ādhi vocatā no.  
mā no nidrā iṣata, mōtā jālpiḥ.  
vayāṁ Sōmasya viśvāha priyāsah,  
suvīrāsō viṣṭhāma vādēm  

Ye protecting gods, speak for us.  
Let not sleep overpower us, nor idle talk. We always dear to Soma, rich in strong sons, would utter divine worship.

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā : 2. pl. ao. ipv. of vac speak ; final vowel metrically lengthened ; = take our part, defend us (nas, dat.). niḍra : probably for niḍrāḥ: see note on svadhā, x. 129, 5 d. iṣata : 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). niḍrā and jālpiḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sōmasya. priyāsas : with gen. (p. 322 C).

5 tuāṁ naḥ, Soma, viśvāto va- 
yodhās.  
tuāṁ suarvid. ā viśā nṛcākṣāḥ.  

Thou art, O Soma, a giver of strength to us on all sides. Thou art a finder of light. Do thou, as
FUNERAL HYMN

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

1 pareyivāṁsaṁ pravāto mahīr ānu,
bahūbhyaḥ pānṭhāṁ anupaspaś-ānāṁ,
Vaivasvatāṁ saṃgāmanāṁ ja- nānāṁ,
Yamāṁ rājānāṁ havīśa du-
vasya.

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

a is a Jagatī (see p. 445, f. n. 7). pareyivāṁsaṁ: pf. pt. act. īyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rājā Vaivasvatō, yātrāvarōdhanāṁ divāh... tātra māṁ amītāṁ kṛdhi where the king, the son of Vivasvānt, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of māh great. pānṭhāṁ: 97, 2 a. Vaivasvatāṁ: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahō jāyā Vivas- vataḥ the mother of Yama being married as the wife of the great Vivasvānt. bahūbhyaḥ: for the many that die and go to the other world. anu-paspaśānām: pf. pt. Ā. of spaś see. saṃgāmanām: as gathering the dead together in his abode. rājānām: Yama is several times called a king, but never expressly a god. duvāsya: addressed to the sacrificer.

2 yamō no gātūṁ prathamō vi-
veda:
nāiśā gāvyūtir āpabhartavā u.
yātrā nah pūrve pitāraḥ pa-
reyūr,
enā jajñānāḥ pathiā ānu svāḥ.

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

vīdeda: pf. of 2. vid. find. gávyútis: 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 cd is uncertain owing to the doubtful interpretation of ená and jajñánás. The former word is probably corr. to yátra, and the latter the frequent pf. pt. Ā of jan generate. It might be from jná know (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (ená),' because Yama found it for them. svás: by their own paths, each by his own, each going by himself.

3 Mátalí Kavyáir, Yamó Ángiro-bhir,

Bṛhaspáтир Íkvabhir vāvrdhá-náh,

yáms ca devá vāvrdhúr, yé ca
deván,

sváhá anyé, svádháyányé mad-

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

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

imām, Yama, prastarāṁ ā hi sída,
Āṅgirobhiḥ pitṛbhīḥ saṁvidānāḥ.
ā tvā máṅtrāḥ kaviśastā vah-
antu.
enā, rājan, havīśā mādayasva.

ā sída: 2. s. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āṅgirobhis (cp. 3 a). saṁvidānās: pr. pt. A. of 2. vid find according to the root class (158 a a). kavi-śastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with havīśā; accented because beginning the Pada (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
5 Áṅgirobhir ā gahi yajñīyebhir; Yāma, Vairūpāir ihá māda-yasva.
Vīvasvantam huve, yāḥ pita te, asmin yajñē barhiṣi ā niśādyā.

Áṅgirobhis: sociative inst. (199 A 1). ā gahi: root ao. ivp. 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 Áṅgirases, as sons of heaven or of Áṅgiras. huve: 1. s. pr. ā. of hū call. yās: supply āsti. c is defective by one syllable (p. 441, 4 B a). barhiṣi ā: to be taken together (cp. 176, 1, 2). niśādyā: gd. of sad sit; agreeing with Vīvasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 35, 6 as applied to Indra.

6 Áṅgiraso, naḥ pitāro, Návagvā, Átharvāno, Bhṛgavah, somiā-saḥ:
tēśāṃ vāyāṃ sumatāu yajñī-
yānām
āpi bhadrē saumanase śīāma.

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

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

prēhi prēhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmredita; in fact only one repeated verbal form is so treated in the RV., viz. pība-pība (p. 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d; of a- in 9 c d, and of -au in 10–12. pūrve: prn. adj. (p. 116). rājānā: note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadhāyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353).
8 sāṃ gachasva pitṛbhīḥ, sāṃ  
Yamēna,  
īṣṭā-pūrténa paramē vīoman.  
hitvāyāvadyām pūnar āstam  
éhi:  
sāṃ gachasua tanūā suvārcāh.  

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

īṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not  
analysed in the Pada text.  
paramē: the abode of Yama and the  
Fathers is in the highest heaven;  
mādhye divāḥ in x. 15, 14.  
vīoman: loc. without i (p. 69).  
hitvāya: gd., 163, 3.  āstam: the  
home of the Fathers; cp. 9 b–d.  
tanvā suvārcāḥ: being free from  
disease and frailties, the dead man unites with a body which is  
complete and without imperfections. The AV. often speaks of such being  
the state of things in the next life. In d the rare resolution of v  
in -sva is required.

\[ \text{XV.} \text{II.} 9 \text{.} \]

\vspace{10pt}

\begin{align*}
\text{9 āpetā, víta, ví ca sarpatāto:} 
\text{Begone, disperse, slink off from} 
\text{here: for him the Fathers have} 
\text{prepared this place. Yama gives} 
\text{him a resting-place distinguished} 
\text{by days and waters and nights.}
\end{align*}

This stanza is addressed to the demons to leave the dead man  
alone.  
víta: for ví ita (see p. 464, 17, 1 a).  
asмāi: accented because emphatic at the beginning of a Pāda, but unaccented at the  
end of d (cp. p. 452, A c).  
akran: 3. pl. act. root ao. of kr make.  
āhobhir adbhīḥ: cp. ix. 113, where the joys of the next world are
described, yātra jyotir ājasraṁ, tāsmin mām dhehi amīte lōke
where there is eternal light, in that immortal world place me (7), and
yātra amūr yahvātir āpas, tātra mām amītaṁ kṛdhī where are
those swift waters, there make me immortal (8). aktūbhīs: nights as
alternating with days. vyāktam: pp. of ví + añj adorn, dis-
tinguish.

Run by a good path past the two
sons of Saramā, the four-eyed,
brindled dogs; then approach the
bountiful Fathers who rejoice at
the same feast as Yama.

sārameyāu: in this and the following duals (including 11 a b)
the ending au is irregularly used; in the old parts of the RV. ā
is employed before consonants and at the end of a Pāda. śvānau:
to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant
to imply keen sight; thus this epithet is also applied to Agni. In
the Avesta a four-eyed dog watches at the head of the bridge by
which the souls of the dead pass to the other world, and scares away
the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7).
āthā: the second syllable metrically lengthened. Yamēṇa: soci-
tative inst. (p. 306, 1). sadhamādaṁ: cognate acc. with mādanti
(p. 300, 4).
11 yau te suanau, Yama, rakṣitārau, 
caturakṣāu pathirakṣī nṛcākṣāsau, 
tābhīam enam pāri dehi, rājan: 
svastī cāsmā anamīvām ca 
dhehi.

Give him over to those two, O King, that are thy dogs, O Yama, the guardians, four-eyed, watchers of the path, observers of men; bestow on him welfare and health.

92 uruṇasāv, asutāpā, udumbalau, 
Yamāsya dūtāu carato jānāṁ 
ānu; 
tāv asmābhyaṁ dṛśaye sūrīyaḥ 
pūnar dātām āsum adyēhā bhad-
rām. 

Broad-nosed, life-stealing, . . . the two as messengers of Yama wander among men; may these two give us back here to-day auspicious life that we may see the sun.

uruṇasāv: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as āv before a vowel within a Pāda; broad-nosed, that is, keen-scented. asutāpā u-: on the Sandhi see 22; the literal meaning delighting in lives implies delighting in taking them, while they
wander among men as Yama's messengers. udumbaláu: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of dútáu, for á, shows the same irregularity as in the preceding stanzas. caratas: in order to seek out the lives of those about to go to the abode of Yama. asmá-bhyam: dat. pl. of ahám. dṛśáye: dat. inf., with attracted acc. (200 B 4). dátám: 3. du. ipv. root ao. of dá give; as having already marked us for their victims, let them give back our life to-day.

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

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

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.
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. prátiśṭhata: step forward, in order to offer the oblation; cp. the use of prá bhr bring forward an oblation. á yamat: inj. of root ao. of yam extend; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá nah Sómo devéṣu á yamat may he, Soma, guide us to the gods; on the loc., cp. 204 B 1 b āyus: cognate acc. (197 A 4). prá jīvāse: cp. p. 463, f. n. 8. The meaning of cd is: ‘may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth’ (cp. 12 c, d).

15 Yamáya mádhumattamaṁ
rájñe havyāṁ juhotana.
idám námá ṣibhyah pūrvajé-
bhiaḥ,
púrvebhyaḥ pathikídbhiaḥ.

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

juhotana: again the strong form to suit the metre (cp. 14 b). pathikídbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama’s abode (the pitryána the road of the Fathers). This stanza is a Brhatī in the middle of Anustubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).
6 trikadrukebhiḥ patati.
śaṇ uvir, ēkam id bṛhāt,
tristub, gāyatrī, chāndāmsi,
sārvā tā Yamā āhitā.

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

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b–d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrukebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrukeṣu apibat sutāsyā he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as ‘the god flies like a bird to settle in the vats’ (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śaṇ uvirḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisrō dyāvah nihitā antār asmin, tisrō bhūmīr uparāḥ, śaṇvidhanāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ēkam id bṛhāt: by this expression is probably meant the universe, otherwise spoken of as viśvam ēkam, idām ēkam &c., the one being contrasted with the six; cp. i. 164, 6, ví yās tastāmbha śaṇ imā rājāṃsi .. kim āpi svid ēkam? who propped asunder these six spaces; what pray is the one? tristubh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).
Two hymns (X. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgiras and Atharvans, the Bhrgus and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāṇa) is different from that trodden by the gods (devayāṇa).

x. 15. Metre: Triśṭubh; 11 Jagatī.

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 īratāṁ: note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. yé pārthive rājasi in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sayana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by pūrvāsas and úparāsas. āsum: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. īyur: 3. pl. pf. act. of i go.

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

pūrvāsas: in x. 14, 2. 7 the prn. form pūrve is used (see 120, 2). īyur: in x. 14, 2. 7 the more distinctive cd. pareyür appears. ā niśattās (pp. of sad sit, cp. 67 a, b; cp. ā niśādyā in x. 14, 5). pārthive rājasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsu vikṣū: cp. the frequent mānuśiṣu vikṣū human settlements, with reference to the Fathers present at the funeral offerings on earth.
3  áhám pitṛn suvidátrāṁ avitsi, nápātam ca vikrámaṇaṁ ca Viṣṇoḥ:
barhiśādo yé svadhāyā sutāsya bhájanta pitvás, tá ihágami-
śtāhāḥ.

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

á-avitsi (1. s. Ā. 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) = sáhasāḥ súnim son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) súna son alone is used in an Agni hymn; and below (9 e) Agni is invoked to come with the Fathers: āgne yāhi suvidátrebhīḥ pitṛbhīḥ. There is here also a good example of the fanciful interpretations of Śāyāna: Viṣṇor (= yajñasya) nápātam (= vināśabhāvam) the non-destruction of the sacrifice. vikrámaṇaṁ: Viṣṇu’s third step (= the highest heaven), where the Fathers dwell (ep. i. 154, 5). bhájanta: 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvás: gen. of pitū (p. 81). á-gamiśṭhās: accent, p. 453, 9 A b.
Ye Fathers that sit on the strew, 
come hither with aid; these offer-
ings we have made to you: enjoy 
them; so come with most beneficent 
aid; then bestow on us health and 
blessing free from hurt.

Invited are the Soma-loving 
Fathers to the dear deposits placed 
on the strew; let them come; let 
them listen here; let them speak for 
us; let them aid us.
Bending the knee, sitting down to the south do ye all greet favourably this sacrifice; injure us not, O Fathers, by reason of any sin that we may have committed against you through human frailty.

*a-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 vėdi altar), that is, to the south, because the south is the region of Yama and the Pitaras. *grnita*: 2. pl. ipv. of 1. gr sing. *himsiṣṭa*: 2. pl. inj. iṣ ao. of hims injure. *kēna cid yād āgāḥ* for *kēna cid āgasā yād*, the substantive being put into the rel. instead of the principal clause. *vas*: dat. of disadvantage (p. 314 B 1). *puruṣatā*: inst. s. identical in form with the stem (97, 1, p. 77). *kārāma*: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

Sitting in the lap of the ruddy (dawns) bestow wealth on the wor-
putrēbhiaḥ, pitaras, tāsya vās-vah
prā yachata; tā ihórmān dadhāta.

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

8 yē naḥ pūrve pitāraḥ somiāso,
anūhirē somapīthām Vāsiṣṭhāḥ,
tēbhir Yamāḥ samṛrarāṇā haviṁṣi,
usānī uśādbhīḥ, pratikāmām attu.

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

anu-ūhirē: the derivation and meaning are somewhat doubtful; most probably pf. of vah drive, in this case meaning who have driven after Yama to the Soma-draught; it may possibly come from ūḥ consider, then meaning who have been considered worthy of the Soma-draught. Vāsiṣṭhās: as one of the groups of ancient seers. sam-rrānās (pf. pt. Ā. of rā give): sharing with them their gifts to their descendants (cp. 7 b c).

5 cha tāntupīrṇaḥ jehmāna
hīrācārī: somapitṛāsī chēkē: 1 hīrācārī: somasātaś: 1 chēkē: 1
Who, gasping, have thirsted among the gods, knowing oblations, having praise fashioned for them with songs: with them the bountiful Fathers, the true, the wise that sit at the heating vessel, come hither, O Agni.

tātṛṣūr: pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomā-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 Karmadārāya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāīs: to be taken with the preceding word = by means of songs. arvāñ: 93 b. kavyāīs: this word occurs in only two other passages, the original meaning apparently being = kāvi wise (cp. kavyā-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasādbhīs: probably in heaven; cp. x. 16, 10, sā gharmām invāt paramé sadhāsthe: may he (Agni) further the gharma in the highest abode; this word as well as jēhamānās may be intended to contrast with tātṛṣūr; cp. vii. 103, 9.
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). dádhánās: pr. pt. Ā. of dhā put (ep. p. 460, f. n. 3); the pr. pt. Ā. would be dadhánās (159). sahásram: agreeing with pitābhis: more usual would be sahásraṇa pitābhis: cp. 194 B 1 b (p. 291); párais: the primary meaning of this word is farither (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, púrvaih párioḥ; the meaning is the remote, the early Fathers; ep. vi. 21, 6, páraṇi pratnā remote, ancient deeds opposed to ávarāsas later men.

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

12 tuām, Agna, īlīto, jātavedo, ávāḍ dhavyāni surabhīṇi kṛtvī. prādāḥ pitṛbhyaḥ; svadhāyā tē aksann; addhī tvām, deva, prāyatā havīṃṣi. Thou, O Agni, having been explored, O Jātavedāḥ, 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.

īlītas: by us. jāta-vedas: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning having knowledge of created things as explained by the RV. itself: vīśvā veda jānimā jātāvedāḥ Jātavedās knows all creations (vi. 15, 13); this is also the explanation of Śaṇaya here: jātām, sarvam jagad, vetti, iti jātavedāḥ. ávāṭ: 2. s. s. ao. of vah carry (144, 5). dhavyāni: for havyāni (54). kṛtvī; gd. of kṛ (163, 1). adās: 2. s. root ao. of dā (148, 1 a). aksan: 3. pl. root ao. of ghas eat (p. 170, e). addhī: 2. s. ipv. of ad eat.
Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Jātavedas; enjoy the sacrifice well prepared with funeral offerings.

**Agniśastra**

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

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

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

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

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

Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Jātavedas; enjoy the sacrifice well prepared with funeral offerings.
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhíṣ: in association with them (199 A 1), as they know the path of the dead. svaráṭ: as sovereign lord who acts according to his will (yathāvaśāṁ); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Āgniśvāttās), and in this stanza itself (Agniśadvāthas). tanvāṁ kalpayasva: the body of the deceased; the words svayāṁ tanvāṁ kalpayasva (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: svayāṁ rūpāṁ kurośva yādiśāṁ ichāsi assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvaśāṁ tanvāṁ cakra (= cakre) eşāḥ he has taken a body according to his will; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvaśāṁ 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 vahaiṇaṁ sukṛtāṁ u lokāṁ with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. ásuniṭīṁ etāṁ: dependent, like tanvāṁ, on kalpayasva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 16, 8 cd: ástam ehi; sāṁ gachasva tanvā go home; unite with thy (new) body; and x. 16, 5 sāṁ gachatāṁ tanvā, jātavedah let him (the deceased) unite with a (new) body, O Jātavedas.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (aksāş) consisted of the nuts of a large tree called vibhidaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Tristubh; 7. Jagatī.

\[ \text{प्रविष्या मा ब्रह्मो माद्यनि प्रवतिज्ञा दिरिणि वृंतानाः} \]

\[ \text{प्रविष्या: मा ब्रह्मो माद्यनि प्रवतिज्ञा: दिरिणि वृंतानाः} \]
The dangling ones, born in a windy place, of the lofty (tree) gladden me as they roll on the dice-board. Like the draught of the Soma from Mújavant, the enlivening Vibhídaka has pleased me.

várvṛtānāḥ: int. pt. of vṛt turn. Maujvatáśya: coming from Mount Mújavant as the best. achān: 3. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

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

mimetha: pf. of mith dispute. jihīla: pf. of hīd be angry (cp. p. 3, f. n. 2). sákhībhya: dat. (p. 313, 3). ekaparāsya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). ápa arodham: root ao. of rudh obstruct. The meaning of the stanza is: ‘rejecting the kindly advice of my wife, I gambled and lost’.
3 dvēṣṭi śvaśrūr; ápa jāyā ruṇaddhi;
ná nāthitó vindate marditāram:
āśvasyeva jārato vāsniasya
náhāṃ vindāmi kitavāsyā bhógam.

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

ápa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitás: the gambler speaks of himself in the 3. prs. áśvasya iva: agreeing with kitavāsyā. jāratas: pr. pt. of jā ṣvasya. kitavāsyā bhógam: objective gen. (p. 320, B b).

4 anyé jāyāṃ pāri mṛṣanti asya,
yāsyāgrdhad vēdane vājí aksāḥ.
pitā mātā bhrātara enam āhur:
‘ná jānīmo, nāyatā baddhām
etāṃ’.

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

ágrdhāt: a ao. of ārdh be greedy, governing vēdane, 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 jāna know. nāyatā: accented as beginning a new
sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām: as a debtor.

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

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

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

When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.
The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

tanvā: accent, p. 450, 2b. śūṣujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

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

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

tripāṇcāsāḥ kṛilati vrāta eṣāṃ, devā iva Savitā satyādharmaḥ: ugrāsyā cin manyāve nā namante; rájā cid ebhyo nāma it kṛnoti.

tripāṇcāsāḥ: 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 Savitāḥ: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9; v. 82, 2). nā: the only example in the RV. of the metrical lengthening of nā. namante, nāmas: with dat. (p. 311, k and 312, 2 a).

They roll down, they spring upward. Though without hands, they overcome him that has hands. Divine coals thrown down upon the gaming-board, being cold, they burn up the heart.
Every Pada in this stanza contains an antithesis: nícā—upāri; 
ahastásaḥ — hástavantam; divyāḥ — íríñe; sítáḥ — nír dahanti. 
divyás: alluding to their magic power over the gambler; cp. 
barháñã in 7 d. āṅgārās: the dice are compared with bits of 
charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhídévanam và 
agnis, tásyā ete 'ṅgārā yád aksāh the gaming-board is fire, the dice 
are its coals.

90 jāyā tapté kítvamsá híná 
    mātā púcchaḥ charat: āná sít. 
    cñáva và bhojñamákamánō 
    (cñá-śamstumup nátāmeñt).

10 jāyá tapyate kitavásya híná, 
máta putrásya cárañaḥ kúa svit. 
ṛṇává bhihyad dhánam ichá- 
máno, 
anyéśam ástam úpa náktam eti.

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

híná: pp. of hā leave. putrásya: the gambler. tapyate must be 
supplied with máta. ṛṇá-vá: lengthening of final a before v 
(15, 1 c). bhihyat: pr. pt. of bhi fear. úpa eti: probably for the 
purpose of stealing, to explain c. náktam: see 178, 2; 195 Ā 5 a.

99 śtIrñe dṛṣṭhāry kítvam tátāpa- 
    nápõ jāyāḥ súññatÁ ch yónim. 
    párvahé ca bhrāññyújí hi bhoñun 
    so ñmrerñē vṛṣñā: vṛn̄.dā. 

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
pūrvāhṇe āśvān yuyujē hi bahrūn,
só agnér ánte vṛsalāḥ papāda.

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

**dṛṣṭvāya:** gd. of dṛś see, agreeing with *kitavām* as the virtual subject (210). **strīyam** (p. 88, β): jāyām as apposition, *a woman who is the wife of others*; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. **āśvān:** the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. **papāda:** he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.


**yó vah senāñir mahatō gaṇāsya,**
rájā vrātasya prathamō bhhūva,
tásmai kṛnomi, ‘nā dhanā ru-adhmi’;
dāsāhām prācīś, ‘tād ṛtām va-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.

dáṣa kṛnomi prācīś: *I put the ten (sc. fingers) forward,* that is, I stretch out my two hands. **prācīś:** A. pl. f. of prāṅo, used predicatively (198, 1). **tásmai:** dat. of advantage (200 B 1). **nā dhanā**


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

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runadhmi: that is, 'I have no money left for you;' these words in sense come after prácis, expressing what is implied by that gesture. ōttam: predicative, I say this as true (198, 1).

93 च्रैरूर्म दीर्घः क्रषिमृत्तिहतपत्व विन्ते स्मय वृजः मन्यमानः। 
तत्र गारवः कितव तत्र जायाः 
तस्मि वि चष्टे सवितायमयः॥

च्रैरूर्म मा दीर्घः क्रषिमृत्तिहतपत्व विन्ते स्मय वृजः मन्यमानः। 
तत्र गारवः कितव तत्र जायाः 
तत्त्वे मे वि चष्टे सवितायम ऋयम। 
च्रैरूर्म:॥

13 aksair mā dīvyah; kṛṣim it kṛṣasva; vittē ramasva, bahū mānya-
mānah; 
tātra gāvah, kitava, tātra jāyā: tān me vī caṣṭe Savitāyām ayāh.

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

98 मित्रं क्रृषुध्वं खजु मुद्दताः नो 
मा नौ घोरिष चरतामि ध्रृष्णु। 
विच नु मन्ये विष्ठातामरातिरि 
अथो वभुण्यां प्रसिद्धे लघु॥

मित्रं क्रृषुध्वं खजु मुद्दताः नः। 
मा नौ घोरिष चरत्ग्रहिम ध्रृष्णु। 
विच नु मन्ये विष्ठातामरातिरि 
अथो वभुण्यां प्रसिद्धे लघु॥

14 mitrāṁ kṛṣudhvaṁ khālu, mṛ-

lātā no. 

mā no ghorēṇa caratābhī dhṛ- 

ṣṇū.

Pray make friendship, be gracious to us. Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to rest. Let
nī vo nú manyūr viṣatām, another now be in the toils of the brown ones.

anyó babhrūṇāṁ prāsiteau nú astu.

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

PURUṢA

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

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

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

2 Pūrūṣa evēdāṁ sārvāṁ
yād bhūtāṁ yāc ca bhāviam.
utāṃrtatvāsyēśāno,
yād ānneṇatirōhāti.

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

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

3 etāvān asya mahīmā,
āto jyāyāṁ ca Pūrūṣaḥ.

Such is his greatness, and more than that is Pūrūṣa. A fourth of
pádo 'syá viśvá bhūtántí; him is all beings, three-fourths
tripád asyāmítam diví. of him are what is immortal in

etávān asyá: irr. Sandhi for etávān asya (occurring also in x. 85,
tripád asyāmítam diví. four: the regular post Vedic
átas: equivalent to an ab. after the cpv. (201, 3).
jyāyāmś 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. amítam: equivalent to amítatvá.

tripád īrdhvá úd ait Púruṣah;
With three quarters Purusa
pádo 'syehábhavat púnah. rose upward; one quarter of him
táto viśváni vī akrāmat here came into being again. Thence
sāsanānaśané abhí. he spread asunder in all directions
tat: vīṣādhu  vi.  vī: vīkramat. to what eats and does not eat.
sāsanānāśané eiti | abhí ||

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
this cd. represents the latest stage of Dvandvas in the RV.
the earthly quarter. vī akrāmat abhí: distributed himself to,
developed into. sāsana-anaśané: animate creatures and inanimate
things; this cd. represents the latest stage of Dvandvas in the RV.
(186 A 1, end).
5 tāsmād Virāḷ ajāyata,  
Viraṇjō ádhi Pūruṣah.  
sā jātō áty aricyata  
pāscād bhūmim átho purāh.

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

tāsmād: from the undeveloped quarter of Puruṣa. Virāḷ: as  
intermediate between the primaeval Pūruṣa and the evolved Pūruṣa;  
ep. x. 72, 4: Áditer Dākṣo ajāyata, Dākṣād u Áditih pári from  
Aditi Dākṣa was born, and from Dākṣa Aditi. On the Sandhi, see  
p. 3, n. 2. With c d cp. 1 c d. átho: 24.

6 yāt Pūruṣena havīsā  
devā yajñām átanvata,  
vasantō asyāsid ājyaṁ,  
griṣmā idhmāḥ, śarād dhavīḥ.

When the gods performed a sacrifice with Pūruṣa 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 Pūruṣa  
an ideal human sacrifice to the primaeval Pūruṣa. átanvata: 3. pl.  
ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense  
of to extend the web of sacrifice = to carry out, perform. dhavīs: 54.

7 tām yajñām barhiṣi prāukṣan  
Pūruṣaṁ jātām agratāḥ:  

That Pūruṣa, born in the begin- 
nning, they besprinkled as a sacrifice
tēṇa devā āyajanta,
sādhyā ṛṣayaḥ ca ye. 

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

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

tāsmād yajñāt sarvahūtaḥ 
sāmbhṛtam pṛṣadājīyām:
apaśuṁ tāṁś cakre vāyavyaṁ, 
āraṇyāṁ, grāmiṁś ca ye. 

tāsmād: ab. of the source (201 A 1). sāmbhṛtam: as finite vb. 
pṛṣad-ājyām: accent, p. 455, 10 d 1. apaśuṁ: Sandhi, 40, 2. tāṁś: 
attracted to apaśuṁ for tāṭ (pṛṣadājyām); Sandhi, 40, 1 a. vāyav-
yaṁ: one of the rare cases where the independent Svarita remains in 
pronunciation (p. 448, 1); ān here remains unaffected by Sandhi 
because it is at the end of a Pāda (p. 31, f.n. 3); this is one of several 
indications that the internal Pādas (those within a hemistich) as well 
as the external Pādas were originally independent (cp. p. 465, f. n. 4). 
āraṇyāṁ: that is, wild. grāmyāṁ ca ye = grāmyāṁ, that is, tame; 
ep. ṛṣayaḥ ca ye in 7 d.
9 tāsmād yajñāt sarvahūta
ṛcaḥ sāmāni jajnire;
chāndāmsi jajnire tāsmād;
yājus tāsmād ajāyata.

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

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.

90 tāsmādṛśyā brajāyant
चे के चौम्याद्रंतः ||
गावेन ह जञ्जिरे तस्मात
तस्माज्जाता अञ्जावयः ||

10 tāsmād āsvā ajāyanta
yē ké ca ubhayādatah.
gāvo ha jajnire tāsmāt;
tāsmāj jātā ajāvāyah.

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

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

91 yañusṛṣyā yādṛgh:
कतिधा चक्क्यायनः
मुखं जिमैकं कौ विहः
का क्रृष्य पादः उच्चिते ||

11 yāt Pūrūṣaṁ viádadhuḥ,
katidhā vi akalpayan?
mukhaṁ kim asya? kāu bāhū?
kā úrū pádā ucyete?

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

2 brāhmaṇo 'syā mūkham āsīd,  
bāhū rājanīḥ kṛtāḥ;  
ūrū tād asya yād vāiśyaḥ;  
padbhyām śūdrō ajāyata.

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

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

3 cānḍrāmā mānasō jātāś;  
cākṣoḥ sūryō ajāyata;  
mūkhād āṃdraś ca Agniś ca,  
prāṇād Vāyūr ajāyata.

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

14 nábhyā āśid antárikṣam; śírṣná dyauḥ sáṃ avartata; padbhyām bhúmir, disāḥ śró-trāt: tāthā lokāṁ 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.

nábhyās: ab. of nábhi inflected according to the ī dec. (p. 82 a). śírṣnás: ab. of śírṣán (90, 1 a; p. 458, 2). sáṃ avartata: this vb. is to be supplied in c; cp. ádhi sáṃ avartata in x. 129, 4. akalpayan: ipf. cs. of kḷp; they (the gods) fashioned.

15 saptásyaśan paridhayas; triḥ saptá samídhaḥ kṛtāḥ; devā yād, yajñāṁ tanvānā, ábadhnān Púruṣaṁ páśúṁ.

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

paridhayas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá: as a sacred number. tanvānās: cp. 8 b. ábadhnān: 3. pl. ipf. of bandh; cp. púruṣēṇa havīśā in 6 a and tām yajñāṁ Púruṣam in 7 a b. páśúṁ: as appositional acc. (198).
With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Sādhyas, the gods.

**Rātri**

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

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

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

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

The goddess approaching has turned out her sister Dawn; away too will go the darkness.
darkness will also be dispelled by the starlight (cp. 2 c). hāsate: 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

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

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

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

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

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

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.
Ward off the she-wolf and the wolf, ward off the thief, O Night; so be easy for us to pass.

ēvāyā: cs. of yu separate; this and other roots ending in ú, as well as in i, r, may take Guṇa or Vṛddhi in the cs. (168, 1c), but the Padapāṭha invariably gives yavaya; the final vowel is metrically lengthened (in b it is long by position before st). 


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

úpa asthita: 3. s. Ā. of root ao. of sthā stand. pépiśat: int. pr. pt. of piś paint, as if it were material. ūṣas: 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.

Like kine I have delivered up to thee a hymn—choose it O daughter of heaven, O Night—like a song of praise to a victor.

úpa a akaram (1. s. root ao. of kr): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stōmān
paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇīśvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stōmam is to be supplied with ākaram. jigyūse: 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 (sāt) from the non-existent (āsāt). 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: Triśṭubh.

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 jiva vā idām āgraśsad āsīd nā jiva sād āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānim: before the creation. āsīt: the usual
The rarer form occurs in 3 b. nó: for ná ú (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 avarīvar: 3. s. ipf. int. of vr cover (cp. 173, 3); what did it cover up = conceal or contain? kūha: where was it? kāśya śārman: who guarded it? kīm: here as an inter. pcl. (p. 225). āmbhas: cp. 3 b, and TS., āpo vá idám āgre salilām āsīt this (universe) in the beginning was the waters, the ocean.

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

2 ná mṛtyūr āsīd, amītam ná tārhi.
á ná rátriá áhna āsīt praketaḥ.
ánid avatām svadhāyā tād ékaṃ.
tasmād dhānyān ná parāḥ kīm canāsa.


3 tasmā śāṃśāca gūtṛmaye
prakīnta añniṣṭāṃ svābhāvam ca śatam.
āntyānābaṃpṛitiṃ yadāśīt
nāpiṣṭakīna jāyaśākṣaṃ.

tasmā: śāṃśāca gūtṛmaye
prakīnta añniṣṭāṃ svābhāvam ca śatam.
āntyānābaṃpṛitiṃ yadāśīt
nāpiṣṭakīna jāyaśākṣaṃ.
HYMN OF CREATION

3 táma āsīt támasā guḥhām āgre;
apraketaṁ salilāṁ sārvam ā
idām.
tuchyēnābhū āpihitam yād āsīt,
tápasas tán mahinājāyatāïkam.

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

gūlhām : pp. of guh hide (69 c, cp. 3 b γ, p. 3 and 13). ās : 3. s.
if. of as be (p. 142, 2 b); this form is also found twice (i. 85, 1. 7)
alternating with āsīt. b is a Jagatī intruding in a Triśūlḥa 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).

8 कामस्त्रद् यम् समवर्तताधि
मनसो रेताः प्रथमं चदासीति।
सुतो वन्यमस्ति निरविन्द्वन
हृदि प्रतिश्याः कुवयो मनोया।

Kāmaḥ | tataḥ | caṛī | sam | caṛiśeśa |
-ardhī.

Mānasas : rētāḥ | prathām | yad | āsitaḥ |

8 kāmas tād āgre sām avarta-
tādhi,
mānāsa rētaḥ prathamāṁ yād
āsīt.
satō bāndhum āsati nīr avindan
hrdī pratiśyā kavāyo manisā.

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

4 kāmas tád ágre sām avarta-
tādhi,
mānāsa rētaḥ prathamāṁ yād
āsīt.
satō bāndhum āsati nīr avindan
hrdī pratiśyā kavāyo manisā.

ádhi sām avarta-tā : 3. s. ifp. Ā. of vṛt turn, with sām come into
being; ádhi upon makes the verb transitive = come upon, take posses-
sion 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. rétas. satās : they found the origin of the evolved
world in the unevolved. prati-isyā : the gd. in ya has often a long
final vowel (164, 1) which is always short in the Padapātha. ma-
nisā : inst. of f. in ā (p. 77).
5 tiraścīno vītato raśmīr eśām:
adhāḥ svid āsiśd, upāri svid
āsiśt?
retodhā āsan, mahimāna āsan;
svadha avāstāt, prāyahī parāc-
tāt.

raśmīs: the meaning of this word here is uncertain, but it may be
an explanation of bāndhu in 4 c: the cord with which the sages
(referred to by eśām) in thought measured out the distance between
the existent and non-existent, or between what was above and below;
cep. viii. 25, 18, pāri yō raśmīnā divō āntān mamē pṛthivyāḥ who
with a cord has measured out the ends of heaven and earth; cep. also the
expression sūtram vītātām (in AV. x. 8, 37) the extended string with
reference to the earth. āsīt: accented because in an antithetical
sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and
not ā) has the Udatta, as in the final syllable of a sentence in ques-
tions (Pāṇini viii. 2, 97); the second question upāri svid āsiśt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without
accent. retodhās and mahimānas are contrasted as male and
female cosmogonic principles, to which correspond respectively prā-
yatis and svadha. In TS. iv. 3, 11, 1, mention is made of trāyo
mahimānah connected with fertility. svadha: this is one of the
five examples of a N. f. in ā a left uncontracted with a following
vowel: it is probable that the editors of the Śāṃhitā text treated
these forms as ending in āḥ, while the Padapātha gives them without
Visarjaniya, doubtless owing to the greatly increasing prevalence of
the nominatives in ā.
HYMN OF CREATION

6 kó addhá veda? ká ihá prá vocat, kúta ájátá, kúta iyám visrṣṭih? arvág devá asyá visájrjanena: áthá kó vedá yáta ábabhúva?

Who knows truly? Who shall here declare, whence it has been produced, whence is this creation? By the creation of this (universe) the gods (come) afterwards: who then knows whence it has arisen?

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

7 iyám visrṣṭir yáta ábabhúva; yádí vā dadhé yádi vā ná: yó asyádhyakṣaḥ paramé vyóman
só aṅgá veda, yádi vā ná véda.

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

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyóman: loc. (90, 2). 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, Brhaṣpati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Angirases, with whom he comes to the sacrifice to drink Soma.

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

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the ‘only mortal’, and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādbiśa) is spoken of as parallel to the bond of Varuṇa. The owl (ulūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramī (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.
yásmin vrkṣé supalāśe
devāih sampībate Yamāh,
átrā no viśpātiḥ pitaḥ
purāṇāṁ ánu venati.

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

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

2 purāṇāṁ anuvānāntam,
cárantam pāpāyāmuyā,
asūyān abhy acākaśam:
tāṁśa asprhayaṁ pūnah.

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

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

3 yām kumarā nām rathm
ācchāṁ mānasāḥṣṇo:  
ākkēyān vīyāt: prābhūm
ācchāṇḍr̥dhī nitiṣṣi  

yam. kumar. nām. rathm.  
ācchām. mānas. cchāṇo.  
ākkēyām. vīyāt. prābhūm.  
ācchāṇḍr̥dhī. nitiṣṣi.
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. acakrām: 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. āpaśyaṇ: because dead.

4 yām, kumāra, právartayo
rātham viṭprébhias pāri,
tāṃ sāmānu právartata,
sām itó nāvī áhitam.

The departure of the dead is followed by a funeral chant. právartayas: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β; analysed by the Padapātha, as prá ávarataya; cp. note on viii. 48, 2 a. ánu prá avartata: 3. s. ipf. ā. of vṛt: accent, p. 464, 17, 1; p. 466, 19; p. 468, 20 a. viṭprébhyas: the priests officiating at the funeral; abl. governed by pāri (176, 1 a); Sandhi, 43, 2 a. sām á-hitam: accent, p. 462, 13 b. nāvī: the funeral chant is placed on a boat as a vehicle to convey it from here (ítās) to the other world.

5 कः कुमारमजनयत्
रथ को निरङ्कर्तयत्।
कः स्तितदुब्ध नौ त्रूयाद्
ब्रुन्दियो यथाभवत्॥

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.
5 kāḥ kumārām ajanayad?  
rātham kō nir avartayat?  
kāḥ svit tād adyā no brūyād,  
anudēyī yāthābhavat?

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

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

6 yāthābhavad anudēyī,  
tātō ágram ajāyata;  
purāśānduḥ ā Tatāh;  
pāścān nirāyaṇam kṛtām.

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

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

The boy here arrives at the abode of Yama. sadanam: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sadanam occurs about a dozen times in the RV., beside the much commoner sadanam. nalis: with s in the nom. (100, I a). There is one syllable too many in c (cp. p. 428, 2 a). ayam: Yama. pārīśkṛtas: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). gīrbhīś: dec. 82; accent, p. 458, c 1.

VĀTA

This god, as Vāta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Vāyū, who is celebrated in one whole hymn and in parts of others. Vāta’s name is frequently connected with forms of the root vā, blow, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Vātā-Parjanyā, while Vāyu is often similarly linked with Indra as Índra-Vāyū. Vāta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: Triṣṭubh.
VĀTA

1 Vātasya nū mahimānam rā-thasya:
rujān eti, stanāyann asya ghōsah.
divispīg yāti aruṇāni kṛṇvān;
uto eti prthivyā reṇūm āsyan.

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

2 sāṃ prerate ānu Vātasya viṣṭhā:
aināṃ gachanti sāmanāṃ nā yōsāḥ.
tābhiḥ sayūk sarāthan devā iyate,
asyā viśvasya bhūvanasya rājā.

sāṃ prā īrate: 3. pl. pr. Ā. of īr; p. 468, 23 a. viṣṭhās: though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yōsās are com-
pared, the sense being: the rains follow the storm wind (apāṁ sākhā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from ī go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. iyamāna occur; c is a Jagati Pāda.

3 चन्द्रिन्द्रि मेविमषोष्यमानो 
भयनं सहः प्रथमजा चतावा 
के स्थिजात: कुत्ता भामुः ॥

चन्द्रिन्द्रि | पृष्ठभिः | ईयमान: ॥
न | न | विश्वी | कातमत | चन | चह- 
रिति।

चपाम | सहा | प्रथमजा: | चतावा।
के | स्थित | जात: | कुत्ता | चा | भ्वुव ॥

; antārikse pathibhir iyamāno, 
नानि विशाप तामात्रिकाहं 
apāṁ sākhā prathamajā rtāvā, 
kua svij jātāḥ, kūta ā babhūva?

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

8 ओऽवा द्रवानां भुवनस्य गभेः 
वेयाव्ष चरति द्रव एषः।
घोपा द्रवसं मुखिष्वरे न कूपप 
तस्मै वातायं हविष्यां विधिम ॥

ओऽवा | द्रवानाः | भुवनस्य | गभेः।
वेयाव्ष चरति | द्रव: | एषः।
घोपाः | द्रव | चस्य | मुखिष्वरे | न।
कूपप।
तस्मै | वातायं | हविष्यां | विधिम ॥

4 ātmā devānām, bhūvanasya 
गर्भभो,
yathāva śām carati devā esāḥ.

Breath of the gods, germ of the world, this god fures according to his will. His sounds are heard,
ghóśā íd asya śṛṇvire, ná rūpám. (but) his form is not (seen). To that Váta we would pay worship tásmai Váṭáya havíśā vidhema. with oblation.

átmá: cp. x. 90, 13, where Váyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Váta is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghóśás: cp. 1 b. śṛṇvire: 3. pl. Á. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. drśyate is here easily supplied. vidhema: with dat. (200 A f).
**VOCABULARY**

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

**ABBREVIATIONS**


a, prn. root that in á-tas, á-tra, á-tha, a-smái, a-syá.

amś attān, v. aśnōti, aśnutē : see aś.

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

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

aks-ā, m. die for playing, pl. dice, x. 54, 2. 4. 6. 7. 13 [perhaps eye = spot].
ákṣ-án, n. eye (weak stem of ákṣi), x. 127, 1.
á-kṣiyya-mañā, pr. pt. ps. unfailing, i. 154, 4 [2. kṣi destroy].
akhkhali-kṣiyā, gd. having made a croak, vii. 103, 3.
Ag-nī, m. fire, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; god of fire, Agni, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. ig-nī-s, Slav. og-ni].
agni-dagdhā, Tp. cd. burnt with fire, x. 15, 14 [pp. of dāh burn].
agni-dūta, a. (Bv.) having Agni as a messenger, x. 14, 13.
agni-svātī, cd. Tp. consumed by fire, x. 15, 11 [pp. of svād taste well].
ág-ra, n. front; beginning; top, x. 135, 6; le. āgre in the beginning, x. 129, 3, 4.
agratās, adv. in the beginning, x. 90, 7.
a-ghn-yā, f. cow, v. 83, 8 [gdv. not to be slain, from han slay].
ankuś-in, a. having a hook, hooked, attractive, x. 34, 7 [ankuśā hook].
1. áṅ-g-a, n. limb, ii. 33, 9.
2. áṅgā, emphatic pel. just, only, i. 1, 6; x. 129, 7 [180].
áṅgāra, m. coal, x. 34, 9.
Áṅgira, m. name of an ancient seer, iv. 51, 4.
Áṅgiras, 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. ἄγγελος 'messenger'].
āc bendā, I. P. ácati. úd-, draw up, v. 83, 8.
ā-cakrā, a. (Bv.) wheelless, x. 135, 3.
ā-cit-e, dat. inf. not to know, vii. 61, 5.
ā-citrá, n. darkness, obscurity, iv. 51, 3.
ā-cyuta, pp. (K.) not overthrown, unshakable, i. 85, 4.
ācyuta-cyūt, a. (Tp.) moving the immovable, ii. 12, 9.
ácha, prp. with acc., unto, viii. 48, 6.
a j drive, I. P. ájati [Lat. ago 'lead', 'drive'; Gk. ἀγω, 'lead'].
ā-drive up, vi. 51, 10.
úd-drive out, ii. 12, 3; iv. 50, 5.
ajā-māyu, a. (Bv.) bleating like a goat, vii. 103, 6. 10 [māyu, m. bleat].
a-jāra, a. (K.) unaging, i. 160, 4 [jā waste away].
á-jasra, a. (K.) eternal, ii. 35, 8 [unfalling: jas be exhausted].
ajāvī, m. pl. Dv. cd. goats and sheep, x. 90, 10 [ājā + āvī].
a-jur-yā, a. unaging, iv. 51, 6 [jur waste away].
aṉj, VI. P. anákti anoint; Ā. anikté anoint oneself; vii. 29, 1.
aṉjas-ā, adv. straightway, vi. 51, 1 [inst. of aṉjas ointment: = with gliding motion].
aṉj-ī, n. ornament, i. 85, 3; viii. 29, 1 [aṉj anoint].
a-tas, adv. hence, x. 14, 9; = ab. from that, iv. 50, 3; than that, x. 90, 3.
atī-rātrā, n. (celebrated) overnight, vii. 103, 7 [rātri night].
atāka, m. robe, ii. 35, 14.
át-y-eta-vā, dat. inf. to pass over, v. 83, 10 [āti + i go beyond].
ā-tra, adv. here, i. 154, 6; ii. 35, 6.
ā-trā, adv. then, vii. 103, 2; there, x. 135, 1.
Átri, m. an ancient sage, vii. 71, 5.
ā-tha, adv. then; so, vi. 54, 7.
Añhar-van, m. pl. name of a group of ancient priests, x. 14, 6.
ā-thā, adv. then, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.
átho, adv. and also, x. 90, 5 [ātha + u].
ad, eat, II. P. ātti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. edo, Gk. ἔσω, Eng. eat].
a-da-bdha, pp. (K.) uninjured, iv. 50, 2 [dabh harm].
Á-ditti, f. name of a goddess, viii. 48, 2 [unbinding, freedom, from 3. dā bind].
ad-dāhā, adv. truly, x. 129, 6 [in this manner: a-d this + dāhā].
ad-dvā, adv. to-day, i. 35, 11; iv. 51, 3-4; 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-dughā, Tp. cd. pressed out with stones, iv. 50, 3 [pp. of duh milk].
ádha-ra, a. lover, ii. 12, 4.
adhaus, adv. below, x. 129, 5.
ádhī, prp. with le., upon, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. from, x. 90, 5.
adhy-aksā, m. eye-witness; surveyor, x. 129, 7 [having one's eye upon].
adhvāra, 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. ániti, x. 129, 2 [Go. an-an 'breathe'].
án-agni-dagdha, pp. (K.) not burned with fire, x. 15, 8.
án-abhi-máta-varṣa, a. (Bv.) having an unfaded colour, ii. 35, 13.
á-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
án-amívá, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámivá disease].
án-ágas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [ágas sin; Gk. áv-ayyás 'innocent'].
an-ídhmá, a. (Bv.) having no fuel, ii. 35, 4.
á-nimíṣ-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
á-nimis-ā, (inst.) adv. with unwinking eye, i. 59, 1 [ni-mis, f. wink].
á-nivíśamána, pt. pt. A. unresisting, vii. 49, 1 [ni + viś go to rest].
án-irá, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irá, f. refreshment].
án-ika, n. face, ii. 35, 11 [an breathe].
anú, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
anú-kámám, (acc.) adv. according to desire, viii. 48, 8.
anú-déyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dá to be handed over].
anu-paspaśāná, pf. pt. A. having spied out, x. 14, 1 [spāś spy].
anu-vénánt, prp. pt. seeking the friendship of (acc.), x. 135, 2.
anú-vrátá, a. devoted, x. 34, 2 [acting according to the will (vrátá of another).
an-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misused, wrong, 86, 6 [rtá right].
an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
ánta, m. end, iv. 50, 1; edge, proximity: le. ante near, x. 34, 16.
antár, prp. with le., 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].
atári-kśa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: kśa = 1. kṣi dwell].
ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].
ándh-as, n. Soma plant; juice, i. 85, 6 [Gk. áv-th-os 'blossom'].
án-na, n. food, ii. 35, 5, 7. 10, 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
anyá, prn. a. other, ii. 35, 3. 8. 13; x. 34, 4. 10, 11. 14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyá one-another, vii. 103, 3. 4. 5; anyé-anyé, anyáh-anyáh some-others, x. 14, 3; ii. 35, 3 [cp. Lat. alté-s, Gk. állo-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. adbhísh, 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, 3; L. apsú, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
apa-dhá, f. unclosing, ii. 12, 3.
apá-bhartaváí, dat. inf. to take away, x. 14, 2 [bhár bear].
apa-bhartí, m. remover, ii. 33, 7 [bhár bear].
apá-pasyánt, pr. pt. (K.) not seeing, x. 135, 3.
apás, n. work, i. 85, 9 [Lat. opus 'work'].
apás, a. active, i. 160, 4.
apás-tama, spv. a. most active, i. 160, 4.
Apáám nápát, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
ápí-hitá, pp. covered, x. 129, 3 [dhá put].
apíc-yá, a. secret, ii. 35, 11 [apíc contraction of a presupposed apí-avic].
a-prakétá, a. (Bv.) indistinguishable, x. 129, 3 [prakétá perception].
a-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
a-pramrśyá, gdv. not to be forgotten, ii. 35, 6 [mṛś touch].
á-budhya-mána, pr. pt. unawakening, iv. 51, 3 [budh wake].
abhí-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
abhímáth-in, m. adversary, i. 85, 3 [abhímáti, f. hostility].
abhí-vrátá, pp. rained upon, vii. 103, 4.
abhíṣṭi-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dumna, n. splendour].
abhíṣṭi-svás, a. (Bv.) strong to help, iii. 59, 8 [svás, n. might].
abhi, f. attack, ii. 33, 5 [abhí + ití].
abhi-vṛta, pp. adorned, i. 35, 4 [I. vṛ cover].
á-bhv-a, a. monstrous; n. force, ii. 33,
10; monster, iv. 51, 9 [non-existent, monstrous: -bhú be].
á-manya-māna, pr. pt. Ā. not thinking
= unexpecting, ii. 12, 10 [man think].
á-martya, a. (K.) immortal, vii. 48, 12;
f. ā, x. 127. 2.
amitra, m. (K.) enemy, ii. 12, 8 [mitrā
friend].
ámita-varnā, a. (Bv.) of unchanged colour,
iv. 51, 9.
ámī va, f. disease, i. 35, 9; iii. 33, 2;
vii. 71, 2; viii. 48, 11 [am harm, 3. s.
ámí-ti].
amu-yā, inst. adv. in this way, so, x.
135, 2 [inst. f. of amū this used in
the inflexion of ayām].
á-mūra, a. (K.) wise, vii. 61, 5 [not
foolish : mūrā].
amṛta, a. immortal; m. immortal being,
i. 35, 2; vii. 68, 5; viii. 48, 3; n.
what is immortal, i. 35, 6; x. 90, 3;
immutability, x. 129, 2 [not dead, mṛta,
pp. of mṛ die; cp. Gk. ἀμβρότος ‘im-
mutal’].
amṛta-tvā, n. immortality, x. 90, 2.
ambh-as, n. water, x. 129, 1.
á-yajvan, m. (K.) non-sacrificer, vii.
61, 4.
á-yām, 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.
á-yās, a. nimble, i. 154, 6 [not exerting
oneself: yās = yas heat oneself].
ar-pās, a. (Bv.) unscathed, ii. 33, 6; x.
15, 4 [rāpas, n. infirmity, injury].
arām-krta, pp. well-prepared, x. 14, 13
[made ready].
ar-ām, adv. in readiness; with kr do
service to (dat.), vii. 86, 7.
arāti, f. hostility, ii. 35, 6; iv. 50, 11;
vi. 48, 3; x. 34, 14 [non-giving, nig-
gardliness, enmity].
arī, m. niggard, enemy, gen. aryās, ii.
12, 4, 5; iv. 50, 11; viii. 48, 8 [having
no wealth: ri = rai; 1. indigent; 2.
niggardly].
arīṣṭa, pp. (K.) uninjured, vi. 54, 7 [riṣ
injure].
arunā, a. f. Ī, ruddy, x. 15, 7; n. ruddy
hue, x. 168, 1.
aruṣā, a. ruddy, i. 85, 5; vii. 71, 1.
a-reṇū, a. (Bv.) dustless, i. 35, 11 [reṇū
m. dust].
arkā, m. song, i. 85, 2; x. 15, 9 [arc
sing].
arka, m. song, arc-sing, I. árcaši. sám-,
praise university, pf. ánrcé, i. 160, 4.
d-ant, pr. pt., singing, i. 85, 2; viii.
29, 10.
armava, vii. 63, 2; m. flood, i. 85, 9.
ártha, n. goal, vii. 63, 4 [what is gone
for: r go].
arth-in, a. greedy, x. 127, 5 [having an
object, needy].
ar-pāya, cs. of r go. úd- raise up, ii.
33, 4.
arāya, a. noble, vii. 86, 7; x. 34, 13; m.
lord, ii. 35, 2.
Arya-mān, m. name of one of the
Adityas, vii. 63, 6.
ar-vant, m. steed, ii. 33, 1; vii. 54, 5
[speeding : r go].
arvāk, adv. hither, x. 15, 4, 9; after-
wards, x. 129, 6.
arvāni, a. hitherward, i. 35, 10; v. 83, 6.
arb-ant, pr. pt. worthy, ii. 38, 102.
av help, I. P. ávati, i. 85, 7; ii. 12, 14,
35, 15; iv. 50, 9. 11; vii. 49, 1-4;
61, 2; x. 15, 1. 5; quicken, v. 83, 4.
avat, m. well, i. 85, 10; iv. 50, 3 [áva
down].
avadyā, n. blemish, x. 14, 8 [gdv. not to
be praised, blameworthy].
avāni, f. river, v. 11, 5 [áva down].
avapāsyant, pr. pt. looking down on
(acc.), vii. 49, 3.
avamā, spv. a. lowest; nearest, ii. 35,
12; latest, vii. 71, 3 [áva down].
avāyāṭ, m. appeaser, viii. 48, 2.
avāra, cpv. a. lower, x. 15, 1; nearer,
ii. 12, 8 [áva down].
avās, n. help, i. 35, 1; 85, 11; ii. 12,
9; iii. 59, 6; x. 15, 4 [av help].
avasāna, n. resting place, x. 14, 9 [un-
binding, giving rest: áva + sā = si
tie].
avās-tāt, adv. below, x. 129, 5.
avas-yū, a. desiring help, iv. 50, 9.
avātā, a. (Bv.) windless, x. 129, 2 [vāta
wind].
avi-tā, m. he’per, ii. 12, 6.
avīra, a. (Bv.) sonless, vii. 61, 4 [virā
hero].
avrkā, a. (K.) friendly, x. 15, 1 [no
harming: vīka wolf].
áp-ya, n. melted butter, x. 90, 6 [ā-añj anoint].
āni, m. axle-end, i. 35, 6.
ā-tata, pp. extended, x. 135, 6 [tan stretch].
ā-tasthivāms, red. pf. pt. having mounted, ii. 12, 8 [ā + sthā stand].
āt-mān, m. breath, x. 168, 4 [Old Saxon āsthom ‘breath’].
Ādityā, m. son of Ādiī, iii. 59, 2. 3. 5.
ap obtain, V. P. āpōti ; pf. āpa, iv. 51, 7 [Lat. ap-escor 'reach', ap-ere 'seize'].
ā-bhiṣ, l. pl. f. of prn. root a, with these, v. 83, 1.
ā-bhū, a. coming into being, x. 129, 3.
āmā, a. raw, unbaked, ii. 35, 6 [Gk. ἄμα 'raw'].
ā-yat-ī, pr. pt. f. coming, x. 127, 1. 3 [ā + i go].
āyas-ā, a. f. ā, made of iron, viii. 29, 3 [āyas iron].
āy-ū, a. active; m. living being, mortal, iii. 59, 9 [i go].
ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh fight].
āy-us, n. span of life, vii. 103, 10 ; viii. 48, 4. 7. 10. 11 ; x. 14, 14 [activity : i go].
āranyā, a. belonging to the forest, x. 90, 8 [āranya].
ā-rōhant, pr. pt. scaling, ii. 12, 12 [ruh mount].
avīs, adv. in view, with kr, make mani-
fest, v. 83, 3.
āś-ū, a. swift, vii. 71, 5 [Gk. ἀκύ-σ].
āśu-hēman, a. (Bv.), of swift impulse, ii. 35, 1.
ā-sām, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
ās-ina, irr. pr. pt. Ā., sitting, x. 15, 7 [as sit].
ā-hita, pp. placed in (loc.), viii. 29, 4 ; x. 14, 16 ; with sām placed upon (loc.), x. 135, 4 [dhā put].
ā-huta, pp. to whom offering is made, v. 11, 3.
I go, II. P. ēmi, x. 34, 5 ; ēti, iv. 50, 8 ; x. 34, 6 ; 168, 12 ; yānti, vii. 49, 1 ; approach (acc.), viii. 48, 10 ; āyan, pr.
sb. pass, vii. 61, 4 ; attain, vii. 63, 4 ; pf. iyūr, x. 15, 1. 2.
ānu- go after, vi. 54, 5 ; follow (acc.), viii. 63, 5.
áp- go away, x. 14, 9.
abhi- come upon, ipf. āyan, vii. 103, 2.
āva- appease : op. īyām, vii. 86, 4.
ā- come, ii. 33, 1 ; v. 83, 6 ; go to, x. 14, 8.
ūpa ā- come to (acc.), i. 1, 7.
ūd- rise, vii. 61, 1 ; 63, 1–4 ; ipf. ait, x. 90, 4.
ūpa- approach, vii. 86, 3 ; 103, 3 ; x. 14, 10 ; 34, 10 ; flow to, ii. 35, 3.
pārā- pass away, pf. iyūr, x. 14, 2. 7.
pāri- surround, ii. 35, 4. 9.
pra- go forth, i. 154, 3 ; x. 14, 7.
ānu prá- go forth after, vi. 54, 6.
vī- disperse, x. 14, 9.
sām- flow together, ii. 35, 3 ; unite, vii. 103, 2.
ichā-māna, pr. pt. Ā. desiring, x. 34, 10 [iś wish].
i-tās, adv. from here, x. 135, 4.
i-ti, pcl. thus, ii. 12, 52 ; vi. 54, 1. 2 ; x. 34, 6 [180].
it-thā, adv. thus, ii. 35, 11 ; truly, i. 154, 5 [id + thā ; 180].
i-d, emphasizing pcl. just, even, i. 1, 4. 6 ; 85, 8 ; 154, 3 ; ii. 35, 8. 10 ; iv. 50, 7. 8 ; 51, 9 ; vii. 86, 3. 6 ; x. 14, 16 ; 34, 5. 7. 8. 13 ; 127, 3 [Lat. id: 150].
i-d-ām, dem. prn. n. this, i. 154, 3 ; ii. 12, 14 ; 33, 10 ; iv. 51, 1 ; v. 11, 5 ; x. 14, 15 ; 15, 2 ; 90, 2 ; 129, 3 ; 133, 7 ; this world, v. 83, 9 ; here, vi. 54, 1 [111].
i-dānīm, adv. now, i. 35, 7.
idh kindle, VII. Ā. inddhē.
sām- kindle, 3. pl. indhate, ii. 35, 11 ; pf. idhīrē, v. 11, 2.
idh-mā, m. fuel, x. 90, 6 [idh kindle].
ind-u, m. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15 ; pl. iv. 50, 10 ; viii. 48, 5.
Indra, m. name of a god, i. 85, 9 ; ii. 12, 1–5 ; iv. 50, 10. 11 ; v. 11, 2 ; vii. 49, 1 ; viii. 48, 2. 10 ; x. 15, 10 ; 90, 13.
indr-iyā, n. might of Indra, i. 85, 2 [Indra].
i-nv go, I. P. īnvati [secondary root from i go according to class v.: i-nu].
sam- bring, i. 160, 5.
imā, dem. prn. stem, this, A. m. imām, ii. 35, 2 ; x. 14, 4 ; 15, 6 ; N. m. pl.
imē, vi. 54, 2 ; vii. 48, 5 ; n. imā, ii. 12, 3 ; x. 15, 4 ; imānī, vii. 61, 6 ; 71, 6 [111].
i-y-ām, dem. prn. f. this, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].
irā, f. nurture, v. 83, 4.
ir-ina, n. dice-board, x. 34, 1. 9.
ir-ya, a. watchful, vi. 54, 8.
i-va, enc. pcl. like, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 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-vṛata, a. (Bv.) accordant with desired ordinances, iii. 59, 9.
isṭā-pūrtā, n. (Dv.) sacrifice and good works, x. 14, 8 [isṭa-, pp. du. of yaj sacrifice + pūrtā, pp. of pr fill, bestowed].
i-hā, adv. here, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 18²; 90, 4; 129, 6.
īlā, f. consecrated food, iv. 50, 8.
i go, IV. Ā. iñate, x. 168, 2; approach, imāhe, vi. 54, 8.
antār-go between (acc.), i. 35, 9; 160, 1.
iñ-ānā, pf. pt. Ā. (of yaj sacrificer, iv. 51, 7.
id praise, II. Ā., śe, i. 1, 1.
id-yā, gdv. praise-worthy, i. 1, 2 [id praise].
im, enc. pcl. (acc. of prn i), i. 85, 11; ii. 12, 5; 33, 13²; 35, 1; vii. 108, 3 [180].
īya-māna, pr. pt. Ā. going, x. 168, 3 [i go].
ir stir, set in motion, II. Ā. frte.
ānu sām prá-speed on together after, x. 168, 2.
ūd-arise, x. 15, 1; v. 83, 3.
prā-, cs. irāya, utter forth, ii. 33. 8.
is be master of, overpower, II. Ā. iṣte, with gen., viii. 48, 14.
is-āna, pf. pt. Ā. ruling over, disposing of (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.
is move, I. iṣati, -te, from (ab.), v. 83, 2.
iṣ-ita, pp. implored, x. 15, 12 [id praise].
U, enc. pcl. no.1, also, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 3; 127, 3²; 129, 1² [180].
uk-thā, n. recitation, iv. 51, 7 [vac speak].
1. uks sprinkle, VI. uksati, -te, x. 90, 7.
pra- besprinkle, x. 90, 7.
2. uks grow.
ukś-atā, pp. grown strong, i. 85, 2 [2. uks = vaks grow].
ug-rā, a. mighty, ii. 33, 9; x. 34, 8; fierce, terrible, ii. 33, 11; viii. 29, 5.
uchánt, pr. pt. shining, iv. 51, 2 [1. vas shine].
u-tā, pcl. and, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2²; 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utā vā, vii. 49, 2²; = and, viii. 48, 15 [180].
uto, pcl. and also, x. 168, 1 [utā + u].
út-tara, cpv. a. upper, i. 154, 1 [úd up].
út-sa, m. spring, i. 85, 11; 154, 5 [ud wet].
ud wet, VII. P. unātī, undāntī [cp. Lat. undā—a wave].
vi-moisten, drench, i. 85, 5; v. 83, 8.
ud-án, n. water, i. 85, 5 [Go. wato ‘water’].
úd-ita, pp. risen, vii. 63, 5 [1 go].
udumbalā, a. brown (?), x. 14, 12.
ud-vāt, f. upward path, i. 35, 3; height, v. 83, 7; x. 127, 2 [úd up + sf. vat].
upa-kṣiyānt, pr. pt. abiding by (acc.), iii. 59, 3 [kṣi dwell].
upa-mā, spv. a. highest, viii. 29, 9.
upa-yānt, pr. pt. approaching, ii. 33, 12 [1 go].
úpa-ra, cpv. a. later, x. 15, 2 [Av. upara ‘upper’, Gk. ἑπερα ‘pestle’, Lat. s-upera-s ‘upper’].
upārī, adv. upward, x. 34, 9; above, x. 129, 5 [Gk. ἑπέρα, ὑπέρ = ἑπέρα, Lat. super, Old High German ubir ‘over’].
úpa-śrita, pp. impressed on (le.), vii. 86, 8 [śri resort].
upa-sādyā, gdv. to be approached, iii. 59, 5 [sād sit].
upa-sthā, m. lap, i. 35, 5. 6; vii. 63, 3; x. 15, 7.
upa-hatnā, a. slaying, ii. 33, 11 [ha-tnu from han slay].
úpa-hūta, pp. invited, x. 15, 5 [hū call].
upāra, m. offence, vii. 86, 6 [upa + ara from ro: striking upon, offence].
ubj, force, VI. P., ubjáti.

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

ur-sa, a. (Bv.) wide-posted, i. 154, 5 [Kráma, m. stride].

ur-gává, a. (Bv.) wide-paced, i. 154, 1, 3; viii. 29, 7 [-gává gait from gá-go].

ur-cáksas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].

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

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

ur-su, a. freedom-giving, viii. 48, 5 [from den. uru-śay put in wide space, rescue].

ur-na, a. (Bv.) broad-nosed, i. 14, 12 [urú + nás nose].

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

ur-í, f. earth, x. 14, 16 [urí wide].

us-ánt, pr. pt. eager, vii. 103, 3; x. 15, 12 [váš desire].

Us-ás, a. (Bv.) fawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ἱσός (for ἰσός), Lat. aur-or-a].

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

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

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

ú-tí, f. help, i. 35, 1; viii. 48, 15; x. 15, 4 [av. favour].

úrú, m. du. thigh, x. 90, 11. 12.

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

úrjávant, den. pr. pt. gathering strength, ii. 35, 7.

úrdh-vá, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. ὑψος for ὑψός; Lat. arduus 'lofty'].

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

úrmáyá, f. night, x. 127, 6.

úr-vá, n. receptacle, ii. 35, 3; fold, herd, iv. 50, 2 [1. vṛ cover].

R go, V. P. ruñóti, int. álartí arise, viii. 48, 8 [Gk. ἑπρω-μ 'stir up'].

abhí- penetrate to (acc.), i. 35, 9.

prá- send forth, III. iyartí, vii. 61, 2.

úk-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc. sing].

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

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

rás-e, dat. inf. with prá, to praise, vi. 61, 6 [arc praise].

rná, n. debt, x. 127, 7.

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

r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].

rátá-játá-satya, a. punctually true, iv. 51, 7 [true as produced by established order].

rta-jiá, a. knowing right, x. 15, 1.

rta-yúj, a. yoked in due time, iv. 51, 5; vii. 71, 3.

rta-spré, a. cherishing the rite, iv. 50, 3.

rta-ván, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -vári observing order, i. 160, 1.

r-tú, m. season, vii. 103, 9 [fixed time: from r go].

r-te, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].

rtvr-íj, m. ministrant, i. 1, 1 [rtú + i j = ya j sacrificing in season].

rdúdára, a. compassionate, ii. 33, 5; wholesome, viii. 48, 10.

rdhu thrive, V. P. rd̐nóti.

ánu- bring forward, op. 2. s. rdhyá, viii. 48, 2.

řdhak, adv. separately, vii. 61, 3.

Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].

řs-i, m. seer, i. 1, 2; iv. 50, 1, x. 14, 15; 90, 7.

řs-ťi, f. spear, i. 85, 4 [řs thrust].

řs-vá, a. high, lofty, vii. 61, 3; 86, 1.

E-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 64; viii. 29, 1-8; 10; x. 14, 16; 129, 2; 3 [prn. root e].

eka-pará, a. too high by one, x. 34, 2.
ekésa, a. having one pole, x. 135, 3 [iša + pole of a car].
e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,
Éta-sā, m. steed of the Sun, vii. 68, 2 [éta speeding, from i go].

Éta-vant, a. such. x. 90, 3 [prn. étá this + sf. vant].

Én-as, n., ii. 12, 10; vii. 71, 4; 86, 3.

Énā, inst. by it. x. 14, 4; adv. thither. x. 14, 2 [inst. of prn. root a].

É-bhīs, f. pl. with them, x. 34, 5 [prn. root a].

É-bhyas, D. pl. to them, x. 34, 8 [prn. root a].

É-vā, pcl. thus, just. i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e; cp. 180].

É-vā (é evā), adv. thus, just, ii. 33, 15; iv. 50, 8 [prn. root e].

É-sā, dem. prn.: N. s. m. esāh this. x. 168, 4; he, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. esā this. x. 14, 2; she, x. 34, 2 [from prn. root e + sa].

É-sām, G. pl. m. of them. i. 85, 3; vii. 103, 5. 6; x. 34, 5. 8; 129, 5 [prn. root a].

Ok-as, n. abode. iv. 50, 8 [wonted place: uc be wont].

Öj-as, n. mightl. i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. augus-tus 'mighty, 'august'].

Ojā-yāmāna, den. pr. pt. Ā. showing one's strength, ii. 12, 11 [ōjas].

Oj-iyāms, epv. a. mightier. ii. 33, 10.

Oṣa-dhi, f. plant. v. 83, 1. 4. 5. 10; vii. 61, 3 [āv(a)s-a nurture (av further) + dhi holding, from dha hold].

Kā, inter. prn. who? i. 35, 7; x. 129, 6; 135, 5. 8; G. kāśa, x. 129, 1; du. kāu, x. 90, 11; with cid: I. kēna cid by any. x. 15, 6; pl. N. ké cid some. viii. 103, 8.

Kā-kūbbh, f. peak. i. 35, 8.

Kā-tamā, inter. prn. which (of many)? i. 35, 7; iv. 51, 6; with canā any. x. 168, 3 [Lat. quo-tumu-s].

Kāti-dhā, adv. into how many parts? x. 90, 11 [kā-ti how many? Lat. quot].

Kā-dā, inter. adv. when? vii. 86, 2; with canā, ever. vi. 54, 9 [kā who?].

Kānikradat, inter. pr. pt. bellowing. iv. 50, 5; v. 83, 1, 9 [krand roar].

Kān-iyāms, epv. younger. vii. 86, 6 [cp. kan-yā, f. girl; Gk. kəvó-s 'new' for kəvó-s].

Kam, pcl. i. 154, 1 [gladly: cp. p. 225, 2].

Kār-tave, dat. inf. of kr do. i. 85, 9.

Kalmaš-kī, a. radiant. ii. 33, 8.

Kav-i, m. sage. v. 11, 3; vii. 86, 3; x. 129, 4 [Av. kavi 'king'].

Kavī-kruṭu, a. (Bv.) having the intelligence of a sage. i. 1, 5; v. 11, 4.

Kavī-tara, epv. a. wiser. vii. 86, 7.

Kaviśastā, pp. (Tp.) recited by the sages. x. 14, 4.

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

Kasa, f. whip. v. 83, 3.

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

Kāś appear. int. cākaśīti.

Abhi- look upon. x. 135, 2.

Kitava, m. gambler. x. 34, 3. 6. 7. 10. 11. 13.

Ki-m, inter. prn. what? vii. 86, 2. 4; viii. 48, 3; x. 90, 11; 129, 12; with canā anything. x. 129, 2 [Lat. qui-s, qui-d].

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

Kīr, m. singer. ii. 12, 6 [2. kr commemorate].

Ku-carā, a. wandering at will. i. 154, 2 [ku, inter. prn. root where?= anwhere + cara from ear fare].

Ku-tās, inter. adv. whence? x. 129, 6; 168, 3 [prn. root where?].

Ku-mārā, m. boy. x. 135, 3. 4. 5; = son. ii. 33, 12.

Kumārā-desñā, a. (Bv.) presenting gifts like boys. x. 34, 7 [desñā, n. gift from dā give].

Kul-yā, f. stream. v. 83, 8.

Kuv-īd, inter. pel. whether? ii. 35, 1. 2; iv. 51, 4 [ku + id; cp. p. 226].

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

Kr make. V. kñóti, krunțe, iv. 50, 9; v. 83, 3; = hold. x. 34, 12; = raise
(voice), S; pr. sb. 3. s. kṛṇāvat, viii. 48, 3; 3. pl. kṛṇāvam, iv. 51, 1; vii. 63, 4; 2. pl. Ā. kṛṇāvam, x. 34, 14; ipv. kṛṇuhi, x. 135, 3; pf. cakra-
mā, vii. 86, 5; x. 15, 4; cakrūrī, vii. 63, 5; Ā. cakrē, x. 90, 8; cakrāte,
 viii. 29, 9; cakrāre, i. 85, 1. 2. 7. 10; ft. karisāya/i, i. 1, 6; root ao. ākara,
ii. 12, 4; iii. 59, 9; v. 83, 10; ākraṇ, x. 14, 9; 3. pl. Ā. ākraṇa, vii. 103, 8; x.
34, 5; sb. kārati, ii. 35, 1; kārā-
ma, x. 15, 6; ao. ps. ākārī, vii. 61, 7 [ep. Gk. ἱππόρων ‘accomplish’, Lat.
creō ‘create’].

ūpa ā- drive up for: rt. ao. ākaram, x. 127, 8.

āvis- make manifest, v. 83, 3.

nis- turn out: rt. ao. āskṛta, x. 127, 3.

103, 8; x. 168, 1 [kṛ make].

kṛ-ānt, pp. made, i. 85, 6; ii. 12, 4; vii.
61, 6 (= offered); x. 90, 12, 15; 135,
6; n. lucky thrive, x. 34, 6 [Av. kereta, Old Persian kartā ‘made’].

kṛ-tā, f. breast(?!), ii. 35, 5.

kṛ-ṭvī, gl. having made, x. 15, 12.

kṛ-ā, a. poor, ii. 12, 6 [kṛś grow lean].

kṛśāna, n. pearl, i. 35, 4.

kṛś drāv, I. P. kārṣati, v. 83, 7; VI. P.
kṛṣa-ṭī till, x. 34, 13.

kṛś-ī, f. field, x. 34, 13 [kṛṣ till].

kṛś-ṭī, f. pl. people, i. 160, 5; iii. 59, 1
[tillage, settlement = kṛṣ till].

kṛś-ṇā, a. black, i. 35, 2. 4. 9; x. 127, 7; fi.
i. 71, 1.

kḷp be fīt, I. kālpati, es. kalpāyati, -te
arrange, x. 15, 14.

vi- dispose, x. 90, 11, 14.

kēt-ū, m. banner, v. 11, 2. 3; vii. 63, 2
[cf. appear: Go. hādhu-s ‘manner’].

kēvāta, m. pit, vi. 54, 7.

kōśa, m. bucket, v. 83, 8; well (of a car),
vi. 54, 3.

kr-ā-tu, m. power, ii. 12, 1; wisdom, vii.
61, 2 [kr do].

krand bellow, I. P. krāndati.

abhī- bellow towards, v. 83, 7.

krānd-as, n. battle array, ii. 12, 8 [battle
cry: krand shout].

kram stride, I. P. krāmati, Ā. krām-
ate.

vi- stride out, pf. cakrame, vii. 29, 7.

abhī vi- spread asvender, develop into: ipf.
ākrāmat, x. 90, 4.

krid play, I. kriṣa, x. 34, 8.

kṛudh be angry, IV. P. krūdhyati; red.
ao. inj. cukṛudhāma, ii. 33, 4.

kva, inter. adv. where? i. 35, 7; ii. 33,
7; iv. 51, 6; x. 168, 3; with svid
who knows where, x. 34, 10 [pronounced kūa].

kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. Ā. kṣāmate.

abhī- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, II. P. kṣetī, iv. 50, 8.

ādhi- dwell in (loc.), i. 154, 2.

kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi
dwell].

kṣē-ma, m. possession, viii. 86, 8 [kṣi:
kṣayati possess].

Khan-i-trima, a. produced by digging, vii.
49, 2 [khan dig].

khalu, adv. indeed, x. 34, 14 [p. 227].

khā-ta, pp. dug, iv. 50, 3 [khan dig].

khyā see: no present; a ao. ākhyat.

abhī- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.

gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirā-vepas, a. (Bv.) of deep
inspiration, i. 35, 7.

gam go, I. gāchati, -te to (acc.), i. 1,
4; x. 14, 13; root ao. 3. pl. āgman,
vi. 71, 6; 1. pl. āgman, vii. 48, 3,
11 [Gk. Bâvo, Lat. venīō, Eng. come].
ā- come, i. 1, 5; 85, 11; root ao. ipv.
gahi, vi. 54, 7; x. 14, 5; 2. pl. gatā,
x. 15, 4; 3. gāmantu, x. 15, 52. 11; go
to (acc.), x. 168, 2.

sām- 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-sād, a. (Tp.) sitting on a car-seat,
ii. 33, 11.

gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7;
x. 168, 4 [grbh receive].

gāv-yūti, f. pasturage, x. 14, 2 [Bv.
having nurture for cows: go].

gāh-ana, a. unfathomable, x. 129, 1 [gāh
plunge].

gā go, III. P. jīgātī.

abhī- approach, vii. 71, 4.

ā- come: rt. ao. āgāt, i. 35, 8.

pāri- go by (acc.): root ao. inj. āgāt, ii.
33, 14.
gātu] 231 [caksi

pra- go forward, ipv. jīgāta, i. 85, 6; enter, root ao., viii. 48, 2.

gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
gātre-gātre, lc. itv. ed., 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; 88, 1; vii. 71, 6; x. 135, 7 [gr sing].
giri-kṣi-t, a. mountain-dwelling, i. 154, 3 [kṣi dwell].
giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].
gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
gūhā, adv. in hiding, v. 11, 6; with kṛ, cause to disappear, ii. 12, 4 [from gūhā, inst. of gūh concealment, w. adverbal shift of accent].
gūh-ya, adv. to be hidden, vii. 103, 8 [guh hide].
gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
gūhā, pp. hidden, x. 129, 3 [guh hide].
1. gr sing, IX. grñāti, grñite, ii. 33, 8, 12.
abhi- greet favourably, x. 15, 6.
2. gr svaken: red. ao. 2. du. ipv. jīgṛtam, iv. 50, 11.
grñ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
grñ-anā, pr. pt. Ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
gṛt-sa, a. experienced, vii. 86, 7.
grdh be greedy, IV. P. gṛdhayati; a ao. āgrdhat, x. 34, 4.
ūd- hold up, cease, v. 83, 10.
grh-ā, m. house, pl. vi. 54, 2 [grah receive, contain].
gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gāς, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvam, iv. 51, 8; vii. 103, 2. 10 [Av. N. gau-s, Gk. bov-s, Lat. bo-s (bov-), Ol. bō, Eng. cow].
Gōtama, m. name of a seer, i. 85, 11 [spv. of go cow].
go-pa, m.Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; vii. 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 [māyu, m. lowing].
gravh seize, IX. grbhnāti, 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].
grīmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. garma, Lat. forma-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.
ghar eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ā-g(a)s-ān].
ghā, enc. emphasizing pel., iv. 51, 7 [180].
ghṛ-ni, f. heat, ii. 33, 6 [ghṛ = hr be hot].
ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghṛ be hot].
ghṛta-nirnij, a. (Bv.) having a garment of ghee, iii. 35, 4 [nir-nij, f. splendour from nis out + nij wash].
ghṛta-pratika, a. (Bv.) butter-faced, v. 11, 1 [pratika, n. front from pratyāne turned towards].
ghṛta-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
ghṛṣ-vi, a. impetuous, i. 85, 1 [ghṛṣ = hṛṣ be excited].
gho-rā, a. terrible; n. magic power, v. 34, 14.
ghōs-a, m. sound, x. 168, 1. 4 [ghus make a noise].

Ca, enc. pel. and, i. 160, 2, 3; ii. 33, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 34, 11, 90, 2, 3, 7, 8, 10; if, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 18 [Av. ca, Lat. que ‘and’; ep. 180].
cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. kūlōs, Anglo-Saxon hweowel].
caksi, see II. čāste [reduplicated form of kas = kāś shine: = ca-k(a)s].
abhí—regard, iii. 59, 1; vii. 61, 1.

prá-, cs. caksáya ilhomin; viii. 48, 6.

vi- reveal, x. 34, 13.

cáks-u, n. eye, x. 90, 13 [caks see].

cáks-us, n. eye, vii. 61, 1; 63, 1 [caks see].

cat hide (intr.), i. P. cátiati; cs. cátyáya drive away, ii. 33, 2.

catur-aksá, a. (Bv.) four-eyed, x. 14, 10.

11 [aksá = áksi eye].

catus-pád, a. (Bv.) four-footed, iv. 51, 5 [catür four, Lat. quattor, Go. fódecör].

catvármśá, ord., f. i. fortieth, ii. 12, 11.

cana, pcl. and not, vii. 86, 6.

candrá-más, m. moon, x. 90, 13 [K. cd. bright (candrá) moon (más)].

car fare, I. cáráti, -te, iv. 51, 6, 9; viii. 29, 8; x. 14, 12; 168, 4.

abhí—bevitch, x. 34, 14.

á— approach, iv. 51, 8.

prá—go forward, enter, viii. 48, 6.

abhí—sum—come together, viii. 45, 1.

cará-tha, n. motion, activity, iv. 51, 5 [car fare].

cá-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.

car-i-tra, n. leg, viii. 48, 5 [car move].

cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.

carsaní-dhī-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsaní, a. active, f. folk + dhīr listening].

cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s ‘dear’].

ći-kit-vánś, red. pf. wise, vii. 86, 3 [cit think].

cit perceive, I. cétati, -te; pf. cikéta, i. 35, 7; sb. ciketat, i. 35, 6; cs. citáya stimulate, iv. 51, 3; cetáya 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-bhánu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.

citrá-srávas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.

cid, enc. pcl. just, even, i. 85, 4, 10; ii. 12, 8, 13; 15; 33, 12; vii. 86, 1. 3. 8; x. 34, 82; 127, 5 [Lat. quial].

cëkit-ana, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].

cyáv-ana, a. unstable, ii. 12, 4 [cyu move].

cyáv-ána, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].

cyu waver, fall, I. cyávate.

prá—, cs. cyáváya overthrow, i. 85, 4.

Chand seem, II. P. chántti; pf. cháhanda, vii. 63, 3; seem good, please, 3. s. s ao. áchán, x. 34, 1.

chánd-as, n. metre, x. 14, 16; 90, 9.

cháyá, f. shade, ii. 33, 6 [Gk. σκιά].

Jágat, n. world, i. 35, 1 [pr. pt. of gà go].

jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].

jaí-aíñá, pf. pt. A. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jánati; pf. jajána, i. 100, 4; ii. 12, 3, 7; 35, 2; jajárité were born, x. 90, 92, 10; is ao. ájáni-sta has been born, i.ii. 59, 4; v. 11, 1; red. ao. ájíjanas hast caused to groce, v. 83, 10; cs. jánáya generate, ii. 35, 18; x. 135, 5 [Old Lat. gen-o ‘generate’; Gk. ao. ἔγειρ- ‘awake’].

prá—be prolific, IV. A. jáya, ii. 33, 1; 35, 8.

jáñ-a, m. mankind, ii. 35, 15; iiii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. iii. 5, 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]; ep. Lat. gen-us, Gk. γεν-vo, Eng. kin].

janáy-ant, cs. pr. pt. generating, i. 85, 2.

ján-i, f. woman, i. 85, 1.

ján-i-man, n. birth, ii. 35, 6.

jan-us, n. generation, viii. 86, 1 [jan generate].

jáy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].

jár-ant, pr. pt. aging, old, x. 34, 3 [jř waste away; Gk. γείρ-ovr- ‘old man’].

jar-ás, m. old age, vii. 71, 5 [jř waste away; ep. Gk. γηάς ‘old age’].

jar-i-tf, m. singer, ii. 33, 11 [jř sing].

jálása, a. cooling, ii. 33, 7.

jálása-bhesaja, a. (Bv.) having cooling remedies, vii. 29, 5 [bhesajá, n. remedy].

jálp-i, f. idle talk, chatter, viii. 48, 14 [jálp chatter].

jas be exhausted, I. jása; pf. ipv. jajástám weaken, iv. 50, 11.
jä be born, IV. Å. jäyate is born, v. 11, 3; 83, 4; x. 90, 5; jäyase art born, v. 11, 6; ipf. äjäyata was born, x. 90, 9, 12. 13; 129, 3; 135, 6; äjäyanta, x. 90, 10.

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

jä-tá, pp. born, ii. 12, 1; x. 90, 5, 7; 168, 3; = finite vb., were born, x. 90, 10, 13; n. what is born, ii. 33, 3 [jä be born].

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

jän-u, n. knee, x. 15, 6 [Gk. γόνα, Lat. genu, Go. kniu, Eng. knee].

jayá-mañá, pr. pt. being born, iv. 50, 4 [jä be born].

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

jär-in-i, f. courtesan, x. 34, 5 [having paramours: järá].

Jāhusá-m, n. name of a protégé of the Aśvins, vii. 71, 5.

ji conquer, I. jáyati; ft. jeyšámi, x. 34, 6; ps. jíyate, iiii. 59, 2 [when accent this form appears in the RV as jäyate, i.e. it is then pr. Å. of jyā overpower].

vi- conquer, ii. 12, 9.

sám-xin, iv. 50, 9.

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

jihmá, a. transverse = athwart, i. 85, 11; prone, ii. 35, 9.

jirá-dánu, a. (Bv.) having quickening gifts, v. 83, 1.

jív-a, n. living world, iv. 51, 5 [Lat. viv-o-s].

jívás-e, dat. inf. to live, vii. 48, 4; with prá to live on, x. 14, 14.

júś enjoy, VI. júsá, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. jújusán, vii. 61, 6; is ao. sb. jósídat, ii. 35, 1 [cp. Gk. ζέω, Lat. gus-tus, Go. kiusan, Eng. choose].

júś-áná, pr. pt. Æ. enjoying, viii. 48, 2. jús-ta, pp. (with shifted accent) acceptable, iiii. 59, 5 [jús enjoy].

jú, IX. P. Junáti speed, vii. 86, 7.

jś, I. Á. jára awake, be active, iv. 51, 8.

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

jñā know, IX. jönü, x. 34, 4 [cp. Gk. ξένος, Lat. co-gno-so, Eng. know].

vi-, ps. jñáyáte be distinguished, iv. 51, 6.

jmá, f. earth, gen. jmás, iv. 50, 1.

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

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

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

Tá, dem. prn., that; he, she, it; n. tād that, i. 1, 6; 35, 6; 154, 2, 5. 6; ii. 35, 11, 15; iv. 51, 10, 11; vii. 86, 2, 3. 4; 108, 5, 7; x. 34, 12, 13; 90, 12; 129, 2, 3. 4; 135, 5; m. A. támar him, ii. 33, 13; 35, 3. 4; iv. 50, 1, 9; vi. 54, 4; that, x. 90, 7, 135, 4; I. têna with it, viii. 29, 4, 10; with him, x. 90, 7; I. f. táyá with that, i. 85, 11; D. tásmāi 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. 9₃, 10³; than that, x. 129, 2; G. tása of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. táus these two, x. 14, 12; f. té these two, i. 160, 1, 5; D. tábhyaśam to those two, x. 14, 11; pl. N. m. té they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 3, 5. 12, 13; those, x. 15, 1; 90, 16, = as such, x. 15, 4, 7; f. táś they, iv. 51, 8; those, iv. 51, 7. 9; viii. 49, 1, 2, 3. 4; N. tá those, i. 154, 6; ii. 33, 13; x. 14, 16; tání those, i. 85, 12; x. 90, 16; A. táthose = that, x. 90, 8; I. tēbhais with them, i. 35, 11; x. 15, 8, 14; f. tábhis with them, x. 168, 2; G. tēsām of them, x. 14, 6; L. tāsu in them, ii. 33, 13.

tams shake.

abhi- attack: pf. tatasré, iv. 50, 2.

tatan-váms, 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, 13 [prn. root tá].

tá-tha, adv. thus, x. 90, 14 [prn. root tá].

ta-dáním, adv. then, x. 129, 1 [prn. root tá].

tan extend = perform, VIII. tanóti; ipf. átanvata, x. 90, 6 [cp. Gk. τάνυμαι 'stretch', Lat. tendo 'stretch'].

abhi-extend over: red. pf. sb., i. 160, 5.
áva- slacken (Ā.), ii. 33, 14.
á- extend to (acc.), i. 35, 7.
ánu á- extend over, viii. 48, 13.
tán-aya, n. descendant, ii. 33, 14 [tan extend],
tan-ū, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch; cp. Lat. ten-w-i-s, Gk. ταν-υ., Eng. thin].
tanv-ānā, pr. pt. ā. performing, x. 90, 15 [tan extend].
tap burn, I. tápa; pf. tatāpa = it pains, x. 34, 11; ps. tapyātē, is distressed, x. 34, 10 [cp. Lat. tep-ēre ‘be warm’].
tāp-ana, a. burning, x. 34, 7 [tap burn].
tāp-as, n. heat, x. 129, 3 [Lat. tep-or].
tap-tā, pp. heated, vii. 103, 9 [tap burn].
tām-as, n. darkness, iv. 59, 4; 51, 1. 2; iii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].
tāmī-ic-i, f. power of darkness, vii. 48, 11 [tamis = tāmas + ic = i-aic].
tar-ānī, a. speeding onward, vii. 63, 4 [tī cross].
tā-rhi, adv. then, x. 129, 2 [pron. root tā].
tāvā, gen. (of. tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tave].
tav-ās, a. mighty, iii. 33, 3; v. 83, 1 [tu be strong].
tavās-tama, spv. mightiest, iii. 33, 3.
tāv-is-i, f. might, i. 35, 4 [tāvis = tāv-as, n. might].
tāskara, m. thief, vii. 29, 6.
tasthi-vāms, pf. pl. act. having stood, ii. 35, 14 [stāha stand].
tāpasy-īṣu, a. causing to burn, x. 34, 7 [from cs. of tap burn].
tāy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].
tig-mā, a. sharp, viii. 29, 5 [tīj be sharp].
tirāśc-īna, a. across, x. 129, 5 [tirās].
tir-ās, prp. across, vii. 61, 7 [tī cross; Av. tarō; cp. Lat. trans = ‘crossing’, N. pr. pt.].
tisf, nm. f. of trī three, N. tirsās, i. 35, 6; ii. 35, 5.
tū, pcl. indeed, vii. 86, 1 [pron. root tu in tu-ām].
tuch-yā, n. void, x. 129, 3.
tūbhya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. tibi].
tūbhyaṃ, D. (of tvām) for thee, iv. 50, 3; v. 11, 5; (angry) with thee, vii. 86, 3 = by thee, vii. 86, 8.
tur-ā, a. cager, vii. 86, 4 [tur = tvar speed].
tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
tūvis-mant, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
trp be pleased, IV. P. trpnoti; cs. tarpāya satisfy, i. 85, 11 [cp. Gk. τέμω].
trṣ thirst, IV. trṣya; pf. tātrsūr, x. 15, 9 [cp. Gk. τρεπωμαι ‘become dry’, Lat. torreo ‘scorch’, Eng. thirst].
trṣ-nāj, a. thirsty, i. 85, 11.
trṣyā-vant, a. thirsty, vii. 103, 3 [ṭṛṣyā thirst].
tṛ cros, VI. tirā.
prā- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.
vī- run counter to (acc.), x. 34, 6.
te, enc. dat. (of tvām), to thee, i. 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. tober, Gk. ῥό].
tok-ā, m. offspring, children, ii. 33, 14; vii. 63, 6.
tmn, self, vii. 63, 6 [cp. ətmn].
tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.
tras tremble, I. trasa [Gk. τρέω, Lat. trevo ‘frighten’].
nis- speed away, viii. 48, 11.
trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
trā-tr, a. protecting, viii. 48, 14 [trā protect].
tri, nn. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OE. tī, Eng. three].
tri-kadruka, m. pl. three Soma rats, x. 14, 16 [kadrā, f. Soma vessel].
tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
tri-paṇeṣā, a. consisting of three fifteens, x. 34, 8.
tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.
tri-sudhasthā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhā-ṇha, n. gathering-place].
tri-stúbh, f. name of a metre, x. 14, 16.
tri-s, adv. thrice, x. 90, 11 [Gk. τρίσ].
tre-dhá, adv. in three ways, i. 154, 1.
tváks–tváms, cpv. most vigorous, ii. 33, 6.
tvád, ab. (of tvám) than thee, i. 33, 10.
tvám, prs. prn. thou, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 158; x. 15, 12². 13.
Tvás–tṛ, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = taks fashion].
tvā, enc. A. (of tvám) thee, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā–datta, pp. (Tp. cd.) given by thee, i. 33, 2.
tvām, prs. prn. A. (of tvám) thee, v. 11, 5, 6².
tvēs–ā, a. terrible, ii. 33, 8, 14 [tvis be agitated].
tvēs–samrdś, a. (Bv.) of terrible aspect, i. 85, 8.
tvōta, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + āta, pp. of av favour].
Dāks–a, m. will, vii. 86, 6; might, viii. 48, 8 [daks be able].
dāks–ina, a. right, vi. 54, 10 [cp. Gk. δεξίος, Lat. dexter].
daksīna–tās, adv. to the south, x. 15, 6.
dād–at, pr. pt. giving, vii. 103, 10 [dā give].
dādhat, pr. pt. bestowing, i. 35, 8; with ā (following), x. 34, 6 [dā ṣput].
dādḥ–āna, pr. pt. A. committing, assuming, i. 35, 4; ii. 12, 10; = going, x. 15, 10 [dā ṣput].
dām–a, m. house, i. 1, 8; ii. 35, 7 [Gk. σῶσσα, Lat. domus-s].
dās–a, nm. ten, x. 34, 12 [Gk. δέκα, Lat. decem, Eng. ten].
dāsān-gulā, length of ten fingers, x. 90, 1 [dāsā + anguli finger].
Dās–a-gv, 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. dāhā.
Nis–burn up, x. 34, 9.
1. dā give, III. dādāti, ii. 35, 10; x. 14, 9; ao. ādāt, vii. 103, 10; ipv. 3. du. dātām, x. 14, 12; s ao. op. dāsiya, ii. 33, 5 [cp. Gk. δίωμα, Lat. dā-re].
ānu–forgive, ii. 12, 10.
ā–take, ii. 12, 4.
Pāri–give over to: ipv. dehi, x. 14, 11.
Prā–present : root ao. ādās, x. 15, 12.
2. dā divide, IV. dāya; wield, ii. 33, 10.
Dādṛhāṇā, pf. pt. A. steadfast, i. 85, 10 [dṛh make firm].
Dā–ti, m. giver, ii. 33, 12.
Dānu, m. sov of Dānu, a demon, ii. 12, 11.
Dā–man, n. rope, viii. 86, 5 [dā bind].
Dā–vāṃs, pf. pt. worshipping, m. worshipping, 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–a, m. slave, vii. 86, 7.
Dīḍā–śu, adv. with a desire to see = find out, vii. 86, 3 [from ds. of drś see].
Div, m. sky, A. divam, i. 59, 7; G. divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. Διφα, Δφος, Διφά].
Div play, IV. dīva, x. 34, 13.
Div–ā, adv. by day, vii. 71, 1. 2 [w. shift of accent for div–ā].
Divi–śrīs, a. touching the sky, v. 11, 1; x. 168, 1 [divī L. of div + śrī touch].
Divé–dive, le. itv. cd. 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].
Dīs, f. quarter (of the sky), i. 85, 11; x. 90, 14 [dis point].
1. dī fly, IV. dīya.
Pāri–fly around, ii. 35, 14; v. 83, 7.
2. dī shine : pf. didāya, ii. 33, 4.
Didi–vāṃs, pf. pt. shining, ii. 35, 3. 14 [dī shine].
Dīdvī, a. shining, i. 1, 8 [dī shine].
Dīdhī–āna, pr. pt. A. pondering, iv. 50, 1 [dhi think].
Dip shine, IV. A. dīpya.
Sām–inflame : red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].
Dīvy–ant, pr. pt. flying, vii. 63, 5 [dīfly].
Dirghā, a. long, i. 154, 3; x. 14, 14 [Gk. δοκιμώ-s].
Dirgha–śru–t, a. heard afar, vii. 61, 2 [śru hear + t].
Du go : īs ao. sb. daviśāni, x. 34, 5.
Dudhā, a. fierce, ii. 12, 15.
Dur–tā, (pp.) n. faring ill, hardship, i. 35, 3 [dus ill+pp. of i go].
durgá, n. hardship, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. ill-will, ii. 33, 14 [dus ill + matí thought].
duvas-ya, den. present with (inst.), x. 14, 1 [dúvas, n. gift].
dús-kért, m. evil-doer, v. 83, 2. 9 [dus + kr do + t].
dú-stúti, f. ill praise, ii. 33, 4 [dus ill + stúti praise].
duh milk, II. P. dógdi; ś ao. dukšata, with two acc., i. 160, 3.
duh-i-té, f. daughter, iv. 51, 1. 10, 11; x. 127, 8 [Gk. θυγάρη, Go. dauhtar'].
dú-dábha, a. (Bv.) hard to deceive, vii. 86, 4 [dus + dása deception].
dú-tá, m. messenger, v. 11, 4; 83, 3; x. 14, 12.
dúrád, ab. adv. from far, iii. 59, 2; v. 83, 3 [dú-rá, a. far].
düré-artha, a. (Bv.) whose goal is distant, vii. 63, 4.
dr pierce, int. dardarsí, ii. 12, 15.
dē-tí, m. water-skin, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δέρα, Eng. tear].
drs see: pf. dādṛse is seen, vii. 61, 5.
dūśaie, dat. inf. to see, x. 14, 12.
dṛṣ-tvāya, gd. having seen, x. 34, 11.
dṛḥ make firm, I. P. dṛṣma; ipv. dṛṁhat, ii. 12, 2.
dev-a, m. god, i. 1, 1. 2. 4. 5; 35, 1. 2. 3². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5, 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9, 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [celestial from dīv heaven].
deva-trā, adv. among the gods, x. 15, 9.
deva-mañá, 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 gread].
devá-hití, f. divine order, viii. 103, 9 [devá god + hi-tí, f. impulse from hi impel].
dev-ī, 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 [of dev-ā god].
dosa-vastr, m. (Ty.) illuminer of gloom, i. 1, 7 [dosa evening + vas-tr from vas shine].
dái-va, a. divine, i. 35, 5; viii. 48, 2; coming from the gods, ii. 33, 7; n. divinity, ii. 35, 8 [from dévā god].
Dyāvá-prthiví, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the od. separated, ii. 12, 18.
dyumút, adv. brilliantly, v. 11, 1 [n. of dyumánt, a. bright].
dyu-mañá, n. wealth, iii. 59, 6.
dyó, m. heaven, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyávas, i. 35, 6 [Gk. θεός, Zůr, Lat. diem].
dyót-ana, a. shining, vii. 29, 2 [dyut shine].
dráv-īṇa, n. wealth, iv. 51, 7 [morable property, from dru run].
dru run, I, dráva.
āti run past (acc.), x. 14, 10.
drug-dhá, n. misdeed, vii. 86, 5 [pp. of druh be hostile].
drůh, f. malice, iii. 35, 6; m. avenger, vii. 61, 5.
dvá, num. two, i. 35, 6; vii. 29, 8. 9 [Gk. δῶ, Lat. duo, Lith. dū, Eng. two].
dvádásā, 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 dvā two, as having two folds].
dvi-tá, (inst.) adv. (doubly) as well, vii. 86, 1 [dvi tó].
dvi-pád, a. (Bv.) two-footed, iv. 51, 5 [Gk. δι-πόδ-, Lat. bi-ped-].
dviš hate, II. dvéṣi, x. 34, 3.
dvéṣ-as, n. hatred, ii. 33, 2 [dviš hate].

Dhán-a, n. wealth, money, iv. 50, 9; x. 34, 10. 12.
1. dhán-van, n. waste land, i. 35, 8; desert, v. 83, 10.
2. dhán-van, n. bow, ii. 33, 10.
dham blow, I. P. dhámati, ps. dham-yáte, x. 135, 7.
ví- blow asunder, iv. 50, 4.
dhám-ant, pr. pt. blowing, i. 85, 10.
dhár-man, n. ordinance, law, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. dhá put, III. dādháti, 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; dadháta, x. 15, 4.
2. dhā, f. stream, i. 35, 3 [nad roar].

nā-pāt, m. son, i. 35, 1, 2, 3, 7, 10; grandson, x. 15, 3 [Lat. nepōt- `nephew'].

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

nābha-s, n. sky, v. 83, 3 [Gk. νεφώ, OSl. nebo].

nam bend, I. nāma; Ā: i. 12, 13; iv. 50, 8; before (dat.), x. 34, 8; int. nānamiti bend low, v. 83, 5.

prāti-bend towards: pf. nānāma, ii. 83, 12.

nām-as, n. homage, i. 1, 7; ii. 33, 4, 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vi. 61, 6; 63, 5; 86, 4; x. 14, 15, 15, 2; 34, 8 [nam bend].

nāmas-yā, den. adore, ii. 33, 8 [nāmas homage].

nāmas-yā, a. adorable, iii. 59, 4.

nār-ya, a. manly, i. 85, 9.

nāv-a, a. new, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. νέο-ς, Lat. novus-s, OSl. novu, Eng. new].

Nāvā-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].

nāv-yas, epv. 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.

vi-reach, ii. 35, 6.

nās, f. night, vii. 71, 1.

nās-tā, pp. lost, vi. 54, 10 [nās be lost].

nas, prs. prn., A. us, i. 1, 9; 35, 11; 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,
nah bind, IV. náhyá.

sám-knit together: irr. pf. 2, pl. anáha, viii. 48, 5.

ná = ná not, x. 34, 8.

nákka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.

nált, f. flute, x. 135, 7.

náth-itá, pp. distressed, x. 34, 3 [náth seek aid].

nádyá, m. son of streams, ii. 35, 1.

nádh-amána, pr. pt. A. seeking aid, supplying, ii. 12, 6; 33, 6.

náná, adv. separately, ii. 12, 8.

nábhi, f. navel, x. 90, 14.

ná-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. ómoa, Lat. nomen, Go. namó, Eng. name].

nári, f. woman, ii. 33, 5 [from nár man].

násatya, m. du. epithet of the Asvins, vii. 71, 4 [ná + asatya not untrue].

ni-ká*ta-van, a. deceitful, x. 34, 7 [ni down + kr do].

ni-citá, pp. known, ii. 12, 13 [ni + c ví note].

nínú, n. secret, vii. 61, 5.

ni-tódín, a. piercing, x. 34, 7.

ni-drá, f. sleep, vii. 48, 14 [ni + drá sleep; cp. Gk. daph-báwo, Lat. dormio].

ni-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhá put].

ni-dhrúvi, a. persevering, viii. 29, 3 [ni + dhrúvi firm].

ni-pádá, m. valley, v. 83, 7 [ni down + pàda, m. foot].

nir-ayána, n. exit, x. 135, 6 [nis out + áy-ana going: i go].

ni-váit, f. depth, x. 127, 2 [ni down].

ni-véšani, a. causing to rest, i. 35, 1 [from es. of ni + viš cause to turn in].

ni-sátta, pp. with á, having sat down in (le.), x. 15, 2 [ni + sad sit down].

ni-sád-yá, gd. having sat down, ii. 35, 10; x. 15, 6; with á, x. 14, 5.

ni-sínc-ánt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].

niská, m. necklace, ii. 33, 10.

niš-kráta, n. appointed place, x. 34, 5 [pp. arranged: nis out + kr make].

nī lead, I. náya; 2. pl. ivp., x. 34, 4; sám-join with (inst.), vi. 54, 1.

níc-á, adv. down, x. 34, 9 [inst. of nýāc downward].

nú, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 142; 168, 1; = inter. pel. pray? vii. 86, 2 [Gk. vó, OI. nu, OG. nu].

nud push, VI. nudé; pf. 3. pl. Á. nudúdre, i. 85, 10, 11.

prá-push away: pf. vii. 86, 1.

nú, adv. = nú now, vii. 63, 6 [OG. nú].

nú-tana, a. present, i. 1, 2 [nú now].

nú-náma, adv. now, iv. 51, 1; vii. 63, 4; viii. 43, 3; x. 15, 2 [nú now].

náf, m. man, pl. N. nárás, i. 85, 8; 154, 5; v. 11, 2; vii. 108, 9 [Gk. ápóp, ápóps].

nr-cákṣas, a. (Bv.) observer of men, vii. 48, 9. 15; x. 14, 11 [nr man + cákṣas look].

nr-páti, m. lord of men, vii. 71, 4.

nr-mná, a. manliness, valour, ii. 12, 1 [cp. nr-mánas 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. va-s, Lat. náu-i-s].

ny-áné, a. downward, v. 83, 7 [ni- down + áné -ward].

ny-úptá, pp. thrown down, x. 34, 5. 9 [ni + vap strewn].

Pákś-in, a. winged, x. 127, 5 [pákṣa, m. wing].

páč-ant, pr. pt. cooking, ii. 12, 14. 15 [pac cook, Lat. coquo for pequo, OSl. 3. pédétu].

páčca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].

pán-1, m. niggard, iv. 51, 3 [páen bargain].

pat ñy, I. pátá, x. 14, 16; cs. patáya-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. πάτα-s].

páth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάτα-s].

path-i, m. path, i. 35, 11; x. 14, 7: 168, 3.

pathi-káta, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].
pathi-ráksi, a. (Tp.) watching the path, x. 14, 11.
path-ya, f. path, x. 14, 2.
pad fall, IV. A. pádyá; pp. padpáda, x. 34, 11.
áva- fall down, vi. 54, 3.
pád, foot, du. ab. paddhyám, x. 90, 12. 14 [Gk. πόδ-, Lat. ped-, Eng. foot].
pad-á, n. step, i. 154, 3, 4, 5, 6; ii. 35, 14 [pad walk; Gk. πέδο-ο-ν '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. πόθος].
pánnya-tama, spv. gdv. most highly to be praised, iii. 59, 5 [pánnya, gdv. praise-worthy: pan admire].
paprath-áná, pf. pt. A. spreading oneself, iv. 51, 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.
pára-ás, adv. far away, ii. 35, 6; beyond, x. 129, 1, 2.
pára-tád, adv. from afar, vi. 54, 9; above, x. 129, 5.
pára-ýánt, pr. pt. departing, x. 34, 5 [pára away, Gk. πέδα beyond, + i-go].
pára-vátt, f. distance, i. 35, 3; iv. 50, 3.
pári, prp. round; with ab. from, ii. 35, 10; x. 135, 4 [Av. pauri, Gk. πέρι].
pári-dhí, m.pl. sticks enclosing the altar, x. 90, 15 [pári round + dhí reduced form of dhá put].
pári-bhú, a. being around, encompassing (acc.), i. 1, 4 [bhú be].
pavatsar-ína, a. yearly, vii. 10, 8.
pári- vatsar, m. complete year.
pári-skṛta, pp. adorned, x. 150, 7 [pári round + skṛ = kr make = put].
pareyi-váms, red. pf. pt. having passed away, x. 14, 1 [pára away + iy-i-váms: from i-go].
Parjánya, m. a god of rain, v. 83, 1-5, 9.
Parjánaya-jinvita, pp. quickened by Parjánaya, vii. 103, 1 [jinv sec. root = jinu from ji quicken].
pary-á-vivrtsant, pr. pt. ds. wishing to revolve kither (acc.), vii. 63, 2 [vṛt turn].
piš adorn, VI. pimśā: pf. pipišūr, vii. 103, 6; A. pipišē, ii. 33, 9.
pi-tā, pp. drunk, viii. 48, 4. 5. 10. 12.
pīyuṣa, m. n. milk, ii. 35, 5 [pī swell].
putrā, m. son, i. 160, 3; v. 11, 6; vii. 103, 3; 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.
punānā, pr. pt. purifying, vii. 49, 1 [pū purify].
pūr, f. citadel, ii. 35, 6 [pṛ fill].
pūram-dhi, f. reward, iv. 50, 11 [a. dhi boasted (reduced form of dhā) abun-
ance, pūram 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. i., ancient, iv. 51, 6; m. pl. ancients, x. 135, 1. 2 [purā formerly].
purā-tāma, a. spv. most frequent, iv. 51, 1 [purū, Gk. πολύς].
puru-trā, adv. in many places, x. 127, 1; in many ways, vii. 103, 6.
puru-rūpa, a. (Bv.) having many forms, ii. 33, 9.
Pūru-sa, m. the primaeval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
puruśa-tā, f. human frailty, x. 15, 6.
puró-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā put].
puró-hiti, f. priestly service, vii. 61, 7.
pus-tā, n. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].
pus-ti, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
pū purify, IX. punāti, i. 160, 3.
purū-nā, pp. full, i. 154, 4; vii. 103, 7 [pṛ fill; cp. Gk. πολλοί many, Eng. full].
pūrūsa, m. metrical for pūrūsa, 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 [jà be born].
pūrva-bhāj, a. receiving the preference, iv. 50, 7 [bhaj share].
pūrva-sū, a. bringing forth first, ii. 35, 5.
pūrvah-ā, m. morning, x. 34, 11 [pūrvā early + ahna = āhan day].
pūrv-ya, a. ancient, i. 35, 11; x. 14, 7.
Pūṣ-ān, m. a solar deity, vi. 54, 1-6. 8-
10 prosperer [pus thrive].
pr take across, III. P. pipartī; ivp. pip-
prtām, vii. 61, 7; II. P. pārśi = ivp., 
ii. 33, 3.
pr mix, VII. prnákti.
sām-, A. prukté, minglé, vii. 103, 4.
prchā-māna, pr. pt. asking oneself, x. 34, 6 [prach ask].
pṛt-anā, f. battle, i. 85, 8.
prthiv-ī, f. earth, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 
4. 5. 9; vii. 61, 3; x. 168, 1 [the broad one = prthvī, f. of prthū from prath spread].
pṛś-ni, a. speckled, i. 160, 3; vii. 103, 4. 
6. 10.
Prśnī-mātr, a. (Bv.) having Prśnī as a 
mother, i. 85, 2.
pṛṣat-i, (pr. pt.) f. spotted mare, i. 85, 4. 5.
prṣad-ājyā, n. clotted butter, x. 90, 8.
pṛṣ-ant, (pr. pt.) a. variegated, iv. 50, 2.
pṛ fill, IX. prnāti, i. 35, 3.
ā fill up, v. 11, 5; vii. 61, 2.
pēpī-at, pr. pt. int. thickly painting, x. 127, 7 [piś paint].
pōṣ-a, m. prosperity, i. 1. 3 [puṣ thrive].
pra-ketā, m. beacon, x. 129, 2 [pra + cit appear].
prach ask, VI. prchā, ii. 12, 5; vii. 86, 3 [sec. root: prāś + cha; cp. Lat. posco = porsc-sec and prec-or,OG./orsc-on].
prajā, f. offspring, ii. 33, 1; pl. progeny, 
ii. 35, 8; = men, v. 83, 10 [cp. Lat. 
pro-gen-īes].
prajā-vant, a. accompanied by offspring, 
iv. 51, 10.
prati-kāmām, adv. at pleasure, x. 15, 8 
[kāma desire].
pratijan-ya, a. belonging to adversaries, 
iv. 50, 9; n. hostile force, iv. 50, 7 
[prati-janā, m. adversary].
prati-dīvan, m. adversary at play, x. 34, 
6 [div play].
prati-dosām, adv. towards eventide, i. 35, 10 [dosā evening].
prati-būdhyamāna, pr. pt. awaking to-
wards (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].
pṛṣ-tru, a. ancient, iv. 50, 1 [pra 
before].
pra-thamá, 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-tamá fore-most; OP. fra-tama].
prathama-já, a. first-born, x. 168, 3 [já = jan].
prathamá-m, adv. first, iv. 50, 4.
pri-díś, f. control, ii. 12, 7 [díś point].
pra-bódháyant, cs. pr. pt. awakening, iv. 51, 5 [budh woke].
prá-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].
prá-yati, f. impulse, x. 129, 5 [yam extend].
prá-as-vant, a. offering oblations, iii. 59, 2 [prá-as enjoyment from pri please].
pra-yotñ, m. wander off, vii. 86, 6 [2. yu separate].
pra-vátt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prá forward].
práváta-já, a. born in a windy place, x. 34, 1 [pra-vátā + já = jan].
pra-vásā, m. traveller, viii. 29, 8 [prá + vās dwell away from home].
pra-vista, pp. having entered, vii. 49, 4 [viš enter].
pra-sargá, m. discharge, vii. 103, 4 [ṣrj emit].
pri-savítñ, m. rouser, vii. 63, 2 [ṣu stimulate].
pra-siti, f. toils, x. 34, 15 [si bind].
pra-sūta, pp. aroused, vii. 63, 4 [ṣu impel].
pri-stará, m. strewn grass, x. 14, 4 [str strewn].
pra fill [extended form, pr-ā, of ṣṛ fill].
- pervade, s ao. āprāś, x. 127, 2.
praú, a., f. práćí, forward, x. 34, 12; facing, x. 135, 3 [prá + añe].
pra-ná, m. breath, x. 90, 18 [prá + an breathe].
pra-viś, f. rainy season, vii. 103, 3, 9 [vṛś rain].
pri-vrś-ā, a., f. i, belonging to the rains, vii. 103, 7.
pri-vép-ā, a. dangling, x. 34, 1 [prá + víp tremble].
priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].
Phaliga, cave, iv. 50, 5.
Bad-dhá, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnáti : ipf. ábadhn-nan, x. 90, 15.
bandh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
babhrú, a. (rudity) brown, ii. 33, 5, 8, 9, 15; vii. 108, 10; viii. 29, 1; x. 34, 5. 11. 14.
barh-āña magic power, x. 34, 7 [brh make big].
barhi-sád, a. (Tp.) sitting on the sacrificial grass, x. 15, 3, 4 [for barhih-sád : sad sit].
barhia-ya, a. placed on the sacrificial grass, x. 15, 5 [barhis].
barh-is, n. sacrificial grass, i. 85, 6, 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
bah-ú, a. many, ii. 35, 12; x. 14, 1, x. 34, 13. bádh drive away, I. Ā. bádhate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
apa drive away, i. 35, 3, 9; 85, 3.
bhá-ú, m. arm, i. 85, 6; du. x. 90, 11, 12 [Av. bácu, Gk. πψψψψ-σ, OG. buyg].
bibhy-at, pr. pt. fearing, x. 34, 10 [bhī fear].
bibhr-at, pr. pt. bearing, vii. 103, 6 [bhīr bear].
bfl-ma, n. shavings, ii. 35, 12.
budh-āná, ao. pt. Ā. wakening, iv. 51, 8.
budh-ná, m. n. bottom, x. 135, 6 [Lat. funda-s].
brh-át, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.
brh-ánt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; empiric, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
Bhahas-páti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [brh-as prob. gen. = bhās; cp. brāhmaṇas páti].
bodhi. 2. s. ivp. 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-mán, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
brāhmaṇá, m. Brahmin, viii. 103, 1. 7. 8; 90, 12.
bruv-ánt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
bruv-āná, pr. pt. speaking, iii. 59, 1 [brū speak].
brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 185, 5.
ádhi- speak for (acc.), i. 35, 11; x. 15, 5.
úpa-, A. implore, iv. 51, 11.

Bhakś-a, m. draught, x. 34, 1 [bhak-s,
sec. root consume from bhaj partake of].
bhaj partake of (gen.), x. 15, 3; s ao,
vi. 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 [bhār bear].
bhāv-yā, a. that will be, future, x. 90, 2
[gdv. of bhū be].
bhā shine, II. P. bhāti.
āva- shine down, i. 154, 6.
vī- shine forth, ii. 35, 7, 8; v. 11, 1.
bhid split, VII. bhinātti [Lat. hind-o].
vī- split open, i. 85, 10.
bhīsāk-tama, m. spv. best healer, ii. 33,
4 [bhūsāj healing].
bhīsāj, m. physician, ii. 33, 4.
bhi fear, I. A. bhiyate, i. 85, 8; ii. 12,
13; pf. bhībāya, v. 83, 2; s ao,
ābhaipūr, viii. 48, 11.
bhī-mā, a. terrible, i. 154, 2; ii. 33, 11
[bhī fear].

bhur quiver; int. járbhuritī, v. 83, 5.
bhūv-ana, n. creature, i. 35, 2, 5, 6; 85,
3; 154, 2, 4; 160, 2, 3; ii. 35, 2, 8;
vi. 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., vii. 48,
2; ipv. ābhāvat, v. 11, 3, 4; x. 135, 5,
6; come into being, x. 90, 4; pf. ba-
bhūva, ii. 12, 9; vii. 103, 7; x. 34,
12; pf. op. babhūyat, iv. 51, 4; root
ao., viii. 48, 3; ābhūvan, vii. 61, 5;
root ao. sb. bhuvāni, vii. 86, 2; ipv. bhu-
tu, iv. 50, 11 [cp. Gk. ὑπό, Lat. fū-t].

abhī- be superior to (acc.), iii. 59, 7.
ā- arise, pf., x. 129, 6, 7; 168, 3.
āvīs- appear, vii. 103, 8.
sām- do good to (dat.), viii. 48, 4.
bhū-tā, pp. been, x. 90, 2; n. being, x.
90, 3.
bhū-man, n. earth, i. 85, 5; vii. 86,
1; x. 90, 1, 14 [cp. Gk. φυσικά
growth].
bhū-ri, a. great, ii. 33, 9; much, ii. 33,
12; adv. greatly, i. 154, 6.

bhūri-érṛga, a. (Bv.) many-horned, i.
154, 6.
bhūr-ni, a. angry, vii. 86, 7.
bhūś strive, I. P. bhūsati [extended form
of bhū be].
pāri- surpass, ii. 12, 1.
bhr bear,III. bibharti, ii. 33, 10; iii.
59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5
[Gk. φέρω, Lat. ferō, Arm. bērem, OI.
berim, Go. baira].
vī-, I. bhara, carry hither and thither, v.
11, 4.

Bhīg-u, m. pl. a family of ancient
priests, x. 14, 6.
bhesaj-ā, a. healing, ii. 33, 7; n. medicine,
remedy, ii. 33, 2. 4. 12. 13 [bhesaj healing].
bhog-a, m. use, x. 34, 3 [bhuj enjoy].
bhoj-ā, m. liberal man, iv. 51, 3.
bhōj-ana, n. food, v. 83, 10 [bhuj enjoy].
bhyas = bhī fear, I. A. bhīyāsate, ii.
12, 1.

bhūjā shine, I. Ā. bhūrjate.
vī- shine forth, i. 85, 4.
63, 4.
bhūr-tr, m. brother, x. 34, 4 [Gk. φάτωρ,
Lat. frāter, OI. brāthar, Go. brōthar,
OSL. bratrā].

Mah, mámā be great, māmhāte and
māhe (S. s.).
sām- consecrate, vii. 61, 6.
magha-vant, m. liberal patron, ii. 33, 14;
35, 15 [magh-ā bounty : mah be great].
maghūni, a. f. bounteous, iv. 51, 3 [f. of
maghāvan].
mandāka, m. frog, vii. 103, 1. 2. 4. 7,
10.

math-ītā, pp. kindled by friction, viii.
48, 6.

math-yā-māna, pr. pt. ps. being rubbed,
v. 11, 6.

mad rejoice, I. máda, in (loc.), i. 85, 1;
154, 5; in (inst.), 154, 4; x. 14, 3, 7;
with (inst.), x. 14, 10; be exhilarated,
vii. 29, 7; drink with exhilaration, vii.
49, 4; es. mádaya, Ā. rejoice, x. 15,
14; in (inst.), x. 14, 14 (gen.), i. 85,
6; with (inst.), x. 14, 5; gladened, x.
34, 1 [Gk. μαύρα, Lat. mādeo ‘drip’].
mād-a, m. intoxication, i. 85, 10; vii.
48, 6.
mada-cyūt, a. reeling with intoxication, i.
85, 7 [cyu more].
mád-ant, pr. pt. rejoicing, iv. 50, 2; 
delight in (inst.), iii. 59, 3.

mádh-u, n. honey, mead, i. 154, 4, 5 ; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέλι, Lith. medū-s, OSl. medu, Eng. mead].

mádhu-mat-tama, spv. a. most honored, v. 11, 15; x. 14, 15.

madhu-scut, a. (Tp.) dripping with honey, 
distilling sweetness, vii. 49, 3 [sCut driP].

mádhyá, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. mediu-s].

mádhyá-má, spv. a. middlemost, x. 15, 1.

man think, VIII. A. manute, viii. 29, 10; 
IV. A. mányate, viii. 45, 6; x. 34, 13.
mán-as, n. mind, x. 90, 13; 129, 4; 135, 3 [Av. manó, Gk. μένος].
mánas-van-t, ii. 12, 1.

man-á, f. jealousy, ii. 33, 5 [man think].

man-isá, f. thought, vii. 71, 6; wisdom, x. 129, 4; prayer, v. 11, 5; hymn of praise, v. 83, 10 [man think].

Mán-u, m. an ancient sage, ii. 33, 13.

mano-jú, a. swift as thought, i. 85, 4 [mánAs mind + jú to speed].

mán-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.

mand exhilarate, I. mánda: is ao. Á. ámándisátam, vii. 103, 4.

úd- gladden, pf. mámanda, ii. 33, 6 [= mad rejoice].

mand-as-aná, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].

mand-rá, a. gladdening, v. 11, 3 [mand exhilarate].

mandrá-jivha, a. (Bv.) pleasant-tongued, iv. 50, 1.

mán-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].

man-yú, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].

mayo-bhú, a. benificent, ii. 33, 13 [May-As gladness + bhu = bhú being for = conducting to].

Mar-út, m. pl. the storm gods, i. 85, 1, 4-6, 8, 10. 12; ii. 33, 1. 13; vi. 83, 6.

marút-vant, a. accompanied by the Maruts, ii. 33, 6.

mard-i-tú, m. one who pities, x. 34, 3 [mrd be gracious].

márta, m. mortal, iiii. 59, 2 [Gk. μορφó-s, ψρο-τó-s 'mortal', Lat. mor-ta 'goddess of death'].

márt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.

marmrjá-mána, pr. pt. int. making bright, ii. 35, 4 [mrt wipe].

máh, a. great, ii. 33, 8; G. mahás, iv. 50, 4; f. -i, v. 11, 5 [Av. maz 'great'; from mah be great].

mah-án, m. greatness, ii. 12, 1; 35, 2 [mah be great].

mah-ánt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].

mahá-udha, a. (Bv.) having a mighty 
weapon, v. 83, 2.

máh-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].

mahí-tvá, n. greatness, vii. 61, 4.

mahí-tváná, n. greatness, i. 85, 7.

mah-in, a. f. -i, great, i. 160, 2, 5.

mah-i-mán, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.

mah-i, a. f. great, ii. 33, 8, 14; x. 14, 1 [mah be great].

má-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. méh].

má measure, III. A. múmite.

vi. measure out: pf. vi-mamé, i. 154, 1, 3; 160, 4; ii. 12, 2.

má, enc. prs. prn. A. me, ii. 33, 6, 7; vii. 45, 5; 6, 10; x. 34, 1, 2; 127, 7 [Lat. mé, Eng. me].

má, proh. pcl. not, ii. 33, 1, 43, 5; viii. 48, 8, 14; x. 15, 6; 34, 13, 14 [Gk. μή 'not'].

má-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-κε 'no one'].

má-kim, proh. prn. pcl. no one, vi. 54, 72.

Máti, m. a divine being, x. 14, 3.

má-tf, f. mother, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μητέρ, Lat. matér, Ol. máthir, Eng. mother].

mádhvi, m. du. lovers of honey, vii. 71, 2 [mádhu honey].

mánuma, a. human; m. man, vii. 63, 1 [mánum man].


má-yá, f. mysterious power, i. 160, 3 [má make].

má-yú, a. lowing, vii. 103, 2 [má bellow].

más-a, m. month, vii. 61, 4 [más moon.
mi-tá, pp. set up, iv. 51, 2 [mi set up].
mitá-jhū, a. (Bv.) firm-kneed, iii. 59, 3.
Mi-trā, m. a sun god, iii. 59, 1-9; vii.
61, 4; 63, 1. 6; n. friendship, x. 34,
14.
Mitrā-Vāruna, du. cd. Mitra and Varuna,
i. 35, 1; vii. 61, 2, 3, 6, 7; 63, 5.
m damage, IX. mināti [cp. Gk. μυ-να-ω.
Lat. mi-nu-o-].
ā- diminish, ii. 12, 5.
prā- infringe, vii. 63, 3; 103, 9; viii.
48, 9.
midh-vāms, a. bounteous, ii. 33, 14; vii.
86, 7 [unred. pt. pt., probably from
mih rain].
mūkha, n. mouth, x. 90, 11-13.
muc release, VI. muñcā: ppf. āmumuk-
tam, vii. 71, 5.
mud be merry, I. Ā. móda.
mrg-ā, m. beast. i. 154, 2; ii. 33, 11.
mṛj wipe, II. mārmjmi.
sām- rub bright, ii. 35, 12.
mṛd be gracious, VI. mṛlā, i. 33, 11.14;
viii. 48, 9; x. 34, 14; es. mṛlāya, id.,
viii. 48, 8.
mṛlay-āku, a. merciful, ii. 33, 7 [mṛd be
graceful].
mṛl-ikā, n. mercy, vii. 86, 2; viii. 48, 12
[mṛd be gracious].
mṛr-tyū, m. death, x. 129, 2 [mṛ die].
mṛṣ touch, VI. mrāsā.
pārī- embrace, x. 34, 4.
mṛṣ be heedless, IV. mṛṣya.
āpī- forget, vii. 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. me].
maujavata, a. coming from Mājvaut, x.
34, 1.
Yā, rel. prn. who, which, that: N. yās, 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. 51, 1, 2, 4; vii. 61, 1; 63,
1, 3; vii. 71, 4; 86, 1; viii. 48, 10, 12;
x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50,
3; n. yād, i. 1, 6; ii. 35, 15; vii. 61,
2; 63, 2; 103, 5, 7; x. 15, 6; 90, 28,
12; 129, 1, 3, 4; 135, 7; with kīn ca
whatever, v. 89, 9; A. yām, i. 1, 4; ii.
12, 5, 7, 9; 35, 11; viii. 48, 1; x. 135,
3, 4; I. yēna, i. 160, 5; ii. 12, 4; iv.
51, 4; f. yāyā, iv. 51, 6; Ab. yāsmañd,
ii. 12, 9; G. yāsa, i. 154, 2; ii. 12.
1. 74. 142; 35, 7; v. 83, 4; vii. 61,
2; x. 34, 4; f. yāsyās, x. 127, 4; L.
yāsmi, iv. 50, 8; x. 135, 1; du. yāu,
x. 14, 11; pl. N. yē, i. 35, 11; 85, 1;
4; iv. 50, 2; x. 14, 3, 10; 15, 1-4.
8-10. 132, 142; 90, 7, 8; with kī whatever,
x. 90, 10; f. yās, vii. 49, 1, 2, 3.
n. yāṇi, ii. 33, 18; yā, i. 85, 12; ii.
33, 182; iv. 50, 9; vii. 86, 5, 6; A. m.
yān, x. 14, 3, 15, 132; G. f. yāsām,
vii. 49, 3; L. f. yāsa, iv. 51, 7; vii.
49, 44; 61, 5.
yaks-ā, n. mystery, vii. 61, 5.
yaj sacrifice, I. yāja; ipf. āyajanta, x.
90, 7, 16.
yaj-atā, a. adorable, i. 35, 3, 4; ii. 33, 10
[Av. yazata; from yaj worship].
yaj-ātha, m. sacrifice, v. 11, 2 [yaj
worship].
yāgā-māna, m. sacrificer, vi. 54, 6 [pr.
t. ā of yaj worship].
yāj-us, n. sacrificial formula, x. 90, 9
[yaj worship].
yaj-āṇa, 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. ἀγών].
yajñā-ke ātu, a. (Bv.) whose token is sacri-
ifice, iv. 51, 11.
yajdā-mannā, a. (Bv.) whose heart is
set on sacrifice, vii. 61, 4.
yajñīya, a. worthy of worship, holy, iii.
59, 4; adorable, x. 14, 5, 6 [yajñā
worship].
yat array oneself, I. yāta: pf. i. 85, 8;
G. yātāya marshal, stir, iii. 59, 1;
clear off, x. 127, 7.
yā-tas, adv. chence, x. 129, 6, 7 [prn.
root yā].
yā-ti, prn. how many, x. 15, 13 [prn.
root yā].
yā-tra, rel. adv. where, i. 154, 5, 6; vii.
63, 5; viii. 29, 7, 48, 11; x. 14, 2, 7;
90, 16 [prn. root yā].
yā-thā, rel. adv. how, x. 135, 5, 6; so that,
ii. 33, 15; unaccented = iva like, viii.
29, 6 [prn. root yā].
yathā-vasām, adv. according to (thy, his)
will, x. 15, 14; 168, 4 [vāsa, m.
will].
yā-d, cj. when, i. 85, 3, 4, 5, 7, 9; iv. 51,
6; v. 83, 2, 4-9; vii. 103, 2-5; x. 34,
5; 90, 6. 11, 15; in order that, vii. 71,
4; so that, vii. 86, 4; since, i. 160, 2;
f, viii. 48, 9 [n. of rel. yā].
yád-i vá, cj. whether, x. 129, 7; or, or else, ibid. [yá-d-i i', rel. adv. + vá or].
y-ánt, pr. pt. going, vii. 61, 3 [i go].
yam extend, bestow, I. yácha, iv. 51, 10; v. 83, 5; pf. Á. yemire submit to (dat.), iii. 59, 8; s ao. bestow on (dat.), i. 35, 15².
ádhí- extend to (dat.), i. 85, 12.
á-guide to (lc.), root ao. inj. yamat, x. 14, 14.
ni- 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-ás, a. glorious, i. 1, 3; iv. 51, 11; viii. 48, 5.
yahví, f. swift one, ii. 39, 9; 35, 14.
yá go, II. yáti, i. 35, 38, 10; vii. 49, 3; x. 168, 1.
á- come, i. 35, 2; x. 15, 9.
úpa á- come hither, vii. 71, 2.
á á- come hither to, vii. 71, 4.
pári prá- proceed around, iv. 51, 5.
yátayáj- jana, a. (gov. cd.) stirring men, iii. 59, 5 [yátayánt, pr. pt. cs. of yat array oneself + jána man].
yátu-dhána, m. sorcerer, i. 35, 10 [yáti, m. sorcery + dhána practising from dhá put, do].
yá-má, m. course, iv. 51, 4 [yá go].
yá-man, m. course, i. 85, 1; approach, x. 127, 4 [yá go].
yu separate, III. yuyóti, ii. 33, 1, 3; vii. 71, 1, 2; s ao. depart from (ab.), ii. 33, 9; cs. yavága save from, viii. 48, 5; yavága ward off, x. 127, 6².
yuk-tá, pp. yoked, vii. 63, 2 [yuj yoke, Gk. ἐκφέρο, Lat. iunctus, Lith. įuštka-s].

yuktá-grávan, a. (Bv.) who has to work the stones, ii. 12, 6.
yuj yoke, VII. yunákti: pf. yuyujé, x. 84, 11; rt. ao. áyudhvam, i. 85, 4.
prá- yoke in front, i. 85, 5.
yúdhya-mána, pr. pt. Á. fighting; m. fighter, i. 12, 9 [yudh fight].
yúyudh-i, m. warrior, i. 85, 8 [from red. stem of yudh fight].
yuva-ti, f. young maiden, ii. 35, 4, 11 [f. of yúván youth].
yúv-á, a. young, ii. 33, 11; m. youth, ii. 35, 4 [Lat. iuven-i-s].
yuv-ám, prs. prn. N. you two, vii. 71, 5; dat. yuvábhýam to you two, vii. 61, 7 [- yú- + am].
yuva-yú, a. addressed to you, vii. 71, 7.
yúy-ám, prs. prn. pl. N. you, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yús-ám, Av. yát, yásem, Go. yés].
yóg-a, m. acquisition, vii. 86, 8 [yuj yoke].
yój-ana, n. league, i. 35, 8 [yoking from yuj yoke].
yó-ni, m. womb, ii. 35, 10; abode, iv. 50, 2; x. 34, 11; receptacle, viii. 29, 2 [holder from yu hold].
yóś-á, f. woman, x. 168, 2.
yós, n. blessing, ii. 33, 13; x. 15, 4.

Ramh hasten, I. rámha; cs. rámáhyá cause to speed, i. 85, 5.
rákṣ protect, I. rákṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. d lýo 'ward off'].
rákṣa-mána, pr. pt. Á. protecting, vii. 61, 3 [rákṣ protect].
raks-ás, m. demon, i. 35, 10; v. 83, 2.
raks-í-tá, m. guardian, x. 14, 11 [raks protect].
raghu-pátvan, a. (Tp.) flying swiftly, i. 85, 6 [raghú swift: Gk. ἀλαβύ-].
raghu-syád, a. swift-gliding, i. 85, 6 [raghú swift + syand run].
ráj-as, n. space, air, i. 35, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. ἐπιθεσφ, Go. riq-z-a].
rán-ya, a. glorious, i. 85, 10 [ran rejoice].
rá-tna, n. gift, treasure, i. 35, 8 [rā give].
ratna-dhá, 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; 168, 1 [r go].
ráth-ya, a. belonging to a car, i. 35, 6.
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. 35, 3, 7.
ram set at rest, IX. ramñáti: ipv. ii. 12, 2; I. Á. ráma rejoice in (lc.), x. 34, 13.
ray-í, m. wealth, i. 1, 3; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 18; x. 15, 7.
11 [probably from ri = reduced form of rá give].
ray-á, m. roar, iv. 50, 1, 4, 5 [ru cry].
raś-mí, m. ray, i. 35, 7; cord, x. 129, 5.
rá give, II. ráti; 2. ind. rásí = ipv., ii.
rāj] 246 [vādant

rebh-ā, m. singer, vii. 63, 3 [ribh sing].
revāt, adv. bountifully, ii. 35, 4 [n. of revant].
re-vāt, f. wealthy, iv. 51, 4 [f. of revant].
re-vánt, a. wealthy, viii. 48, 6 [re = rai wealth].
rođas-ī, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāj, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. ré-s].
Rauhīnā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhinī].

Lak-šā, 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 tight; cp. Gk. λευκός 'white', Lat. lux, lūc-īs].

Vag-nū, m. sound, vii. 108, 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. ἐρωσ].
vacas-yā, f. eloquence, ii. 35, 1.
vā́j-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vazra 'club'].
vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12; 13; 33, 3.
vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
vājra-in, m. bearer of the bolt, vii. 49, 1.
vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. θέρος year; Lat. vetus in vetus-tas 'age'].
vats-in, a., f. -i, accompanied by calves, vii. 103, 2.

vad speak, I. váda, ii. 33, 15; op. ii. 35, 15; vii. 103, 54; x. 34, 12.
āchā- invoke, v. 83, 1.
ā- utter, ii. 12, 15; viii. 48, 14.
prā- utter forth, is ao., avādiṣur, vii. 103, 1.
sám- converse about (acc.) with (inst.), vii. 86, 2.
vād-ant, pr. pt. speaking, vii. 103, 3. 6. 7.
van win, VIII. vanóti win [Eng. win; cp. Lat. ven-ia 'favour'].

vasion, m. enemy, iv. 50, 11 [eager, rival: van win].

váne-váne, le. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vándate, iv. 50, 7 [nasalized form of vād].

pári-exctol, with (inst.), ii. 33, 12.

vánda-máña, pr. pt. A. approving, ii. 33, 12.

var strev, I. vápati, vápate.
	ní-lay low, ii. 33, 11.

vápus-yá, a. fair, i. 160, 2 [vápus, n. beautiful appearance].

vay-ám, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3, 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 13, 14; x. 14, 6; 121, 4 [Av. vaem, Go. wais, Eng. we].

váy-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vi enjoy].

vay-á, f. offshoot, ii. 35, 8.

vayúnā-vat, a. clear, iv. 51, 1 [vayu-].

vayo-dhá, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].

vár-i-man, n. expanse, iii. 59, 3 [vṛ cover].

vár-i-vas, n. wide space, vii. 68, 6; prosperity, iv. 50, 9 [breath, freedom: vṛ cover].

varivo-vít-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vārvās and find].

vár-i-yaś, cpv. a. wider, ii. 12, 2 [ūrū wide].

Vár-una, m. vii. 49, 3, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3. 4, 6, 8; x. 14, 7 [Gk. obaró-s 'heaven', vṛ cover, encompass].

vár-ma, m. colour, ii. 12, 4 [coating: vṛ cover].

várta-máña, pr. pt. A., with a rolling hither, i. 35, 2 [vṛt turn].

várt-man, n. track, i. 85, 3 [vṛt turn].

várdh-ana, n. strengthening, ii. 12, 14 [vṛdh increase].

várdha-máña, pr. pt. A. growing, i. 1, 8 [vṛdh grow].

vāvṛt-āna, pr. pt. A. int. rolling about, x. 34, 1 [vṛt turn].

varś-á, n. rain, v. 83, 10 [vṛś rain].

varś-yá, a. rainy, v. 83, 32.

vala-m, m. enclosure, cave, iv. 50, 5 [vṛ cover].

valgú-yá, den. honour, iv. 50, 7.

vaś desire, II. vásthi, s. 1. vásmi, ii. 33, 13; pl. 1. usmisi, i. 154, 6.

1. vās shine, VI. P. ucháti: pl. pl. 2. úśa, iv. 51, 4 [Av. usaiti 'shines'].

2. vās wear, II. Á. váste [cp. Gk. χρώμαν = χρώμαν, AS. werian, Eng. wear].

abhí-, cs. clothe, i. 160, 2.

3. vās dwell, I. P. vāsati [AS. wean 'be', Eng. was; in Gk. ἀναθέτω = ἀναθέτω].

prá-go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 85, 6, 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 33, 13; x. 34, 12, 14 [Av. vō, Lat. vēs].

vas-atí, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-á, m. spring, x. 90, 6 [vas shine].

vás-aná, pr. pt. A. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vás-âytha, 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-déya, n. granting of wealth, ii. 33, 7.

vásu-mant, a. laden with wealth, viii. 71, 3, 4.

vásn-ya, a. for sale, x. 34, 3 [vasná, n. price, Gk. ἀγορά = ἀγορά 'purchase price', Lat. vēnum-m = vēs-num].

vās-yaś, 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. váha, vii. 63, 2; s ao. ávāt, x. 15, 12 [Lat. vehere, Eng. weigh].

ánu-drive after: pf. anūhir, x. 15, 8. á- bring, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.


vāh-ant, pr. pt. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.

vāh-ni, m. driver, i. 160, 3 [vah drive].

vā blow, II. P. vāti [Av. vaeti, Gk. ἀναθέτω = ἀ-ναθέτω; cf. Go. vohtan, German wehen 'blow'].


vā, enc. ej. or, iv. 51, 4; x. 15, 2 [Lat. ve].
Voice, vii. 163, 1. 4. 5. 6. 8; x. 34, 5 [vāc speak; Lat. vox = vāc-s].

Conflict, i. 85, 5; body, ii. 12, 15; vi. 54, 5 [vāj be strong].

Desires of gain, ii. 35, 1.

Victorious, x. 34, 4 [vāja].

Pipe, i. 85, 10.

Wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. vent-tu-s, Gk. ἀνεφ-].

Enc. prs. prn. du. A. you two, i. 50, 10; vii. 61, 63; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5; viii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.

Wealth, vii. 71, 2 [vā = van vein].

Relating to the wind, aërial, x. 90, 8 [vāyū].

Blow, m. wind, x. 90, 13 [vā blow].

Desirable, i. 35, 8 [vr choose].

Having grown, x. 14, 3 [vydh grow].

F. axe, vii. 29, 3.

Observe, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἐαρ, Lith. vasarą].

Abode, n. 1. 154, 6 [vas duell; Gk. ἀστρυ].

Bird, i. 85, 7; viii. 29, 8; pl. N. vayas, x. 127, 4 [Av. vi, Lat. avi-s].

Wide stride, i. 154, 2; x. 15, 3.

Having strode out, i. 154, 1 [kram stride].

Active, i. 35, 9.

Stake at play, ii. 12, 5.

Extended, x. 129, 5 [tan stretch].

Far away, ii. 33, 2 [cpv. of prp. vydh away].

Properly, x. 34, 13 [pp. of vid find acquire acquisition].

Know, II. P. vēt; pr. sb. know of (gen.), i. 35, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vētha, x. 15, 13; 3. vēda, x. 129, 62, 7; pl. 1. vidmā, x. 15, 13 [Gk. οἶδα, ἑκατον; AS. ec wēt, wēdun; Eng. I cot; Lat. vid-ēve see].

Know, x. 15, 13.

Find, VI. vind, i. 54, 4; x. 34, 3; pf. viveda, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.

Find out, ii. 12, 11; v. 11, 6.

Find out, x. 129, 4.

Divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].

Lightning, ii. 35, 9; v. 83, 4 [qf afer dyut shine].

Worship, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.

Worship, pr. pt. m. worshipper, ii. 35, 7.

Task, n. task, iv. 51, 6 [dis-position: vid prp. dāhāna from dāh pu].

Choose, acc. inf. to ask, vii. 86, 3.

Wise, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 185, 4 [inspired: vip tremble with emotion].

Shine, i. 35, 7 [bhrājāmāna, pr. pt. A. shining forth, vii. 63, 9 [bhrāj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame'].

Middle, iv. 51, 3.

Abundance, iv. 50, 3 [vi + rapā be full].

Divine being, named as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhid split asunder, but the meaning here applied is obscure].

Divine being, pr. pt. A. shining forth, vii. 63, 9 [bhrāj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame'].

Middle, iv. 51, 3.

Abundance, iv. 50, 3 [vi + rapā be full].

Divine being, identified with Puruṣa, x. 90, 5 [farruling].

Overcoming, men, i. 35, 6 [= vira-sāh for vīra-sāh].

Shining weapon, i. 85, 3 [rūp shine].

Having different colours, vii. 103, 6 [rupā, n. form].

Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine after].

Settlement, x. 15, 2; abode, vii. 61, 3; setter, i. 35, 5; subject, iv. 50, 8.

Enter, VI. viśā.

Enter, iv. 50, 10; viii. 48, 12. 15.

Come home, go to rest, x. 34, 14; 168, 3; s ao., avikṣmahi, x. 127, 4; es. viśāyena cause to rest, i. 35, 2.

Master of the house, x. 135, 1.

Pr. ao., a. all, i. 35, 3; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3; 10. 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.
viśvá-tas, adv. on every side, i, 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 135, 3.

viśva-dānīm, adv. always, iv. 50, 8.

viśvā-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.

viśvā-pṣnya, a. laden with all food, vii. 71, 4 [psnya from psā ēat].

viśvā-rūpa, a. (Bv.) omniform, i, 35, 4; ii, 33, 10; v. 83, 5.

viśvā-sāmbhū, a. beneficial to all, i, 160, 1. 4 [sām prosperity + bhū being for; conducing to].

viśvā-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.

viśvānā, adv. always, i. 160, 3 [viśvā ahā all days].

viśve devās, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.

viṣ work, III. vívesti: pf. vívesa, ii. 35, 13.

viṣīta, pp. unfastened, v. 83, 7. 8 [viṣ + si bind].

viṣu-na, a. varied in form, viii. 29, 1.

viṣūci, a. if turned in various directions, ii. 33, 2 [of viṣv-aṇc].

viṣṭāḥ host (?), x. 168, 2.

Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].

viṣv-aṇc, a. turned in all directions, x. 90, 4.

viṣ-sargā, m. release, vii. 103, 9 [viṣ + sṛj let go].

viṣ-sārjana, n. creation, x. 129, 6 [viṣ + sṛj let go].

viṣ-sṛṣṭi, f. creation, x. 129, 6. 7 [viṣ + sṛj let go].

viṣ-srāsas, ab. inf. from breaking, viii. 48, 5 [viṣ + sras fall].

viṣ-hāyas, a. mighty, viii. 48, 11.

viṣ guide, II. vēti, i. 35, 9.

úpa- come to (acc.), v. 11, 4.

vi-rā, m. hero, i. 85, 1; ii. 33, 1; 35, 4 [Av. viṁa, Lat. vir, OL. fer, Go. wair, Lith. virja, 'man'].

viṣ-var-tama, spv. a. most abounding in heroes, i. 1, 3.

viṣ-var-vant, a. possessed of heroes, iv. 50, 6.

viṣūdh, f. plant, ii. 35, 8 [viṣ asunder + rudh grow].

viṣ-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [viṣa hero].

1. vr cover, V. vrñotī, vrñute.

-ā, inf. ipf. ā-varivar contain, x. 129, 4.

vi- undose, rt. ao. avran, iv. 51, 2.

2. vr choose, IX. ā vrṇite, ii. 33, 13; v. 11, 4; x. 127, 8.

viṛ-kā, m. wolf, x. 127, 6 [Gk. λύκος, Lat. lupus, Lith. vilka, Eng. wolf].

viṛ-kī, f. she-wolf, x. 127, 6.

viṛ-kta-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [viṛkta, pp. of viṛ + barhis, q. v.].

viṛk-sā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [viṛ simpler form of vrāsc cut, felt].

viṛ twist, VII. vrṇakti, vrṛktē. pári- pass by, ii. 33, 14.

viṛ-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = viṛ].

viṛṇāna, pr. pt. ā. choosing, v. 11, 4 [vr choose].

vṛt turn, I. ā. vārtāte roll, x. 34, 9; cs. vartāya turn, i. 85, 9.

ā-, cs. whirl hiltier, vii. 71, 3.

nīs-, cs. roll out, x. 135, 5.

pra-, cs. set rolling, x. 135, 4.

ānu pra- roll forth after, x. 135, 4.

sām be evolved, x. 90, 14.

ādhi sām- come upon, x. 129, 4.

Vṛ-ṭrā, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vr cover].

vṛ-ṭvā, gd., having covered, x. 90, 1.

vṛdh grow, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhu, x. 14, 3; cs. vardhāya strengthen, v. 11, 8. 5.

vṛdh-ē, dat. inf. to increase, i. 85, 1.

vṛṣ rain, I. vārsa rain: is ao. āvarṣis, v. 83, 10.

abhī- rain upon, ao. vii. 103, 3.

vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].

vṛṣ-an, m. bull, i. 85, 7; 12; 154, 3, 6; ii. 33, 13; 35, 15; iv. 50, 6; v. 83, 6 (with āśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aržan, Gk. ἀργός].

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. 34, 11 [little man].

vṛṣa-vṛāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].

vṛṣ-tī, f. rain, v. 83, 6 [vṛṣ rain].

vṛṣṇya-vant, a. mighty, v. 83, 2 [vṛṣna manly strength, from vṛṣan bull].
véd-ana, n. possession, x. 34, 4 [vid find, acquire].
vedh-ás, m. disposer, iii. 59, 4 [vidh worship, be gracious].
ven long, I. P. vénati. ánu- seek the friendship of, x. 135, 1.
volfh, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaśtar 'draught animal' Lat. vector].
vá́i, pel., ii. 33, 9, 10 [180].
Vairūpá, m. son of Virūpa, x. 14, 5.
Vaivasvatá, m. son of Vivasvan, x. 14, 1.
váśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = váš].
vásvána, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvá-na].
vy-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [ví + añj adorn].
vyac extend, III. P. vivyakti.
sám- roll up, ipf. ávivyak, vii. 63, 1.
vyath waver, I. vyátha, yi. 54, 3.
výátha-mána, pr. pt. A. quaking, ii. 12, 2.
výúści, f. daybreak, vii. 71, 3 [ví + vas shine].
vý-óman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1.7 [ví + oman of doubtful etymology].
vráj-á, m. pen, fold, iv. 51, 2 [vṛj enclosure].
vrá-tá, n. will, ordinance, iii. 59, 2, 3; v. 83, 5; viii. 48, 9; service, vii. 54, 9 [vr choose].
vráta-cárin, a. practising a vow, vii. 103, 1 [cár-in, from car go, practise].
vráta, m. troop, host, x. 34, 8, 12.
Śáms praise, I. sámsa, vii. 61, 4 [Lat. censeo].
Śáms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatá, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἱκαρό-v, Lat. centum, Go. hund].
śáma, spv. a. most beneficient, ii. 33, 2, 13; x. 15, 4 [sām, n. healing].
śáphá-vant, a. having hoofs, v. 83, 5.
śábála, a. brindled, x. 14, 10.
śám, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 82.
Śámbara, m. name of a demon, ii. 12, 11.
śáy-ánā, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śī lie].
śarád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śá-rá, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
śárm-an, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. sažmā-s 'helmet', OG. helm 'helmet'].
sáv-as, n. power, v. 11, 5 [śū swell].
śásanáná, pf. pt. A. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
śásay-ána, pf. pt. A. lying, vii. 103, 1 [śī lie].
śás-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for sā + svant, orig. pt. of śū swell, Gk. ā-navr-].
śáktá, m. teacher, vii. 103, 5 [śak be able].
śás order, II. śásti, śaste.
ánu- instruct, vi. 54, 1.
abhi- guide to (acc), vi. 54, 2.
sík-van flame (?), ii. 35, 4.
síks be helpful, pay obeisance, I. śikśa, ii. 59, 2 [ds. of śak be able].
síkśa-mána (pr. pt. A.), m. learner, vii. 103, 5.
śiti-pád, a. (Bv.) white-footed, i. 35, 5.
śithirá, a. loose; n. freedom, vii. 71, 5 [Gk. naβapó-s 'free', pure'].
śivá, a. kind, x. 34, 2.
śíṣu, m. child, ii. 33, 13 [śū swell, ep. Gk. κυώ].
śíṣir-áná, pf. pt. A. abiding, v. 11, 6 [śri resort].
śí-tá, a. cold, x. 34, 9 [old pp. of śyā coagulate].
śirs-án, n. head, x. 90, 14 [śir(a)s head + an; ep. Gk. κόρης 'head'].
suk-rá, a. shining, i. 160, 3; bright, ii. 36, 19; iv. 51, 9; clear, ii. 35, 4 [śuc be bright, Av. sux-ra 'flaming'].
súc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2, 9; v. 11, 1.3; viii. 29, 5; clear, vii. 49, 2, 3; pure, ii. 33, 13; 35, 3 [śuc shine].
súbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
súbh-áya, A. adorn oneself, i. 85, 3.
súbh-rá, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [súbh adorn].
súcumb, Adorn, I. A. súmbhate.
prá- adorn oneself, i. 85, 1.
súś-ka, a. dry, vii. 103, 2 [for suś-ka, Av. huś-ka].
súś-ma, m. vehemence, ii. 12, 1, 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].
sú-ra, m. hero, i. 85, 8 [Av. súra 'strong', Gk. á-kupo-r 'in-valid'].
súdra, m. man of the servile caste, x. 90, 12.
súśuj-āna, pf. pt. A. trembling (?), x. 34, 6.
súś-ā, a. inspiring, i. 154, 3 [śvas breathe].
sṛnv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].
sṛdh-ya, f. arrogance, ii. 12, 10 [śrdh be arrogant].
sṛ crush, IX. ārpāti.
sám- be crushed: ps. ao. sāri, vi. 54, 7.
sout drip, I. śoṭā, iv. 50, 3.
sāy-va, a. dusky, i. 35, 5 [Osl. si-vu 'grey'].
syenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.
sṛrd heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ- 'heart'].
sṛv-ās, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέos 'fame', Osl. slovo 'word'].
sṛvās-ya, a. fame-seeking, i. 85, 8.
sri-tā, pp. reaching to (lc.), v. 11, 3.
srī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.
srū, v. sṛṇotī, hear, ii. 33, 4; x. 15, 5; pl. 3. śṛṇivre = ps., x. 168, 4.
srū-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλου-τό-s 'famous', Lat. in-clu-tu-s 'famous'].
sṛ-ṣṭha, spv. a. best, ii. 33, 3.
sṛ-ṭra, n. ear, x. 90, 14 [śru hear].
sṛūs-ṭi, f. obedient mare, viii. 48, 2 [śruś hear, extension of śru].
svā-ghn-īn, m. gambler, ii. 12, 4.
svān, m. dog, x. 14, 10. 11 [Av. span, Gk. κνορ].
svā-śṛū, f. mother-in-law, x. 34, 3 [Osl. svekhr, svekrive].
svity-ānc, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Go. hweits, Eng. white) + aīč].
Sāś, nm. six, x. 14, 16 [Av. xvaś, Gk. ἕξ, Lat. sex, OI. sī, Go. sahrs, Eng. six].
Sā, dem. pron. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33, 133; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5. 7. 8. 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. ὅ, Go. sa].
sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].
sam-rarāṇā, pf. pt. Ā. sharing gifts, x. 15, 8 [sām + rā gīve].
sam-vatsarā, m. year, vii. 103, 1. 7. 9.
sam-vid-āṇā, pr. pt. Ā. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].
sam-vṛj, a. conquering, ii. 12, 3.
sākh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 10; x. 34, 2. 5; 168, 3.
sakh-ya, n. friendship, viii. 48, 2.
sam-gāmana, m. assembler, x. 14, 1.
sac accompany, I. Ā. sācāte, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἔργα, Lat. sequitur, Lith. sekū].
sac-ā, adv. prp. with (lc.), iv. 50, 11 [sac accompany].
sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].
sa-jōsas, a. acting in harmony with (inst.), viii. 48, 15 [jōsas, n. pleasure].
sat, n. the existent, x. 129, 1 [pr. pt. of as be].
sāt-pati, m. true (?) lord, ii. 33, 12.
sat-ya, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].
satyā-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.
satyāṇtā, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyā + ānta].
sad sit down, I. P. sīdāti, i. 85, 7; sit down on (acc.) a ao. sadata, x. 15, 11 [Lat. sidō].
ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, vii. 29, 2.
ni- sit down, pf. (ni)sedur, iv. 50, 3; inj. sidat, v. 11, 2; settle: pf. s. sasātha, viii. 48, 9.
sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἵππος].
sādā-sadas, acc. itv. cd. on each seat, x. 15, 11.
sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.
sa-dṛś, 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-stha, n. gathering place, i. 154, 1, 3.
san gain, VIII. P. sanótī, vi. 54, 5.
sanāya, a. old, iv. 51, 4 [from sāna; Gk. ἀγαθή, OL. sen, Lith. sēnas 'old'].
sānt, pr. pt. being, x. 34, 9 [as be; Lat. (prute)-sent-].
sam-dīś, f. sight, ii. 33, 1.
saptā, nm. seven, i. 35, 8; ii. 12, 3, 12; x. 90, 15² [Gk. ἑπτά, Lat. septem, Eng. seven].
saptā-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
saptāśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āśā, n. mouth].
sāp-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, m. stress].
sabha, f. assembly hall, x. 34, 6 [OG. sippa 'kinship', AS. sīb].
samā, a. level, v. 83, 7 [Av. hama 'equal', Gk. ὅμος, 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 sāmanā 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-īdh, f. faggot, x. 90, 15 [sām + idh kindle].
samudrā-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrā, m. collection of waters + jyeṣṭha, spv. chief].
samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārtha, m. goal].
sam-īdh, f. unison, vii. 103, 5 [sām + rdh thrive].
sām-prkta, pp. mixed with (inst.), x. 34, 7 [pre mix].
sam-pṛcas, ab. inf. from mingling with, ii. 35, 6 [pre mix].
sām-bhṛta, pp. collected, x. 90, 8 [bṛhr bear].
sam-raj, 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 [sr run].
saras-ī, f. lake, vii. 103, 2.
sārg-a, m. herd, iv. 51, 8 [srj let loose].
sārt-ave, dat. inf. to flow, ii. 12, 12 [sr flow].
sṛp creep, I. P. sārpati.
vi- sink off, x. 14, 9.
sarpir-āsuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from sṛp run = melt) + ā-suti brew from su press].
sārva, a. all, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. ὅνος = ὅνος, Lat. salve-s 'whole'].
sārva-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.
sarva-hūt, a. (Tpr.) completely offering, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
sal-īlā, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sr flow].
Sav-i-tī, m. a solar god, i. 35, 1–6; 8–10; vii. 63, 5; x. 34, 8, 13 [Stimulator from sū stimulate].
sas sleep, II. P. sāsti, iv. 51, 3.
sas-ānt, pr. pt. sleeping, iv. 51, 5.
sah overcome, I. sāha, x. 34, 9 [Gk. ἕξω, ao. ἐξ(ε)κ-ov].
sāh-as, n. might, iv. 50, 1; v. 11, 6² [sah overcome].
sahāsra, nm. a thousand, x. 15, 10 [Gk. χίλιοι, Lesbian χέλλαιοι from χέλλα].
sahāsra-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
sahāsra-bhrṣṭi, a. (Bv.) thousand-edged, i. 55, 9 [bṛṣṭi from bṛṛṣ = hṛṣ stick up].
sahāsra-sīrṣan, a. thousand-headed, x. 34, 14.
sahāsra-sāvā, m. thousandfold Soma-pressing, vii. 103, 10 [sāvā, m. pressing from su press].
sahasrākṣā, a. (Bv.) thousand-eyed, x. 90, 1 [aksā eye = ākṣi].
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].
sādhārana, a. belonging jointly, common, vii. 68, 1 [sa-ādhārana having the same support].
sādh-ū, a. good, x. 14, 10.
sādhu-yā, adv. straightway, v. 11, 4.
Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.
sān-as-i, a. bringing gain, iii. 59, 6 [san gain].
sān-u, n. m. back, ii. 35, 12.
śa-man, n. chant, viii. 29, 10; x. 90, 9; 135, 4.
sāya-ka, n. arrow, iii. 33, 10 [suitable for hurling: si hurt].
sārameyā, m. son of Sāramā, x. 14, 10.
śaśānaṇaśaṇā, n. (Dv.) eating and non-eating things, x. 90, 4 [sa-āśana + anāśana].
simhā, m. lion, v. 83, 3.
sic pour, VI. sīcās, i. 85, 11 [Og. sīy-u ‘drip’, Lettic sik-u ‘fall’ of water].
nī-pour down, v. 83, 8.
sidh repel, I. P. sēdati.
apa-chase away, i. 35, 10.
sīndh-u, m. river, i. 35, 8; ii. 12, 3; 12; Indus, v. 11, 5 [Ay. hind-u-s].
sīṃ, enc. prn. pel. kīm &c., i. 160, 2.
su press, V. sunōti, sunutē, V. 14, 13 [Ay. hu].
sū, adv. well, ii. 35, 2; v. 83, 7; vii. 86, 8 [Ay. hu-, Ol. su-].
sū-kṛta, pp. well-made, i. 35, 11; 85, 9; well prepared, x. 15, 13; 34, 11.
su-kṛtā, a. (Bv.) very wise, v. 11, 2; vii. 61, 2 [kṛtā wisdom].
sukrāṭu-yā, f. insight, i. 160, 4.
su-kṣatrā, a. (Bv.) wielding fair sway, iii. 59, 4.
su-kṣitī, f. safe dwelling, i. 35, 15.
su-gā, a. easy to traverse, i. 35, 11; vii. 65, 6.
su-jāman, a. (Bv.) producing fair creations, i. 160, 1.
su-tā, pp. pressed, vii. 48, 7; x. 15, 3.
sū-taṣṭa, pp. well-fashioned, ii. 35, 2 [taks fashion].
sutā-soma, (Bv.) m. Soma-presser, ii. 12, 6.
su-tāra, a. easy to pass, x. 127, 6.
su-dāmas, a. (Bv.) wondrous, i. 85, 1 [dāmsa wonder].
su-dāksa, 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 = dhu].
sū-dhita, pp. well-established, iv. 50, 8 [dhita, pp. of dhā put].
su-dhṛṣ-tāma, spv. a. very proud, i. 160, 2.
su-nīthā, 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-pāthā, n. fair path, vii. 63, 6.
su-parṇā, a. (Bv.) having beautiful wings; m. bird, i. 35, 7.
su-pālasā, a. fair-leavea, x. 135, 1.
su-pēsas, a. (Bv.) well-adorned, ii. 35, 1 [pēsas, n. ornament].
su-praketa, a. conspicuous, iv. 50, 2 [praketa, 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: prati-ka, n.].
su-prānīti, a. (Bv.) giving good guidance, x. 15, 11.
su-prapānā, a. (Bv.) giving good drink; n. good drinking place, v. 83, 8.
sv-bhāga, a. having a good share, opulent; genial, vii. 63, 1.
sv-bhū, a. excellent, ii. 35, 7 [sū + bhu being].
sv-bhrta, pp. well cherished, iv. 50, 7.
sv-makha, m. great warrior, i. 85, 4.
sv-matī, f. good-will, iii. 59, 3; 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
sv-mānas, a. (Bv.) cheerful, vii. 86, 2 [Ay. hu-mānaha-‘well-disposed’; cp. second part of eō-μενῆς].
sv-mṛlikā, a. (Bv.) very gracious, i. 35, 10 [mṛlikā, n. mercy].
sv-medhās, a. (Bv.) having a good understanding, wise, viii. 48, 1.
sv-mnā, n. good-will, ii. 33, 1, 6.
svu-mūlika, a. kindly, vii. 71, 3.
su-rabhī, a. fragrant, x. 15, 12.
svrā, f. liquor, vii. 86, 6 [Ay. hura].
su-rétas, a. (Bv.) abounding in seed, i. 160, 3.
su-vārcas, a. (Bv.) full of vigour, x. 14, 8.
su-vāc, a. (Bv.) eloquent, vii. 103, 5.
suv-ītā, n. welfare, v. 11, 1 [su well-ītā, pp. of i go: opposite of dur-ītā].
su-vídrā, a. bountiful, x. 14, 10; 15, 3, 9.

su-víra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; vii. 48, 14.

su-vírya, n. host of good champions, iv. 51, 10.

su-vrtá, f. song of praise, ii. 35, 15; vii. 71, 6 [sū + rkt-ī from arc praise, cp. re].

su-vrjāna, a. (Bv.) having fair abodes, x. 15, 2.

su-sípra, a. (Bv.) fair-lipped, ii. 12, 6; 33, 5.

su-séva, a. most propitious, iii. 59, 4, 5; viii. 48, 4.

su-sákhī, m. good friend, viii. 48, 9 [sákhi friend].

su-stútī, f. chology, ii. 33, 8 [stutī praise].

su-stúbh, a. well-praising, iv. 50, 5 [stubb praise].

su-háva, a. (Bv.) easy to invoke, ii. 33, 5 [háva invocation].

sū, adv. well, v. 83, 10 [= sū well].

sū-nāra, a. bountiful, viii. 29, 1 [Av. hunara].

sū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūn, Eng. son].

sūpāyānā, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū + upāyana].

sūr-ā, m. sun, vii. 63, 5 [svār light].

sūrī, m. patron, ii. 35, 6.

sūr-ya, m. sun, i. 33, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 13 [svār light].

sr flow, III. sisarti.

úpaprá- stretch forth to, int. 3. s. sarsr-e, ii. 35, 5.

srj emit, VI. srjāti [Av. herzātaṅ].

āvav- discharge downward, ii. 12, 12; cast off, vii. 86, 5.

úpap- send forth to (acc.), ii. 35, 1.

srp-rā, a. extensive, iv. 50, 2 [srp creep].

sēnā, f. missile, ii. 33, 11 [si discharge].

sēnā-nī, m. leader of an army, general, x. 34, 12.

sóm-ā, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 42, 7–15; x. 14, 13; 34, 1; Soma sacrifice, vii. 103, 7 [su press: Av. hruṇa].

sōma-pā, m. Soma drinker, ii. 12, 13.

sōma-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-mánas].


skabhāya, den. prop, establish, i. 154, 1 [from skabh, IX. skabhun].

skabhā-ana, n. prop, support, i. 160, 4. stan thunder. II. P.; cs. stanáyatī, id., v. 88, 7, 8 [Gk. śrūvā' lament'].

stan-ātha, m. thunder, v. 83, 3.

stanayānt, pr. pt. thundering, v. 83, 2; x. 168, 1.

stabh or stambh prop, support, IX. stabhunāti, ii. 12, 2.

vi- prop asunder, pp. pastambha, iv. 50, 1; vii. 86, 1.

stáv-āna, pr. pt. ā = ps. being praised, ii. 33, 11 [stu praise].

sthī-rā, a. firm, ii. 33, 9, 14 [sthā stand].

stu praise, II. stáuti, ii. 33, 11; v. 83, 1. pré- praise aloud, i. 154, 2.

stu-tā, pp. praised, ii. 33, 12.

stuv-ánt, 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-taṣṭa, a. (Tp.) fashioned into (= being the subject of) praise, x. 15, 9.

strī, f. woman, x. 34, 11 [Av. strī].

sthā stand, I. tiṣṭhā; ptf. tsthur, i. 35, 5; rt. ao. s. 3. āsthāt, i. 35, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. hṣṭaiti, Gk. ἱστημι, Lat. sīsto].

āti- extend beyond, x. 90, 1.

ādhī- ascend, x. 135, 3; stand upon, i. 35, 6.

āpa- 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.

ud- arise, v. 11, 3.

ūpa- approach, rt. ao. asthita, x. 127, 7.

pāri- surround, pf. tsthur, ii. 35, 3.
prá- step forth, x. 14, 14.
spáś, m. spy, vii. 61, 3 [Av. spas; cp. Lat. au-spez, Gk. σκάψ ‘owl’].
spr win, V. sprnóti.
nis- rescue, rt. ao. 2. du. spartam, vii. 71, 5.
sprh, cs. spráhaya long for, x. 135, 2 [Av. sp{x}r-zaite].
spár spurn, VI. sphurá, ii. 12, 12; spring, x. 34, 9 [Av. spararti, Gk. σπάρατω ‘quiver’; Lat. sperno, Lith. spiriu ‘kick’, OG. spurnu ‘kick’].
sma, enc. pel. just, indeed, ii. 12, 5 [180].
synd flow, I. Á. syândate, v. 83, 8.
syúma-gabhasti, a. (Bv.) drawn with thongs, vii. 71, 3 [syú-man band; Gk. β-μυρ ‘sinew’].
syóna, n. soft couch, iv. 51, 10.
sráma, m. disease, viii. 48, 5.
sru flow, I. sráva, vii. 49, 1 [Gk. πέρετι ‘flows’].
svá poss. pron. own, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. hva, Gk. σω-ς, σ-ς, Lat. suw-s].
svá-tavas, a. (Bv.) self-strong, i. 85, 7.
1. svadhā, f. funeral offering, x. 14, 3, 7; 13, 12-14.
2. sva-dhā, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 35, 7; bliss, i. 154, 4 [svá own and dhā put; cp. Gk. έ-θο-ς ‘custom’].
svadhā-vant, a. self-dependent, vii. 86, 4, 8.
sv-ápas, a. (Bv.) skilful, i. 85, 9 [sú + ápas ‘doing good work’].
sváp-na, m. sleep, vii. 86, 6 [Gk. ιππρο-ς, Lat. somno-s, Lith. súpa-s].
svayam-já, a. rising spontaneously, vii. 49, 2.
svya-y-ám, ref. pron. self, ii. 35, 14; of their own accord, iv. 50, 8 [115a].
svár, n. light; heaven, ii. 35, 6; v. 83, 4.
svara-rj, m. sovereign ruler, x. 15, 14.
svarú, 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.].
svás, f. sister, vii. 71, 1; x. 127, 3 [Lat. soror, OSI. sestra, Go. svistara, Eng. sister].
sv-astí, f. n. well-being, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. s. svásti for welfare, viii. 48, 8; pl. blessings, vii. 61, 7; 63, 6 [sú well + asti being].
svád-ú, a. sweet, viii. 48, 1 [Gk. ὅδος, Lat. sávai-s, Eng. sweet].
sv-adhí, a. (Bv.) stirring good thoughts, viii. 48, 1.
sv-ábhú, a. invigorating, iv. 50, 10.
sváhá, i. hail, as a sacrificial call, x. 14, 3.
svid, enc. emph. pel., iv. 51, 6; x. 34, 10; 129, 5²; 135, 5; 168, 3.
Ha, enc. emph. pel., 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; smile, v. 83, 2; 9; i. 154, 4; pf. jaghána, ii. 12, 10. 11; ps. hanyáte, iii. 50, 2; ds. jighámsa, vii. 86, 4.
han-tf, m. slayer, ii. 12, 10.
hár-as, n. wrath, viii. 48, 2 [heat; from hr be hot: Gk. ἥπως ‘summer’].
hár-i, m. bay steed, i. 35, 3 [Av. zairi- ‘yellowish’; Lat. häu-s, Lith. żeliu, OG. gélé].
hár-ita, a. yellow, vii. 103, 4. 6. 10 [Av. zairita ‘yellowish’].
háry-aśva, a. (Bv.) drawn by bay steeds, viii. 48, 10.
háv-a, m. invocation, x. 15, 1 [hú call].
havanná-śrút, a. (Tp.) listening to invocations, ii. 33, 15 [hávana (from hú call) + śru- t hearing from śru hear with determinative t].
havir-ád, a. (Tp.) eating the oblation, x. 15, 10 [havis + ad].
havís-pá, a. drinking the oblation, x. 15, 10 [havis + pá].
hav-ís, n. oblation, ii. 33, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 14, 1. 4. 13. 14; 15. 8. 11. 12; 90, 6²; 168, 4 [hú sacrifice].
hav-í-man, n. invocation, ii. 33, 5 [hú call].
hav-ya, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hú 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. 38, 7; vi. 54, 10; viii. 29, 3-5.
hásta-vant, a. having hands, x. 34, 9.
1. há leave, III. P. jaháti.
áva-, ps. hiyate, be left behind, x. 34, 5.
2. há go away, III. A. jihite.
ápa- depart, vii. 71, 1: 3. s. sb. s. ao.
hásate, x. 127, 3.
úd- spring up, v. 83, 4.
hí, ej. for, i. 85, 1; 154, 5; 160, 1; ii. 35, 1. 5. 9; iv. 51, 5; viii. 48, 6; since, viii. 48, 9; x. 34, 11; pray, x. 14, 4.
hims, injure, VII. hínáti injure; is ao. inj., x. 15, 6 [probably a ds. of hán strike].
hi-tá, pp. placed, v. 11, 6 [later form of dhita from dhá put; Gk. téró-s sel].
hi-tváya, gd. leaving behind, x. 14, 8 [I. há leave].
himá, m. winter, ii. 33, 2 [Av. zima, OSl. zima ‘winter’; Gk. δόσ-χύμο-s ‘subject to bad storms’, ‘horrid’].
hiranya-ya, a. gold ornament, ii. 35, 9.
hiranya-dá, a. (Tp.) giver of gold, ii. 35, 10.
hiranya-páni, a. (Bv.) golden-handed, i. 35, 9.
hiranya-práuga, a. (Bv.) having a golden pole, i. 35, 5.
hiranyá-ya, a. golden, i. 35, 2; 85, 9; ii. 35, 10; viii. 29, 1.
hiranya-rúpa, a. (Bv.) having a golden form, ii. 35, 10.
hiranya-varna, a. (Bv.) golden-coloured, ii. 35, 9-11.
hiranya-sámi, a. (Bv.) having golden pins, i. 35, 4.
hiranya-samdrś, a. (Bv.) having a golden aspect, ii. 35, 10.
hiranya-hasta, a. (Bv.) golden-handed, i. 35, 10.
hiranyákśá, a. (Bv.) golden-eyed, i. 35, 8 [aksá = aksí eye].
híd be angry, I. héda: pf. jihíla, x. 34, 2.
hí-ná, pp. forsaken, x. 34, 10 [há leave].
hu sacrifice, offer, III. juhoti, iii. 59, 1; x. 14, 13-15.
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hfrd-aya, n. heart, x. 34, 9.
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hó-tr, m. invoker, i. 1, 1. 5; v. 11, 2 [hú call].
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GENERAL INDEX

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