A VEDIC READER
BY THE SAME AUTHOR

UNIFORM WITH THE PRESENT WORK

A VEDIC GRAMMAR
FOR STUDENTS

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

BY

ARTHUR ANTHONY MACDONELL
M.A., Ph.D.

BODEN PROFESSOR OF SANSKRIT
FELLOW OF BALLIOL COLLEGE; FELLOW OF THE BRITISH ACADEMY
FELLOW OF THE ROYAL DANISH ACADEMY

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

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

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

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

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

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

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INTRODUCTION

1. Age of the Rigveda.

The Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the 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, Nasatya, 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 Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

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

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


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

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

The ninth book was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavāmāna); 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 Pavāmāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgāṭa or chanting priest, and added after Books i–viii, which were the sphere of the Hotr 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.
ARRANGEMENT OF THE RIGVEDA

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

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

5. LANGUAGE.

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

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


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 Triśṭubh (4 × 11 syllables), the Gāyatrī (8 × 8), and the Jagatī (4 × 12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half-way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and
those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called tṛca) 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,
INTRODUCTION

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

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

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

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix tr or tir), such as Dhatr 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhatr, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhatr, the 'Disposer', Dhartr, the 'Supporter', Tratr, the
'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvāṣṭṛ, 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 Tvāṣṭṛ', and which Indra drinks in Tvāṣṭṛ'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 Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiraṇyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kāsmai devāya havīśā vidhema? 'to what god should we pay worship with oblation?' This led to the word kā, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 88).

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

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

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

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuṇa, though the names most frequently found as dual compounds are those of Dyavā-prthivi, '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, Amśa: Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viṣve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

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

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarasases 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 Vāstospati, ‘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.
LESSER DIVINITIES

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 (bárhis) and the Divine Doors (dvāro deviḥ), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (grāvāṇas) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

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

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

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


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

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

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

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

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

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

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

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

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (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
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 Yāska, the author of the Nīruktā, 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 Śāyāna (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aumāvābha, interprets nāsatyaun,
an epithet of the Āsvins, as ‘true, not false’, another Āgrāyaṇa, as ‘leaders of truth’ (satyasya praṇetārau), while Yāska himself thinks it may mean ‘nose-born’ (nāsikā-prabhavau)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska’s own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jātā-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Śāyāna who lived nearly 2,000 years later. Śāyāna’s interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Śāyāna does not follow the tradition. Again, Śāyāna often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, ‘divine being’, is variously rendered by him as ‘expeller of foes’, ‘giver of strength’, ‘giver of life’, ‘hurler away of what is undesired’, ‘giver of breath or water’, ‘thrower of oblations, priest’, ‘taker away of breath’, ‘expeller of water, Parjanya’, ‘impeller’, ‘strong’, ‘wise’, and ‘rain-water’ or ‘a water-discharging cloud’!

In short it is clear from a careful examination of their comments that neither Yāska nor Śāyāna 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 átipádo read átipádō.
P. 28, line 1, read नर्थपांसि.
P. 31, line 29, and p. 46, l. 29, for yó read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yó read yō.
P. 60, line 13, for no read nō.
P. 69, line 2, for तम read तम.
Pp. 68, 70, 71, 75, head-lines, for APAM read APĀM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for viēvācaksās read viēvācaksās.
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 MANḌŪKAS read MANḌŪKĀŚ.
P. 179, line 26, for tē read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhitī read abhitī.
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 (arāṇīs), 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 Mātrīśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātrīśvan. 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-jānman having two births. As being kindled in numerous dwellings Agni is also said to have many births.

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

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

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

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

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

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

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

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

RIGVEDA i. 1.

The metre of this hymn is Gāyatrī (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (०-० ००). The first two verses are in the Samhita treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

I magnify Agni the domestic priest, the divine ministrant of the sacrifice, the invoker, best bestower of treasure.
On the marking of the accent in the RV. see p. 448, 2. The verb īle (1. s. pr. Ā. of īd: I for ā between vowels, p. 8, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). purō-hitām has the accent of a Karmadārāya when the last member is a pp. (p. 456, top). yajñāsya is to be taken with rtvijam (not with purōhitām according to Sāyana), both because the genitive normally precedes the noun that governs it (p. 285 c), and because it is in the same Pāda; cp. RV. viii. 38, 1; yajñāsya hi sthā rtvijā ye two (Indra-Agni) are ministrants of the sacrifice. The dependent Svarita which the first syllable of rtvijam would otherwise bear (like īle), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. rtv-īj though etymologically a compound (ṛtu + īj = yaj) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: agnir devāṁ rtuśō yajātī may Agni sacrifice to the gods according to the seasons. ratna-dhā-tama (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix tama, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with dhā; cp. on the other hand virā-vat+tama in 3 c and citrā-śravas+tama in 5 b. ratna never means jewel in the RV.

2 Agniḥ pūrvēbhir īśibhir
īliyo nūtanair utā,
sā devāṁ ēhā vakaṣati.

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

īśibhis: The declensional endings bhyaṁ, bhis, bhyas, su are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence pūrvebhīs (p. 77, note 9) is not analysed. īḍyas: to be read as īlios (p. 16, 2 d). nūtanais: note that the two
forms of the inst. pl. of the a dec. in ais and ebhis constantly occur in the same stanza. sā (49) being unmarked at the beginning of a Pada, has the Udātta; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Udātta of vāṃ (Sandhi, see 39). This Anudātta and the Svarita of vāksāti 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 vāksāti are unmarked; but in the Pada-text every syllable of a word which has no Udātta is marked with the Anudātta; thus vāksāti. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (143, 2; 69a). In ā ihā vāksāti, 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 hemistic is equivalent to a rel. clause, sā being the correlative (cp. p. 294a). The gerundive īdāyas strictly speaking belongs in sense to nūtanais, 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.

3 3 अग्निनां रुधिरसङ्ग्रामतः।
     पोषस्य द्रिष्टेद्रिष्टिभि।
     यशस्य वीरवर्वतमम्।

3 Agnínā rayīṁ aśnavat
pōṣam evā divē-divē,
yāsāsam vīrāvattamam.

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

aśnav-a-t: sb. pr. of amē attain, 3. s. ind. pr. aśnōti (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. rayīṁ, pōṣam: 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). Yasásam: 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). Vírá-vat-tamám: both the suffix vant (p. 264, ep. 185 a) and the superlative suffix tama are treated in the Pada text like final members of a cd.; vírávant 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.

8 चषे ए युध्मसहराः
विन्मति: परिसुरसिः इ
स इदे देवेशु गच्छति ||

4 Ágne, yáma yajñáma adhvaráma
viśvátaḥ paribhúrá ási,
sa íd devéśu gachati.

Yajñáma adhvaráma: again co-ordination without ca; the former has a wider sense = worship (prayer and offering); the latter = sacrificial act. Viśvátaḥ: 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). Sa íd: all successively unmarked syllables at the beginning of a hemistich have the Udáttá (p. 449, 2). On the particle íd see p. 218. Devéśu: 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 Udáttá (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 Anudáttá in the Pada text (cp. note on 2 d). The first syllable of gachati is long by position (p. 437, a 3).
5 Agní rótā kávíkratuḥ
satyáś citrásrávatamah,
deúdo devébhír á gamat.

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

Both káví-kratus and citrás-rávas have the regular Bā. 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. devébhíśa: the inst. often
expresses a sociative sense without a prp. (like saha in Skt.): see
199 A 1. devó devébhíśa: the juxtaposition of forms of the same
word, to express a contrast, is common in the RV. gam-a-t: root
ao. sb. of gam (p. 171); on the accentuation of á gamat see
p. 468, 20 A a.

6 yád ángá dásūṣe tuám,
ágni, bhadrám karisváśi,
távét tát satyám, Ángirah.

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

ángá: on this pcl. see 180 (p. 213). dásūṣe: dat. of dás-vaṁśa,
one of the few pf. pt. stems in the RV. formed without red. (140, 5 ;
157 b), of which only vid-váṁs survives in Skt. tvám: here, as
nearly everywhere in the RV., to be read as tuám on account of the
metre. Though the Pádas forming a hemistich constitute a metrical
unit, that is, are not divided from each other either in Sandhi or in the
marking of the accent, the second Pada is syntactically separated
from the first: insasmuch 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 Aṅgirās is not (p. 466, 18 b). karisyāsi (ft. of kṛ do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. tāva it tāt: that intention of thee.

7 ūpā tvāgne dīvē-dive,
dōṣā-vastar, dhiyā vayām,
nāmo bhāranta ēmasi;

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

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

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

rājantam: this and the other accusatives in this stanza are in  
agreement with tvā in the preceding one. adhvarāṇāṁ: governed  
by the preceding word, because verbs of ruling take the gen.  
(202 A a); the final syllable ām must be pronounced with a slur  
equivalent to two syllables (like a vowel sung in music). go-pām:  
one of the many m. stems in final radical ā (p. 78), which in Skt. is  
always shortened to a (as go-pa). ṛṭā means the regular order of  
nature, such as the unvarying course of the sun and moon, and of  
the seasons; then, on one hand, the regular course of sacrifice (rite);  
on the other, moral order (right), a sense replaced in Skt. by dharma.  
Agni is specially the guardian of ṛṭā in the ritual sense, because the  
sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is  
specially the guardian of ṛṭā 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. svē: 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. (ep. p. 112 c). dáme:  
this word (= Lat. domu-s) is common in the RV., but has disappeared  
in Skt.

5 स न: पितिव सुनवि  
उने सुपान्यो भवि  
सच्चस्ता न: स्क्षायि  

6 स: न: पितापेवदि सुनवि  
चरे उसुपायम: भवि  
सच्चस्त न: स्क्षायि  

9 सा नः पितेवा सुनावे,  
Ágne, सुपायनो भङ्गव;  
sácasvā nāḥ suastāye.  

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

sá is here used in its frequent anaphoric sense of as such, thus  
(p. 294 b). nas enc. dat. (109 a) parallel to sūnāve. pitā iva: the  
enc. pol. iva is regularly treated by the Pada text as the second  
member of a cd.; in the RV. pitř is usually coupled with sūnū,  
māṭī with putrā. sūnāve: this word as written in the Saṃhītā  
text appears with two Udāttas, because the Udātta of the elided ā
is thrown back on the preceding syllable (p. 465, 3); but this ā must be restored, as the metre shows, and sūnāve Ṙgne read. Though ā is elided in about 75 per cent. of its occurrences in the written Śāṁhitā text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ṙgne in 6 b) that the second and the first Pada were originally as independent of each other as the second and the third. On the accentuation of sūpāyanā as a Bv. see p. 455, c a. sācasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst.; the vowel of svā, the ending of the 2. s. ipv. Ṙ, is here (like many other final vowels) lengthened in the Śāṁhitā, but is regularly short in the Pada text. svastāye must be read as su-astāye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because astī does not occur as an independent nominal stem.

SAVITRĪ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-hand ed, 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, Savitri 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 Savitri. This is the celebrated Savitri stanza which has been a morning prayer in India for more than three thousand years. Savitri is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,
to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

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

The word Savitṛ is derived from the root su 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 Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Triśuṭubh (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 Jagati (p. 442), which consists of four verses of twelve syllables. The Jagati is identical with the Triśuṭubh 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
hváyámi Rátrim jágato nivéś-
aníṃ;  

hváyámi devám Savitáram útá-
ye.

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

2 ā kṛṣṇána rájasá vártamáno,  
niveśáyanam amśtám mártíam ca,  
hiraṇyáyena Savitá ráthena,  
á devó yáti bhúvanáni páśyan.  

2 ā kṛṣṇána rájasá vártamáno,  
niveśáyanam amśtám mártíam ca,  
hiraṇyáyena Savitá ráthena,  
á devó yáti bhúvanáni páśyan.

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

á vártamánas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in ni-
veśáyan, it is usually compounded, ibid. kṛṣṇána rájasá: = through the darkness; loc. sense of the inst., 119 A 4. amśtám mártíam ca s. m. used collectively = gods and men. ráthená must of course be read ráthenájá; see note on Agne, i. 1, 9 b. á devó yáti: cp. note
In this and the two following stanzas Savitṛ is connected with evening.

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

In this stanza a Jagati verse is combined with a Triṣṭubh in each hemisticch. This is quite exceptional in the RV.: see p. 445, β 1 and f. n. 7. pra-vat-ā and ud-vat-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. háribhyām: inst. in sociative sense; cp. devēbhis in i. 1, 5. On the different treatment of śubhrābhyām and háribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvātō āpa: see note on Āgne in i. 1, 9. parāvātas: abl. with verb of motion (201 A 1). āpa bādhamānas: cp. note on ā in 2 c. viśvā
duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.
4 abhīvṛtaṁ kṛśanaṁ, viśvārūpaṁ,
hiraṇyaśāmyaṁ, yajatō brhān-
tam,
āsthaṁ rāthaṁ Savitā citrā-
ḥānuḥ,
kṛṣṇā rājāmsi, táviśīṁ dādhā-
nāḥ.

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

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). kṛśanaṁ: 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-rūpaṁ: on the accent cp. note on 
i. 1, 4 b. -āsthaṁ: root ao. of sthā. kṛṣṇā 
rājāmsi: = darkness. dādhānas (pr. pt.; the pf. would be da-
dhānas) governs both rājāmsi and táviśīṁ = clothing himself in 
darkness (cp. 2 a) and might, that is, bringing on evening by his 
might.

5 vi jānāṁ cāyāvaḥ ātipādo 
akhyān,
rāthaṁ hiraṇya-prāgāgam váh-
antah.
sāsvad viśaḥ Savitūr dāiviṣasya 
upāsthæ viśvā bhūvanāni ta-
sthūḥ.

His dusky steeds, white-footed, 
drawing his car with golden pole, 
have surveyed the peoples. For 
ever the settlers and all creatures 
have rested in the lap of divine 
Savitṛ.
vi: separated from vb.; see note on á vakṣati, i. 1, 2 c. jānān chyāvāh: for jānān áyāvāh (40, 1). áiti-pādas: on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyān remains after o (cp. note on i. 1, 9 b). akhyān: a ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and pāśyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tāsthur expresses an action that has constantly (śāsvat) 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 Prātiśākhya), there is a remarkable hiatus caused by the dropping of y. viśvā bhūvanāni: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dāivyasyopāsthe cp. note on Ágne, i. 1, 9 b. dāivyā divīne is a variation of the usual devā accompanying the name of Savitr. upāsthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

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

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Pāda indicates, as an enigma (like several others in the RV.). The first Pāda is evidently intended to explain the
last two of the preceding stanza: of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyó, here f. (which is rare); probably an elliptical pl. (193, 3a) = heaven, air, and earth. dvā: for dvāu before u (22); after tisrō dyāvah the f. form dvé should strictly be used (like ēkā 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 pausā at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Āgne, i. 1, 9b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. virā-sāṭ: N. s. of virā-sāḥ (81b), in which there is cerebralization of s by assimilation to the final cerebral t (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, 1b). amṛtā: n. pl. = the gods. ānīm nā: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ādhi tasthur: the pf. of sthā here takes the acc. by being compounded with ādhi; in 5d the simple verb takes the loc. The third Pāda is only a modification in sense of 5c d. bravītu: 3. a. ipv. of brū speak (p. 148, 3c). The pchal. u is always written in the Pāda text as a long vowel and nasalized: ūm īti. ciketat: pf. sb. of cit observe.
7 vi suparṇo antārikṣāṇi akhyad, 
gabhiraśvapi ásurah sunithaḥ.
küedānim sûriaḥ? kāś ciketa?
kataṁ dyāṁ raśmīr asyā 
tatāna?

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

7–9 deal with Savitṛ as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. suparṇas: 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 rājāmsi (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 ahūra, 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 illumines the paths with his light. kvēdānim: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānim: now = at night. ciketa: pf. of cit observe (139, 4). dyām: acc. of dyō (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 worshippers.

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. 

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. 

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

Dyāvā-प्रथिविः: 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 ubhē, being Pragṛhya (25 a, 26 a), is followed by īti in the Pada text (p. 25, f. n. 2). antār (46) com-
bined with i go governs the acc.; cp. the two laps of Savitṛ in 6 a. ápa bádhate: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Pada a compound verb is immediately followed by a simple vb. véti: accented because it begins a new sentence; Savitṛ guides the sun: cp. 7 c. krṣṇéna rájasā: cp. 2 a and 4 d. abhi . . . dyám ṃoti: cp. 7 d. The metre of d is irregular: it is a Tristubh of twelve syllables, the first two syllables (abhi) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

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

ásuras: cp. 7 b. svávān: the analysis of the Pada text, svávān = possessed of property, is followed by Sayāna who renders it by dhanavān wealth; this would mean that Savitṛ bestows wealth (cp. dádhad rátna in 8 d, and vi. 71, 4 ā dāśüge suvati bhúri vámám he, Savitṛ, brings much wealth to the worshipper). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-ávas giving good help occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes ān before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣásas has the accent of a m. in as (83, 2 a); the n. form is rakṣāṃsi. yátdhánān is added, as is often the case, without
a connecting ca: cp. note on rayim, in i. 1, 3 a; note that the Sandhi of an before vowels (39) does not apply at the end of an internal Pāda. If Savitr in this stanza is connected with morning rather than evening, āsthāt would here be equivalent to ud āsthāt; cp. RV. vi. 71, 4: ud u śyā devāḥ Savitā dāmunā hirāṇyapāṇiḥ pratidēsām āsthāt that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to ā āsthāt, that is, he has mounted his car, cp. 4 c. grāṇānās: pr. pt. Ā., with ps. sense, of 1. gr sing, greet.

97 yē te pāṁtāḥ: svatīt: pūrbāṣaṁ nā. te ā. te pāṁtaṁ: saviṅtārītāṁ pūrbāśaṁ nā. 
āupāvā: suṣṭaṁ bhūnārīche. ānāśārāvā: suṣṭaṁ bhūnārīche. 
etaṃnāṁ ca puṣṭaṁ puṣṭiṁ: suṇēmiṁ. 
raja ca ca no āraḥdi ca bṛūhi ṛbī. ā. ā. ārī. ā. bṛūhi. ṛbī. ṛbī. ṛbī. ṛbī. 

11 yē tepāṁtāḥ, Savitāḥ, pūrvśaḥ, arenāvah śukṛtā antārikṣe, 
tēbhīr nō adya pathibhiḥ sugēbhi 
rākṣā ca no, āḍhi ca brūhi, 
deva.

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

te: the dat. and gen. of tvāṁ, is always unaccented; while tē, N. pl. m. and N. A. du. f. n. of tā, is always tē. pāṁtāḥ: N. pl. of pāṁtā, m. path, which is the only stem (not pāṁthā) in the RV. (99, 1 a). Savitāḥ: when final Visarjaniya 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. Ṛrenāvī: 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 Bh. formed with privative a, see p. 455, c a. su-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tēbhis: inst. of tā, 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 ď, āḍhi should be pronounced. sugēbhī: see 47. The final a of rākṣā is lengthened because the
second syllable of the Pada favours a long vowel. ádhi . . . brúhi: 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 Ádityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (gaṇā, sārdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 38) and of Pṛśni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of vidyūt in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet 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 (khādi) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder-
storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

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

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

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

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

i. 85. Metre: Jagati; 5 and 12 Triśṭubh.

1 pra ye śumbhante, jānayo nā, sāptayo
yāman, Rudrasya sūnāvah su-
dāmsasah,

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two
rodasi hi Marutaś caukrīre vṛ-<br>dhē.<nolabel><br>mādanti vīrā vidātheṣu ghṛṣva-<br>yah.<nolabel><br>

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

2 tā uṣṭitāso mahimānam āsata: 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 Prśi have put on glory.

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

3 gomāntāre yathāmayaś caśṭkimānās caśāyamānās<br>তনুঃ মুখা দৃষ্টির বিশ্বকালঃ: <br>বাষ্করি বিশ্বসাধিমাতিনম্পঃ<br>বলীভিষেষ্যাম্বু রীতিতে ঘূতম।<br>

ghomāntārā: yat. muṣāyamānī. caśāyamānī: <br>ταννুঃ মুখা দৃষ্টির বিশ্বকালঃ: <br>বাষ্করি বিশ্বসাধিমাতিনম্পঃ<br>বলীভিষেষ্যাম্বু রীতিতে ঘূতম।
3 gómátaro yác chuháyanté añjih-
bhis,
tanúśu subhrá dadhire virúk-
mataḥ.
bádhante vívam abhimätínam
ápa.
vártmáni esám ánú riyate
ghṛtám.

gómátaras: as the sons of the cow Práni. yác chuháyante:
Sandhi, 53. dadhire: pf. with pr. sense, they have put on = they wear.
ápa: prp. after the vb. and separated from it by other words.
191 f; p. 468, 20. ánú riyate: 3. pl. Ā. pr. of ri flow. ghṛtám:
ghe = fertilizing rain. The meaning of d is: the course of the
Maruts is followed by showers of rain. esám: unemphatic G.
pl. m. of ayám, p. 452, 8 B c.

8 vi ye bhájante súmakhásas ṛṣtí-
bhiḥ,
pracyáváyanto ácyutá cid ójasá,
manojúvo yán, Maruto, rá-
theṣu á
väśavrātásah pṛṣatir áyug-
dhuam;

vi ye bhájante súmakhásas ṛṣtí-
bhiḥ,
pracyáváyanto ácyutá cid ójasá,
manojúvo yán, Maruto, rá-
theṣu á
väśavrātásah pṛṣatir áyug-
dhuam;

Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might: when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,
súmakhásas: a Karmadháraya ed. according to its accent (cp.
p. 455, 10 c a), but the exact meaning of makhaá is still somewhat
uncertain. pra-cyáváyantas: 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 Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojúvas: N. pl. radical ū stem mano-jú, 100, II a (p. 88). rátheśu ā: 176, 2. pṛṣatīś: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

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

áyugdhvam: with loc., cp. 204, 1 b. ádrīṃ: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vāji áruṣaḥ) is spoken of. vi śyanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūman m. abundance).
6 á vo vahantu sáptayo raghuryádo;
raghupátvānāḥ prá jigāta bāhū-
ḥbhīḥ.
sídāṭa barhīr: urú vah sádas
kṛtām.
mādāyadhvam, Maruto, mādh-
vō ándhasah.

raghu-śyādās: Sandhi, 67 b. raghupátvānas: as belonging to
this Pāda to be taken with prá jigāta (gā go). bāhūbhīs: with
outstretched arms as they drive. sīdāṭa ā: 2. pl. ipv. pr. of sad sit
with prp. following (p. 468, 20). sādas: Sandhi, 43, 2 a. kṛtām:
as finite vb., 208. mādāyadhvam: cs. of mad rejoyce, with gen.,
202 A b. mādhvās: gen. n. of mādhu, p. 81, f. n. 12; the sweet
juice is Soma.

7 tē vārdañca śaṭavasa māhitvāna
nākāṃ tāsāyaḥ caśkriśe sādaḥ.
viṣṇur yād dhāvad viṣaṇaṃ
madacyutas,
vāyo nā sīdann ādhi barhīśi
priyē.

of mahitvāna, p. 77, f. n. 3. ā tāsthūr: vb. of a principal sentence

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.

Self-strong they grew by their
greatness: they have mounted to the
firmament; they have made for them-
selves a wide seat. When Viṣṇu
helped the bull reeling with intoxi-
cation, they sat down upon their
beloved sacrificial grass like birds.
accented according to p. 468, ș. 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 (Indra-Viṣṇu) with Indra. dha: Sandhi, 54. āvat: 3. s. ipf. of av favōur; 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 ví bird. sidān: unaugmented ipf. of sad sit.

8 śūrā ivēd yūyudhayo nā jāgmāyāh,
śravasyāvo nā pṛtanāsū yetire.
bhāyante viśvā bhūvanā Marudbhio:
rājānā iva tvesāmandaśāo nāraḥ.

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 pel. interchanges with nā in this stanza. yetire: 3. pl. pf. ā. of yat: 137, 2 a. bhāyante: 3. pl. pr. ā. of bhi fear; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marūdbhyaśas: 201 A b. nāras: the Maruts; N. pl. of nṛ man, 101, 1.
9 Tvāṣṭā yād vājram sūkṛtam

When the skilful Tvāṣṭr had

ahāram hiranyāyam

turned the well-made, golden,
sahāsrabhṛṣṭim suāpā ávarta-
thousand-edged bolt, Indra took it

-yat,

dhattā Índro náriápāmsi kár-

he slew the serpent, he released the waters;

tave:

Tvāṣṭr fashioned for him the

áhan Vṛtrām, nír apám subjad

whizzing bolt. dhattē: 3. s. pr. Ā.

arṇavām.

used in the past sense (212 A 2).

The association of ideas connecting Indra with the Maruts is

kārtave: dat. inf. of purpose, in order to perform (kr), 211.

continued from 7 c.d. That Tvāṣṭr fashioned Indra’s bolt for him

náryá-

is mentioned, in a similar context, in i. 32, 1 c and 2 b: áhann

-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nári

áhim, ánv apás tatarda; Tvāṣṭā asmai vájram svaryām tatakṣa

ápāmsi. The only possible sense of these words would be deeds against

he slew the serpent, he released the waters; Tvāṣṭr fashioned for him the

the hero (Vṛtra). On the other hand náryāṇi appears once (vii. 21, 4)

the whizzing bolt. dhattē: 3. s. pr. Ā. used in the past sense (212 A 2).

and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápāmsi;

the epithet náryāpasam, analysed by the Padapātha (viii. 93, 1) as

the episode náryāpasam doing manly deeds is applied to Indra. It thus seems

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náriápāmsi) in the Samhitā text, and náryā|ápāmsi in the Pada
text. nír subjat: 3. s. ipf. of ubj force (ep. 23 c).
10 urdhvam nunudre avatam tā ójasā;
   dādṛḥāṇāṁ cid bibhidur vi pārvatam.
dhamanto vāṇāṁ Marutāḥ sudānava
   mãde sōmasya rāṇiāni cakrire.

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

11 jihmāṁ nunudre avatam tāyā diśā:
   āsiṅcann ūtsaṁ Gōtamāya trāṇāje.
   á gachantīṁ ávasā citrābhāna-vaḥ:
   kāmaṁ víprasya tarpayanta dhāmabhīṁ.  

   jihmāṁ: 191. ūtsaṁ: 513. trāṇāje: 2 c. of ūtsaṁ bring out. á gachantīṁ: 2 c. of gachantīṁ approach. kāmaṁ víprasya: 2 c. of víprasya approach. tarpayanta: 2 c. of tarpayanta pour out. dhāmabhīṁ: 2 c. of dhāmabhīṁ bring out.  

   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 athwart the well in that direction: they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help; may they satisfy the desire of the sage by their powers.
jihmám: so as to be horizontal and pour out the water, much the same as ūrdhvám in 10a. táyá disá: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. im: him, Gotama, p. 220. viprasya: of Gotama. tarpayanta: cs. of trp be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

The shelters which you have for the zealous man, extend them threefold to the worshipper. Extend them to us, O Maruts. Bestow on us wealth together with excellent heroes, mighty ones.


VĪṢṆŪ

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'.

i. 154. Metro: Triṣṭubh.

ⅰ Viṣṇor nū kam viriāṇi prá vocaṃ,  
yāḥ pārthivāni vimāme rájāṇi |  
yó áskabhāyad úttaraṃ sadhā- 
sthāṃ,  
vicakramāṇās treḍhóragāyāḥ.

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 triplo.

kam: this pcl. as an encl. always follows nū, sū or hi (p. 225, 2). viryāṇi: the syllable preceding the so-called independent Svarita
(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced viriṇi. prā vocam: inj. ao. of vac, 147, 3. pārthivāni rājāṃsi: the earth and the contiguous air. vi-mamē: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: māneneva tāsthivāṃ antārikṣe vi yō mamē pṛthivīṃ 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 Savitṛ, Agni, and other deities. uttaram sadhāstham: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. vicakramāṇās: pf. pt. Ā. of kram. tre-dhā: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (‰); the resolution tredhā urugayāḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

prā tād Viṣṇuḥ stavate viriṇeṇa, mṛgō nā bhimāḥ kucarō giri-

sthāḥ, yāsyaṁ vriṣu vikramanēṣu

adhiṣṭhāyānti bhūvanāni viśvā.

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

prā stavate: Ā. of stu in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. tād: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. viryēṇa: cp. note on viryāṇi in 1 a. mṛgas: Saṅyāsa here interprets this
word to mean a beast of prey, such as a lion; but though bhīmā occurs as an attribute both of sīṁha 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 Viśṇu is called a ‘mountain-dwelling bull’; hence the simile appears to allude to a bull rather than a lion. ku-carā: Yāska, followed by Śaṅkara, 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. Śaṅkara has two explanations of giriṣṭhās: dwelling in a lofty world or always abiding in speech (giri as loc. of gir) consisting of Mantrās, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. vikrāmaneṣu: note that the final vowel of the Pada must be restored at the junction with the next Pada.
adhi-śepayanti: the root 1. kṣi follows the ad class (kṣéti) when it means dwell, but the bhū class (kṣáyati) when it means rule over. With c and d cp. what is said of Savitṛ in i. 35, 5.

Let my inspiring hymn go forth
for Viśṇu, the mountain-dwelling
wide-pacing bull, who alone with
but three steps has measured out
this long far-extended gathering-
place;
śūgām: the ū must be slurred disyllabically (= ूू). idāṁ sadhāstham: of course the earth as opposed to uttāraṁ sadhāstham in I c. ékas and tribhīs are antithetical. id emphasizes the latter
word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣit = giriṣṭhā; urugāyā = kucarā; vṛṣan = mṛgō bhīmāḥ*. This correspondence of kucarā (besides V.'s alternative exclusive epithet urukramā in 5c and elsewhere) confirms the explanation of urugāyā as *wide-pacing from gā go* (Yāska, mahāgati having a wide gait), and not *widely sung from gā sing* (Sāyana).

8

8 yāṣya trī pūrṇā mádhunā pādāṇi

ākṣiyamāṇā svadhāyā mádanti;
yā u tridhātu prthivīṁ utā
dyām

éko dādhāra bhūvanāni viśvā.

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

trī: n. pl. of trī (105, 8). padāṇy: the final vowel of the Pāda must be restored; cp. 2c. pūrṇā: cp. p. 308 d. ākṣiyamāṇā: *never failing in mead*; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pāda text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). 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 viśvā, cp. 3 d. dādhāra: pf. of dhr, with long red. vowel (139, 9), which is here not shortened in the Pāda text.
5 tád asya priyám abhi pátho
  asyām,
náro yátra devayávo mádanti:
urukramásya sá hi bándhur
  itthá,
Viṣṇuḥ padé paramé mádhva
  útsah.

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.

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

6 tá váṁ vástúni uśmásì gáma-
dhyai,
yátra gávo bhúriér̄gā ayásah :
átráha tád urugáyásya viṣṇaḥ
paramám padám áva bhāti
bhúri.

We desire to go to those abodes
of you two, where are the many-
horned nimble kine: there indeed
that highest step of the wide-pacing
bull shines brightly down.
vām: of you two, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viṣṇu) in the first two stanzas of the next hymn (i. 155). uśmāsi: 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 Śāyaṇa 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-śṛṅgās: many-horned would allude to the diffusion of the sunbeams in many directions. ayāsas: this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayanās moving, and by Śāyaṇa 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. vṛśnas: 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 Pṛthiv in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as rōdasī the two worlds more than 100 times. They are parents, being often called pitārā, mātārā, jānītri, besides being separately addressed as ‘father’ and ‘mother’. They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities
are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagati.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air: between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Padas form an independent sentence; otherwise hi (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. 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). rā-vari: note that, when the final vowel of a cd. is Prarabdha, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of rā is treated as metrically lengthened. dhārayat-kāvi: a governing
ed. (189 A 2 a); the gen. rājāsas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivir. dhisāne: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. antār iyate goes between with acc.; the same thing is said of 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 uṣṭabhavas ca mahiniḥ asaścätā, pitā mātā ca, bhūvanāni raksataḥ. sudhīṣṭame vapusṣie nā ródasī, pitā yāt sím abhi rūpāir ávásayat.

uruvyácasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścät-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while a-saścánt (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. vapusyā: cp. note on víryāṇi, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivī may be Viśvakarman, who in RV. x. 81, 1. 2 is called ‘our father’ and is described as creating the earth and heaven. sím: see p. 249. abhi avásayat: ipf. cs. of 2. vas wear.

3 ca bhūt: pucch: píchö: pūrvicchāvan ś: ca bhūt: pucch: píchö: pūrvicchāvan. púnavati dhīrō survānañi māyahā Ś. púnavati dhīrō survānañi māyahā Ś.
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 vāhṇi 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. Sāyāṇa thinks the Sun is meant, and explains purifies by illumines.

Dhenūṃ: 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). Vṛṣabhāṃ: 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-rētāsāṃ: alludes to the shedding of rain. Viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. Dukṣata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.
4 ayám devánám apásám apás-tamo
yó jajána ródasi víévásám-bhuvá.
ví yó mamé rájasí sukratūyāyā
ajárebhiḥ skámbhanēbhīḥ, sám āñrče.

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.
apásám: partitive gen. (p. 321, b a). ví ... mamé: this expression
is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasí: the
heavenly and the terrestrial spaces. The initial vowel of d must be
restored. sám āñrče: red. pf. of arc sing (189, 6), the Ā. being
used in the ps. sense; Sāyāṇa explains it in an act. sense as pūji-
tāvān has honoured, which he further interprets to mean sthā-
pitāvān has established!

5 té no grāṇāṇe mahinī mahī ārya:

So being lauded, O great ones,
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength
yénābhi krṣṭis tatánāma viś-

váhā

panáyiam ójó 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. mahiní: 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 reflected in several cases; máhi and mahás (88, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. ksatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā bestow, to be construed with the dat. nas. abhi ... tatánāma: pf. sb. of tan stretch (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally in every manner = always (cp. viśváhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyyya: see 162, 2. ójó: 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 (138, 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 over-

coming his aboriginal foes.

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

bearded. His arms are especially often referred to because they wield the
thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭṛ, being made of iron (āyasā), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-báhu bearing the bolt in his arm and vajríṇ vielder of the bolt are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśā).

Having a golden car, drawn by two tawny steeds (hārī), he is a car-fighter (rathesṭhā). 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 Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇi. 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 Marūtvant 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 Varuna (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Brhaspati (iv. 50), Pūṣan, and Viśṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as śakrā and śācīvant mighty, śācīpāti lord of might, śata-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 (kūśa). The clouds, moreover, appear as the fortresses (pūras) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the ‘fort-destroyer’ (pūrbhīd). But the chief and specific epithet of Indra is ‘Vṛtra-slayer’ (Vṛtra-hān), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rākṣasas 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 maghávan bountiful is almost exclusively his.

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

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

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvasṭr. 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 ind-u drop.
i. 12. Metre: Triśṭubh.

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.

1 yó jātā evā prathamó mánasvān devó devān kráṭunā paryābhū-ṣat;
yāśya sūṣmād rōdasi ābhyaśetāṁ
nrāṁāsyā mahnā : sā, janaśa,
Indraḥ.

evā : see p. 224, 2. mánas-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 mānāḥ-vān. devó devān : cp. i. 1, 5 c. paryābhū-ṣat: 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. Sāyana explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. rōdasi: the Pragṛhya i of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ābhyaśetāṁ : ipf. of bhyasā = bhī be afraid of, with abl. (p. 316, b). mahnā : inst. of mahan greatness (cp. p. 458, 2). The refrain sā, janaśa, Índraḥ ends every stanza (except the last) of this hymn; similarly viśvāmād Índra uttaraḥ ends all the twenty-three stanzas of x. 86.
2 yāḥ prthivim vyāthamānām ādṛṃḥad,
yāḥ pārvatān prākupitāṁ āramnāt,
yó antārikṣāṁ vimāmē vārīyo,
yó dyām āstabhnāt: sā, janāsa, Īndraḥ.

yās: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative pron. corresponding to the sā of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt: ipf. of rām set at rest. vimāmē vārīyas (cpv. of urū, 108, 2 a): here the cpv. is used predicatively, extended so as to be wider; cp. vi. 69, 5, where it is said of Indra and Viśṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyō sky. āstabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimāmē (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

3 yó hṝlaḥmārīraṁatāṁ sīkōnu.  
yó gā vṝdravṝdhā vṝṣas.  
yó pārśmekānuṁparīṁ jājanā  
svaṁkṣamātsu s janāsa rūnā:  

yó hatvāhim ārināt saptā sīndhūn,  
yó gā udājad apadhā Valāsyā,  
yó āśmanor antāragnīṁ jajāna,  
saṁvīk samātsu: sā, janāsa, Īndraḥ.

Who made firm the quaking earth, who set at rest the agitated mountains; who measures out the air more widely, who supported heaven: he, O men, is Indra.

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.
The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: yó apó vavṛvāṃsaṃ Vṛtrāṃ jarghāna who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gá udājad, āpa hi Valāṁ váh who drove out the cows, for he unclosed Vala. āriṇāt: ipf. of ri release. saptá sindhūn: the seven rivers of the Panjāb. gás: A. pl. of gó cow. ud-ājat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhā, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of āpa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā means the unclosing by Indrā of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvām Valāśya gomato 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows. The form is explained by Durgā, the commentator on the Nirukta, by apadhānena as meaning udghā-ṭanena Valāśya by the unclosing of Vala. Sāyaṇā interprets it as an irregularity for the abl. = from the enclosure of Vala. Valāśya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antār: between two clouds, according to Sāyaṇā; between heaven and earth according to Durgā; 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
śvāghnīva yo jīgīvāṁ lakṣāṁ made it disappear; who, like a
ādād winning gambler the stake, has
aryāḥ puṣṭāni: sā, janāsā, taken the possessions of the foe: he,
Indraḥ.

imā viśvā: all these things, that is, all things on earth. cīvāvanā is used predicatively after kṛtāni, just as ādharām is in b after ākara; ep. iv. 30, 22: yās tā viśvāni cīvāye who has shaken the whole world. dāsāṁ vārṇam: the non-Aryan colour (= kṛṣṇāṁ vārṇam), the aborigines; note the difference of accent in the substantive dāsā and the adj. dāsa. ākara: root ao. of kṛ (148, 1 b), to be construed with both ādharām (make inferior = subject) and gūhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Sāṃhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ākara ity ākaḥ. jīgīvāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires o o - after the caesura (p. 441, top), this word was here perhaps metrically pronounced jīgīvāṁ as it came to be regularly written in B. ādāt: irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ādāt has taken. aryās: gen of ari (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index, p. 478.]

च च च च पुष्करिणि कुष कृति चोरस्य स चम । च च पुष्करिणि कुष । स: । आति ।

terma[kā]yāḥ sarvāraṇam । चोरस्य ।

भरत । चर्च: । धन: । स: । जनास: । दक्ष: ||

भरत । चर्च: । धन: । स: । जनास: । दक्ष: ||
5 yām små pṛchánti kuḥa sēti
ghorám,
ụtēm āhur nāisō astīti enam;
sō 'ryāḥ puṣṭīr vija ivá mināti.
śrād asmai dhatta: sē, janāsā, Īndraḥ.

 små (p. 250) is metrically lengthened, the second syllable of the
Pāda favouring a long vowel (p. 441, top). pṛchánti: pr. of prach.
sēti for sā iti: the irr. contraction of sā with a following vowel is
common (48 a). īm 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 yām of
the first clause would accentuate the second also. sō aryās: the initial
a, though written, should be dropped; otherwise the irr. contraction
vijevā is just possible, but ∅ — for ∅ ∅ following a caesura after the
fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat;
aryāḥ puṣṭīḥ to āryāḥ puṣṭāni; vijāḥ to laksām. Uśas (iv. 51)
is in i. 92, 10 described as wearing away the life of mortals,
vāghanīva kṛtnūr vija āminānā diminishing it as a skilful gambler
the stakes. mināti: pr. of mi damage. śrād dhatta (2. pl. ipv. of
dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts
as to the existence of Indra; c implies that he does exist; and d
calls for belief in him.

6 yō raḍhrāṣya coditā, yāḥ kṛṣā-
sya,
yō brahmāṇo nādhamānasya
kīrāḥ; 1902

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
yuktágravno yó avitá susípráh and has set to work the stones: he, 
sutásomasya: sá, janása, Ín- 
draḥ.

coditá governs the three genitives (the rich, the poor, the priestly 
poet) of a b, as the three relatives show; while avitá governs that 
of c. su-síprás: Bv. cd., p. 455, c a. The exact meaning of sípra 
is somewhat doubtful, but as it is regularly dual, has the attributive 
tawny, hári-sípra being parallel to hári-ámasáru 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 hánû. yuktá-gravnas: of him who has set in motion the 
stones with which the Soma shoots are pounded.

7 yásyáśvásah pradíśi, yásya 
gávo, 
ýasya grámá, yásya viśve rá- 
thásah; 
ýáh súriam, yá uúsasam jajána; 
yó spáṃ netá: sá, janása, Ín- 
draḥ.

uúsasam: often also uúsasam; du. N. A. uúsáśa and uúsáśa; N. pl. 
uúsásas and uúsásas; see 83, 2 a, f. n. 1.

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.

50 INDRA [ii. 12, 6]
8 yām krāndasāi saṃyatī vihvā- 
yete,
pārē ávara ubhāyā amitrāh;
samānām cid rátham ātasthi- 
vāmsā 
nānā havete: sā, janāsa, Ín-
draḥ.

saṃ-yatī: pr. pt. du. n. of sām-ī go together. vi-hvāyete (from 
hvā) and nānā havete (from hū, the Samprāśana 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 átha jānā vi hvayante siśāsāvah so men call on thee variously, 
desiring gains. pārē 'vara: must be read pārē ávara, though the 
succession of five short syllables before the caesura is irregular 
(p. 440, 4). The second Pāda explains krāndasāi: 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 Sāyana, 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 
take as the vb. of a principal clause; cp. note on 5 b.

9 yāsmān nārtē vijāyante jānāso, 
yām yudhyamānā ávase há-
vante; 
yō viśvasya pratimānaṃ ba-
bhúva,
yō acyutacyūt: sā, janāsa, 
Índraḥ.

Without whom men do not 
conquer, whom they when fighting 
call on for help; who has been a 
match for every one, who moves the 
immovable: he, O men, is Indra.
mánam ásti antár jñétu utá yé jánitvāḥ for there is no match for
him among those who have been born nor those who will be born.
acyuta-cyút: cp. 4 a; also iii. 30, 4: tvámr cyáváyann ácyutáni . . . cáraśi thou continuest shaking unshaken things.

90 yāḥ śrāvito māhīno śṛṭaṇān
śrśvyamānaṇaśkṛte jāgāne
yāḥ śrāvite nānuḍātī śṛṣṭaṁ
yé dāśyors hantā: sá, janaśo,
īndraḥ.

dādhānān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not
applied between Pādas (cp. i. 35, 10 c). śrśvyamānāṇ: not
thinking seil. that he would slay them; on the Sandhi of n + ā, see
40, 1. śārvā: with his arrow (inst., p. 80); with his characteristic
weapon, the vājra, he slays his foes in battle. jāgāna: 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). dāśyos:
of the demon, a term applied to various individual demons, such as
Śambāra (11 a).

99 yāḥ śrāvītya śūṣνे विच्यन्ति
chāraṁśaṁ śrūvānvaṁścāntāt.
śrśvāyamānān yō śṛṣṭi jāgāne
dāruṁ śrāvaṁ s janaśaṁ rāṣṭrē.

Who slays with his arrow the
unexpected many that commit
great sin; who forgives not the
arrogant man his arrogance, who
slays the Dasyu: he, 0 men, is
Indra.
Who in the fortieth autumn found out Śambara dwelling in the mountains; who has slain the serpent as he showed his strength, the son of Dāну, as he lay: he,
O men, is Indra.

Śambara, next to Vṛtra, Valа, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-
yántam: see note on i. 154, 2 d. catvārimāyām: that is, Indra found him after a very long search, as he was hiding himself.
anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra’s slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: áhann áhim pariṣāyānam 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). sāyānām: 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 Rauhiṇa as he scaled heaven: he, 
O men, is Indra.

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

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

Even Heaven and Earth bow down before him; before his vehemence even the mountains are afraid. Who is known as the Soma-drinker, holding the bolt in his arm, who holds the bolt in his hand: he, O men, is Indra.
14 yāh sunvantam ávati, yāh pác-antam,
yāh saṃsantam, yāh saśamā-nām úti;
yāsya brāhma vārdhanam,
yāsya sómo,
yāsyedām rádhaḥ: sá, jāناسa, Índraḥ.

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. saśamānām: explained by Sūyaṇa as stotram kurvāṇam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as saṃsāmānām praising. úti: contracted inst. of úti (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantī helping with aid. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yāsya being an objective gen. (p. 320, B 1 b). idām rádhas this gift = this sacrificial offering.

15 yāh sunváté pácate dudhrā á cid
vájam dárdarṣi, sá kilásı sat-yāḥ.
vayám ta, Indra, viśváha pri-
yāsaḥ,
suvíraso vidátham á vadhema.

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

This concluding stanza is the only one that does not end with the refrain sá, jāناسa, Índraḥ. Instead, the poet, changing from the 8.
to the 2. prs., substitutes at the end of b the words są kīla, as 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: brhād vadema vidāthe suvīrāḥ we would, accompanied by strong sons, speak aloud at divine worship. ā cid: perhaps better taken as emphasizing dudhrās (cp. p. 216) than with dāḍārṣi (int. of d̐). te: gen. with priyāsas (p. 322, C). vidā-tham: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root vidh worship, and that it means divine worship, scarcely distinguishable from yajña, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

**RUDRÁ**

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

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow Práni. He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arūṣā) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (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 (mīdhvāmsa), easily invoked and auspicious (āivā). 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, jālāsa, cooling, and jālāsa-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 deprecatory 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 ṣry.

ii. 33. Metre: Triṣṭubh.

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

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās: 2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel (p. 144, a). samḍāsas: abl. 201 A 1. viṁśa = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). ārvati abhi kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).
2 tvá-dattebhí, Rudra, sámtamebhiḥ
śatáṃ himā aśíya bheṣajébhiḥ.  
ví asmád dvéṣo, vitarám, ví ámho,
ví ámīvās cātayasvā víśucích.

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

tvá-dattebhí: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatáṃ: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarádas) is often prayed for. aśíya: root ao. op. Ā. of āmā (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. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. víśucích: A. pl. f. of víṣvāćc turned in various directions, is used predicatively like an adv.

3 śrāndhī jātvām bhuṣṇiśānyaś
vachṣamukṣvasaḥ vachvāhohi.

"They 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."


"Transport us to the farther shore of distress in safety. Ward off all attacks of mischief."

3 śrāndhī jātvām bhuṣṇiśānyaś
vachṣamukṣvasaḥ vachvāhohi.

"They 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."


"Transport us to the farther shore of distress in safety. Ward off all attacks of mischief."


"Transport us to the farther shore of distress in safety. Ward off all attacks of mischief."


"Transport us to the farther shore of distress in safety. Ward off all attacks of mischief."


"Transport us to the farther shore of distress in safety. Ward off all attacks of mischief."


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játásya: the pp. used as a n. collective noun = that which has been
born, creation. vajra-báho: 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 Pragryha by the Pada text, but not in the
Samhitā text (where for instance váyav á and váya ukthébhiḥ
are written). pársī: from pr take across, is one of a number of
isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β).
ñas: initial n cerebralized even in external Sandhi (65 A c). pārāṁ:
acc. of the goal (197 A 1). svasti: this word is not analysed in the
Pada text (like sumatī, &c.) because asī does not occur as an
independent substantive; here it is a shortened form of the con-
tracted inst. svasti (p. 80, n. 2); it is several times used in the
sense of a final dat. = svastāye. abhītaś = abhi itīs, hence the
Svarita (p. 464, 17, 1 a); Sandhi, 47. yuyodhi: 2. s. ipv. of yu
separate, with irr. strong radical vowel (p. 144, a).

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

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

5 hávimabhir hávate yó havir-
bhir,  
áva stōmebhi Rudrāṃ disīya :  
ṛdūdārāḥ suhāvo mā no asyāi  
babhrūḥ susípro rīradhan man-
ányai.

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

hāviman: from hū call, but havis from hu sacrifice. áva disīya:  
s ao. op. Å. of dā give (144, 3). ṛdūdāras is not analysed in the Pada text, perhaps owing to a doubt whether it is = ṛdu-udāra or ṛdū-dāra (the former is the view of Yāska who explains it as mṛdu-uda-ra); for ṛdu-pā and ṛdu-vṛdha are separated and dara is separated in puram-darah. 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-sípras:  
see note on ii. 12, 6 c. rīradhat: inj. red. ao. of randh. asyāi manányai: 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 Sāyana). The following sense has also been suggested: ‘he who invokes Rudra (thinks), “I would buy off Rudra with songs of praise”: let not Rudra subject us to that suspicion (on his part).’
The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force.

I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.

The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force.

I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.
7 kua syā te, Rudrāra, mṛlayākūra
hāsto yō āsti bheṣajō jālāsah?
apabhārtā rāpasō dāiviasya
abhī nú mā, vṛṣabha, cakṣamīthāḥ.

kvaś syā: see p. 450, b. bheṣajās is an adj. here and in one
other passage; otherwise it is a n. noun meaning medicine. apa-
bhārtā: on the accent see p. 453, 9 d. dāivyasā: 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 Pāda, but not in 1 c. cakṣamīthās:
2. s. pf. op. of kṣam (p. 156, 8).

8 prā babhrāve vṛṣabhāya śvitalicē
mahō mahīṃ suṣṭutim iṛayāmi.
namasyā kalmalikinaṃ nāmo-
bhir.
graṁimasi tveṣām Rudrāsya
nāma.

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

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

sthirébhír áṅgaiḥ pururúpa ugró babhrúḥ sukrébhíḥ pipiśe hiranyaiḥ.
iśānād asyá bhúvanasya bhúrer ná vá u yoṣad Rudrād asuryām.

sthirébhír áṅgaiḥ: probably to be construed with pipiśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sayana supplies yuktás furnished with firm limbs. pipiśe: pf. Á. of piś. iśānād: pr. pt. (agreeing with Rudrād) of iś rule over with gen. (202 A a); the pf. pt. is iśānā. bhúres: agreeing with bhúvanasya; cp. vii. 95, 2: cétanti bhúvanasya bhúreḥ taking note of the wide world (where bhúres could not agree with any other word); Sayana takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuríya, but as a substantive asuryá.

0 ॠठि ोऽवर्मि सार्वकाणि धन्वा- ॠठि ोऽवर्मि सार्वकाणि धन्वा- ॠठि ोऽवर्मि सार्वकाणि धन्वा- ॠठि ोऽवर्मि सार्वकाणि धन्वा-
10 árhan bibhāṣi śāyakāni dhāṇva
ághan niśkām yajatāṁ viśavṛū-
pam;
ághan idāṁ dayase viśvam ābh-
vam:
ná vá ójīyo, Rudāra, tvād asti. Rudra.

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

11 stuhi śrutāṁ gartasādam yuvā-
naṁ,
mṛgāṁ nā bhīmāṁ upahatnāṁ,
ugrāṁ.
mṛḷā jaritrē Rudēra stāvāno:
anyāṁ tē asmān nī vapantu
sēnāḥ.

yuvānam: other gods also, such as Agni, Indra, the Marutas, are
spoken of as young. mṛgāṁ nā bhīmāṁ: cp. note on i. 154, 2 b;
either a bull (vṛṣabho nā bhīmāḥ vi. 22, 1) or a lion (simhō nā
bhīmāḥ, iv. 16, 14) may be meant. mṛḷā: ipv. of mṛḍ; with dat.,
p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmād:
abl. with anyā, p. 317, 3. sēnāḥ: that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52: yās
te sahāserāṁ hetāyo 'nyām asmān nī vapantu tāḥ may those
thousand missiles of thine lay low another than us.

Worthy thou bearest arrows and
bow; worthy thy adorable all-
coloured necklace; worthy thou
wieldest all this force: there is
nothing mightier than thou, O
12 kumārās cit pitāram vāndamā- 

prāti nānāma Rudrāropayāntam.

bhūrer dātāram sātpatiṃ grīṇiṣe:
stutās tuāṃ bheṣajā rāsi 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 Sāyana (pratinato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be 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. grīṇe: an irr. form of the 1. s. Ā. of gr sing. asmē: dat., p. 104; 200 A 1.

13 yā vo bheṣajā, Marutāḥ, śucini,
yā sāmtamā, vrṣano, yā mayob-

bhū, 
yāni Mānu āvṛṇitā, pitā nas:
tā sām ca yōā ca Rudrāsya 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. 1.1a) 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. ávṛṇitā: s. ipf. Ā. (with metrically lengthened final vowel) of 2. vṛ choose. sām, yós: these words are frequently used in combination, either as adverbs or substantives.

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

14 pári no heti Rudrāsya vṛjyāḥ, pári tvəsāsya durmatir mahi gāt.
áva sthirā maghāvadbhyas tanuṣva;
miḍhvas, tokāya tánayāya mṛla.

vṛjyās: 3. s. root ao. prc. (p. 172 a) of vṛj twist. gāt: root ao. inj.
of gā go. maghāvadbhyas: the I. D. Ab. pl. of maghāvam 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). miḍhvās: voc. of the old unreduced pf. pt. miḍhvāms, cp. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 437, a 9.
15 évā, babhro vṛṣabha cekitāna, yāthā, deva, nā hṛṇīṣe nā háṃsi, havanaśrūṇ no Rudreha bodhi. bṛhād vadema vidāthe suvīrāḥ.

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

evā: to be taken with c, since in the normal syntactical order it should follow yāthā in the sense which it here has (p. 241, 1); when yathā meaning so that follows, it is normally construed with the sb. (241, 2), not with the ind., as hero. 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). hṛṇīṣe: 2. s. Ā. pr. of 2. hṛ be angry. háṃsi: 2. s. pr. of hān; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. be invocation-hearing for us (not gen. dependent on havana, lit. hearing the invocation of us). vadema: see note on ii. 12, 15 d.

APĀM NĀPĀT

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

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).

asṛkṣi: 1. s Ā. s ao. of sṛj, which with upa may take two acc., so that nādyām might be supplied. On īm see 180 (p. 220).
dadhita: 3. s. pr. op. Ā. of dhā, which with cánas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āsuhémā, though a Bv, is accented on the second member: see p. 455 c a. karati: 3. s. sb. root ao. of kṛ: unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supēsasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyām vājapeśasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 43, 2 a. jōṣiṣat: 3. s. sb. īṣ ao. of jūṣ. hi explains why he is likely to accept them; it accents jōṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

\[
\begin{align*}
\text{ii. 35, 1} & \quad \text{Desirous of gain I have sent forth this eloquence (to him): may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make (them) well-adorned? For he will enjoy (them).}
\end{align*}
\]
2 imám sú asmai hrdá á sutas-tám
mántram vocema: kuvíd asya védat?
Apāṁ nápād, asuriasya mahná, viśvāni aryó bhuvanā jajāna.

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

3 sám anyā yánti, upa yanti anyāḥ:
samānām ūrvāṁ nadiaḥ prañanti.
tám ū súcim súcayo didivām-sam
Apāṁ nápataṁ pārī tásthur ápah.

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.

yánti: accented because of the antithesis expressed by anyāḥ—one
anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
ūrvām: = ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāsyā in 2 c. prañanti: from pṛ fill.
u: u is often lengthened in the second syllable of a Pāda 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 tāsthur: = they tend him.

4 tām ásmerā yuvatāyo yuvānām
marmṛjyāmānāḥ pārī yanti ā-paḥ:
sá sukṛébhiḥ śīkvabhī revād
asme
didāyānidhmó ghṛtānirṇīgapsū.||

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

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. śīkvabhīs: the precise sense is somewhat doubtful, but it must mean ‘flames’ or the like. Note that though in this word the ending bhis is separated in the Pada text, it is not so in śukṛēbhīs because śukre is not a stem. asme: 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: yó anidhmō didayad apsū antār who shone without fuel in the waters. ghṛtānirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pada text as nirnik, in accordance with the analysis niḥ-nik when the word occurs uncompounded.
5 asmāi tisrō avyathiāya nārīr devāya devīr didhiṣanti ānnam: kṛtā ivōpa hī prasarsré apsū; sā piyūśaṁ 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 suck s 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 ṛpṛyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk. didhiṣanti: ds. of 1. dhā bestow: this is the usual form, while dhīṭa is rare. kṛtās: the meaning of this word, which occurs here only, is quite uncertain. prā-sarsrē: 3. s. pr. int. of sr. dhayati: 3. s. pr. of 2. dhā suck. pūrvasūnām: i.e. Apām napāt is their first offspring; cp. x. 121, 7: āpo janāyantīr Agnim the waters pro-
ducing Agni.

6 āśvasya átra jānimāsyā ca svār. druhō riśāḥ sampīcaḥ pāhi sūrīn. āmāsū pūṛṣū pāriḥ apramṛṣyām nārātayo vi naśan nānṛtāni.

The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Him that is not to be forgotten, far away in unbaked citadels, hostilities shall not reach nor falsehoods.
Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apāṇi napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as suār; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampācæs 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. pūrṣu: loc. pl. of pūr, 82. parās: note the difference of accent between this adv. and the N. s. adj. pāras yonder, other. naṣat: inj. pr. of 3. naś reach.

7 svā á dāme sudúghā yásya
   dhenūḥ,
   svadhām pīpāya, subhū ãnnam
atti;
   so 'pāṃ nápad ūrjāyann apsú
antár,
   vasudēyāya vidhaté ví bhāti.

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.

svā á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. **svadham**: this word is not analysed in the Padapātha of the RV. and AV. (as if derived from a root **svadh**), but it is separated in that of the TS. as **sva-dhā**. **pīpāya**: 3 s. pf. of **pi swell**, with lengthened red. vowel (139, 9). so **apām** must be read as so 'pām since a must here be metrically elided (21 a ; p. 465, 17, 3). On **apsva**ntār see p. 450, 2 b [where **apsvi**ntāh should be corrected to **apsva**ntāh]. **vidhatē**: dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. **vasu**hēyāya**: 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. jihmánam urdhvāh: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánam urdhvāh . . . upāsthe he grows in them, upright in the lap of the prone. tāsya mahimānām his greatness = him the great one. hīraṇyavarṇās: because he is clothed in lightning. pāri yanti: cp. 3 a and 4 b. yahvis: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sayana), 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. 85); but hiraṇyāya yóni may = hiraṇyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Śaṅkya wishes to supply rājate after niṣādyā = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niṣādyā referring to asmai: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niṣādyā (cp. 164, 1). hiraṇyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dākṣiṇā the sacrificial fee (x. 107, 2) it is said hiraṇyadā amṛtatvām bhajante the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). ṛṇam: the oblation (cp. 11 d).

99 tadasāṁnikam utá cáru náma
apiśi in vardehate náptur apám.
yáṃ indháte yuvatáyāḥ sámk
itthá
hiranyavarñam: ghṛtám ṛṇam
asya.

11 tád asyánikam utá cáru náma
apiśi vardehate náptur apám.
yáṃ indháte yuvatáyāḥ sámk
itthá
hiranyavarñam: ghṛtám ṛṇam
asya.

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

ánikam: the flaming aspect of Agni seen at the sacrifice. apiśi:
vardehate: náptur: apám.
yáṃ indháte: yuvatáyāḥ: sámk
itthá
hiranyavarñam: ghṛtám ánnav
asya.
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.

The prp. sām may be supplied with the other two following verbs. didhiśāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ānnais: with oblations. dādhāmi: pr. of dhā put.
13 sā īm vīṣājanayat tāsu gārbhām;
sā īm sīṣur dhayati; tāṁ rihanti;
sō 'pāṁ nāpād ānabhimātavarno
anyāsyavehā tanūā viveṣa.

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

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. 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 Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. sō apām: here the a, though written must be dropped after o, as in 7 c. ānabhimātavarnas: he is as bright here as in the waters; cp. hiraṇyavarnas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsyā iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

98 bhūkṣṇaṇḍe pāṛme tāśīvāṃsam
cuḍāmśavibhā variants dīrīvāṃsam
 ча́пāг нaрт̄у г̌у̌т̄м̄н̄ в̄х̄н̄н̄и:
х̄а̄м̄к̄е̄: па́р̂и́ д̃й̂н̃н̃и̂ ж̄ӯн̄н̄и:

14 as̄min padē paramē tāstāvāṃsam,
ad̄hyavāṁsāḥ viśvāhā dīdivāṃsam,
āpo, nāptṛegraṁ ānnaṁ vahantih,
swāȳām aṭkaiḥ pari diyanti yahvīḥ.

padē paramē: in the abode of the aerial waters. adhvasmābhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhīḥ.
sikvabhir didāya. nāptre: apām 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. pāri diyanti (dī fly); cp. pāri yanti in 4 b and 9 d, and pāri tasthur in 3 d.

15 āyāmsam, Agne, sukhītim jānāya-
YNCU mājugvāy: suṣūkṣ̣̄im ā
timbhāṁ tatēc̄h ṣabdarāṁ ṣeṣa vṝhiṁdvem vīḍēṃ̣tī suvīrāṃ
dḥūrdati vadmēma vidāthe suvīrạ̄ṃ.

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

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.
Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayāj-jana arraying men together appears to be peculiarly his. 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.

Mitró jánān yātayati bruvāno;
Mitró dādhāra prthivīṁ utā
dyām;
Mitrāḥ krṣṭir ānimisābhi caste:
Mitrāya havyām ghṛtávaj ju-hota.

yātayati: stirs to activity. bruvānās: 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). Sāyāṇa 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 bruvānāh. This Pāda occurs slightly modified in vii. 36, 2 as jānam ca Mitrō yatati bruvānāh. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ānimīṣa: inst. of ā-nimīṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caste: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ivp. irr. strong form occurring beside the regular juhutā (p. 144, B 3 a).

2 प्र स ्विन् मत्रेः ब्रह्म प्रयास्वानः प्र || सः || ब्रह्म || मत्रेः || चूँः || प्रयास्वान् ||

वह आदित्य शिरचित्र ब्रते न इहिते न जीयते लोतो न नमण्ह हश्यात्तितो न दूरात् ||

न || प्रम || चंह || चक्रोति || चवित ||

न || दूरात् ||

2 prá sá, Mitra, mártō astu prá-
yasvān,
yás ta, Āditya, śikṣati vraténa.
ná hanyate, ná jiyate tuóto:
nánám ámho 'ānoty ántito ná
dūrát.

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 far.

tvótas: tvā must often be read as tua; tuótas is therefore more
natural than the prosodical shortening (p. 437 a 4) of tvā-ūtas. The
fourth Pāda has one syllable too many as written in the Samhitā
text. By dropping the a-after o the correct number of syllables is
obtained, but the break (− − −) remains quite irregular (p. 440, 4 B).
3 anamīvāsa īlayā mádanto,
mitājñavo vārimanā ā pṛthivyāḥ,
Ādityāsyā vratām upakṣīyānto,
vayaṃ Mitrāsyā sumatān siṣma.

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

4 ayāṃ Mitrā namasiaḥ suśevo,
rāja suksatāro ajaniṣṭa vedhāḥ:
tāsya vayaṃ sumatāv yajñī-
yasya,
āpi bhadrā saumanasē siṣma.

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

MITRA
5 mahāṁ Ādityō nāmasopasādyo yātayājjano gṛṇatē susēvāḥ:
tāśmā etāt pānyatamāya jūṣṭam
agnāu Mitrāya havir ā juhota.

The great Āditya, to be approached with homage, stirring
men, to the singer most propitious:
to him most highly to be praised,
to Mitra, offer in fire this acceptable oblation.

mahāṁ: 39. yātayājjanas: on the accent of governing cds. see
jūṣṭam: a pp. of jūṣ enjoy, with shift of accent when used as an adj.
meaning welcome (cp. p. 384). juhota: cp. note on 1 d.

6 Mitrāsyā carṣanidhīto,
āvo devāsyā sānasā,
dyumnām citrāśravastamam.

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

7 abhī yō mahinā dīvam
Mitrō babhūva saprāthāḥ,
abhī sravobhiḥ prthivīm:

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

abhī bhū surpass takes the acc. mahinā for mahimnā: 90, 2.
dīvam: acc. of dyū, 99, 5: cp. dyō, 102, 8. 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: -ο–ο– instead of -ο–ο–; cp. p. 438, 3 a.

8 Mitráya páñca yemire
jáná abhístiśávase:
sá deván víván bibharti.

páñca jánáḥ: the five peoples, here = all mankind. yemire: 3. pl. pf. A. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhṛ. víván: 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 Mitró, devéṣu áyúṣu,
jánáya vrktábarhiṣe
íṣa iṣṭávratā akaḥ.

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

Bṛhaspāti is a purely Indian deity. The double accent and the parallel name Brahmānas pāti indicate that the first member is the genitive of a noun bh, from the same root as brāhman, and that the name thus means ‘Lord of prayer’.

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

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

Metre: Triṣṭubh; 10 Jagatī.

Bṛhaspati who occupying three seats with roar has propped asunder with might the ends of the earth, him, the charming-tongued, the ancient seers, the wise, pondering, placed at their head.
Bṛhaspate, abhi yē nas tatasrē pṛṣantam śṛprām ādabdhām ūrvām;
Bṛhaspate, rákṣatād asya yōnim.

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

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

3 Bṛhaspati, yā paramā parāvād, áta ā ta ṛtaspiṣo ni śeduh. tūḥ hyāṃ khāṭā avatā ádridug- dhā mádhvaḥ ecotanti abhīto virap-sām.

O Bṛhaspati, 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: ep. ii. 85, 10 c. ṛtaspiṣas: 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. khāṭas...ádridugdhās: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mádhvas: on this form of the gen. see p. 81, f. n. 12.

8 vṛtṛśaṭitiḥ: prṣṭam jācyamāno mahī vṛtṛtīṣ: prṣse vṛmāṇaḥ. saṁsāraṁtvañjātāt rovēṣaṇaḥ vi suṣṭaṁ prasārṣhatsamtaṁśaṁśaḥ.

4 Bṛhaspātiḥ prathamām jāya- māno Bṛhaspati when first being born from the great light in the highest
mahó jyótiṣaḥ, paramé viónan, heaven, seven-mouthed, high-born,  saptáāyasas tuvijátó rávena with his roar, seven-rayed, blew vi saptárasmir adhamat tám- asunder the darkness. āmsi.

mahás: abl. of mát, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptáāyasas in iv. 51, 4 is an epithet of Áṅgira (in iv. 40, 1 Brhaspati is Áṅgirasá); it is parallel to saptárasmi, an epithet applied also once to Agni and once to Indra. rávena: cp. 1 b and 5 b. vi adhamat: ipf. of dham. Agni and Súrya are also said to dispel the darkness.

5 स सूर्यम् स चर्कृठता गृषेन स: स चर्कृठता गृषेन । ।
चलम् चरोजः फलिणम् रविणः ।
वृक्षपतिः चृक्षियाः हवयुद्धः ।
कानिक्रददावशशास्त्राश्राजत॥

5 sasusúbhá, sákvaṭa gaṇéna valám ruroja phaligáma rávena: Bṛhaspatír usriya havyasúdah kánikradad vávasatír úd ájat.

gaṇéna: the Áṅgirases, who in i. 62, 3 are associated with Indra and Brhaspati in the finding of the cows: Bṛhaspatír bhinád ádriṃ, vidád gáh: sám usriyábhír vávasantsá naráh Bṛhaspatí cleft the mountain, he found the cows; the heroes (= the Áṅgirases) roared with the ruddy kine. phaligáma: 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 udñá phaligáma bhinán, nyák sínđhümávásrajat 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. rávena: with reference both to Brhaspatí and the kine (cp. 5 d). havya-súdás: that is, with milk. kánikradat: intv. pr. pt. of kránd; cp. 173, 3; 174 b. vávasatis: intv. pr. pt. of vás (cp. 174).
Then to the father that belongs

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

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

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

abhi: the prp., as often, here follows the vb. sūbhṛtam bibharti:
lit. cherishes him as well-cherished (predicative). All three verbs
depend on yas, though the last two, as beginning a Pada and a
sentence, would even otherwise be accented. valguyati: note that
this denominative is treated as a cd. in the Pada text (cp. 175 A 1).
pūrvabhājam: predicative.
That king dwells well-established in his own abode, to him the consecrated food always yields abundance; to him his subjects bow down of their own accord, with whom the priest has precedence.

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

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

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

10 Īndraś ca sómaṁ pibatam, Bṛhaspatē, asmin yajñē mandasānā, vrṣaṇ-vasū: ā vām viśantu īndavah suā-bhūvo; asmē rayim sārvavīraṁ ni yachataṁ.

O Īndra and Bṛhaspati, 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.

Īndraś 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. vrṣaṇ-vasū: here vrṣaṇ = 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 iti and then analysed; also that in the analysis the first member here appears not in its pause form vrṣaṇ (65) but in its Sandhi form with ṇ as not final. rayim sārvavīraṁ: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c). yachataṁ: 2. ipv. pr. of yam. Here we have the intrusion of
a Jagati stanza in a Trishtub hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Bṛhaspati, as in the whole of the preceding hymn, iv. 49.

99. Bṛhaspati, Indra, várdhatam naḥ;
sáca sá váṃ sumatír bhūtu asmé.
aviśtām dhīyo; jīgṛtām pūram-
dhīr;
jajastām aryó vanūṣām ārātiḥ.

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

Bṛhaspati 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 Indra-Bṛhaspati. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sáca (177, 5) and (as in 10 d) Pragṛhya (26 c). aviśtām: 2. s. du. ipv. of the is ao. of av favour (145, 5). jīgṛtām: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhīyas... pūramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (pūram an acc.; cp. the Padapātha). pūramdhīs here is also opposed to ārātīs (lit. lack of liberality) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arī (99, 8); cp. note on ii. 12, 4. The genitives aryás and vanūṣām are co-ordinate and dependent on ārātīs; this appears from various parallel passages, as aryó ārātīḥ hostilities of the foe (vi. 16, 27);
aghány āryo, vanusām ārātayaḥ evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhitim āryo, vanusām sāvāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UŚĀS

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

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

iv. 51. Metre: Triṣṭubh.

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

tyád: see p. 297, 5. purutámaṃ: because appearing every morning; hence Usásas the Dawns in d. támasas: abl. dependent on asthát = úd asthát. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Sāyaña here explains vayúṇāvat as ‘very beautiful or possessed of knowledge = showing everything’. It probably here means ‘making the way clear’, cp. gátum in d. núnám: note that in the RV. this word always means now. divó duhitáras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gátum: cp. vi. 64, 1: ‘she makes all fair paths easy to traverse’. kṛṇavān: 3. pl. sb.; explained by Sayāña as 3. pl. ipf. ind., akurvan.
2 ásthus u citrás Uśasāḥ purāśtān,
mitā iva svāravo adhvarēṣu.
vī u vrajāsyā tāmasho duārā
uchāntīr avraṇī chūcayāḥ pa-
vākāḥ.

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

3 uchāntīr adyā citayanta bhojān
rādhodēyāya Uśāso maghōníh.

Shining to-day may the bounteous
Dawns stimulate the liberal to the
acitré antáh pañáyah sasantu, ábudhyamánás támaso vímadhye.

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

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

kuvít sá, devih, sanáyo návo vá
yámó babhúyád, Uṣaso, vô
adyá:
yéná Návagve, Áṅgire, Dáśagve
sáptásye, revati, revád úsá?

babhúyát: op. pf. of bhú, accented on account of kuvít (cp. notes on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Áṅgiras, and Dáśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Panis and by Vala. The allusion in sáptásye is uncertain; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Áṅgiras, Dáśagva and Bṛhaspati.

revati revát: these words are found connected in other passages also. úsá: 2. pl. pf. act. of 1. vas shine.
5 yuyama hi, devir, rtyugbir 
Aśvaih
pariprayatā bhuvanāni sa-
adyāḥ,
prabodhāyantīr, Uṣasāḥ, sasāntaṁ,
dvipāc cātuṣpāca carāthāya jī-
vām.

pariprayatāḥ: accented owing to hi; on the accentuation of verbal prepositions see p. 469 B a. prabodhāyantīś: cp. i. 92, 9, viśvam jīvām 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 kua svid āsām katama purāṇī
yaya vidhānā vidadhūr rāhū-
nam?
śubham yac chubhrā Uṣasā
cāranti,
nā vi jñāyante sadāśir ajuryāḥ.

āsām: of the dawns. yaya: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Rāhūs, that of making one bowl into four; cp. i. 161, 2: ēkam camasām caturāḥ kṛṣṇotana, tād vo devā abruvan ‘make the one bowl four’, that the gods said to you; that was one of their vidhānā tasks. śubham: cognate acc. nā vi jñāyante: they are always the same; cp. i. 92, 10, pūnah-punar jayamana purāṇi samānām vārṇam abhi. śumbhamānā being
born again and again, ancient of days, adorning herself with the same colour; where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

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 purá with pf. see 213 A. ijánás: pf. pt. Ā. of yaj sacrifice. sañamaná: pf. pt. Ā. of ām labour. stuváñ chámsan = stuván + sámsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

They approach equally in the east, spreading themselves equally from the same place. The goddesses waking from the seat of order, like herds of kine let loose, the Dawns are active.
samaná: always in the same way. samānātās; cp. i. 124, 3: 
prajānatī iva, nā diśo mināti as one who knows (the way), she loses not her direction. ōtāsyā sādāsah: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ōtāsyā pāṇthām ānv ēti sādhū she follows straight the path of order. budhānās: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Sāyana; when ā. and without an object, budh is intr. ; cp. ābodhī has awoke, said of Uśas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavām nā sārgāḥ: ep. iv. 52, 5, prāti bhadrā adṛksata gavām 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 Sāyana.

9 tā in nū evā samanā samānir, āmītavarnā Uṇāsē caranti. gūhantīr ābhvam āsītam, rūṣad-bhiḥ 
śukrās tanūbhiḥ, śucayo, ruc- ānāḥ.  

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

On the accentuation of nū ēvā see p. 450, 2 b. ābhvam: cp. i. 92, 5, bādhate kṛṣṇām 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. priyābhhis, but pitṛ bhis.
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. úpa bruve: with two acc. (p. 304, 2). yajñāketuḥ: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñāsyā ketūḥ the signal of the sacrifice. yasāso (accent, p. 453, 9 A a) jáneṣu: 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: Jagatī.

1 Jánasya gopā ajaniṣṭa jāgrvir
Agniḥ sudāksaḥ suvitāya nā-
vyaṣaḥ.
ghṛtāpratikbo bhṛhatā divispśā
dyumād vi bhāti bharatēbhīhāḥ
āucīḥ.

Guardian of the people, watchful,
most skilful, Agni has been born
for renewed welfare. Butter-faced,
bright, he shines forth brilliantly
for the Bharatas with lofty, heaven-
touching (flame).

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

2 yajñasya ketum, prathamām
purōhitam,
Agniṁ nāras, triṣadasthē 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
Indrēṇa devāṁ sarāthāṁ sā
barhiṣi
sīḍan nī hōta yajāthāya su-
krātuh.

ketum: in apposition to Agnīm, in allusion to the smoke of
sacrifice; cp. viii. 44, 10, hōtāram... dhūmāketum... yajñānām
ketum the Invoker, the smoke-bannehed banner of sacrificers;
prathamām: first-appointed in order of time. purōhitam: see
i. 1, 1. nāras: N. pl. of nā (p. 91). tri-ṣadhastrā: 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
Indrēṇa and devāṁ (cp. p. 309, 2). sīḍan nī: the ipf. expresses
that he sat down in the past when he became Pūrohita; the prp. as
often follows the verb (p. 468, 20). yajāthāya: final dat.
(p. 314, B 2).

3 īśāṁmṛṣṭo jāyase mātārōḥ sūcira.
mandrāh kavir úd atiṣṭho Vi-
vāsvataḥ.
ghṛtēna tvāvardhayann, Aguna
ahuta,
dhūmās te ketur abhavad divi
śritaḥ.

āsam-mṛṣṭas: pp. of mṛ ṣripe, opposed to sūcis, though un-
cleansed, yet bright. mātrōs: abl. du.: the two fire-sticks, from
which Agni is produced by friction. úd atiṣṭhas: 3. s. ipf. of sthā
stand. Vivāsvatas: gen. dependent on kavīs; the sage (a common
designation of Agni) of Vivasvant, the first sacrificer. tvā: the

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

4 Agnir no yajñām úpa vetu sādhuyā.
Agniṁ náro ví bharante grhé-grhe.
Agnir dūtó abhavad dhavyaváhano.
Agniṁ vṛṇāna vṛṇate 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.

5 túbhyedám, Agne, mádhumata

túbhyam maniśā iyám astu sám hṛde.

tuám gíraḥ, síndhum ivāvánir mahír,

á práñantíśavasā, vardháyanti ca.

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

túbhya: this form of the dat. of tvám occurs about a dozen times in the Saṃhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. maniśā iyám: 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. sám: in apposition, as a delight or comfort. síndhum iva: this similar occurs elsewhere also; thus Índram uktháni vávṛduḥ, samudrám iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. á práñanti: from pṛ fill. śavasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: cs. of vṛdh grow; accent, p. 466, 19 a.

6 tuám, Agne, Áṅgiraso guhā

hitám

ánuv avindañ chiáriyānám vánevane.

sá jāyase mathyámánah sáho mahát:

tuám āhuḥ sáhasas putrám,

Áṅgiráḥ.

Thee, O Agni, the Áṅgirases discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength: they call thee the son of strength, O Áṅgiras.
Anāgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). guhā hitām placed (pp. of dhā) in hiding, concealed, explained by śāriyānām vāne; having betaken himself (pf. pt. of kri) to, resting in, all wood. ānuv avindan: they found him out as a means of sacrifice; Sandhi, 40. vāne-vāne: 189 C a. sā: as such = as found in wood (cp. p. 294 b). mathyāmānaś: pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sāho mahāt: cognate acc. = with mighty strength (cp. sāhasā yo mathitō jāyate nṛbhīḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sāhasas putrām son of strength: this, or sāhasaḥ sūnuḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Anāgiras: see note on a.

PARJĀNYA

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

Parjanya

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 áchā vada tavāsāṁ girbhīr ābhīḥ;
stuhi Parjānyaṁ; nāmasā vīvāsa.
kānikradad vṛṣabhō jirādānū réto dadhāti ōṣadhīśu gārbham.

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

2 vi vṛkṣāṁ hanti utā hanti ra-kṣāso:
viāvam bibhāya bhūvanam ma-hāvadhāt.
uttanāga īṣate vṛṣṇiāvato,
yāt Parjānyaḥ stanāyan hanti duṣkṛtaḥ.

viyāvam: pr. of a word with its accent (p. 455). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇīvāvato: Parjanya; abl. with verbs of fearing (p. 516). ānāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utā before it has the force of even. On the internal Sandhi of duṣkṛt see 43, 2 a.

3 añca caṇḍālaṁ abhīṣipta

rūdhīrāvvaṁ caṇḍālaṁ caṇḍālaṁ caṇḍālaṁ

abhiṣipta vṛṣṇīrāvvaṁ caṇḍālaṁ caṇḍālaṁ caṇḍālaṁ

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abhiṣipta vṛṣṇīrāvvaṁ caṇḍālaṁ caṇḍālaṁ caṇḍālaṁ

abhiṣipta vṛṣṇīrāvvaṁ caṇḍālaṁ caṇḍālaṁ caṇḍālaṁ

abhiṣipta vṛṣṇīrāvvaṁ caṇḍālaṁ caṇḍālaṁ caṇḍālaposium.
3 ῥάθι ἰβα κασαγασάβαν ἀβχικσι-πάνν,  
ἀγίρ δὔταν κρνοτε φαρσίαμ ἀχα.  
δὐράτ σίμχασια στανάθα ὑδ ἰρατε,  
yάτ Παρῦα ἱν κρνοτε φαρσίαμ  
nάββα.  

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.

ῥάθι: N. of ῥάθιν, much less common than ῥάθι, N. ῥάθις. The contraction ῥάθιβα also occurs in x. 51, 6; ῥάθιρ ἰβα is much commoner and would have been metrically better here. δὔταν: the clouds. σίμχασια στανάθα: condensed for ‘the thunders of Parjanya like the roars of a lion. φαρσίαμ: predicative acc.; on the accent of this form and of φαρσύαν in b, see p. 450, 2 ἰ. κρνότε: note that κρ followed by the fifth class in the RV., κρνότι, &c.; καρότι does not appear till the AV., cp. p. 145, 4.

4 πρὶ βατὰ βαντί παταρ性价ντι βιβύτον  
χαρτεοβιοθοιντι βίνταστον είσ:  
ὁρα χιβοκί βορβανάχ ἱαγατε  
χατσμένο: πριθιβόι ρετρασάντι.  

The winds blow forth, the lightnings full; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.

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χαρτεοβιοθοιντι βίνταστον είσ:  
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vánti, jihate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (ītv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 Α a); cp. also note on bádhate, i. 35, 9 c. On the secondary root pínv see 134, 4 β.

irā: the rain-shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagati triplet (2-4) is bound together by a refrain beginning with yát Parjányah and varying the idea 'when Parjanya rains'.

5 yásya vraté pṛthiví nānnapāh; In whose ordinance the earth
yásya vraté saphávaj járbhurīti, bends low; in whose ordinance
yásya vratá óṣadhīr viśvā-

rūpāh:

dá nah, Parjanya, máhi sárna
yacha.

yásya vraté: that is, in obedience to whose law. nānnapāh: int. of nam (see 173, 2 b; 172 a). saphávat: that which has hoofs, used as a n. collective. járbhurīti: int. of bhur quiver (174 a).

ódadhīs: the following adj. viśvārūpāh 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 divó no vṛṣṭīṃ, Maruto, rari-
dhvāṃ; Give us, O Maruts, the rain

of heaven; pour forth the streams
prá pinvata viṣṇo āsvasya dhá-
raḥ.

arvāṁ eténa stanayitúnēhi,
apó niśīścānāṁ āsurāḥ pitā naḥ.

divās: this might be abl., from heaven, as it is taken to be by Sāyana; but it is more probably gen., being parallel to āśvasya dhāraḥ in b; cp. ix. 57, 1, prá te dhārā, divó nā, yanti vr̥ṣṭāyāḥ thy streams go forth like the rains of heaven.

rādīhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a).

Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 18).

vr̥ṣṇo āśvasya: = stallion. In c d Parjanya is again addressed.

stanayitúnēhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nēhi), but of -nā éhi, which would normally be -náïhi; -néhi is based on the artificial contraction -nā (= -nā _accessor + ihi). The same Sandhi occurs in Īndrēhi (i. 9, 1) for Īndra á ihi. With stanayitúnā cp. stanāyān in 2 d and stanāthās in 3 c.

apās = vr̥ṣṭim in a and dhārās in b. āsurāḥ pitā naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. šā 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.

3 chaṁ kṛtām suṁ āvṛttaṁ gāṁañama dhāṁ
udāṇavatā pariṇī ṛṇī ṛṇemṇaṁ ।
dūrtim śu kṛṣṇe vṛṣṭimīḥ vāṁśīṁ
sāṁ bhavantu udvāto nipādāḥ ।

7 abhī krandaḥ; stanāyaḥ; gārbham
dhāḥ;
udāṇavatā pariṇī ṛṇī ṛṇemṇaṁ.
dūrtim śu kṛṣṇe vṛṣṭimīḥ vāṁśīṁ:
sāṁ bhavantu udvāto nipādāḥ.

Bellow towards us; thunder; deposit the germ; fly around with thy water-bearing car. Draw well thy water-skin unfastened downward: let the heights and valleys be level.
stanāya: accented as forming a new sentence. gārbham: cp. 1 d, réto dadhāti āsadhīṣu gārbham. dhās: 2. s. root ao. sb. of 1. dhā. diyā: with final vowel metrically lengthened. dītim: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. visitam (from see tie): untied so as to let the water run out. nyān-
cam: 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.

Draw up the great bucket, pour it down; let the streams released flow forward. Drench heaven and earth with ghee; let there be a good drinking place for the cows.

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. ni śiṅca: Sandhi, 67 c. purás-
tāt: according to Sāyaṇa 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 abun-
dance. dyāvāpṛthivī: Pragṛhya, but not analysed in the Pada text (cp. i. 85, 1 b). undhi: 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇām: note that in the
Pada text this compound is written with a dental ṇ, 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.
Pūśān

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

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

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

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

2 sāṃ Pūṣṇā gamemahi,
yó grhāṇḥ abhiśásati,
imá evéti ca brávat.

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

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

3 Pūṣṇās cakrāṃ ná risyati,
ná kósō áva padyate;
nó asya vyathate paviḥ.

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

nó: = ná u, also not; on the Sandhi cp. 24. kósō va: on the
Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, Bc.
Śayāṇa explains cakrāṃ as Pūṣan's weapon, and paviḥ as the edge
of that weapon. But this is in the highest degree improbable
because the weapon of Puṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

8 Viṣṇuḥ viśvaśaṁdhan
tam puṣāpi mṛṣyate

Ch: āpī | Viśva | śaṁdhan.
N: tam | Puṣa | āpī | śaṁtī
Praṃ: viṇḍate | vasu

4 yo asmāi havishāvidhan,
na tām Puṣāpi mṛṣyate:
prathamā vindate vāsu.

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

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

5 Puṣa ga ḍvēntu n:
Puṣa rāṣṭvēt
Puṣa vājāṃ sanotu n:

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

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

6 Puṣaṁ, ánau prā ga ihī
yājamāṇasya sunvatāḥ,
asmākaṁ stuvaṭām utā.

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

ánau prā ihī: cp. p. 468, 20 a. yājamāṇasya: of the institutor of the sacrifice. stuvatām: of the priests as a body.
7 márkin neśan; márkim riṣan;
márik sám sāri kēvate:
āthāriṣṭābhīr 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.

tenat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of

8 ərvāntam Pūṣāṇam vayām,
iryam ānaṣtavedasam,
īśānāṃ rāya īmahe.

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

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-pasu: whose cattle are never lost; ep.
1, 2, 5, 6, 7. rāyas: gen. dependent on īśānam (see 202 A a).
īmahe: 1. pl. pr. Ā. of ī ga governing the acc. Pūṣāṇam:
cep. 197 A 1.

9 Pūṣānaḥ trite vṛtya
n rīṣhēṃ k Śaṅga bān.
śvottāraka dūḥ kāśi.

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

Pūṣāna tāva: note the Sandhi (40, 2). vratē: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.
Let Pūṣan put his right hand around us from afar; let him drive up for us again what has been lost.

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 Mītra-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: Triśṭubh.

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

samudrā-jyeṣṭhāḥ salilāsyā mã-dhyāt
punānā yanti āniviṣāmānāḥ:
Indro yā vajrī vṛṣabhō rārāda,
tā āpo devīr ihá mãm avantu.

samudrā-jyeṣṭhās: that is, of which the ocean is the largest. salilāsyā: the aerial waters, referred to as divyās in 2a, are meant. punānās: cp. pāvakās in c. āniviṣāmānās: cp. i. 32, 10, where the waters are alluded to as āṭiṣṭhantis and āniveṣānās standing not still and resting not. rārāda: of Indra, it is said elsewhere (ii. 15, 3), vájreṇa khāny atṛṇan nadīnām 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. khaníttrimás: that flow in artificial channels: cp. Índro yá raráda in 1 c. svayamjás: that come from springs. samudrárthās: that flow to the sea; cp. samudrájyeśṭhān punānā yanti in 1 a, b. pāvakás: this word here and elsewhere in the RV. must be pronounced pāvaká (p. 437 a 9).

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

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

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

MITRĀ-VĀRUṆĀ

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

vii. 61. Metre: Triṣṭubh.

उत् । वास् । चर् । पुष्करः । सुमपतीकम् ।
दूरे । एति । सूर्यः । तत्न्वान् ।
च्रमित् यो बिष्या भुवनानि चष्टि ।
स मन्युम मलिन्या चिकित् ।

I úd vām cāksur, Varuṇā, suprātikam
devāyor eti Sūrias tatanvān.
abhi yó viśā bhūvanāni cāṣte,
sá manyūm mártiesu 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 . . . Sūryah . . . cāksur Mitrásya
Vārṇasya 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 Padāpāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break ( — — ) of the Triṣṭubh line (see p. 441). abhi . . . cāṣte: the
Sun is elsewhere also said to behold all beings and the good and
bad deeds of mortals. manyūm: that is, their good or evil
intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura
irregularly follows the third syllable.
2 prá vāṁ sā, Mitrā-Varunāv,  
ṛtāvā  
vípro mánmāṇi dīrghāsṛūd iyarti,  
yāsya brāhmāṇi, sukratū, ávātha,  
ā yāt krātvā nā śarādaḥ prṇāithe.

iyarti: 3. s. pr. of ṛ go. yāsya . . . ávāthas = yāt tāsya ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see note on ṛtāvarī, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudāttas because all unaccented syllables following a Svarita are unmarked. ā prṇāithe: 2. du. sb. pr. of prṇ 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’. śarādas: autumns, not varṣānī 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 prīrōmīchāvashṇa prūṣiṇya:  
prī dīv caṛṣṭaḥpūrtiḥ: suṇḍraḥ.  
kaśśe śrāṇaś śrīśrīñiḥ viṣṭhaḥ,  
ṛṣṭāmhyaḥ braṁmaṇiṁ rājamaṇaḥ.  

3 prá uró, Mitrā-Varunā, prīthivyaḥ,  
From the wide earth, O Mitra-Varuna, from the high lofty sky,
pra diva rśvād brhatāh, sudānū, spāsc dadhāthe oṣadhīsu viṅgū ṭḥag yatō, ’nimisam rāksāmānā.

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

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

śrōs | mīcchā | vṛjasyā | ḍham

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.

śāmsā: 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 rōdāśi mahitvā he has pressed asunder the two worlds with his might. mahitvā: inst.
(p. 77). áyan: 3. pl. pr. sb. of i go (p. 130). avírás: predicative = as soulless; on the accent see p. 455, 10 c. áyajámanmá: 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 avíras in c); cp. prá yé bándhum tiránté, gávya práncánto ásvyá magháni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

5 ámúrā, vísvā, vrśaṇāv, imá vám,
ná yásu citrám dádrē, ná ya-kşám.
drúhāḥ sacante āṇrtā jánānāṁ:
ná vám niṇyāṇi acite abhúvan.

The interpretation of this stanza is uncertain. Following the Padapáththa I take ámúrā to be a du. m. agreeing with vrśaṇau, but vísvā for vísvás (contrary to the Pada) f. pl. N. agreeing with imás these (sc. stutáyas). ná citrám: that is, no deceit or falsehood. dádrē: 3. s. pf. ā. with ps. sense, as often (cp. p. 842 a). drúhas: the spies of Varuṇa (cp. 3 c). ná niṇyāṇi: explains c: there is nothing hidden from you. a-cite: dat. inf. (cp. 167, 1 a).
With reverence I will consecrate for you the sacrifice; I call on you two, Mitra-Varuna, with zeal. (These) new thoughts are to praise you; may these prayers that have been offered be pleasing.

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

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

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

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvābhyaṁ: note the difference between this form and yuvābhyaṁ, dat. du. of yuvan youth. Mitra-Varuṇau: note that in the older parts of the RV. the du. ending au occurs
only within a Pada before vowels, in the Sandhi form of āv. akāri: ps. ao. of kr̥ do. pipṛtam: 2. du. ipv. pr. of 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 hārit bays.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyau or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (āyudha) which Mitra-Varuṇa conceal with cloud and rain, or their felly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (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 hvarē sun, which has swift horses and is the eye of Ahura Mazda.
vii. 63.  

**Mitre: Triśūtbh.**

9. उद् दृश्यं सुभम्गो विशचण्य: ।

 साधारण: सूर्यो मानुषायाम ।

 चर्मे मित्रज्ञ वद्धेव मवन्यः ।

 चर्मिन्धु: सामविब्यक्तमाघिः ॥

1. उद् दृश्यं सुभम्गो विशचण्य: ।

 साधारण: सूर्यो मानुषायाम ।

 चर्मे मित्रज्ञ वद्धेव मवन्यः ।

 चर्मिन्धु: सामविब्यक्तमाघिः ॥

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

2. उद् दृश्यं सुभम्गो विशचण्य: ।

 सत्वान्तपुरिरवृस्व: सूर्याः ।

 समान चक्रं परिविब्रध्यत्सन ।

 चर्मि नेत्रो वहति धृष्यु युक्तः ॥

2. उद् दृश्यं सुभम्गो विशचण्य: ।

 सत्वान्तपुरिरवृस्व: सूर्याः ।

 समान चक्रं परिविब्रध्यत्सन ।

 चर्मि नेत्रो वहति धृष्यु युक्तः ॥

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.

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.
prasavitā: with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapātha; cp. 4.c, jānāḥ Sūryena prāsūtāḥ. samānām: uniform, with reference to the regularity of the sun’s course. cakrām: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of.

paryāvīrtṣan: ds. of vṛt turn; cp. p. 462, 13.a. Etaeus: as the name of the sun’s steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ākacakram, 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.

3 vibhrajaman m uṣṇaḥsuptaḥ
reṣūmēdṛṣṭyamukhānām: 

एष में द्वेषः संविता चक्रन्दुः

य: समांन न प्रमिनाति धाम् ||

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.

3 vibhrajaman a uṣāsām upāsthād
rebhāirūd eti anumadyāmānāḥ.
eṣā me devāḥ Savitā cachanda,
yāḥ samānāṁ nā pramināti dhāma.

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

8 dīvo svaḥ vṛcchcha utarita
dūreṣvarībhārjaman: 

वृजे जनाः सूर्येः प्रसूताः

अधर्षीनि क्रष्णवक्पांसि ||

द्रिव: | दृष्टि: | ध्रुवपांसि: | उत: | एति: |

दूरेरवषयः | तरविः: | धर्मावल: |

नूतन: | जनां: | सूर्येः | प्रसूताः: |

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

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.

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.
6. Mitró Várunó Aryamá nas

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

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

AŚVÍNĀ

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

They are twins and inseparable, though two or three passages suggest
that they may at one time have been regarded as distinct. They are
young and yet ancient. They are bright, lords of lustre, of golden brilli-
ancy, 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 dasrá won-
drous and násatya true.

They are more closely associated with honey (mádhu) than any of the
other gods. They desire honey and are drinkers of it. They have a skin
filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhus. 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; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

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

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

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

Nák (N. of náś): this word occurs here only. ápā jihīte: 3. s. Ā. from 2. hā. Uśásas: abl., with which svāsur agrees. Night and Dawn are often called sisters, e. g. svāsā svāsre jyāyasayai yōnim 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. kṛṣṇia (dec., p. 87): night; cp. i. 113, 2, ēvetyā āgād āraig u kṛṣṇā sādanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇákti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pānthāṃ yātave sūryāya she has
yielded a path for the sun to go. pānthām: 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 upāyātam dāśuse mārtiṣaya
rathena vāmām, Aśvina, vāh-
antā.
yuyutām asmād ānirām āmī-
vām:
dīvā naktām, mādhvi, trāsi-
thām naḥ.

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

3 ā vāṃ rathsmassāṃ būjī
dvārāyvo vṛṣesāro vartyaḥnu
śrūṣaṃbhikṣumṛṣuṇaṃ śrī
dārśinaḥ vṛṣumānaṃ vṛṣiṣṭham

3 ā vāṃ rātham avamāsyām viu-
śtāu
sumnāyāvo vīṣaṇo vartayantu.

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

Let your kindly stallions whirl hither your car at (this) latest daybreak. Do ye, O Aśvins, bring it
that is drawn with thongs with your horses yoked in due time, hither, laden with wealth.

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

4 yo vāṃ rátho, nṛpati, ásti volhā,
trivandhuró vásuṁāṁ usrá-
yāmā,
á na ená, Násatyā, úpa yātam,
abhí yād vāṃ viśvápsnio jígāti.

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.

trivandhurás: accent, p. 455 ca. vásuṁāṁ: Sandhi, 39. á úpa yātam: p. 468, 20 a; cp. note on upáyātam in 2 a, ená: p. 108. yād: p. 357. vāṃ: ethical dat. viśvāpsnyās: the meaning of this word being doubtful, the sense of the whole Pada remains uncertain. jígāti 3. s. sb. of gā go, indistinguishable from the ind.
Ye two released Cyavâna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jâhuśa in freedom.

Yuvām: note that this is the nom., Yuvām being the acc.: p. 105. Cyavâna is several times mentioned as having been rejuvenated by the Âsvins. Jarasas: abl. (p. 316 b). Amumuktam: ppf. of mu (140, 6, p. 158). Nî ūhathur: 2. du. pf. of vah. Pedâva: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Âsvins. Nîh spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. Nî dhâtam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Âsvins: ‘ye carried away at night Jâhuśa who was encompassed on all sides’.

This is my thought, this, O Âsvins, 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.

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

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

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

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

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

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

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

vii. 86. Metre: Triṣṭubh.

9 dhīrāḥ vāsk śadvikā mahīṇa jñūṅśaṁ
    vi yaks śa ṛoṛsī chudāvīṁ
pr naarākṣaṁ yunude vṛhāṁ
    dhīta naśaṁ prāpṛṣh śuṛm
dhīrā ṛu ṛuś śadvikā mahīṇa jñūṅśaṁ
    vi ṛa ṛa tukṣam ṛoṛsīṁ ṛaṁ d̐hītaṁ
pr naarākṣaṁ cāṣṭhe ṛunude vṛhāṁ
    dhīta naśaṁ prāpṛṣh ṛu śuṛm

1 dhīrā tū asya mahinā janúṁṣai,
    vi yās tāstāṁbha ṛoṛaśa ṛiḥ
    urvī. Intelligent indeed are the genera-
    tions by the might of him who has
    propped asunder even the two wide
prá nákam rśvām nunude bṛh-
āntam,
dvitā nākṣatram; paprāthac ca
bhúma.

dhīrā: cp. 7 c, acetayad acitaḥ; and vii. 60, 6, acetāsaṁ cie
citayanti dāksaṁi 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 rśvām bṛhāntam thou didst prop up
the high lofty firmament. nákam: means the vault of heaven; there
is nothing to show that it ever has the sense of sun which Sayana
gives it here. Sāyaṇa also makes the verb nunude, though unaccented,
depend on the relative in b; c is, however, equivalent to a relative
clause (cp. ii. 12, 5 b. 8 d). 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. bhúma: note the difference between bhúman n.
earth and bhūmanā m. multitude (p. 259).

2 utā svāyā tanūā sāṁ vade tāt:
kadā nū antār Vāruṇe bhuv-
vāni?
kim me havyām āhrṇāno juṣeta?
kadā mṛlikaṁ sumānaṁ abhi
khyam?

And I converse thus with myself:
‘when, pray, shall I be in com-
munion with Varuṇa? What obla-
tion of mine would he, free from
wrath, enjoy? When shall I, of
good cheer, perceive his mercy?’
svāyā tanyā: with my own body = with myself (cp. p. 450, 2 b). 
vā antār; loc. cit. Note that when a final original r appears in the 
Samhita text, it is represented by Visarjaniya only in the Pada text; 
on the other hand, antāḥ in vii. 71, 5 appears as antār iti; within 
Varuṇa = united with Varuṇa. bhūvāni: 1. s. sb. root ao. of bhū be. 
khyaṃ: 1. s. inj. a ao. of khyaā.

3 prchē tādeṇāṃ vṛddhā diṇḍu- 
pī amī cikitiśo vīpīccham I 
śamānmaiśe kṛtyakṣastra 
çāṃ h tūbhāṃ vṛddheṣo hṛṣīte ||

prchē I tāt I ēmā I vṛddhā I diṇḍu I 
upi hṛṣitī amī cikitiśop vilākram I 
śamānmai I ītā mā kṛtyak I chitā ārājā I 
çāma I h I tūbhām I vṛddhā I hṛṣīte ||

3 prchē tādeṇo, Varuṇa, di- 
dīkṣu; 
ūpo emi cikitiśo vipīccham; 
samānāṁ in me kavāyaś ced 
āhur: 
ayām ha tūbhyaṁ Vāruṇo hṛ- 
ṇīte.

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

prchē: 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty: 
it has been explained as L. pl. of a supposed word didī, a very 
improbable formation = among those who see; also as N. s. of a ds. 
adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for 
didīkṣur (ūpo) = desirous of seeing (i.e. finding out). It is probably 
best, following the Padapatha, 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. āpo = āpa u (24). cikitiśas: A. pl. of the pf. pt. of cit 
perceive. vi-pfcham acc. inf. (167, 2 a). hṛṇīte: 3. s. pr. Ā. of hṛ 
be angry; w. dat. (200 l).
What has been that chief sin,
O Varuṇa, that thou desirest to
slay thy praiser, a friend? Pro-
claim that to me, thou that art hard
to deceive, self-dependent one: thee
would I, free from sin, eagerly
appease with adoration.

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

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

áva sṛjā (metrically lengthened final, also in d): note the different
construction in a: acc. of object and dat. of prs.; and in c d: acc. of
prs. and abl. of that from which V. is set free. drugdhāṇi: pp.
of druh. cakṛmā: metrical lengthening of final vowel. tanúbhīs: 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 nā, Ādityās, mumōcata stenām baddham 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 Vasīṣṭha’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. dhrútis: from the root dhrū = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhrū-t deceiving Varuṇa; cp. also v. 12, 5: ādhi-rṣata svayām ete vācobhir jyūyatē vṛjīnāni bruvāntah 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 cakṛmā kim cid, upārimā cāraṇe if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pāda meaning: the elder is (involved) in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāḥ... prasāvē... āsi bhūmanah who (Savitṛ) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. prayotā: this word might be derived from pra+yu join or pra+yu separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warder off. canā then would have the original sense of not even (pp. 229–30). svāpnaḥ: i.e. by producing evil dreams.

7 áram, dāsō nā, mīlḥūse karāṇi
ahāṁ devāya bhūṛnaye ānāgāḥ.
ācetayad acīto devō aryō;
gfyāṁ ṛayē kavītāro junaṭī. I will, like a slave, do service
sinless to the bounteous angry god.
The noble god made the thoughtless
think; he, the wiser, speeds the
experienced man to wealth.

mīlḥūṣe: dat. s. of mīdhvāms. karāṇi: 1. s. sb. root ao. of kr do; to be taken with the adv. áram (p. 313, 4). ácetayat: see cit. gfyām: even the thoughtful man Varuṇa with his greater wisdom urges on. ṛayē: final dat. (of rāi), p. 314, 2. junaṭī: 3. s. pr. of ju speed.
vii. 103. 1] MANḌŪKĀŚ 141

8 ayām su tūbhyaṃ, Varuṇa sva-
    dhāvo,
hrdī stōma Ṛparṣitaś cidad astu.
śām naḥ kṣēme, śām u yōge nō
    astu.
yūyāṃ pāta suastibhiḥsādā naḥ.

On d see note on vii. 61, 6.

MANḌŪKĀŚ

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


संवत्सरं श्रायणं

1 श्रायणं संवत्सरं
ब्राह्मणं व्रताचारिणं
वाचं पूर्ज्ञचिन्तं
प्र मण्ड्का चवादिः

1 saṃvatsaram śaśayānā
brāhmaṇā vṛatacāriṇāḥ,
vācāṃ Parjanyajinvitām
prā maṇḍūkā avādiṣuḥ.

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

saṃvatsaram: acc. of duration of time (197, 2).  śaśayānās: pf.
pt. ā. of śi lie (p. 155, f. n. 1).  brāhmaṇās: i.e. like Brahmans.
vṛatacāriṇās: i.e. practising a vow of silence.  Parjānyā-jinvitām:
because the frogs begin to croak at the commencement of the rainy
season; on the accent see p. 456, 2 a.  avādiṣu: is ao. of vad
(145, 1).
2 divyā āpo abhi yād enam āyan,
dytim nā śūśkaṁ, sarasi śayānam,
gāvām āha nā māyūr vatsinīnām,
maṇḍūkānāṁ vagnūr ātrā sām eti.

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

3 yād īm enāṁ uṣatō abhy āvatis
trṣyāvataḥ, pṛāvṣī āgatāyāṁ,
asūkhraliketya, pitāram nā pūtṛō,
anyō anyām ūpa vādantam eti.

When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (approaches) his father.
им: see p. 220, 2. uṣatās (pr. pt. A. pl. of vaṣ desire): longing for rain. ávarṣit: is ao. of vṛṣ: if the subject were expressed it would be Parjanya. prāvṛṣ: loc. abs. (see 205, 1 b). akkhaliṅkiṭṭyā: 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 a in the Pada text. anyās: i. e. maṇḍūkas.

4 anyó anyám ánu grbhñāti enor, apāṃ prasargé yād ámandiṁśa-tām.
maṇḍūko yād abhivṛṣṭaḥ kāniṣkañ,
pṛśniḥ saṃprṛṅkté háritena vā-cam.

enōs: gen. du., of them two (112 a). grbhñāti: 3. s. pr. of grabh. ámandiṁśatām: 3. du. Ā. is ao. of mand exhilarate. maṇḍūkas: in a collective sense. kāniṣkañ: 3. s. inj. int. of skand leap (= kāniṣkandt), see 174 b. Note that this form in the Pada text is kāniṣkañ, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yād is rare. saṃ-prṛṅkté: 3. s. Ā. pr. of prc mix.

5 yād esām anyó anīśya vācāṁ,
sāktāsyeva vādati śikṣamāṇah,

When one of them repeats the speech of the other, as the learner
sárvam tád esām samīdbhavan that of his teacher, all that of them
párvam yá tuváca vádathanádhi apsú. is in unison like a lesson that
cloquet ye repeat upon the waters.
esām: cp. enos in 4 a. samīdbhā: 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 párvam. It has accordingly
been very variously explained. The above rendering is perhaps the
most probable. samīdbhā: inst. of samīdbh, lit. growing together, then
unison, harmony. párvam, 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 gomāyuréko, ajāmāyurékaḥ;
prasīnérko hārint ēkā ēṣām.
samānām náma bibhrato ví-
rūpāḥ.
purutrā vácaṁ pipisūr vád-
antah.

6 gomāyur éko, ajāmāyur ékah;
prasīn éko; hārita éka esām.
samānām náma bibhrato ví-
rūpāḥ.
purutrā vácaṁ pipisūr vád-
antah.

One lows like a cow, one bleats
like a goat; one is speckled, one of
them is yellow. Bearing a common
name, they have different colours.
In many ways they adorn their
voice in speaking.

gomāyur: cp. 2 c. prasīn, hārita: cp. 4 d. samānām: 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 Samhitā text
(as in devatrā, asmatrā, &c.) is long in the Pada text also; while in
others like átra, in which it is only occasionally lengthened metrically,
the vowel is always short in that text. pipisūr: they modulate the
sound of their voices (cp. a).
7 brāhmaṇāsō atirātre nā sōme,
sāro nā pūṝṇām abhīto, vād-
antāḥ,
saṃvatsarāsyā tād āhaḥ pāri
śṭha,
yān, maṇḍukāḥ, pṛāvṛśiṇaṁ ba-
bhūva.

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 fol-
lowing night. Its mention in the RV. shows that it is ancient.
sāro nā: as it were a lake, a hyperbolic expression for a large vessel
filled with Soma. abhītas: 177, 1. pāri śṭha: lit. be around, then
celebrate; cp. pāri car go round, then attend upon, honour; on the
Sandhi, cp. 67 c. pṛāvṛśiṇaṁ babhūva: has become one that belongs
to the rainy season.

8 brāhmaṇāsah somino vācam
akrata,
brāhma kṛṇvāntaḥ parivatsa-
riṇam.
adhvaryavo gharmiṇaḥ sīśvīd-
ānā,
āvīr bhavanti; guṭhī nā ké cīt.

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.

Soma-pressing Brahmins, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear; none of them are hidden.
brāhmaṇāsas: na 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 abhītah in 7 b. vācam akrata: cp. vādantas in 7 b. akrata: 3. pl. Ā. root ao. of kr (148, 1 b). brāhma: with b cp. 7 c, d. 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. āṣīṣādānās: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kāṅśikan in 4 c. āvis: see p. 266, b.

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. dvādāsāya: note the difference of accent and inflexion between dvādāsa twelve (104) and dvādāsā consisting of twelve, twelfth (107); supply samvatsaraśasya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādāsā consisting of twelve months and caturvīṁśa consisting of twenty-four half-months. The gen. naturally depends on devāhitim, as being in the same Pāda. Prof. Jacobi understands dvādāsāya as the ordinal twelfth supplying māsasya month, and making it depend on rūm in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the
end of the year: samvatsaré in c denotes 'in the course of the year at
the rainy season'. náras: here again no particle of comparison. mi-
nanti: from mít damage; cp. 7 c, d. samvatsaré: cp. 208, 3 a.
právśi ágatāyām: loc. abs. as in 8 b. taptá gharmáh is meant to
be ambiguous: heated milk-pots with reference to the priests (cp.
adhvaryávo gharmināh in 8 c) and dried up cavities with reference
to the frogs (cp. tṛgyāvatas in 3 b). ásānivate (3. pl. Ā. pr. of amé
obtain) visargám obtain release or discharge, i.e. the milk-pots are
emptied (and become cool), and the cavities in which the frogs are
hidden let them out (and are cooled by the rain), cp. ávir bhavanti
in 8 d.

90 gómâyuradádâjśandáyuradáta
praśāndáarthitā no vásūni
gávâ mûndûkâ dâdâtaḥ śatâni,
sahasrasāvē pṛā tiranta āyuḥ.

10 gómâyur adād, ajamāyur adāt,
pśnir adād, dhārito no vásūni.
gávâm maṇḍûkâ dâdâtaḥ śa-
tâni,
sahasrasāvē pṛā 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.

gómâyus &c. (cp. 6 a): the various kinds of frogs are here repre-
sented as taking the place of liberal institutors of sacrifice in giving
bountiful gifts. dâdatas: N. pl. of pr. pt. of dâ give (cp. 156).
sahasrasāvē: loc. of time like samvatsaré in 9 c; the term probably
refers to a Soma sacrifice lasting a year with three pressings a day
(amounting roughly to a thousand). d is identical with iii. 53, 7 d.

VIŚVE DEVĀH

The comprehensive group called Viśve devāh or All-Gods occupies an
important position, for at least forty entire hymns are addressed to them.
It is an artificial sacrificial group intended to include all the gods in order
that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvāṣṭr, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viśṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirases.

viii. 29. Metre: Distichs of a Jagati + Gāyatri (p. 445, a.).

1 babhrūr éko vīṣṇuḥ sūnáro  
yūvā. 
añjī 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 hārī tawny. vīṣṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yūvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). aṅkte: 3. s. A. of añj anoint, with middle sense anoints himself. hiraṇyāyam: cp. ix. 86, 43, mādhunā abhi añjate.. hiraṇyapāvā āṣu gṛbhnate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

2 yōnim éka ā sasāda dyōtano,  
antār devēṣu médhiraḥ.

yōnim: the sacrificial fireplace; cp. iii. 29, 10, ayāṁ te yōnir ṛtvīyo, yāto jātō árocathāḥ: táṃ jānāmn, Agna, ā sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

3 váśim éko bibharti hásta áyasim, antár devéṣu nidhruviḥ.  

váśim: 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... apásām apástamaḥ... Śśiśite nünám paraśúṁ suāyasám Teuṣṭṛ, most active of workers, now sharpens his axe made of good iron. nidhruvis: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

4 vájram éko bibharti hásta áhitam: téna vrtráṇi jighnate.  

á-hitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 8. s. pr. Ā. of han slay, see p. 432. vájram: this, as his distinctive weapon, shows that Indra is meant.

5 tigmám éko bibharti hásta áyudham,  

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, kṣiprāśu swift-arrowed, tigmáyudha having a sharp weapon, and in vii. 46, 3 his lightning shaft, didyút, is mentioned. ugrás: this epithet is several times applied to Rudra (cp. ii. 33). jálása-bhēṣajās: this epithet is applied to Rudra in i. 43, 4; Rudra is also called jálāsa, and his hand is described as jálāsa (as well as bhēṣajā) 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 pipāya; táskaro One makes the paths prosperous; like a thief he knows of treasures. eṣā veda nidhīnām.

pathás: it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pipāya: pf., with lengthened red. vowel, from pi (= pyā) make full or abundant; cp. vi. 53, 4: vi pathó vájasā-taye cinuhi clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7: dadātu pūnāḥ Pūṣā pathiāṁ yā suastih let Pūṣan give us back the path that is propitious. táskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan): āvīr gūlḥā vāsū karat, suvēdā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5-10. yathām: unaccented (p. 458, 8 B d); nasalized to avoid hiatus (p. 28, f. n. 1). veda: with gen. (202 A c). nidhīnām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

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

8 víbhir duā carata, ēkaiyā sahā: With birds two fare, together
prá pravāsēvā vasatah. with one woman: like two travellers
they go on journeys.

vibhis: cp. i. 118, 5, pári vām āśvāḥ pataṁgā, vāyo vahantu
aruuṣāḥ let the flying steeds, the ruddy birds, drive you (Āśvins) round.
dvā .. ēkayā sahā: the two Āśvins with their one companion,
Sūryā; cp. l.c.; ā vām rāthāṁ yuvatis tiṣṭhad .., duhitā Sū-
yasya the maiden, the daughter of the Sun, mounted your car; also
v. 73, 5: ā yād vām Sūryā rāthāṁ tiṣṭhat when Sūryā mounted
your car. prá vasatas: they go on a journey in traversing the sky
in their car. pravāsāḥ: this word occurs here only, apparently in the
sense of one who is abroad on travels (like the post-Vedic pravāsin);
in the Sutras and in classical Sanskrit it means sojourn abroad. Some
scholars regard pravāsēva as irr. contraction for pravāsām iva:
they travel as if they were on a journey.

5 Sādō duā cakrāte upamā divi

9 sādō duā cakrāte upamā divi:
 Two, as highest, have made for
samrājā sarpīrāsutī. 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 अङ्गिरसो गा आविंदने साम विनाक्, नाते सूर्यविंदने।

10 arcanta éke máhi sāma manvata:

téna sūryam arocayan.

arcanta: singing is characteristic of the Ángirases; e.g. i. 62, 2,
sāma yēnā . . . arcanta Áṅgiraso gā ávindan the chant by which the
Ángirases, singing, found the cows; the Maruts are described in x. 78, 5
as viśvārūpā Áṅgiraso ná sāmabhīḥ manifold with chants like the
Ángirases. The Ángirases again are those yā téna sūryam ároha-
yan divi who by their rite caused the sun to mount to heaven (x. 62, 3).
Sāyana 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 Svārbhānus tāmasā
avidhyad, Árayas tám ánv avindan the Atris found the sun which
Svarbhānu had assailed with darkness (9), this is only a repetition
of what is attributed to Atri in the sing.: gūḍhām sūryam tāmasā . .
brāhmaṇā avindad Átriḥ Atri by prayer found the sun hidden by dark-
ness (6) and Átriḥ sūryasya divi cākṣur ādhat 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 Ángirases must therefore undoubtedly be meant here, éke: the
pl. is here used to express an indefinite group beside ékas and dvā in
the rest of the hymn (cp. 105). manvata: 3. pl. ipf. ā. (without
augment) of man think. arocayan: ipf. cs. of ruc shine.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the
god Soma is one of the most prominent deities. With rather more than
120 hymns (all those in Manḍala ix, and about half a dozen in others)
addressed to him, he comes next to Agni (i. 1) in importance. The anthropo-
morphism of his character is less developed than that of Indra or Varuna
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;
bewilders 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, Pūšan, 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 madhu or
sweet draught, but oftener called indu the bright drop. The colour of Soma
is brown (babhrū), ruddy (arunā), or more usually tawny (hāri). The
whole of the ninth book consists of incantations chanted over the tangible
Soma, while the stalks are being pounded by stones, the juice passes
through a woollen strainer, and flows into wooden vats, in which it is
offered to the gods on the litter of sacred grass (barhīṣa). These processes
are overlaid with confused and mystical imagery in endless variation. The
pressing stones with which the shoot (āmśu) is crushed are called ādirī or
grāvan. The pressed juice as it passes through the filter of sheep's wool is
usually called pāvamāna or punāna flowing clear. This purified (un-
mixed) Soma is sometimes called suddhā pure, but much oftener śukrā
and śūci bright; it is offered almost exclusively to Vāyu or Indra. The filtered
Soma flows into jars (kalāsā) or vats (drōṇa), where it is mixed with water
and also with milk, by which it is sweetened. The verb mrj 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 (dādhi),
and barley (yāva). The admixture being alluded to as a garment or bright
robe, Soma is described as 'decked with beauty'. Soma is pressed three
times a day: the 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 pro-
bably refer to three tubs used in the ritual.

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

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called amśta draught of immortality. All the gods drink Soma; they drank it to gain immortality; it confers immortalit y 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 (vānasāpāti), 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. мādhu, Gk. μέθυ, Anglo-Saxon med). The name of Soma (= Haoma) means pressed juice, being derived from the root su (= Av. hū) press.


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

I svādor abhaksi váyasah sumedhāḥ
suādhiḥ varivovittarasya,
viśve yām deva útá mártiāso,
mádhu bruvaánto, abhi saṃcāranti.

abhaksi : 1. s. Ā. s ao. of bhaj share; with partitive gen. (202 A e).
sumedhās : appositionally, as a wise man; svādhyās : gen. of svādhi (declined like rathī, p. 85, f. n. 4). yām : m. referring to the n. váyas, as if to sóma. abhi saṃcāranti : p. 469, B a.

If thou hast entered within, thou shalt be Aditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.
antās: cp. note on vii. 86, 2 b. Soma is here addressed. prāgās: the Padapāṭha analysis of this as prā ágāḥ is evidently wrong, because in a principal sentence it must be prā ágāḥ (p. 468, 20) or in a subordinate one prā-ágāḥ (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 3). Ādītīs: because Aditi releases from sin (e.g. anāgāstvāṃ no Ādītīḥ kṛṇotu may Aditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Índav: vocatives in o are always given as Pragṛhya in the Pada text (o iti) even though their Sandhi before vowels may be av or a in the Sāṃhitā text; cp. note on ii. 83, 3 b. śrāuṣṭi: this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyē: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to dhūram; naś 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.' rdhyaś: root ao. op. of rdh thrive.

3 āpām somaṃ somasūtāḥ somaḥ gubhābhūṃ syntirvibhāṃ tvavān. kam nūnām asmān kṛṇavād ārātiḥ?
kam u dhūrtiḥ, amṛta, márta, 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?

viii. 4s

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

sām hṛdé refreshing to the heart occurs several times; the emphasizing ptc. ā is here added to the dat. prá ṇaḥ: Sandhi, 65 c. jivāse: dat. inf. of jīv live. tārīś: iṣ ao. inj. from tī cross.

5 imé mā pītā yaśás as urusyāvō, rátham nā gāvah, sām anāha párvasu;
té mā rakṣantu viarāsaś caritrād,
utā mā srāmād yavayantu in-
davaḥ.

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

imé: supply indavas from d. yaśás as: p. 59. urusyāvas: cp. varivovittarasya in 1 b. anāha: this seems to be an irregular pf.
form from nah bind for nanāha; cp. góbhiḥ sāṁnaddho asi thou art bound together with straps (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). visrāsas: abl. inf. (of vi-srams) with attracted object in the abl. caritrād: p. 337, 3 a. Note that Pada c is a Triśubh. yavayantu: cs. ipv. of yu separate. Change in c and d, as often, from 2. to 3. prs.

6 agním nā mā mathitām sām didīpah;
prá caḵšaya; kṛṇuḥi vāsyaso nah.
āthā hi te máda ā, Soma, mánye revāṁ iva. prá carā puṣṭim ácha.

didīpas: red. ao. inj. of dīp shine. prá caḵšaya: cs. of caḵ see (cp. 3 b). kṛṇuḥi: cp. p. 134; accented as beginning a sentence. vāsyasas: A. pl. of vāsyāṃs (cpv. of vāsu, 103, 2 a). āthā (metrically lengthened): then, when inflated by Soma. revān: predicatively with mánye (196 a), iva being sometimes added. prá carā (metrically lengthened): cp. 2 a, antās ca prāgāḥ. puṣṭim ácha: give us actual prosperity also.
7 işiréna te mánasā sutásya bhakṣimáhi, pítrisyeva rāyah.  Of thee pressed with devoted mind
bhakṣimáhi: s. ao. op. of bhaj saic.  we would partake as of paternal
pítrisyeva iva: because Soma
Sóma rājan, prá na āyumśi wealth. King Soma, prolong our
tārīr, years as the sun the days of
āhāniva súrio vásarāṇi.

bhakṣimáhi: s. ao. op. of bhaj saic.  pítrisyeva iva: because Soma
Sóma rājan: being a single voc.
(prá na āyumśi: the太阳的岁月)
praṇas: cp. 4 d. tārīs: cp. 4 d. āhāni: 91, 2.

8 Sóma rājan, mṛlayā naḥ su-
astī;
táva smasi vratīs: tásya vid-
dhi.
álartī dákṣa utá manyūr, Indo;
má nō aryó anukāmām párá
dāḥ.

mṛlayā: accented as beginning a sentence after an initial voc.
(467, 19 A c); final vowel metrically lengthened. svastī:
shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this
word though obviously = su + asti is not analysed in the Padāpaṭha
(cp. note on i. 1, 9).  smasi: 1. pl. pr. of as be.  tásya: with vid
know about, 202 A c. viddhi: 2. s. ipv. of vid know. álarti: 3. s. pr. int. of r go (174 a). aryás: gen. of arí foe (cp. p. 81, f. n. 1; 99, 3), dependent on anukāmām; cp. árātis in 3 c. dāh: 2. s. root no. inj. of dā 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.

tanúas: gen. of tanú body. gopáś: 97 A 2 (p. 79). gátre-gátre: 189 C. ni-śasatthā: 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-mi. sá: p. 294, b. su-śakhá; on the cerebralization of s see 67 b; the accent is that of a By. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is su-sakhā; the former is irregularly used in the latter sense. váyasas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
10 ṛdūdāreṇa sākhiśa saceya,  
yó mā nā rishyed, dhariaśva,  
pītāḥ.

ayāṁ yā sōmo niádhāyi asmē,  
tāsmaṁ Índram pratīram emi  
āyuḥ.

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

ṛdūdāreṇa: not analysed in the Padapātha (cp. note on ii. 33, 5 c);  
cp. tvām nas tanvō gopāḥ in 9 a. sākhyā: 99, 2. yó ná rishyet:  
loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of ī go to with acc.  
(197, A 1). pratīram: acc. inf. of tī 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. tāmīśicīr: this word, as occurring here only, is somewhat  
doubtful in sense; but it is probably a f. adj. formed from a stem in
ařic 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). āhaisur: s ao. of bhī fear. ā aruhat: a ao. of ruh: cp. the English phrase, ‘go to the head’. āgasāna yātra: = ‘we have arrived at the point when’. d is identical with i. 118, 16 d; it refers to the renewal of life at dawn.

92 yó na ṛcchu: pitaro ṛcchu pīto
	Saṁbhūr̥t Cayavīśe ।
	t体系建设 Hucchānā vihīṃ
	Mūlikē chā Ṛma śuṁti śaṁ ॥

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

pitaras: the Fathers, often spoken of as Soma-loving (somyā), are called to witness (cp. 18 a). ṛcšu pītāḥ: cp. 2 a antās ca prāgāḥ and 10 c yāḥ sóma niāḥāyī asmé.

93 lā sṛoma pītaṁbhī: sāvindāno

sṛnu vārvapūṁsī yo tattvā ।
	tMahā Hucchānā vihīṃ
	vṛ̥yo śaṁpatyā ṛcchānām ॥

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.

12 yó na induḥ, pitaro, hṛtsū pīto,

āmartio mārtiāṁ āvīśe, ।
tāsmai Sṣmāya haviśā vidhema:

mrlikē asya sumstāu siṁa.

13 tuāṁ, Soma, pitṛbhīṁ saṁvidāno,

ānu dyāvāpṛthithi ā tatantha.

tāsmai ta, Inda, haviśā vidhema:

vayāṁ siṁa pātayo rayinām.
sanm-vidanatas: see x. 14, 4 b. anu a tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

14 trataro dva, adhi vocatā no. Ye protecting gods, speak for us.
mā no nidrā iṣata, mottā jālpīḥ. Let not sleep overpower us, nor idle talk. We always dear to Soma,
vayamSomasi vivaḥa pri-
yāsaḥ,
rich in strong sons, would utter
suvirāso vidātham ā vadema. divine worship.

trataro dvaḥ: accent, see note on 7 c. adhi vocatā: 2. pl. no.
ivp. of vac speak; final vowel metrically lengthened; = take our part,
ādır u us (nas, dat.). nidrā: probably for nidrāḥ: 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). nidrā and jālpīḥ 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 Indrata takes the place of Somasya. priyāsas: with gen.
(p. 322 C).

15 tuāma nāh, Soma, vivaṭo va-
yodhās. Thou art, O Soma, a giver of

15 tuāma suarvid. ā visha nroakṣāḥ. strength to us on all sides. Thou

Thou art a finder of light. Do thou, as
surveyor of men, enter us. Do thou, O Indu, protect us behind
and before with thine aids accordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav
(21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with
sajōsās. utā vā: or = and.

FUNERAL HYMN

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

1 pareyivāṁsaṁ pravāto mahīr ānu,
bahūbhyaḥ pānthām anupaspaśānām,
Vaivasvatāṁ saṃgāmanam jānānāṁ,
Yamāṁ rājānam havīśā duvāsyā.

a is a Jagati (see p. 445, f. n. 7). pareyivāṁsaṁ: pf. pt. act. iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rājā Vaivasvatō, yātrāvarōdhanāṁ divāḥ . . . tātra mām amītāṁ krāṇi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of māh great. pānthām: 97, 2 a. Vaivasvatāṁ: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahō jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyaś: for the many that die and go to the other world. ann-paspaśānām: pf. pt. ā. of spas see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvāsyā: addressed to the sacrificer.

Yamāṁ no gātāṁ prathamō vi-vēda:
nāiśgā gāvyūtir āpabhartavā u.
yātra naḥ pūrve pitāraḥ pareyūr,
enā jajñānāḥ pathiā ānu svāh.

Yama has first found out the way for us: this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.
Yamás : a explains what is said of Yama in the preceding stanza. viveda : pf. of 2. vid. ān. gāvyūtis : used figuratively to express the abode which Yama has found for those who die. ápa-bhartavāi : dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yātra. The exact sense of cd is uncertain owing to the doubtful interpretation of enā and jajñānās. The former word is probably corr. to yātra, and the latter the frequent pf. pt. ā. of jan generate. It might be from jān know (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (enā),' because Yama found it for them. svās : by their own paths, each by his own, each going by himself.

3 Mātalī Kavyāir, Yamó Áṅgir- bhir,
Bṛhaspatīr Ṛkvaṁbhir vāvṛdhānāḥ,
yāmē ca devā vāvṛdhūr, yē ca
devān,
svāhā anyé, svadhāyānyé mad- anti.

Mātalī : mentioned only here; one of seven m. stems in i (100, 1 b). Sāyaṇa thinks this means Indra because that god's charioteer (in later times) is mātalī and therefore mātalī (N. of mātalin) is 'he who is accompanied by mātalī'; but the accent of words in in is invariably on that syllable (p. 454 B a). Kavyāirs : name of a group of ancestors; the inst. used in the sociative sense (199 A 1). Áṅgi-
robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasā). Ṛkvabhīs: another group of ancestors; cp. sā Ṛkvatā gaṇēna he (Brhaspati) with the singing host (iv. 50, 5). vāyṛdhānas: by means of oblations. yāmāca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyē: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

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

ā sīda: 2. a. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitṛbhīs: apposition to Āṅgrobhīs (cp. 3 a). saṃvīdanās: pr. pt. Ā. 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 havīśa; accented because beginning the Pada (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
5 Ángirobhí á gahi yajñíyebhir;
Yáma, Vairúpáir ihá máda-
yasva.
Vivasvántam huve, yáḥ pitá te,
asmin yajñé bárhiṣi ā niśádyä.

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

Ángirobhis: sociative inst. (199 A 1). á gahi: root ao. ipv. of
gam (148, 5). Vairúpáis: sociative inst.; this patronymic form
occurs only here; Virúpa occurs once in the sing. as the name of
one who praised Agni (viii. 64, 6), and three times in the pl. as
of seers closely connected with the Ángiras, as sons of heaven
or of Ángiras. huve: 1. s. pr. ā. of bū call. yás: supply ásti.
c is defective by one syllable (p. 441, 4 B a). bárhiṣi ā: to be taken
together (cp. 176, 1, 2). niśádyä: gd. of sad sit; agreeing with
Vivasvántam (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 Ángirasò, nah pitáro, Návagvá, Átharváño, Bhégaváh, somia-
sah:
téṣam vayám sumatáu yajñí-
yánäm
ápi bhadré saumanasé siśäm.

The Ángiras, our fathers, the
Navagas, the Atharvans, the
Bhégus, the Soma-loving: we would
abide in the favour, the good graces
of them the adorable ones.
naḥ 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, Yuma and Varuṇa the god.

prēhi prēhi: addressed to the dead man; note that this repeated vb. is not treated as an Āmređita; 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).

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, Yuma and Varuṇa the god.
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-pūrṭena* 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. *viōman*: loc. without i (p. 69). *hitvāya*: gd., 163, 3. *āstam*: the home of the Fathers; cp. 9 b–d. *tanvā suvārccāḥ*: 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.

**9 ápetta, vita, ví ca sarpatáto:**
asmá etām pitāro lokām akran.
áhobhir adbhir aktúbhir vi-aktam
Yamó dadáti avasánam asmai.

This stanza is addressed to the demons to leave the dead man alone. *vita*: for ví ita (see p. 464, 17, 1 a). *asmai*: 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. *áhobhir adbhiḥ*: cp. ix. 113, where the joys of the next world are
described, yātra jyotir ājasraṁ, tásmin mām dhehi amṛte lóke
where there is eternal light, in that immortal world place me (7), and
yātra amūr yahvatir āpas, tātra mām amṛtam krīḍhi where are
those swift waters, there make me immortal (8). aktūbhīs: nights as
alternating with days. vyāktam: pp. of vi + añj adorn, dis-
tinguish.

90 चतिं द्रव सारसेवी खानौः
चतुःसबै श्रवलिः साधुनाः पुष्म ||
धर्षं पितृविद्रवीतृः चर्चितं
युक्ते च सप्तसातं मद्धनि ||

10 āti drava sārameyāu suānau,
caturakṣāu sabālau sādhūnā
pathā;
ātha pitṛn suvidātrāṁ úpehi,
Yamēna yē sadhamādam mād-
anti.

sārameyāu: in this and the following duals (including 11 a b)
the ending au is irregularly used; in the old parts of the RV. ā
is employed before consonants and at the end of a Pada. suānau:
to be read as a trisyllable (cp. 91, 8). 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).
ātha: the second syllable metrically lengthened. Yamēna: socia-
tive inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti
(p. 300, 4).

९९ ची ते खानौः यम रचितारैः
चहुःप्रधिराः मृचर्चसी ||

१० चतिं द्रव सारसेवी खानौः
चतुः सबै श्रवलिः साधुनाः पुष्म ||
धर्षं पितृविद्रवीतृः चर्चितं
युक्ते च सप्तसातं मद्धनि ||
Funeral Hymn

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.

11 yau te suanau, Yama, rakṣitārau,
caturakṣau pathirakṣaṇaṃ nṛcakṣasau,
tābhīṃ enaṃ pāri dehi, rājan:
svasti cāsmā anamivāṃ ca dhehi.

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

12 uruṇsaśāv, asutṛpā, udumbalau, Yamāsya dūtāu carato jānāṃ ānu;
tāv asmābhyam drśaye sūriyāya
puṇar dātām āsum adyēhā bhadrām.

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.

uruṇsaśā: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of an as āv before a vowel within a Pāda; broad-nosed, that is, keen-scented. asutṛpā u: on the Sandhi see 22; the literal meaning delighting in lives implies delighting in taking them, while they
wander among men as Yama’s messengers. udumbaláu: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of 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. drśáye: dat. inf., with attracted acc. (200 B 4). dátám: 3. du. ipv. root ao. of dà 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). Agnídútás: 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. prátiṣṭhata: step forward, in order to offer the oblation; cp. the use of prá bhṛ bring forward an oblation. á yamat: inj. of root ao. of yam extend; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo dévēsu á yamat may he, Soma, guide us to the gods; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīvāse: cp. p. 463, f. n. 8. The meaning of cd is: ‘may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth’ (cp. 12 c, d).

15 Yamáya mádhumattamaṃ
drájñe havyām juhotana.
idām náma śībhyaḥ pūrvajé-
bhiaḥ,
pūrvabhyaḥ pathikṣdbhiaḥ.

juhotana: again the strong form to suit the metre (cp. 14 b). pathikṣdbhias: because they were the first, after Yama had shown the way, to tread the path leading to Yama’s abode (the pitryāṇa the road of the Fathers). This stanza is a Brhati in the middle of Anuṣṭubhas, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).
It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrī and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikādrukēbhīḥ: 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. trikādrukēśu apibat sutāsyā he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikādruka 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. sād urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tirō dyāvah nihitā antār asmin, tirō bhūmīr ṛparāḥ, sādvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ēkam īd bhṛhāt: 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, vi yās tāstāmbha sāl īmā ṛjāṃsi . . . kim āpi svid ēkam? who propped asunder these six spaces; what pray is the one? triṣṭubh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).
Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirases and Atharvans, the Bṛgus 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 (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagati.

1 udīrśaḥ mahāvāṁ utarāṁ
uchyate ātmāṁ pitārāḥ somi- ।
śrūṣuḥ y ēvaḥāṁ vaṁśaḥ ।
te jñāvatruḥ pitarīḥ śṛventu ।

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.
2 idām pitṛbhyo nāmō astu adyā, yē pūrvāsas, yā úparāsā iyūḥ; yē pārthive rájasi ā nīṣattā, yē vā nūnāṃ suvṛjānāsau vikṣū.

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). iyūr: in x. 14, 2. 7 the more distinctive cd. pareyūr appears. ā nīṣattās (pp. of sad sit, cp. 67 a, b; cp. ā nīsādyā in x. 14, 5). pārthive rájasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsau vikṣū: cp. the frequent mānuṣiṣu vikṣū human settlements, with reference to the Fathers present at the funeral offerings on earth.
3 áhám pitṛn suvidatráṁ avitsi,
nápātam ca vikrámañām ca
Visṇoh:
barhiśádo yé svadháyā sutásya
bhájanta pitvás, tá iha-gami-
śṭhāḥ.

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-vitsi (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 Tvāstr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātam (Agni is called náptre sáha svate in viii. 102, 7) = sáhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9 c) Agni is invoked to come with the Fathers: ágne yáhi suvidatrébhīḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyana: Visṇor (= yajñasya) nápātam (= vināśābbhāvam) the non-destruction of the sacrifice. vikrámañām: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta: 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvás: gen. of pitú (p. 81). á-gamiśṭhās: accent, p. 453, 9 A b.
Ye Fathers that sit on the strew, come hither with aid; these offerings 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.

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.
6 ácyā jānu, daksiṇatō niśādyā,
imāṃ yajñām abhi grñīta viśve;
mā himsiṣṭa, pitaraḥ, kena cin
no,
yād va ágaḥ purusātā kārāma.

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

á-acyā (gd. of ac bend): note that the suffix -yā is much oftener
long than short (164), but in the Pada text it is always short. jānu:
probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend
the right knee, the Fathers the left knee. In rites connected with the
dead, the auspicious direction is reversed, left being substituted for
right. daksiṇatās: to the right (of the vēdi altar), that is, to the
south, because the south is the region of Yama and the Pitaras.
grñīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. ās ao. of
hims injure. kena cid yād ágaḥ for kena cid ágasā yād, the sub-
stantive being put into the rel. instead of the principal clause. vas:
dat. of disadvantage (p. 314 B 1). purusātā: inst. s. identical in
form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sh.
(p. 171); in the sense of an indefinite past.

7 āśīnāso aruṇīnām upāsthe
rayim dhatta dāsūse mártiśya.

Sitting in the lap of the ruddy
(dawns) bestow wealth on the cor-
putrēbhiaḥ, pitaras, tāsyā vās-vah  
prā yachata; tá ihorjam dādhāta.

āśināsas: irr. pr. pt. Ā. of ās sit: 158 a. aruninām: 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 uśāsām upāsthāt from the lap of the dawns. dhatta and dadhāta: here both the regular and the irr. ipv. of ḍhā are used (cp. note on 4 d). tāsyā vāsvah: referring to rayim in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

8 ye naḥ pūrve pitarāḥ somiāso,  
anūhirē somapithām Vāsiśṭhāh,  
tēbhīr Yamaḥ samraraṇo hav-īṃsi,  
usānān usādbhiḥ, pratikāmām attu.

Those forefathers of ours, the Soma-loving, the Vasiśṭhas, who fare 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 ēh consider, then meaning who have been considered worthy of the Soma-draught. Vasiśṭhas: as one of the groups of ancient seers. samraraṇas (pf. pt. Ā. of rā give): sharing with them their gifts to their descendants (cp. 7 b c).
Who, gasping, have thirsted among the gods, knowing oblations, having praise fashioned for them with songs: with them the bountiful Fathers, the true, the wise that sit at the heating vessel, come hither, O Agni.

tātṛṣūr: pf. of ṭṛṣ with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). 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 mati = hymn, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis: to be taken with the preceding word = by means of songs. arvān: 98 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = kavi wise (cp. kavyā-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasādbhis: probably in heaven; cp. x. 16, 10, sā gharmām invāt paramē sadhāsthe: may he (Agni) further the ghrama in the highest abode; this word as well as jēhamānās may be intended to contrast with tātṛṣūr; cp. vii. 103, 9.
10 yé satyása havirádo havispa
Īndreṇa devāṁ sarāthaṁ dá-
dhānāḥ,
ágne yāhi sahásram devavān-
dáih
páraiḥ púrvaiḥ pítṛbhir gharma-
sādbhih.

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

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

99 श्रविष्कात्ता: पितरुष्ण गंक्त
सदैःसदैः सदत मुप्रणीतयः।
श्रन्ति हुर्विन्धि प्रयत्तागि व्रहिष्णू
श्रवणा रविध सर्वे होरे दुधातन ॥

Agniśvāttāḥ pitara, éhá ga-
chata;
sádaḥ-sádaḥ sadata, suprañi-
tayah;
attā hāvīṃṣi prāyatāni barhiṣi;
áthā rayim śārvavīram dadhā-
tanaḥ.

Ye Fathers that have been de-
voured by fire come hither; sit you
down each on his seat, ye that have
good guidance; eat the oblations
proffered on the strew; then bestow
wealth accompanied entirely by
strong sons.
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-sadaḥ: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadata. sadata: 2. pl. ipv. a ao. of sad sit (147, 5). supraṇītyayas: having good guidance, well led, coming in good order; the Pāda text does not recognize the cerebralization of the n (65 a, b). attā, āthā: final a metrically lengthened. prā-yaṭāni: pp. of yam. dadhatana: irr. strong form (cp. note on 7 d) and suffix tana (p. 925).

12 tuām, Agna, īlitō, jātavedo, āvāḍ ķhavyāṇī surabhīṇi kṛtvī. prādāḥ pīṭbhyaḥ; svadhāyā tē aksann;
addhi tvāṁ, deva, prāyatā havimśi.

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

īlitās: by us. jāta-vedas: a very frequent and exclusive epithet of Agni; it is a Br. as its accent shows, meaning having knowledge of created things as explained by the RV. itself: viśva veda jānimā jātavedāḥ Jātavedas knows all creations (vi. 15, 13); this is also the explanation of Sāyaṇa here: jātām, sarvāṃ jagad, vetti, iti jātavedāḥ. āvāṭ: 2. s. s ao. of vah carry (144, 5). ḷhavyāṇī: for havyāṇi (54). kṛtvī: gd. of kr (163, 1). adās: 2. s. root ao. of dā (148, 1 a). aksaṇ: 8. pl. root ao. of ghas eat (p. 170, e). addhi: 2. s. ipv. of ad eat.
13 ye ca ihá pitáro ye ca néhá, 
yáma ca vidmá yáma u ca ná 
pravidmá, 
tuám vettha yáti té, jātavedah; 
svadhábhir yajñām sūkṛtaṁ 
jujasasva.

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

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

14 ye Agnidagdhá ye ánagni-
dagdhá, 
mádhya dévá svadháya mádá-
yante, 
tébhir suarál ásunitim étam 
yathávásám tanuáṃ kalpa-
yasva.

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

ye ánagnidagdhá : that is, buried. mádhya dévá : note that 
the Fathers enjoy in heaven the funeral offering conveyed to them by
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tēbhīs: in association with them (199 A 1), as they know the path of the dead. svarāṭ: as sovereign lord who acts according to his will (yathāvaśām); the subject is Agni who is addressed in 9 c and 10 c (Agni), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Āgniśvāttās), and in this stanza itself (Āgnidagdhas). tanvāṃ kalpayāsava: the body of the deceased; the words svayāṃ tanvāṃ kalpayāsava (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: svayāṃ rūpāṃ kuruśva yādīśam ichāsi assume thyself the form that thou desirist; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvaśām tanvāṃ cakra (= cakre) eṣāḥ he has taken a body according to his will; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yāst te śivās tanvō, jātavedas, tābhīr vahaināṃ sukītām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to them according to his will (yatīm) ; the hemistich: te śivās tanvō, jātavedas, tābhīr vahaināṃ sukītām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. āsunitim etām: dependent, like tanvāṃ, on kalpayāsva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8 cd: ātām ehi; sām gachasva tanvā go home; unite with thy (new) body; and x. 16, 5 sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas.

HYMN OF THE GAMBLER

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

x. 34. Metre: Triṅṭubh; 7. Jagati.

प्रेषिणा मां बृहत्तो माद्रय्यनि त्रयोत्तरे बर्षानातः।
प्रवत्तिष्ठा: दृश्ये वर्षानातः।

प्रेषिणा: । मा । बृहत् । माद्रय्यनि ।
प्रवत्तिष्ठा: । दृश्ये । वर्षानातः।
The dangling ones, born in a windy place, of the lofty (tree) gladden me as they roll on the dice-board. Like the draught of the Soma from Mājavant, the enlivening Vibhidaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Mājavatasya: coming from Mount Mājavant as the best. achaṇā: 3. s. s. no. of chand (p. 1/64, 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 hiḍ be angry (cp. p. 3, f. n. 2). sākhīabhya: dat. (p. 313, 3). ekaparāsya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: ‘rejecting the kindly advice of my wife, I gambled and lost’.
3 dvēṣṭi śvaśārūp jāyā daṇḍhī. 

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.'

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. āśvasya īva: agreeing with kitāvāsyā. jāratās: pr. pt. of ā waste away. kitāvāsyā bhōgam: objective gen. (p. 320, B b).

4 anyē jāyāṁ pāri mṛṣanti āsya, Others embrace the wife of him 
yāśyāṛḍhad vēdane vājī aksāh. for whose possessions the victorious 
pitā mātā bhrātara enam āhur: die has been eager. Father, mother, 
‘nā jānīmo, nāyatā baddhām brothers say of him, ‘we know him 
etām’. not, lead him away bound.’

āṛḍhat: a. of āṛadh be greedy, governing vēdane, loc. of the 
object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, 
ep. p. 441, 4 a); accent, p. 450, b. āhur: pf. of āh say. jānīmas: 
1. pl. pr. of jānā know. nāyatā: accented as beginning a new
sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhāṃ: 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.

5 yād ādīdhye: 'nā daviśāṇī ebhiḥ; parāyādbhayo āva hiye sākhibhyah', nīuptāś ca babhrāvo vācam ākratāṁ, ēmid eśāṁ niśkrṭāṁ jārīṇīva.

a-ādīdhye: 1. s. pr. ā of dhi think. daviśāṇī: iṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div play (like a-ṣṭhaviśam, in a Sūtra, from ṣṭhiv spit). ebhīsa: with the friends. āva hiye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). upṭāś: pp. of vap strew. ākratā: 3. pl. ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagati Pāda interposed in a Trīṣṭubhb stanza (cp. p. 445, f. n. 7); the same expression, vācam ākrata, by ending a Pāda in vii. 103, 8 produces a Jagati Pāda in a Trīṣṭubhb stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). ēmi id: I go at once (p. 218). eśām: of the dice.
The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

tanvā: accent, p. 450, 2b. sūṣujānas: 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 aksāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

7 aksāsa id aṅkuśino nitođina, nikṝvānas tápanās tāpayiṣṇā-vaḥ; kumāra-deṣṇā, jáyataḥ punar- hāṇo, mādhvā sāmpṛktāḥ kitavasya barhāṇā.

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

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumāra-deṣṇās: giving gifts and then taking them back like children. punarhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāmpṛktās: pp. of pro mix. barhāṇā: 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.

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

They roll down, they spring upward. Though without hands, they overcome him that has hands. Divine coals thrown down upon the gaming-board, being cold, they burn up the heart.
Every Pāda in this stanza contains an antithesis: nicā—upāri; ahastāsāḥ—hāstavantam; divyāḥ—irīṇe; sitāḥ—nir dahanti. 
divyāś: alluding to their magic power over the gambler; cp. barhāṇā in 7 d. āṅgārās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidévanaṁ vá agnis, táya ete 'ṅgārā yād aksāḥ the gaming-board is fire, the dice are its coals.

10 jáyá tapyate kitávasya hínā, 
máta putrásyā cáratah kúa svit. 
ṛṇává bibhyad dhánam ichá-
máno,
anyéśám ástam úpa náktam eti.

ejáyá tapyate kitávasya hínā, 
maṭá putrásyā cáratah kúa svit. 
rṇává bibhyad dhánam ichá-
máno,
anyéśám ástam úpa náktam eti.

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

hínā: pp. of hā leave. putrásyā: the gambler. tapyate must be supplied with maṭá. rṇá-vá: lengthening of final a before v (15, 1 c). bibhyat: pr. pt. of bhí fear. úpa eti: probably for the purpose of stealing, to explain c. náktam: see 178, 2; 195 A 5 a.

11 strīyām dr̥ṣṭvāya kitávam ta-
tāpa,
anyéśām jāyām, súkṛtam ca 
yónim.

It pains the gambler when he sees a woman, the wife of others, and their well-ordered home. Since he yokes the brown horses in the
pūrvāṅgō āśvān yuyujé hi bahūn,
sō agnér ānte vṛṣalāḥ papāda.

morning, he falls down (in the evening) near the fire, a beggar.

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).

drṣṭvāya: gd. of drā see, agreeing with kitavām as the virtual subject (210).

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

92 yog b: senānīmēhāto guskh
rājā tāvatākh prāmoh bāmūv 1
	
tasmi kṛṇomi n dhanaṃ guskhī
dṛṣṭāh prāchītvṛūtāṃ vandāmaṃ 2

12 yog vaḥ senānīr mahatō gaṇāsya,
rājā vrātasya prathamō bahūva,
tasmai kṛṇomi, 'nā dhanā ru-adhmi';
dāsāhāṃ prācīs, 'tād ṛtām va-dāmi'.

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

yog vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with.

dāsa kṛṇomi prācīs: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīs: A. pl. f. of prānc, used predicatively (198, 1). tasmai: dat. of advantage (200 B 1). nā dhanā
runadhmi: that is, ‘I have no money left for you;’ these words in sense come after prācis, expressing what is implied by that gesture.  
ṛtām: predicative, I say this as true (198, 1).

13 akṣāir mā divyaḥ; kṛṣām it kṛṣasva;  
vittē ramasva, bahū manya-mānah;  
tātra gāvah, kitava, tātra jāyā:  
tāna me vī caṣṭe Savitāyām aryāh.

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

14 mitrām kṛṇudvam khālu, mṛ-lātā no.  
mā no ghorēṇa caratābhī dhr-śṇū.  
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
ni vo nū manyūr viśatām, another now be in the toils of the brown ones.

anyō babhrūṇāṁ prāsitau nū astu.

mṛłatā (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). dhṛṣṇi: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PŪRUṢA

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.

1 sahásrasaṁśāḥ Puruṣaḥ, thousand-headed was Puruṣa,
sahasrākṣaḥ, sahasrapāt. thousand-eyed, thousand-footed. He
sā bhūmiṁ viáváto vṛtvā, having covered the earth on all
āty atiśhad dasāṅgulām. sides, extended beyond it the length

Thousand-headed was Puruṣa, of ten fingers.
sahásraśīrśā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrákeśas: of the very numerous Bv. cds. formed with sahásra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). dasāṅgu-lám: probably only another way of expressing that his size was greater even than that of the earth. atiśthāt: ipf. of sthā stand.

2 Puńaḥ evéddam sárvam
yad bhūtām yāc ca bháviam:
utámṛtātvasyéśāno,
yād ánnéntiróhati.

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

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

3 ātavānca mahimā-
to ca vāyānca puńaḥ:
paścānām vishyā mūtānī
chīpādāśāyurte śrīvijī.

Such is his greatness, and more than that is Puńusa. A fourth of
pádo 'asya viśvā bhūtāni; him is all beings, three-fourths
tripád asymāṃtam divi. of him are what is immortal in

etávān asya: irr. Sandhi for etávāma asya (occurring also in x. 85,
54: putrán á), is a sign of lateness, this being the regular post Vedic
Sandhi (39). átās: equivalent to an ab. after the cpv. (201, 3).
jyāyāmá ca: on the Sandhi, see 40 a. Pūruṣas: a metrical
lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of
four short syllables, cp. 5 b. amśtam: equivalent to amṛtatvā.

8 cīṇaḥkuchya udētriṇaḥ:

raidāśaḥhāmbhyahunī: 

ततो विव्यक्तःक्रामतत्

संश्यनासने क्रिः

4 tripād āurdhva úd ait Pūruṣah;

With three quarters Puruṣa
pádo 'syehābhavit pūnah.
rose upward; one quarter of him

tato viṣvaḥ vi akṛṣmat
here came into being again. Thence

sāsanānaśanē abhi.

he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. ihā:
in this world. pūnar: that is, from his original form. tātās: from
the earthly quarter. vi akṛṣmat abhi: distributed himself to,
developed into. sāṣana-anaśanē: animate creatures and inanimate
things; this cd. represents the latest stage of Dvandvas in the RV.
(186 A 1, end).

5 tathāhṛirācā stamina

vīraṇīḥ caḥḍi purṣaḥ: 

व बाति चत्वारिणीत

पुष्यावयुमिथ्यो पूर: 

व बाति चत्वारिणीत

पुष्याति भूभिः चत्वो इति 

pur:
5 tasmād Virāj ajāyata,  
Virājō ādi Puruṣaḥ.  
sā jātō áty aricayata  
pasced bhūmim átho purāḥ.

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

tasmād: from the undeveloped quarter of Puruṣa. Virāj: as  
intermediate between the primaeval Puruṣa and the evolved Puruṣa;  
ep. x. 72, 4: Áditer Dākṣo ajāyata, Dākṣad u Áditih’pāri from  
Aditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see  

6 yat Puruṣena havisha  
deva yajñām átanvata,  
vasantō asyāsid ájyam,  
grismā idhmāḥ,obarād dhaviḥ.

When the gods performed a sacri-  
cifice with Puruṣa as an oblation,  
the spring was its melted butter,  
the summer its fuel, the autumn its  
oblation.

Here the gods are represented as offering with the evolved Puruṣa  
an ideal human sacrifice to the primaeval Puruṣa. átanvata: 8. pl.  
ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense  
of to extend the web of sacrifice = to carry out, perform. dhavis: 54.

7 tam yajñām bharhiśi prāukṣan  
Puruṣam jātām agratāḥ:  

That Puruṣa, born in the begin-  
ning, they besprinkled as a sacrifice
téna devá ayajanta, on the strew: with him the Sádhyás, and the seers sacrificed.

játám agratás: the evolved Puruṣa, born from Viraj (5 b), the same as in 6 a. prá-āukṣan: 3. pl. ipf. of 1. ukṣ sprinkle. ayajanta: = yajñám átānava in 6 b. Sádhyás: an old class of divine beings (here probably in apposition to devás), cp. 16 d. āṣayás ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply āṣayas.

8 tásmad yajñá tat sarvahútaḥ
sámbhṛtam prśadāyáṃ:
paśún táma cakre vāyavyān,
āraṇyān, grámiáś ca yé.

tásmad: ab. of the source (201 A 1). sámbhṛtam: as finite vb. prśad-ājyáṃ: accent, p. 455, 10 d 1. paśúnt: Sandhi, 40, 2. táma: attracted to paśúnt for tát (prśadājyáṃ); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); án here remains unaffected by Sandhi because it is at the end of a Páda (p. 31, f. n. 3); this is one of several indications that the internal Pádas (those within a hemistich) as well as the external Pádas were originally independent (cp. p. 465, f. n. 4). áraṇyān: that is, wild. grámyáś ca yé = grámyān, that is, tame; cp. āṣayás ca yé in 7 d.

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.
9 tásmād yajñāt sarvahūta
ícāh sāmāṇi jajñire;
chándāmsi jajñire tásmād;
yájus tásmād 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.

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

10 tásmād ásvā ajāyanta
yé ké ca ubhayādatah.
gávo ha jajñire tásmāt;
tásmaj jatā 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.

yé 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.

89 yatpūṭव चर्धुः
कतिधा ब्रजल्यातन
सुः किमस्य की बाह्य
का जुक्त पादां चेचिते इ

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-ádadhurst: when the gods cut up Puruṣa as the victim; here the Padapatha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). kau: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); kā and pádā before ā: 22. ucyete: 3. du. pr. ps. of vac speak: Pragṛhya, 26 b.

92  brahmánta śya mukham āsīd, bāhuh rajanīḥ kṛtāḥ; úrū tād asya yād vaiśyāḥ; padbhyaṁ śudrō ajāyata.

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

In this stanza occurs the only mention of the four castes in the RV. brahmánta śya: 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 vaiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. his two thighs became that which was the Vaiśya. padbhyaṁ: abl. of source (77, 3 a, p. 458, 1).

93  ānāṃ svaro jātah
chot: sūryāḥ 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.

13  candrāmā mānaso jātās; cākṣoḥ sūryo ajāyata; mukhād Índraś ca Agniś ca, prānād Vāyūr ajāyata.
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) sūryas and cákṣus, vātas and ātmā are also referred to as cognate in nature.

14 nabhya āsid antarikṣaṃ;  
śirṣṇā dyauḥ sām avartata;  
paddhyām bhūmir, disaḥ ēro-  
tathā loṅkaḥ brahkyayun.

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.

nabhyaṃ: ab. of nabhī inflected according to the ī dec. (p. 82 a).  
śirṣṇās: ab. of śirṣān (90, 1 a; p. 458, 2). sām avartata: this vb.  
is to be supplied in c; cp. ādhi sām avartata in x. 129, 4. akalpayan: ipf. cs. of kīp; they (the gods) fashioned.

15 saptasyāsan paridhāyas;  
trīḥ saptā samidhāḥ kṛtāḥ;  
devā yād, yajñāṁ tanvānā,  
ābadhnan Pūruṣaṁ paśūm.

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

paridhāyas: the green sticks put round the sacrificial fire to fence  
it in, generally three in number. saptā: as a sacred number.  
tanvānās: cp. 8 b. ābadhnan: 3. pl. ipf. of bandh; cp. pūruseṇa  
hāvīga in 6 a and tām yajñāṁ Pūruṣam in 7 a b. paśūm: as oppo-  
sitional 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.

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

RĀTRĪ

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

x. 127. Metre: Gāyatrī.
1 Rātrī vi akhyad āyati  
purutrā devī āksābhīḥ:  
viśvā ādhi śriyo 'dhitā.

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

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

2 Śrīvamkramaṃ 

nīvatī teśubhvanā 

vyottika bādhite tāmāh.

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

ā aprāś: 3. s. s ao. of prä fill (144, 5). devī: cp. 1 b. jyotiṣā: with starlight.

3 nīvaśaṃsakhaṇī- 

vāṃ devyāntyāti 

vaśeṣdruḥ hāṣṭi tāmāh.

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

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

Uṣāsam: Dawn here used in the sense of daylight (dec., 83, 2 a).

nir u — āpa īḍu: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (īḍ) on the second prp., = and the
darkness will also be dispelled by the starlight (cp. 2 c). hāsate: 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

8 सा नी चुब यस्या चर्यः 
नि ते यामानविविवि ||

सा नु: चुब यस्या: चर्यः ।
नि ते यामानविविवि ||

4 सा नो अद्या, यास्या वयाम 
नि ते यामान आविक्षमाहि, 
व्रक्षे न वसतित्व चर्यः।

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

सा: p. 294, b; a vb. has here to be supplied, the most natural one being hast come, from āyatī in 3 b. yāsyās... te for tvām yāsyās, a prs. prn. often being put in the rel. clause. yāman: loc. (90). ni..āvikšmāhi: s ao. Ā., we have turned in (intr.). vasatīm: governed by a cognate vb. to be supplied, such as return to. vāyas: N. pl. of vi bird (99, 3 a).

5 नि यामांसी चविचत 
नि पुढ़लो नि पचियः।

नि क्षेत्रात्संसर्दिर्दिन्यः।

नि | यामांस: | चविचत।
नि | पुढ़लो: | नि | पचियः।
नि | क्षेत्रात्रसंसर्दिर्दिन्यः।

5 ni grāmāsā avikṣata, 
ni padvānto, ni paksināh, 
ni śyenāsaś cid arthīnāh.

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

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

6 याब्या चूबं चूबं वृक्षं 
चूबं श्लेष्मुवृक्षं।

चर्यं न: सुतरं भव॥

चर्यं | चूबं | चूबं | वृक्षं।
चर्यं | श्लेष्मं | वृक्षं।
चर्यं | न: | सुतरं | भव॥
6 yāvāyā vrkiam vīkam,
yavāya stenām, īrmie;
āthā naḥ sutāra bhava.

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

7 upa mā pépiśat támaḥ,
krṣṇām, viaktam asthita:
Ūṣa mēva yataya.

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

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

8 upa te gā ivākaram,
vṛṇisvā, duhitār divāḥ,
Rātri, stōmāṁ nā jigyūṣe.

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

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

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

x. 129. Metro: Triṣṭubh.

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: náciva vá idám ágréṣasad áṣīd náciva sád áṣīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tādānīm: before the creation. áṣīt: the usual
form of the 3. s. ipf. of as be; the rarer form occurs in 3 b. nó: for ná u (24). viomā: the final vowel metrically lengthened (cp. p. 440, 4 B). parás: adv.; on the accent cp. note on ii. 35, 6 c. á avarīvar: 3. s. ipf. int. of vṛ cover (cp. 173, 3); what did it cover up = conceal or contain? kūha: where was it? kásya áśārman: who guarded it? kím: here as an inter. pel. (p. 225). ámbhas: cp. 3 b, and TS., ápo vá idám ágre salilám āsīt this (universe) in the beginning was the waters, the ocean.

2 ná mṛtyūr āsid, amśtaṁ ná tārhi. ná rátri áhna āsīt praketāḥ. ánid avatāṁ svadhāyā tād ékam. tāsmād dhānyān ná parāḥ kíṃ canāsa.


3 tām áśāśātmaka guṇāhmaye
praketān sanjñān śavema āntaṁ. tūṣṇaḥ śaśvityaḥ śodasaśītā
tarpasvadābhājanaśāyatekam āśe.

tām: āśāśiṭ. tāmśa: guṇām. śaśe: 
tūṣṇaḥ śaśvityaḥ śodasaśītā
tarpasvadābhājanaśāyatekam āśe.
3 táma ásīt támasā gu̥lhām ágre;
apraketāṁ salilām sárvam á
idám.
tuchyēnābhū āpihitam yād ásīt,
tápasas tán mahinājāyatālākam.

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

gu̥lhām: pp. of gu̥h hide (69 c, cp. 3 b γ, p. 3 and 13). ás: 3. s.
ifp. of as be (p. 142, 2 b); this form is also found twice (i. 85, 1. 7)
alternating with ásīt. b is a Jagati intruding in a Triśṭubh stanza
(cp. p. 445, f. n. 7). ābhū: the meaning of this word is illustrated
by á-babhuva in 6 d and 7 a. mahinā = mahimnā (90, 2, p. 69).

8 kāmavāratādhi
mánaso rétaḥ prathamām yād
ásīt.
satō bāndhum ásatī nir avindan
hṛdi pratiśyā kavāyo maniśā.

 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.

ádhi sám avartata: 3. s. ifp. Á. of vṛt turn, with sám come into
being; ádhi upon makes the verb transitive = come upon, take posses-
sion of. tád that = tád 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 Aa). 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-
niśā: inst. of f. in Á (p. 77).

1902
Their cord was extended across:
was there below or was there above?
There were impregnators, there were
powers; there was energy below,
there was impulse above.

raśmīs: the meaning of this word here is uncertain, but it may be
an explanation of bāndhu in 4 c: the cord with which the sages
(referred to by eṣām) in thought measured out the distance between
the existent and non-existent, or between what was above and below;
ep. viii. 25, 18, pāri yā raśmīnā divō āntān mamē prthivyāḥ who
with a cord has measured out the ends of heaven and earth; cp. also the
expression sūtraṃ vitatam (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 Udātta, as in the final syllable of a sentence in ques-
tions (Pāṇini viii. 2, 97); the second question upāri svid āsīt is
quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without
accent. retodhās and mahimānās are contrasted as male and
female cosmogonic principles, to which correspond respectively prā-
yatis and svadhā. In TS. iv. 3, 11, 1, mention is made of trāyο
mahimānāḥ connected with fertility. svadhā: this is one of the
five examples of a N. f. in ā left uncontracted with a following
vowel: it is probable that the editors of the Saṁhitā text treated
these forms as ending in āḥ, while the Padapāṭha gives them without
Visarjantiya, doubtless owing to the greatly increasing prevalence of
the nominatives in ā.
HYMN OF CREATION

6 kó addhá veda? ká ihá pra vocat,
kúta ájáta, kúta iyám visrśtíḥ?
arvág devá asyá visárjanena:
áthá kó veda yáta ábabhúva?

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

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

7 iyám visrśtír yáta ábabhúva;
yádi vā dadhé yádi vā nā:
yó asyádhyakṣaḥ paramé vío-
man
só añgá veda, yádi vā ná védा.

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). védा: 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 Yami. He is associated with Varuṇa, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgiras, 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 Yami 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 (pāḍbīśā) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama’s messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaevial twins, from whom the human race is descended, Yama and Yami, 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.
1 yásmin vrksé supalāsē
devāiḥ sampibate Yamaḥ,
átra no viśpātiḥ pitā
purāṇāṁ ānu venati.

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

yásmin: the loc. is often used in the sense of beside, near (cp.
203, 2). sampibate: drinks Soma with. átra: with metrically long
final vowel (cp. 483, 2 A). nas: our i.e. of me and the other
members of the family. pitā: my deceased father. purāṇāṁ:
ancient ancestors; Sandhi, 39. ānu venati: that is, associates with
them.

2 purāṇāṁ anuvēnantam,
cárantam pāpāyāmya,
asūyān abhy acākāsam:
tasmā asprhyaṁ pūnaḥ.

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.
ayām 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
asprhyam, I longed for him, that is, to see him again. acākāsam:
ipf. int. of kās, with shortening of the radical vowel (174).
The new car, O boy, the wheelless, which thou didst make in mind, which has one pole, but faces in all directions, thou ascendest seeing it not.

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

The car, O boy, that thou didst set rolling forth away from the priests, after that there rolled forth a chant placed from here upon a ship.

The departure of the dead is followed by a funeral chant. pra-avartayas: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β; analysed by the Padapātha, as pra āvartayas; cp. note on viii. 48, 2 a. ānu pra āvartata: 3. s. ipf. ā. of vṛt: accent, p. 464, 17, 1; p. 466, 19; p. 468, 20 a. viprebhyaś: the priests officiating at the funeral; abl. governed by āvartata (176, 1 a); Sandhi, 43, 2 a. sām ā-hitam: accent, p. 462, 18 b. nāvī: the funeral chant is placed on a boat as a vehicle to convey it from here (itâs) to the other world.
5 kāh kumārām ajanayad?  
ralthamā ko nir avartayat?  
kāh svit tād adyā no brūyād,  
anudēyī yathābhavat?

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 právartayo rátham 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 yathābhavad anudēyī,  
tātō ágram ajāyata;  
purāstād budhnā ātataḥ;  
pāscān nirāyaṇām 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 yathā and tātās, ágram and budhnās, purāstād and pāscād. 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. Sádanam: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; Sádanam occurs about a dozen times in the RV., beside the much commoner Sádanam. Nälis: with s in the Nom. (100, I a). There is one syllable too many in c (cp. p. 428, 2 a). Ayám: Yama. Páriskrta: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). Girbhás: dec. 82; accent, p. 458, c 1.

VÁTA

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

x. 168. Metre: Tristubh.
1 Vātasya nū mahimānam rā-thasya:
rujānn eti, stanāyann asya
ghōṣah.
divispīg yāti arunāni kṛṇvānna;
utō eti prthivyā reṇūm āsayan.

mahimānam: the vb. can easily be supplied, the most obvious one
being prā vocam according to the first verse of i. 32, Índrasya nū
viryāṇi prā vocam, and of i. 154 Viṣṇor nū kam viryāṇi prā
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. arunāni: 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 prérata ānu Vātasya viṣṭhā:
āinām gachantā samanām nā
yōṣāḥ. 
tābhīḥ sayūk sarāthāṃ devā
iyate,
asyā viśvasya bhūvanasya rájā.

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

Going along his paths in the air he rests not any day. The friend of waters, the first-born, the holy, where pray being born, whence has he arisen?

pathibhis: inst. in local sense (199, 4). iyamānas: see note on 2 c. áhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapātha. apāṃ sākhā: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. rtāvā: 16 c. kvā: = kūa (p. 448). jātās: as a finite verb (208); cp. x. 129, 6 b. kūta ā babhūva = what is his origin (cp. x. 129, 6 d) ; on the use of the pf. cp. 213 A a.

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

ātmá: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhaḥ: Vāta is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghóśās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. drāyate is here easily supplied. vidhema: with dat. (200 A fortnight).
VOCABULARY

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

ABBREVIATIONS


a, prn. root that in ā-tas, ā-tra, ā-tha, a-smāl, a-syā.
āmā attain, v. aːnōti, aːnūtē : see aš.
āṃb-aa, 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 [aːj aːnōint].
aka-ā, m. die for playing, pl. dice, x. 84, 2. 4. 6. 7. 13 [perhaps eːs = sōt].
akṣāṇ, n. eye (weak stem of ākṣi), x. 127, 1.

ā-ksīya-māna, pr. pt. ps. unfailing, i. 154, 4 [2. āki destroy].

akkhali-ksīya, gd. having made a croak, vii. 103, 8.

Ag-ni, m. fire, i. 12, 3; iv. 59, 5; vii. 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. āgni, Slav. ogni].

agni-dagdha, Tp. cd. burnt with fire, x. 15, 14 [pp. of dah burn].

agnī-duṭa, a. (Bv.) having Agni as a messenger, x. 14, 13.

agnī-śvātā, cd. Tp. consumed by fire, x. 15, 11 [pp. of svād taste well].

āg-ra, n. front; beginning; top, x. 135, 6; lc. āgre in the beginning, x. 129, 3, 4.

agra-tās, adv. in the beginning, x. 90, 7.

a-gnī-yā, f. cow, v. 83, 8 [gdv. not to be slain, from han slay].

ākūśa-in, a. having a hook, hooked, attractive, x. 34, 7 [ākūśa hook].

1. āṅg-a, n. limb, ii. 33, 9.

2. āṅgā, emphatic pl. just, only, i. 1, 6; x. 129, 9 [180].

āṅgāra, m. coal, x. 34, 9.

Āṅgirās, m. name of an ancient seer, iv. 51, 4.

Āṅgiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 3, 4, 6, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. āγγελος 'messenger'].

āc bend, I. P. ācati. ād-, draw up, v. 83, 8.

ācakṛā, a. (Bv.) wheelless, x. 135, 8.

āciti, a. (K.) unthinking, thoughtless, vii. 86, 7.

āciti-ṇ, dat. inf. not to know, vii. 61, 5.


ācitrā, n. darkness, obscurity, iv. 51, 3.

ā-cyuta, pp. (K.) not overthrown, unshakable, i. 85, 4.

ācyuta-cyut, a. (Tp.) moving the immovable, ii. 12, 9.

āčaha, prp. with acc., unto, viii. 48, 6.

āj drīta, I. P. ājati [Lat. ago 'lead', 'drive', Gk. ἀγον, 'lead'].

ā- drive up, vi. 54, 10.

ūd- drive out, ii. 12, 8; iv. 50, 5.

ājā-māryu, a. (Bv.) bleating like a goat, vii. 103, 10 [māryu, m. bleat].

ājāra, a. (K.) unaging, i. 160, 4 [ṛ waste away].

āja-ra, a. (K.) eternal, ii. 35, 8 [unfailing: ās be exhausted].

ājavī, m. pl. Dv. cd. goats and sheep, x. 90, 10 [ājav āvī].

ā-jur-yā, a. unaging, iv. 51, 6 [jur waste away].

ānī, vī. P. anākti anoint; ā. anākti anoint oneself, vii. 29, 1.

āuṣa-ā, adv. straightway, vi. 54, 1 [inst. of āuṣa ointment: = with gliding motion].

ānīj, n. ornament, i. 85, 3; vii. 20, 1 [ānī ornament].

ā-ṭas, adv. hence, x. 14, 9; = ab. from that, iv. 50, 3; than that, x. 90, 3.

āṭi-rātrē, a. (celebrated) overnight, vii. 103, 7 [rātri night].

āṭka, m. robe, ii. 35, 14.

āṭy-etava, dat. inf. to pass over, v. 83, 10 [ātī + i go beyond].

ā-ṭra, adv. here, i. 154, 6; ii. 95, 6.

āṭrā, adv. then, vii. 108, 2; there, x. 135, 1.

Ātri, m. an ancient sage, vii. 71, 5.

ā-ṭha, adv. then; so, vi. 54, 7.

Āṭhar-van, m. pl. name of a group of ancient priests, x. 14, 6.

ā-ṭha, adv. then, vii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.

āṭho, adv. and also, x. 90, 5 [āṭha + u].

ad, eat, I. P. āṭti, ii. 35, 7; x. 16, 8, 11, 12 [Lat. edo, Gk. ἐα, Eng. eat].

ā-dabdhā, pp. (K.) uninjured, iv. 50, 2 [dabh harm].

Ā-diti, f. name of a goddess, viii. 48, 2 [unbinding, freedom, from 3. dā bind].

ad-dāha, adv. truly, x. 129, 6 [in this manner: a-d this + dhā].

ā-dvā, adv. to-day, i. 35, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 185, 5; now, x. 15, 2 [perhaps = a-dyavi on this day].

ā-ḍri, m. rock, i. 85, 5 [not splitting: ḍṛ pierce].

āḍri-duḍhā, Tp. cd. pressed out with stones, iv. 50, 8 [pp. of duh milk].

āḍha-ra, a. lover, ii. 12, 4.

adhās, adv. below, x. 129, 5.

ādhī, prp. with lc., upon, i. 85, 7; v. 88, 9; vii. 103, 5; with ab. from, x. 90, 5.

ādhys-aksā, m. eye-witness; surveyor, x. 129, 7 [having one’s eye upon].

adhvarī, m. sacrifice, i. 1, 4, 8; iv. 51, 2.
abhiti, f. attack, ii. 33, 5 [abhí + iti].
abhí-vrta, pp. adorned, i. 35, 4 [1. vṛ cover].
á-bhva, a. monstrous; n. force, i. 33, 10; monster, iv. 51, 9 [non-existent, monstrous: -bhú be].
á-manya-mána, pr. pt. Á. not thinking = unexpecting, ii. 12, 10 [man think].
á-martya, a. (K.) immortal, viii. 48, 12; f. Á, x. 127, 2.
ámitra, m. (K.) enemy, ii. 12, 8 [mítrats friend].
ámíta-varga, a. (Bv.) of unchanged colour, iv. 51, 9.
ámí-vá, f. disease, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3.s. ámí-tí].
amu-y-á, inst. adv. in this way, so, x. 135, 2 [lust f. of amü this used in the inflexion of ayám].
ámúra, a. (K.) wise, vii. 61, 5 [not foolish: mürā].
amítta, a. immortal; m. immortal being, i. 35, 2; vii. 63, 5; viii. 48, 3ª; n. what is immortal, i. 35, 6; x. 90, 3; immortality, x. 129, 2 [not dead, mrtá, pp. of my dě; cp. Gk. áμπορος 'imortal'].
amrta-tvá, n. immortality, x. 90, 2.
ámbha-as, n. water, x. 129, 1.
á yáyana, m. (K.) non-sacrificer, vii. 61, 4.
á-yám, dem. prn. N. s. m. this, iii. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 84, 13 (= here); he, i. 160, 4; x. 135, 7.
á-yás, a. nimble, i. 154, 6 [not exerting oneself: yás = yas heat oneself].
arapás, a. (Bv.) unscathed, ii. 33, 6; x. 15, 4 [rāpas, n. infirmity, injury].
áram-kṛta, pp. well-prepared, x. 14, 18 [made ready].
ar-ám, adv. in readiness; with kr do service to (dat.), vii. 86, 7.
árāti, f. hostility, ii. 85, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggarliness, enmity].
a-ri, m. niggard, enemy, gen. arýás, ii. 12, 5; iv. 50, 11; viii. 48, 8 [having no wealth: rí = rai; 1. indigent; 2. niggardly].
ar-ārāta, pp. (K.) uninjured, vi. 54, 7 [rīg injury].
ar-úpa, a. f. h, rudy, x. 15, 7; n. ruddy hue, x. 168, 1.
ar-úga, a. ruddy, i. 85, 5; vii. 71, 1.
ärú, a. (Bv.) dustless, i. 35, 11 [reṇu m. dust].
ark-ā, m. song, i. 35, 2; x. 15, 9 [arc sing].
arc sing, praise, i. árcaiti. sám-, praise universally, pf. áncé, i. 160, 4.
árc-ant, pr. pt. singing, i. 85, 2; viii. 29, 10.
arma-vá, a. wáting, viii. 63, 2; m. flood, i. 85, 9.
ará-tha, n. goal, vii. 63, 4 [what is gone for: r go].
arth-in, a. greedy, x. 127, 5 [having an object, needy].
ar-páya, cs. of r go. úd- raise up, ii. 33, 4.
arýa, a. noble, vii. 86, 7; x. 34, 13; m. lord, ii. 35, 2.
árya-mán, m. name of one of the Ádityas, vii. 63, 6.
ár-vant, m. steed, ii. 33, 1; vii. 54, 5 [speeding: r go].
árvak, adv. hither, x. 15, 4, 9; afterwards, x. 129, 6.
arváu, a. hithevard, i. 35, 10; v. 83, 6.
ár-bant, pr. pt. worthy, ii. 33, 10².
av help, i. P. ávati, i. 85, 7; ii. 12, 14, 85, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; quicken, v. 83, 4.
av-tá, m. well, i. 85, 10; iv. 50, 8 [áva down].
avádyá, n. blemish, x. 14, 8 [gdv. not to be praised, blameworthy].
avá-ni, f. river, v. 11, 5 [áva down].
avá-páśyant, pr. pt. looking down on (acc.), vii. 49, 3.
avá-má, spv. a. lowest; nearest, ii. 35, 12; latest, vii. 71, 3 [áva down].
avá-yáfá, m. appeaser, viii. 48, 2.
avá-ra, cpv. a. lower, x. 15, 1; nearer, ii. 12, 8 [áva down].
avá-as, n. help, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
avá-sána, n. resting place, x. 14, 9 [un-binding, giving rest: áva + sá = si tie].
avá-sát, adv. below, x. 129, 5.
avá-sá, a. aspiring help, iv. 50, 9.
avá-tá, a. (Bv.) windless, x. 129, 2 [váta wind].
av-i-tá, m. helper, ii. 12, 6.
avíra, a. (Bv.) sonless, vii. 61, 4 [víra hero].
avírká, a. (K.) friendly, x. 15, 1 [not harming: vřka wolf].
a-avyathyá, gdv. immovable, ii. 35, 5
[vyath uacer].

aś reach, obtain, V. aenotí, aenuté, i. 1,
3; 85, 2; ii. 33, 2, 6; iii. 59, 2; vii,
103, 9.

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

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

aś-va, m. horse, ii. 12, 7; 85, 6; iv. 51,
5; v. 88, 3, 6; vii. 71, 3, 5; x. 34, 3,
11; 90, 10 [Lat. equu-s 'horse'; Gk.
ávros, OS. éhu].

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

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

aśťanu, nm. eight, i. 35, 8.

aś be, II. P.: pr. 2. áśi, i. 1, 4; ii. 12,
15; 33, 3; 3. áśiti, ii. 12, 5; 68, 7, 10;
vii. 71, 4; 86, 6; x. 34, 14; pl.
1. ámsáí, vi. 54, 9; vii. 45, 9;
3. sánti, i. 89, 12; x. 90, 16; ipv.
ástu, v. 11, 5; vii. 86, 8; x. 15, 2;
ástu, vii. 83, 5; op. sáma, iii.
9, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12,
15; ipv. 3. áśi, x. 129, 3; áśit, x. 34,
2; 90, 6. 12. 14; 129, 14, 2. 3. 4. 5.
ásan, x. 90, 16, 16; 129, 5; pl. ása,
vi. 86, 4; x. 129, 2; ásur, iv. 51, 7.
ápi- be or remain in (loc.) sáma, iii.
59, 4; x. 14, 6.

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

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

ás-at, pr. pt. n. the non-existent, x. 129,
1, 4.

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

á-sta, (pp.) a. black, iv. 51, 9.

á-samrmásta, pp. (K.) uncleansed, v. 11.
3 [måj wipe].

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

ásu-tríp, a. (Tp.) life-stealing, x. 14, 12
[trip delight in].

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

ásu-ra, m. divine spirit, i. 35, 7, 10; v.
88, 6 [Av. ahura].

ásu-ya, n. divine dominion, ii. 88, 9;
88, 2.

ásúyánt, pr. pt. displeased, resentful, x.
185, 2.

ás-ta, n. home, abode, x. 14, 8; 34, 10.

asmá, prn. stem of 1. prs. pl.; A.
asmánus, viii. 48, 8, 11; x. 15, 6; D.

asmabhýam to us, i. 85, 12; x. 14,
12; ásmé to us, i. 160, 5; ii. 38, 12;
Ab. ásmád from us, ii. 33, 2; vii. 71,
1, 2; than us, ii. 33, 11; G. ásam-
ákam of us, vi. 54, 6; L. ásmén in or
on us, ii. 35, 4; iv. 50, 10, 11; viii.
48, 10; ásmásu on us, iv. 51, 10.

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

á-sméra, a. (K.) not smiling, ii. 35, 4.

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

a-sýá, G. of prn. root a, of this, ii. 38, 9;
iv. 129, 6; 168, 2; unaccented, asyá
his, of him, its, of it, i. 35, 7; 165, 4;
160, 3; ii. 12, 13; 36, 2, 6, 8, 11; iv.
50, 2; vi. 54, 8; vii. 86, 1; viii. 48,
12; x. 34, 4, 6; 90, 3. 4. 4. 6. 12. 15;
129, 7; 185, 7; 168, 1.

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

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

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

áha, emphasizing pl., indeed, i. 154, 6;
v. 88, 3; vii. 108, 2.

áhan, n. day, viii. 48, 7; x. 129, 2.

ahám, prs. prn., I, vii. 86, 7; x. 15, 3;
34, 2, 8, 12.

áhar, n. day, vii. 108, 7.

áhas, n. day, x. 168, 3.

a-hastá, a. (Bv.) handless, x. 34, 9.

áh-i, m. serpent, ii. 12, 3, 11 [Av. ázi,
Gk. éksi- 'viper', Lat. anguí-s].

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

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

á, plc. quite, every, ii. 12, 15; with D.,
viii. 48, 4.

ágáta, pp. come, vii. 108, 3, 9 [gam go].

ágam-istha, a. spv. coming most gladly,
x. 15, 8.

ág-aa, n. sin, vii. 86, 4; x. 15, 6 [cp.
Gk. ágyos 'guilt'].

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

á-játa, pp. produced, x. 129, 6 [jan
generate].
ápá, go away, x. 14, 9.
abhí, come upon, ipf. áyan, vii. 103, 2.
áva, appease: op. iyám, vii. 86, 4.
á, come, ii. 38, 1; v. 83, 6; go to, x. 14, 8.
úpa, á come to (acc.), i. 1, 7.
úd-rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
úpa, approach, vii. 86, 3; 108, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.
párá, pass away, pf. iyúr, x. 14, 2, 7.
pári, surround, ii. 35, 4, 9.
pára, go forth, i. 154, 3; x. 14, 7.
ánū pra- go forth after, vi. 54, 6.
vi, dispense, x. 14, 9.
sám, flow together, ii. 35, 3; unite, vii, 108, 2.
iohá-mána, pr. pt. ā. desiring, x. 34, 10
[i. wish].
i-tás, adv. from here, x. 135, 4.
i-ti, pel. thus, ii. 12, 5; vi. 54, 1, 2; x. 84, 6 [180].
it-thá, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thá; 180].
i-d, emphasizing pel. just, even, i. 1, 4.
6; 88, 8; 164, 3; ii. 35, 8, 10; iv. 50, 7, 8; 51, 9; viii. 88, 3, 6; x. 14, 16; 34, 5, 7, 8; 127, 3 [Lat. id: 180].
i-dám, dem. prn. n. this, i. 154, 3; ii.
12, 14; 38, 10; iv. 51, 1; v. 11, 5; 90, 12; 129, 8; 185, 7; this world, v. 88, 9; = here, vi. 54, 1 [111].
i-dáním, adv. now, i. 35, 7.

idh, kindle, VII. A. inddhé.
sám, kindle, 3, pl. inhá, ii. 35, 11; pf. idhíré, v. 11, 1.
idh-má, m. fuel, x. 90, 6 [idh kindle].
indu, m. drop, Soma, viii. 48, 2, 4, 8.
12, 18, 15; pl. iv. 50, 10; viii. 48, 5.
Indra, m. name of a god, i. 85, 9; ii.
12, 1-15; iv. 50, 10, 11; v. 11, 12, 19;
vii. 49, 1; viii. 48, 2, 10; x. 15, 10, 90, 18.
indriya, m. might of Indra, i. 85, 2
[Indra].
indu, I. P. invati [secondary root from i go according to class v.: i-nu].
sam- bring, i. 160, 5.
imá, dem. prn. stem, this, A. m. imám,
ii. 85, 2; x. 14, 4, 15, 6; N. m. pl.
imá, vi. 54, 2; viii. 48, 5; n. imá,
ii. 12, 8; x. 15, 4; imání, vii. 61, 6;
71, 6 [111].

ája, n. melted butter, x. 90, 6 [áañ] anoint.
ání, m. axle-end, i. 35, 6.
á-tata, pp. extended, x. 185, 6 [tan stretch].
á-tasthiváma, red. pf. pt. having mounted,
i. 12, 8 [á + sthá stand].
á-mán, m. breath, x. 168, 4 [Old Saxon áthom 'breath'].
Adityá, m. son of Aditi, iii. 59, 2, 3, 5.
ap obtain, V. P. āpóti; pf. āpa, iv. 51, 7 [Lat. ap-isor 'reach', ap-ere 'seize'].
á-bhis, I. pl. f. of prn. root a, with these, v. 83, 1.
á-bhú, a. coming into being, x. 129, 3.
ámá, a. raw, unbaked, ii. 35, 6 [Gk. ὄμος 'raw'].
á-yatá, pr. pt. f. coming, x. 127, 1. 3 [á + i go].
áyasá, a. f. f, made of iron, viii. 29, 3 [áyas iron].
á-yú, a. active; m. living being, mortal, iii. 59, 9 [i go].
á-yudh-a, n. weapon, viii. 29, 5 [á + yudh flight].
á-yus, n. span of life, vii. 108, 10; viii.
48, 4, 7. 10. 11; x. 14, 14 [activity: i go].
áryá, a. belonging to the forest, x. 90, 8
[áranya].
á-róhant, pr. pt. scaling, ii. 12, 12 [rub mount].
ávia, adv. in view, with kr, make manifest, v. 88, 3.
áá-ú, a. swift, vii. 71, 5 [Gk. ὀχρῖς].
á-sú-hóman, a. (Bv.), of swift impulse, ii. 35, 1.
á-såm, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
á-sina, irr. pr. pt. Á, sitting, x. 15, 7 [ás sit].
á-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sám placed upon (lc.), x. 185, 4 [dhá put].
á-huta, pp. to whom offering is made, v. 11, 3.
i-y-ám, dem. prn. f. this, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6 7 [111].
irá, f. nurture, v. 83, 4.
irá, n. dice-board, x. 34, 1. 9.
irá, a. volitive, vi. 54, 8.
irá, enc. prn. like, i. 1, 9; 85, 5, 8²; ii. 12, 4, 5; 38, 6; 85, 5, 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 68, 1; 103, 5³; viii. 29, 3; 48, 4², 6. 7²; x. 34, 1. 3.
uk-thá, n. recitation, iv. 51, 7 [vac speak].
1. uka sprinkle, VI. uksáti, -te, x. 90, 7.
prá-besprinkle, x. 90, 7.
2. uks grow.
uksa-tá, pp. grown strong, i. 85, 2 [2. uka = vake grow].
uj-rá, a. mighty, ii. 33, 9; x. 34, 8; fierce, terrible, iii. 83, 11; viii. 29, 5.
uchánt, pr. pt. shining, iv. 51, 2 [1. vas shine].
utá, pcl. and, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 25. 10; vi. 54, 6; vii. 68, 3; 86, 2; viii. 48, 1. 5. 8, 14; x. 34, 2; 90, 2.
utá vã, vi. 49, 2²; = and, viii. 48, 15 [180].
utó, pcl. and also, x. 168, 1 [utá + u].
utá-tara, cpv. a. upper, i. 154, 1 [úd up].
utá-sa, m. spring, i. 85, 11; 154, 5 [ud wet].
uud vec, VII. P. unáti, undánti [cp. Lat. unda ‘wave’].
uu-misten, drench, i. 85, 5; v. 83, 8.
uud-án, n. water, i. 85, 5 [Go. wató ‘water’].
uud-vánt, a. water-laden, v. 88, 7.
uud-itá, pp. risen, vii. 63, 5 [i go].
uudumbalá, a. brown (?), x. 14, 12.
uud-vát, f. upward path, i. 35, 3; height, v. 83, 7; x. 127, 2 [úd up + sif. vat].
upa-ksiyánt, pr. pt. abiding by (acc.), iii. 59, 3 [kai dwell].
upa-má, spv. a. highest, viii. 29, 9.
upa-yánt, pr. pt. approaching, ii. 33, 12 [i go].
upa-ra, cpv. a. later, x. 15, 2 [Av. upara ‘upper’, Gk. ὑπέρ = ‘p dome’, Lat. super ‘highest’].
upa-rá, adv. upward, x. 84, 9; above, x. 129, 5 [Gk. ὑπέρ, ἑνέκ = ὑπό, Lat. super, ‘Old High German ubir ‘over’].
upa-sárita, pp. impressed on (loc.), vii. 86, 6 [stir resort].
upa-sádaya, adv. to be approached, iii. 50, 5 [sád sit].
upa-stha, m. lap, i. 35, 5, 6; vii. 63, 8; x. 15, 7.
upa-hatnu, a. staying, ii. 33, 11 [ha-ta from han stay].
upa-húta, pp. invited, x. 15, 5 [hút call].
upa-rá, m. offence, vii. 86, 6 [upa + ara from go: striking upon, offence].
ubj force, VI. P., ubjátí.

nir-dri
e out, i. 85, 9.

ubhá, a. both, i. 38, 9 ; x. 14, 7 [cp. Lat. am-bo, Gk. dús-fós ' both', Eng. bo-th].

ubháya, a. pl. both, ii. 12, 8.

ubhayá-dat, a. having teeth on both jaws, x. 90, 10.

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

uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [ríaama, m. stride].

uru-gáyá, a. (Bv.) wide-paced, i. 154, 1, 3, 6; viii. 29, 7 [-gáya gait from gá go].

uru-ócákas, a. (Bv.) far-seeing, vii. 63, 4 [cákasas, n. sight].

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

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

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

uru-ñáæa, a. (Bv.) broad-nosed, x. 14, 12 [urú + nás nose].

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

urv-f, f. earth, x. 14, 16 [urú wide].

us-ánt, pr. pt. sager, vii. 103, 8 ; x. 15, 8 [vá desire].

Us-ás, f. Dawn, ii. 12, 7 ; vii. 63, 3 ; 71, 1 ; x. 127, 3, 7 ; pl. iv. 51, 1-9 ; 11 [1. vas shine; cp. Gk. ōs (for áus-ös), Lat. aur-or-a].

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

usrá-íyá, f. cow, iv. 50, 5 [f. of usará-íyá ruddy from urá red].

Ú, enc. pel., ii. 35, 8 ; iv. 51, 2 [metrically lengthened for ú].

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

úrú, m. du. thigh, x. 90, 11, 12.

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

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

úrdh-va, a. upright, ii. 35, 9 ; upward, x. 90, 4 [Gk. ápóthanos for ápó-th-fós; Lat. avdos-s 'lofty'].

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

úrmoya, f. night, x. 127, 6.

úr-vá, n. receptacle, i. 35, 3 ; fold, herd, iv. 50, 2 [1. vr cozer].
x. 34, 4; inst. etēna, v. 83, 6; n. pl. etā, x. 15, 14; m. pl. etē these, vii. 103, 9 [prn. root e + tē this].

éta-sā, m. steed of the Sun, vii. 68, 2 [éta speeding, from gō].

éta-vant, a. such, x. 90, 3 [prn. étā this + sf. vant].

e-na, enc. prn. stem of 3. prs. he, she, it: acc. enam him, ii. 12, 5; iii. 59, 3; vii. 108, 2; x. 14, 11; 34, 4; 165, 2; acc. pl. enān them, vii. 108, 3; gen. du. enos of them two, vii. 108, 4 [prn. root e].

én-as, n., ii. 12, 10; vii. 71, 4; 86, 3.

enā, inst. by it, x. 14, 4; adv. thither, x. 14, 2 [inst. of prn. root a].

e-bhīs, i. pl. with them, x. 34, 5 [prn. root a].

e-bhyas, D. pl. to them, x. 34, 8 [prn. root a].

evā, pch. thus, just, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e]; cp. 180].

evā (= evā), adv. thus, just, ii. 38, 15; iv. 50, 8 [prn. root e].

esā, dem. prn.: N. s. m. esāh this, x. 168, 4; he, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. esāh this, x. 14, 2; she, x. 84, 2 [from prn. root e + sā].

esam, G. pl. m. of them, i. 85, 3; vii. 108, 5; x. 34, 5, 8; 129, 5 [prn. root a].

Ok-as, n. abode, iv. 50, 8 [wonted place: be wont].

ój-as, n. might, i. 85, 4, 10; 160, 5 [uj = uj]; cp. Lat. augus-tus 'mighty', 'august'.

ojā-yāmāna, den. pr. pt. Ā. showing one's strength, ii. 12, 11 [ojas].

ojī-yāmā, eps. a. mightier, iii. 30, 10.

ōs-ādhi, f. plant, v. 83, 1. 4. 5, 10; vii. 61, 3 [āv(a)-a nurture (av further) + dhi holding, from dā hold].

Kā, inter. prn. who? i. 85, 7; x. 129, 6; 135, 6; G. kāsya, xi. 129, 1; du. kā, x. 90, 11; with cid: I. kēnā cid by any, x. 15, 6; pl. N. kē cid some, viii. 108, 8.

ka-kūbb, f. peak, i. 85, 8.

ka-tamā, inter. prn. which (of many)? i. 85, 7; iv. 51, 6; with canā any, x. 168, 3 [Lat. quo-tum-us].

kati-dhā, adv. into how many parts? x. 90, 11 [kā-ti how many? Lat. qui].

ka-dā, inter. adv. when? vii. 86, 2; with canā, ever, vi. 54, 9 [kā who?].

kānikrādat, int. pr. pt. bellowing, iv. 50, 5; v. 83, 1, 9 [krand roar].

kān - iyāmā, eps. younger, vii. 86, 6 [cp. kan-yā, f. girl; Gk. kawō- 'new' for kawo-].

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

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

kālmālik-in, a. radiant, ii. 33, 8.

kav-ī, m. sage, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. kavi 'king'].

kāvī-kratu, n. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.

kāvī-tāra, eps. a. wiser, vii. 86, 7.

kāvī-hastā, pp. (Tp.) rected by the sages, x. 14, 4.

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

kāsā, f. whisper, v. 83, 3.

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

kēs appear, int. cākasīti.

abhī- look upon, x. 135, 2.

kitavā, m. gambler, x. 34, 3. 6. 7. 10. 11. 13.

kī-m, inter. prn. what? vii. 86, 2. 4; viii. 48, 32; x. 90, 11; 129, 2; with canā anything, x. 129, 2 [Lat. qui-s, qui-].

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

kīr-ī, m. singer, ii. 12, 6 [2. kṛ commen-tate].

ku-carā, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].

ku-tās, inter. adv. whence? x. 129, 6; 168, 8 [prn. root where?].

ku-mārā, m. boy, x. 155, 3. 4. 5; = son, ii. 33, 12.

kumārā-deṣā, a. (Bv.) presenting gifts like boys, x. 34, 7 [deṣā, n. gift from dā give].

kul-yā, f. stream, v. 88, 8.

kuv-īd, inter. pol. whether? ii. 85, 1, 2; iv. 51, 4 [ku + id: cp. p. 236].

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

kṛ make, V. krunō, krunutē, iv. 50, 9; v. 83, 3; = hold, x. 34, 12; = raise
krudh be angry, IV. P. krūdhyati; red.
ao. inj. cukrudhāma, ii. 39, 4.

kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with avid
chā who knows where, x. 34, 10 [pronounced
kua].

kṣa-trā, n. dominion, i. 160, 5 [kṣa
= kṣa rule].

kṣam forbear, I. ā. kṣāmate.

abhī- be merciful to (acc.), ii. 33, 1, 7.

kṣi dwell, II. P. kṣāti, iv. 50, 8.

ādhi- dwell in (loc.), i. 154, 2.

kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi
dwell].

kṣe-ma, m. possession, viii. 86, 8 [kṣi:
 kṣāyati possess].

khan-i-trima, a. produced by digging, vii.
49, 2 [khan dig].

khālu, adv. indeed, x. 34, 14 [p. 227].

khā-tā, 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.

Gan-ā, m. throng, iv. 50, 5; x. 34, 12.

gabh-irā, a. profound, x. 129, 1 [gabh
= āgh plunge].

gabhirā-vepas, a. (Bv.) of deep inspira-
tion, i. 35, 7.

gam go, I. gāchati, -te to (acc.), i. 1,
4; x. 14, 13; root ao. ao. pl. āgman,
vii. 71, 6; i. pl. āgmana, vii. 48, 8,
11 [Gk. bāw, Lat. venio, Eng. come].

ā-come, i. 1, 5; 80, 11; root ao. ipv.
gabh, vi. 54, 7; x. 14, 5; 2. pl. gatā,
x. 15, 4; 3. āgmantu, x. 15, 5, 11; go
to (acc.), x. 168, 2.

sām- go with (inst.), a ao. op., vi. 54, 2;
unite with (inst.), x. 14, 8.

gām-a-dhyai, dat. inf. (of gam) to go, i.
164, 6.

garta-sād, a. (T.) sitting on a ār-seat,
ii. 33, 11.

gārbh-a, m. germ, ii. 33, 13; v. 88, 1. 7;
x. 168, 4 [gṛbh receive].

gāv-y-ūti, f. pasturage, x. 14, 2 [Bv.
having nurture for cow: go].

gāh-āna, a. unfathomable, x. 129, 1 [gāh
plunge].

gā go, III. P. jīgāti.

abhī- approach, vii. 71, 4.

ā- come: rt. ao. agāt, i. 35, 8.

pāri- go by (acc.): root ao. inj. gāt, ii.
38, 14.
gúthá, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from gúh-á, inst. of gúh concealment, w. adverbial shift of accent].
gúh-ya, gdv. to be hidden, vii. 108, 8 [guh hide].
gúh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
gúhái, pp. hidden, x. 129, 3 [guh hide].
  1. gr sing, IX. grnati, grnité, ii. 33, 8, 12.
  2. gr sooken: red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
grn-ánt, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
grn-aná, pr. pt. A. singing, praising, i. 35, 10; 160, 5 [gr sing].
grdh be greedy, IV. P. grdhyati; a ao. agrdhat, x. 34, 4.
grbh-áya, den. P. grasp.
  úd- hold up, cease, v. 88, 10.
grh-á, m. house, pl., vi. 54, 2 [grah receive, contain].
grh-é-grh, lc. itv. cd., in every house, v. 11, 4.
ghó, f. cow, pl. N. gávases, i. 154, 6; ii. 12, 7; viii. 48, 5 (= strapes); x 34, 13; 90. 10; A. gás, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gavám, iv. 51, 8; vii. 103, 2. 10 [Av. N. gau-s, Gk. ëv-s, Lat. bo-s (bow), Ol. bô, Eng. cow].
Gó-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
gó-pá, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gó cow + pá protect].
gó-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
gó-mátr, a. (Bv.) having a cow for a mother, i. 86, 8.
gó-máyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [máyu, m. loving].
grabh seize, IX. grbnati, grbnité, vii. 103, 4.
gréma, a. belonging to the village, x. 90, 8 [gráma].
grúma, m. summer, x. 90, 6.

  [Av. gar-ma, Lat. formus, Gk. ëpue-s 'warm', Eng. warm].
gharma-sád, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
ghas cat: root ao. 3. pl. áksan, x. 15, 12 [= á-gh(a)s-an].
ghá, enc. emphasizing pcl., iv. 51, 7 [180].
ghir-fi, f. heat, ii. 33, 6 [ghir = hr be hot].
ghí-tá, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghir be hot].
ghrorta-nirñi, a. (Bv.) having a garment of ghee, i. 36, 4 [nirñi, f. splendour from nía out + níj wash].
ghrte-prakáti, a. (Bv.) butler-faced, v. 11, 1 [prakáti, n. from pratyánc turned towards].
ghrte-vant, a. accompanied with ghee, iii. 50, 1; abounding in ghee, x. 14, 14.
ghre-ve, a. impetuous, i. 86, 1 [ghre = hr be excited].
ghore, a. terrible; n. magic power, v. 34, 14.
ghośa, m. sound, x. 168, 1, 4 [ghoś make a noise].

cakṣa, see II. cáshta [reduplicated form of kṣa = kâš shine: = ca-k(a)s].
abhí-regard, iii. 59, 1; vii. 61, 1.
pra-, cs. caksāya illumine, viii. 43, 6.
vī-reveal, x. 34, 13.
caksu, n. eye, x. 90, 13 [caks see].
caksu, n. eye, vii. 61, 1; 63, 1 [caks see].

cst hide (intr.), I. P. cátati; cs. cátaya drive away, ii. 33, 2.
catur-aks, a. (Bv.) four-eyed, x. 14, 10.
11 [aks = āksi eye].
catus-pād, a. (Bv.) four-footed, iv. 51, 5 [catur four, Lat. quattuor, Go. fīducw].
catvārimśa, ord., f. î. fourtieth, i. 12, 11.
canā, pcl. and not, vii. 86, 6.
candrá-mās, m. moon, x. 90, 13 [K. od. bright (candrā moon).mās].
car fare, I. cārati, -te, iv. 51, 6, 9; viii. 29, 8; x. 14, 12; 168, 4.
abhī-bevitch, x. 34, 14.
ā-approach, iv. 51, 8.
prā-go forward, enter, viii. 48, 6.
abhī sām-come together, viii. 48, 1.
carātha, n. motion, activity, iv. 51, 5 [car fare].
cār-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
car-i-tra, n. leg, viii. 48, 5 [car move].
car-man, n. skin, hide, i. 85, 5; vii. 68, 1.
carsani-dhf-t, a. (Tp.) supporting the folk,
ii. 59, 6 [carsani, a. active, f. folk + dhf supporting].
cā-ru, s.dear, ii. 35, 11 [can gladden; Lat. cā-ru 'dear'].
cil-kit-vāma, red. pf. wise, vii. 86, 3 [cit think].
cit perceive, I. cātati, -te; pf. cikēta, i. 85, 7; sb. ciketat, iv. 35, 6; cs. citaya stimulate, iv. 51, 3; cētaya cause to think, vii. 86, 7.
ā-observe: pf. cikēta, vii. 61, 1.
cit-rā, a. brilliant, iv. 51, 2; n. marce, vii. 61, 5.
citrā-bhānu, a. (Bv.) of brilliant splendour,
i. 35, 4; 85, 11.
citrā-śravas, a. (Bv.) having brilliant fame; spv. tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 69, 6.
cid, enc. pol. just, even, i. 85, 4. 10; ii. 12, 8, 13. 15; 33, 12; vii. 86, 1. 3. 8; x. 34, 87; 127, 5 [Lat. quid].
cekit-āna, int. pr. pt. famous, ii. 58, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].
cyāv-ana, a. unstable, ii. 12, 4 [cyu move].
cyāv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].
cyu water, fall, I. cyāvate.
prā-, cs. cyāvāya overthrow, i. 85, 4.
chand seem, I. P. chāntti; pf. cachānda, vii. 63, 3; seem good, please, 3. s. s ao. āchān, x. 34, 1.
chánd-as, n. metre, x. 14, 15; 90, 9.
chāya, f. shade, ii. 33, 6 [Gk. σκιά].

Jāgat, n. world, i. 85, 1 [pr. pt. of gā go].
jāgum, a. nimble, speeding, i. 85, 6 [from red. stem jāg(a)m of gām go].
jajā-āna, pf. pt. A. having been born, x. 14, 2 [jan generate].
jan generate, create, I. jānati; pf. jajāna,
i. 160, 4; ii. 19, 3; 35, 2; jajāri were born, x. 90, 9°. 10; ās. ao. ājani-šta has been born, iii. 59, 4; vii. 11, 1; red. ao. ājijanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. ē-γεν-ό-μ].
prā-be prolific, IV. A. jāya, ii. 33, 1; 35, 8.

jān, a. mankind, ii. 35, 16; iii. 59, 9;
iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 6; ii. 12, 1–14; iii. 59, 1; 8; iv.
51, 11; vii. 49, 9; 61, 5; 63, 2; iv. 14, 1 [jan generate]; cp. Lat. gen-us,
Gk. γεν-ος, Eng. kin].
janāya-ant, cs. pr. pt. generating, i. 85, 2.
jan-i, f. woman, i. 85, 1.

jān-i-man, n. birth, ii. 85, 6.
jan-ūna, n. generation, vii. 86, 1 [jan generate].

jāy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].

jār-ant, pr. pt. aging, oid, x. 34, 3 [jř waste away; Gk. γείνω- 'old man'].

jar-ās, m. old age, vii. 71, 5 [jř waste away; cp. Gk. γήπας 'old age'].

jār-i-tf, m. singer, ii. 88, 11 [jř sing].

jālāsa, a. cooling, ii. 83, 7.

jālāsa-bhesaj, a. (Bv.) having cooling remedies, viii. 29, 5 [bhesajā, n. remedy].

jālp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jāsa; pf.ipv. jājastām weaken, iv. 50, 11.
jā be born, IV. Ā. ājāyate is born, v. 11, 8; 83, 4; x. 90, 5; ājāyaṣe art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9. 12. 132; 129, 3; 135, 6; ājāyanta, x. 90, 10.
jār-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr. wake].
jā-tā, pp. born, ii. 12, 1; x. 90, 5. 7; 168, 3; = finite vb., were born, x. 90, 10. 13; n. what is born, ii. 33, 3 [jā be born].
jātā-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12. 13 [vēd-as, n. knowledge from vid know].
ja-ū, n. knee, x. 15, 6 [Gk. ᾑω-υ, Lat. genu, Go. kiun, Eng. knee].
ja-yā, n. m. name of a protégé of the Aśvinī, vii. 71, 5.
ji conquer, I. jāyati; ft. jeyāmī, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jīyate, i.e. it is then pr. Ā. of jyā overpover].
vī-conquer, ii. 12, 9.
sāṃ, svin, iv. 50, 9.
ji-gi-vāṁs, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].
jiṃhā, a. transverse = athwart, i. 85, 11; prone, ii. 35, 9.
jirā-dānu, a. (Bv.) having quickening gifts, v. 88, 1.
ji-vā, n. living world, iv. 51, 5 [Lat. viv-o-s].
ji-vā-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14. 14.
jus enjoy, VI. jūsa, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. jūsuṣan, vii. 61, 6; iṣ ao. sb. jāṣita, ii. 35, 1 [ep. Gk. γεύσα, Lat. gust-fus, Go. kiusan, Eng. choose].
jus-āna, pr. pt. Ā. enjoying, viii. 48, 2.
jus-ta, pp. (with shifted accent) acceptable, iii. 59, 5 [jus enjoy].
ju, IX. ā. jāra speed, vii. 86, 7.
ji, I. ā. jāra awake, be active, iv. 51, 8.
jōha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].
jiśā know, IX. jānāti, x. 34, 4 [ep. Gk. ᾑ-γνω, Lat. co-gno-sc, Eng. know].
vi-, ps. jānayate be distinguished, iv. 51, 6.
jmai, f. earth, gen. jmas, iv. 50, 1.
jiyā-yāms, cpv. more, x. 90, 3; elder, vii. 86, 6 [jiyā overpover; Gk. Σία 'force'].
jiyē-sūpa, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyā].
yōt-is, n. light, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut shine].
Tā, dem. prn. that, he, she, it; n. tād that, i. 1, 6; 35, 6; 164, 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. tām him, ii. 39, 13; 35, 8. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. tēna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tēyā with that, i. 85, 11; D. tāsmay to him, iii. 59, 5; iv. 50, 84; x. 34, 12; for him, x. 186, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmād from him, x. 90, 5. 8. 93. 109; than that, x. 129, 2; G. tāsya of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. tē these two, i. 160, 1. 5; D. tābhyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2. 7. 10; viii. 48, 5; x. 16, 3. 5. 12. 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tēs they, iv. 51, 8; those, iv. 51, 72, 9; vii. 49, 2. 3. 4; n. tā those, i. 154, 6; ii. 33, 18; x. 14, 16; tānī those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; L. tēbhīs with them, i. 35, 11; x. 18, 8. 14; f. tēbhīs with them, x. 168, 2; G. tēsām of them, x. 14, 6; L. tēsa in them, ii. 83, 15.
tams shake.
abhī—attack: pf. tatasrē, iv. 50, 2.
tatan-vāms, pt. pt. having spread, vii. 61, 1 [tan stretch].
tē-tas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tā].
tē-tra, adv. there, x. 34, 13 [prn. root tā].
tē-thā, adv. thus, x. 90, 14 [prn. root tā].
ta-dānīm, adv. then, x. 129, 1 [prn. root tā].
tan extend = perform, VIII tanōti; ipf. ātanvates, x. 90, 6 [ep. Gk. τάνυμι 'stretch', Lat. tendō 'stretch'].
abhī—extend over: red. pf. sb., i. 160, 5.
táDifficulty in understanding the natural text due to the presence of symbols, punctuation, and formatting issues. This text appears to be a page from a book or a document, providing information on the term 'trisadhashta' and related words. The text includes definitions, etymologies, and usage examples, typical of a dictionary or a linguistic reference work. Due to the nature of the text, it is difficult to extract a coherent summary without additional context or a more detailed analysis. The presence of symbols and a mix of languages indicates that the text might be a bilingual or multilingual reference, possibly relating to Sanskrit or a related language. Further analysis would be required to provide a more accurate translation or summary of the content.
triṣṭūbh, f. name of a metre, x. 14, 16.
triś-, adv. thrice, x. 90, 11 [Gk. τρίς].
tre-dhā, adv. in three ways, i. 154, 1.
tvāks-iyāms, cpv. most vigorous, ii. 33, 6.
tvād, ab. (of tvam) than thee, ii. 33, 10.
tvām, prs. prn. thou, i. 1, 6; 35, 8; ii.
 33, 12; viii. 48, 9. 13. 153; x. 15, 12.

Tvās-tr, m. name of the artificer god,
i. 85, 9; cp. viii. 29, 3 [tvakṣ = takṣ fashion].
tvā, eng. A. (of tvam) thee, i. 1, 7; ii.
 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā-daṭta, pp. (Tpt. cd.) given by thee, ii.
 33, 2.
tvām, prs. prn. A. (of tvām) thee, v. 11,
 5. 67.
tveg-a, a. terrible, ii. 33, 8, 14 [tvie be
agitated].
tvēśa-samdra, a. (Bv.) of terrible aspect,
i. 85, 8.
tvotā, pp. (Tpt.) 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].
dakṣina, s. right, vi. 54, 10 [cp. Gk.
 ṭoḡi-s, Lat. dexier].
dakṣina-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
 7 (following), x. 34, 6 [dāh put].
dādh-āna, pr. pt. A. committing, assum-
ing, i. 89, 4; ii. 12, 10; = going, x. 15,
 10 [dāh put].
dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk.
 ḍōmo-s, Lat. domu-s].
dās-a, nm. ten, x. 34, 12 [Gk. δίκα,
Lat. decem, Eng. ten].
dāśaṅgula, length of ten fingers, x. 90, 1
 [dāsa + āṅguli finger].
Dāṣa-gv-a, m. an ancient priest, iv.
 51, 4 [having ten cows: gu = go].
dāṣy-yu, m. non-Aryan, ii. 12, 10 [das
lay waste].
dah burn, I. dāha.
nis-burn up, x. 34, 9.
 1. dā give, III. dādāti, ii. 35, 10; x. 14,
 9; ao. adāt, vii. 108, 103; ipv. 8, du.
dātam, x. 14, 12; ao. op. diṣya, ii.
 88, 5 [cp. Gk. διδομεν, Lat. dā-re].
ānu-forgive, i. 12, 10.
ā-take, ii. 12, 4.
pāra- abandon : ao. inj., vii. 48, 8.

pāri- give over to: ipv. dehi, x. 14, 11.
prā- present : root ao. ādā, x. 15, 12.
 2. dā divide, IV. dāya; wield, ii. 83, 10.
dādrāṇā, pp. pt. A. steadfast, i. 85, 10
 [drh make firm].
dā-tf, m. giver, ii. 33, 12.
Dānu, m. son of Dāntu, a demon, ii. 12,
11.
dā-man, n. rope, viii. 86, 5 [dā bind].
dās-vāms, pp. pt. worshiping, m. wor-
shipper, i. 1, 6; 85, 12; vii. 71, 2; x.
 15, 7 [dās honour].
dās-a, a. non-Aryan, ii. 12, 4 [dās be
hostile].
dās-ā, m. slave, vii. 86, 7.
dīdēk-su, adv. with a desire to see = find
out, vii. 86, 8 [from ds. of drē see].
div, m. sky, A. divam, iii. 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. Δίφα, Δίφος, Δήφ].
div play, IV. dvya, x. 34, 13.
div-ā, adv. by day, vii. 71, 1. 2 [w. shift
of accent for div-Ā].
divi-sprā, a. touching the sky, v. 11, 1;
x. 168, 1 [divi L of div + sprā
touch].
divē-divé, le. iv. cd. every day, i. 1,
3, 7 [L of divé day].
div-yā, a. coming from heaven, divine, vii.
 49, 1; 108, 2; x. 34, 9 [div heaven].
dī, f. quarter (of the sky), i. 85, 11; x.
 90, 14 [dī point].
1. di fly, IV. dīya.
parī-fly around, ii. 35, 14; v. 83, 7.
2. di shine : pf. dīdāya, ii. 33, 4.
didi-vām, pp. pt. shining, ii. 35, 8, 14
 [dī shine].
dīdivi, a. shining, i. 1, 8 [dī shine].
dīdhi-āna, pr. pt. A. pondering, iv.
 50, 1 [dhi think].
dip shine, IV. A. dīpys.
sām-inflame : red, ao. inj. didipas, viii.
 48, 6 [cp. di shine].
dīfy-ant, pr. pt. flying, vii. 63, 5 [di fly].
dirghā, a. long, i. 154, 3; x. 14, 14 [Gk.
 ḍolich-ē].
dirgha-ārūt, a. heard afar, vii. 61, 2
 [āru hear + t].
du go : is ao. sb. davīsāni, x. 34, 5.
dudhāra, a. fierce, ii. 12, 15.
dur-i-tā, (pp.) n. faring ill, hardship, i.
 35, 3 [dus it1+pp. of i go].
durgá, n. hardship, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. ill-will, ii. 33, 14 [dus ill + mati thought].
duvas-ya, den. present with (inst.), x. 14, 1 [duvas, n. gift].
dugs-kr̥t, m. evil-doer, v. 88, 2, 9 [dus + kr do + t].
dú-stuti, f. ill praise, ii. 38, 4 [dus ill + stuti praise].
duh milk, II. P. dógdi; s ao. dukṣata, with two acc., i. 160, 3.
duh-i-tē, f. daughter, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυράντροπ, Go. dauhtar].
dū-dābha, a. (Bv.) hard to deceive, vii. 86, 4 [dus dābha deception].
dū-tā, m. messenger, v. 11, 4; 83, 3; x. 14, 12.
dūrād, ab. adv. from far, iii. 59, 2; v. 83, 3 [dū-rā, a. far].
dūrē-artha, a. (Bv.) whose goal is distant, vii. 68, 4.
dr pierce, int. dardarsi, ii. 12, 15.
dṛ-tī, m. water-skin, v. 88, 7; vii. 103, 2 [dr spit; cp. Gk. δέφα, Eng. tear].
др see: pf. dāḍrāse is seen, vii. 61, 5.
ḍrāya, dat. inf. to see, x. 14, 12.
ḍr-ṭvāya, gd. having seen, x. 34, 11.
ḍrh make firm, I. P. ḍṛṅha; ipf. adṛṃhat, ii. 12, 2.
dev-ā, m. god, i. 1, 1. 2. 4. 5; 35, 1, 2; 32, 8. 10. 11; 160, 1. 4; i. 12, 12; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 68, 1. 3; 86, 7; viii. 29, 2. 3. 7; 48, 8. 9. 14; x. 14, 33. 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16; 129, 6; 135, 1; 168, 2, 4² [celestial from div heaven].
deva-tr̥, adv. among the gods, x. 15, 9.
deva-mānā, n. abode of the gods, x. 135, 7.
deva-yō, a. devoted to the gods, i. 154, 5.
deva-vandā, a. god-praising, x. 15, 10 [vand greet].
devā-hiti, f. divine order, viii. 103, 9 [devā god + hi- tī, f. impulse from hi impel].
deṣ-ī, i. goddess, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of devā god].
dosā-vastr, m. (T.P.) illuminer of gloom, i. 1, 7 [dosā evening + vastr from vas shine].
dālv-ya, a. divine, i. 35, 5; viii. 48, 2; coming from the gods, ii. 33, 7; n. divinity, ii. 35, 8 [from deva god].
Dyāvā-prthivī, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1. 5; v. 88, 8; viii. 48, 18; the parts of the ed. separated, ii. 12, 13.
dyu-máti, adv. brilliantly, x. 11, 1 [n. of dyu-mánt, a. bright].
dyu-mána, n. wealth, iii. 59, 6.
dyó, m. heaven, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 35, 7; 9; 154. 4; ii. 12, 2; 12; iii. 59, 1; N. pl. f. dyávas, i. 35, 6 [Gk. Ζεύς, Ζήν, Lat. diem].
dyót-ana, a. shining, viii. 29, 2 [dyut shine].
dráv-inā, n. wealth, iv. 51, 7 [morable property, from dru run].
dru run, I. dráva.
áti- run past (acc.), x. 14, 10.
drug-dhā, n. misled, vii. 86, 5 [pp. of dru be hostile].
дрüh, f. malice, ii. 35, 6; m. avenger, vii. 61, 5.
dvā, nm. tće, i. 35, 6; viii. 29, 8. 9 [Gk. δίω, Lat. duo, Lith. dū, Eng. two].
dvār, f. du. door, iv. 51, 2 [cf. Gk. θύρα, Lat. fores, Eng. door]; perhaps from dvār close with loss of aspirate through influence of dvā two, as having two folds].
dvi-tā, (inst.) adv. (doubly) as well, vii. 86, 1 [dvi tā].
dvi-pād, a. (Bv.) two-footed, iv. 51, 5 [Gk. δί-ρωπ-, Lat. bi-ped].
dviś hate, II. dvēṣṭi, x. 34, 3.
dvēś-as, n. hatred, ii. 33, 2 [dviś hate].
Dhān-a, n. wealth, money, iv. 50, 9; x. 34, 10. 12.
1. dhān-vaṇ, n. waste land, i. 35, 8; desert, v. 85, 10.
2. dhān-vaṇ, n. bow, ii. 33, 10.
dham blow, I. P. dhāmāti, ps. dhāmyāte, x. 135, 7.
vī- blow asunder, iv. 50, 4.
dhām-ant, pr. pt. blowing, i. 85, 10.
dhār-man, n. ordainace, loc. i. 160, 1; x. 90, 19 [that which holds or is established: dhār hold].
1. dhā put, III. dādāti, v. 38, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehi, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.
2. dhâ] 237

1. Nâ, pcl. as, like, i. 35, 6; 85, 1;
   7; 88; 154, 2; ii. 33, 11; iv. 51, 8; vii.
   61, 2; 63, 5; 86, 7; 103, 2. 3. 7;
   viii. 48, 5, 6; x. 127, 4. 8; 168, 2
   [180].

2. nâ, neg. pcl. not, ii. 12, 5, 9, 10; 39, 9;
   10. 15; 35, 6; iii. 59, 2; iv. 51, 6;
   vi. 54, 3. 4. 9; vii. 61, 5; 63, 3; 86,
   6; 103, 8; viii. 48, 10; x. 14, 2; 15,
   13; 34, 2–5. 12; 129, 14. 2. 7; 168,
   3. 4 [180].

nák-âm, acc. adv. by night, vii. 71, 1.
   2; x. 84, 10 [stem nakt, cp. Lat. nox
   = noct-].

ná-ksâtra, n. star; day-star, vii. 86, 1
   [nâk night + kâstra dorminion = ruling
   over night].

nad-f, f. stream, ii. 35, 3 [nad roar].

ná-pât, m. son, ii. 35, 1. 2. 6. 9; 7. 10.
   8; grandson, x. 15, 3 [Lat. nepoli-
   ‘nephew’].

ná-pry, m. (weak stem of nápât) son :
   gen. náptur, ii. 35, 11; dat. náptre,
   ii. 35, 14 [nápry having no father
   = ‘nephew’, ‘grandson’].

nâbha-s, n. sky, v. 83, 3 [Gk. epios,
   Osl. nebo].

nam bend, I. námâ; Ā: ii. 12, 13; iv.
   50, 8; before (dat.), x. 34, 8; int. nán-
   namâti bend loc. v. 83, 5.

prâti- bend towards: pf. nánâmâ, ii.
   35, 12.

nám-as, n. homage, i. 1, 7; ii. 33, 4. 8;
   39; 12; iii. 59, 5; iv. 50, 6; v. 88, 1;
   vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15,
   2; 34, 8 [nam bend].

nâmas-yâ, den. adorp, ii. 33, 8 [nâmas
   homage].

nâmas-yâ, a. adorable, iii. 59, 4.

nár-ya, a. manly, i. 85, 9.

nâv-s, a. new, iv. 51, 4; vii. 61, 6; x.
   185, 3 [Gk. vio-s, Lat. novus, Osl.
   novu, Eng. new].

Nâva-gv-s, m. an ancient priest, iv. 61,
   4; pl. a family of ancient priests, x.
   14, 6 [having nine cows: gu = gô].

nâv-yas, cpv. a. renewed, x. 11, 1 [Lat.
   nov-Ior].

1. nás be lost, IV. P. násya; ao. nešat,
   vi. 54, 7.

2. nás reach. I. násâ.
   vi- reach, ii. 35, 6.

nás, f. night, vii. 71, 1.

nás-tâ, pp. lost, vi. 54, 10 [nás be lost].

nás, nes, prs. prn., A. us, i. 1, 9; 35, 112;
   ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii.
   61, 7; 63, 6; 71, 2. 4. 6; 86, 8; viii.
   48, 6. 8. 16c; x. 14, 14; 15, 16; 34,
niš-krtá, n. appointed place, x. 34, 5 [pp. arranged: nis out + kṛ make].
ní lead, i. náya; 2. pl. iprv., x. 34, 4.
sám-conjoin with (inst.), vii. 54, 1.
nie-ś, adv. down, x. 84, 9 [inst. of nyāhe downward].
nú, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14; 168, 1 = inter. pcl. pray? vii. 86, 2 [Gk. v'o, OL. nu, OG. nu].
nud push, VI. nudá; pf. 3. pl. ā. nudre, 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-nám, adv. now, iv. 51, 1; vii. 68, 4; viii. 48, 3; x. 16, 2 [nú now].
nř, m. man, pl. N. nāras, i. 86, 8; 154, 5; v. 11, 2; vii. 108, 9 [Gk. dýpē, ddōpē].
nr-ōkṣas, a. (Bv.) observer of men, vii. 48, 9, 15; x. 14, 11 [nr man + ōkṣas look].
nr-páti, m. lord of men, vii. 71, 4.
nr-mañ, a. manliness, valour, ii. 12, 1 [cp. nr-mánas manly].
ne-ț, m. guide, ii. 12, 7 [ni lead].
nó = nā + alos not, vii. 54, 3.
náu, f. ship, x. 185, 4 [Gk. vaši, Lat. náv-i].
ny-āñc, a. downward, v. 83, 7 [ni down + -añc -ward].
ny-úpta, pp. thrown down, x. 34, 5. 9 [ni + vap strew].

Pakṣ-ín, a. winged, x. 127, 5 [pakṣa, m. wing].
Pacoant, pr. pt. cooking, ii. 12, 14. 15 [pac cook, Lat. coquo for pequo, OSI. 3. pectēt].
Páñca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].
Pán-i, m. niggard, iv. 51, 3 [pan bargain].
Páti-fly, I. páta, x. 14, 16; cs. patāya fall, v. 88, 4 [Gk. πετ-ε-ρα flyes, Lat. pet-0].
Páti-i, m. lord, pl. N. pátayaas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πατ-ς].
Páth, m. path, vii. 29, 6; x. 14, 10 [cp. Gk. πάντος].
Páth-i, m. path, i. 85, 11; x. 14, 7; 168, 3.
Páthi-śrit, m. path-maker, x. 14, 15 [kṛt making: kṛ + determinative t].

ná = ná not, x. 84, 8.
náka, n. firmament, i. 85, 7; vii. 86, 1; x. 39, 16.

náman, n. name, ii. 33, 8; 35, 11; vii. 108, 6 [Gk. ὄνομα, Lat. nomen, Go. namō, Eng. name].
nári, f. woman, ii. 33, 5 [from nár man].

nāsasya, m. du. epithet of the Aśvins, vii. 71, 4 [ná + asasya not untrust].

ni-krt-ván, a. deceitful, x. 34, 7 [ni down + kṛ do].

ni-cită, pp. known, ii. 12, 13 [ni + ci note].

niyá, n. secret, vii. 61, 5.

ni-todín, a. piercing, x. 34, 7.

ni-drá, f. sleep, vii. 48, 14 [ni + drā sleep; cp. Gk. ὀρα-, Lat. dor-mio].

ni-dhí, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhí = chák put].

ni-drhuví, a. persevering, viii. 29, 3 [ni + drhuví firm].

ni-pádá, m. valley, v. 83, 7 [ni down + pāda, m. foot].

nir-áyana, n. exit, x. 135, 6 [nis out + áya-ana going : i go].

ni-vát, f. depth, x. 127, 2 [ni down].

ni-věšaní, a. causing to rest, 1. 36, 1 [from cs. of ni + víš cause to turn in].

ni-satta, pp. with ā, having sat down in (lc.), x. 15, 2 [ni + sad sit down].

ni-sád-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.

ni-sífco-ánt, pr. pt. pouring down, v. 88, 6 [śīc sprinkle].

nišká, m. necklace, ii. 33, 10.
pathi-raksi, a. (Tp.) watching the path, x. 14, 11.
path-yâ, f. path, x. 14, 2.
pad fall, IV. A. pädyâ; pp. papáda, x. 34, 11.
âva- fall down, vi. 54, 3.
pâd, foot, du. ab. padbhâyam, 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. πόδ-ο-ν 'ground'].
pad-vánt, a. having feet, x. 127, 5.
pan-âyya, gdv. praiseworthy, i. 160, 5 [pan admire].
pañthâ, m. path, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόδ-ο-ν].
pânya-tama, spv. gdv. most highly to be praised, iii. 59, 5 [pânya, gdv. praise-
worthy: pan admire].
papath-ânâ, pf. pt. A. spreading oneself, iv. 51, 8 [prath spread].
pây-as, n. milk, moisture, i. 160, 3 [pi swell].
pâr-a, a. farther, ii. 12, 8; higher, x. 15, 1; remote, x. 16, 10 [pr pass].
para-mâ, spv. a. farthest, iv. 50, 3; x. 14, 8; 129, 7; highest, i. 154, 5, 6; ii.
36, 14; iv. 50, 4.
par-ás, adv. far away, ii. 35, 6; beyond,
x. 129, 1. 2.
parâs-tâd, adv. from afar, vi. 54, 9; above,
x. 129, 5.
parâ-yânt, pr. pt. departing, x. 34, 5
[pârâ away, Gk. πέρα beyond, +1 go].
parâ-vât, f. distance, i. 35, 3; iv. 50, 3.
pâri, prp. round; with ab. from, ii. 35,
10; x. 135, 4 [Av. pairi, Gk. πέρα].
pâri-dhi, m.pl. sticks enclosing the altar,
x. 90, 15 [pâri round + dhi reduced
form of dhâ put].
pâri-bhû, a. being around, encompassing
(acc.), i. 1, 4 [bhû be].
pârivatsara-ñâ, a. yearly, vii. 10, 8
[pâri- + vatsara, m. complete year].
pâri-dhârta, pp. adorned, x. 135, 7 [pâri
round + ak = kr make = put].
pareyi-vâmś, red. pf. pt. having passed
away, x. 14, 1 [pârâ away + iy-i-vâmps:
from i go].
Pârânya, m. a god of rain, v. 83, 1-5, 9.
Pârânya-jiniva, pp. quickened by Par-
ânya, vii. 108, 1 [jin sec. root = ji-
u from ji quicken].
pâry-â-vîrvânt, pr. pt. ds. wishing to
revolve kither (acc.), vii. 68, 2 [vrt turn].
pârva-ta, m. i. 85, 10; ii. 12, 2, 11, 13
[jointed; Lesbian Gk. πέρατα 'limits'].
pâr-van, n. joint, section, vii. 108, 5; viii.
48, 5 [cp. Gk. πέρατον στόματον 'finish' for πέρατον].
pav-â, m. jelly, vi. 54, 3.
pavitra-vânt, a. purifying, i. 160, 3
[pavitra, n. means of purification; root
pū purify].
pâś = pâśa see, i. 35, 2; x. 14, 7 [Av.
spas, Lat. spec-î].
pâś-ú, m. beast, x. 90, 8; victim, x. 90,
15 [Av. pasu-, Lat. pecu-, Go. fahu].
pâsu-trp, a. cattle-stealing, vii. 86, 5 [trp
be pleased with].
pâsâ-tâd, adv. behind, viii. 48, 15
[pâsâ in. adv. Av. pusa 'behind'].
pâscâd, (ab.) adv. behind, x. 90, 5; after-
wards, x. 135, 6.
1. pâ drink, I. pîba, iv. 50, 10; root ao.
âpâma, viii. 48, 3 [cp. Lat. bibo
'drink'].
sâm- drink together, x. 135, 1.
2. pâ protect, II. pâti, from (ab.), ii. 35,
6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii.
48, 15.
pâth-as, n. path, vii. 63, 5; domain, i.
154, 5 [related to pâth, m. path].
pâd-a, m. foot, x. 90, 11; one-fourth, x.
90, 3, 4 [sec. stem formed from acc.
pâd-am of pâd foot].
pâpâya, inst. f. adv. evilly, x. 185, 2
[papâ, a. bad].
pâr-â, m. farther shore, ii. 38, 3 [pr pass
= crossing; Gk. πέρα ἐλεύθερον 'passage'].
pârthiva, a. earthly, i. 154, 1; x. 16, 2
[a. from prthivî earth].
pâv-akâ, a. purifying, iv. 51, 2; vii. 49,
2, 8 [pû purify].
pi swell, I. pâyate; pp. pipâya, ii. 35, 7;
vi. 29, 6.
pi-tâ, m. drink, x. 15, 3 [pâ drink].
pî-tâ, m. father, i. 1, 9; 160, 2, 3; ii. 38,
1. 12. 15; iv. 50, 6; v. 88, 6; vii. 103,
3; viii. 48, 4; x. 14, 5, 6; 34, 4; 185,
1; pl. fathers, ancestors, viii. 48, 12, 18;
x. 14, 2, 4, 7-8, 9; 15, 1-18 [Gk.
πατέρας, Lat. pater, Go. fadar].
pîrua, m. paternal, vii. 86, 5; viii. 48, 7
[pi-tf father].
pînva yield abundance, I. pinva, iv. 50, 8;
overflow, v. 88, 3, 4 [sec. root = pi-nu
from pi swell].
piś adorn, VI. pimśa: pf. pipiśur, vii. 103, 6; ā. pipiśa, ii. 33, 9.
pi-tā, pp. drunk, viii. 48, 4, 5. 10, 12.
piyūṣa, m. n. niik, ii. 35, 5 [pi 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.
punāṇa, pr. pt. purifying, vii. 49, 1 [pū
pūr, f. citadel, ii. 35, 6 [pr fill].
pūram-dhi, f. reward, iv. 50, 11 [a. dhi
deslowing (reduced form of dhā) abundance, pūr-an acc.].
purās-tād, adv. in the east, iv. 51, 1, 2.
8; forward, v. 83, 8; before, viii. 48, 15; in front, x. 185, 6.
pūrā, adv. formerly, iv. 51, 7.
purā-nā, a., f. f. ancient, iv. 51, 6; m. pl.
ancients, x. 135, 1, 2 [purā formerly].
puri-tāma, a. spv. most frequent, iv. 51, 1 [purū, Gk. πόλις].
puri-trā, adv. in many places, x. 127, 1; in many ways, vii. 108, 6.
pura-rūpas, a. (Bv.) having many forms, ii. 83, 9.
Pūrūsa, m. the primal Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
purūṣa-tā, f. human frailty, x. 15, 6.
pūrō-hita, pp. placed in front, m. domestic
priest, i. 1, 1; v. 11, 2 [purūsā + hitā, pp. of dhā put].
pūrō-hiti, f. priestly service, vii. 61, 7.
pūs-tā, n. (pl. earnings, ii. 12, 4 [pp. of pūs thrive].
pūs-tī, f. earnings, ii. 12, 5; prosperity, vii. 48, 6.
pū purify, IX. punāti, i. 160, 8.
pūrū, pp. full, i. 154, 4; vii. 108, 7 [pū fill: cp. Gk. πολλαί 'many', Eng.
full].
pūrūsa, m. metrical for purūsa, x. 90, 3, 5.
pūrva, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
pūrva-jā, a. born of old, x. 14, 15 [jā be
born].
pūrva-bhāj, a. receiving the preference, iv. 50, 7 [bhāj share].
pūrva-sū, a. bringing forth first, ii. 35, 5.
pūrvān-ā, m. morning, x. 34, 11 [pūrvā early + ahna = ahan day].
pūrv-yā, a. ancient, i. 85, 11; x. 14, 7.
Pūṣ-ān, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [pūs thrive].
pr take across, III. P. piparti; ipv. pl.
prātām, vii. 61, 7; II. P. pārśi = ipv., ii. 38, 3.
prc mix, VII. prnkāti.
sām-, A. prktē, mingle, viii. 103, 4.
prch-māṇa, pr. pt. A. asking oneself, x. 34, 6 [prach ask].
pf-anś, 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. 88, 4, 5, 9; vii. 61, 3; x. 168, 1 [the broad one = prthvī, f. of prthū from prath spread].
pf-ni, a. speckled, i. 160, 3; vii. 108, 4, 10.
Prāni-mātr, a. (Bv.) having Prāni as a
mother, i. 85, 2.
pfśt-i, (pr. pt.) f. spotted mare, i. 85, 4, 5.
pṛsad-ājya, n. clotted butter, x. 90, 8.
pṛs-ant, (pr. pt.) a. variegated, iv. 50, 2.
pr fill, IX. prnāti, ii. 35, 3.
ā fill up, v. 11, 5; vii. 61, 2.
pēpi-āt, pr. pt. int. thickly painting, x. 127, 7 [piś paint].
pōs-a, m. prosperity, i. 1, 3 [pūs thrive].
prah-kaṭā, m. beacon, x. 129, 2 [prā 
cit appear].
prach ask, VI. prchā, ii. 12, 5; viii. 86, 3 [sec. root: prās + cha; cp. Lat.
posco = porco-so and prec-er, OG. fersec-ōn].
pṛ-jā, f. offspring, ii. 88, 1; pl. progeny,
ii. 35, 8; = men, v. 88, 10 [cp. Lat.
pro-gen-ies].
pṛjā-va, m. encompassed by offspring, iv. 51, 10.
prati-kāmām, a. accompanied by offspring,
iv. 51, 10.
prati-kāma, m. at pleasure, x. 15, 8
[kāma desire].
prati-jan-ya, a. belonging to adversaries,
iv. 50, 9; n. hostile force, iv. 50, 7
[prati-jā, m. adversary].
prati-dvān, m. adversary at play, x. 34, 6 [div play].
prati-dosām, adv. towards eventide, i. 85, 10 [dusk evening].
prati-budhyamānā, pr. pt. awaking to-
dwards (acc.), iv. 51, 10.
prati-mānā, n. match, ii. 12, 9 [counter-
measure: mā measure].
prā-tir-am, acc. inf. to prolong, viii. 48, 10 [tr cross].
pṛ-ṭnā, a. ancient, iv. 50, 1 [prā
before].
prath spread out, I. Ā. prātha : pfp. pa-
prāthat, vii. 86, 1.
prathamē, adv. first, i. 35, 14; vi. 11, 2; 34, 12; 90, 16;
4; chief, ii. 12, 1 [ = pr-rama fore-
most ; OP. pra-rama].
prathama-jā, a. first-born, x. 168, 3 [jā = jan].
prathamā-m, adv. first, iv. 50, 4.
pra-dī, f. control, ii. 12, 7 [diā point].
pra-bodhāyant, cs. pr. pt. awakening,
iv. 51, 5 [budh wake].
pra-yāta, pp. extended, i. 154, 3 ; offered,
x. 15, 11, 12 [yam stretch out].
pra-yāti, f. impulse, x. 129, 5 [yam extend].
prāyas-vant, u. offering oblation, iii. 59,
2 [prāyas enjoyment from pṛi please].
pra-yotṛ, m. wander off, vii. 86, 6 [2. yu
separate].
pra-vāt, f. slope, downward path, i. 35, 3 ;
height, x. 14, 2 [prā forward].
pravāto-jā, a. born in a windy place, x.
34, 1 [prā-vāto + ja = jan].
pra-vāsā, m. traveller, viii. 29, 8 [pra
+ vas dwell away from home].
pra-vistā, pp. having entered; vii. 49, 4
[viś enter].
pra-sargā, m. discharge, vii. 103, 4 [sṛj
emit].
pra-savītṛ, m. rouser, vii. 63, 2 [sū
stimulate].
pra-sīti, f. toils, x. 34, 15 [si bind].
pra-sūtā, pp. aroused, vii. 63, 4 [si impel].
pra-starā, m. strewn grass, x. 14, 4 [str
strew].
pra fill [extended form, pr-ā, of prī fill].
ā-perva, s. o. āprās, x. 127, 2.
prauc, a., f. praoc-i, forward, x. 34, 12 ;
facing, x. 135, 3 [pra + aṅc].
prāna, m. breath, x. 90, 13 [prā + an
breath].
pra-vēṣ, f. rainy season, vii. 108, 3, 9
[vra rain].
pra-vrā-ga, a., f. i, belonging to the rains, vii.
108, 7.
pra-vēp-ā, a. dangoing, x. 34, 1 [pra
+ vip tremble].
prīy-ā, a. dear, i. 85, 7; 154, 5 ; ii. 12,
15; vii. 48, 14; x. 15, 5 [prī pišese].
Phaligā, cave, iv, 50, 5.
Bad-dhā, pp. bound, x. 34, 4 [bandh
bind].

bandh bind, ix. badhāti : ips. ābadhā,
-nan, x. 90, 15.
bāndh-u, a. aṅkin, i. 154, 5 ; m. bond, x.
129, 4 [bandh bind].
babhrū, a. (rudy) brown, ii. 33, 5, 8. 9.
15 ; vii. 103, 10 ; viii. 29, 1 ; x. 34, 5.
11, 14.
barh-sāna magic power, x. 34, 7 [brū
make big].
barhi-sād, a. (Tp.) sitting on the sacrificial
grass, x. 15, 3, 4 [for barhip-sād : sad sit].
barhiyā, a. placed on the sacrificial grass,
x. 15, 5 [barbīs].
barhi, n. sacrificial grass, i. 85, 6. 7 ; v.
11, 2 ; x. 14, 5 ; 15, 11 ; 90, 7.
baḥ-ū, a. many, ii. 35, 12 ; x. 14, 1 ; 34, 13.
bādh drive away, I. Ā. bādhate, x. 127,
2 ; int. badadhe press apart, vii.
61, 4.
āpa- drive away, i. 85, 3 ; 85, 3.
bāh-ū, m. arm, i. 85, 6 ; du. x. 90, 11, 12
[Av. bāzu, Gk. πνεύμω, OG. bōg].
bibhy-at, pr. pt. fearing, x. 34, 10 [bhī
fear].
bibhr-at, pr. pt. bearing, vii. 103, 6 [brhr
bear].
bīl-ma, n. shavings, ii. 35, 12.
budh-nā, m. n. bottom, x. 185, 6 [Lat.
fundus].
brh-āt, (pr. pt.) adv. aloud, ii. 33, 15 ;
35, 15.
brh-ānt, a. lofty, i. 85, 4 ; v. 11, 1 ; vii.
61, 3 ; 86, 1 ; x. 34, 1 ; upāle, i. 160,
5 ; n. the great world, x. 14, 16 [pr. pt.
of brh make big].
Bṛhas-pāti, m. Lord of prayer, name of
a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11 ;
x. 14, 3 [bṛh-as prob. gen. = bṛhas ;
ep. brahmans pāti].
bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15
[for bhū-dhi].
brāh-man, n. prayer, ii. 12, 14 ; vii. 61,
2. 6 ; 71, 6 ; 103, 8 [brh swell].
brāh-mān, m. priest, iv. 50, 8. 9 ;
Brahmin, ii. 12, 6 [brh swell].
brāhmaṇa, m. Brahmin, vii. 108, 1. 7.
3 ; 90, 12.
bruv-ānt, pr. pt. calling (acc.), viii. 48, 1
[brū speak].
bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū
speak].
brū speak, II. braviti, i. 35, 6 ; sb.
bravat, vi. 54, 1. 2 ; tell, op. x. 135, 5.
bhakṣa] 242

bhūri-sṛṅga, a. (Bv.) many-horned, i. 154, 6.

bhūr-ṇi, a. angry, vii. 86, 7.

bhūs strive, I. P. bhūṣati [extended form of bhū be].

pāri- surpass, ii. 12, 1.

bhr bear, III. bibharti, ii. 33, 10; iii. 59, 8; hold, iv. 50, 7; vii. 29, 3. 4. 5 [Gk. φέρω, Lat. ferō, Arm. berem, OI. berin, Go. baira].

vi-, I. bhara, carry hither and thither, v. 11, 4.

Bhṛg-u, m. pl. a family of ancient priests, 14, 6.

bhṛṣaj-ā, a. healing, ii. 38, 7, n. medicine, remedy, ii. 33, 2. 4. 12. 13 [bhṛṣaj healing].

bhōg-a, m. use, x. 34, 3 [bhuj enjoy].

bhōj-ā, m. liberal man, iv. 51, 3.

bhōji-ana, n. food, v. 83, 10 [bhuj enjoy].

bhyas = bhī fear, I. Ā. bhyāsate, ii. 12, 1.

bhrāj shine, I. Ā. bhrājate.

vi- shine forth, i. 85, 4.


bhṛā-tr, m. brother, x. 34, 4 [Gk. φίλος, Lat. frater, OI. brāthis, OSI. bratrū].

Mah, māṁ be great, māṁhate and māne (S.).

sām- consecrate, vii. 61, 6.

māgha-vant, m. liberal patron, ii. 33, 14; 35, 15 [māgha bounty: mah be great].

māghōni, a. f. bounteous, iv. 51, 3 [f. of māghavaṇa].

māṇḍuka, m. frog, vii. 103, 1. 2. 4. 7. 10.

math-ī, pp. kindled by friction, viii. 48, 6.


mād rejoice, I. māda, in (lc.), i. 85, 1; 154, 5; in (inst.), 164, 4; x. 14, 3. 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, viii. 49, 4; cs. mādaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. μαθάω, Lat. mādeo 'drip'].

māḍa, m. intoxication, i. 85, 10; vii. 48, 6.

māḍa-čyūt, a. reeling with intoxication, i. 85, 7 [oyu move].
yád-i vá, cj. whether, x. 129, 7; or, or else, ibid. [yá-d-i if, rol. adv. + vá or].

y-ánt, pr. pt. going, vii. 61, 3 [i go].

yam extend, bestow, I. yácha, iv. 51, 10; v. 88, 5; pf. A. yemira submit to (dat.), iii. 59, 8; s ao. bestow on (dat.), ii. 36, 15.

ádhí- extend to (dat.), i. 85, 12.

- guide to (loc.), root ao. inj. yamat, x. 14, 14.

ni- bestow, iv. 50, 10.

pré- present a share of (gen.), x. 15, 7.

vi- extend to, i. 85, 12.

Yám-á, m. god of the dead, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 185, 1. 7.

yaf-ás, a. glorious, i. 1, 8; iv. 51, 11; vii. 48, 5.

yahvá, f. swift one, ii. 83, 9; 35, 14.

yá go, II. yáti, i. 35, 90. 10; vii. 49, 3; x. 168, 1.

á- come, i. 35, 2; x. 15, 9.

úpa á- come hither, vii. 71, 2.

ú á- come hither to, vii. 71, 4.

pári pré- proceed around, iv. 51, 5.

yátyájí-jana, a. (gov. cd.) stirring men, iii. 59, 5 [yátyánt, pr. pt. cs. of yat array oneself + Jána man].

yántu-dhána, m. sorcerer, i. 35, 10 [yáttá, m. sorcery + dhána practising from dhá put, do].

yá-má, m. course, iv. 51, 4 [yá go].

yá-man, n. course, i. 85, 1; approach, x. 127, 4 [yá go].

yu separate, III. yuyótí, ii. 83, 1, 8; viii. 71, 1, 2; s ao. depart from (ab.), ii. 33, 9; cs. yaváya save from, viii. 48, 5; yaváya ward off, x. 127, 6.

yuk-tá, pp. yoke/, vii. 68, 2 [yuj yoke, Gk. ἵπποις, Lat. junctus, Lith. junkta-s].

yuktá-grávan, a. (Bv.) who has to work the stones, ii. 12, 6.

yuj yoke, VII. yunákti: pf. yuyújé, x. 84, 11; rt. ao. áyugdhvam, i. 85, 4.

pré- yoke in front, i. 85, 5.

yúdhya-mána, pr. pt. A. fighting; m. fighter, ii. 12, 9 [yudh fight].

yúydha-í, m. warrior, i. 85, 8 [from red. stem of yudh fight].

yuva-ti, f. young maiden, ii. 85, 4, 11 [f. of yuvána youth].

yuv-án, a. young, ii. 83, 11; m. youth, ii. 85, 4 [Lat. tenués].

yuv-ám, prs. prn. N. you two, vii. 71, 5; dat. yuvábhym to you two, vii. 61, 7 [— yu- + 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. yú, yúṣen, Go. yás].

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].

yós-á, f. woman, x. 168, 2.

yós, n. blessing, ii. 38, 13; x. 15, 4.

Rámabh hasten, I. rámha; cs. ramháya cause to speed, i. 85, 6.

raks protect, I. ráksa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. dátēv 'ward off'].

ráksha-mána, pr. pt. A. protecting, vii. 61, 3 [rakṣ protect].

raks-ás, m. demon, i. 85, 10; v. 88, 2.

rakṣ-i-té, m. guardian, x. 14, 11 [rakṣ protect].

raghu-pátvan, a. (Tp.) flying swiftly, i. 85, 6 [raghú swift: Gk. ἰλαχύ-ν].

raghu-syád, a. swift-giding, 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. ὑπέρ, Go. rīqis-a].

rán-ya, a. glorious, i. 85, 10 [rān rejoice].

rát-ña, n. gift, treasure, i. 35, 8 [rān 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. 185, 3-5; 168, 1 [rā go].

ráth-ya, a. belonging to a car, i. 35, 6.

rad dig, I. ráda: pf. rárađa, vii. 49, 1, 6.

radh-rá, a. rich, ii. 12, 6 [rādch succeed].

randh make subject, IV. P. rádhyá: red. ao., ii. 83, 5.

ráp-as, n. bodily injury, ii. 83, 3, 7.

ram set at rest, IX. rāmáti: ipf. ii. 12, 2; I. A. ráma rejoice (loc.), x. 84, 18.

ray-í, m. wealth, i. 1, 6; 85, 12; iv. 50, 6, 10; 51, 10; vii. 48, 18; x. 15, 7. 11 [probably from ri = reduced form of rá give].

ráv-ó, m. roar, iv. 50, 1, 4, 5 [ru cry].

ráś-mi, m. ray, i. 35, 7; cord, x. 129, 5.

rá give, II. ráti; 2. ind. ráś = ipv., ii.
83, 12; III. ipv. 2. pl. raridhvam, v. 88, 6.

rāj rule, over (gen.), I. P. rājati, i. 1, 8.

rājan-ā, name of the second caste), x. 90, 12.
rātrī, f. night, i. 36, 1; x. 127, 1, 8; 129, 2.
rādha, n. gift, blessing, ii. 12, 14 [rāḍhā gratify].

rādha-déya, n. bestowal of wealth, iv. 51, 3 [dēya, adv. to be giv'en from dā give].

rī release, IX. rūpāti, ii. 12, 8.

rūf- flow along, i. 85, 3.

rīc leave, VII. P. rīpāti, vii. 71, 1 [Gk. λέυκω, Lat. linquo].

āti- extend beyond: ps. ipf. āricyata, x. 90, 5.

rīga, f. injury, ii. 35, 6.

rīga be hurt, IV. rīṣyati, vi. 54, 3; a. ao.

inj., vi. 54, 7, 9; injure, viii. 48, 10.

rīh kiss, II. rūdhī, ii. 35, 18.

ruk-mā, m. golden gem, vii. 63, 4 [ruk shine].

rūc shine, I. rōcā; es. rocāya cause to shine, viii. 29, 10.


ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.

ruj-ant, pr. pt. shattering, x. 168, 1.

Rud-rā, m. name of a god, i. 85, i; ii. 33, 1-9. 11-18. 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].

rūdh obstruct, VII. runaddhi, runddhē, x. 34, 3.

āpa- drive away: rt. ao. arodham, x. 34, 3.

rāb-ant, pr. pt. gleaming, iv. 51, 9.

ruh grow, I. rōhati, rōhate.

āti- grow beyond (acc.), x. 90, 2.

ā-rise up in (acc.), viii. 48, 11.

rūpā, n. form, x. 168, 4; beauty, i. 160, 2.

re-nū, m. dust, x. 168, 1 [perhaps from *rīn run = disperse].

ré-tas, n. seed, v. 83, 1, 4; x. 129, 4 [rī flow].

re-to-dhā, m. impragnator, x. 129, 5 [rētas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 3 [rībh sing].

revāt, adv. bountifully, ii. 35, 4 [n. of revānt].

re-vānt-i, f. wealthy, iv. 51, 4 [f. of revānt].

re-vānt, a. wealthy, viii. 48, 6 [re = rai wealth].

rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.

rāl, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rē-s].

Bauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhini].

Lak-gā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].

lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rōk-ā light; op. Gk. λυκό- 'white', Lat. lux, lūc-2s].

Vag-nū, m. sound, vii. 108, 2 [vao speak].

vao utter, III. P. vívakti; ao. op. ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 185, 7 [Lat. vocāre 'call'].

ādhi- speak for (dat.), viii. 48, 14.

prā- proclaim, i. 154, 1; viii. 86, 4; declare, x. 129, 6.

vāo-as, n. speech, v. 11, 5 [vao speak; Gk. ἔρως].

vacas-ya, f. eloquence, ii. 35, 1.

vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vāj be strong; Av. vacra 'club'].

vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12; 18; 88, 3.

vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.

vajr-īn, m. bearer of the bolt, vii. 49, 1.

vata, m. calf, vii. 86, 5 [yearling from *vata, Gk. Φως year, Lat. vetus in vetus-̣tas 'age'].


vād speak, I. váda, ii. 38, 15; op. ii. 35, 16; vii. 103, 5; x. 34, 12.

sāhīa- invoke, v. 88, 1.

ā- utter, ii. 12, 15; vii. 48, 14.


sām- converse about (acc.) with (inst.), viii. 86, 2.

vād- ant, pr. pt. speaking, vii. 109, 8. 6. 7.
van win, VIII. vanótí win [Eng. win; cp. Lat. ven-ta 'favour'].

á-, ds. vivása seek to win, ii. 33, 6; v. 88, 1.

van-ús, m. enemy, iv. 50, 11 [eager, rival: van vín.]

váné-vane, loc. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vándate, iv. 50, 7 [nasalized form of vad].

pári- extol, with (inst.), ii. 33, 12.

vánda-mána, pr. pt. A. approaching, ii. 38, 12.

vap strew, I. vátis, vátis. nt- lay low, ii. 33, 11.

vapug-yá, a. fair, i. 160, 2 [váspus, n. beautiful appearance].

vay-ám, prs. prn. N. pl. we, i. 1, 7; ii. 12, 16; iii. 59, 3. 4; iv. 50, 6, 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 18. 14; x. 14, 6; 127, 4 [Av. vaem, Go. wais, Eng. we].

vár-as, n. force, ii. 38, 6; viii. 48, 1 [food, strength: vi enjoy].

vay-á, f. offshoot, ii. 35, 8.

vayúná-vat, a. clear, iv. 51, 1 [vayúná].

vayo-dhá, m. bestower of strength, vii. 48, 15 [váyas force + dhá bestowing].

vár-í-man, n. expande, iii. 59, 3 [vṛ cover]

vár-í-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vṛ cover].

varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [várias + vid find].

vár-íyásya, cpv. a. wider, ii. 12, 2 [urú wide].

Vár-una, m. vii. 49, 3. 4; 61, 1. 4; 63, 1. 6; 86, 2. 3. 4. 6. 8; x. 14, 7 [Gk. oópavos 'heaven'; vṛ cover, encompass].

vár-í-na, m. colour, ii. 12, 4 [coating: vṛ cover].

várta-mána, pr. pt. A., with á rolling hither, i. 95, 2 [vṛt turn].

várť-man, n. track, i. 85, 3 [vṛt turn].

várdha-mána, n. strengthening, ii. 12, 14 [vṛdh increase].

várdha-mána, pr. pt. A. growing, i. 1, 8 [vṛdh grow].

várvrt-ána, pr. pt. A. int. rolling about, x. 84, 1 [vṛt turn].

várś-á, n. rain, v. 88, 10 [vṛś rain].

várš-yá, a. rainy, v. 88, 3².

val-á, m. enclosure, care, iv. 50, 5 [vṛ cover].

valgu-yá, don. honour, iv. 50, 7.

váš desire, II. vášti, s. 1. vášmi, ii. 38, 13; pl. 1. vášasi, i. 154, 6.

1. váš shine, VI. P. učáti: pf. pl. ūša, iv. 51, 4 [Av. uṣati 'shines'].

2. váš wear, II. A. vášte [cp. Gk. év-voú = fórvou, AS. werian, Eng. wear].

abhi-, ca. clothe, i. 160, 2.

3. váš dwell, I. P. vášati [AS. weisan 'be', Eng. was; in Gk. áσύν = fáσύν].

pré-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. 38, 18; x. 34, 12. 14 [Av. vē, Lat. vēs].

vás-ati, f. abode, nest, x. 127, 4 [vás dwell].

vás-ant-á, m. spring, x. 90, 6 [vás shine].

vás-ána, pr. pt. A. clothing oneself in (acc.), ii. 35, 9 [2. vás wear].

vás-istha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vás shine].

vás-u, n. wealth, vi. 54, 4; vii. 108, 10; x. 15, 7 [vás shine].

vasu-déya, n. granting of wealth, li. 83, 7.

vasu-mant, a. laden with wealth, vii. 71, 3. 4.

vásn-ya, a. for sale, x. 84, 3 [vasná, n. price, Gk. ávo-s = fó vowels 'purchase price', Lat. vénus = ves-num].

vás-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vásu good].

vás-yáms, cpv. a. wealthier, viii. 48, 6 [cpv. of vás-ú].

vah carry, draw, drive, I. váha, vii. 63, 2; s ao. áváti, x. 15, 12 [Lat. vēhēre, Eng. weigh].

ánú- drive after: pf. anúhiré, x. 15, 8. á- bring, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.


váh-ant, pr. pt. carrying, i. 85, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

váh-ant-í, pr. pt. f. bringing, ii. 35, 14.

váh-ni, m. driver, i. 160, 8 [vah drive].

vá blow, II. P. váti [Av. váti, Gk. áνέα = á-f-ν-α; cf. Go. wāian, German wehen 'blow'].

pré- blow forth, v. 88, 4.

vá, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. vo].
viśvātas] 249

1. vi cover, V. vṛnōti, vṛnute.
2. vi choose, IX. A. vṛṇīte, ii. 33, 13; v. 11, 4; x. 127, 8.

viśk-a, m. wolf, x. 127, 6 [Gk. λύκος-; Lat. lupus-s, Lith. vilka-s, Eng. wolf].

viśk-b, f. she-wolf, x. 127, 6.

viśkā-barhīs, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [viśkā, pp. of vi + barhis, q. v.].

viśk-tā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [viśk simpler form of vraē cut, fell].

viṃ twist, VII. vṛṣkJti, vṛkṣkte.

pāri- pass by, ii. 33, 14.

viṃ-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = viṃ].

viṃnāṇā, pr. pt. A. choosing, v. 11, 4 [viṃ choose].

viṃ turn, I. Ā. vārtate roll, x. 34, 9; cs. vartāya turn, i. 85, 9.

ā-, cs. whirt hitler, vii. 71, 3.

naš-, cs. roll out, x. 195, 5.

pra-, cs. set rolling, x. 135, 4.

ānu pra- roll forth after, x. 135, 4.

sāṃ be evolved, x. 90, 14.

ādhi sām- come upon, x. 129, 4.

Vr-trā, m. name of a demon, i. 85, 9; n. foe (pl.), vii. 29, 4 [encompasser: viṃ cover].

viṃ-tvā, gd., having covered, x. 90, 1.

viṃd grow, I. vārdhā, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vārdhār, x. 14, 3; cs. vardhāya strengthen, v. 11, 3, 5.

viṃdh-ē, dat. inf. to increase, i. 85, 1.

viṃ raın, I. vārṣa rain : is ao. āvarṣa, v. 83, 10.

abhi- rain upon, ao. vii. 103, 3.

viṃśan-vaṇu, a. (Bv.) of mighty wealth, iv. 50, 10 [viṃśan bull].

viṃś-an, m. bull, i. 85, 7, 12; 154, 3, 6; ii. 38, 13; 85, 18; iv. 50, 6; v. 88, 6 (with āsvā = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 8 [Av. arzan, Gk. ārap].

viṃśa-bhā, m. bull, i. 160, 3; ii. 12, 12; 88, 4, 6–8, 15; v. 88, 1; vii. 49, 1.

viṃśa-lā, m. beggar, x. 84, 11 [little man].

viṃśa-vṛāta, a. (Bv.) having mighty host, i. 85, 4 [viṃśan bull, stallion].

viṃś-tī, f. rain, v. 83, 6 [viṃś rain].

viṃśīya-vant, a. mighty, v. 83, 2 [viṃśīya manly strength, from viṃśan bull].
véd-ana, n. possession, x. 34, 4 [vidāṇḍa, acquire].
vedh-āś, m. disposer, iii. 59, 4 [vidhāṇḍa, worship, be gracious].
ven long, I. P. vēnatī.
ānū- seek the friendship of, x. 135, 1.
volhī, n. vehicle, vii. 71, 4 [vah draw + tv]; Av. vaṣṭar 'draught animal' [Lat. vector].
vāī, pch., ii. 33, 9, 10 [180].
Vairūpā, m. son of Vīrūpā, x. 14, 5.
Vaivasvātē, m. son of Vivasvan, x. 14, 1.
vāśyā, m. man of the third caste, x. 90, 12 [belonging to the settlement = vīśa].
vaśvānara, a., belonging to all men, epithet of Agni, vii. 49, 4 [visvā-nara].
vy-ākta, pp. distinguished by (inst.), x. 14, 8; palpable, x. 127, 7 [vī+āṅj adorn].
vyas extend, III. P. vivyaktī.
sām- roll up, ipf. śvivyak, vii. 63, 1.
vyaśa vawer, I. vyātha, vi. 54, 3.
vyaśa-māṇa, pr. pt. ā. quaking, ii. 12, 2.
vyaśēti, f. daybreak, vii. 71, 3 [vī+vas shine].
vya-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1, 7 [vī+ oman of doubtful etymology].
vraṇī, m. pen, fold, iv. 51, 2 [vṛj enclose].
vara, n. will, ordinance, iii. 59, 2, 3; v. 88, 5; viii. 49, 9; service, vi. 54, 9 [vṛj choose].
vrāta-cārin, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
vrāta, m. troop, host, x. 34, 8, 12.
śama praise, I. śāmva, vii. 61, 4 [Lat. censeo].
śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatā, n. hundred, ii. 38, 2; vii. 108, 10 [Gk. ἱκάδος, Lat. centum, Go. hund].
śām-tama, spv. a. most beneficent, ii. 68, 2, 18; x. 15, 4 [śam, n. healing].
śapū-vant, a. having hoofs, v. 88, 5.
śābala, a. brindled, x. 14, 10.
śām, n. healing, ii. 39, 15; comfort, v. 11, 5; viii. 48; 4; health, x. 15, 4; prosperity, viii. 86, 8².
śāmbara, m. name of a demon, ii. 12, 11.
śaś-āna, pr. pt. ā. lying, ii. 12, 11; vii. 108, 2 [śī lie].
śrád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śār-u, f. ṛnco, ii. 12, 10; vii. 71, 1 [Go. hairūs].
śār-ant, pr. pt. arrogant, ii. 12, 10 [śrəd be defiant].
śārman, n. shelter, i. 85, 12; v. 88, 5; x. 129, 1 [Lith, sūtmanš, helmet', OG. helm 'helmet'].
śāv-na, n. power, v. 11, 5 [śū swell].
śāsamānā, pf. pt. ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
śāsāy-ānā, pf. pt. ā. lying, vii. 103, 1 [śī lie].
śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. -ever, i. 35, 5 [for sā+evant, orig. pt. of śū swell, Gl. ā-ma].
śāktā, m. teacher, vii. 103, 5 [śaκ be able].
śāś order, II. sātī, sāste.
ānū- instruct, vi. 54, 1.
abha- guide to (acc.), vi. 54, 2.
śīk-vaś flame (?), ii. 35, 4.
śīkse be helpful, pay obeisance, I. śikṣa, iiii. 59, 2 [ds. of śak be able].
śīti-pād, a. (Bv.) white-footed, i. 35, 5.
śīthirā, a. loose; n. freedom, vii. 71, 5 [Gk. kābapos ār free, pure].
śīvā, m. kind, x. 34, 2.
śīvā, m. child, ii. 33, 13 [śū swell, cp. Gk. κυία].
śīriy-ānā, pf. pt. ā. aividing, v. 11, 6 [ārt resort].
śī-tā, a. cold, ii. 34, 9 [old pp. of śēy coagulate].
śīr-ān, n. head, x. 90, 14 [śīr(a)s head + an; cp. Gk. κόρα-η 'head'].
śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [suc be bright, Av. suksra 'flaming'].
śūc-ī, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2, 9; v. 11, 1, 8; viii. 29, 5; clear, vii. 49, 2, 8; pure, ii. 33, 15; 35, 3 [śuc shine].
śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
śubh-āya, Ā. adorn oneself, i. 85, 3.
śubh-rā, a. bright, i. 35, 8; 86, 3; iv. 51, 6 [śubh adorn].
śumbha, ā. adorns, I. ā. śumbhate.
prā- adorn oneself, i. 85, 1.
sadha-máda, m. joint feast, x. 14, 10
[co-revelry; sadhá = sahá together].
sadhá-stha, n. gathering place, i. 164, 1, 3.

san gain, VIII. P. sanóti, vi. 54, 5.
sanáya, a. old, iv. 51, 4 [from sána; Gk. ἀγέρ, OL. sænā 'old'].
sánt, pr. pt. being, x. 34, 9 [as be; Lat. (prae-)sent-].
sam-dhá, f. sight, ii. 33, 1.
sápá, nm. seven, i. 35, 8; ii. 12, 3, 12; x. 90, 16
[Gk. ἑπτά, Lat. septem, Eng. seven].
sápá-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
sápá-sya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptá + asyá, n. mouth].
sáp-ti, m. racer, i. 80, 1, 6.
sa-práthasa, a. (Bv.) renowned, iii. 59, 7 [accompanied by práthasa, n. fame].
sa-bádhá, a. zealous, vii. 61, 6 [bádhá, m. stress].
sabhá, f. assembly hall, x. 34, 6 [OG. sippa 'kinship', AS. sib].
sámá, a. level, v. 58, 7 [Av. hama 'equal', Gk. ὅψ, Eng. same, cp. Lat. simi-ti-s].
sam-ád, f. battle, ii. 12, 3.
sáma-ana, n. festival, x. 168, 2 [coming together].
samaná, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from sámána being together].
samáná, a., f. i, same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 63, 2; common, ii. 35, 5; vii. 68, 3; 108, 6.
samáná-tas, adv. from the same place, iv. 51, 8.
sam-ádh, f. faggot, x. 90, 15 [sám + idh kindle].
samudrá-jyestingha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrá, m. collection of waters + jye-stha, spv. chief].
samudrá-rtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ártha, m. goal].
sam-ýdh, f. union, vii. 108, 5 [sám + ydh thrive].
sám-prkta, pp. mixed with (inst.), x. 84, 7 [pro mix].
sám-práas, ab. inf. from mingling with, ii. 86, 6 [pro mix].
sám-bhrata, pp. collected, x. 90, 8 [bhr bear].
sam-ráj, m. sovereign king, viii. 29, 9.
sa-yúj, a. united with (inst.), x. 168, 2.
sa-rátham, adv. (cogn. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
sár-as, n. lake, vii. 103, 7 [sr run].
saras-t, f. lake, vii. 103, 2.
sárg-a, m. herd, iv. 51, 8 [sr let loose].
sánt-ave, dat. inf. to flow, ii. 12, 12 [sr flow].
sáp creep, I. P. sárpati.
vi-stink off, x. 14, 9.
sarpír-ásutí, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpí from sáp run = melt] + -ásutí brew from su press].
sárv, a. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 3 [Gk. ὅλος = ὅλος, Lat. salva-'whole'].
sárvā-víra, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.
sárvá-hút, a. (Ttp.) completely offering, x. 90, 8, 9 [hu-ti: hu sacrifice + determinative t].
sal-ilá, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sr flow].
Sav-i-tí, m. a solar god, i. 35, 1–6. 8–10; vii. 68, 3; x. 34, 8, 13 [Stimulator from su stimulate].
sas sleep, II. P. sásti, iv. 51, 3.
sas-ánt, pr. pt. sleeping, iv. 51, 5.
sah overcome, I. sába, x. 34, 9 [Gk. ἴκω, ao. ἴς(ε)κον].
sah-as, n. might, iv. 50, 1; v. 11, 6² [sah overcome].
sah-sára, nm. a thousand, x. 15, 10 [Gk. χιλίον, Lesbian χιλιόν from χίλιο].
sahásara-pád, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
sahásara-bhrata, a. (Bv.) thousand-eyed, i. 85, 9 [bhr-ṣi from bhrás = hṛṣ stick up].
sahásara-sírañ, a. thousand-headed, x. 34, 14.
sahásara-sáva, m. thousandfold Soma-pressing, vii. 108, 10 [sáva, m. pressing from su press].
sahásra-ákśa, a. (Bv.) thousand-eyed, x. 90, 1 [aśaka eye = akṣa].
sá-húti, f. joint praise, ii. 33, 4 [húti invocation from hú call].
sá bind, VI. syáti.
vj-discharge, i. 85, 6.
sá, dom. prn. N. a. f. that, iv. 50, 11; vii. 86, 6; as suck = so, x. 127, 4.
sád-ana, n. seat, x. 185, 7 [sadc sit].
sādhārana, a. belonging jointly, common, vii. 63, 1 [sa-ādhārana having the same support].
sādh-ū, a. good, x. 14, 10.
sādhuyā, adv. straightway, v. 11, 4.
Sādhyā, 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.
sā-m-an, n. chant, viii. 29, 10; x. 90, 9; 135, 4.
sāya-ka, n. arrow, ii. 33, 10 [suitable for hurling; si hurt].
sārameyā, m. son of Saramā, x. 14, 10.
sāsānāsānā, n. (Dv.) eating and non-eating things, x. 90, 4 [sa-sāna + anaśana].
simhā, m. lion, v. 88, 3.
sīc pour, VI. āṅkṣa, i. 85, 11 [Og. sīg-u 'drip'; Lettic sik-u 'fall of water'].
sī-pour down, v. 88, 8.
sidh repel, I. P. sādhati.
āpa-chase away, i. 35, 10.
sindh-u, m. river, i. 35, 8; ii. 12, 3, 12;
Indus, v. 11, 5 [Ay. hind-u-st].
sigvid-ānā, pt. &. t. sweating, vii. 108, 8 [avid perspire; Eng. sweat].
sim, enc. prn. pcl. him &c., i. 160, 2.
su press, V. sunūti, sunūtē, V. 14, 13 [Av. hu].
sū, adv. well, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. lu-, OL su-].
śu-krta, pp. well-made, i. 35, 11; 85, 9;
well prepared, x. 15, 13; 84, 11.
śu-kratū, a. (Bv.) very wise, v. 11, 2;
vi. 61, 2 [kratu wisdom].
śukratūyā, f. insight, i. 160, 4.
śu-ksatrā, a. (Bv.) yielding fair sway, i. 59, 4.
śu-ksatī, f. safe dwelling, ii. 35, 15.
śu-ga, a. easy to traverse, i. 85, 11; vii. 68, 6.
śu-jānman, a. (Bv.) producing fair creations, i. 160, 1.
śu-tā, pp. pressed, viii. 48, 7; x. 15, 8.
śu-taṣṭa, pp. well-fashioned, ii. 36, 2 [takes fashion].
sutā-soma, (Bv.) m. Soma-pressure, ii.
12, 6.
śu-tāra, a. easy to pass, x. 127, 6.
śu-dāmsa, a. (Bv.) wondrous, i. 85, 1 [dāmsa wonder].
śu-dāka, a. (Bv.) most skilful, v. 11, 1.
[svitā]
su-dānu, a. bountiful, i. 85, 10; vii. 61, 3.
su-dūgha, a. (Bv.) yielding good milk, ii. 35, 7 [dūgha milking : dugh = dha].
śu-dhita, pp. well-established, iv. 50, 8 [dhita, pp. of dhā pur].
su-dbhā-śama, spv. a. very proud, i. 160, 2.
su-nithā, a. (Bv.) giving good guidance, i. 35, 7, 10.
sunuv-ant, pr. pt. pressing Soma, ii. 12, 14, 15; vi. 54, 6 [su press].
su-pāthā, n. fair path, vii. 68, 6.
śu-parṇa, a. (Bv.) having beautiful wings; m. bird, i. 35, 7.
su-palāsā, a. fair-leave, x. 135, 1.
su-pēyās, a. (Bv.) well-adorned, ii. 35, 1 [pēyas, n. ornament].
śu-prakētā, a. conspicuous, iv. 50, 2 [prakētā, m. token].
śu-prajā, a. (Bv.) having good offspring, iv. 50, 6 [prajā].
śu-prāti, a. (Bv.) lovely, vii. 61, 1 [having a fair countenance; prati ka].
śu-prānitā, a. (Bv.) giving good guidance, x. 16, 11.
śu-prāpāṇa, a. (Bv.) giving good drink; n. good drinking place, v. 83, 8.
śu-bhāga, a. having a good share, opulent; genial, vii. 63, 1.
śu-bhū, a. excellent, ii. 35, 7 [sū well + bhu being].
śu-bhṛta, pp. well cherished, iv. 60, 7.
śu-makha, m. great warrior, i. 85, 4.
śu-mati, f. good-will, iii. 59, 3, 4; iv. 50, 11; vii. 48, 12; x. 14, 6.
śu-mānas, a. (Bv.) cheerful, vii. 86, 2 [Av. hu-manah- 'well-disposed'; ep. second part of ev-vej].
śu-mālika, a. (Bv.) very gracious, i. 35, 10 [mrlika, n. mercy].
śu-medhās, a. (Bv.) having a good understanding, wise, viii. 48, 1.
śu-mnā, n. good-will, ii. 38, 1, 6.
śu-munā, a. kindly, vii. 71, 3.
śu-rabhī, a. fragrant, x. 15, 12.
śūrā, f. liquor, vii. 86, 6 [Av. hura].
śu-rētāsa, a. (Bv.) abounding in seed, i. 160, 3.
śu-vāras, a. (Bv.) full of vigour, x. 14, 8.
śu-vīṭa, n. welfare, v. 11, 1 [su veli + ita, pp. of i go: opposite of dur-ita].
su-vidātra, a. bountiful, x. 14, 10; 15, 3, 9.
su-viśa, a. (Bv.) having good champions =
strong sons, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
su-viśya, n. host of good champions, iv. 51, 10.
su-vrkti, f. song of praise, ii. 35, 15; vii. 71, 6 [sū + ṛk-tī from arc praise, cp. re].
su-vṛjāṇa, a. (Bv.) having fair abodes, x. 15, 2.
su-śīptra, a. (Bv.) fair-tipped, ii. 12, 6; 33, 5.
śīvā, n. most propitious, iii. 59, 4, 5; viii. 48, 4.
śakhi, m. good friend, viii. 48, 9 [śakhi friend].
śūṭti, f. eulogy, ii. 33, 8 [stuti praise].
śūṭbh, a. well-praising, iv. 50, 5 [stubb praise].
śū-hāra, a. (Bv.) easy to invoke, ii. 33, 5 [hāva invocation].
sū, adv. well, v. 88, 10 {[ = sū well].
sū-nāra, a. bountiful, viii. 29, 1 [Av. hunara].
śū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūnij, Eng. son].
sūpāyanā, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū + upāyana].
sūr-a, m. sun, vii. 63, 5 [svar light].
sūrī, m. patron, ii. 35, 6.
sūr-yā, m. sun, i. 85, 7; 9; 160, 1; ii. 12, 7; 88, 1; vii. 61, 1; 63, 1. 2. 4; viii. 29, 10; x. 14, 12; 90, 13 [svār light].
sūtta, III. sīsārti.
ūpā prá- stretched forth to, int. 3. s. sars-e,
i. 35, 5.
ṣatī, a. efficient, VI. sṛjāti [Av. herṣāti].
āvea- discharge downward, ii. 12, 12; cast off, vii. 86, 6.
ūpā- sent forth to (acc.), ii. 35, 1.
arp-rā, a. extensive, iv. 50, 2 [arp creep].
sē-nā, f. missile, ii. 33, 11 [si discharge].
sena-nā, m. leader of an army, general, x. 34, 12.
sō-ma, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 4. 4. 7-15; x. 14, 13; 84, 1; Soma sacrifice, vii. 108, 7 [su press: Av. hauana].
soma-pā, m. Soma drinker, ii. 12, 13.
soma-pithā, m. Soma draught, x. 15, 8 [pithā from pā drink].
som-yā, a. Soma-loving, x. 14, 6; 15, 1. 5. 8.
saumanas-a, n. good graces, iii. 59, 4; x. 14, 6 [su-mānas].
skabhiyā, den. prop, establish, i. 154, 1 [from skabb, IX. skabhāti].
skabhāna, n. prop, support, i. 160, 4.
stan thurder, II. P.; cs. Stanāyati, id., v. 83, 7, 8 [Gk. śrīva "lament"].
stan-ātha, m. thuder, v. 83, 3.
stanayant, pr. thunering, v. 83, 2; x. 168, 1.
staniy-tu, m. thuder, v. 88, 6.
stabb or stambh prop, support, IX.
stabhāti, ii. 12, 2.
vi- prop asunder, pf. tastambha, iv. 50, 1; vii. 86, 1.
stāv-āna, pr. pt. -ā. = ps. being praised, ii. 33, 11 [stu praise].
sthī-tā, a. firm, ii. 33, 9. 14 [sthā stand].
stu praise, I. stātu, ii. 33, 11; v. 83, 1; pra- praise aloud, i. 154, 2.
stu-tā, pp. praised, ii. 83, 12.
stuv-ānt, pr. pt. praising, iv. 51, 7; vi. 54, 6.
ste-nā, m. thief, x. 127, 6 [stā be stealthy].
sto-tś, m. praiser, vi. 54, 9; vii. 86, 4 [stu praise].
sto-mā, m. song of praise, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu praise].
sto-ma-taś, a. (Tp.) fashioned into (= being the subject of) praise, x. 15, 9.
stri, f. woman, x. 84, 11 [Av. stri].
sthā stand, I. tīṣṭha; pf. taṣṭhur, i. 85, 5; rt. ao. s. 3. āstāth, i. 85, 10; iv. 51, 1; pl. 3. āsther, iv. 51, 2 [Av. hiṣṭati, Gk. ἅρπνυ, Lat. sisto].
ātī- extend beyond, x. 90, 1.
āḍhi- ascend, x. 135, 3; stand upon, i. 35, 6.
ūpa- start off, vii. 48, 11.
abhi- overcome, iv. 50, 7.
ā-mount, i. 35, 4; mount to (acc.), i. 86, 7; occupy, ii. 35, 9.
ūd- arise, v. 11, 8.
ūpa- approach, rt. ao. asthita, x. 127, 7.
pari- surround, pf. taṣṭhur, ii. 85, 3.
prá- step forth, x. 14, 14.
spaš, m. spý, vii. 61, 3 [Av. spas; cp. Lat. au-spez, Gk. αυκάφ ‘owl’].
spr wiu, V. spróni. a rescue, rt. ao. 2. du. spartam, vii. 71, 5.
sprn, cs. sprháya long for, x. 135, 2 [Av. sperżai].
spúr spurú, VI. spúrará, ii. 12, 12; spring, x. 34, 9 [Av. sparaítiti, Gk. σφαίρα ‘quiver’, Lat. spérno, Lith. spiriū ‘kick’, OG. spur̄u ‘kick’].
sma, etc. pel. just, indeed, ii. 12, 5 [180].
syá, dem. prn. that, ii. 83, 7 [OP. haya, f. haya; G. siu].
syand flw, I. A. syándaste, v. 83, 8.
syúma-gabhashi, a. (Bv.) drawn with thongs, vii. 71, 3 [syú-man band; Gk. ἰμέν ‘sinew’].
syóna, n. soft couch, iv. 51, 10.
sráma, m. disease, viii. 48, 5.
sru flow, I. sráva, vii. 49, 1 [Gk. ἰφί ‘flows’].
svá, poss. prn. own, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 6; x. 14, 2 [Av. hau, Gk. ισός, ἰς, Lat. sui-s].
svá-tavas, a. (Bv.) self-strong, i. 85, 7. 1. svadhá, f. funeral offering, x. 14, 3, 7; 15, 12-14.
2. svá-dhá, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 35, 7; bliss, i. 154, 4 [svá own and dhá put; cp. Gk. ἰδός ‘custom’].
svadhá-vánt, a. self-dependent, vii. 86, 4, 8.
svá-apas, a. (Bv.) skilful, i. 85, 9 [sū + apas ‘doing good work’].
sváp-na, m. sleep, viii. 86, 6 [Gk. ύπνος, Lat. somnus, Lith. sápna-s].
svayamp-já, a. rising spontaneously, vii. 49, 2.
svá-yám, ref. prn. self, ii. 35, 14; of their own accord, iv. 50, 8 [115 a].
svár, n. light; heaven, ii. 35, 6; v. 88, 4.
sva-ráj, m. sovereign ruler, x. 15, 14.
sváru, m. sacrificial post, iv. 51, 2.
svar-víd, m. finder of light, viii. 48, 15.
svá-vánt, a. bountiful, i. 85, 10 [possessing property: svá, n.].
sváer, f. sister, vii. 71, 1; x. 127, 3 [Lat. soror, OSI. sestra, Gk. sýnnasthí, Eng. sister].
sv-astí, f. n. well-being, i. 1, 9; 35, 1; ii. 83, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. a. svástí for welfare, viii. 48, 8; pl. blessings, vii. 61, 7; 63, 6 [sú well + astí being].
svád-ú, a. sweet, viii. 48, 1 [Gk. ὧδος, Lat. svádi-s, Eng. sweet].
svádhi, a. (Bv.) stirring good thoughts, viii. 48, 1.
svábhú, a. invigorating, iv. 50, 10.
sváhá, i. háti, a sacrificial call, x. 14, 3.
svíd, enc. emph. pel., iv. 51, 6; x. 84, 10; 129, 5; 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, gq. having slain, ii. 12, 3 [han strike].
han slay, II. hánti, i. 85, 9; ii. 33, 15; suicide, v. 83, 22, 9; I. jighana slay, viii. 29, 4; pf. jagáhána, ii. 12, 10. 11; ps. hanyáte, iii. 59, 2; ds. jighámsa, vii. 86, 4.
han-tf, m. slayer, ii. 12, 10.
bhár-as, n. wrath, viii. 48, 2 [heat; frt be hot: Gk. ἄποπος ‘summer’].
hári, m. bay steed, i. 85, 3 [Av. zairī ‘yellowish’; Lat. helus, Lith. žiu, OG. gelo].
hár-ita, a. yellow, vii. 103, 4, 6, 10 [Av. zairīta ‘yellowish’].
háry-ásáva, a. (Bv.) drawn by bay steeds, viii. 48, 10.
háv-á, m. invocation, x. 15, 1 [hú call].
havanna-ásút, a. (Tp.) listening to invitations, ii. 33, 15 [havanna (from háu call) + ásūr-r hearing from šru hear with determinative t].
havir-ád, a. (Tp.) eating the oblation, x. 15, 10 [havís + ad].
havís-pá, a. drinking the oblation, x. 15, 10 [havís + pā].
hav-is, n. oblation, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1. 4. 13. 14; 15, 8. 11. 12; 90, 69; 168, 4 [hu sacrifice].
háv-i-man, n. invocation, ii. 33, 5 [hú call].
hav-yá, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu sacrifice].
havya-váhana, m. carrier of oblations, v. 11, 4 [váhana from vah carry].
havya-súd, a. (Tp.) sweetening the oblation, iv. 50, 5 [súd = svád sweeten].
hásá, m. hand, ii. 88, 7; vii. 54, 10; viii. 29, 3-5.
hástavant, a. having hands, x. 34, 9.
1. hā leave, III. P. jaháti.
āvra-, ps. hiyate, be left behind, x. 34, 5.
2. hā go away, III. Ā. jihiāte.
āpasa- depart, vii. 71, 1: 3. s. sb. s. ao.
hānte, x. 127, 3.
ūḍ- spring up, v. 83, 4.
hī, cj. for, i. 85, 1; 154, 5; 160, 1; ii.
35, 1. 5. 9; iv. 51, 5; viii. 48, 6; since, viii. 48, 9; x. 34, 11; pray, x.
14, 4.
hims, injure, VII. hināsti injure; is ao.
inj., x. 15, 6 [probably a ds. of han strike].
hi-tā, pp. placed, v. 11, 6 [later form of
dhita from dhā put; Gk. θερό-s set].
hi-tvāya, gd. leaving behind, x. 14, 8
[1. hā leave].
himā, m. winter, ii. 33, 2 [Av. zima, 
OŚ. zima ‘winter’; Gk. δύο-χιμό-s
‘subject to bad storms’, ‘horrid’].
hiranya-ya, n. gold ornament, ii. 33, 9.
hiranya-dā, a. (Tp.) giver of gold, ii.
35, 10.
hiranya-pañi, a. (Bv.) golden-handed, i.
35, 9.
hiranya-prāuga, a. (Bv.) having a golden
pole, i. 35, 5.
hiranya-ya, a. golden, i. 35, 2; 85, 9;
ii. 35, 10; viii. 29, 1.
hiranya-rūpa, a. (Bv.) having a golden
form, ii. 35, 10.
hiranya-varna, a. (Bv.) golden-coloured,
ii. 35, 9-11.

hiranya-sāmi, a. (Bv.) having golden pins,
i. 35, 4.
hiranya-samrā, a. (Bv.) having a golden
aspect, ii. 35, 10.
hiranya-hasta, a. (Bv.) golden-handed, i.
35, 10.
hiranyākṣa, a. (Bv.) golden-eyed, i. 35, 8
[akaśa = akṣi eye].
hēd be angry, I. héda: pf. jihila, x.
84, 2.
hī-nā, pp. forsaken, x. 84, 10 [hā leave].
uh sacrifice, offer, III. jhūṭi, iii. 59, 1;
ā- offer, iii. 59, 5.
hū call, I. A. hávate, ii. 12, 8. 9; 33, 5;
VI. A. huvé, vii. 61, 6; 71, 1; x.
14, 5.
hṛ be angry, IX. Ā. hrṇite, ii. 33, 15;
with (dat.), vii. 86, 8.
hīd, n. heart, ii. 35, 2; v. 11, 5; vii.
86, 8; viii. 48, 4. 12; x. 129, 4 [Av.
zhū].
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between Pādas, resolved: a a, ii. 33, 7 c. 10 a; iii. 59, 4 c; v. 33, 10 a; viii. 29, 1 a, 3 a; x. 14, 4 a; 15, 4 c; 34, 11 a; 90, 13 c; 129, 6 c; a ā, i. 35, 2 c; ii. 33, 6 c; a ā, x. 14, 8 a; 15, 6 a; a ā, i. 35, 5 c; a ā, vii. 103, 9 a; ā ā, i. 85, 11 a; 100, 4 c; v. 11, 4 a; viii. 29, 1 a; x. 90, 1 c; 3 a; ā ā, i. 85, 7 a; ā ā, i. 100, 4 a; ā ā, iv. 51, 2 c; Pāda initially a restored: e ā, i. 1, 9 b; 85, 9 d; iv. 50, 10 b; x. 14, 5 c; 129, 3 b; 168, 2 d; o ā, i. 35, 11 b; ii. 35, 18 d; iii. 59, 6 b; iv. 50, 10 d; v. 11, 4 d; vii. 86, 4 d; 5 b; 108, 3 d; viii. 29, 2 b; 48, 12 b; 18 b; x. 14, 9 b; 15, 8 b; 12 b; 34, 10 d.

2. of semivowels: at the end of a Pāda resolved before vowels: y ā, i. 154, 4 a; v. 83, 6 c; vii. 86, 7 a; viii. 48, 2 a; y u, x. 14, 13 c; 15, 8 c; 11 c; v ā, i. 154, 2 c; iv. 51, 3 c; x. 15, 5 c; v ā, x. 14, 4 c; v ā, vii. 61, 3 c.

3. of consonants: r before r, i. 35, 11 c; ii. 38, 9 a; 14 a; 35, 4 c; v. 83, 1 c; Visajaranīya before k, i. 85, 6 c; ii. 35, 1 d; s before k, i. 85, 6 c; ii. 35, 1 d; v. 83, 2 d; vii. 108, 4 c; s before p, v. 11, 6 d; x. 185, 4 b; s before ā, i. 85, 3; n before t, vi. 54, 9 a (Pūsān tāva); x. 90, 8 c (paśun t-); n before c, x. 90, 8 c (tāmā cakrē); n before ā, i. 85, 5; ii. 12, 10 b; iv. 51, 2 d; 7 d; v. 11, 6 b; ān before y, i. 35, 10 b; before ā, i. 11, 4 c; ān before vowels becomes ām, ii. 33, 4 & c., irregularly remains, x. 90, 8 a (etāvān asya); ān at the end of a Pāda before vowels remains, i. 85, 10 c; ii. 12, 10 a; 12 a; x. 90, 8 c; before t at the end of a Pāda remains, ii. 85, 6 a.

Savity, description of, pp. 10-11.

Sāyāna, i. 164, 2. 3. 6; 160, 3. 4; ii. 12, 1. 8. 12. 14; 33, 5. 6. 8. 9. 10. 12; 35, 9; iii. 59, 1; iv. 51, 1. 8. 8; v. 83, 6; vi. 54, 3; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 12. 13.

Secondary root, i. 160, 5 d (inv).

'Self' expressed by tmān in RV., vii. 63, 6 b; by tanū, vii. 86, 2 a. 5 b.

Separation of members of Devatādvandvas, ii. 12, 13.

Shortening of e and o before a: i. 35, 5 a. 11 c; 85, 9 a. 6 d; 154, 1 c; 160, 3 d. 5 d; ii. 12, 3 c. 7 d. 8 b. 9 d. 11 c; 33, 5 c. 11 d; 38, 8 a; iii. 59, 2 a; iv. 50, 1 a; 51, 2 b. 3 c. 4 b; vi. 54, 1 b; 3b c. 4 a; vii. 68, 4 b; 6a. 86, 6 b. 7 c; 8c; 103, 3 d. 4 a; vii. 48, 8 d. 11 c. 12 d; x. 14, 3 a; 15, 1 d. 2 a. 5 d. 12 c. 14 a; 32, 4 c. 11 c-d; 90, 5 b. 6 c; 127, 4 a. 5 a; 129, 6 a. 7 c d; 135, 6 b; of ā before r, i. 160, 1 a; of ī before a, x. 34, 4 b; 127, 1 b, before u, 2 b, before ū, 3 b; of radical vowel, ii. 35, 3 c; iv. 50, 5 d; of dual ā, vii. 61, 1 a (Varūṇa). 7 a (deva); of inst. i., viii. 48, 8 a (svasti).

Slurred pronunciation of long vowel, i. 154, 3 a (šuṣām). 1 d (trādāhā); vii. 65, 6 a (nū).

Singing, characteristic of the Aūgirises, viii. 29, 10.

Singular, for plur. noun, i. 85, 10 c (vāṇām); ii. 33, 1 (ārvatī); change from — to plur., iv. 51, 11 c.

Six earths, p. 176.

Sociative sense of inst., x. 14, 3 a b. 5 a. 10 d; 15, 8 c. 10 c. d. 14 c; 34, 5 a.

Some, description of, pp. 152-5; viii. 29, 1.

Sun sacrifice, vii. 103, 7. 10 d.

Stanzas syntactically connected, i. 1, 7. 8; 85, 4. 5.

Steep, ruddy — of heaven, i. 85, 6 c; of the Sun, vii. 68, 2 d.

Steeds of the Maruts, i. 85, 4 d.

Strong form for weak, i. 85, 12 c (yan-ta); ii. 33, 1 b (yuyothāā); 3 d (yuyotchā); iii. 59, 1 d (juyota); vii. 71, 1 d (yuyotam); x. 14, 14 b (juyota). 15 b (juyotana); 15, 7 d (dadhāta). 11 d (dadhatā).

Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 83, 4 a.

Suffixes treated like second member of a cd., i. 160, 1 b (ṛtvāri). 3 a (pa-vitravan), &c.

Supplied, word to be, iii. 59, 7 c; v. 11, 1 c; vi. 54, 7 c; vii. 61, 5 a. 7 d; viii. 29, 5 a; x. 14, 2 d; 5 c; 15, 18 a; 34, 10 b; 127, 4 a c; 168, 1 a. 4 c.

Sūrya, description of, p. 124.

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Svarabhakti vowel, ii. 33, 1-8. 5-7. 9-11 (Rudra); iv. 50, 11 a (Indra); v. 11, 9 a (mātrās).

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yān); followed by Udātta, how
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Syntactical order, irr., i. 85, 5 c (úta);
160, 3 (ca).

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m. gift); vii. 103, 9 a (dvādaśa tenth,
dvādaśa twelfth); ii. 35, 6 c (parās,
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85, 5 d; vii. 86, 1 d (bhūman, n.
earth, bhūmān, m. abundance); 71, 7 a
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