A VEDIC READER
BY THE SAME AUTHOR

UNIFORM WITH THE PRESENT WORK

A VEDIC GRAMMAR
FOR STUDENTS

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

BY

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

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PREFACE

This Reader is meant to be a companion volume to my Vedic Grammar for Students. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the Reader. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the
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 Pada 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 Pada 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 Brähmaṇas and Upaniṣhads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the
Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.


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

3. Extent and Divisions of the Rigveda.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Saññitā 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 Mañḍalas 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 Kanvases; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragatha. 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: Kanvases 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' (pavamana); 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 Pavamana were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgatr 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.
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 Jagati 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 Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,
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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 Triśūbh (4 × 11 syllables), the Gāyatrī (8 × 8), and the Jagati (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
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those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called trīca) in the same simple metre, generally 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 Brahma. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,
consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

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

The Vedic gods may most conveniently be classified as deities of
heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitṛ, Pāśan, 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. Matariśvan 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 tar), such as Dhātṛ ‘Creator’, or an attribute, such as Prajāpati, ‘Lord of Creatures’. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the ‘Disposer’, Dharātṛ, the ‘Supporter’, Trātṛ, the
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'Protector', and Netri, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyu, wife of Vivasvant and mother of the primaevil twins Yama and Yamī. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiraṇyagarbhā, 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 havīṣā vidhema? 'to what god should we pay worship with oblation?' This led to the word kā, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is 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', Śunṛṭa, 'Bounty', Asunīti, 'Spirit-life', and Nīrṛti, '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 Usas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Prthivī, '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, Indrāṇi, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-prthivī, '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 Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

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

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

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstośpati, ‘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. Śita, the ‘Furrow’, is once invoked to dispense crops and rich blessings.

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

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called asūra 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; Viśvarupa, son of Tvaṣṭṛ, a three-headed demon slain by both Trita and Indra, who seizes his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as Dāsas and slain by Indra. A group of demons are the Paṇis (‘niggards’), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies
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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 Yatudhāna (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 Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.
Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

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

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the 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 Däänastūtis, or ‘praises of gifts’. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

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

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

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

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


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

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyaṇa (fourteenth century A.D.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavabhā, interprets nāsatyaun,
an epithet of the Āśvins, as 'true, not false', another Āgrāyāna, 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 Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'!

In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

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

P. 14, line 27, for śitipádo read śitipádō.
P. 28, line 1, read नय्यङ्गासि.
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 tām read tām.
Pp. 68, 70, 71, 75, head-lines, for APAM read APĀM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for viśvācaksās read viśvācaksās.
P. 128, line 3, for nū read nū.
P. 139, line 14, for vibhīdako read vibhīdakā.
P. 142, last line, and p. 143, line 11, for anyō read anyō.
P. 144, head-line, for MANḌUKAS read MANḌUKĀŚ.
P. 179, line 26, for té read té.
P. 184, line 17, for té read té.
P. 224, head-line and line 1, for abhiti read abhiti.
AGNI

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

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

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

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-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 Ḍravinda 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 (aránias), 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’ (sáhasah sûnúh). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni’s origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the ‘son of Waters’ (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV, and represents the earliest Indian trinity.

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

Agni is more closely associated with human life than any other deity. He is the only god called grha-páti lord of the house, and is constantly spoken of as a guest (ásthiti) 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 (dútá) 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 (ṛtviṣ, vipra), domestic priest (puróhita), and more often than by any other name invoking priest (hótr), also officiating priest (adhvarya) and praying priest (brahman). His priesthood is the most salient featur
Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice, he is wise and all-knowing, and is exclusively called játá-vedas he who knows all created beings.

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

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

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

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

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

RIGVEDA i. 1.

The metre of this hymn is Gáyatri (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 ० ०). 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.

17 अग्निसमुद्र पुरोहितवः

यज्ञवल्लभवस्तमः

होतारं रक्षाधातसम्

Agním ile puróhitam,
yajñásya devám ṛtvijam,
hotáraṁ ratnadhatamam.

I magnify Agni the domestic priest, the divine ministrant of the sacrifice, the invoker, best bestower of treasure.
On the marking of the accent in the RV. see p. 448, 2. The verb ĩle (1. s. pr. Ā. of īḍa: ī 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-hitam has the accent of a Karmadhārāya when the last member is a pp. (p. 456, top). yajñāśya is to be taken with ṛtvijam (not with purōhitam according to Sayana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; yajñāśya hi sthā ṛtvijā ye two (Indra-Agni) are ministers of the sacrifice. The dependent Svarita which the first syllable of ṛtvijam would otherwise bear (like ĩle), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. ṛtv-ij 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: agnīr devāṁ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons. ratna-dhā-tama (with the ordinary Tp. accent: p. 456, 2): the 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 pūrvebhīr śibhir īśio nūtanair utā, sa devāṁ ēhā vakṣati.

śibhis: The declensional endings bhyām, bhis, bhyaś, 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. īdyas: to be read as īlias (p. 16, 2 d). nūtanais: note that the two
forms of the inst. pl. of the a dec. in ais and ebhis constantly occur in the same stanza. sá (49) being unmarked at the beginning of a Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of vāṁ (Sandhi, see 39). This Anudatta and the Svarita of vāksatī show that all the intervening unmarked syllables vāṁ éhá have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of vāksatī are unmarked; but in the Pada-text every syllable of a word which has no Udatta is marked with the Anudatta; thus vakṣatī. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (143, 2; 69 a). In ā ihā vakṣatī, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb vah is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, sá being the correlative (cp. p. 294 a). The gerundive ḍyas 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. utá and (p. 222) is always significant in the RV.

3 āgninā āryimaṇḍava
pośas̄ evā divē-divē,
yāsas̄am vīrāvattamam.

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

āṣava-t: sb. pr. of amē attain, 3. s. ind. pr. āṣnōtī (cp. p. 134); the prn. ‘he’ inherent in the 3. s. of the vb. is here used in the indefinite sense of ‘one’, as so often in the 3. s. op. in classical Sanskrit. rayīm, pośam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. divē-divē: this is one of the numerous itv. compounds found in the RV., which are always
accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). yásásam: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as yás-as fame (88, 2 a; 182, p. 256). virá-vat-tamam: both the suffix vant (p. 264, cp. 185 a) and the superlative suffix tama are treated in the Pada text like final members of a cd.; virávant being here regarded as a unit, it is treated as the first member in the analysis (cp. note on ratna-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 चर्मं च चर्मसचर्मं
तिवस्ते परिसूरसिंह
tātavat eva gacchati

4 Ágne, yám yajñām adhvarām
viśvātaḥ paribhūr āsī,
sá īd devēṣu gachati.

yajñām adhvarām: again co-ordination without ca; the former has a wider sense = worship (prayer and offering); the latter = sacrificial act. viśvā-tas: the prn. adj. viśva usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). āsī is accented as the vb. of a subordinate clause (p. 467, B). sá īd: all successively unmarked syllables at the beginning of a hemistich have the Udāṭta (p. 449, 2). On the particle īd see p. 218. devēṣu: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. gachati: as the vb. of a principal sentence has no Udāṭta (19 A); nor has it any accent mark in the Sambhita 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 Anudāṭta in the Pada text (cp. note on 2 d). The first syllable of gachati is long by position (p. 487, a 3).
5 Agniṁ hótā kavīkratuḥ
satyāś citráśravastamaḥ,
dévō devēbhīr ā gamat.

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

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

6 yad añgā dāśūse tuām,
Ágne, bhadrām karisyāi,
távēt tāt satyām, Áṅgiraḥ.

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

añgá: on this pcl. see 180 (p. 218). dāśūse: dat. of dāś-vāms,
one of the few pf. pt. stems in the RV. formed without red. (140, 5 ;
157 b), of which only vid-vāms survives in Skt. tvām: here, as
nearly everywhere in the RV., to be read as tuām on account of the
metre. Though the Pādas forming a hemistich constitute a metrical
unit, that is, are not divided from each other either in Sandhi or in the
marking of the accent, the second Pada is syntactically separated
from the first inasmuch as it is treated as a new sentence, a voc. or
a vb. at its beginning being always accented (p. 465, 18 a ; 19 b).
Hence Agne is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). karisyāsī (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 thée.

7 úpa tvāgne dīvē-dive,
dōśāvastar, dhiyā vayām,
námo bhāranta émasi;

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

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pada (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasī (a common combination of úpa and á with verbs meaning to go), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dōśā-vastar: Sāyana explains this cd. (which occurs here only) as by night and day, but vaśtar never occurs as an adv. and the accent of dōśā is shifted (which is not otherwise the case in such cds., as sāyām-prātar evening and morning, from sāyām); the explanation as O illuminer (from 1. vas shine) of darkness (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapām vastā janītā sūryasya illumīner 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 bhṛ bear. á-imasī: the ending masī is five times as common as mas in the RV. (p. 125, f. n. 2).
8 ráñjantam adhvārāṇāṁ,  
goñám ētáśya dīdīvim,  
vārdhamāṇāṁ sué dāme.

rāñjantam: this and the other accusatives in this stanza are in 
agreement with tvā in the preceding one. adhvārāṇāṁ: 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-páṁ: 
one of the many m. stems in final radical ā (p. 78), which in Skt. is 
always shortened to a (as go-pa). ētá 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 ētá in the ritual sense, because the 
sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is 
specially the guardian of ētá in the moral sense. vārdhamāṇām: 
growing in thine own house, because the sacrificial fire after being 
kindled flames up in its receptacle on the altar. své: to be read as 
sué; this prn. meaning own refers to all three persons and numbers 
in the RV., my own, thy own, his own, &c. (ep. p. 112 c). dāme: 
this word (= Lat. domu-s) is common in the RV., but has disappeared in Skt.

5 sa ṇā: pítirī śuñcē  
prē śuñāyano bhav ī  
ṣaṁcāsā ṇā: śrāvīyē  ||

9 saḥ naḥ pítēva sūnāve,  
Āgne, sūpāyanó bhava;  
sācasvä naḥ suastāye.

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

saḥ is here used in its frequent anaphoric sense of as such, thus 
(p. 294 b). nas enc. dat. (109 a) parallel to sūnāve. pítē iva: the 
enc. pol. iva is regularly treated by the Pada text as the second 
member of a cd.; in the RV. pítē is usually coupled with sūnú, 
māṭī with putrā. sūnāve: this word as written in the Saṁbhata 
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 Āgne read. Though ā is elided in about 75 per cent. of its occurrences in the written Sanskrit 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 Śanda 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 Āgne 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 sūpāyan ā as a Bv. see p. 455, c a. sācasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst. ; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Sanskrit, 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 asti 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-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Sāvitrī 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 Sāvitrī. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Sāvitrī is often distinguished from Śūrya (vii. 63), as when he is said to shine with the rays of the sun,
to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

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

The word Savitṛ is derived from the root sū to stimulate, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by 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 Trisṭubh (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 Trisṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (¯¯-¯¯-¯¯). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

I call on Agni first for welfare; I call on Mitra-Varuṇa here for aid; I call on Night that brings the
hvāyāmi Rātrim jāgato nivēśanīm;  
world to rest; I call on god Savitr for help.

hvāyāmi devāṃ Savitāram utāye.

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

2 ā krṣṇena rajasā vārtamāno,  
Rolling hither through the dark space, laying to rest the immortal
niveśāyann amṛtam mártiṁ ca,  
and the mortal, on his golden car
hiranyayena Savitā rāthena,  
god Savitr comes seeing (all) creatures.

ā devō yāti bhūvanāni pāsyan.  
ā vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśāyan, it is usually compounded, ibid. krṣṇena rajasā: = through the darkness; loc. sense of the inst., 119 A 4. amṛtam mártiṁ ca s. m. used collectively = gods and men. rāthenā must of course be read rāthenā; see note on Ágne, i. 1, 9 b. ā devō yāti: cp. note
on ā́hā vakṣati, i. 1, 2 c. 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 he goes with his two bright steeds.

God Savitṛ comes from the distance, driving away all hardships.

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV.: see p. 445, β 1 and f. n. 7. pra-vātā and ud-vātā: 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 subhrābhhyām and háribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvātā āpa: see note on Ágne in i. 1, 9. parāvātās: 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 abhivrtama krisanair, vivasvarupam,
hiranayasamyam, yajato brhantam,
asthad ratham Savitá citrabhanuḥ,
krsná rajamśi, távishim dádhanaḥ.

The final vowel of abhí is lengthened in the Sāṁhitā 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). krisanair: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viivá-rúpam: on the accent cp. note on i. 1, 4 b. -samyam: inflected like rathí, p. 87; the sami is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. á asthát: root ao. of sthá. krsná rajamśi: = darkness. dádhanaś (pr. pt.; the pf. would be dádhanās) governs both rajamśi and távishim = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

5 vi jánāi chyahāḥ štípádo
akhyan,
ratham hiranayapraügam váhantah.
sávad viśah Savitúr dáviśasya
upásthé viivá bhuvanāni ta-
sthuḥ.

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

His dusky steeds, white-footed, drawing his car with golden pole, have surveyed the peoples. For ever the settlers and all creatures have rested in the lap of divine Savitá.
vi : separated from vb. ; see note on á vakṣati, i. 1, 2 c. jánāṇi
chāvāh : for jánāṇ āyāvāh (40, 1). áiti-pādās: on the accentuation of this Br. 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 pāṣyan 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 (āśāvat)
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 dāivyasyopāsthāe op. note on Ágne,
i. 1, 9 b. dāivyā divīne is a variation of the usual devā accompanying
the name of Savitr. upāsthāe: the idea that all beings are con-
tained in various deities, or that the latter are the soul (ātmā) of the
animate and inanimate world, is often expressed in the RV.

6 tisrō dyāvāh ; Savitur dvā upā-
sthām,
ékā Yamāsyā bhūvane virāṣāt.
āṇīm nā ráthyam amītādhī
tasthur :
ihá brāvītu yá u táč cikecat.

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

6 Tisrō dyāvāh ; Savitur dvā upā-
sthām,
ékā Yamāsyā bhūvane virāṣāt.
āṇīm nā ráthyam amītādhī
tasthur :
ihá brāvītu yá u táč cikecat.
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 Pitrś). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyó, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. dvā: for dvāu before u (22); after tisrō dyāvaḥ the f. form dvē should strictly be used (like ēkā in b), but it is attracted in gender by the following upāsthā (cp. 194, 3). upā-
sthāṃ: 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 ṛgme, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. virā-sat: N. s. of virā-sah (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāt); in the first member the quantity of the vowels (for 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 ṛtvi, i. 1, 1 b). anāt: 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 tasṭhur: the pf. of sthā here takes the acc. by being compounded with ādhi; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. bravitu: 3. s. ipv. of brū speak (p. 148, 3 c). The pl. u is always written in the Pāda text as a long vowel and nasalized: ūm īti. ciketat: pf. sb. of cit observe.
The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7–9 deal with Savitṛ as guiding the sun.

vi... akhyat: cp. 5 a and 8 a. 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 rájāṃsi (4 d), the aerial spaces when the sun is absent. āsuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as ahura, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthās: guiding well here means that the sun 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?’
8 aṣṭāu vi akhyat kakúbhaḥ prthivyās,
trī dhánva, yójanā, sapta síndhūn.
hiranyākṣāḥ Savitā devā āgād,
dádhāt rátnā dāśūse váriāṇi.

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

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

9 hiranyapāṇiḥ Savitā vicarṣaṇāt
ubhē dyāvāprthivi antār iyate.
apāmīvām bādhate; vētisūriam;
abhī kṛṣṇena rájasā dyām ṛṇotī.

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-prthivi: 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 Pragāhya (25 a, 26 a), is followed by íti 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. krśñena rájasā: cp. 2 a and 4 d. abhī ... dyām ṛnoti: cp. 7 d. The metre of d is irregular: it is a Triśṭubh of twelve syllables, the first two syllables (abhī) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

90 hiṁc̲h̲it̲aḥ sūnīr̲aḥ: sunīr̲aḥ: 
śūmuṭṭiḥ: śvarī śalvaraṁ 
āppāśeṇc̲h̲ataśc̲h̲aḥ: yātūdānān 
ābhādhiḥ: pratidroṣam gṛṇānāḥ: || 

10 hiranyahasto ásuraḥ sunīthāḥ, 
sumplikaḥ suávām yātu arvān. 
apasadhan rakṣāso yātudhānān, 
āsthād devāḥ pratidoṣam gṛṇānāḥ. 

ásuras: cp. 7 b. svávān: the analysis of the Pada text, svávān = possessed of property, is followed by Sayāṇa who renders it by dhanavān wealthy; this would mean that Savitṛ bestows wealth (cp. dádhad rátnā in 8 d, and vi. 71, 4 a dāśūse suvati bhúri vāmām he, Savitṛ, brings much wealth to the worshipper). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapātha. 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). rákṣásas has the accent of a m. in as (83, 2 a); the n. form is rákṣāṃśa. yātudhānān is added, as is often the case, without c 2
a connecting ca: cp. note on rayim, in i. 1, 3a; note that the Sandhi of an before vowels (89) does not apply at the end of an internal Pada. If Savitri in this stanza is connected with morning rather than evening, asthāt would here be equivalent to ud asthāt; cp. RV. vi. 71, 4: ud u śyā devāḥ Savitā dāmunā hiraṇyapāṇiḥ pratidōṣām āsthāt that god Savitri, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. grāṇānās: pr. pt. ā., with ps. sense, of 1. gr sing, greet.

99 ये ते पन्याः सतितः पूर्वासीं . चे ते पन्याः सतितारिति य पूर्वासीं
रेश्वरः सुषुताः चन्द्रारिचे। चरिभवः सुरताः चन्द्रारिचे।
तेमिनीं सूर्या पूर्विभिः सुगेभी। तेमिः सूर्या पूर्विभिः सुगेभी।
रचा च नो चार्धीं च बृहि देव॥ रचा च नों च चार्धीं च बृहि देव॥

11 yē tepānthāḥ, Savitaḥ, pūrviāso, areṇāvah sūkrṭā antārikṣe, tēbhīr no adyā pathibhiḥ sugē-bhī
rākṣā ca no, ādhi ca brūhi, for us, O god.

deva.

te: the dat. and gen. of tvām, is always unaccented; while tē, N. pl. m. and N. A. du. f. n. of tā, is always tē. pānthās: N. pl. of pānthā, m. path, which is the only stem (not pānthān) in the RV. (99, 1 a). Savitaḥ: when final Visarjaniya in the Saṁhitā 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. 'reṇāvas: the initial a must be restored (see note on āgne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sū-kṛṭās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tēbhīs: 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 ē, ādhi should be pronounced. sugēbhī: see 47. The final a of rākṣā is lengthened because the
second syllable of the Pāda favours a long vowel. ādhi . . . brūhi: be our advocate; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitṛ is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARUTAS

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

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

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

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

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

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

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

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

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two
ròdasi hi Marútaē cakriré vṛ-  
dhē.

mádanti vīrā vidátheṣu ghṛṣva-  
yah.

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

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 Prśni have put on glory.

té: N. pl. m. of tá that, 110. uksitásas: pp. of 2. uks (= vakṣ)  
grow. ásata: 3. pl. Ā. root ao. of amá attain. Rudrásas: the  
Maruts are often called ‘Rudras’ as equivalent to ‘sons of Rudra’.  
ádhi: prp. with the loc. diví; 176, 2. janáyanta indriyám: that  
is, by their song. ádhi dadhire: 3. pl. Ā. pf. of ádhi dhā, which  
is especially often used of putting on ornaments. ériyás: A. pl. of  
ári glory; referring to the characteristic brilliance of the Maruts.

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 Prśni have put on glory.
3 gómátero yác chubháyanté añjī-

When they whose mother is a cow
dock themselves with ornaments,
tanúṣu subhrá dadhire virúk-
shining they put on their bodies
mataḥ. brilliant weapons. They drive off
bádhante víśvam abhimáthinam
every adversary. Fatness flows
ápā. along their tracks.
vártmáni eśām ánu riyate
ghrtām.

Who as great warriors shine

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

8 ví ye bhrajante súmakhásā rasti-

Who as great warriors shine
bhih,

Who as great warriors shine
pracyáváyanto ácyutá cid ójasá,

Who as great warriors shine
manojúvo yán, Maruto, rá-

Who as great warriors shine
theṣu á

Who as great warriors shine
vṛśavrātásah pṛṣatír áyug-
dhuam;

Who as great warriors shine

súmakhásas: a Karmadháraya cd. according to its accent (ep.
p. 455, 10 c a), but the exact meaning of makhá is still somewhat

súmakhásas: a Karmadháraya cd. according to its accent (ep.
uncertain. pra-cyáváyantás: pr. pt. of cs. of cyu move; though

súmakhásas: a Karmadháraya cd. according to its accent (ep.
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. manojūvas: N. pl. radical ā stem mano-jū, 100, II a (p. 88). rátheṣu ā: 176, 2.
pṛṣatīs: the spotted mares that draw the cars of the Maruts.
áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

5 prá yád rátheṣu pṛṣatīr áyug-
dhvam,
váje ádriṃ, Maruto, raṃhá-
yantah,
utáruṣasya ví śianti dhārāś
cármevodábhir ví undanti bhú-
ma.

áyugdhvam: with loc., cp. 204, 1 b. ádriṃ: 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 (vājī 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. bhúma:
N. of bhúman n. earth (but bhūman m. abundance).

6 ca va vahnu satayo rajyāhri
rajyapalāṃ: pr jīgāt vājāṃśi: 1
vēdāh vāhīvēh vā sadsūrāṃ
mādṛṣṭaṃ sātuḥ mātvā svacāṃ: 1

when ye have yoked the spotted
mares before your cars, speeding, O
Maruts, the stone in the conflict,
they discharge the streams of the
ruddy (steed) and moisten the earth
like a skin with waters.
Let your swift-gliding racers bring you hither. Swift-flying come forward with your arms. Sit down on the sacrificial grass: a wide seat is made for you. Rejoice, O Maruts, in the sweet juice.

raghu-śyādaś: Sandhi, 67 b. raghupātvānaḥ: as belonging to this Pāda to be taken with prā jīgāta (gā go). bāhūbhīṣ: with outstretched arms as they drive. sīdate ā: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sādas: Sandhi, 48, 2 a. kṛtām: as finite vh., 208. mādāyadhvam: cs. of mad rejoice, with gen., 202 A b. mādhvas: gen. n. of mādhu, p. 81, f. n. 12; the sweet juice is Soma.

7 tē 'vardhanta svātavaso mahitvanā:
ā nākaṃ tāsthūr; urū cakrire sādāh.
Viṣṇur yād dhāvad viṣaṇaṃ madacyūtam,
vāyo nā sīdann ádhi barhiśi priyē.

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

tē 'vardhanta: Sandhi accent, p. 465, 17, 3. mahitvanā: inst. of mahitvanā, p. 77, f. n. 3. ā tāsthūr: vb. of a principal sentence
accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, ep. 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. ávat: 3. s. ipf. of av favour; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. viṣan: dec., 90, 1; both this word and madacyūt are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: ‘when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.’ váyas: N. pl. of ví bird. sidan: unaugmented ipf. of sad sit.

8 śūra ivéd yúyudhayo ná jágma-yah,
śravasyávo ná pítaṇāsu yetire.
bháyante viśvá bhúvaná Marúdbhio:
rájána iva tvéṣásamdréo nárāh.

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 ná in this stanza. yetire: 3. pl. pf. ā. of yat: 137, 2 a. bháyante: 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. Marúdbhyaś: 201 A b. náras: the Maruts; N. pl. of nṛ man, 101, 1.
When the skilful Tvāṣṭṛ had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7.31. That Tvāṣṭṛ fashioned Indra's bolt for him is mentioned, in a similar context, in 1.32, 1.1 and 2.1: áhann áhima, ánya apás tatarda; Tvāṣṭṛ asmai vájram svaryām tataksā he slew the serpent, he released the waters; Tvāṣṭṛ fashioned for him the whizzing bolt. dhattā: 3. s. pr. Á. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. náryá-pámsi is here and in viii. 96, 19 analysed by the Pada text as nári ápámsi. The only possible sense of these words would be deeds against the hero (Vṛtra). On the other hand náryāni appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápámsi; the epithet náryāpasam, analysed by the Padapātha (viii. 93, 1) as nárya-apasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation náryá-pámsi (to be read náriá-pámsi) in the Samhitā text, and náryá|ápámsi in the Pada text. nir subjat: 3. s. ipf. of ubj force (ep. 23 c).
10 ūrdhvāṁ nunudre avatāṁ tā
ōjasā;
dādṛḥāṇāṁ cid bibhīdūr vi pār-
vatam.
dhāmantō vāṇāṁ Marūtaḥ sudā-
navo
māde somasya rāṇiāni cakrire.

ūrdhvāṁ : have pressed (the bottom) upward, that is, overturned, poured out; avatāṁ : the cloud; = they have shed rain. dādṛḥāṇāṁ : pf. pt. Ā. of dṛh make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhīdūr 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. māde somasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

11 jihmāṁ nunudre avatāṁ tāyā
dīśā:
āsiṃcann útsaṁ Gōtāmāya tṛṣ-
ṇāje.
ā gachantīm ávasā citrábhāna-
vah :
kāmāṁ vīprasya tarpayanta
dhāmabhiḥ.

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.
jihmām: so as to be horizontal and pour out the water, much the same as īrduhām in 10 a. tāyā diśā: 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.

92 ya vah śarman samanāya santi, tridhātūni dāśiṣe yachaṭādhi. asmābhyaṃ tāni, Maruto, vi yanta.
rayim no dhatta, viṣaṇah, su-viram.

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.


VĪṢṆU

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 second 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: Triśṭubh.

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

kam : this pcl. as an encl. always follows nū, sū or hi (p. 225, 2).

viṃyaṇī : 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 vīrīṇi. 

pra vocam: inj. ac. of vac, 147, 3. pārthivāṇi rājāmsi: 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 tashivāṃ antārikṣe vi yó 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 (\(\sim\)); the resolution tredhā urugāyāḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

2 prá tád Viṣṇuḥ stavate vīrīṇa, mṛgō nā bhimāḥ kucarō giri- 

dhāḥ, 

yasyorūṣu triṣu vikramaṇeṣu 

adhisthāyanti bhūvanāni viśvā. 

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.

prá stavate: Ā. of stu in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. tád: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. vīryeṇa: cp. note on vīryaṇi in 1 a. mṛgās: Sāyaṇa here interprets this
word to mean a beast of prey, such as a lion; but though bhīmā
occurs as an attribute both of simhā lion and of vṛṣabhā bull in the
RV., giriṣṭhā is found three or four times applied to the latter and
never to the former, and in the next stanza Viṣṇu is called a
'mountain-dwelling bull'; hence the simile appears to allude to
a bull rather than a lion. ku-carā: Yāska, followed by Sāyaṇa,
has two explanations of this word, doing ill (ku = kutsitaṃ karma
blameworthy deed) or going anywhere (kva ayam na gachati where does
he not go?). Note that the word is not analysed in the Pada text
because ku does not occur as an independent word. Sāyaṇa has
two explanations of giriṣṭhās: dwelling in a lofty world or always
abiding in speech (giri as loc. of gir) consisting of Mantras, &c. (!);
on the 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.
adhī-kaṣyānti: the root 1. kṣi follows the ad class (kṣāti) when it
means dwell, but the bhū class (kṣāyati) when it means rule over.
With c and d ep. what is said of Savitṛ in i. 35, 5.

3 pra Viṣṇave śūsām etu mānma,
girikāta urugāyāya viśne,
yā idām dīrghāḥ prayatam sa-
dhāstham
éko vimamē tribhīr it padē-
bhiḥ;

śūsām: the ū must be slurred disyllabically (= ʊʊ). idām
sadhāstham: of course the earth as opposed to úttaram sadhāstham
in 1 c. ékas and tribhīs are antithetical. id emphasizes the latter

Let my inspiring hymn go forth
for Viṣṇu, the mountain-dwelling
wide-pacing bull, who alone with
but three steps has measured out
this long far-extended gathering-
place;
word: *with only three*. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣit = giristhā; urugāyā = kucarā; vṛṣan = mṛgō bhīmāḥ*. This correspondence of kucarā (besides V.’s alternative exclusive epithet urukramā in 5 c and elsewhere) confirms the explanation of urugāyā as *wide-pacing* from ga-go (Yāska, mahāgati having a wide gait), and not widely sung from ga-sing (Sāyaṇa).

4  

4 yāsya tri pūrṇā mádhunā padāṇi  

ākṣiyamāṇā svadhāyā mādanti;  

yā u tridhātu prthivim utā dyām  

éko dādhāra bhūvanāni vīśvā.  

*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, 3). padāṇy: the final vowel of the Pāda must be restored; cp. 2 c. pūrṇā: cp. p. 308 d. ákṣiyamāṇā: *never failing* in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pāda text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = tredhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ékas: *alone* in antithesis to vīśvā, cp. 3 d. dādhāra: pf. of dhr, with long red. vowel (189, 9), which is here not shortened in the Pāda text.
5 tád asya priyám abhi pátho
I would attain to that dear
asỳáµ,
domain of his, where men devoted
náro yátra devayávo mádanti:
to the gods rejoice: for that,
urukramásyá sa hi bándhur
truly akin to the wide-strider, is a
itthá,
well of mead in the highest step
Víšnu padé paramé mádhva
of Víšnu.
utsañ.

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

6 tá vám vástúni úsmasi gáma-
We desire to go to those abodes
dhyai,
of you two, where are the many-
yátra gávo bhúriérñéga ayásah:
horned nimble kine: there indeed
ástráha tád urugáyásya víšnáh
that highest step of the wide-pacing
paramám padám áva bháti
bull shines brightly down.
bhúri.

5. 35

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 Víšnu.

abhi asỳáµ: op. root ao. of amá reach. yátra: in the third
step of Víšnu = heaven, where the Fathers drink Soma with Yama
(see i. 35, 6). náras: that is, pious men who dwell in heaven;
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.

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). úśmasi: 1. pl. pr. of vaś desire (134, 2 a). gām-adhyai: dat. inf., p. 193, 7. gāvas: N. pl. of gó cow (102, 2); it is somewhat doubtful what is meant by the cows; they are explained by 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-śrīgās: 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 ayaṇās 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. vṛṣṇas: cp. 3 b.

DYĀVĀ-PRTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that; while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Prthivī in only one of three stanzas. The dual compound Dyāvā-Prthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as rūdasī the two worlds more than 100 times. They are parents, being often called pitārā, mātārā, jānitrī, 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-śam-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). rta-vari: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix vari (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of rta is treated as metrically lengthened. dhārayāt-kavi: a governing
ed. (189 A 2 a); the gen. rājasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivi.
dhisāne: the exact meaning of this word, here a designation of dyāvā-prthivi, is uncertain. antār iyate goes between with acc.; the same thing is said of Savitṛ in i. 35, 9 b. dhārman n. ordinance (dharmān m. ordainer) is the only stem in the RV. (dhārma is a later one).

2 uṛuvyācasā mahīnī asaścātā, pitā mātā ca, bhūvanāni raks-ataḥ.
sudhṛṣṭame vapusīe nā rūdasī, pitā yāt sim abhi rūpār āvāsa-yat.

uṛu-vyācasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścāt-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while a-saścānt (also an epithet of Dyāvā-prthivi) is a Karmadhārāya (p. 455, f. n. 2), not a second = unequalled. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapusyē: cp. note on vīrāṇi, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivi may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. sim: see p. 249. abhi avāsayaḥ: ipf. cs. of 2. vas wear.

pratīma ṣīrō purvaṇaṇi māyaḥ. | pratīma ṣīreḥ: purvaṇaṇi māyaḥ.
3 sá váhniḥ putráḥ pita-róh pavi-travān
punáti dhíro bhúvanáni má-nyáyá.
dhenúm ca píśnīm vṛṣabhám surétasam
viśvāhā sukram páyō asya dukṣata.

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

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvakā purifier (a term seldom applied to any other deity); he purifies beings in his character of priest.

Sāyaṇa thinks the Sun is meant, and explains purifies by illumines.

dhenúm: the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhám: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.
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. apásām: partitive gen. (p. 321, b a). vi . . . mamé: this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī: the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānrcé: red. pf. of arc sing (189, 6), the ā being used in the ps. sense; Śāyaṇa explains it in an act. sense as pūjita-vān has honoured, which he further interprets to mean sthā-pitavān has established!

So being lauded, O great ones, bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength
yénábhí kṛṣṭis tatánāma viś-
vaḥā
panáyiam ójó asmé sám inva-
tam.

te: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of
1. gr sing, Ā. used in ps. sense. mahinī: there are six adjectives
meaning great, formed from the root mah be great: by far the
commonest is máh (81); mahánt (85 a) is also common; mahá and
mahín are not common, but are inflected in several cases; máhi
and mahás (88, 2 a a) are used in the N. A. sing. only, the former
very often, the latter rarely. ksatrám: without ca. dhásathas:
2. du. sb. s ao. (p. 162, 2) of dhá 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 viśvásas in i. 1, 4 b. panáyyya:
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 (183, 3 b).

ÍNDRA

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

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

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

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni’s, appears to be Dyaus; but the inference from other passages is that he is Tvāṣṭr, the artificer among the gods. Agni is called Indra’s twin brother, and Pūśan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāni. 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 Marútvánt 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), Pūśan, and Viṣṇu.

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

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet apsu-jít conquering in the waters. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while
lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (párvata, gíri), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (ádri) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (údhār), spring (útsa), cask (kávandha), pail (kóśa). 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’ (pūrbhíd). But the chief and specific epithet of Indra is ‘Vṛtra-slayer’ (Vṛtra-hán), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viśnu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rákṣases 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 Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term verehrahna (= 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.
1 yo jātā evā prathamō mānasvān
dēvo devān krātunā paryābhū-
sat; 
yāsyā śūsmād rōdasi ābhya-
tam

nṛmnāsyā mahnā : sā, janāsa, Índraḥ.

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

evā : see p. 224, 2. mānas-vān : note that the suffix vān is not
separated in the Pada text, as it is in pavītra-vān (i. 160, 3); had
the Sandhi of the word, however, been māno-vān it would have
been analysed as māna-hvān. devō devān : cp. i. 1, 5 c. paryā-
bhūsat: the exact meaning of the vb. pārī bhūṣ is somewhat
uncertain here, but as the greatness of Índra 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 ī of duals is not shortened
in pronunciation before vowels (p. 437, f. n. 3). ābhya-tam : ipf.
of bhyaś = bhi be afraid of, with abl. (p. 316, b). mahnā : inst. of
mahān greatness (cp. p. 458, 2). The refrain sā, janāsa, Índraḥ
ends every stanza (except the last) of this hymn; similarly viśva-
mād Índra uttaraḥ ends all the twenty-three stanzas of x. 86.
2 yāḥ prthivīṃ vyāthamānām
ādirmhad,  
yāḥ pārvatān prákupitāṁ áram-
ṉāt,  
yó antārikṣaṁ vimāmē vāriyo,  
yó dyām ástabhna: sá, janāsa,  
Indraḥ.

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 prn. 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. áramṇāt: ipf. of rm set at rest. vimāmē vāriyas (cpv. of uru, 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 Viṣṇu: ‘ye made the air wider and stretched out the spaces for us to live.’ dyām: acc. of dyó sky. ástabhna: 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. 348).

3 yó hūlabhirāśiryaśatam śīkvū \n
yó gá cāraḥvarṇārdha vālkh  
yó cāraḥvarṇoṇaḥruṇvīṃ jñānaḥ  
śrṣvadvṛtsthu s ānās ārūḍh  

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 vavṛvāmsaṁ Vṛtráṁ jaghána who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gá udájad, ápa hi Valám váh who drove out the cows, for he unclosed Vala. áriṇāt: ipf. of ri release. saptá sindhún: the seven rivers of the Panjab. gás: A. pl. of gó cow. ud-ájat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhá, a word that occurs here only. In form it can only be an I. s. of apa-dhá (cp. 97, 2). The parallel use of ápa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhá means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvám Valásya gómató 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows. The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning udghā-țanena Valásya by the unclosing of Vala. Sāyana interprets it as an irregularity for the abl. = from the enclosure of Vala. Valásya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antār: between two clouds, according to Sāyana; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be ‘in the rock’, to be ‘produced from the rock’ and is called ‘son of the rock’ (ádreh súnih).

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

svaghnīva yó jīgīvāṁ lakṣāṁ made it disappear; who, like a
ādād winning gambler the stake, has
aryāḥ puṣṭāni: sā, janāsa, taken the possessions of the foe: he;
Indraḥ.

imā viśvā: all these things, that is, all things on earth. cyāvanā is
used predicatively after kṛtāni, just as ādham āman is in b after
ākar; cp. iv. 30, 22: yās tā viśvāni cicyuṣé who hast shaken the
whole world. dāsāṁ vārṇam: the non-Aryan colour (= krṣṇāṁ
vārṇam), the aborigines; note the difference of accent in the
substantive dāsā and the adj. dāsa. ākar: root ao. of kṛ (148, 1 b),
to be construed with both ādham (make inferior = subject) and
gūhā (put in hiding = cause to disappear, drive away). When a final
Visarjaniya in the Saṁhitā text represents an etymological r, this is
indicated in the Pada text by putting ītī after the word and
repeating the latter in its pause form: ākar īty 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 da give;
though not analysed in the Pada text, it must owing to the sense
be ā-ādat has taken. aryās: gen of arī (99, 3); this word appears
to be etymologically a Bv. = having no wealth (ri = rai), either
for oneself (whence the sense needy, suppliant) or to bestow on
others (whence the sense niggard, foe). [If a single meaning has to
be given, devout is misleading, and suppliant should be substituted
for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the
Index, p. 473.]
5 yām śma pṛchānti kuḥa sēti
ghorām,
utēm āhur nāiśo astīti enam;
sō 'tryāḥ puṣṭīr vīja ivā mināti.
śrād asmai dhatta: sā, janāsa, Índrāh.

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). pṛchānti: pr. of prach.
sēti for sā iti: the irr. contraction of sā with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yām of the first clause would accentuate the second also. sō aryās: the initial a, though written, should be dropped; otherwise the irr. contraction vījevā is just possible, but o — for o o following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; aryāḥ puṣṭīṁ to āryāḥ puṣṭāṁ; vījaḥ to laksām. Uśas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnūr vīja 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 radhrāsyā coditā, yāḥ kṛśā-

Who is furtherer of the rich, of

sya,

the poor, of the supplicant Brahmin

yō brahmāṇo nādhamānasya

singer; who, fair-lipped, is the

kirāḥ;

helper of him that has pressed Soma
50 INDRA

yuktágravño yó avitá suśipráh and has set to work the stones: he, sutásomasya: sá, janása, Índraḥ.

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

7 yásyaśávásah pradíśi, yásya In whose control are horses, kine, gávo,
yásya grámá, yásya viáve rá-clans, all chariots; who creates the
thásah; sun, the dawn; who is the guide
yah súriam, yá usásam jajána; of the waters: he, O men, is
yó spám netá: sá, janása, Índraḥ.

usásam: often also usásam; du. N. A. usásá and usásá; N. pl. see 83, 2 a, f. n. 1.

8 yóníścī sáṁtīti vidhâchati yónyám káne, of the waters: he, O men, is
páreśvará yónyám áhámjña: yónásáṃtāh. vidhâchati ṛtítī súm
káne. káneścī ṛtítī súm yónyám káne, ṛtítī vidhâchati.
páreśvarā yónyám káne, ṛtítī vidhâchati.
śúmanām. gñitā ṛteśaām. áhámjña:  qánāh. ṛteśaām. śúmanām.
qánāh. ṛteśaām. áhámjña:  qánāh. ṛteśaām.  śúmanām.
qánāh. ṛteśaām. áhámjña:  qánāh. ṛteśaām.
8 yām krāndāśi saṃyatī vihāvye
tyete,
pārē ávara ubhāyā amitrāḥ;
samānāṁ cid rátham ātasthi-
vāmsā
nāṇā havete: sā, janāśa, Ín-
draḥ.

saṃ-yatī: pr. pt. du. n. of sām-i go together. vi-hvāyete (from hvā) and nāṇā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nāṇā hi tvā hávamānā jānā imē these men calling on thee (Indra) variously; and átha jānā vi hvayante siṣṇāvah 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 krāndāsi: 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. samānāṁ contrasted with nāṇā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

9 yāsmān nārtē vijāyante jānāśo,
yām yuḍhyamānā ávase há-
vante;
yō viśvasya pratimānaṁ ba-
bhūva,
yō acyutacyūt: sā, janāśa, Índraḥ.
mánam ásti antár játēgu utā yē jánitvāḥ for there is no match for him among those who have been born nor those who will be born.
acyuta-cyrūt: cp. 4 a; also iii. 30, 4: tváṃ cyáváyann ácyutâni .. . cáraṣi thou continuest shaking unshaken things.

10 yāḥ gāsvato maḥī éno dádhānān
āmanyamānāṁ chārnu jaghāna;
yāḥ sārđhate nánuḍádāti śṛdh-
yāṁ,
yó dáṣyor hantā: sā, janāso, Índrāḥ.

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

99 yāḥ śaṁbṝr paryātisvujñān
chārṇāṁ śravānāvibhin̄d̄t. 
Śrājñāyāmānāṁ yō brahme ṣādā
dāṛṇu śaṁyāṁ s jānās rākṣ.: ||

Who slays with his arrow the unexpecting many that commit great sin; who forgives not the arrogant man his arrogance, who slays the Dasyu: he, O men, is Indra.
11 याह सामबराम पारवेशु कशीयांतम
वारिंफायाम शारादी अन्वाविन्दत;
मयामानाम यो अहिम जाग्नाना,
दनुम सायानाम: सा, जनासा, इंद्राह।

Who in the fortieth autumn
found out Sambara dwelling in
the mountains; who has slain the
serpent as he showed his strength,
the son of Dānu, as he lay: he,
O men, is Indra.

Sambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently
mentioned demon foe of Indra, who strikes him down from his
mountain. He is often spoken of as possessing many forts. कशी-
यांतम: see note on i. 154, 2 d. वारिंफायाम: that is, Indra
found him after a very long search, as he was hiding himself.
�न्वाविन्दत: ifp. of 2. vid find. The second hemistich refers to
Indra's slaughter of Vṛtra. मयामानाम: cp. iii. 32, 11: अह्नन
अहिम परिसयानाम अर्ना मयामानाम 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 साये सहावतसा नाधेनुḥ Dānu lay like a cow with
her calf (i.e. Vṛtra). सायानाम: pr. pt. Ā. of सः lie (134, 1 c).

12 याह सप्तारामिर्वसोहम तुविष्मान
वास्रजत सार्तवे सप्त सिंधुन।
यो रौहिनाम आषुहुद वायरबाहुर
द्याम आरोहांतम: सा, जनासा,
इंद्राह।

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 वसेोहम is very often applied to gods, but especially to
Indra, as expressing mighty strength and fertility. सप्तारामिर्वसो:
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'. tūvīṣ-mān: the suffix mant is separated in the Pada text only after vowels, as gōṣmān; on the Sandhi see 10 a. ava-āṣjat: ipf. of śṛj emīt. sāṟtave: dat. inf. of śṛ flow (p. 192, 4). saptā sindhūn: cp. 3 a and i. 35, 8 b. Rauhinām: a demon mentioned in only one other passage of the RV.
dyām ā-rōḥantam: ascending to heaven in order to attack Indra.


14 

Who with his aid helps him that

presses Soma, him that bakes, him

that offers praise, him that has pre-

pared the sacrifice; whom prayer,

whom Soma, whom this gift

strengthens: he, O men, is Indra.

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. saasamanam: explained by

Suyaanda as stotram kurvanam offering a Stotra; by the Naighantuca,

iii. 14, as arcantam singing; by the Nirukta, vi. 8, as saasamanam

praising. uti: contracted inst. of uti (p. 80) to be construed with

avati; cp. i. 185, 4: avasa avanti helping with aid. vardham:

to be taken predicatively with each of the three subjects brahma,

somas, radhas, of whom prayer, &c. is the strengthening, that is,

whom prayer, &c. strengthens; yasya being an objective gen.

(p. 320, B 1 b). idam radhas this gift = this sacrificial offering.

15 

As he who, most fierce, enforces

booty for him that presses and him

that bakes, thou indeed art true.

We ever dear to thee, O Indra,

with strong sons, would utter divine

worship.

This concluding stanza is the only one that does not end with the

refrain sa, janaa, Indra. Instead, the poet, changing from the 3.
to the 2. prs., substitutes at the end of b the words sā kīla āsi 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 dārdarśi (int. of dṛ). te: gen. with priyāsas (p. 322, C). vidātham: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root vidh worship, and that it means divine worship, scarcely distinguishable from yajñā, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

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 Pṛśi. 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 (Īśana) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (mīḍhavāms), easily invoked and auspicious (śivā). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and depreciation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the
greatest physician of physicians. In this connexion he has two exclusive epithets, jálāsa, cooling, and jálāsa-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 thunderstorm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet śivā, which became the regular name of Rudra’s historical successor in post-Vedic mythology.

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

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). yuyothāḥ: 2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel (p. 144, a). samdṛṣas: abl. 201 A 1. vīras = 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 tvā-dattebhi, Rudra, śāmtame-bhiḥ
śatāṃ hitaṃ aśāya bheṣajébhīḥ.
vi asmād dvēgo vitarām, vi āṃho,
vi āmīvās cātayāsvā viśūcīḥ.

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

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

3 śṛṣṭho jātasya, Rudra, ārī-
yāsi,
tavāstamas tavāsām, vajrabāho.
pārṣiṇāḥ pāram āmhasah su-
osti;
viśvā abhiti rápaso yūyodhi.

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

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

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

5 hāvimabhir hávate yō havir-
bhir, 
áva stōmebhī Rudrāṁ disīya: 
ṛdūdāraḥ suhávo má no asyāi 
babhrūḥ susāpro riradhan ma-
nāyai.

hāviman: from hū call, but havis from hu sacrifice. áva disīya: 
s a o. op. ā. of dā give (144, 3). ṛdūdāras is not analysed in the 
Pāda text, perhaps owing to a doubt whether it is = ṛdu-udāra or 
ṛdu-dāra (the former is the view of Yāska who explains it as 
mṛdu-udāra); for ṛdu-pā and ṛdu-vṛdh are separated and dara is 
separated in puṇam-darā. Both this word (according to the former 
analysis) and su-háva are Bv. (p. 455, c a). babhrūṣ: this colour 
is attributed to Rudra in viii. 9, 15 also; otherwise it is applied 
more often to Soma (viii. 48) as well as once to Agni. su-śīpras: 
see note on ii. 12, 6 c. riradhat: inj. red. a o. of randh. asyāi 
manāyai: that is, Rudra’s well-known wrath is deprecated; cp. 
4 a b. There is some doubt as to the exact interpretation of this 
stanza. The chief objection to the above explanation is the necessity 
to take hávate in a ps. sense (= hūyate according to Sāyāṇa). 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.

6 ūn mā mamanda vr̥ṣabhō Ma-rūtvān
tvākṣiyasā vāyasā nādhamā-
nam.
ghṛṇīva chaśyām arapā aśiya:
ā vivāseyam Rudrāśya sum-
nām.

ūd . . . mamanda: pf. of mand (nasalized form of mad) gladden; intransitive, be glad, in Ā. only. vr̥ṣabhās: Rudra. Marūtvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5); Sāyaṇa’s explanation is ghṛṇi iva like one heated by the rays of the sun; but a word ghṛṇin N. ghṛṇi does not occur, and the accent is wrong. For the simile cp. vi. 16, 38: ūpa chaśyām iva ghṛṇer āgaṇma sārma te vayāṃ we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aśiya: see 2 b; on the Sandhi of the final vowel of the Pāda, cp. i. 160, 4 c. ā vivāseyam: op. ds. of van win.
7 kúa syá te, Rudára, mṛlayákur
hásto yó ásti bheṣajó jálásah?
apabhártá rápaso dáiviasya
abhí nú mā, vṛṣabha, cakṣamíthāh.

kıva sya: see p. 450, b. bheṣajás is an adj. here and in one
other passage; otherwise it is a n. noun meaning medicine. apa-
bhártá: on the accent see p. 453, 9 d. dáiviasya: derived from the
gods, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhí: final vowel metrically lengthened
in the second syllable of the Páda, but not in 1 c. cakṣamíthás:
2. s. pf. op. of kṣam (p. 156, 8).

8 prá babhráve vṛṣabháya śvitičé
mahó mahím suṣṭutim īrayámi.
namasyá kalmalikinaṁ námo-
bhir.
ṛṇimási tveśám Rudrásya
náma.

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

Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.
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. grṇimāśi: 1. pl. pr. of gr sing (p. 188).

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.

sthirēbhīr āṅgaiḥ pururūpa ugro babhrūḥ sukṛēbhiḥ pipiēśe hiraṇyaīḥ.
śiśānād asyā bhūvanasya bhūrer nā vá u yoṣad Rudrād asuryām.

sthirēbhīr āṅgaiḥ : probably to be construed with pipiēśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sayana supplies yuktās furnished with firm limbs. pipiēśe: pf. Ā. of piēś. iśānād: pr. pt. (agreeing with Rudrād) of īśa rule over with gen. (202 A a); the pf. pt. is iśānā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētanti bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sayana takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryā.
10 árhan bibharṣi sāyakāni dhānva árhan niśkām yajatām viśvarū-pam;
árhann idām dayase viśvam ābh-vam:
ná vā ójīyo, Rudāra, tvād asti. Rudra.

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

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

yūvāṇam: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgām nā bhimām: cp. note on i. 154, 2 b;
either a bull (vṛṣabhō nā bhimāḥ vi. 22, 1) or a lion (simhō nā
bhimāḥ, 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. sēnās: that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52: yās
te sahāśraṁ hetāyo 'nyām asmān nī vapantu táḥ may those
thousand missiles of thine lay low another than us.
A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much: praised thou givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyana (pratिनato 'smi I have bowed down to) and several translators in treating nanāma as I. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nanāma: = 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. grñīse: an irr. form of the I. s. Ā. of gr sing. asmé: dat., p. 104; 200 A 1.

Your remedies, O Maruts, that are pure, that are most wholesome, O mighty ones, that are beneficent, that Manu, our father, chose: these and the healing and blessing of Rudra I desire.
Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra’s.

Mayobhū: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d).

Mānus: the ancestor of mankind, often spoken of as a father or ‘our father’, and the institutor of sacrifice. āvṛṇītā: 3. s. izp. Ā. (with metrically lengthened final vowel) of 2. vr choose. śām, yōs: these words are frequently used in combination, either as adverbs or substantives.

14 pari no heti Rudra’sya vṛjyāh, pari tvēṣasya durmatir mahī gāt.

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

vṛjyās: 3. s. root ao. proc. (p. 172 a) of vṛj twist. gāt: root ao. inj. of gā go. maghāvadbhyan: the I. D. Ab. pl. of maghāvanan are formed from the supplementary stem maghāvant (91, 5). āva tanuṣya 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). mīdhvias: voc. of the old unreduplicated pf. pt. mīdhvāms, ep. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 437, a 9.
15 evā, babhro vṛṣabha cekitāna, yāthā, deva, nā hṛṇisé nā hāṃsi, havanaśrūṇ no Rudreḥā bodhi. bṛhād vādema vidāthe svūrāh.

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.

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

APĀM NĀPĀT

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

ii. 35. Metre: Triśṭubh.

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

ārki: 1. s Ā. s ao. of srī, which with ūpā may take two acc., so that nādyām might be supplied. On im see 180 (p. 220). dadhita: 3. s. pr. op. Ā. of dhāḥ, which with canas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apāṁ napāt in c. āsūhēmā, though a Bv., is accented on the second member: see p. 455 c. a. karati: 3. s. sb. root ao. of kr.: unaccented because kuvit necessarily accents the verb only if it is in the same Pada. supēsasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyaṃ vājapeṣasam a prayer adorned with gain; on the accent see p. 455 c a.; on the Sandhi (-s k-) see 48, 2 a. jōṣīsat: 3. s. sb. āg ao. of juṣ. ĥi explains why he is likely to accept them; it accents jōṣīsat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

2 druma kārhi hṛd āra suṬāyān mane vēscīm kūvīrākṣa vēdīnt. āpāṇa ṛpaṇaśūryākṣa mṛṭa vīṣāṃśaṃ āreṣṇa jājan

druma. s. ā. hṛd. ā. s. ṛpaṇaśūryākṣa mṛṭa. vīṣāṃśaṃ āreṣṇa jājan
2 imám sú asmai hrída ā sutaṣṭām
mántram vocema: kuvid asya védat?
Apāṁ nápád, asuríasya mahná,
viśváni aryó bhúvaná jajána.

hrída ā: this expression occurs several times, e.g. iii. 39, 1:
matír hrída ā vacyámanā a prayer welling from the heart.
sútaṣṭām 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:
ep. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., ep.
202 A c. asuryáśya: see p. 451, 6.

3 sám anyá yánti, úpa yanti anyáḥ:
samánám úrváṁ nadáḥ prṛṇanti.
tám ú súcim súcayo dīdiváṃsam
Apāṁ nápátaṁ pāri tásthur ápah.

yánti: accented because of the antithesis expressed by anyáḥ—
anyáḥ, the first vb. then being treated as subordinate (see p. 468 β).
úrváṁ: = ocean. samánám: common, because all streams flow
into it. nadyás: cp. asuryáśya in 2 c. prṛṇanti: from pṛ fill.
ū: u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). dīdīvāmśam: 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-pañ:
sā śukrēbhīḥ śīkvabhī revād asmē
didāyānidhmōghṛtānirṇīghapsū

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 Pāda text, it is not so in śukrēbhīs because śukre is not a stem. asmē: dat. Pragṛhya, 26 c. didāya: 3. s. pf. of dī shine, with long red. vowel (139, 9). an-idhmās: accent, p. 455 c a; cp. x. 30, 4: yō anidhmō didayad apsū antār who shone without fuel in the waters. ghṛtānirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pāda text as nirnīk, in accordance with the analysis niḥ-nik when the word occurs un-compounded.
On him, the immovable god, three divine women desire to bestow food: for he has stretched forth as it were to the breasts (?) in the waters: he sucks the milk of them that first bring forth.

tisró devih: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and three maidens of the waters (yośānās tisró āpyāh) 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 dhīṭasa is rare. kṛtās: the meaning of this word, which occurs here only, is quite uncertain. prā-sarsrē: 3. s. pr. int. of śr. dhayati: 3. s. pr. of 2. dhā suck. pūrvasūnām: i.e. Apam napāt is their first offspring; cp. x. 121, 7: āpo janāyantīr Agnim the waters producing Agni.

The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Him that is not to be forgotten, far away in unbaked citadels, hostilities shall not reach nor falsehoods.
Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apāṃ napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. āśvasya: Agni is often spoken of as a steed. ātra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as 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. sampīcās 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. naśat: inj. pr. of 3. naś reach.

7 svā ā dáme sudūghā yāsyasvā ā dáme sudūghā yāsyasvā ā dáme sudūghā yāsyasvā ā dáme sudūghā yāsya
dhenūḥ, svadhām pīpāya, subhū ānnam svadhām pīpāya, subhū ānnam svadhām pīpāya, subhū ānnam atti; sā 'pāṃ nápad ūrjāyann āpsú sā 'pāṃ nápad ūrjāyann āpsú sā 'pāṃ nápad ūrjāyann āpsú antār, antār, antār, vasudēyāya vidhaté ví bhāti. vasudēyāya vidhaté ví bhāti. vasudēyāya vidhaté ví bhāti.

svā ā dáme: that is, within the waters; in i. 1, 8 svē dáme 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. sva-
dhām: this word is not analysed in the Padapātha of the RV. and
AV. (as if derived from a root svadh), but it is separated in that
of the TS. as sva-dhā. pīpāya: 3. s. pf. of pi swell, with lengthened
red. vowel (139, 9). so apām must be read as sō 'pām since a
must here be metrically elided (21 a; p. 465, 17, 3). On apsv
āntār see p. 450, 2 b [where apsviṣantaḥ should be corrected to
apsvaṁtaḥ]. vidhatē: dat. of advantage (p. 314, B 1); on the
vī 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 them-
selves with progeny.

sūcinā dáivyena: = divine brightness. rtāvā: note that in the
Padapātha the original short a is restored (cp. i. 160, 1). vayās:
other beings are his offshoots because he produced them; cp. 2 d:
víśvāni bhūvanā jajāna. prajābhīs: cp. ii. 33, 1, prā jāyemahi
prajābhīhi.
9 Apāṃ nāpād ā hi āsthād upa-stham
jihmānām, ūrdhvō vidyūtaṁ
vāsānah.
tāsyā jyeṣṭham mahimānām
vāhantir,
hīraṇyavarṇāḥ pāri yanti yah-viḥ.

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

10 hīraṇyārūpaḥ, sā hīraṇyasam-
dṛg;
Apāṃ nāpāt sēd u hīraṇyavar-
ṇāḥ;
hīraṇyāyāt pāri yōner niṣādyā,
hīraṇyadā dadati ānnam asmai.

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

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. sēd: 48 a. 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 hiṟaṇyāya yōni may = hiṟaṇyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Śayana wishes to supply rājate after niśādyā = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niśādyā referring to aṣmaṅi: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niśādyā (cp. 104, 1). hiṟaṇyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the daḵeṅa the sacrificial fee (x. 107, 2) it is said hiṟaṇyadā amṛtatvāṁ bhajanete the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). añnam: the oblation (cp. 11 d).

99 tadrāṣṭānīṅkṣūrt chāṣu nāma- pīcchāṁ bhṛtyti nṝṭṛpām. tārāṁ yām indhāye yuvatāyaḥ sām- itthāh
hiṟaṇyavarṇaṁ: ghṛtāṁ añnam 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.

11 tad asyāṅikam utā cāru nāma apīcīmaṁ vardhate nāptur apām. yām indhāte yuvatāyaḥ sām itthāh
hiṟaṇyavarṇaṁ: ghṛtāṁ añnam asya.

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

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

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nēdiśtha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sām mārjmi: cp. marmṛjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. 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. ánnais: with oblations. dādhāmi: pr. of dhā put.
13 sa im vyśājanayat tāsu gār-bham;
sa im śiśur dhayati; tāṁ rih-
anti;
sō 'pāṁ nāpād ānabhimāt-
varṇo

anyāsyevṛhā tanunā viveśa.

In a and b Apāṁ napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gār-bham; 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 Apāṁ napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimāt-varṇas: he is as bright here as in the waters; cp. hiraṇyavarnas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

14 asmin padē paramē tasthivām-
sam,
adhvasmābhīr viśvāhā dīdivām-
sam,
āpo, nāptre ghṛtām ānnaṁ vāh-
antīḥ,
svayām ātkaiḥ pāri diyanti
yahvīḥ.

padē paramē: in the abode of the aerial waters. adhvasmābhīs: a substantive has to be supplied: flames or rays; cp. 4 c, sukṛēbhīḥ
ąkvabhir didāya. nāptre: apāṃ 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 (dīfly); cp. pāri yanti in 4 b and 9 d, and pāri tathur in 3 d.

15 ayāṃsāṃ, Agne, sukṣitīm jānāya-
āyāṃsu māgrvadh: suṣūkṣitīm.
viśvād tād bhadrām yād āvanti
devāh.

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

ayāṃsām: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suṣūkṣitīm: a hymn that will produce the fulfilment of their wishes. bhadrām: if a hymn finds favour with the gods, it will produce blessings. vādema: 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 Aditya who marshals, yatayati, the people, and the epithet yatayaj-jana arraying men together appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Visnu (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 Varuna in the evening, and in the Brâhmañas Mitra is connected with day, Varuna 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: Triśṭubh, 1-5; Gāyatrī, 6-9.

Mitro jānān yatayati bruvāṇo;
Mitro dādhāra prthivīm utā
dyām;
Mitrafṛṣṭir ānimisābhī caste:
Mitraya havyām ghṛtāvaj ju-
hota.

yatayati: stirs to activity. bruvāṇas: by calling, that is, arousing them; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that
all may hear him' (ii. 38, 2). Sayana interprets the word as being praised or making a noise. Some scholars take the pt. with Mitrás in the sense of he who calls himself Mitra, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitro bruvanah. This Pada occurs slightly modified in vii. 36, 2 as janaṁ ca Mitro yatati bruvanah. dādhāra: pf. = pr.; p. 342 a (ep. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (ep. i. 154, 4). dyām: acc. of dyó (102, 3). ánimigā: inst. of á-nimigś; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. a. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ivp. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

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

tvotās: tvā must often be read as tua; tuotās is therefore more natural than the prosodical shortening (p. 487 a 4) of tvā-ūtas. The fourth Pada has one syllable too many as written in the Samhitā text. By dropping the a-after o the correct number of syllables is obtained, but the break (−−−) remains quite irregular (p. 440, 4 B).
Free from disease, delighting in the sacred food, firm-kneed on the expanse of earth, abiding by the ordinance of the Aditya, may we remain in the good will of Mitra.

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

*Note that vgri-maga is n., varimān, m. (p. 453, 9e). Adityāsya: that is, of Mitra.*
5 mahāṁ Ādityō nāmasopasādyo
yātayājjano grātē suśēvah:
tāsmā etāt pānyatamāya jūṭam
agnau Mitraya havir ā juhota.


6 Mitraya carṣaṇidhīto,
āvo devāya sānasi,
dyumnaṁ citrāsravastamam.

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

7 abhī yō mahinā divam
Mitrō babhūva saprāthāḥ,
abhī śravobhiḥ prthivīm:

abhī bhū surpass takes the acc. mahinā for mahimnā: 90, 2. divam: acc. of dyū, 99, 5; cp. dyō, 102, 8. babhūva: the pf.
iii. 50, 9]  

**BRHASPATI**  

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: —οοο— instead of οοοο; cp. p. 438, 3 a.

8 Mitráya páncá yemire  

jánā abhístiśavase:  
sá deváni viáván bibharti.

páncá jánāḥ: 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. viáván: this is the regular word for all in the RV.: its place begins to be taken by sárvá 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,  
jánāya vyktábharhíse  
iśa iṣṭávratā aakah.

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

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

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

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

Metre: Triśṭubh; 10 Jagatī.

yás tastámbha sáhasá vi jmó ántān
Brhaspáti who occupying three seats with roar has propped asunder
Bṛhaspáti's triśadhas.thó ráveṇa,
with might the ends of the earth,
tám pratnáṣa śaysa dídhiánāḥ
him, the charming-tongued, the
púro víprá dadhire mandráji-
ancient seers, the wise, pondering,
hvam.

placed at their head.
vī tastāmbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmās: gen. of jmā (97, 2). Pronounce jmō antān (p. 437 a 4). Cosmic actions like that expressed in are ascribed to various deities. Bṛhaspātis: note that this cd. is not analysed in the Pada text, while its doublet Brāhmaṇas pāti is treated as two separate words. triṣadhaṃsthas: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: purōhitam Agnim nāras triṣa-
dhasthē sām īdhīre men have kindled Agni as their domestic priest in his triple seat; on the accent see p. 455, 10 ca. rāvēṇa: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. purō dadhīre: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

2 dhunētāyaḥ supraketaṃ mād-
anto
Bṛhaspate, abhi yē nas tatāsrē
pṛṣantam sṛprām ādabdham
ūrvām;
Bṛhaspate, rākṣatād asya yō-
nim.

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

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a–c is not improbably the ancient priests, mentioned in 1c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. mādantās: being exhilarated with Soma. tatāsrē: 3. pl. pf. ā. of tāṃs shake. pṛṣan-
tam: perhaps in allusion to the dappled cows contained in it.
supraketaṃ: easy to recognise, i.e. by their lowing, cp. i. 62, 8,
Brhaspati found the cows; the heroes roared (vāvasanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipāda hemistich: see p. 443 a. rākṣatāt: 2. s. ipv. of rākṣ: on the accent see p. 467 A c.

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

Brhaspati when first being born from the great light in the highest
mahó jyótiṣah, paramé víoman, heaven, seven-mouthed, high-born, 
saptáasyas tuvijátó ráveṇa with his roar, seven-rayed, blew 
ví saptáramśmir adhamat tám-asunder the darkness.

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

5 sa suṣṭubhá, sá śkvatá gañéna He with the well-praising, jubilant 
valám ruroja phaligáma ráveṇa throng burst open with roar the 
Brhaspáтир usriyá havyasúdah enclosing cave: Brhaspati bellowing 
kánikradad vávasatír úd ájat. drove out the lowing ruddy kine 
that sweeten the obtlation.

gañéna: the Áṅgirases, who in i. 62, 3 are associated with Indra 
and Brhaspati in the finding of the cows: Brhaspáтир bhinád 
ádriṁ, vidád gáh: sám usriyábhír vávasánta náraḥ Brhaspati 
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 udnáḥ 
phaligáma bhinán, nyák sindhúmr aváśıjat 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 Naighanţuka it is given as a synonym of 
me γha cloud. ráveṇa: with reference both to Brhaspati and the 
kine (cp. 5 d). havya-súdás: that is, with milk. kánikradat: 
inv. pr. pt. of kránd; cp. 173, 3; 174 b. vávasatíś: inv. pr. pt. 
of vāś (cp. 174).
Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obesance, 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).

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).

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

ksēti: from 1. kṣi possess or dwell. sū-dhīta: this form of the pp. of dhā is still preserved as the last member of cds. (otherwise hitā); the word is explained as su-hīta in the AB. ōkasi svē: cp. svē dáme in i. 1, 8 c. īlā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by ŚaYaṇa. 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 kṣatrāt pūrvaṃ 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). dhānapī: 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 Ṛđr̥ṣṣu sōmē pibatam bṛhūṣāte
abhināvch mānḍśaṇāya vṛṣṇaṁsvu
आ वाम विश्न्विक्ष्ठः खामवो
ā vām viśantu īndavaḥ suā-
भु्वो
bhūvo;
asme rayīm sārvavirām ni yach-
atam.

O Indra 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.

Indrāś ca sōmāṃ pibatam, Bṛhaspathe,
asmin yajñē mandasānā, vṛṣaṇ-
avasū :
ā vām viśantu īndavaḥ suā-
bhūvo;
asme rayīm sārvavirām ni yach-
atam.

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

11 Bṛhaspati, Indra, várdhataṁ
   sáca sá váṁ sumatír bhútu
   avistám dhiyo; jixrtám púram-
   jajastám aryó vanúśām árātih.

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

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 Indrā-Bṛhaspati. Indra must be pronounced trisyllabically (cp. p. 15 d). váṁ: gen. (109 a). bhútu: 3. s. ipv. root ao. of bhū. asmé: loc. with sáca (177, 5) and (as in 10 d) Pragṛhya (26 c). avistám: 2. s. du. ipv. of the is ao. of av favour (145, 5). jixrtám: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhiyas ... púramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (púram an acc.; cp. the Padapaśha). púramdhīs here is also opposed to árātīs (lit. lack of liberality) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of ari (99, 8); cp. note on ii. 12, 4. The genitaves aryás and vanúśām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīh hostilities of the foe (vi. 16, 27);
aghány aryó, vanúśām árātayaḥ evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhitim aryó, vanúśām sávāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UŚÁS

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

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

iv. 51. **Metre: Triṣṭubh.**

9 रुद्रस्तु ज्योतिःसमो पुरस्ताजः
}
| ज्योतिःसमो वयुनावदासः
| nūṇāṃ dīvō duhitāro vibhātīr
gātuṃ kr̥ṇavann Uṣásō jānāya.

1 idāṁ u tyāt purutāmam purāṣ-
tāj

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

**tyād:** see p. 297, 5. **purutāmam:** because appearing every morning; hence Uṣásas the Dawns in d. **tāmasa:** abl. dependent on asthāt = uḍ asthāt. The word vayūna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Śaṇa here explains vayūnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātuṃ in d. **nūṇām:** note that in the RV. this word always means now. **divō duhitāras:** from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātuṃ: op. vi. 64, 1: 'she makes all fair paths easy to traverse'. kr̥ṇavan: 3. pl. sb.; explained by Śaṇa as 3. pl. ipf. ind., akurvan.
2 ásthur u citrā Uşásah purástān,
mitā iva svāravō adhvařeśu.
vī u vrajāṣya tāmaso duārā
uchāntīr avraṇī chūcayaḥ pa-
vākāḥ.

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

Uşāsas: that is, each of the preceding Dawns and the present one.
mitās: pp. of mi fix. svāravas: that is, shining with ointment;
ep. i. 92, 5: svārum nā pēso vidātheṣu śāṅjaṅ, citrām divō
duhitā bhānūm aṣret 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. 43) 7 a 3). vrajāṣya: a simile with iva omitted;
ep. i. 92, 4; gāvo nā vrajām vī Uṣā āvar tāmaḥ Dawn has unclosed
the darkness as the cows their stall. duārā: the two folds of the door,
the dual of dvār often being used thus. vī: to be taken with
avran, 3. pl. root ao. of vr cover. uchāntīs: pr. pt. of 1. vas shine.
sucayah pāvakaḥ: these two adjectives very often appear in juxta-
position. On the pronunciation of pāvaka see p. 43.

3 uchāntīr adyā citayanta bhojān
rādhodēyāya Uṣāso maghōniḥ. Shining to-day may the bounteous
Dawns stimulate the liberal to the
acitré antáh pañayah sasantu, ábudhyamānās tāmaso 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.

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

babhuyád: op. pf. of bhū, accented on account of kuví t (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 Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Panis and by Vala. The allusion in saptásaye is uncertain; in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Áṅgiras, Daśagva and Brhaspati. revati revát: these words are found connected in other passages also.

ūsá: 2. pl. pf. act. of 1. vas shine.

युयं हि देवीन्ध्रुयुविमार्शेः
परिप्रायच्छ सुवनपि सः
प्रवोधनीवहस्स: सुनन्ते
त्रिपायथपाण्ड्राण्य जीवम्

युयम् हि देवीं: स्तुतुयुक्तः सः
परिप्रायच्छ सुवनः सः
प्रवोधनीवहस्स: सुनन्ते
त्रिपायथपाण्ड्राण्य जीवम्

For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion.

pariprayāthā: accented owing to ā; on the accentuation of verbal prepositions see p. 469 B a. prabhodhāyantī: cp. i. 92, 9, viśvaṃ jīvāṃ carāse bodhāyanti 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, dvipād and jīvāṃ are all neuter.

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

ásāṃ: of the dawns. yāyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Rbhus, that of making one bowl into four; cp. i. 161, 2: ēkaṃ camasāṃ catūraḥ kṛṣṇotana, tād vo devā abruvan ‘make the one bowl four’, that the gods said to you; that was one of their vidhānā tasks. śūbham: cognate acc. nā vi jñāyante: they are always the same; cp. i. 92, 10, pūnāḥ-punar jayamānā purāṇī samānāṃ vārṇāṃ abhī. śūmbhamānā 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.

7 ता घा ता भद्रा उषसः पुरावरुः
भ्रमिष्टिवेष्ठा चतुरातस्वाः |
यासीजान् श्रेयसान उक्तिे: |
स्वाच्छद्रविष्णु सुच आप ||

7 tá ghá tá bhadrá Uṣásah purá-
rasur,
abhiṣṭādyumā rtajātatasatyāḥ; |
ysu iñāḥ saśāmaṇā ukthāih |
stuvāṁ, chāmsan, drāviṇam sa-
dyā āpa.

On purā with pf. see 213 A. iñāns : pf. pt. Ā. of yaj sacrifice. |
saśāmanā : pf. pt. Ā. of ām labour. stuvāṁ chāmsan = stuvān + |
sāmsan (40, 1). The general meaning of the stanza is: former |
dawns have brought blessings to the sacrificer; may they do |
so now.

8 ता च चरलित समना पुरस्तात
समानत: समना प्रप्राणाः |
चतुर्थेव: सदवसो बुधाना |
गवाण न सर्गा चवसो बरले ||

8 tá ā caranti. samanā purástāt,
samanātah samanā papraśthā-
nāḥ.
ṛtāṣya devīḥ sādaso budhānā, |
gavāṃ nā sargā, Uṣāso jarante.

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

They approach equally in the
east, spreading themselves equally
from the same place. The god-
desses waking from the seat of
order, like herds of kine let loose,
the Dawns are active.
samanā: always in the same way. samānatās; cp. i. 124, 3: 
prajānati iva, nā diśo mināti as one who knows (the way), she loses 
not her direction. ṛtāsyā sādasaḥ: abl. dependent on budhānāḥ 
(cp. 10); cp. i. 124, 3; ṛtāsyā pānthām ānv eti sādhū she follows 
straight the path of order. budhānās: ao. pt., awaking (intr.), not = 
bodhayantyas wakening (trans.) according to Śaṇā; when ā. and 
without an object, budh is intr.; cp. ābodhi has awoke, said of 
Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavāṁ nā sārgāḥ: cp. 
iv. 52, 5, prāti bhadrā adhyāsata gavāṁ sārgā nā raṃmāyāḥ 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 Śaṇā.

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

On the accentuation of ny ēvā see p. 450, 2 b. ābhvam: cp. 
i. 92, 5, bādhe kṛṣṇām ābhvam she drives away the black monster 
(of night). rūsādbhis: m. form irregularly agreeing with the f. 
tanūdbhis. Note that the Pada text does not separate the endings 
bhīm, bhīs, 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 ībhhis.
10 rayím, divo duhitaro, vibhátih
prajávantaṃ yachatāśmāsu, de-
vih.
sionádā vah pratibūdhyamānāḥ,
suvírīasya pátayah siāma.

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

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Ušaso, yajñāketuḥ:
vayāṃ siāma yaśāso jāneṣu;
tād Dyāuṣ ca dhattām Pṛthivī
cā devī.

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

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

v. 11. Metre: Jagati.

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).

1 Jánasya gopá ajaníṣṭa jágrvir Agníḥ sudákṣaḥ suvitáya návyase.

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).

gopás: 97, 2. ajaníṣṭa: is. ao. of ján generate. su-dákṣas: a Bv. (p. 455 c a). suvitáya: final dat. (p. 314, B 2). návyase: dat. of cpv. of náva new. ghṛtá-pratikas: cp. yásya prátiğkas āhutam ghṛténā whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. brhatā: supply téjasā. bharatébhyañ: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

2 yajñásya ketúm, prathamáṃ puróhiñtim

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) on the same car with Indra

Agni in the threefold abode. (Coming) on the same car with Indra

Yajñásya ketum, prathamam

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) on the same car with Indra

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) on the same car with Indra
Índreṇa devāḥ sarāthām sā and the gods may that most wise
barhiṣi Invoker sit down on the sacrificial
sīḍan nī hōtā yajāthāya su-
grass for sacrifice.
krātuḥ.

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

3 īrāmśrṣṭo jāyase mātārōh śucir. 
mandrāḥ kavir úd atiṣṭho Vi-
vāsvataḥ.
ghṛtēna tvāvardhayann, Agna 
āhuta,
dhūmās te ketūr abhavad divi 
śritāḥ.

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.

āsām-mṛṣṭas: pp. of mṛj wipe, opposed to śucis, 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 kavis; the sage (a common
designation of Agni) of Vivasvant, the first sacrificer. tvā: the
caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. \textit{avardhayan}: that is, made the fire burn up with the ghee poured into it; explained by \textit{a-huta}. \textit{dhūmās, &c.:} affords an analysis of Agni’s epithet \textit{dhūmāketu} (cp. note on 2 a). \textit{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 \textit{vetu} 
\textit{sādhuyā.}
Agnim náro ví \textit{bharante gṛhé-
\textit{grhe}.}
Agnir dūtō \textit{abhavad dhavya-
váhano.}
Agnim \textit{vṛṇānā vṛṇate kavikra-
tum.}

\textit{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.}

\textit{vetu:} 3. s. ipv. of vi. \textit{bharante:} see note on \textit{bhr}, ii. 33, 10 a. 
5 tūbhypedām, Agne, mádhuma-ttam vācas,
tūbhyaṁ maniṣā iyām astu sām
hrdé.
tuām gīrāḥ, sīndhum ivāvānir
mahīr,
āpraṇantiśāvasā, vardhāyanti ca.

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

tūbhya: this form of the dat. of tvām occurs about a dozen times
in the Saṃhitā text beside the much commoner tūbhyaṁ (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. maniṣā iyām:
in this and two other passages of the RV. the ā of maniṣā is not
contracted in the Saṃhitā text, because it precedes the caesura.
sām: in apposition, as a delight or comfort. sīndhum īva: this
simile occurs elsewhere also; thus Īndraṁ ukṭhāni vāvṛdhuh,
samudrām īva sīndhavaḥ the hymns strengthen Īndra as the rivers
the sea. ā praṇanti: from pṛ fill. śāvasā: because hymns, like
oblations, are thought to give the gods strength. vardhāyanti: cs.
of vṛdh grow; accent, p. 466, 19 a.

6 tuām, Agne, Āṅgiraso guhā
hitām
ānv avindaṁ chiāriyaṁāṁ váne-
vane.
sá jāyase mathyāmānāḥ sāho
mahāt:
tuām āhuḥ sāhasas putrām,
Āṅgirāḥ.

Thee, O Agni, the Āṅgirases
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength: they
call thee the son of strength, O
Āṅgiras.
Aṅgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gūhā hitām placed (pp. of dhā) in hiding, concealed, explained by śiśriyānām vāne; having betaken himself (pf. pt. of kri) to, resting in, all wood. ānv avindan: they found him out as a means of sacrifice; Sandhi, 40. vāne-vane: 189 C a. sā: as such = as found in wood (cp. p. 294 b). mathyāmānas: pr. pt. ps. of math stīr, being produced by the friction of the kindling sticks. sāho mahāt: cognate acc. = with mighty strength (cp. sāhasā yō 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 sūnūḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Aṅgiras: see note on a.

PARJANYA

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

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

áchá: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van win. kānikradat: see iv. 50, 5 d. vrśabhās: Parjanya. jirādānu: 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 vṛkṣān hanti utā hanti ra-kṣāso:
viāvam bibhāya bhūvanam mahāvadhāt.
utānāga śisate vṛṣṇiāvato,
yāt Parjanyaḥ stanāyan hanti duṣkṛtah.

bībhāya: pf. of bhi = pr. (p.342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 516 b). ānāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utā before it has the force of even. On the internal Sandhi of duṣkṛt see 43, 2 a.
3 rathí iva kásayásvām abhiṣīpānn,
āyir dútān kṛṇute varṣiāṁ áha. 
dúrát simhásya stanáthá úd īrate,
yát Parjányaḥ kṛṇuté varśiāṁ nábhaḥ.

rathí: N. of rathín, much less common than rathí, N. rathís.
The contraction rathíva also occurs in x. 51, 6; rathír iva is much
commoner and would have been metrically better here. dútān: 
the clouds. simhásya stanátháḥ: condensed for 'the thunders of
Parjanya like the roars of a lion. varśyāṁ: predicative acc.;
on the accent of this form and of varśyān in b, see p. 450, 2 b.
krṇuté: note that kr follows the fifth class in the RV., kṛṇóti, &c.;
karóti does not appear till the AV., cp. p. 145, 4.

4 prá váta vánti; patáyanti vi-
dyúta;
úd óṣadhír jihate; pínvate súah. 
irā viyasmai bhúvanáya jáyate,
yát Parjányaḥ prthivíṁ rétasá-
vati.

4 prá váta vánti; patáyanti vi-
dyúta;
úd óṣadhír jihate; pínvate súah. 
irā viyasmai bhúvanáya jáyate,
yát Parjányaḥ prthivíṁ rétasá-
vati.

The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quickens the earth with seed.
vánti, jihate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 35, 9 c. On the secondary root 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 prthiví nánnamiti; In whose ordinance the earth
yásya vraté saphávaj járbhuríti, bends low; in whose ordinance
yásya vratá óśadhír viśvá-
yógha:
úpāh:
sá náh, Parjanya, máhi sárama
yachā.

yásya vraté: that is, in obedience to whose law. nánnamiti: int. of nam (see 178, 2 b ; 172 a). saphávat: that which has hoofs, used as a n. collective. járbhuríti: int. of bhur quiver (174 a). óśadhír: the following adj. viśvá-rúpāh is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc. : as such, O Parjanya. yachā: ipv. of yam.

6 divó no vrśtin, Maruto, rari-
dhvaṁ; Give us, O Maruts, the rain
of heaven; pour forth the streams
prá pînvata vîśno ásvasya dhâ-
râḥ.

arvân eténa stanayitunéhi,
apó niśiñçann ásurâḥ pitâ naḥ. father.

divâs: this might be abl., from heaven, as it is taken to be by Sâyaña; but it is more probably gen., being parallel to ásvasya dhârâḥ in b; cp. ix. 57, 1, prá te dhârâ, divó nā, yanti vrâtâyaḥ thy streams go forth like the rains of heaven. rarîdhvam: 2. pl. pr. ipv. of râ 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). vîśno ásvasya: = stallion. In cd Parjanya is again addressed. stanayitunéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehī), but of -nā ēhi, which would normally be -nâhi; -néhi is based on the artificial contraction -nâ (= -nâ ā) + ihi. The same Sandhi occurs in Índrêhi (i. 9, 1) for Índra ā ihi. With stanayitunâ cp. stanâyân in 2 d and stanâthâs in 3 c. apâs = vrâtîm in a and dhârâs in b. ásurâḥ pitâ naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sâ in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

7 abhî krânda; stanâya; gârbham
â dhâ;
udanvâtâ pári diyâ ráthena.
drîtîm sû karṣa vîsitam nîa-
ñcam:

samâ bhavantu udvâto nipâdâh. 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 ōsadhiṣu gārbham. dhās: 2. s. root ao. sb. of 1. dhā. diyā: with final vowel metrically lengthened. dṛtim: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. visitam (from si 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.

8 mahāntam kōśam úd agā, ni śiṅca;
       syāndantam kulyā viṣitah pu- rástāt.
ghṛtēṇa dyāvāprthivī vi undhī;
suprapāṇām bhavatu aghniā- bhyāḥ.

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. purāstāt: according to Śāyāna eastward, because ‘rivers generally flow eastwards’; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛtēṇa: figuratively of rain, because it produces fatness or abundance. dyāvāprthivī: Pragṛhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhī: 2. s. ipv. of ud wet = unddhī. This Pāda is equivalent in sense to 7 d. suprapāṇām: note that in the
Pada text this compound is written with a dental n, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

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

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

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.
ávarśis: 2. s. s ao. of vṛs. u śā: on the Sandhi see 67 c; on the meaning of the combination, see under u and sū, 180. grbhāya: this pr. stem is sometimes used beside grbhāti. ākar: 2. s. root ao. of kr. āti-etavāi: cp. p. 463, 14 b a. ājijanas: cp. I d and 4 b. kām: see 180. Here we have the exceptional intrusion of a Jagatī Pāda in a Triṣṭubh stanza (p. 445, f. n. 7). avidas: a ao. of vid find, thou hast found = received. prajābhyaś: abl., from creatures in gratitude for the bestowal of rain.

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 charioters he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called 'son of deliverance' (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghṛṇi) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūśān was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.
1 sāṁ, Puṣan, vidūṣā naya, 
yó añjasānuśāsati, 
yā evēdām iti brāvat.

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

2 sām u Puṣṇā gamemahi, 
yō gṛhāṁ abhiśāsati, 
imā evēti ca brāvat.  

We would also go with Puṣan, 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. Puṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Puṣan as our guide. gṛhāṁ: that is, the sheds in which our lost cattle are.

3 Puṣṇ śrṣṭaṁ nā rīṣṭati

Pūṣaṁ: | chākṣaṁ | n | rīṣṭati |

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

nā kośo va padyate;

nō asya vyathate paviḥ.

nō: = nā u, also not; on the Sandhi cp. 24. kośo va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, Bc. Sāyaṇa explains cakrāṁ as Puṣan’s weapon, and paviḥ as the edge of that weapon. But this is in the highest degree improbable.
because the weapon of Pūšan 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 yoṁ čaṁkiḥ dṛviṣya-āṅkhaṁ
n tām pūṣāpiṁ śṛṣṭe
prāṇome vinśte vaśu.Ⅱ

4 yoṁ asmāi havīśāvidhan,
nā tām Pūṣāpiṁ mṛṣyate:
prathamō vindate vāsu.

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

5 Pūṣā gā ánu etu nah;
Pūṣā rākṣatu árvataḥ;
Pūṣā vājam sanotu nah.

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

6 pūṣān, ánu prá gā ihi
yājamānasya sunvataḥ,
asmākaṁ stuvatāṁ uta.

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

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

O Pūsan, in thy service may we never suffer injury: we are thy praisers here.
The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, 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, purify-
ing, they flow unresting: let those
Waters, the goddesses, for whom
Indra, the bearer of the bolt, the mighty
one, opened a path, help me here.

samudrā-jyeṣṭhāḥ salilāsyā mát-
dhyāt
punānā yanti āniviśamānāḥ:
Indro yā vajrī vṛṣabhō rarāda,
tā āpo devīr ihā mām avantu.

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

2ya āapā dīvya āt tā svarčita
bhūnirvima āt tā tā: sānyāga:
svadārāhī cā: guṇchā: pāvaka:
tā ōpptī prveśiśir māṃsvalu ||
The Waters that come from heaven or that flow in channels or that arise spontaneously, that clear and purifying have the ocean as their goal: let those Waters, the goddesses, help me here.

divyās: that fall from the sky as rain: cp. salilāsya mádhyāt in 1a. khanitrīmās: that flow in artificial channels: cp. Indro yā raráda in 1c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrájyesṭhāḥ punānā yanti in 1a, b. pāvakās: this word here and elsewhere in the RV. must be pronounced pāvākā (p. 437 a 9).

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

Vāruṇās: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāśyaṇ: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyāmṛtē: Pragrhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dyandvas are not analysed in the Pada text. madhucūtāḥ: that is, inherently sweet.
4 yāsu rájā Vārūṇa, yāsu Sōma, Viśve devā yāsu úrjām mād-anti;
vaiśvānarō yāsu Agniḥ právīṭas:
tā Ápo devir ihā mām avantu.

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

úrjam: cognate acc. with mādanti (cp. 197 A4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarāsā: belonging to all men, a frequent epithet of Agni. právīṭas: Agni’s abode in the Waters is very often referred to; cp. also his aspect as Ápām nāpāt ‘Son of Waters’ (ii. 35).

MITRĀ-VĀRŪṆĀ

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 Mitrā (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Vārūṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā occult power, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

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

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

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

vii. 61. Metre: Triṣṭubh.

उत्। वासं। चर्चः। वृष्णः। मुहः मतिकम्।
देवयों। एति। सूर्यः। ततन्वान।
व्रि यो विष्णु भुवनानि चान्दीं।
सं। मुनयुः। मलिधुः। आ। चिकित्।

I ūd vām cāksur, Varuṇā, suprātikam
devāyor eti Sūrias tatānvan.
abhi yō viśā bhūvanāni cāste,
sā manyūṃ mártiesu ā ciketa.

cāksus: cp. vii. 63, 1, ūd u eti . . . Sūryah . . . cāksur Mitrásya Varuṇasya 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 Padapātha 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 a should have been shortened, because it conforms to the normal break (––) of the Triṣṭubh line (see p. 441). abhi . . . cāste: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyūṃ: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura irregularly follows the third syllable.

२ प्र चानं स मित्रावश्चलावृततावा
विषी मचानिः दौर्घुडियति।

प्र। वासं। स। मित्रावश्च। वृष्णः।
चिमः। मचानिः। दौर्घुडः। चूर्यति।
Forth for you two, O Mitra-Varuna, this pious priest, heard afar, sends his hymns, that ye may favour his prayers, ye wise ones, that ye may fill his autumns as it were with wisdom.

iyarti: 3. s. pr. of गो. यास्या ... आवाथस = यात तास्या आवाथस: on the sb. with relatives see p. 356, 2. sukratu: see note on रत्वारी, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudattas because all unaccented syllables following a Svarita are unmarked. आ प्रपाठिते: 2. du. sb. pr. of प्रिन 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'. शारदास: autumns, not वार्षानि rains (which only occurs in the A.V.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

3 prorośmīcāravācāṇa pūrṇīya:

प्र द्रिंव धव्यावृङ्गः सुद्रावः।

प्र द्रिंव। धव्याद। वङ्गः। सुद्रावः इति

खर्षि द्राघि चीवधीः विचलः।

खर्षि। द्राघि। इति। चीवधीः। विचलः।

3 prá urór, Mitrá-Varunā, prthi-vyāḥ,

From the wide earth, O Mitra-Varuna, from the high lofty sky,
prá divá ṛṣvád bṛhatáḥ, sudānū,
spáSCO dadhāthe ṥadhiṣu vikṣú
ṛdhag yató, 'nimiṣam rákṣa-
māna.

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

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

8 śaṁsā mṛcchā chāyakāḥ dhā-
ma
śuṣmo rodaśi bādhade mahitvā.
āyāṇ māsā āyajvānām avirāh;
pra yajñāmanmā vṛjāṇam tirāte.

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

śaṁsā: this form may be the 2. s. P. ipv. with metrically
lengthened final vowel, as the Pada text interprets it; or the 1. s.
br. P. (p. 125). The latter seems more likely because the poet
speaks of himself in the 1. prs. (twice) in 6 a, b also. bādhade:
int. of bādh (174 a); cp. vii. 23, 3, vi bādhīṣṭa syā rōdasī mahitvā
he has pressed asunder the two worlds with his might. mahitvā: inst.
5 ámûrâ, viávâ, vrśanâv, imâ vâm,
na yâsu citrâm dâḑr̥se, nâ ya-kšâm.
drûhaḥ sacante ántâ jânanâm:
nâ vâm niñyâni acîte abhûvan.

The interpretation of this stanza is uncertain. Following the Padapātha I take ámûrâ to be a du. m. agreeing with vrśanâu, but viávâ for viâvâ (contrary to the Pada) f. pl. N. agreeing with imâs these (sc. stutâyas). nâ citrâm: that is, no deceit or falsehood.
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. sabádhaḥ: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . rçase: dat. inf. from arc prais (see p. 192, b 1; cp. p. 463, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujusān: 3. pl. sb. pf. of juṣ (140, 1).

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

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

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

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called etasā, or by seven swift mares called 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 ĥvāre sun, which has swift horses and is the eye of Ahura Mazda.
vii. 63. Metre: Triśṭubh.

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.

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

2 úd u eti prasavīta jānaṇaṁ
mahān ketur arṇavaḥ Sūrīṣya,
samānām ca kṝmaḥ pariāvīrtṣan,
yād Etaśā váhati dhūrṣu yuktāḥ.
prasavita: with metrically lengthened i (cp. p. 440, 4) for prasavita as restored by the Padapatha; cp. 4 c, janaḥ Suryena prasūtāḥ. 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.
paryāvṛtsan: ds. of vrt turn; cp. p. 462, 13 a. Etaśās: as the name of the sun's steed, is several times mentioned; but Surya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuṣjanti rātham ekacakram, ēkō āśvo vahati saptānāma 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 vibhrajamaṇa upasāṁ upasthād
reḥ caḥ (naṃ) suśrutiṃvāya
ṛṣeṣadāvā bhakṣaṇām: ś

prasavitaṃ, samānāṃ: with metrically lengthened i.

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

cachanda: here the more concrete god Sūrya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavita, prasūtāḥ) specially applicable to Savitṛ. nā pramināti: cp. what is said of Dawn in i. 123, 9, ṛtāṣya nā mināti dhāma she infringes not the law of Order.
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 rukmā : cp. vi. 51, 1, rukmō nā
divá úditā vy ādyaut
like a golden gem of the sky
he has shone forth at sunrise; and
v. 47, 3, mádhya
divó nihitaḥ pāśnir áśmā
the variegated stone
set in the middle of the sky. 
dūrearthas: Sūrya has far to travel
before he reaches sunset. áyān: 3. pl.
pr. sb. of i go. árthāni:
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. 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.

amśtās: various
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. prāti to be taken with vidhema. sūra
údite: loc. abs. (205 b).
6 nū Mitró Váruṇó Aryamá nas
tmáne tokáya várivo dadhantu:
sugá no viśvá supáthāni santu.
yūyām pāta suastibhiḥ sādā
nah.

nū: to be pronounced with a slur as equivalent to two syllables
(เท-, cp. p. 437 a 8); only nū occurs as the first word of a sentence,
ever nū (p. 238); the Pada text always has nū. tmáne: this
word (cp. 90, 2, p. 69) is often used in the sense of self, while ātmán
is only just beginning to be thus used in the RV. (118 b a) and later
supplants tanū body altogether. dadhantu: 3. pl. pr. according to
the a conj. (p. 144, B 8 B) instead of dadhatu. sugā: lit. may all
(paths) be easy to travel and easy to traverse. This final stanza is
a repetition of the final stanza of the preceding hymn (vii. 62).
On d see note on vii. 61, 6.

ASVĪNĀ

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

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

They are more closely associated with honey (mādhu) than any of the
other gods. They desire honey and are drinkers of it. They have a skin
filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with 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 Ṛbhūs. 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 Tvaṣṭr’s daughter Saranyū (probably the rising Sun and Dawn). Puṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are 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 Bhuju, 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.


1 āpa svāsura Uṣāso Nāg jihite:
riṇākti kṛṣṇir aruṣāya pānthām.
āśvāmaghā, gomaghā, vām huvema:
divā nāktam śārum asmād yuyotam.

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

Nāk (N. of nās): this word occurs here only. āpa jihite: 3. s. Ā from 2. hā. Uṣāsas: abl., with which svāsura agrees. Night and Dawn are often called sisters, e.g. svāsā svāsre jyāyasyai 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, nāktośāśā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇia (dec., p. 87): night; cp. i. 113, 2, śvetā āgād āraig u kṛṣṇā sādanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇākti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pānthām yātave sūryāya she has
yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gōmaghā: 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 upāyātāṃ daśuṣe mārtiāya
rāthena vāmāṃ, Aśvinā, vāhanāntā.
yuyutāṃ asmād ānirām āmāvām:
dīvā naktām, mādhvi, trasītām nah.

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

3 ā vāṃ rātham vāmāṃṣayaṃ viṁśtāu
sumnāyāvo vṛṣaṇo 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.

3 ā vāṃ rātham avamāṣyāṃ viṁśtāu
sumnāyāvo vṛṣaṇo vartayantu.  

Let your kindly stallions whirl hither your car at (this) latest daybreak. Do ye, O Aśvins, bring it
syümagabhastim ṛtayúgbhir áś-
vair,
á, Áśvin, vásumantam vahethām. laden with wealth.

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

8 यो वां रथौ नुपति चखिस्तोभाः यः | वाम् | रथः | नुपति इति गुपपति।
त्रिवन्धुरो वसुमाः उच्छचामा।
आ ने पुनः नासतोर्थ यातम
चम यद्वा विष्वप्स्यो जिगाति ||

4 yó vāṃ rátho, nṛpatī, ásti
volhā,
trivandhuró vásumāṁ usrá-
yāmā,
á na enā, Nāsatyā, úpa yātam,
abhí yád vāṃ viśvápsnio jīgāti.

trivandhurās: accent, p. 455 ca. vásumān: Sandhi, 39. á
úpa yātam: p. 468, 20 a; cp. note on upáyātām in 2 a. enā:
p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
meaning of this word being doubtful, the sense of the whole Pada
remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
the ind.
5 yuvām Cyāvānam jarāso 'mu-
muktam,
nī Pedāva ūhathur āśūm ās-
vam;
nir āmhasas tāmasah spartam 
Ātrim,
nī Jāhuṣāṁ śīthirē dhātam
antāḥ.

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

6 iyām maniṣā, iyām, Aśvinā, gir.
imām suvṛktim, vrṣanā, juse-
thām.
imā brāhmāṇi yuvayūni agman.
yūyām pāta suastibhiḥ sādā
nah.

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

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

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

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down 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 (kṣatrá) and the term āsura are predominantly applicable to him. His divine dominion is often alluded to by the word māyā occult power; the epithet 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 dhṛtāvṛata whose laws are established. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces
the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind, beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

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

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

vii. 86. Metre: Triśṭubh.

9 dhīraṁ संस्क महिना जृष्णि
वि यक्ष्म्या विदिशी चिदुवी
प्र वार्त्तनः नुआदे वृहलः
ढिता नर्वचं प्रप्रचं भुमः

धीरा | तु | चक्ष | महिना | जृष्णि
वि | यः | तुक्षम | विदिशी | चित्र | चित्र
ढिता | चित्र
प्र | वार्त्तम | चक्षम | नुआदे | वृहलम
ढिता | नर्वचम | प्रप्रचं | चु | भुमः

I dhīrā tu asya mahinā janūṃsi,
vī yās tastāmbha rodasi oṣi urvī.

Intelligent indeed are the generations by the might of him who has propped asunder even the two wide
prá nákam ṛṣvāṁ nunude bṛḥ-
āntaṁ,
dvitā nākṣatram; paprāthae ca
bhūma.

dhīrā: cp. 7 c, ācetayad acitāh; and vii. 60, 6, acetāsaṁ cic
citayanti dáksaṁ they with their skill make even the unthinking think.
asya = Vāraṇasya. mahinā = mahimnā (see 90, 2, p. 69). Vāraṇa
(as well as other gods) is several times said to hold apart heaven and
earth (e.g. vi. 70, 1), which were supposed to have originally been
united. prá nunude: pushed away from the earth; cp. vii. 99, 2
of Viṣṇu: úd astabhna nákam ṛṣvāṁ bṛḥāntaṁ thou didst prop up
the high lofty firmament. nákam: means the vault of heaven; there
is nothing to show that it ever has the sense of sun which Sāyaṇa
gives it here. Sāyaṇa also makes the verb nunude, though unaccented,
depend on the relative in b; c is, however, equivalent to a relative
clause (cp. ii. 12, 5 b. 8 d). nākṣatram: in the sing. this word
regularly refers to the sun, in the pl. to the stars. Vāraṇa 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.
paprāthath: ppf. of prath (140, 6); accented because it begins a
new sentence. bhūma: note the difference between bhūman n.
earth and bhūmān m. multitude (p. 259).

र तत्र न्यायं प्रवाहं सं वंदै ततः
कुर्त न्यायलर्थमेघायुवानि
कि में हृद्यमहर्षणो वृषि
कुर्त तृणकोऽनूदिनां भ्रम ब्रह्मम
कुर्त कुण्किंकिः शुभस्यां भ्रम ब्रह्मम
कुर्त कुण्किंकिः शुभस्यां भ्रम ब्रह्मम

2 utá svāyā tanūā sāṁ vade tāt:
kadá nū antār Vāruṇe bhu-
vānī?
kim me havyāṁ áhrnāno jūṣeta?
kadá mr̥ljikāṁ sumānā abhi
khyam?

And I converse thus with myself:
‘when, pray, shall I be in com-
munion with Vāruṇa? What obla-
tion of mine would he, free from
wrath, enjoy? When shall I, of
good cheer, perceive his mercy?’
sváyā tanyā: with my own body = with myself (cp. p. 450, 2 b). 

3 prchē tāt éno, Varunā, did̄kṣu; 
úpo emi cikítusō vipñcham; 
samānām in me kavāyaś cid āhur:
ayām ha tūbhyaṁ Vārūṇa hṛ- 

prchē: 1. s. pr. ind. Ā. of prach ask. did̄kṣu is a difficulty: it has been explained as L. pl. of a supposed word  did̄p, a very improbable formation = among those who see; also as N. s. of a ds. adj. did̄kṣu, with wrong accent (p. 461 f) and wrong Sandhi, for did̄kṣur (úpo) = desirous of seeing (i.e. finding out). It is probably best, following the Padapātha, to take the word as n. of the ds. adj. used adverbially (with adv. shift of accent) = with a desire to see, i.e. find out. úpo = úpa u (24). cikítusās: A. pl. of the pf. pt. of cit perceive. vi-pñcham acc. inf. (167, 2 a). hṛñite: 3. s. pr. Ā. of hṛ be angry; w. dat. (200 l).
4 kim ága ása, Varuṇa, jyēṣṭham
yát stotāraṁ jighāmsasi sākhā-
yam?
prá tán me voco, dūlabha sva-
dhāvo:
áva tvānenā nāmasā turā iyām.

jyēṣṭham = jyāṣṭham, to be pronounced as a trisyllable (15, 1 f).
yá: that as a cj. (p. 242). jighāmsasi: ds. of han slay. prá vocas:
inj. ao. of vac say. dūlabha: 49 c. turā iyām = turāḥ iyām (op.
of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
48 a), as turéyām. áva to be taken with iyām (cp. 5 a–c).

5 áva drugdhāni pítrī śrjā no,
áva yā vayāṁ cakṛmā tanū-
bhiḥ.
áva, rājan, paśutyāpaṁ nā tá-
yūṁ,
śrjā, vatsāṁ nā dāmano, Vāsi-
śtham.

Śrjā (metrically lengthened final, also in d): note the different
construction in a: acc. of object and dat. of prs.; and in c d; acc. of
prs. and abl. of that from which V. is set free. drugdhāni: pp.

Set us free from the misdeeds
of our fathers, from those that we
have committed by ourselves. Re-
lease Vāsiṣṭha, O King, like a
cattle-stealing thief, like a calf from
a rope.
of druh. cakrmā: metrical lengthening of final vowel. tanúbhīs: in the sense of a ref. prn. avā srjā: i.e. from sin. tāyūm: as one releases (after he has expiated his crime) a thief who has been bound; ep. viii. 67, 14: té nā, Ādityās, mumocatā stenām baddhām iva as such set us free, O Ādityas, like a thief who is bound. dámnas: distinguish dāman n. bond and dāman n. act of giving from dāman m. giver and gift.

6 nā sā svō dákṣo, Varuṇa, dhrūtiḥ sā:
sūrā manyūr vibhīdakō acitīṭih;
āstī jyāyān kāniyasa upārē;
svāpnaḥ canēd ánṛtasya pratyatā.

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 Vasishṭha’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. dhrūtiḥ: from the root dhru = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two eds., as Varuṇa-dhṛū-t deceiving Varuṇa; cp. also v. 12, 5: ādhūraśata svayām ete vácobhir jyuyatē vijnāni bruvántah 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 ásmṛti cakrmā kīm cid, upārimā cáraṇe if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pāda meaning: the elder is (involved) in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāh . . . prasavē . . . āsi bhūmanah who (Savitṛ) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. prayotā: this word might be derived from pra+yu join or pra+yu separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warder off. canā then would have the original sense of not even (pp. 229-30). svāpna: i.e. by producing evil dreams.

7 āraṁ, dāsō nā, mīḥuṣe karāṇi ahām devāya bhūrṇaye ánāgāḥ. ácetayad acīto devō aryō; gītām rāyē kavītāro junāti.

mīḥuṣe: dat. s. of mīḥvāms. karāṇi: 1. s. sb. root ao. of kr do; to be taken with the adv. áraṁ (p. 313, 4). ácetayat: see cit. gītām: even the thoughtful man Varuṇa with his greater wisdom urges on. rāyē: final dat. (of rai), p. 314, 2. junāti: 3. s. pr. of jū speed.
Let this praise be well impressed on thy heart, O self-dependent Varuṇa. Let us have prosperity in possession, prosperity also in acquisition. Do ye protect us evermore with blessings.

On d see note on vii. 61, 6.

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

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

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The frogs having lain for a year, like Brāhmans practising a vow, have uttered forth their voice roused by Parjanya.
When the heavenly waters came upon him lying like a dry leather-bag in a lake, then the sound of the frogs unites like the lowing of cows accompanied by calves.

When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (approaches) his father.
im: see p. 220, 2. usatás (pr. pt. A. pl. of vaś desire): longing for rain. ávarśit: is ao. of vṛś: if the subject were expressed it would be Parjanya. prāvṛśi: loc. abs. (see 205, 1 b). akkhaliṅkṛtyā: see 184 a; 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. anyāś: i.e. maṇḍūkās.

8 चन्द्रो चन्द्रवत्रुं गृभावकेनोरः
चिपास्य प्रसस्य चबमन्दिर्धाताताम।
समुद्दृशो शर्मिकृत्वा कनिष्कान्
पृश्चा: संप्रक्ते हरितेन वाचस्॥

चन्द्रो: चन्द्रम्। चन्द्रवत्रुं: गृभावकेनोरः।
चिपास्य: चिपास्य। प्रसस्य: प्रसस्य।
चबमन्दिर्धातातामः।
समुद्दृशो: समुद्दृशो। शर्मिकृत्वा: शर्मिकृत्वा।
कनिष्कान्: कनिष्कान्।
पृश्चा: पृश्चा। संप्रक्ते: संप्रक्ते। हरितेन: हरितेन। वाचसे॥

4 anyó anyám ánú grbhānti enor,
apāṃ prasargé yād ámandiśā-
tām.
maṇḍūko yād abhivṛṣṭaḥ kān-
īskaṇ,
pīśnīḥ sampṛkṣte hāritena vá-
cam.

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

5 yād evam anyó aniśasya vácam,
saktāsyeva vádati śikṣamānāḥ,

When one of them repeats the speech of the other, as the learner
sārvanām tād eṣāṃ samīdheva that of his teacher, all that of them is in unison like a lesson that
pārva eloquent ye repeat upon the waters.
yāt suvāco vādathanaādhi āpsū.
eṣām: cp. enos in 4 a. samīdhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samīdhā: inst. of samīdh, lit. growing together, then unison, harmony. pārvan, joint, then a section in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher.
vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. ádhi: 176, 2 a (p. 209).

6 gomāyor éko, ajāmāyor ékaḥ; 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.
pṛśnir éko; hārita éka eṣām. In many ways they adorn their voice in speaking.
samānām nāma bíbhrato ví-

rūpāḥ.
purutrā vācaṃ pipīśur vād-

antah.
gomāyus: cp. 2 c. pṛśnis, hāritas: cp. 4 d. samānām: they are all called frogs, though they have different voices and colours.
bíbhratas: N. pl. pr. pt. of bhṛ (p. 132). purutrā: note that the suffix in words in which the vowel is always long in the Sāṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur: they modulate the sound of their voices (cp. a).
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7 brāhmaṇāśaḥ atirātre nā some, sāro nā pūrṇām abhīto, vād-antaḥ,
samvatsarāśya tād āhaḥ pāri śṭha,
yān, manḍūkāḥ, prāvṛśiṇāṁ ba-
bhūva.

ātirātre: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient.
sāro nā: as it were a lake, a hyperbolic expression for a large vessel filled with Soma.

abhītas: 177, 1. pāri śṭha: lit. be around, then celebrate; cp. pāri car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛśiṇāṁ babhūva: has become one that belongs to the rainy season.

8 brāhmaṇāśaḥ somīno vācamaṃ akṛta,
brāhma kṛṇvāntaḥ parivatsa-
ṛiṇam.

Soma-pressing Brahmins, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.
brāhmaṇāsas: nā need not be supplied (as in 1 b), the frogs being identified with priests. sominās: 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 ac. of kṛ (148, 1 b). brāhma: with b cp. 7 c, d. gharminās is meant to be ambiguous: oppressed with the heat of the sun (frogs), busied with hot milk (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sisvidānās: pf. pt. Ā. of svīd; note that the cerebralized initial of the root is restored in the Pada text; cp. kānīkāna 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. dvādaśasya: note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaśa consisting of twelve, twelfth (107); supply saṃvatsarasāya from c. In the Aitareya Brāhmaṇa the year, saṃvatsara, is called dvādaśa consisting of twelve months and caturvimśa consisting of twenty-four half-months. The general naturally depends on devāhitim, as being in the same Pāda. Prof. Jacobi understands dvādaśasya as the ordinal twelfth supplying mānasāya month, and making it depend on rtūm 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: samvatsare in c denotes 'in the course of the year at the rainy season'. náras: here again no particle of comparison. mīnantī: from mī damage; cp. 7 c, d. samvatsare: cp. 208, 3 a. prāvṛṣī āgatāyām: loc. abs. as in 8 b. taptāgharmāḥ is meant to be ambiguous: heated milk-pots with reference to the priests (cp. adhvaryávo gharmānaḥ in 8 c) and dried up cavities with reference to the frogs (cp. trṣyāvatas in 3 b). sānvate (3. pl. Ā. pr. of amē obtain) visargām obtain release or discharge, i.e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. āvīr bhavanti in 8 d.

90 gomāyuradadjavaṃyurdrāt
prśiṃniradārīto nō vāmūni
gavāṃ maṇḍūkā drātāṃ śītārī
dahasrasavē mā śirāṇa ṛcru:

10 gomāyur adād, ajāmāyur adāt, p śiṇir adād, dhārito no vāsuni. gāvāṃ maṇḍūkā dádataḥ śa-
tāni, sahasrasavē prá tiranta āyuḥ.

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

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

VIŚVE DEVĀH

The comprehensive group called Viśve devāḥ or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order
that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve 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. Tvaṣṭr, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitrā-Varuṇa, 10. Aṅgirases.

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

1 babhrúr éko viṣṇuḥ sūnáro
   yuvā.
   aṇjī aṅkte hiranyāyam.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇā ruddy, but most often as hāri tawny. viṣṇuḥs: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yuvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. aṇjī: cognate acc. (p. 300, 4). aṅkte: 3. s. A. of aṇj anoint, with middle sense anoints himself. hiranyāyam: cp. ix. 86, 48, mádhunā abhi aṇjate... hiranyāpāvā āsu gṛbhānte they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

2 yónim éka ā sasāda dyótāno,
   antār devēṣu médhiraḥ.

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

3 vāśīṁ māṇi-bibharti hásta ąya-
sim,
antár devéṣu nidhrvīṁ.

vāśīṁ: this weapon is connected elsewhere only with Agni, the
Ṛbhūs, and the Maruts. But Agni cannot be meant because he has
already been described in 2; while the Ṛbhūs and the Maruts would
only be referred to in the plural (cp. 10). But x. 53, 9 indicates
sufficiently what god is here meant: Tvāṣaṭa... apāsām apāstamaḥ...
śīśīte nuṇāṁ paraśām suāyasām Teuṣṭ, most active of workers, now
sharpens his axe made of good iron. nidhrvīṁ: strenuous as the
artificer of the gods, a sense supported by apāstamas in the above
quotation.

8 vājñēśkī bimbati āhauḥ āhauḥ

4 vájram éko bibharti hásta ąhi-
tam:
tena vrtrāṇi jighnate.

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

5 tigrám éko bibharti hásta āyu-
harm,
śucir ugró jālāsabheṣajaḥ.

One, bright, fierce, with cooling
remedies, bears in his hand a sharp
weapon.
āyudham: bow and arrows are usually the weapons of Rudra; in vii. 46, 1 he is described by the epithets sthirādhanvan having a strong bow, kṣiprēśu swift-arrowed, tigmāyudha having a sharp weapon, and in vii. 46, 3 his lightning shaft, didyūt, is mentioned. ugrās: this epithet is several times applied to Rudra (cp. ii. 33). jālāsa-bheṣajās: this epithet is applied to Rudra in i. 43, 4; Rudra is also called jālāsa, and his hand is described as jālāsa (as well as bheṣajā) in ii. 33, 7; these terms are applied to no other deity. b has the irregularity of two redundant syllables (p. 438, 2 a).

6 pathā ēkah pipāya; tāskaro One makes the paths prosperous; yathā like a thief he knows of treasures. eṣā veda nidhīnām.

pathās: it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pipāya: pf., with lengthened red. vowel, from pi (= pyā) make full or abundant; cp. vi. 53, 4: vi patho vājasātaye cinuhi clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7: dadātu pūnah Pūṣā pathīām yā suastiḥ let Pūṣan give us back the path that is propitious. tāskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan): āvir gūḍhā 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. yathāṁ: unaccented (p. 458, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). veda: with gen. (202 A c). nidhīnām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 trīṇi ēka urugāyō vi cakrame, One, wide-pacing, makes three strides to where the gods are exhilarated.

yaṭra devāso mādanti.
trîṇi: cognate acc. (p. 300, 4) supply vikrāmanāni (cp. yásya 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 Gāyatrī cadence (see p. 439, 3 a, a).

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

vibhis: cp. i. 118, 5, pārī vām áśvāḥ patamga, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Aśvins) round.
dvā . . . épkaśahā: the two Aśvins with their one companion,
Sūryā; cp. l.c.; á vāṃ ráthaṁ yuvatis tiṣṭhad . . , duhitā Sū-
yasya the maiden, the daughter of the Sun, mounted your car; also
v. 73, 5: á yād vāṃ Sūryā ráthaṁ tiṣṭhad when Sūryā mounted
your car. prā vasatas: they go on a journey in traversing the sky in
their car. pravāśa: 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 pravāśeva as irr. contraction for pravāsām iva:
they travel as it were on a journey.

9 sādo duā oahrāte upama divi: 9 sādo duā oahrāte upama divi: Two, as highest, have made for
samrājā sarpīrāsuti. 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. cakrātē: 3. du. pf. ā. of kr with middle sense, make for oneself. upamā: N. du. in apposition to dvā, further explained by samrājā.

10 चर्चेन्त एङ्कि महि सांम मन्तत् ् ् चर्चेन् एङ्कि महि सांम मन्तत्
तेन सूर्यमरोचयन् ॥

10 árcanta éke máhi sāma manvantā:

téna sūryam arocayan.  
árcantas: singing is characteristic of the Āṅgirases; e.g. i. 62, 2, sāma yēnā . . árcanta Āṅgiraso gā ávindan the chant by which the Āṅgirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvārūpā Āṅgiraso nā sāmabhīś manifold with chants like the Āṅgirases. The Āṅgirases again are those yā rténa sūryam ārohayan divi who by their rite caused the sun to mount to heaven (x. 62, 3). Śāyana 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: yāṁ vái sūryam Svārbhānuś tāmasā ávidhyad, Átrayass tám ánv avindan the Atris found the sun which Svārbhānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūlhām sūryam tāmasā . . brāhmaṇā avindad Áтриḥ Atri by prayer found the sun hidden by darkness (6) and Áтриḥ sūryasya divi cākṣur ādhāt Atriḥ 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 Āṅgirases must therefore undoubtedly be meant here, éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manveta: 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 anthropomorphism 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; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vayu'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, Pushan, 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 oftenest called indu the bright drop. The colour of Soma is brown (babhrù), ruddy (arûná), or more usually tawny (hári). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (barhíś). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (amśu) is crushed are called ádri or grávan. The pressed juice as it passes through the filter of sheep's wool is usually called pávamána or punáná flowing clear. This purified (unmixed) Soma is sometimes called suddhá pure, but much oftener sukrá or áúai bright; it is offered almost exclusively to Vayu or Indra. The filtered Soma flows into jars (kalása) or vats (dróna), 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 (ásír): milk (gó), sour milk (dádhi), and barley (yára). 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 Rñhus 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 (sadhásta) of Soma which are mentioned probably refer to three tubs used in the ritual.

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

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

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

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

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

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It
must then have been regarded as a kind of honey mead (Skt. mádhu, Gk. μέθυ, Anglo-Saxon méðu). The name of Soma (= Haoma) means pressed juice, being derived from the root su (= Av. hu) press.


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

abhakṣi: 1. s. Ā. s. ao. of bhaj share; with partitive gen. (202 A e). sumedhās: appositively, as a wise man; svādhyās: gen. of svādhī (declined like rathī, p. 85, f. n. 4). yām: m. referring to the m. váyas, as if to sóma. abhī 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.
antāś: cp. note on vii. 86, 2 b. Soma is here addressed. prāgās: the Padapāthā analysis of this as prā āgāh is evidently wrong, because in a principal sentence it must be prā agāh (p. 468, 20) or in a subordinate one pra-āgāh (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 3). Ādītis: because Aditi releases from sin (e.g. anāgāstvām no Ādītih kṛṇotu may Aditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Īndav: vocatives in o are always given as Pragṛhya in the Pada text (o iti) even though their Sandhi before vowels may be av or a in the Saṃhitā 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. rāyé: this analysis of the Padapāthā makes the construction doubtful because an acc. is wanted as parallel to dhūrām; nas may be supplied; then the sense would be: ‘as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.’ ṛdhyaś: root ao. op. of ṛdh thrive.

3 āpām somaṃ sōmam-mṛutā bhūmā-  
  
3 āpām somaṃ sōmam-mṛutā bhūmā-  

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

8 śām no bhava hṛdā ā pītā,  
Indo;
pitēva, Soma, sūnāve suśēvah,  
sākheva sākhyya, uruśāmsa, dhīraḥ,  
prā na āyur jivāse, Soma, tāriḥ.

śām hṛdē refreshing to the heart occurs several times; the empha-
sizing pcl. ā is here added to the dat. prā nāḥ: Sandhi, 65 c.  
jivāse: dat. inf. of jīv live. tāris: is ao. inj. from tṛ cross.

5 imē mā pītā yaśasā urusyāvo,  
rātham nā gāvah, sām anāha  
párvasu;  
tē mā rākṣantu viśrāsva caritrād,  
uttā mā śrāmād yavayantu in-
davaḥ.

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

imē: supply indavas from d. yaśasas: 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). visrásas: abl. inf. (of vi-sams) with attracted object in the abl. caritrād: p. 337, 3 a. Note that Pada c is a Tristubh. yavayantu: cs. ipv. of yu separate. Change in c and d, as often, from 2. to 3.prs.

6 agnīm nā ma mathitām sāṁ

| didipah; | Like fire kindled by friction
| prá caksāya; | flame me; illumine us; make
| kṛṇuhi vāsyaso | us wealthier. For then, in thy
| nah. | intoxication, O Soma, I regard
| áthā hi te máda ā | myself as rich. Enter (into us)
| Soma, | for prosperity.
| mánye | revāṃ āva. prá carā puṣṭim
| ácha. | ácha.

didipas: red. ao. inj. of dīp shine. prá caksāya: cs. of cakṣ see (cp. 3 b). kṛṇuhi: cp. p. 154; accented as beginning a sentence. vāsyasas: A. pl. of vāsyāṁ (cpv. of vāsu, 103, 2 a). áthā (metrically lengthened): then, when inflamed by Soma. revāṃ: predicatively with mánye (196 a), āva being sometimes added. prá carā (metrically lengthened): cp. 2 a, antās ca prāgāḥ. puṣṭim ácha: give us actual prosperity also.
7 isiréna te mánasā sutásya
bhakśimáhi, pitriasyeva rāyāh.
Sóma rājan, pra ṇa āyūṃṣi
tārir,
āhāniva sūriyas vāsaráṇi.

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

8 Sóma rājan, mṛláyā nah su-
astí;
táva smasi vratīs: tásya vid-
dhi.
álarti dákṣa utá manyūr, Indo;
má nó aryó anukāmám pára
dāh.

mṛláyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svastí: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su+asti is not analysed in the Padapātha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. 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. áratis 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.

tanūas: gen. of tanú body. gopás: 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). yād: p. 242, 3. pramináma: sb. pr. of pra-mí. sá: p. 294, b. su-śakhá; on the cerebralization of s see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is su-śakhā; the former is irregularly used in the latter sense. vásyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
10 ṛdūdāreṇa sākhīa saceya,  
   yó mā ná rīsyed, dhariaśva,  
   pītāh.  
   ayāṁ yā sōmo niādhāyī asmē,  
   tāsmā Īndram pratirām 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. sākhīa: 99, 2. yó ná rīsyet:  
   cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the  
   great Soma drinker is here addressed. nyādhāyī: 3. s. ao. ps. of  
   dhā put; this (like prāgās in 2 a) is irregularly analysed in the  
   Padapātha as ni ādhāyī instead of ni-ādhāyī (p. 469, B). asmē:  
   loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc.  
   (197, A 1). pratirām: acc. inf. of tī cross (p. 336, 2 a) governing  
   the acc. āyus (cp. 11 d). tāsmai: for the sake of that = to obtain or  
   enjoy that, final dat. (p. 314, B 2).

11 āpa tvā cha śaśūrājirā caśīva  
   niśravasṭhāmiśīvī chīrāmēṣud:  
   ca sōmī caśā caśūrūdēhīyā  
   caṅgāḥ yāt pratiṃśat ātyah:  

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.

   āpa: 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. támiśicīr: this word, as occurring here only, is somewhat  
   doubtful in sense; but it is probably a f. adj. formed from a stem in
 añc added to támis (in támis-rā darkness): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ābhaïsur: s ao. of bhi fear. ā aruhat: a ao. of ruh: cp. the English phrase, 'go to the head'. āganaṃ 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 yo n ṛṣu: pitaro ṛṣu pītō
māṃśīṁ māṁśīṁ āōvīśe ।

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). ṛṣu pītāḥ: cp. 2 a antās ca prāgāḥ and 10 c yāḥ sómo niādhāyi asmē.

93 la soma pītṛbhir: sāṁvīdayo

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.

13 tuāṃ, Soma, pītṛbhiḥ saṁvīdayo

lāṃ ṭoṃ pīturāḥ sāṁvīdayo

ānu dyāvāpṛthivā tatantha.

tāsmaye ta, indo, hāviṣā vidhe-

māṃ siāma pātayo rāyinām.

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

14 trātāro devā, ādhi vocatā no. Ye protecting gods, speak for us.
mā no nidrā iśata, mótā jálpīḥ. Let not sleep overpower us, nor idle
vayām Sōmasya viśvāha pri-
yāsah,
suvirāso vidātham ā vadema. divine worship.

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. no.
ipv. of vac speak; final vowel metrically lengthened; = take our part,
defend us (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā,
x. 129, 5 d. iśata: 3. s. sb. Ā. (not inj., which correct, p. 372);
with gen. nas (202, A a). nidrā and jálpīḥ probably refer to
the vows of waking and silence in the rite of initiation (dīkṣā) to the
Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that
there ta Indra takes the place of Sōmasya. priyāsas: with gen.
(p. 322 C).

15 tuām naḥ, Soma, viśvāto va-
yodhās.
tuām suarvid. ā viśā nroāksāḥ. Thou art, O Soma, a giver of
strength to us on all sides. Thou
art a finder of light. Do thou, as
tuām na, Inda, utibhiṣa sajōsāḥ
pāhī paścātād utā vā purāṣāt.
surveyor of men, enter us. Do
thou, O Indu, protect us behind
and before with thine aids ac-
cordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav
(21 b); on the Padapātha, cp. note on 2 c. utibhīs 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 pareyivá̄msam pravá̄to mahír ānu,  
bahúbhyaḥ pánthām anupapasānām,  
Vaiśavatām saḿgámanam já-nānāṁ,  
Yamāṁ rājānaṁ havīśa du-vasya.

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

a is a Jagatī (see p. 445, f. n. 7). pareyivá̄msam: pf. pt. act. iyivá̄msam (89 a) of i go, with párā away. pravá̄tas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yátra rājā Vaiśavató, yátrāvaródhanaṁ diváḥ . . tátra māṁ amśtaṁ kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīś: A. pl. f. of máh great. pánthām: 97, 2 a. Vaiśavatām: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāśya mātā, paryuhyámānā mahó jāyā Vivasvatāṁ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyaḥ: for the many that die and go to the other world. ann-papasānām: pf. pt. Ā. of spaś see. saḿgámanam: as gathering the dead together in his abode. rájānaṁ: Yama is several times called a king, but never expressly a god. du-vasya: addressed to the sacrificer.

2 Yamo no gatúṁ prsthámó vi-veda:  
náisā gávyútir ápabhartavá u.  
yátrā naḥ púrve pitáraḥ pa-reyúr,  
enā jajñānāṁ pathiā ānu svāḥ.

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

3 Mátalí Kavyáir, Yamó Ángiro-bhir, Bhásapá tér Ákvabhir várvdhá-náh, yámé ca devá várvdhur, yé ca deván, sváhá anyé, svadháyanyé mad-anti.

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

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

Thus, Yama, prastarám á hi sīda, Āṅgirobhīḥ pitṛbhiḥ samvidānāḥ. á tvā máṇtrāḥ kaviśastā vah-antu.
ená, rājan, havīṣa mādayasva.

á sīda: 2. a. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitṛbhīs: apposition to Āṅgirobhīs (cp. 3 a). samvidānās: 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. ená: here (cp. 2 d) inst. of ena (112 a) agreeing with havīṣa; accented because beginning the Pada (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
5 Āṅgirabhīḥ ā gahī yajñīyebhir;  
Yāma, Vairūpyāṁ iḥā mādayasva.  
Vivasvantam huve, yāḥ pitā te,  
asmin yajñe barhiśi ā niśādyā.  

Complete with the adorable Āṅgiras; O Yama, with the sons of Virūpa do thou here rejoice. I call Vivasvant who is thy father, (let him rejoice), having sat himself down on the strew at this sacrifice.

Āṅgirbhīḥ: sociative inst. (199 A 1). ā gahī: root ao. ipv. of gam (148, 5). Vairūpyāṁ: sociative inst.; this patronymic form occurs only here; Virūpa occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the Āṅgirases, as sons of heaven or of Āṅgiras. huve: 1. s. pr. Ā. of hū call. yās: supply āsti. c is defective by one syllable (p. 441, 4 B a). barhiśi ā: to be taken together (cp. 176, 1, 2). niśādyā: gd. of sad sit; agreeing with Vivasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 35, 6 as applied to Indra.

6 Āṅgiraso, naḥ pitāro, Nāvagvā,  
Āthavāno, Bhṛgavāḥ, somiśa-  
śaḥ:  
tēṣaṁ vayāṁ suṣmatāu yajñī-  
yānām  
āpi bhadrā saumanasē siśaṁ.  

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

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

préhi préhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmṛedīta; in fact only one repeated verbal form is so treated in the RV., viz. piba-piba (p. 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -ām in d; of a- in 9 c d, and of -an 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, Yama and Varuṇa the god.
8 sam gachasva pitṛbhiḥ, sām
Yaména,
īṣṭā-pūrténa paramé vioman.
hitvāyāvadyām pūnar āstam
ehī:
sām gachasua tanūṣa suvārcaḥ.

īṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not
analysed in the Pāda text. paramé: the abode of Yama and the
Fathers is in the highest heaven; mádhye divāḥ in x. 15, 14.
vioman: loc. without i (p. 69). hitvāya: gd., 163, 3. āstam: the
home of the Fathers; cp. 9 b–d. tanvā suvārcaḥ: being free from
disease and frailties, the dead man unites with a body which is com-
plete 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 ápetā, vitā, ví ca sarpatāto:
asmá etām pitāro lokām akraṇ.
āḥobhir adhīr aktr̥bhir ví-
aktam
Yamó dadāti avasānam asmai.

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

This stanza is addressed to the demons to leave the dead man
alone. vitā: for ví ita (see p. 464, 17, 1 a). asmai: accented
because emphatic at the beginning of a Pāda, but unaccented at the
āḥobhir adbhīḥ: cp. ix. 113, where the joys of the next world are
described, yātra jyóti r ájasraṁ, tásmin máṁ dhehi améte lóke
where there is eternal light, in that immortal world place me (7), and
yātra amúr yahváti r ápas, tátra máṁ ámétam kṛdhi where are
those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyáktam: pp. of vi + añj adorn, dis-tin-
guish.

90 चार्ति द्रव सार्मेि० साहान०
चतुःस्य श्रवलों साधुनां पुष्या ।
चार्ति पितुत्रशूविद्रिाप्येिहि
चणेने से सधमादं मादि० ॥

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

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

99 चि ते सान० यम रूचििार०
चतुःस्य पुचिर्षी मृचिसभि ।
चि ते सान० यम रूचििार०
चतुःस्य पुचिर्षी हरि पुचिसर्षी।
मृचिसभि ।

11 yau te suanau, Yama, rakṣitārau,
caturakṣau pathirakṣi nṛcakṣasau,
tābhiām enam pāri dehi, rājan:
svasti cāsmā anamivāṁ 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). enam: the dead man. dehi (2 s. ipv. of dā give): that they may guide him to Yama’s abode. dhehi: 2 s. ipv. of dhā put.

12 uruṇasāv, asutypā, udumbalāu,
Yamāśya dūtāu carato jānāṁ ānu;
tāv asmābhyaṁ dṛśaye sūrīya
pūnar dātām āsām adyēhā bhad-rām.

uruṇasāv: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as āv before a vowel within a Pāda; broad-nosed, that is, keen-scented. asutypā u-: on the Sandhi see 22; the literal meaning delighting in lives implies delighting in taking them, while they
wander among men as Yama's messengers. udumbalāu: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of dūtāu, for ā, shows the same irregularity as in the preceding stanzas. caratas: in order to seek out the lives of those about to go to the abode of Yama. asmabhyaṃ: dat. pl. of ahām. dṛṣāye: dat. inf., with attracted acc. (200 B 4). dātām: 8. du. ipv. root ao. of dā give; as having already marked us for their victims, let them give back our life to-day.

13 Yamaṃ saṃm sunuta,
Yamaṃ juhutā havīḥ;
Yamāṃ ha yajño gachati,
Agnidūto áramkṛtaḥ.
For Yama press the Soma, to Yama offer the oblation; to Yama goes the sacrifice well prepared, with Agni as its messenger.

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

14 Yamaṃ ghṛtāvad dhavir
juhóta, pra ca tiṣṭhata;
sa na devēṣu ā yamad,
dīrghām āyuḥ prá jīvāse.
To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.
juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: step forward, in order to offer the oblation; cp. the use of prá bhr bring forward an oblation. á yamat: inj. of root ao. of yam extend; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá nah Sómo devéšu 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 jíváse: 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 mádhumattamam
rājáne havyám juhotana.
idám náma ēśibhyah púrvajé-bhiaḥ,
púrvēbhyah pathikyādbhiaḥ.
To Yama the king offer the most honied oblation. This obeisance is for the seers born of old, the ancient makers of the path.

juhotana: again the strong form to suit the metre (cp. 14 b). pathikyādbhyaḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama’s abode (the pitryána the road of the Fathers). This stanza is a Brhati in the middle of Anuśṭubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).
16 trikadruebhiḥ patati.
śaḻ urvīr, ēkam id brhāt,
triṣṭūb, gāyatri, chāndāmsi,
sārvā tā Yamā āhītā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭūbha, gāyatri 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. trikadruebhis: 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. trikadrueṣu apibat sutāsyā he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brahmaṇas 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. śaḍ urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisrō dyāvah nihitā antār asmin, tisrō bhūmīr uparāh, śaḍvidhānāh the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ēkam id brhāt: 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 tastāmbha śaḻ ima rájāmsi . . kim āpi vidī ēkam? who propped asunder these six spaces; what pray is the one? triṣṭūbha, gāyatri: 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).
PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Āṅgirases and Atharvans, the Bhṛgus 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 entertained to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāṇa) is different from that trodden by the gods (devayāṇa).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

1 ùṭ ṯār̥taṁ bhave ātarpāṁ
ùcchāyāṁ: pitr̥e: ṣaṁyāsam:
chusum y chusureṇvukā caṇṭhāya
te nāñcaḥ putr̥e: Ṛṃṣu ||

1 úṭ ṭatām ávara, út pārāsa,
um madhyamāḥ pitāraḥ somi-
ásah;
āṣum yā iyūr avṛkā ṛtañās,
tē no avantu pitāro hāveṣu.

Let the lower, let the higher, let
the middlemost Soma-loving Fathers
arise; let those Fathers who,
friendly, knowing right, have gone
to life eternal, favour us in our
invocations.
ud iratam: note that cd. verbs are often repeated by means of the prp. (here ud twice) alone. avare (on the dec., see 120 c 1) &c.: these three words refer to the Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. ye párthive rājasi in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sāyaṇa thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by pūrvāsas and upārasas. āsum: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. īyur: 3. pl. pf. act. of ī go.

Let this obeisance be made today 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 pûrve is used (see 120, 2). īyur: in x. 14, 2. 7 the more distinctive cd. pareyūr appears. ā niṣattās (pp. of sad sit, cp. 67 a, b; cp. ā niṣādya in x. 14, 5). párthive rājasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsu vikṣū: cp. the frequent mānuṣiṣu vikṣū human settlements, with reference to the Fathers present at the funeral offerings on earth.
3 āhām pitṛn suvidātrāṁ avitśi,
nāpātam ca vikrāmaṇaṁ ca
Visṇoḥ:
barhiśādō yē svadhāyāṁ sutāsyā
bhājanta pitvāṁ, tā ihāgami-
śthāḥ.

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

ā-avitśi (1. s. Ā. s ao. of 2. vid find); = I have induced to come to
this offering. nāpātam: 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 nāpātam) is called the husband
of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama
(see note on x. 14, 1); but it is doubtful whether this later statement
was part of the mythological belief of the RV., where Yama is the
grandson of Tvaṣṭr (x. 17, 1). On the other hand, the word may be
used elliptically to designate Agni = sāhaso nāpātam (Agni is called
nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnum son of strength, a
frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is
used in an Agni hymn; and below (9 c) Agni is invoked to come
with the Fathers: āgne yāhi suvidātrebhīḥ pitṛbhiḥ. There is
here also a good example of the fanciful interpretations of Sāyaṇa:
Viṣṇor (= yajñasya) nāpātam (= vināsābbhāvam) the non-destruction
of the sacrifice. vikrāmaṇaṁ: Viṣṇu’s third step (= the highest
heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta: 3. pl.
inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvāṁ: gen. of
8 bārhiṣeadhaḥ pitara, útí arvág;
imá vo havyā cakṛmā; jujā-
dhvaṁ;
tá á gata ávasā sāṃtamena;
áthā nah sām yór apā ro-dadhāta.

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.

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

4 उप्यक्ता: पितरं: सोम्यासि।
बर्हीषेषु निधिषु प्रियेषु।
त चा गमन्तु त हुह श्रुवत्वः
बधि ब्रुवल्लूः तेंब्रव्यक्ताङ्।

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.

उपाहूताः pitāraḥ somiāsa
bārhiṣeṣu niḍhiṣu priyēṣu;
tá á gamantu; tá ihá śruvantu;
ádhī brūvantu; té avantu
asmán.

úpahūtās: pp. of hū call. niḍhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śru-
vantu: 3. pl. ipv. root ao. of ēru hear.
6 ácyā jānu, daraśinato niśādyā,  
imām yajñām abhi grñīta viśve;  
mā himsiṣṭa, pitaraḥ, kena cina  
no,  
yād va āgaha puṣuṣāt 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  
death, the auspicious direction is reversed, left being substituted for  
right. daraśinatās: to the right (of the vēdī 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. is ao. of  
himś injure. kena cida yād āgaha fer kena cida āgasā yād, the sub-  
stantive being put into the rel. instead of the principal clause.  
vas: dat. of disadvantage (p. 314 B 1). puṣuṣātā: inst. s. identical in  
form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb.  
(p. 171); in the sense of an indefinite past.

7 āsīnāso aruṇīnām upāsthe  
rayim dhatta dāśuṣe mártiśya.  

Sitting in the lap of the ruddy  
dawns) bestow wealth on the wor-
putrébhiaḥ, pitaras, tāsyā vās-vah
prā yachata; tā ihórajām dadhāta.

āśināsas: irr. pr. pt. Ā. of ās sit: 158 a. aruṇinām: aruṇā
rudy is the colour of dawn, and the f. of this adj. sometimes
appears as an epithet of the dawns; that these are here meant is also
indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to
awake or arise uṣāsām upāsthāt from the lap of the dawns. dhatta
and dadhāta: here both the regular and the irr. ipv. of dhā are used
(cp. note on 4 d). 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 pitāraḥ somiāso,
ānūhirē somapīthām Vāsiṣṭhāḥ,
tēbhir Yamaḥ samrarāṇo hav-
imśi,
uśāṇn uśādbhīḥ, pratikāmām
attu.

Those forefathers of ours, the
Soma-loving, the Vāsiṣṭhas, who
fare after him to the Soma-
draught, with them let Yama,
sharing their gifts, eat the obla-
tions at pleasure, he the eager with
them the eager.

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 ūh con-
sider, then meaning who have been considered worthy of the Soma-
draught. Vāsiṣṭhas: as one of the groups of ancient seers. sam-
rarāṇās (pf. pt. Ā. of rā give): sharing with them their gifts to their
descendants (cp. 7 b c).

5 ye taṁbuśendrāca beḥmaṇa
hōchācīrd: somatadīyō bhēkā:

hōchācīrd: somatadīyas: bhēkā:
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.

tāṭṛṣūr: pf. of tṛṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on
iii. 59, 1 b). devatrá: in heaven; trā is one of the suffixes which
in the Pada text is separated, being treated as the second member of
a cd. stomá-taṣṭāsas: this Tp., fashioned with praise, otherwise used
with 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. arvâñ: 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, sá ghrāmām invāt paramé sadhāsthe: may he (Agni)
further the gharma in the highest abode; this word as well as jēha-
mānās may be intended to contrast with tāṭṛṣūr; cp. vii. 103, 9.
They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham: this word, primarily a Bv., having the same car, is then often used as a cognate acc. (p. 300, 4) with yá = go (on a journey) with the same car (here with dhá in place of yá); then adverbially (p. 301, 5 b). dádhánás: pr. pt. Ā. of dhá put (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhánás (159). sahásram: agreeing with pitfbhis: more usual would be sahásrená pitfbhis: cp. 194 B 1 b (p. 291); páraiś: the primary meaning of this word is farther (opposed to nearer ávara, less often úpara, ántara), more remote, then also higher; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvais páraiś; the meaning is the remote, the early Fathers; cp. vi. 21, 6, páräni pratná remote, ancient deeds opposed to ávarásas later men.

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

Thou, O Agni, having been im-
ferred, O Jātavodās, 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.
13 ये का इहापितारो ये का नेहाः, याम् का विद्मायाम् उ का न प्रविद्माः,
tuām vettha yāti tē, jātavedah;
svadhābhīr yajñām sūkṛtaṁ jujāsasva.

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

18 ये का इहापितारो च चन्द्रिद्राघः
मध्ये दियः स्खध्या मात्रवैः।
तेतिः खर्शासुनीतिमेतां
वाशायाः तन्व क्ययास।

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

14 ये अग्निदद्धये अनाग्निदद्धाः
मध्ये दियः स्खध्या मात्रवैः।
tobhiḥ suarāl āsunitim etām
yathāvāsām tanuām kalpa-
yasva.

Those who, burnt with fire and not burnt with fire, are exhilarated by the funeral offering in the midst of heaven, as sovereign ruler do thou with them fit his body accordingly to thy power for this spirit-guidance.
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tēbhīśa: 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 (yathāväśām); the subject is Agni who is addressed in 9 c and 10 c (Agni), and in 12 a and 13 c (jātavēdās) or mentioned in 11 a (Āgniśvāttās), and in this stanza itself (Agnidagdhas). tānvaṁ kalpayasva: the body of the deceased; the words svayāṁ tānvaṁ kalpayasva (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: svayāṁ rūpāṁ kuruṣva yādīśam ichāsi assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathāväśām tānvaṁ cakra (= cakre) esāḥ he has taken a body according to his will; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāväśām tānvaḥ kalpayāti may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivās tānvo, jātavedas, tābhīr vahainaṁ suktām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. āsunitim etām: dependent, like tānvaṁ, on kalpayasva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8 cd: āstam ehi; sāṁ gachasva tānva go home; unite with thy (new) body; and x. 16, 5 sāṁ gachatāṁ tānva, jātavedah let him (the deceased) unite with a (new) body, O Jātavedas.

HYMN OF THE GAMBLER

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

x. 34. Metre: Triṣṭubh; 7. Jagati.

PITARAS [x. 15, 14]
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 Vibhīdaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Mājavatāsya: coming from Mount Mājavant as the best. ṣaṭāṃ: s. s. ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

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

The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.
3 dvēṣṭi āvāsrū; āpa jāyā ru- 

My mother-in-law hates me; my 

My mother-in-law hates me; my 

wife drives me away: the man in 

wife drives me away: the man in 

distress finds none to pity him: 

distress finds none to pity him: 

'I find no more use in a gambler 

'I find no more use in a gambler 
	than in an aged horse that is for 
	than in an aged horse that is for 
sale.' 
	sale.' 

aptive runaddhi (3. s. pr. of rudh): turns him away when he asks 

aptive runaddhi (3. s. pr. of rudh): turns him away when he asks 

for money to gamble with. nāthitās: the gambler speaks of himself 

for money to gamble with. nāthitās: the gambler speaks of himself 
in the 3. prs. āsvasya, iva: agreeing with kitavasya. járatas: 
in the 3. prs. āsvasya, iva: agreeing with kitavasya. járatas: 
pr. pt. of jī waste away. Kitavasya bhō- 
pr. pt. of jī waste away. Kitavasya bhō- 
gam: objective gen. 
gam: objective gen. 
(p. 320, B b). 
(p. 320, B b). 

4 anyé jāyāṁ pári mrśanti asya, 

Others embrace the wife of him 

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

agyrdhat: a ao. of gṛdh be greedy, governing védane, loc. of the 
agyrdhat: a ao. of gṛdh be greedy, governing védane, loc. of the 
object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, 
vājī: to be read with a short final (p. 437, a 4, 
ep. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānimās: 
ep. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānimās: 
1. pl. pr. of jāa know. nāyatā: accented as beginning a new
When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

*ā-dīdhye: 1. s. pr. ā. of dhī think. daviśāṇi: is ao. sb. of dugu (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (is ao. sb.) from div play (like a-śṭhaviśam, in a Sūtra, from śṭhiv spit). ebhis: with the friends. āva hiye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1).uptās: pp. of vapstrew. ākrata: 3. pl. ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagati Pāda interposed in a Tristubh stanza (cp. p. 445, f. n. 7); the same expression, vācamakrata, by ending a Pāda in vii. 103, 8 produces a Jagati Pāda in a Tristubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). ēmī īd: I go at once (p. 218). ēśām: 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, 2 b. āsūjānas: 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. pratidīvaṇ: dec., 90, 3; dat. with verbs of giving (200 A 1). ādadhatas: 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 nitodino, nikītvānas tāpanās tāpayispa-vaḥ; kumārādeṣṇā, jāyataḥ punar- hāno, mádhvā sāmpṛktāḥ kitavāsya barhāṇā.

tāpayispa-vas: causing the gambler to pain others by his losses. kumārā-deṣṇā: giving gifts and then taking them back like children. punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāmpṛktās: pp. of 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.

triṣaṇcāsāḥ: 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; ahastāsah—hāstavantam; divyāḥ—īriṇe; ītāḥ—nir dahanti. divyāsā: alluding to their magic power over the gambler; cp. barhānā in 7 d. ōṅgārās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidēvanām vā agnīs, tāsya ete ōṅgārā yād āksam āt the gaming-board is fire, the dice are its coals.

10 jāya tapyate kitāvasya hīnā, mātā putrāsya cārataḥ kūa svit. pāāvā bibhyad dhānam ichā- māno, anyēsām āstam úpa nāktam 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.

hīnā: pp. of hā leave. putrāsya: the gambler. tapyate must be supplied with mātā. pāāvā: lengthening of final a before v (15, 1 c). bibhyat: pr. pt. of bhī fear. úpa eti: probably for the purpose of stealing, to explain c. nāktam: see 178, 2; 195 A 5 a.

11 strīyāṁ drśtāvya kitāvām ta- tápa, anyēsām jāyām, sūkṛtam ca yόnim. 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
pūrvāhūṇe āśvān yuyujé hī bhrūṁ,
sō agnēr ānte vṛṣalāḥ papāḍa.

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

dṛṣṭvāya: gd. of dṛṣā see, agreeing with kitavāṁ as the virtual subject (210). striyam (p. 88, B): jāyam 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. papāḍa: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

92 yō vaḥ senānīṁehūti gṝṣaṁ
rajā prātāsya prathamō būrvaṁ
	tāśē ṇaḷiṁbī n ḍhānaṁ gṝṣaṁ
	ṝśāhāṁ prāciṁdaṇवaṁ ṇeṇḍram
ty : i . va : i . senānīṁhūti : mūḥt : gṝṣaṁ
rajā : i . prātāsya : prathamaṁ : būrvaṁ
	tāśē : ṇaḷiṁbī : n : ḍhānaṁ : gṝṣaṁ
	ṝśāḥ : ṇaḷiṁbī : n : ḍhānaṁ : gṝṣaṁ

yō vaḥ senānīṁehūti gṝṣaṁ
rajā prātāsya prathamō būrvaṁ
	tāśē ṇaḷiṁbī n ḍhānaṁ gṝṣaṁ
	ṝśāhāṁ prāciṁdaṇvaṁ ṇeṇḍram

12 yō vaḥ senānīṁehūti gṝṣaṁ
rajā vrātasya prathamō ba-
bhūva,
tāsmāi kṛṇomi, ‘nā dhanā ru-
adhami’;
dāsāhāṁ prāciṁs, ‘tād ṛṭāṁ 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’.

yō 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 prāciṁ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prāciṁs: A. pl. f. of prāṇc, used predicatively (198, 1). tāsmāi: dat. of advantage (200 B 1). nā dhanā
runadhmi: that is, ‘I have no money left for you;’ these words in sense come after prácis, expressing what is implied by that gesture.

ṛtām: predicative, I say this as true (198, 1).

13 akṣair mā divyaḥ; kṛṣam it kṛṣasva;
vitte ramasva, bahū mánya-
mānāh;
tatāra gāvah, kitava, tatāra jāyā:
tān me vī caṣṭe Savitāyām aryāḥ.

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

14 mitrām kṛṇdhvaṁ khālu, mṛ-
lātā no.
mā no ghorēṇa caratābhī dhr-
gnū.

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 nú manyúr viśatām, another now be in the toils of the brown ones.

anyó babhrūṇāṁ práśitau nú astu.

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

PŪRUSA

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.

9 सहस्रवीर्यं पुरुषः
सहस्रं: सहस्रपाति:
स: भूमि विचारति वृक्षान-
तलितहस्तश्रेष्ठम्

1 sahasraśirṣā Puruṣaḥ,
sahasraśaḥ, sahasrapat.
sá bhūmim viśvato vṛtvā,
āty atiśhad daśāngulām.

Thousand-headed was Puruṣa, thousand-eyed, thousand-footed. He having covered the earth on all sides, extended beyond it the length of ten fingers.
Puruṣa

2 Puruṣa evādām sārvam

Puruṣa is this all, that has been

and that will be. And he is the

lord of immortality, which he grows

beyond through food.

Puruṣa is coextensive with the whole world including the gods.

bhāvyam: a late and irregular cadence. amṛtatvāsya: of the

immortals, the gods. yād: there is some doubt as to the construction

of d; the parallelism of āty atiṣṭhāt in 1 d and of āty aricyata in 5 c

indicates that Puruṣa is the subject and yād (the gods) the object,

and that the former exceeds the latter ānānena, 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 āti does not seem to be sufficiently brought out.

3 ētāvānānān saṁśabha

Such is his greatness, and more

than that is Puruṣa. A fourth of
pádo 'syá viśvá bhútání; him is all beings, three-fourths of him are what is immortal in heaven.
tripád asyāṃftaṃ diví.
etávān asya: irr. Sandhi for etávām asya (occurring also in x. 85, 45: putrán ā), is a sign of lateness, this being the regular post Vedic Sandhi (39). átās: equivalent to an ab. after the epv. (201, 3). jyāyāṁś ca: on the Sandhi, see 40 a. Púrūṣas: a metrical lengthening for Púrūṣas (cp. the Pada text) to avoid a sequence of four short syllables, ep. 5 b. amūtaṃ: equivalent to amṛtatvā.

4 tripád úrdhvá úd ait Púrūṣah;
pádo 'syehābhavat púnah. With three quarters Puruṣa rose upward; one quarter of him here came into being again. Thence he spread asunder in all directions to what eats and does not eat.

táto viśvāh vi akrāmat úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. ihá: in this world. púnar: that is, from his original form. tátas: from the earthly quarter. vi akrāmat abhi: distributed himself to, developed into. sāsana-anaśané: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).
From him Virāj was born, from Virāj Puruṣa. When born he reached beyond the earth behind and also before.

tāsmād: from the undeveloped quarter of Puruṣa. Virāj: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Áditer Dākṣo ajāyata, Dākṣad u Áditiḥ pāri from Aditi Daksā was born, and from Daksā Aditi. On the Sandhi, see p. 3, n. 2. With c d cp. 1 c d. ātho: 24.

When the gods performed a sacrifice 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. átvanta: 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.

That Puruṣa, born in the beginning, they besprinkled as a sacrifice
tēna devā ayajanta, on the strew: with him the
sādhyā ṣṣaya ca yē. gods, the Sādhyas, and the seers
sacrificed.

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

8 tāsmād yajñāt sarvahūtaḥ
sāmbhṛtam pṛsadajīām:
pasūn tāṁś ca kāre vāyavyān,
āraṇyān, grāmīāś ca yē.

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

tāsmād: ab. of the source (201 A 1). sāmbhṛtam: as finite vb.
pṛsad-ājyām: accent, p. 455, 10 d 1. pasūn: Sandhi, 40, 2. tāṁś:
attracted to pasūn for tāt (pṛsadajyām); Sandhi, 40, 1 a. vāyav-
yān: one of the rare cases where the independent Svarita remains in
pronunciation (p. 448, 1); ān here remains unaffected by Sandhi
because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several
indications that the internal Pādas (those within a hemistich) as well
as the external Pādas were originally independent (cp. p. 465, f. n. 4).
āraṇyān: that is, wild. grāmyāś ca yē = grāmyān, that is, tame;
ep. ṣṣayā ca yē in 7 d.
9 tāsmād yajñāt sarvahūta
ṛcaḥ sāmāṇi jayṇire;
chāndāṃsi jayṇire tāsmād;
yājus tāsmād ajayyata.

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.

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

10 tāsmād āsvā ajayyanta
yē ké ca ubhayādataḥ.
gāvo ha jayṇire tāsmāt;
tāsmaj jatā ajavāyah.

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

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

11 yat Pūruṣaṁ viadadhuh,
katidhā vi akalpayan?
mukhaṁ kīmaṁ asya? kau bāhū?
kā ūrū pāḍā ucyeṭe?

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

12 brāhmaṇo 'syā mukham āsīd, 
bāhū rājāṇāḥ kṛtāḥ; 
ūrū tád asya yād váśyaḥ; 
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. brāhmaṇo 'syā: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yād váśyaḥ: 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).

13 candraṁa mānasō jātās; 
cákṣoḥ súryo ajāyata; 
mukhād Índráḥ ca Agní ca, 
prāṇād Vāyúr ajāyata. 

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

14 nábhyā ásid antárikṣam;
śirṣó dyáuḥ sám avartata;
paddhyám bhúmir, disah érótat:
táthá lokáṁ akalpayan.

nábhyás: ab. of nábhi inflected according to the i dec. (p. 82 a). śirṣás: ab. of śirṣán (90, 1 a; p. 458, 2). sám avartata: this vb. is to be supplied in c; cp. ádhi sám avartata in x. 129, 4. akalpayan: ipf. cs. of kl; they (the gods) fashioned.

15 saptásyas an paridháyas;
tríḥ saptá samídhaḥ krtáḥ;
devá yád, yajñám tanváná,
ábadhnan Púruṣam paśúm.

paridháyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá: as a sacred number. tanvánás: cp. 8 h. ábadhnan: 3. pl. ipf. of bandh; cp. púruṣaṇa havíga in 6 a and tám yajñám Púruṣam in 7 a b. paśúm: as appositional acc. (198).
16 yajñena yajñām ayajanta de-
vās:
tāni dhārmaṇī prathamāṇi āsan.
tē ha nākaṁ mahimānaḥ sa-
canta,
yātra pūrve Sādhiāḥ sānti,
devāḥ.

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

Rātri

The goddess of night, under the name of Rātri is invoked in only one hymn (x. 127). She is the sister of Usās, 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 usās, Night appears as a dual divinity with Dawn in the form of Usāsā-nāktā and Nāktoṣāsā, occurring in some twenty scattered stanzas of the Rigveda.

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

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

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

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

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

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

5 sa ni chaub yaktā vṛcy
nī te yāmann ávikśmahi
vṛcchē n vamsati vṛcy: ||

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

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

5 ni grāmāsō avikṣata,
nī padvānto, nī paksīṇaḥ,
nī śyenāsaś cid arthināḥ.

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 vi enter. grāmāsas: = villagers. ni: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.
yāvāyā: cs. of yu separate; this and other roots ending in ú, as well as in i, ṛ, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the Padapātha invariably gives yavāya; the final vowel is metrically lengthened (in b it is long by position before st). vṛkyām: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

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

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.
HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (såt) from the non-existent (åsat). 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 Såkhya system.

x. 129. Metre: Triçûbh.

1 násad âsin, nó sád åsit tadâ- 
nîm; There was not the non-existent
nåsîd rájo nó viómâ paró yát. nor the existent then; there was
kîm ávarîvah? kúha? kásya not the air nor the heaven which is 
sârmanâ? beyond. What did it contain?
ámßhâ kím åsîd, gâhanâm ga- Where? In whose protection?
bhirâm? Was there water, unfathomable,

Cf. ŚB. x. 5, 8, 1: ná iva vá idám âgrësåd åsîd ná iva sád profound?
ásît verîly this (universe) was in the beginning neither non-existënt nor existent as it were. 
tadânîm: before the creation. åsît: 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.
ā avarīvar: 3. s. ipf. int. of vr cover (cp. 173, 3); what did it cover
up = conceal or contain? kūha: where was it? kásya ásáman: who
guarded it? kím: here as an inter. pcl. (p. 225). ámbhas: cp. 3 b,
and TS., ápó vá idám ágre salilám ásit this (universe) in the begin-
ing was the waters, the ocean.

2 n múrtyur ásid, ámiśtam ná
tárhi.
ná rátriá áhna ásit praketáh.
ánid avátámr svadháyá tád
ekám.
tásmám dhánya ná paráh kím
canása.

rátryás: gen. of rátri (p. 87). áhmas: gen. of áhan (91, 2).
ánti: 3. s. ipf. of an breathe (p. 143, 3 a). tásmám: governed by
note on 1 b. ása: pf. of as be (135, 2).

3 tám ásáitántaṃśa gúhám
prékèntaṃ satiśaṃ surmatá tāttam.
túśhánaśváptákáṃ vhatásáitá
tápmásatáhájájáyti kámpa.

tám: | ásáitá | támpama | gúhám | cháyá |
|prékètam | surmatá | surmatá | áhá |
| tāttam |
|túśhánaśváptáká |
|vhatásáitá |
|tápmásatáhájájáyti kámpa |

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

There was not death nor im-
mortality then. There was not the
beacon of night, nor of day. That
one breathed, windless, by its own
power. Other than that there was
not anything beyond.
Darkness was in the beginning hidden by darkness; indistinguishable, this all was water. That which, coming into being, was covered with the void, that One arose through the power of heat.

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

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 sām avartata: 3. s. ipf. ā of vṛt turn, with sām come into being; ádhi upon makes the verb transitive = come upon, take possession of. tād that = tād ēkam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). yād: referring to kāmas is attracted in gender to the predicate n. rétas. satās: they found the origin of the evolved world in the unevolved. prati-īsya: the gd. in yā has often a long final vowel (164, 1) which is always short in the Padapātha. manīśā: inst. of f. in ā (p. 77).
5 tīrṣaṇīṇo vibhītō purīṣirvidyām. 
śrūṇa: sīndrāśīṛdhūpaṁśūddrāsvārīṣtrīyata. 
retodhā aśaṇ, mahimāna aśaṇ; 
svadhā avāstāt, prāyatiḥ parāstāt.

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

raṃśīś: the meaning of this word here is uncertain, but it may be
an explanation of bāṇḍhu in 4 c: the cord with which the sages
(referred to by eśaṃ) in thought measured out the distance between
the existent and non-existent, or between what was above and below;
ep. viii. 25, 18, pāri yō raṃśīṇā 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. āśīt: 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 āśiṣṭ 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 trāyo
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
Visarjaniya, doubtless owing to the greatly increasing prevalence of
the nominatives in ā.
HYMN OF CREATION

6 kō addhā veda? kā ihā prá vocat, kūtā ájātā, kūtā iyām viśṛṣṭiḥ? arvāg deśā asyā viśārjanena: áthā kō veda yāta ābabhūva?

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

7 iyām viśṛṣṭir yāta ābabhūva; yādi vā dadhė yādi vā nā: yó asyādhyakṣāḥ paramé viśomān só añgā veda, yādi vā nā véda.

7 iyām viśṛṣṭir yāta ābabhūva; yādi vā dadhė yādi vā nā: yó asyādhyakṣāḥ paramé viśomān só añgā veda, yādi vā nā véda.

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?

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. vyōman: loc. (90, 2). véda: the accent is due to the formal influence of yādi (p. 246, 3 a).
YAMÁ

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 Āṅgirasas, 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 pressèd 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 Vivasvat 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 (pādbinda) is spoken of as parallel to the bond of Varuṇa. The owl (ulūka) and the pigeon (kapota) 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.

$\text{वर्षिन्यः कूचे सुप्पलागः} \quad \text{वर्षिन्यः कूचेसुप्पलागः}$
$\text{दृवः सुपिंवत्ति यूमः} \quad \text{दृवःसुपिंवत्ति यूमः}$
$\text{चच्च नौ विद्यपतिः पिता} \quad \text{चच्च नौविद्यपतिः पिता}$
$\text{पुराणान् ब्रुङु वेनति} \quad \text{पुराणान्ब्रुङुवेनति}$
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.

yasmin: the loc. is often used in the sense of beside, near (cp. 203, 2). sampibate: drinks Soma with. atrā: with metrically long final vowel (cp. 433, 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 anuvēnantāṁ, cārantaṁ pāpāyāmuyā, asūyāṁ abhy ácākaśām: tasmā asprhayāṁ pūnāḥ.

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

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

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

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

The departure of the dead is followed by a funeral chant. pra-
āvartayaḥ: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β;
analysed by the Padapātha, as prá śvartayaḥ; cp. note on viii. 48, 2 a. ánu prá avartata: 3. s. ipf. ā. of vṛt: accent, p. 464, 17, 1;
p. 466, 19; p. 468, 20 a. vīprehayas: the priests officiating at the
funeral; abl. governed by pāri (176, 1 a); Sandhi, 43, 2 a. sām
ā-hitam: accent, p. 462, 13 b. nāvī: the funeral chant is placed on
a boat as a vehicle to convey it from here (itās) to the other world.
5 kāh kumāram ajanayad?
   rātham kō nir avartayat?
kāh svit tād adyā no brūyād,
anudēyi yāthābhavat?

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

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

6 yathābhavad anudēyi,
tātā āgram ajāyata;
purāstād budhnā ātataḥ;
pāscān nirāyanam kṛtām.

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

The sense of this stanza is obscure, chiefly because the object of
which the details are here given is uncertain. The car on which the
deceased is supposed to be conveyed may be meant. There is
evidently correspondence between 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
anudēyi). 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. nälís: with s in the nom. (100, Ia). There is one syllable too many in c (cp. p. 428, 2a). ayám: Yama. příškr̥tas: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3a). girbhís: 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 Váyú, 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-Parjanya, while Váyu is often similarly linked with Indra as Indra-Váyú. 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 thunderstorm. 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.
1 Vātasya nú mahimānam rá-thasya:
rujánn eti, stanáyann asya
ghóṣah.
divispíg yáti aruñáni kṛñánn;
utó eti pṛthivyá reṇúm ásyán.

mahimānam: the vb. can easily be supplied, the most obvious one
being pāra vocam according to the first verse of i. 32, Índrasya nú
viryāṇi pāra vocam, and of i. 154 Viśnur nú kām viryāṇi pāra
vocam. rujáñ: similarly the Maruts are said to split the mountain
with the felly of their cars (v. 52, 9), and their sound is thunder
(i. 23, 11). stanáyan: used predicatively like a finite vb. (207) or
eti may be supplied. aruñáni: alluding to the ruddy hue of
lightning, with which the Maruts are particularly associated. asya:
accent, p. 452. utó: 24. pṛthivyá: inst. expressing motion over
(199, 4).

2 sán prérte ánu Vātasya viṣṭhá:
áinam gachanti sámanam ná
yóṣáḥ.
tábbhiḥ sayúk saráthaṁ devá
iyate,
asyá viśvasya bhúvanasya rájá.

sám prá iратe: 3. pl. pr. Ā. of īr; p. 468, 29 a. viṣṭhás: though the
derivation is vi-stha (not analysed in the Pada text), the meaning is
uncertain. It is probably the subject with which yóṣáḥ are com-
pared, the sense being: the rains follow the storm wind (apāṃ sākẖā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from ī go according to the fourth class, from which the pr. forms īyate, īyate, īyante, and the pt. īyamāna occur; c is a Jagati Pada.

3 antārikṣe pathibhir īyamāno,
na ni viśate katamac canāhaḥ.  
apāṃ sākẖā prathamajā rtāvā,  
kūra svij jatāḥ, kūta ā babhūva?

pathibhis: inst. in local sense (199, 4). īyamānas: see note on 2 c. āhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapātha. apāṃ sākẖā: as accompanied by rain (cp. note on 2 a). prathamajās: 97, 2. rtāvā: 15 c. kvā: = kūra (p. 448). jatās: as a finite verb (208); cp. x. 129, 6 b. kūta ā babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pt. cf. 213 A a.

8 āatmakā devānāṃ, bhūvanasya 
gārbhoh,  
yathāvaśāṃ carati devā esāḥ.

4 ātma devānāṃ, bhūvanasya 
gārbhoh,  
yathāvaśāṃ carati devā esāḥ.

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?

Breath of the gods, germ of the world, this god fares according to his will. His sounds are heard,
ghośā īd asya śṛṇvire, nā rūpāṁ.

 tásmai Vātāya havīśā vidhema.

(But) his form is not (seen). To that Vāta we would pay worship

with oblation.

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gārbhas: Vāta is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghośās: cp. 1 b. śṛṇvire: 3. pl. ā. pr. of śru with ps. sense (p. 145, γ). nā rūpāṁ: the vb. drṣyate is here easily supplied. vidhema: with dat. (200 A ṭ).
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-smāi, a-syā.
amā attain, v. aśnōti, aśnūtē: see aś. ámb-as, n. distress, trouble, ii. 38, 2 3; iii. 59, 2; vii. 71, 5.
ak-tū, m. ointment; beam of light; (clear) night, x. 14, 9 [aṃj anoint].
aka-ā, m. die for playing, pl. dice, x. 84, 2. 4. 6. 7. 13 [perhaps enn = spoil].
adhvar-ya, m. officiating priest, vii. 108, 8.
ad-dvasa'man, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
án breathe, II. P. antiti, x. 129, 2 [Go. an-an 'breathe'].
án-agni-dagda, pp. (K.) not burned with fire, x. 15, 14.
án-abhi-máta-várna, a. (Bv.) having an unfaded colour, ii. 35, 13.
án-ñásta-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amivá, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [áminivá disease].
an-ágas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [ágaras ō; Gk. ár-ághis 'innocent'].
an-idhmá, a. (Bv.) having no fuel, ii. 35, 4.
á-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-miš, f. wink].
á-nimis-á, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-miś, f. wink].
á-niviva-sána, pr. pt. Á. unretesting, vii. 49, 1 [ni + viś go to rest].
an-írā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [írā, f. refreshment].
an-ikká, n. face, ii. 35, 11 [an breathe].
anu, prp. with acc., along, x. 14, 1; 8 among, x. 14, 12.
anu-káñáma, (acc.) adv. according to desire, viii. 48, 8.
anu-déyé, f. equipment (?), x. 135, 5, 6 [f. gdv. of anu-dá to be handed over].
anu-paspa-sáná, pf. pt. Á. having spied out, x. 14, 1 [spaś spaś].
anu-mádyá-mána, pr. pt. ps. being grafted with gladness, vii. 63, 3.
anu-vénap, pr. pt. seeking the friendship of (acc.), x. 135, 2.
anu-vrata, a. devoted, x. 34, 2 [acting according to the will (vratá) of another].
an-ṛta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [ṛta right].
an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
ánta, m. end, iv. 50, 1; edge, proximity: lc. ante near, x. 34, 16.
antá, prp. with lc., within, i. 35, 9; ii. 12, 8; 35, 7; iv. 61, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
antári-kaśa, n. air, atmosphere, i. 35, 7, 11; ii. 12, 2; x. 90, 14; 168, 3 [situated between heaven and earth: kṣa = 1. kṣi dwell].
ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].
ándh-as, n. Soma plant; juice, i. 35, 6 [Gk. áv-th-of 'blossom'].
án-na, n. food, ii. 35, 5; 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
anyá, prn. a. other, ii. 35, 3. 5. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyá one-another, vii. 103, 3. 4. 5; anyé-anyé, anyáh-anyáh some-others, x. 14, 3; ii. 35, 3 [cp. Lat. altius, Gk. álllos 'other'].
áp, f. water, pl. N. ápás, ii. 35, 3; vii. 49, 1. 23. 3. 4; 103, 2; A. ápás, v. 83, 6; inst. abdhibhá, x. 14, 9; G. ápám, i. 35, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 8; L. apsú, ii. 35, 4. 5. 7. 8; vii. 108, 5 [Av. ap 'water'].
apa-dhá, f. unclosing, ii. 12, 3.
apa-bhartává, dat. inf. to take away, x. 14, 2 [bharti bear].
apa-bhartá, f. remover, ii. 38, 7 [bharti bear].
apa-sáyánt, pr. pt. (K.) not seeing, x. 135, 3.
apa, n. work, i. 85, 9 [Lat. opus 'work'].
apás, a. active, i. 160, 4.
apá-sáma, spv. a. most active, i. 160, 4.
apám nápat, m. son of waters, name of a god, ii. 33, 18; 35, 1. 3. 7. 9.
apá-hita, pp. covered, x. 129, 3 [áh put].
apíc-yá, a. secret, ii. 35, 11 [apic contraction of a presupposed apí-sáhc].
apa-prakéta, a. (Bv.) indistinguishable, x. 129, 3 [prakét perception].
apa-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
apa-pramréya, gdv. not to be forgotten, ii. 85, 6 [mré touch].
apá-budhya-mána, pr. pt. unawakening, iv. 51, 3 [budh wake].
abhi-káspánt, pr. pt. lashing, v. 88, 3.
abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
abhimát-in, m. adversary, i. 85, 8 [abhi-mátí, f. hostility].
abhiśi-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumna, n. splendor].
abhiśi-sávas, a. (Bv.) strong to help, iii. 59, 8 [sávas, n. might].
abhiti, f. attack, ii. 33, 5 [abhí + it].
abhí-vrta, pp. adorned, i. 35, 4 [1. vr
cover].
á-bhv-a, a. monstrous; n. force, ii. 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.
amitra, m. (K.) enemy, ii. 12, 8 [mitra 
friend].
ámita-varña, a. (Bv.) of unchanged colour, 
iv. 51, 9.
ámí-và, f. disease, i. 35, 9; ii. 33, 2; 
vii. 71, 2; viii. 48, 11 [am harm, 3.s. 
ámí-ti].
amu-y-á, inst. adv. in this way, so, x. 
135, 2 [lust f. of amú this used in 
the inflexion of ayám].
á-múra, a. (K.) wise, vii. 61, 5 [not 
foolish: mūrā].
amúta, a. immortal; m. immortal being, 
i. 35, 2; vii. 63, 5; viii. 48, 34; n. 
what is immortal, i. 35, 6; x. 90, 3; 
immortality, x. 129, 2 [not dead, múta, 
pp. of my dè; cp. Gk. dálporos 'im-
mortal'].
amúta-tvá, n. immortality, x. 90, 2.
ambhās, n. water, x. 139, 1.
á-yajvan, m. (K.) non-sacrificer, vii. 
61, 4.
apu, n. dem. prn. N. s. m. this, iii. 59, 
4; vii. 86, 8, 8; viii. 48, 10; x. 54, 
18 (= here); he, i. 160, 4: x. 185, 7.
aye, a. nimble, i. 154, 6 [not exerting 
onself: yās = ya heat oneself].
arapás, a. (Bv.) unsacred, i. 33, 6; x. 
15, 4 [rāpas, n. imperfection, injury].
áram-kṛta, pp. well-prepared, x. 14, 18 
[made ready].
áram, adv. in readiness; with kr do 
service to (dat.), vii. 86, 7.
á-ráti, f. hostility, ii. 85, 6; iv. 50, 11; 
vii. 48, 8; x. 34, 14 [non-giving, nig-
gardliness, enmity].
a-ri, m. niggard, enemy, gen. aryás, ii. 
12, 4, 5; iv. 50, 11; viii. 48, 8 [having 
no wealth: ri = rai; 1. indigent; 2. 
niggardly].
á-rietya, pp. (K.) uninjured, vi. 54, 7 [ri 
injure].
arupá, a. f. f., ruddy, x. 15, 7; n. ruddy 
hue, x. 168, 1.
arus, a. ruddy, i. 85, 5; vii. 71, 1.
á-jya, n. melted butter, x. 90, 6 [á-añ] anoint.

ání, m. axle-end, i. 35, 6.

á-tata, pp. extended, x. 185, 6 [tan stretch].

á-tasthívám, red. pf. pt. having mounted, ii. 12, 8 [á + sthā stand].

á-tmán, m. breath, x. 168, 4 [Old Saxon áthom 'breath'].

Adityás, m. son of Aditi, iii. 59, 2. 3. 5.

ág obtain, V. P. ápáti; pf. ápa, iv. 51, 7 [Lat. ap-isor 'reach', ap-ere 'seize'].

á-bhíhi, 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. ápó-s 'raw'].

á-yatñ, pr. pt. f. coming, x. 127, 1. 3 [á + i go].

áyasá, n. f. á, made of iron, viii. 29, 3 [áyas iron].

áy-ú, a. active; m. living being, mortal, iii. 59, 9 [i go].

á-yudhá, a. weapon, viii. 29, 5 [á + yudh flight].

áy-us, n. span of life, vii. 108, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].

árváná, á. belonging to the forest, x. 90, 8 [árvá].

á-rohant, pr. pt. scaling, ii. 12, 12 [ruh mound].

ávia, adv. in view, with kr, make manifest, v. 88, 8.

áwi, á. swift, vii. 71, 5 [Gk. áwri-s].

áśu-hóman, a. (Bv.), of swift impulse, ii. 35, 1.

á-sám, gen. pl. f. of the prn. root a, of them, iv. 51, 6.

á-sína, irr. pr. pt. á, sitting, x. 15, 7 [ás sit].

á-híta, pp. placed in (le.), vii. 29, 4; x. 14, 18; with sám placed upon (le.), x. 185, 4 [dhá put].

á-huta, pp. to whom offering is made, v. 11, 8.

I go, II. P. émi, x. 34, 5; éti, iv. 50, 8; x. 34, 6; 168, 1; yánti, vii. 49, 1; approach (acc.), viii. 48, 10; áyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyúr, x. 15, 1. 2.

ánu- go after, vi. 54, 5; follow (acc.), viii. 63, 5.

ápá- go away, x. 14, 9.

abhi- come upon, ipf. áyan, vii. 103, 2.

áva- appease: op. iyám, vii. 86, 4.

á- come, ii. 33, 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; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.

pára- pass away, pf. iyúr, x. 14, 2. 7.

pári- surround, ii. 35, 4. 9.

pra- go forth, i. 154, 3; x. 14, 7.

ánu pra- go forth after, vi. 54, 6.

vi- disperse, x. 14, 9.

sám- flow together, ii. 35, 3; unite, vii. 108, 2.

ichá-mána, pr. pt. Á. desiring, x. 34, 10 [is wish].

i-tás, adv. from here, x. 135, 4.

i-ti, pcl. 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 pcl. just, even, i. 1, 4; 6; 88, 8; 164, 3; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 88, 3. 6; x. 14, 16; 34, 5. 7. 8. 13, 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; x. 14, 15; 15, 2; 90, 2; 129, 8, 135, 7; this world, v. 88, 9; = here, vii. 54, 1. 111.

i-dání, adv. now, i. 35, 7.

idh kindle, VII. A. inddhá.

sám- kindle, 3. pl. inddhate, ii. 35, 11; pf. idhiré, v. 11, 2.

idh-má, m. fuel, x. 90, 6 [idh kindle].

ind-uj, m. drop, Soma, viii. 48, 2. 4. 8. 12. 18. 15; pl. iv. 50, 10; viii. 48, 5.

índra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.

indriyá, n. might of Indra, i. 85, 2 [índra].

i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].

sam- bring, i. 160, 5.

imá, dem. prn. stem, this, A. m. imám, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vii. 54, 2; viii. 48, 5; n. imá, ii. 12, 8; x. 15, 4; imání, vii. 61, 6; 71, 6 [111].
i-y-ám, dem. prn. f. this, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].
irá, f. nurture, v. 83, 4.
irá-na, n. dice-board, x. 34, 1. 9.
irá-y, a. watchful, vi. 54, 8.
i-va, enc. pctl. 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, 8; 48, 4²; 6. 7²; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].
i-girá, a. devoted, viii. 48, 7.
ístá-vrata, a. (Bv.) accordant with desired ordinances, iii. 59, 9.
ístá-púrtá, n. (Dv.) sacrifice and good works, x. 14, 8 [ísta, pp. du. of yaj sacrifice + púrtá, pp. of pí ful, bestowed].
ihab, adv. here, i. 1, 2; 35, 1. 6; ii. 35, 18, 15; vii. 54, 9; viii. 49, 1; 2. 3. 4; x. 14, 5; 12, 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.
fíá, f. consecrated food, iv. 50, 8.
i go, IV. Á. fyate, x. 168, 2; approach, imāhe, vi. 54, 8.
ántar-go between (acc.), i. 35, 9; 160, 1.
ij-aná, pf. pt. Á. (of yaj), sacrificer, iv. 51, 7.
id.praise, II. Á., fête, i. 1, 1.
íd-ya, gdv. praiseworthy, i. 1, 2 [id praise].
im, enc. pctl. (acc. of prn i), i. 85, 11; ii. 12, 5; 38, 18³; 85, 1; vii. 108, 3 [180].
fyas-mána, pr. pt. Á. going, x. 168, 3 [i go].
ir stir, set in motion, II. Á. frte.
ánu sám pré-speed on together after, x. 168, 2.
úd-arise, x. 15, 1; v. 88, 3.
pré-, ca. iráya, utter forth, ii. 33, 8.
is be master of, overpower, II. Á. fds, with gen., viii. 48, 14.
fá-āna, pr. pt. Á. ruling over, disposing of (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 83, 9.
is move, I. fšati, -te, from (ab.), v. 88, 2.
il-tá, pp. improvised, x. 15, 12 [id praise].
U, enc. pctl. nuvo, also, i. 35, 6; 154, 4; ii. 88, 9; 85, 10, 15; iv. 51, 1. 2; v. 88, 10³; vi. 54, 8; vii. 61, 6; 63, 1. 2; 88, 8, 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 3³; 129, 1³ [180].
uk-thá, n. recitation, iv. 51, 7 [vac speak].
1. uka sprinkle, VI. uksáti, -te, x. 90, 7.
pra- besprinkle, x. 90, 7.
2. uks grow.
uka-ittá, pp. grown strong, i. 85, 2 [2. uka = vaka grow].
ug-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].
útá, pctl. and, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 210; vi. 54, 6; vii. 68, 5; 86, 2; viii. 48, 1; 5. 8. 14; x. 34, 2; 90, 2; utá vá, vii. 49, 2²; = and, viii. 48, 15 [180].
úto, pctl. and also, x. 168, 1 [úta + u].
út-tara, cpv. a. upper, i. 154, 1 [úd up].
út-sa, m. spring, i. 85, 11; 154, 5 [ud wet].
ud vé, VII. P. unásti, undánti [cp. Lat. un-at-a ‘wave’].
úd-men, drench, i. 85, 5; v. 83, 8.
ud-án, n. water, i. 85, 5 [Go. wat ‘water’].
úd-ita, pp. risen, vii. 63, 5 [i go].
udumbalá, a. brown (?), x. 14, 12.
ud-vát, f. upcard path, i. 35, 3; height, v. 83, 7; x. 127, 2 [ud up + sf. vat].
upa-ksiyánt, pr. pt. abiding by (acc.), iii. 59, 3 [ksi dwell].
upa-má, spv. a. highest, viii. 29, 9.
upa-yánt, pr. pt. approaching, ii. 33, 12 [i go].
úpe-ra, cpv. a. later, x. 15, 2 [Av. upara ‘upper’, Gk. úpe-í ‘pestle’, Lat. s-upera ‘upper’].
upará, adv. upward, x. 84, 9; above, x. 129, 5 [Gk. upép, inép = inép, Lat. s-upera, Old High German ubir ‘over’].
úpa-árita, pp. impressed on (loc.), vii. 86, 8 [ári resort].
upa-sádya, gdv. to be approached, iii. 59, 5 [sát si].
upa-śatha, m. lap, i. 35, 5; 6; vii. 63, 8; x. 15, 7.
upa-hatná, a. staying, ii. 33, 11 [ha-tam from han slay].
upa-húte, pp. invited, x. 15, 5 [hú call].
upará, m. offence, vii. 86, 6 [upa + ara from go: striking upon, offence].

iyám] 227 [upará]
krūdha be angry, IV. P. krūdyati; red.
ko, inter. adv. where? i. 85, 7; ii. 33,
7; iv. 51, 6; x. 168, 3; with avid
who knows where, x. 34, 10 [pronounced
kua].
kuśa-treś, n. dominion, i. 160, 5 [kuśa
= kūte rule].
sam forbear, I. ā. keśate.
abhii- be merciful to (acc.), ii. 33, 1, 7.
ksii dwell, II. P. keśati, iv. 50, 8.
ādhi- dwell in (lic.), i. 154, 2.
kiśy-ánt, pr. pt. dwelling, ii. 12, 11 [kiśi
dwell].
keśama, m. possession, viii. 86, 8.[ksi:
keśati possess].
Khan-i-triśu, a. produced by digging, vii.
49, 2 [khan dig].
khālu, adv. indeed, x. 34, 14 [p. 227].
khātā, pp. dug, iv. 50, 3 [khan dig].
khaya see: no present; a so. akhyat.
abhii- perceive, vii. 86, 2.
vi- survey, i. 35, 5. 7. 8; x. 127, 1.
Gaṇā, m. thron, iv. 50, 5; x. 34, 12.
Gaṇb-hirā, a. profound, x. 129, 1 [Gaṅb
= Gaṅa plunge].
Gaṅbhirā-vepas, a. (Bv.) of deep
inspiration, i. 35, 7.
gam go, I. Gaṅchati, -te to (acc.), i. 1,
4; x. 14, 13; root ao. 3. pl. āghan,
vi. 71, 6; 1. pl. āghanma, viii. 48, 3.
a- come, i. 1, 5; 85, 11; root ao. ipv.
Gaṅb, vii. 54, 7; x. 14, 5; 2. pl. Gaṅtā,
x. 15, 4; 3. Gaṅmantu, x. 15, 52.
11; go to (acc.), x. 168, 2.
asam- go with (inst.), a so. op., vi. 54,
2; unite with (inst.), i. 14, 8.
gām-a-dhyai, dat. inf. (of gam) to go, i.
154, 6.
garta-sād, a. (T.p.) sitting on a car-seat,
ii. 38, 11.
gār-bhā, m. germ, ii. 38, 13; viii. 88, 1. 7;
x. 168, 4 [garb receive].
gāv-yūtī, f. pasturage, x. 14, 2 [Bv.
having nurture for cows: go].
gāh-ana, a. unfathomable, x. 129, 1 [gaṅ
plunge].
gā go, III. P. jīgati.
abhii- approach, vii. 71, 4.
soma: rt. ao. agat, i. 35, 8.
pāra- go by (acc.): root ao. inj. gāt, ii.
88, 14.
gató, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gató].

gâ, f. song, ii. 35, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 135, 7 [gr sing].

giri-ksi-ta, a. mountain-dwelling, i. 154, 3 [ksi dwell].

giri-śtā, a. mountain-haunting, i. 154, 2 [śtā stand].

gupā, m. root from the den. go-pā-ya.

guhā, adv. in hiding, v. 11, 6; with kṛ, cause to disappear, ii. 12, 4 [from guh-ā, inst. of guh concealment, w. adversative shift of accent].

guh-ya, gdy. to be hidden, vii. 108, 8 [guh hide].

guh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].

1. guh, IX. grāṇāti, grānīte, ii. 33, 8. 12.

abhī- greet favourably, x. 15, 6.

2. grāvaka, red. ao. 2. gu. ivp. jīgtrām, iv. 50, 11.

gṛ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].

grā-nā, pr. pt. A. singing, praising, i. 35, 10; 160, 5 [gr sing].


gṛdh be greedy, IV. P. gṛdhīyati; a. ao. grāṛdha, x. 34, 4.

grb-hāya, den. P. grasp. ād hold up, cease, v. 88, 10.

grb-hā, m. house, pl., vi. 54, 2 [grah receive, contain].

grh-muh, le. itv. cd., in every house, v. 11, 4.

gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; vii. 48, 5 (= strapes); x 34, 18; 90. 10; A. gās, ii. 12, 3; vi. 54, 5. 6; 127, 8; G. gāvām, iv. 51, 8; vii. 108, 2. 10 [Av. N. gau-s, Gk. bov-s, Lat. bo-s (bœ), OI. bœ, Eng. cow].

Gō-tāma, m. name of a seer, i. 85, 11 [spv. of go cow].

go-pā, m. Tp. (cow-protector), guārāyān, i. 1, 8; v. 11, 1; vii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].

gō-mātr, a. (Bv.) having a cow for a mother, i. 86, 8.

gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6; 10 [māyu, m. loving].
grābh, sej, IX. grābhahati, grābhñīte, vii. 103, 4.

grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
grāṃ-ya, a. belonging to the village, x. 90, 8 [grāma].
grīmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 108, 9, [Av. gar-ma, Lat. formu-s, Gk. ðēpōs 'warm', Eng. warm].
grharma-sād, a. (Tp.) sitting at the heating vessel, x 15, 9; 10 [sad sit].
gahas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= a-ḡh(a)-sa-an].
ghā, enc. emphasizing pcv., iv. 51, 7 [180].
ghr-mi, f. heat, ii. 33, 6 [ghr = hṛ be hot].
grht-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11. 14; v. 11, 3; 88, 8 [ghṛ be hot].
grht-nirṇīt, a. (Bv.) having a garment of ghee, i. 85, 4 [nir-nīt, f. splendour from nā out + ni j wash].
grht-pātika, a. (Bv.) butter-faced, v. 11, 1 [prātika, n. front from pratyāṅe turned towards].
grht-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
ghṛ-s-vi, a. impetuous, i. 85, 1 [ghṛ = hṛ be excited].
gho-rā, a. terrible; n. magic power, v. 34, 14.
ghō-s-a, m. sound, x. 168, 1. 4 [ghus make a noise].

Ca, enc. pcv. and, i. 160, 2. 3; ii. 88, 13; 35, 6. 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7. 9. 14; 34, 11; 90, 2. 3. 7; 8. 10; ṭf; viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3. 11; 15, 3. 18; 90, 13 [Av. ca, Lat. que 'and'; ep. 180].
cacr-, n. wheel, vi. 54, 8; vii. 68, 2 [Gk. kūklon-s, Anglo-Saxon hueowool].
caks, see II. cāste [reduplicated form of kas = kās shine = ca-k(a)s].
abhi-regard, iii. 59, 1; vii. 61, 1.
prá-, cs. caksáya illumine, viii. 48, 6.
ví-reveal, x. 34, 13.
caks-u, n. eye, x. 90, 13 [caks see].
caks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
cat hide (intr.), I. P. catati; cs. cátáya drive away, ii. 33, 2.
catur-ákh, a. (Bv.) four-eyed, x. 14, 10.
[ákh = áksi eye].
catuś-pád, a. (Bv.) four-footed, iv. 51, 5 [catur four, Lat. quattuor, Go. fídwró].
catvámśa, ord., f. f., fortith, ii. 12, 11.
ca-ná, p C and not, vii. 86, 6.
candrámás, m. moon, x. 90, 13 [K. od. bright (candrá) moon.(más)].
car fare, I. cáráti, -te, iv. 51, 6; 9; viii. 29, 8; x. 14, 12; 166, 4.
abhí-bevitch, x. 34, 14.
á-approach, iv. 51, 8.
prá-go forward, enter, viii. 48, 6.
abhí sám-come together, viii. 48, 1.
cará-tha, n. motion, activity, iv. 51, 5 [car fare].
cár-ant, pr. pt. wandering, x. 34, 10;
farin, x. 135, 2.
car-i-tra, n. leg, viii. 48, 5 [car move].
cár-man, n. skin, hide, i. 85, 5; vii.
68, 1.
carsani-dhá-t, a. (Tp.) supporting the folk,
iii. 59, 6 [car sansañ, a. active, f. folk + chr-t supporting].
cár-ru, a. dear, ii. 35, 11 [can gladden; Lat.
cár-ru's 'dear'].
ci-kit-váma, red. pf. wise, vii. 86, 3
[cit think].
cit perceive, I. cátáti, -te; pf. cikéta, i.
35, 7; sb. ciketát, iv. 51, 6; cs. cétáya stimulate, iv. 51, 3; cétáya cause to think, viii. 86, 7.
á- observe: pf. ciketa, vii. 61, 1.
cit-rá, a. brilliant, iv. 51, 2; n. marrei,
vi1. 61, 5.
citrá-bhánum, a. (Bv.) of brilliant splendour,
iv. 35, 4; 85, 15.
citrá-aravas, a. (Bv.) having brilliant
fame; spv. tama of most brilliant fame,
i. 1, 5; bringing most brilliant fame, iii.
69, 6.
old, enc. pol. just, even, i. 85, 4. 10; ii.
12, 8. 13. 16; 33, 12; vii. 86, 1. 3. 8;
x. 34, 8; 127, 5 [Lat. quid].
okit-ána, int. pr. pt. famous, ii. 83, 15
[cit perceive].
cod-i-tf, m. furtherer, ii. 12, 6 [cud
impel].
cyáv-ana, a. unstable, ii. 12, 4 [cuy move].
cyáv-ána, m. name of a seer, vii. 71, 5
[pr. pt. of cyau move].
cyu water, fall, I. cyávate.
prá-, cs. cyáváya overthrow, i. 85, 4.
Chand seem, II. P. chántti; pf. ca-
cchánda, vii. 63, 3; seem good, please,
3. s. s ao. áchán, x. 34, 1.
chánd-as, n. metre, x. 14, 15; 90, 9.
cháyá, f. shade, ii. 33, 6 [Gk. oedí].
Jágat, n. world, i. 35, 1 [pr. pt. of gá go].
jágm-i, a. nimble, speeding, i. 85, 8 [from
red. stem jag(a)m of gam go].
jajá-ána, pf. pt. A. having been born, x.
14, 2 [jan generate].
jan generate, create, I. jánati; pf. jajána,
i. 160, 4; ii. 12, 3. 7; 35, 2; jajáire
were born, x. 90, 9. 10; is no. ájani-
sta has been born, iii. 59, 4; v. 11, 1;
red. ao. ájijanás hast caused to grow,
v. 83, 10; cs. janáya generate, ii. 35, 13;
x. 135, 5 [Old Lat. gen-ú 'generate';
Gk. ao. ý-gwí-os, Eng. kin].
prá-be prolific, IV. A. jáya, ii. 33, 1;
35, 8.
ján-a, m. mankind, ii. 35, 15; 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, 3; 61, 5; 68, 2. 4; x.
14, 1 [jan generate; cp. Lat. gen-üs,
Gk. ýv-os, Eng. kin].
jánáy-ant, cs. pr. pt. generating, i. 85, 2.
ján-i, f. woman, i. 85, 1.
ján-i-man, n. birth, ii. 35, 6.
ján-ús, n. generation, vii. 86, 1 [jan
generate].
jáy-ant, pr. pt. conquering; m. victor, x.
34, 7 [ji conquer].
jár-ant, pr. pt. aging, oid, x. 34, 8 [ji
waste away; Gk. ýp-orr- 'old man'].
jara-s, m. old age, vii. 71, 5 [ji waste
away; cp. Gk. ýppas 'old age'].
jari-tf, m. singer, ii. 88, 11 [ji sing].
jálása, a. cooling, ii. 83, 7.
jálása-bhásajj, a. (Bv.) having cooling
remedies, viii. 29, 5 [bhásajj, n. remedy].
jálp-i, f. idle talk, chatter, viii. 48, 14
[jalp chatter].
jas be exhausted, I. jása; pf. ipv. jajastám
weaken, iv. 50, 11.
jā be born, IV. Ā. jāyate is born, v. 11, 3; 83, 4; x. 90, 5; jāyate art born, v. 11, 6; ifp. ājāyate was born, x. 90, 9, 12; 13²; 129, 3; 135, 6; ājāyanta, x. 90, 10.

jā-gr-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of gr-wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5, 7; 165, 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 [ved-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόν-υ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wifé, x. 34, 2, 4. 10. 11. 13 [jā be born].

jār-in-i, f. courtesan, x. 34, 5 [having paramours: jārā].

Jāhus-ā, m. name of a protégé of the Āśvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jēṣyāmi, x. 34, 6; ps. jiṣyata, iii. 59, 2 [when accented this form appears in the RV. as jiṣyate, i.e. it is then pr. A. of jiṣya overpower].

vi- conquer, ii. 12, 9.

sām- vin, iv. 50, 9.

jīga-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. transverse = athwart, i. 85, 11; prone, ii. 35, 9.

jirā-dānu, a. (Bv.) having quickening gifts, v. 88, 1.

jīv-ā, n. living world, iv. 51, 5 [Lat. viv-o-s].

jīvā-se, dat. inf. to live, vii. 48, 4; with pra to live on, x. 14.

jus enjoy, VI. jusā, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. jūṣuṣan, vii. 61, 6; ēś ao. sb. jōṣiṣat, ii. 35, 1 [cp. Gk. γεύω, Lat. gust-fus, Go. kiusan, Eng. choose].

jus-anā, pr. pt. A. enjoying, viii. 48, 2.

jū-te, pp. (with shifted accent) acceptable, iii. 59, 5 [jus enjoy].

jū, IX. P. jūnaṭi speed, vii. 86, 7.

jr, I. A. jára awake, be active, iv. 51, 8.

jóha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].

jīsā know, IX. jānāti, x. 34, 4 [cp. Gk. ξέων, Lat. co-gno-śc, Eng. know].

vi-, ps. jāyāte be distinguished, iv. 51, 6.

jma, f. earth, gen. jmas, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 3; elder, vii. 86, 6 [jyā overpower; Gk. βία 'force'].

jyē-gthā, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyā].

jyōt-is, n. light, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tād that, i. 6; 35, 6; 154, 2. 5. 6; ii. 35, 11, 15; iv. 51, 10, 11; vii. 86, 2. 3. 4; 109, 5. 7; x. 34, 12, 18; 90, 12; 129, 2. 3. 4; 135, 5; m. A. tām him, ii. 33, 13; 35, 8. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. tāna with it, vii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmāi to him, iii. 59, 5; iv. 50, 8; x. 34, 12; for him, x. 158, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmād from him, x. 90, 5. 8. 9. 10; than that, x. 129, 2; G. tāsya of him, iii. 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. tābhāyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2. 7. 10; viii. 48, 5; x. 16, 5. 5. 12. 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 7. 9; vii. 49, 1, 2. 3. 4; n. tā those, i. 154, 6; ii. 33, 13; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tēbhās with them, i. 85, 11; x. 18, 8. 14; f. tābhās with them, x. 168, 2; G. tēsām of them, x. 14, 6; L. tāsū in them, ii. 83, 18.

tams shake.

abhi- attack: pf. tatasré, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. there, x. 34, 13 [prn. root tā].

tā-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dānim, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII tanotí; ifp. etāvāt, x. 90, 6 [cp. Gk. τάνυμα 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.
tána-ya, n. descendant, i. 33, 14 [tan extend].

tan-ū, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. ten-u-š, Gk. trav-u-, Eng. thin].

tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].

tap burn, I. tāp; pf. tatāpa = it pains, x. 34, 11; ps. tampye, is distressed, x. 34, 10 [cp. Lat. tep-ēre ‘be warm’].

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

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

tap-tē, pp. vii. 108, 9 [tap burn].

tām-as, n. darkness, iv. 50, 4; 51, i. 2; iii. 60, 1; 71, 5; 127, 2. 3. 7; 129, 3'; [tam faint].

tāmis-ic-i, f. power of darkness, viii. 48, 11 [taminis = tāmās + ic = i-arāc].

tar-anī, n. speeding outward, vii. 63, 4 [tī cross].

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

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

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

tavās-tāma, spv. mightiest, ii. 33, 3.

tāv-iṣ-i, f. might, i. 36, 4 [tāvīs = tav-ās, n. might].

tāṣkara, m. thief, viii. 29, 6.

taṣṭhi-vāmās, pf. pt. act. having stood, ii. 35, 14 [ṣtha stānd].

tāṣ-a-manā, a. causing to burn, x. 34, 7 [from cs. of tap burn].

tāy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].

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

tīra-ṣo-fa, a. across, x. 129, 5 [tīraś].

tīra-s, prp. across, vii. 61, 7 [tīr cross; Av. tāvē; cp. Lat. trāvē = crossing; N. pr. pt.].

tiś, n. stem, i. 36, 5 [tīś].

tū, pf. indeed, vii. 86, 1 [prn. root tu in tu-śam].

tuč-ya, n. void, x. 129, 3.

tūbhya, D. (of tvām) of thee, v. 11, 5 [cp. Lat. tūbra].

tūbhya-m, D. (of tvām) for thee, iv. 50, 3; v. 11, 5; (angry) with thee, vii. 86, 3; = by thee, vii. 86, 8.

tur-ā, a. cager, vii. 86, 4 [tur = tvar speed].

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

tūvis-mant, a. mighty, i. 12, 12 [tuv-is, n. might from tu be strong].

tep be pleased, IV. P. trppoti; cs. tarpāya satisfy, i. 35, 11 [cp. Gk. tēpōs].

trā thirst, IV. trṣya; pf. tātṛṣūr, x. 15, 9 [cp. Gk. tēpōma ‘become dry’, Lat. torreo ‘scorch’, Eng. thirst].

trā-nā, a. thirsty, i. 85, 11.

trṣyā-vant, a. thirsty, vii. 108, 3 [trṣyā thirst].

tīr cross, VI. tirā.

prā-extend, increase (family), vii. 61, 4; prolong (life), 108, 10; iṣ ao., viii. 48, 4. 7. 11.

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

te, enc. dat. (of tvām), to thee, ii. 39, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 55, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. tōi].

tōk-ā, m. offspring, children, ii. 33, 14; vii. 63, 6.

tmān, self, vii. 66, 6 [cp. ātmān].

tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.

tras tremble, I. trasa [Gk. τρέω, Lat. terreo ‘frighten’].

nis-speed away, viii. 48, 11.

trā protect, IV. Ā. trāyate; s ao., vii. 71, 2.

trā-trā, s. protecting, viii. 48, 14 [trā protect].

trī, nm. three, i. 36, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρί, Lat. trā-ri, Ol. trī, Eng. three].

tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadrā, f. Soma vessel].

tri-dhātu, m. (Bv.) having three parts, threefold, i. 36, 12; 154, 4.

tri-paścādā, a. consisting of three fifties, x. 34, 8.

tri-pād, a. (Bv.) consisting of three-fourths, iv. 90, 4; m. three-fourths, x. 90, 8.


tri-sādhaśā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhā-stha, n. gathering-place].
dur-gá, n. hardship, vii, 61, 7 [dus + ga = gam go].

dur-mati, f. ill-will, ii, 33, 14 [dus ill + mati thought].

duvas-ya, den. present with (inst.), x, 14, 1 [duvas, n. gift].

duš-krt, m. evil-dower, v, 88, 2, 9 [dus + kr do + t].

du-štuti, f. ill praise, ii, 38, 4 [dus ill + stuti praise].

duh milk, II, P. dógdi; s. ao. dukšata, with two acc., i, 160, 3.

duh-i-t, f. daughter, iv, 51, 1, 10, 11; x, 127, 8 [Gk. tûyârûp, Go. dauhtlar].

duš-dāba, a. (Bv.) hard to deceive, vii, 86, 4 [dus + dâbha deception].

duš-tâ, m. messenger, v, 11, 4; 83, 3; x, 14, 12.

durâd, ab. adv. from far, i, 39, 2; v, 83, 3 [dû-râ, a. far].

durâ-rtha, a. (Bv.) whose goal is distant, vii, 63, 4.

dr pierce, int. dardari, ii, 12, 15.

dr-ti, m. water-skin, v, 88, 7; vii, 103, 2 [dr split; cp. Gk. ðepô, Eng. tear].

drâ see : pf. dâdrâse is seen, vii, 61, 5.

drâsâye, dat. inf. to see, x, 14, 12.

drâ-tvâya, s. having seen, x, 34, 11.

drâ make firm, I, P. dûpha; ipf. dûrîhat, ii, 12, 2.

dev-â, m. god, i, 1, 1. 2. 4. 5; 35, 1. 2. 3. 8. 10. 11; 1. 4; ii, 12, 12; 33, 15; 35, 5, 15; iii, 59, 6, 8. 9; iv, 50, 9; v, 11, 2; vii, 61, 1, 7; 68, 1. 3; 86, 7; viii, 29, 2. 3. 7; 48, 8. 9. 14; x, 14, 3. 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16; 129, 6; 135, 1; 168, 2. 4 [celestial from div heaven].

devâ-tra, adv. among the gods, x, 15, 9.

devâ-mânâ, n. abode of the gods, x, 135, 7.

devâ-ya, a. devoted to the gods, i, 154, 5.

devâ-vandâ, a. god-praising, x, 15, 10 [vand greet].

dévâ-hiti, f. divine order, vii, 103, 9 [dévâ god + hi-ti, f. impulse from hi impel].

dev-i, f. goddess, i, 160, 1; ii, 35, 5; iv, 51, 4. 5. 8. 11; vii, 49, 1. 2. 8. 4; x, 127, 1. 2. 8 [of devâ god].

dosâ-vastr, m. (Tûp.) illuminer of gloom, i, 1, 7 [dosâ evening + vastr from vas shine].

dâl-ya, a. divine, i, 35, 5; viii, 48, 2; coming from the gods, ii, 33, 7; n. divinity, ii, 35, 8 [from devâ god].

Dyâvâ-prthivâ, du. (Dv.) Heaven and Earth, i, 35, 9; 160, 1. 5; v, 38, 8; viii, 48, 18; the parts of the ed. separated, ii, 12, 13.

dyù-mât, adv. brilliantly, x, 11, 1 [n. of dyù-mânt, a. bright].

dyù-mânâ, n. wealth, iii, 59, 6.

dyô, m. heaven, N. dyâus, iv, 51, 11; x, 90, 14; acc. dyâm, i, 35; 7. 9; 154, 4; ii, 12, 2. 12; iii, 59, 1; N. pl. f. dyâvas, i, 35, 5 [Gk. Zeûs, Zêr, Lat. diem].

dyôt-âna, a. shining, viii, 29, 2 [dyôt shine].

drâv-inâ, n. wealth, iv, 51, 7 [movable property, from dru run].

dru run, I, drâva.

âti- run past (acc.), x, 14, 10.

drug-dhâ, n. misled, vii, 86, 5 [pp. of druhr be hostile].

drûh, f. malice, ii, 35, 6; m. avenger, vii, 61, 5.

dvâ, nm. têvo, i, 35, 6; vii, 29, 8. 9 [Gk. dévo, Lat. duo, Lith. dû, Eng. two].

dvâdâsâ, a. consisting of twelve, m. twelvemonth, vii, 108, 9.

dvâr, f. du. daughter, iv, 51, 2 [cf. Gk. thêpa, Lat. fores, Eng. door; perhaps from dvyr close with loss of aspirate through influence of dvâ two, as having two folds].

dvi-tâ, (inst.) adv. (doubly) as well, vii, 86, 1 [dvi tâ].

dvi-pâd, a. (Bv.) two-footed, iv, 51, 5 [Gk. brô-bê-, Lat. bi-ped].

dvîs hate, II, dvêśti, x, 34, 3.

dvēs-as, n. hatred, ii, 33, 2 [dvîs hate].

Drân-a, n. wealth, money, iv, 50, 9; x, 34, 10, 12.

1. drân-van, n. waste land, i, 35, 8; desert, v, 83, 10.

2. drân-van, n. bow, ii, 33, 10.

dham blow, I, P. dhámâti, ps. dhâmâyte, x, 135, 7.

vf- blow asunder, iv, 50, 4.

dhâm-ant, pr. pt. blowing, i, 85, 10.

dhâr-man, n. ordinance, law, i, 160, 1; x, 90, 10 [that which holds or is established: dhr hold].

1. dha put, III. dâdhâti, v, 38, 1; supply with (inst.), ii, 35, 12; bestow, ipv. dhehi, x, 14, 11; dhattâ, i, 85, 12; ii, 12, 5; x, 15, 7; dadhâta, x, 15, 4.
2. dhā] 237 [nas

7; dadhātana, x. 15, 11; chattām, iv. 51, 11; dadhantu, vii. 63, 6; perform, ipf. dhatta, i. 85, 9; bestow, s ao. sb. dhāsasthas, i. 160, 5; establish, pf. dadhē, x. 129, 7; ds. desire to bestow, diḍhīsanti, ii. 35, 5; support, didhīsāmī, ii. 35, 12 [Gk. ἠδύναμ].

ādhi- put on (acc.): pf. dhadhīre, i. 85, 2; ao. ādhīta, x. 127, 1.


pārī- put around, vi. 54, 10.

prā- put from (ab.) into (lc.), vii. 61, 3; vi- impose: pf. dadhur, iv. 51, 6; divide, ipf. āḍadhur, x. 90, 11.

canas- accept gladly, ii. 35, 1.

purās- place at the head, appoint Purohi: pf. dadhīre, iv. 50, 1.

2. dhā suck, IV. P. dhāyas, ii. 33, 13; 85, 5.

dhā-man, n. power, i. 85, 11; ordinance, vii. 61, 4; 63, 3 [dhā put, establish].

dhārayāt-kavi, a. (gov.) supporting the sage, i. 160, 1 [dhārayat, pr. pt. cs. of dhr hold].

dhā-ṛa, f. stream, i. 85, 5; v. 83, 6 [dhāv run].

dhīsāṇa, f. bowl, i. 160, 1.

dhī, f. thought, i. 1, 7; iv. 50, 11.

dhī think, III. didhīye.

ā- think to oneself, ā- didhīye, x. 34, 5.

dhī-ṛa, a. thoughtful, viii. 48, 4; wise, i. 160, 8; intelligent, vii. 86, 1 [dhī think].

dhunēṭi, a. (Bv.) having a resounding gait, iv. 59, 2 (dhuna + it).

dhūr, f. pole (of a car), vii. 63, 2; vii. 48, 2.

dhū-ṛa, m. smoke, v. 11, 3 [dhū agitate; Gk. βυός.].

dhūrti, f. malice, viii. 48, 3 [dhūṛi injure].

dhr support, fix firmly: pf. dadhāra, i. 154, 4; iii. 59, 1.

dhrṛ-ṇu, n. adv. forcibly, x. 34, 14 [dhrṛ be bold, dare].

dhē-ṇu, f. cow, i. 160, 3; ii. 35, 7 [yielding milk: dhē = dhā suck].

dhrṛ-ṭi, f. seduction, vii. 86, 6 [dhrṛ = dhūṛi injure].

viii. 48, 5; 6; x. 127, 4; 8; 168, 2 [180].

2. nā, neg. pcl. net, ii. 12, 5; 9; 10; 33, 9; 10. 15; 35, 9; ii. 59, 2; iv. 51, 6; vi. 54, 3; 4; 9; vii. 61, 5; 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13; 34, 2-5; 12; 129, 14; 2. 7; 168, 3; 4. 180.

nākt-am, acc. adv. by night, vii. 71, 1; 2; x. 84, 10 [stem nakt, cp. Lat. noct = nocti-].

nā-kṣatra, n. star; day-star, vii. 86, 1 [nāk night+kṣatra dominion = ruling over night].

nad-ṛ, f. stream, ii. 35, 3 [nad roar].

nā-pāt, m. son, ii. 35, 1; 2; 8; 10; 19; grandson, x. 15, 3 [Lat. nepōl- 'nephew'].

nāptṛ, m. (weak stem of nāpāt) son: gen. nāptur, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pitṛ having no father = 'nephew', 'grandson'].

nābhaś, n. sky, v. 83, 3 [Gk. νεός, OSl. nebo].

nam bend, I. nāma; A: ii. 12, 13; iv. 50, 8; before (dat.), x. 34, 8; int. nān-namiti bend loc. v. 88, 5.

prāti- bend towards: pf. nānāma, ii. 38, 12.

nām-as, n. homage, i. 1, 7; ii. 33, 4; 8; 35; 12; iiii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15; 2; 34, 8 [nam bend].

nāmas-yā, den. adorc, ii. 33, 8 [nāmas homage].

nāmas-yā, a. adorable, iii. 59, 4.

nār-yā, a. manly, i. 85, 9.

nāv-a, a. new, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. νέος, Lat. novus, OSl. nov, Eng. new].

Nāva-gv-a, m. an ancient priest, iv. 61, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].

nāv-yas, epv. a. renewed, v. 11, 1 [Lat. nov-tor].

1. nā be lost, IV. P. nāśa; ao. neśat, vi. 54, 7.

2. nās reach, I. nāsā.

vṛ- reach, ii. 35, 6.

nāś, f. night, vii. 71, 1.

nās-ta, pp. lost, vi. 54, 10 [nās be lost].

nās, prs. prn., A. us, i. 1, 9; 35, 112; ii. 33, 1; 2; 5; 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2; 4; 6; 86, 8; viii. 48, 6; 8. 16; x. 14, 14; 15; 1. 6; 34,
niš-krtá, n. appointed place, x. 34, 5 [pp. arranged : nis out + kṛ make].
iś lead, I. náya; 2. pl. ivp., x. 34, 4.
sám- conjoin with (inst.), vi. 54, 1.
nie-ā, adv. down, x. 84, 9 [inst. of vyāna down ward].
nú, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14; 168, 1; = inter. pcl. pray? vii. 86, 2 [Gk. vó, Ol. nu, Og. nu].
nud push, VI. nudá; pf. 3. pl. ā. nu nudre, i. 85, 10, 11.
prá- push away: pf. vii. 86, 1.
nű, adv. = ná now, vii. 63, 6 [OG. nū].
nű-tana, a. present, i. 1, 2 [nú now].
nű-nám, adv. now, iv. 51, 1; vii. 69, 4; viii. 48, 8; x. 16, 2 [nú now].
nē, m. man, pl. N. nāras, i. 85, 8; 154, 5; v. 11, 2. 4; vii. 108, 9 [Gk. ἄρη, dvōde].
nṛ-cākṣas, a. (Bv.) observer of men, viii. 48, 9. 15; x. 14, 11 [nṛ man + cākṣas look].
nṛ-pāti, m. lord of men, vii. 71, 4.
nṛ-maṇa, a. manliness, valour, ii. 12, 1 [cp. nr-mānas manly].
ne-tī, m. guide, ii. 12, 7 [ni lead].
nó = ná + also not, vi. 54, 3.
nāu, f. ship, x. 135, 4 [Gk. vač, Lat. nāv-i-s].
ny-āṅc, a. downward, v. 83, 7 [ni down + -āṅc -ward].
ny-ūpta, pp. thrown down, x. 34, 5. 9 [ni + vap strew].

Paksín, a. winged, x. 127, 5 [pakṣa, m. wing].

pāc-ant, pr. pt. cooking, ii. 12, 14. 15 [pāc cook, Lat. coquo for pequo, OS I. 3. pēctē].
pāńca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].
pāṇi, m. niggard, iv. 51, 3 [pan bargain].
pātī, m. patás, x. 14, 10; cs. patáyá fall, v. 88, 2 [Gk. πέρ-ε-ται fies, Lat. pet-i].
páti-i, m. lord, pl. N. pátyas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάτη-i].
páth, m. path, vii. 29, 6; x. 14, 10 [cp. Gk. πάτο-i].
páth-i, m. path, i. 85, 11; x. 14, 7; 168, 3.
pāthi-ki, m. path-maker, x. 14, 15 [kr-t making : kṛ + determinative t].
pathiráksi, a. (Tp.) watching the path, x. 14, 11.

path-yá, f. path, x. 14, 2.

pad fall, IV. Á. pádyá; pp. papáda, x. 34, 11.

áva- fall down, vi. 54, 3.

pád, foot, du. ab. paddbyám, x. 90, 12.

14 [Gk. πόδι, Lat. ped-, Eng. foot].

pad-á, n. step, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad walk; Gk. πέδ-ο-ν 'ground'].

pad-vánt, a. having feet, x. 127, 5.

pan-áyya, gdv. praiseworthy, i. 160, 5 [pan admire].

páthá, m. path, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. ποτ-α].

pánya-tama, spv. gdv. most highly to be praised, iii. 59, 5 [pánya, gdv. praiseworthy: pan admire].

panrath-ána, pf. pt. A. spreading oneself, iv. 51, 8 [prath spread].

páy-as, n. milk, moisture, i. 160, 8 [pi swell].

páar-a, a. farther, ii. 12, 8; higher, x. 15, 1; remote, x. 15, 10 [pr pass].

para-má, spv. a. farthest, iv. 50, 3; x. 14, 8; 129, 7; highest, i. 154, 5, 6; ii. 36, 14; iv. 50, 4.

para-sá, adv. far away, ii. 35, 6; beyond, x. 129, 1.

para-tád, adv. from afar, vi. 54, 9; above, x. 129, 5.

para-yánt, pr. pt. departing, x. 34, 5 [pára away, Gk. πέρα beyond, +1 go].

para-vát, f. distance, i. 35, 3; iv. 50, 3. pári, prp. round; with ab. from, ii. 35, 10; x. 185, 4 [Av. pairí, Gk. πέρα].

parí-dhi, m. pl. sticks enclosing the altar, x. 90, 15 [pári round + dhi reduced form of dhá put].

parí-bhú, a. being around, encompassing (acc.), i. 1, 4 [bhú be].

parivatsar-ána, n. yearly, vii. 10, 8 [pári- + vatsará, m. complete year].

parí-skrtá, pp. adorned, x. 185, 7 [pári round + skrt = kr make = put].

pareyí-váms, red. pf. pt. having passed away, x. 14, 1 [pára away + i-í-váms: from i go].

Parjánya, m. a god of rain, v. 83, 1-5. 9.


páry-á-vírvatsant, pr. pt. ds. wishing to revolve kither (acc.), vii. 68, 2 [vrt turn].

párya-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. πέραpara 'limits'].

párya-ván, n. joint, section, vii. 108, 5; viii. 48, 5 [cp. Gk. πέραvar in πέρανω 'finish' for πέραvar].

pav-i, m. jelly, vi. 54, 4.

pavitra-vánt, a. purifying, i. 160, 3 [pavitra, n. means of purification; root pú purify].

pas = spás see, i. 35, 2; x. 14, 7 [Av. spas, Lat. spec-ī].

pas-ú, m. beast, x. 90, 8; victim, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. fahu].

pas-út, n. cattle-stealing, vii. 86, 5 [trp be pleased with].

páscá-tád, adv. behind, viii. 48, 15 [páscá instr. adv. Av. pasca 'behind'].

páscád, (ab.) adv. behind, x. 90, 5; afterwards, x. 135, 6.

1. pā drink, I. píba, iv. 50, 10; root ao. ápama, viii. 48, 3 [cp. Lat. bibò 'drink'].

sáma- drink together, x. 135, 1.

2. pā protect, II. páti, from (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

páth-ás, n. path, vii. 63, 5; domain, i. 154, 5 [related to páth, m. path].

pád-a, m. foot, x. 90, 11; one-fourth, x. 90, 3, 4 [sec. stem formed from acc. pád-am of pád foot].

pápa, inst. f. adv. evilly, x. 185, 2 [pápá, a. bad].

pára, a. farther shore, ii. 38, 3 [pr pass = crossing; Gk. πέραpos 'passage'].

párrthiva, a. earthy, i. 154, 1; x. 16, 2 [a. from prthivī earth].

páv-aká, a. purifying, iv. 51, 2; viii. 49, 2, 8 [pú purify].

pi swell, I. páyate; pp. pipáya, ii. 35, 7; viii. 29, 6.

pi-tú, m. drink, x. 15, 3 [pā drink].

pi-tf, m. father, i. 1, 9; 160, 27, 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, 13; x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk. πατήρ, Lat. pater, Go. fadar].

pirya, a. paternal, vii. 86, 5; viii. 48, 7 [pitf father].

pinv yield abundance, I. pinva, iv. 50, 8; overflow, v. 88, 4 [sec. root = pi-nu from pi swell].

pa prá- pour forth, v. 88, 6.
piš adorn, VI. pimáša: pf. pipišúr, vii. 103, 6; A. pipiš, ii. 33, 9.
pi-tá, pp. drunk, viii. 48, 4. 5. 10. 12.
píyuša, m. n. nišk, ii. 35, 5 [pi swell].
putrá, m. son, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34. 10.
púnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.
punahán, a. striking back, x. 34, 7.
punána, pr. pt. purifying, vii. 49, 1 [pu purify].
púr, f. ciaded, ii. 35, 6 [pr fill].
púram-dhi, f. reward, iv. 50, 11 [a. dhi beslowing (reduced form of dhá) abundance, pur-am acc.].
purás-tad, adv. in the east, iv. 51, 1. 2. 8; forward, v. 83, 8; before, viii. 48, 15; in front, x. 135, 6.
purá, adv. formerly, iv. 51, 7.
purá-ná, a., f. f. ancient, iv. 51, 6; m. pl. ancients, iv. 51, 1. 2 [purá formerly].
puru-táma, a. spv. most frequent, iv. 51, 1 [purú Gk. πολύς].
puru-trá, adv. in many places, x. 127, 1; in many ways, vii. 103, 6.
puru-rúpa, a. (Bv.) having many forms, ii. 83, 9.
Puruša, m. the primæval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
purušé-tá, f. human frailty, x. 15, 6.
puru-hto, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purás hitá, pp. of dhá put].
puru-hití, f. priestly service, vii. 61, 7.
pus-té, m. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].
pus-tí, f. earnings, ii. 12, 5; prosperity, vii. 48, 6.
pú purify, IX. punáti, i. 160, 8.
puréná, pp. full, i. 154, 4; vii. 108, 7 [pr fill: ep. Gk. πολλοί 'many', Eng. full].
puruša, m. metrical for puruša, x. 90, 3. 5.
pur-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 30, 16.
purva-já, a. born of old, x. 14, 15 [já be born].
purva-bháj, a. receiving the preference, iv. 50, 7 [bhash share].
purva-sú, a. bringing forth first, ii. 35, 5.
purváhn-á, m. morning, x. 34, 11 [púrvá early + ahna = áhan day].
purva-yá, a. ancient, i. 85, 11; x. 14, 7.

Pús-án, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [pus thrive].
pr take across, III. P. piparti; ivp. piprám, vii. 61, 7; II. P. párši = ivp., ii. 33, 3.
proc mix, VII. prnákti.
sám-, A. prákté, mingle, vii. 103, 4.
prchá-mána, pr. pt. A. asking oneself, x. 34, 6 [prach ask].
pf-an, a. battle, i. 85, 8.
prthiv-í, f. earth, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 168, 1 [the broad one = prthí, f. of prthú from prath spread].
písni, a. speckled, i. 160, 3; vii. 108, 4. 6. 10.
Práni-mátr, a. (Bv.) having Práni as a mother, i. 85, 2.
pést-i, (pr. pt.) f. spotted mare, i. 85, 4. 5.
pred-átyá, n. clotted butter, x. 90, 8.
pred-ant, (pr. pt.) a. variegated, iv. 50, 2.
př fit, IX. prnáti, ii. 35, 3.
á fit up, v. 11, 5; vii. 61, 2.
pépiš-at, pr. pt. int. thickly painting, x. 127, 7 [piš pain].
pós-a, m. prosperity, i. 1, 3 [puš thrive].
pra-ketá, m. beacon, x. 129, 2 [prá + cit appear].
prach ask, VI. prchá, ii. 12, 5; vii. 86, 3 [sec. root: prás + cha; cp. Lat. posco = posco and prec-or, OG, forsc-ón].
pra-já, f. offspring, ii. 88, 1; pl. progeny, ii. 35, 8; = men, v. 83, 10 [cp. Lat. pro-gen-ies].
prajá-vánt, a. accompanied by offspring, iv. 51, 10.
prati-kámá, adv. at pleasure, x. 15, 8 [káma desire].
prátijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janá, m. adversary].
prati-diván, m. adversary at play, x. 34, 6 [div play].
prati-dosám, adv. towards eventide, i. 35, 10 [doš evening].
prati-búdhayamána, pr. pt. awaking towards (acc.), iv. 51, 10.
pratí-mána, n. match, ii. 12, 9 [countermeasure: mà measure].
prá-tir-ám, acc. inf. to prolong, viii. 48, 10 [tr cross].
prá-trá, a. ancient, iv. 50, 1 [prá before].
prath spread out, I. Ā. prātha: ppf. pa-
prāthat, vii. 86, 1.
prā-thamā, ord. first, i. 35, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 (= prā-tamā foremost; OP. pra-tama).
prathama-jā, a. first-born, x. 168, 3 [jā = jan].
prathama-m, adv. first, iv. 50, 4.
pra-diē, n. control, ii. 12, 7 [diē point].
pra-bodhayant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].
pra-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].
pra-yasti, f. impulse, x. 129, 5 [yam extend].
pra-yas-vant, pr. offering oblations, iii. 59, 2 [prā-yas enjoyment from pri please].
pra-yotf, m. wader off, vii. 86, 6 [2. yu separate].
pra-vat, m. slope, downscond path, i. 35, 3; height, x. 14, 1 [prā forward].
pravāte-jā, n. born in a windy place, x. 34, 1 [pra-vatā + jā = jan].
pra-vāsā, m. traveller, viii. 29, 8 [pra-vas dwell away from home].
prā-viśa, prp. having entered, vii. 49, 4 [viś enter].
prā-sarga, m. discharge, vii. 103, 4 [srj emit].
prā-savīt, m. rouser, vii. 63, 2 [sū stimulate].
pra-sīti, f. toils, x. 34, 15 [si bind].
pra-sūta, pp. aroused, vii. 63, 4 [sū impe].
pra-starā, m. strewn grass, x. 14, 4 [str strewn].
prā fill [extended form, pr-ā, of pṛ fill].
ā- právada, s. ao. prā, x. 127, 2.
prāuçe, a., f. prāo- f., forward, x. 34, 12; facing, x. 135, 3 [pra aṅc].
prānā, m. breath, x. 90, 13 [pra an breathe].
prā-ṛgh, m. rainy season, vii. 108, 3, 9 [ṛgh rain].
prā-vrā-ā, a., f. i belonging to the rains, vii. 108, 7.
prā-vēp-ā, a. dangling, x. 34, 1 [pra + vip tremble].
prīy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].
Phaligā, cave, iv, 50, 5.
Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti: ipf. ābadh-
nan, x. 90, 15.
bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
babhrū, a. (ruddy) brown, ii. 33, 5, 8, 9.
15; vii. 103, 10; viii. 29, 1; x. 34, 5, 11, 14.
barh-āṇa magic power, x. 34, 7 [brh make big].
barhi-sād, a. (Tp.) sitting on the sacrificial
grass, x. 15, 3, 4 [for barhih-sād: sad sit].
barhis-yā, a. placed on the sacrificial grass,
x. 15, 5 [barhīs].
barh-is, n. sacrificial grass, i. 85, 6, 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
bah-ū, a. many, ii. 35, 12; x. 14, 1, 34, 13.
bādh drive away, I. Ā. bādhate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
āpa- drive away, i. 85, 3, 9; 85, 3.
bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12
[Av. bāṣu, Gk. ἀπαντος, OG. buōg].
bībhī-st, pr. pt. fearing, x. 34, 10 [bhi fear].
bībhī-r, pr. pt. bearing, vii. 103, 6 [bhr 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. 38, 15;
35, 15.
brh-ānt, a. lofty, i. 85, 4; v. 11, 1; vii.
61, 3; 86, 1; x. 34, 1; ample, i. 160, 5;
n. the great world, x. 14, 16 [pr. pt.
of brh make big].
Bṛhmā-sātī, m. Lord of prayer, name of a god, iv. 50, 1, 2, 3, 4, 5, 6, 7, 10, 11;
x. 14, 3 [bṛh-as prob. gen. = brhās; cp.
brāhmāṇas ātī].
bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15
[for bhū-duh].
brāhma-man, n. prayer, ii. 12, 14; vii. 61,
2, 6; 71, 6; 103, 8 [brh swell].
brāhma-man, m. priest, iv. 50, 8, 9;
Brahmin, ii. 12, 6 [brh swell].
brāhmaṇa, m. Brahmin, vii. 103, 1, 7.
8; 90, 12.
bruv-ānt, pr. pt. calling (acc.), viii. 48, 1
[brū speak].
bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].
brū speak, II. braviti, i. 35, 6; sb.
bravat, vi. 54, 1, 2; tell, op. x. 135, 5.
Bhaksā] 242 [madacyūt

ádhi- speak for (acc.), i. 35, 11; x. 15, 5.
úpa-, Ā. implore, iv. 51, 11.

Bhaksā, m. draught, x. 34, 1 [bhak-śec. root consume from bhaj partake of].
bhaj partake of (gen.), x. 15, 3; s ao., viii. 48, 1, 7.

bhad-rā, a. auspicious, i. 1, 6; ii. 35, 15; ii. 59, 4; iv. 51, 7; x. 14, 6. 12
[praiseworthy: bhand be praised].

Bharatā, m. pl. name of a tribe, v. 1. 1.
bhārant, pr. pt. bearing, i. 1, 7 [bhrbear].
bhāvy-ya, a. that will be, future, x. 90, 2 [gdv. of bhū be].
bhā shine, II. P. bhāti.
āva- shine down, i. 154, 6.
vī- shine forth, i. 75, 8; v. 11, 1.
bhid split, VII. bhinātti [Lat. find-ō].
vī- split open, i. 80, 10.

bhīsak-tama, m. spv. best healer, ii. 38, 4 [bhīsāj healing].
bhīsāj, m. physician, ii. 38, 4.
bhī fear, I. A. bhāyate, i. 35, 8; ii. 12, 13; pf. bibhāya, v. 83, 2; s ao. bhāsāsur, viii. 48, 11.
bhīmā, a. terrible, i. 154, 2; ii. 38, 11 [bhī fear].
bhur guiner, int. jārbhuriti, v. 88, 5.
bhūv-ana, n. creature, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; world, ii. 38, 9; v. 83, 2. 4; iv. 51, 6; i. 108, 2. 4 [bhū be].
bhū become, be, I. bhāva, i. 1, 9; v. 83, 7, 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipv. abhavat, v. 11, 8, 4; x. 155, 5, 6; come into being, x. 90, 4; pf. bahūvā, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. bābhūyat, iv. 51, 4; root ao., viii. 48, 3; abhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bāhūtā, iv. 50, 11 [cp. Gk. φυτ-ω, Lat. fū-ī-ō].
abhī- be superior to (acc.), iii. 59, 7.
ā- arise, pf., x. 129, 6, 7; 168, 3.
sām- do good to (dat.), viii. 48, 4.
bhū-tā, pp. been, x. 90, 2; n. being, x. 90, 8.
bhū-man, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φυ-μα 'growth'].
bhū-ri, a. great, ii. 38, 9; much, ii. 38, 12; adv. greatly, i. 154, 6.

bhūri-śrīga, a. (Bv.) many-horned, i. 154, 6.
bhūr-ni, 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; viii. 29, 3. 4. 5 [Gk. φερω, Lat. ferō, Arm. berem, OL. berin, Go. bairā].
vi-, I. bhara, carry hither and thither, v. 11, 4.
Bhīṣag-ū, m. pl. a family of ancient priests, x. 14, 6.
bheṣaj-ā, a. healing, ii. 33, 7, n. medicine, remedy, ii. 33, 2. 4. 12. 13 [bhīṣāj healing].
bhōg-ā, m. use, x. 34, 3 [bhuj enjoy].
bhōj-ā, m. liberal man, iv. 51, 3.
bhūj-ana, n. food, v. 83, 10 [bhuj enjoy].
bhay = bhī fear, I. Ā. bhīyāsate, ii. 12, 1.
bhrāj shine, I. Ā. bhṛjate.
vī- shine forth, i. 85, 4.
bhrā-ṭr, m. brother, x. 34, 4 [Gk. φράτρου, Lat. frater, OL. brāthir, Go. broðhar, OSL. brutrū].

Mah, māṁ be great, māṁhate and māne (S. s.).
sām- consecrate, vii. 61, 6.
maghā-vant, m. liberal patron, ii. 33, 14; 35, 15 [magh-ā bounty: mah be great].
maghōni, a. f. bounteous, ivi. 51, 3 [cf. of maghāvan].
mandūka, m. frog, vii. 103, 1. 2. 4. 7. 10.
math-ītā, pp. kindled by friction, viii. 48, 6.

mad 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, vii. 49, 4; cs. madaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. μάδαω, Lat. māderō 'drip'].
māda, m. intoxication, i. 85, 10; viii. 48, 6.
māda-çyūt, a. reeling with intoxication, i. 85, 7 [ayu move].
mád-ant, pr. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 3.

mád-hu, n. honey, mead, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέλι, Lith. medu·s, Old. medú, Eng. mead].

mádhu-mát-tama, spv. a. most honied, n. 11, 5; x. 14, 15.

mádhu-sóut, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 8 [scut dripp].

mádhyá, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. mediu·s].

mádhyá-má,má, spv. a. middlemost, x. 15, 1.

man think, VIII. A. manute, viii. 29, 10; IV. A. mányate, viii. 48, 6; x. 34, 13.

mán-as, n. mind, x. 90, 13; 129, 4; 139, 8 [Av. manó, Gk. μυ̃ς].

mánsa-vant, a. wise, ii. 12, 1.

man-, f. jealousy, ii. 33, 5 [man think].

man-íshá, f. thought, vii. 71, 6; wisdom, x. 129, 4: prayer, v. 11, 5; hymn of praise, v. 88, 10 [man think].

Mán-u, m. an ancient sage, ii. 33, 13.

mano-jú, a. swift as thought, i. 85, 4 [mánae mind + jú to speed].

mántara, a. hymn, ii. 35, 2; spell, x. 14, 4.


úd- gladden, pf. mamanda, ii. 33, 6 [ = mad rejoice].

mand-as-aná, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].

mand-rá, a. gladdening, v. 11, 3 [mand exhilarate].

mandrá-jíhva, a. (Br.) pleasant-tongued, iv. 50, 1.

mán-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].

man-yú, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].

mayo-bhú, a. benificent, ii. 33, 18 [máya= gladness + bhú = bhú being for = conducting to].

Mar-út, m. pl. the storm gods, i. 85, 1; 4-6. 8. 10, 12; ii. 33, 1. 18; v. 83, 6.

marút-vant, a. accompanied by the Marúts, ii. 38, 6.

márd-i-tē, m. one who pities, x. 34, 3 [mád be gracious].

márt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3, 12; x. 15, 7.

marmuyá-mána, pr. pt. int. making bright, ii. 35, 4 [máry wipe].

máh, a. great, ii. 33, 8; G. maháś, iv. 50, 4; f. -í, v. 11, 5 [Av. máx ‘great’; from máh be great].

mah-án, m. greatness, ii. 12, 1; 35, 2 [mah be great].

mah-ant, a. great, iii. 59, 5; v. 11, 6; 88, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].

mahá-vadha, a. (Br.) having a mighty weapon, vi. 88, 2.

mah-i, a. great, i. 160, 5; ii. 12, 10; v. 88, 3; viii. 29, 10 [mah be great].

mah-tvá, n. greatness, vii. 61, 4.

mah-tváná, n. greatness, i. 85, 7.

mah-ín, a., f. -ī, great, i. 160, 2, 5.

mah-i-mán, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; viii. 86, 1; x. 90, 3, 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.

mah-ī, a. f. great, ii. 33, 8, 14; x. 14, 1 [mah be great].

má-hyam, prs. prn. D. to me, x. 34, 1. 2 [cp. Lat. mihi].

má measure, III. A. mámite.

vi- measure out: pf. vi-mamé, i. 154, 1; 3; 160, 4; ii. 12, 2.

má, enc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 53. 6, 10; x. 34, 1. 2; 127, 7 [Lat. mé, Eng. me].

má, proh. pcl. not, ii. 33, 1. 45. 5; viii. 48, 8, 14. 5; x. 15, 6; 34, 13, 14 [Gk. μή = ‘not’].

má-kí, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή·καν = ‘no one’].

má-kim, proh. prn. pcl. not one, vi. 54, 72.

Mátsáli, m. a divine being, x. 14, 3.

má-tē, f. mother, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτη, Lat. māter, Old. máthār, Eng. mother].

mádhvá, m. du. lovers of honey, vii. 71, 2 [mádhu honey].

mánuṣa, a. human; m. man, vii. 68, 1 [mánuṣ man].


má-yá, f. mysterious power, i. 160, 3 [má make].

má-yú, a. lowing, vii. 103, 2 [má bellow].

máe·a, m. month, vii. 61, 4 [más moon.
yád-i vá, cj. whether, x. 129, 7; or, or else, ibid. [yá-d-i if, rel. adv. + vá or].
y-ánt, pr. pt. going, vii. 61, 3 [i go].
yam extend, bestow, I. yácha, iv. 51, 10; v. 83, 5; pf. A. yemira submit to (dat.), iii. 59, 8; s ao. bestow on (dat.), ii. 35, 15.
ádhi- extend to (dat.), i. 85, 12.
á-guide to (loc.), root ao. inj. yamat, x. 14, 14.
-ní- bestow, iv. 50, 10.
prá- present a share of (gen.), x. 15, 7.
ví- extend to, i. 85, 12.
Yam-á, m. god of the dead, i. 35, 6; x. 14, 1–5. 7–16; 16, 8; 185, 1. 7.
yáf-as, a. glorious, i. 1, 8; iv. 51, 11; vili. 48, 5.
yahvít, f. swift one, ii. 38, 9; 35, 14.
yá go, II. yáti, i. 35, 89, 10; vili. 49, 3; x. 168, 1.
á- come, i. 35, 2; x. 15, 9.
úpa á- come hither, vili. 71, 2.
á upá come hither to, vili. 71, 4.
pári prá- proceed around, iv. 51, 5.
yástayá-jana, a. (gov. cd.) stirring men, iii. 59, 5 [yastayant, pr. pt. cs. of yat array oneself + jána man].
yatú-dhána, m. sorcerer, i. 35, 10 [yátú, m. sorcery + dhána practising from dhá put, do].
yá-ma, m. course, v. 51, 4 [yá go].
yá-man, n. course, i. 85, 1; approach, x. 127, 4 [yá go].
ýu separate, III. yuyóti, ii. 33, 1, 8; vili. 71, 1, 2; s ao. depart from (ab.), ii. 33, 9; cs. yaváva save from, vili. 48, 5; yaváva ward off, x. 127, 6.
yuk-tá, pp. yoked, vili. 69, 2 [yuyoke, Gk. ἐκκόψα, Lat. twitchus, Lith. žúkto-s].
yuktá-grávan, a. (Brv.) who has to work the stones, ii. 12, 6.
yuyoke, VII. yunákti: pf. yuyujé, x. 34, 11; rt. ao. ayugdhvam, i. 35, 4.
prá-yoke in front, i. 85, 5.
yúdhyá-mána, pr. pt. Á. fighting; m. fighter, ii. 12, 9 [yudh fight].
yúyudh-i, m. warrior, i. 85, 8 [from red. stem of yudh fight].
yuvá-tí, f. young maiden, i. 85, 4, 11 [f. of yuván youth].
yųv-an, a. young, ii. 88, 11; m. youth, ii. 85, 4 [Lat. tenu-is].
yųv-ám, prs. prn. N. you two, vili. 71, 5; dat. yuvábhyaṁ to you two, vili. 61, 7 [- yu- + am].
yuva-yú, a. addressed to you, vili. 71, 7.
yųy-ám, prs. prn. pl. N. you, iv. 51, 5; vili. 61, 7; 63, 6; 71, 6; 86, 8 [for yug-ám, Av. yā, yūten, Go. yás].
yóg-a, m. acquisition, vili. 86, 8 [yuj yoke].
yój-ana, n. league, i. 35, 8 [yoking from yuj yoke].
yó-ní, m. womb, ii. 35, 10; abode, iv. 50, 2; x. 34, 11; receptacle, vili. 29, 2 [holder from yu hold].
yós-á, f. woman, x. 168, 2.
yós, n. blessing, ii. 33, 13; x. 15, 4.
Rámah hasten, I. rámha; cs. rámháya cause to speed, i. 85, 5.
ráks protect, I. ráksha, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; vili. 48, 5 [Gk. ἀκτήν 'ward off'].
ráksha-mána, pr. pt. Á. protecting, vili. 61, 3 [ráksa protect].
ráks-ás, m. demon, i. 85, 10; v. 88, 2.
ráks-ít-ti, m. guardian, x. 14, 11 [ráksá protect].
rághu-pátván, a. (Tp.) flying swiftly, i. 85, 6 [rághu swifit: Gk. ἀλευχ-].
rághu-syád, a. swifit-gliding, i. 85, 6 [rághu swifit + syand run].
ráj-as, n. space, air, i. 35, 4, 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. ἀτμόσω, Go. riqis-a].
rán-ya, a. glorious, i. 85, 10 [ran rejoice].
rá-tá, n. gift, treasure, i. 35, 8 [ráe give].
ratna-dhá, a. (Tp.) bestowing treasure, i. 1, 1.
rá-tha, m. car, i. 35, 2, 4; 5; 45, 5; ii. 12, 7, 8; v. 83, 3, 7; vili. 71, 2, 4-5; vili. 48, 5; x. 185, 3–5; 168, 1 [r go].
ráth-ya, a. belonging to a car, i. 35, 6.
rad dig, I. rāda: pf. rārada, vili. 49, 1.
radh-rá, a. rich, ii. 12, 6 [rādh succeed].
randh make subject, IV. P. rádhyá: red. ao., ii. 33, 5.
ráp-as, n. bodily injury, ii. 88, 3, 7.
ram set at rest, IX. rámátá: ipf. ii. 12, 2; I. A. rámá rejoice in (loc.), x. 84, 13.
ray-t, m. wealth, i. 1, 6; 85, 12; iv. 60, 6, 10; 51, 10; vili. 48, 18; x. 15, 7.
11 [probably from ri = reduced form of rá give].
rāv-a, m. roar, iv. 50, 1, 4, 5 [roo cry].
ráš-má, m. ray, i. 35, 7; cord, x. 129, 5.
ráe give, II. ráti; 2. ind. rásē = ipv., ii.
rebh-á, m. singer, vii. 63, 3 [ribh sing].
revát, adv. bountifully, ii. 35, 4 [n. of revánt].
re-vát-í, f. wealthy, iv. 51, 4 [f. of revánt].
re-vánt, a. wealthy, viii. 48, 6 [re = rai wealth].
ródas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2. 4; ii. 12, 1; vii. 64, 4; 86, 1.
ráí, m. wealth, vi. 54, 8; vi. 86, 7; viii. 48, 2; G. ráyas, viii. 48, 7 [bestowal from rá give; Lat. ré-s].
Bunhiná, m. name of a demon, ii. 12, 12 [metronymic: son of Róthiní].

Lak-sá, n. stake (at play), ii. 12, 4 [token, mark: lag attack].
lok-á, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-á light; op. Gk. λυξόδ 'white', Lat. lux, lúc-is].

Vag-nú, m. sound, vii. 103, 2 [vac speak].
vao utter, III. P. vivakti; ao. op., ii. 35, 2; speak, ps. ucýaste, x. 90, 11; 186, 7 [Lat. voc-āres 'call'].
ádi- speak for (dat.), viii. 48, 14. pra- proclaim, i. 154, 1; viii. 86, 4; declare, x. 129, 6.

váo-as, n. speech, v. 11, 5 [vac speak; Gk. énos].
vacás-yá, f. eloquence, ii. 35, 1.
váj-ra, m. thunderbolt, i. 85, 9; vii. 29, 4 [vaj be strong; Av. vacra 'club'].
vájra-báhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12. 18; 33, 3.
vájra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 18.

vajr-in, m. beaver of the bolt, vii. 49, 1.
vatas, m. calf, vii. 86, 5 [yearling from *vatas, Gk. Φέροις year, Lat. vetus in vetus-tas 'age'].
vata-in, a., f. -í, accompanied by calves, vii. 108, 2.

vad speak, l. váda, ii. 33, 15; op. ii. 35, 16; vii. 109, 5; x. 34, 12.
áchá invoke, v. 88, 1.
á- utter, ii. 12, 15; viii. 48, 14.
sám- converse about (acc.) with (inst.), vii. 86, 2.

vád-ant, pr. pt. speaking, vii. 108, 8. 6, 7.
van win, VIII. vanóti win [Eng. win; cp. Lat. ven-i-ta ‘favour’].

á-, ds. vivásá seek to win, ii. 33, 6; v. 88, 1.

van-ús, m. enemy, iv. 50, 11 [eager, rival: van win].

váné-vane, loc. itv. cd. in every wood, v. 11, 6.

vánd praise, I. A. vándate, iv. 50, 7 [nasalized form of vad].

párít-exól, with (inst.), ii. 33, 12.

vánda-mána, pr. pt. Á. approving, ii. 38, 12.

vap strev, I. vápáti, vápate.

vá-pus-yá, a. fair, i. 160, 2 [vápus, n. beautiful appearance].

vay-ám, pres. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 18. 14; x. 14, 6; 127, 4 [Av. vaen, Go. wáits, Eng. we].

vár-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vi enjoy].

vay-á, f. offshoot, ii. 86, 8.

vayúnava, a. clear, iv. 51, 1 [vayún].

vayo-dhá, m. bestower of strength, viii. 48, 15 [vayás force + dhá bestowing].

vár-i-man, n. expander, iii. 59, 3 [vṛ cover].

vár-i-vás, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vṛ cover].

varivo-vít-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vārivas + vid find].

vār-i-yás, cpv. a. wider, ii. 12, 2 [urú wide].

Vár-una, m. vii. 49, 8, 4; 61, 1, 4; 68, 1, 6; 86, 2. 3', 4. 6, 8; x. 14, 7 [Gk. ὡπάρ-ος ‘heaven’; vṛ cover, encompass].

vár-ña, m. colour, ii. 12, 4 [coating: vṛ cover].

vártasámá, pr. pt. Á. with & rolling hitter, i. 95, 2 [vṛt turn].

várt-man, n. track, i. 85, 3 [vṛt turn].

vár-dhá-ana, n. strengthening, ii. 12, 14 [vṛdh increase].

várdh-mána, pr. pt. Á. growing, i. 1, 8 [vṛdh grow].

várvrt-á-ña, pr. pt. Á. int. rolling about, x. 84, 1 [vṛt turn].

vár-sá, n. rain, v. 88, 10 [vṛs rain].

vár-syā, a. rainy, v. 88, 32.

val-á, m. enclosure, cave, iv. 50, 5 [vṛ cover].

valgú-yá, den. honour, iv. 50, 7.

vás desire, II. váštì, s. 1. vàsìmi, ii. 33, 13; pl. 1. úsími, i. 154, 6.

1. vás shine, VI. P. ucháti: pt. pl. úsà, iv. 51, 4 [Av. usáti ‘shines’].

2. vás wear, II. A. vásto [cp. Gk. ἄρ-νομ = ἀρνόμ, AS. wéran, Eng. wear].

abhít-. cs. cloth, i. 160, 2.

3. vás dwell, I. P. vástati [AS. wesan ‘be’, Eng. was; in Gk. áσρν = Íàσν].

pré-go on journeys, viii. 29, 8.

vas, encl. 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. 35, 18; x. 34, 12, 14 [Av. vò, Lat. vós].

vas-átí, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vás-ána, pr. pt. Á. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vás-istha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].

vás-u, n. wealth, vi. 54, 4; vii. 108, 10; x. 15, 7 [vas shine].

vasu-déya, n. granting of wealth, ii. 33, 7.


vásn-ya, a. for sale, x. 34, 3 [vasná, n. price, Gk. ἱπρα-ς = ἱπρα-ς ‘purchase price’, Lat. vēnum = ves-um].

vas-ya-s, ass. adv. for greater welfare, viii. 48, 9 [cpv. of vásu good].

vás-yáma, cpv. a. wealthier, viii. 48, 6 [cpv. of vásu].

vah carry, draw, drive, I. váha, vii. 68, 2; a. áváti, x. 15, 12 [Lat. vehere, Eng. weigh].

ánu- drive after: pt. anúhíré, x. 15, 8. á- bring, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.


vah-ant, pr. pt. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

vah-ant-i, pr. pt. f. bringing, ii. 35, 14.

vah-ni, m. driver, i. 160, 3 [vah drive].

vá blow, II. F. váti [Av. vaihit, Gk. ἄτι = át-oi; cf. Go. wipian, German wehen ‘blow’].

pré- blow forth, v. 88, 4.

vá, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. ve].
vāc, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vāc speak; Lat. vox = vāc-s].

vāj-a, m. conflict, i. 85, 5; bootly, ii. 12, 15; vi. 54, 5 [vāj be strong].

vāja-yū, a. desires of gain, ii. 35, 1.

vāj-īn, a. victorious, x. 34, 4 [vāja].

vānā, m. pipe, i. 85, 10.

vā-ta, m. wind, v. 88, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. ἀνεφρ.].

vām, enc. prs. prn. du. A. you too, iv. 50, 10; vii. 61, 6; 63, 5; 71, 1; D. for you too, viii. 61, 2. 5'; vii. 71, 4; G. of you too, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3. 4.

vā-mā, n. wealth, vii. 71, 2 [vā = van win].

vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyā].

vā-ya, m. wind, x. 90, 18 [vā blow].

vār-ya, gdsr. desirable, i. 85, 5 [vār choose].

vāvē-āt, pr. pt. int. loving, iv. 50, 5 [vāvē love].

vāvṛdh-ānā, pr. pt. ṣ. having strode, x. 14, 3 [vṛdh grove].

vāś, f. axe, viii. 29, 3.

vāsār-ā, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἐαρ, Lith. vasarà].

vāś-ta, n. abode, i. 154, 6 [vas dwell; Gk. φαρα].

vi, m. bird, i. 85, 7; vii. 29, 8; pl. N. vāyasa, x. 127, 4 [Av. vi, Lat. avi-s].

vi-krāmāna, n. wide stride, i. 154, 2; x. 15, 3.

vi-occakramāna, pf. pt. ṣ. having strode out, i. 154, 1 [kram stride].

vi-caṃsani, a. active, i. 35, 9.

vī, pl. stakl at play, ii. 12, 5.

vi-ta, pp. extended, x. 129, 5 [tan stretch].

vi-tāram, adv. far away, ii. 33, 2 [cpv. of prp. vi away].

vītā, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].

1. vid know, II. P. vētī; pr. sb. know of (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vētha, x. 15, 13; s. vēda, x. 129, 67. 7; pl. 1. vīdā, x. 15, 18 [Gk. ὁσήν, tōvēn; AS. ic voct, we vilion; Eng. I voct; Lat. vid-tre 'see'].

prā-know, x. 15, 18.

2. vid find, VI. vindā, vi. 54, 4; x. 34, 31; pf. viveda, x. 14, 2; a ao., v. 88, 10; viii. 48, 3.

ānu-find out, ii. 12, 11; v. 11, 6.

ā-, s ao. win hither, x. 15, 3.

nis-find out, x. 129, 4.

vid-āthā, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].

vi-dyūt, f. lightning, ii. 35, 9; v. 83, 4 [vi qaf + dyut shine].

vid-vānas, unred. pf. pt. knowing, vi. 64, 1 [Gk. ἔρωθ].

vidh worship, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.

prāti-pay worship to, vii. 68, 5.

vidh-aṃt, pr. pt. m. worshipper, ii. 35, 7.

vi-dhāna, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].

vi-poh-am, acc. inf. to ask, vii. 86, 3.

vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 185, 4 [inspired: vip tremble with emotion].

vi-bhāt-ī, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].

vi-bhīdaka, m. a nut used as a die for gambling, vii. 86. 6; x. 14, 1 [probably from vi-bhid split asunder, but the meaning here applied is obscure].

vi-bhrāja-māna, pr. pt. ā. shining forth, vii. 63, 3 [bhraj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame'].

vi-madhya, m. middle, iv. 51, 3.

vi-rapēs, m. abundance, iv. 50, 3 [vi + rapē be full].

Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 6 [vr-ruling].

virā-sāh, a. overcoming men, i. 35, 6 [virā-sāh for virā-sāh].

vi-rūk-ment, m. shining weapon, i. 85, 8 [rūk shine].

vi-rūpa, a. having different colours, vii. 108, 6 [rūpā, n. form].

Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine afar].

viś, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 35, 5; subject, iv. 50, 8.

viś enter, VI. viśā.

ā-enter, iv. 50, 10; viii. 48, 12. 15.

nī-come home, go to rest, x. 34, 14; 168, 3; s ao., avikemah, x. 127, 4; us. vāśāya cause to rest, i. 85, 2.

viś-pāti, m. master of the house, x. 185, 1.

viśa, prn. a. all, i. 85, 8; 85, 8; 164, 2. 4; ii. 12, 4. 7. 9; 88, 3. 10; 85, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.
viśvā-adv., belonging to all the gods, iv. 50, 6.

viśvā-pasnyā, a. ladm with all food, vii. 71, 4 [penya from paś eat].

viśvā-rūpa, a. (Bv.) omniform, i. 35, 4 ; ii. 33, 10 ; v. 83, 5.

viśvā-sāmbhū, a. beneficial to all, i. 160, 1. 4 [sām prosperity + bhu being for, conducting to].

viśvā-ha, adv. always, ii. 12, 15 ; viii. 48, 14 ; -ha, id., i. 160, 5 ; for ever, ii. 35, 14.

viśvāhā, adv. always, i. 160, 3 [viśvā āhā all days].

viśve devās, m. pl. the all-gods, vii. 49, 4 ; viii. 48, 1.

vis work, III. viiveṣṭi : pf. vivēṣa, ii. 35, 13.

vi-sita, pp. unfastened, v. 83, 7, 8 [vi + si bind].

viṣu-na, a. varied in form, viii. 29, 1.

viṣūci, a. f. turned in various directions, ii. 33, 2 [f. of viṣvā-ānō].

viṣṭhā host (?), x. 168, 2.

Viṣ-nu, m. a solar deity, i. 85, 7 ; 154, 1. 2, 3, 5 ; x. 15, 3 [viṣ be active].

viṣāṅgō, a. turned in all directions, x. 90, 4.

vi-sargā, m. release, vii. 108, 9 [vi + sṛj let go].

vi-sārjana, n. creation, x. 129, 6 [vi + sṛj let go].

vi-mṛṣṭi, f. creation, x. 129, 6, 7 [vi + sṛj let go].

vi-śrāsas, ab. inf. from breaking, viii. 48, 5 [vi + śras fall].

vi-hāyas, a. mighty, viii. 48, 11.

vi guide, II. vēti, i. 35, 9.

ūpa- come to (acc.), v. 11, 4.

vi-rā, m. hero, i. 85, 1 ; ii. 33, 1, 86, 4 [Av. vīra, Lat. vir, OIr. fer, Go. wair, Lith. vīra, man].

vī-vas-tama, spv. a. most abounding in heroes, i. 1, 3.

vīrāvant, a. possessed of heroes, iv. 50, 6.

vīrādhī, f. plant, ii. 85, 8 [vi asunder + rudh grow].

vīrāya, n. heroic deed, i. 154, 1. 2 ; heroism, iv. 50, 7 [vīrā hero].

1. vi cover, V. vṛñēti, vṛṇute. a-, int. inf. ā-vari var contains, x. 129, 1. vi- unclose, rt. aq. avran, iv. 51, 2.

2. vi choose, IX. A. vṛtite, ii. 33, 13 ; v. 11, 4 ; x. 127, 8.

vīk-a, m. wolf, x. 127, 6 [Gk. λύκος, Lat. lupus, Lith. vilka, Eng. wolf].

vīk-f. f. she-wolf, x. 127, 6.

vīkta-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vīkta, pp. of vṛ + barhis, q. v.].

vīkta-m. tree, v. 83, 2 ; x. 127, 4 ; 135, 1 [vṛkt simpler form of vrae cut, fell].

vṛt twist, VII. vṛnkti, vṛṅktē. pāri- pass by, ii. 33, 14.

vṛt-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛt].

vṛmāṇē, pr. pt. A. choosing, v. 11, 4 [vṛt choose].

vṛt turn, I. Ā. vārtate roll, x. 34, 9 ; cs. vartāya turn, x. 85, 9. ā-, cs. whirrl kitler, vii. 71, 3.

nīs-, cs. roll out, x. 195, 5.

prā-, cs. set rolling, x. 135, 4.

ānu prā- roll forth after., x. 135, 4.

sām- be evolved, x. 90, 14.

ādhī sām- come upon, x. 129, 4.

Vṛ-brā, m. name of a demon, i. 85, 9 ; n. foe (pl.), viii. 29, 4 [encompasser : vṛ cover].

vṛ-tvā, gd., having covered, x. 90, 1.

vīdh grow, I. vārdha, i. 85, 7 ; ii. 35, 11 ; cause to prosper, iv. 50, 11 ; increase, pf. vārydhūr, x. 14, 3 ; cs. vardhāya strengthen, v. 11, 3, 5.

vīrdhē, dat. inf. to increase, i. 85, 1.

vṛṣ rain, I. vārṣa rain : as ao. āvarṣā, v. 83, 10.

abhi- rain upon, ao. vii. 103, 8.

vīṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vīṣan bull].

vīṣan, m. bull, i. 85, 7, 12 ; 154, 3, 6 ; ii. 38, 18 ; 35, 18 ; iv. 50, 6 ; v. 88, 6 (with śaṇa = stallion) ; vii. 61, 5, 71, 6 ; stallion, vii. 71, 3 [Av. arzan, Gk. ἄρσην].

vīṣan-bhā, m. bull, i. 160, 8 ; ii. 12, 12 ; 38, 4, 6–8, 15 ; v. 88, 1 ; vii. 49, 1.

vīṣan-lā, m. beggar, x. 84, 11 [little man].

vīṣan-vrāta, a. (Bv.) having mighty hosts, i. 85, 4 [vīṣan bull, stallion].

vīṣat-fi, f. rain, v. 88, 6 [vṛṣ rain].

vīṣṇya-vant, a. mighty, vi. 85, 2 [vīṣṇya manly strength, from vīṣan bull].
véd-ana, n. possession, x. 34, 4 [vid find, acquire].
vedī-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
ven long, I. P. vēnaṭi.
ānu- seek the friendship of, x. 135, 1.
vohī, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vāstar 'draught animal' Lat. vectr].
vāi, pcli., ii. 33, 9, 10 [180].
Vairūpā, m. son of Vīrūpa, x. 14, 5.
Vaśavasvatē, m. son of Vivasvant, x. 14, 1.
vaśīyā, m. man of the third caste, x. 90, 12 [belonging to the settlement = viśā].
vaśīvanā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśā-ṇara].
vy-ākta, pp. distinguished by (inst.), x. 19, 9; palpable, x. 127, 7 [vi + aṣj adorn].
vyac extend, III. P. vivyakti.
sām- roll up, ipf. āvivyak, vii. 63, 1.
vṛjr watcr, I. vyātha, vi. 54, 3.
vṛṭāmaṇā, pr. pt. ā. quaking, ii. 12, 2.
vṛuṣā, f. daybreak, vii. 71, 8 [vi + vas shine].
vṛ-ōman, n. heaten, iv. 50, 4; x. 14, 8; 129, 1, 7 [vi + oman of doubtful etymology].
vrj-ā, m. pen, fold, iv. 51, 2 [vṛj enclose].
vr-ā, n. will, ordinance, iii. 59, 2, 3; v. 88, 5; viii. 49, 8; service, vi. 54, 9 [vṛ choose].
vrā-tār, a. practising a vow, vii. 103, 1 [cār-īn, from car go, practise].
vrā, m. troop, host, x. 34, 12. 
śams praise, I. śāmṣa, vii. 61, 4 [Lat. censo].
śams-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatā, n. hundred, ii. 38, 2; vii. 108, 10 [Gk. iktarv, Lat. centum, Go. hund].
śam-tama, spv. a. most beneficent, ii. 63, 2, 13; x. 15, 4 [śam, n. healing].
śapā-vant, a. having hooves, v. 88, 5.
śabāla, a. brindled, x. 14, 10.
śam, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8.
śambara, m. name of a demon, ii. 12, 11.
śāy-āna, pr. pt. ā. lying, ii. 12, 11; vii. 108, 2[śi lie].
śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śār-u, f. arrvo, ii. 12, 10; vii. 71, 1 [Go: hairu-s].
śār-dh-ant, pr. pt. arrogant, ii. 12, 10 [śṛdh be defiant].
śār-man, n. shelter, i. 85, 12; v. 88, 5; x. 129, 1 [Lith. sztma-s 'helmet', OG. helm 'helmet'].
śev-aa, n. power, v. 11, 5 [śū swell].
śāsām-ānā, pf. pt. A. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śām toil].
śāsāy-ānā, pf. pt. ā. lying, vii. 103, 1 [śi lie].
śās-vant, a. ever repeating itself, many, ii. 12, 10; -vāt, adv. for ever, i. 85, 5 [for sā + evānt, orig. pt. of śū swell, Gk. α-μαυρ-].
śaktā, m. teacher, vii. 103, 5 [śak be able].
śās order, II. śāstī, śāste.
ānu- instruct, vi. 54, 1.
abhi- guide to (acc.), vii. 54, 2.
śik-van flame (?), ii. 35, 4.
śiiks be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].
śiti-pād, a. (Bv.) white-footed, i. 35, 5.
śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καβαπ-ο-ς 'free, pure'].
śivā, a. kind, x. 34, 2.
śīu, m. child, ii. 33, 13 [śū swell, cp. Gk. κύιος].
śīrīy-ānā, pf. pt. ā. aviding, v. 11, 6 [śīr resort].
śī-tā, a. coiled, x. 34, 9 [old pp. of śyā coagulate].
śīrs-ān, n. head, x. 90, 14 [śa(a) head + an; cp. Gk. κόρα-η 'head'].
śuk-rā, a. shining, i. 160, 3; bright, ii. 38, 9; iv. 51, 9; clear, ii. 35, 4 [śuco be bright, Av. sruṣa- 'flaming'].
śuco-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2, 9; v. 11, 1, 8; viii. 29, 5; clear, vii. 49, 2, 8; pure, ii. 33, 18; 35, 3 [śuco shine].
śubh, f. brilliance = shining path (cog. acc.), iv. 51, 6.
śubh-āya, A. adorn oneself, i. 85, 8.
śubh-rā, a. bright, i. 35, 8; 86, 3; iv. 51, 6 [śubh adorn].
śumbh, adorn, I. A. śumbhate.
prā- adorn oneself, i. 85, 1.
śūs-ka, a. dry, vii. 103, 2 [for sus-ka, Av. hūs-ka].
śūs-ma, m. whemence, ii. 12, 1, 13; impulse, iv. 50, 7; force, vii. 61, 4 [évas bow, morn].
śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. á-kupó-s 'in-valid'].
śūdṛā, m. man of the servile caste, x, 90, 12.
śūsūj-āṇa, pl. pt. A. trembling (?), x, 34, 6.
śūsī, a. inspiring, i. 154, 3 [évas breathe].
śtvānt, pr. pt. hearing, vi. 54, 8 [śtv ā ā 'hear'].
śrdh-yā, f. arrogance, ii. 12, 10 [śrdh be arrogant].
śī crush, IX. ārnāti.
sām- be crushed : ps. ao. sāri, vii. 54, 7.
śout drip, i. šoota, iv. 50, 3.
śyāvā, a. dusky, i. 35, 5 [OSL si-vā 'grey'].
śyena, m. eagle, vii. 63, 5; m. hawk, x, 127, 5.
śrado heart only with dhā = put faith in, believe in (Dat.), ii. 12, 5 [Lat. cordi, Gk. karpōn 'heart'].
śrāv-স, n. name, i. 160, 5; iii. 59, 7 [śtv ā ā 'hear'; Gk. κλή for 'fame', OSL slovo 'word'].
śravas-yu, a. fame-seeking, i. 85, 8.
śrī-tā, pp. reaching to (le.), v. 11, 3.
śṛf, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.
śru, v. ānāti, hear, ii. 33, 4; x. 15, 5; pl. s. śrvire = pā, x. 169, 4.
śrutē, pp. heard, famous, ii. 33, 11 [śru hear, Gk. καῦ-τος 'famous', Lat. in-tu-s 'famous'].
śrē-stha, spv. a. best, ii. 33, 8.
śrē-tra, n. ear, x. 90, 14 [śru hear].
śrūṣ-ti, f. obedient mare, vii. 48, 2 [śruṣ hear, expansion of šru].
śvā-ghn-h, m. gambler, ii. 12, 4.
śvān, m. dog, x. 14, 10, 11 [Av. span, Gk. κυν].
śvā-śṛf, f. mother-in-law, x. 34, 8 [OSL sekhī, sekvirē].
śvītya-āṇa, a. white, ii. 33, 8 [śvītī (akin to śvetā, Gk. ἱερ, Eng. white) + āṇo].

Śa, nm. six, x. 14, 16 [Av. sēva, Gk. ἕξ, Lat. sex, Ol. six, Gk. sē, Eng. six].
Śa, dem. prn. N. s. m. that, he, i. 1, 2, 4, 9; 164, 5; 160, 8; ii. 12, 1-14; ii. 33, 138; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5. 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such is thus, ii. 12, 15; viii. 48, 9 [Av. bō, Gk. ὄ, Go. sa].
sa-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].
sam-rānā, pf. pt. Ā. sharing gifts, x. 15, 8 [sām + rā gīre].
sam-vataśr, m. year, vii. 103, 1. 7. 9.
sam-vid-āṇa, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid. find].
sam-vṛj, a. conquering, ii. 12, 8.
sakh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4; 10; x. 34; 2. 5; 168, 3.
sakh-yā, n. friendship, viii. 48, 2.
sam-gāmana, m. assembler, x. 14, 1.
sac accompany, i. i. sācāte, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἑκατό, Lat. sequitur, Lith. sekį].
sāc-ā, adv. prp. with (le.), iv. 50, 11 [sac accompany].
sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].
sa-jōsas, a. acting in harmony with (inst.), viii. 48, 15 [jōsas, n. pleasure].
sat, n. the existent, x. 129, 1 [pr. pt. of be].
sāt-pati, m. true (?) lord, ii. 33, 12.
sat-yā, a. true, i. 1, 5, 6; ii. 12, 15; x. 15, 9, 10 [sat, n. truth + ya].
satyā-dharmā, a. (Bv.) whose ordinances are true, x. 34, 8.
satyānttā, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyā + śānta].
sad sit down, i. P. sādāti, i. 85, 7; sit down on (acc.), a. sat. sādāt, x. 15, 11 [Lat. sēdō].
ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.
ni- sit down, pf. (ni)sedur, iv. 50, 3; inj. sidat, v. 11, 2; settle: pf. s. 2. sasātthā, viii. 48, 9.
sād-ās, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 86, 2. 6. 7 [Gk. ἔδωκα].
sādas-sadas, acc. itv. cd. on each seat, x. 15, 11.
sādā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.
sa-dīs, a., f. -i, alike, iv. 51, 6 [having a similar appearance].
sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7.
sadha-máda, m. joint feast, x. 14, 10
 [co-revelry; sadha = sahá together].

sadhá-stha, n. gathering place, i. 164, 1, 3.

san gain, VII. P. sanóti, vi. 54, 5.

sanéya, a. old, iv. 51, 4 [from sána; Gk. 
ēvo-s, OL. sen. Lith. sénas ‘old’].
sánt, pr. pt. being, x. 34, 9 [as be; Lat. 
(pre) -sent].

sam-dřa, f. sight, ii. 33, 1.

saptá, nm. seven, i. 35, 8; ii. 12, 3, 12; 
x. 90, 15 [Gk. ἑπτά, Lat. septem, Eng. 
seven].

saptá-raşqi, a. (Bv.) seven-reined, ii. 12, 
12; seven-rayed, iv. 50, 4.

saptásya, a. (Bv.) seven-mouthed, iv. 50, 
4; 51, 4 [saptá + ásyá, n. mouth].

sáp-tí, m. racer, i. 55, 1, 6.

sa-práthas, a. (Bv.) renowned, iii. 59, 7 
[accompanied by práthas, n. fame].

sa-bádha, a. zealous, vii. 61, 6 [bádha, 
m. stress].

sabhá, f. assembly hall, x. 34, 6 [OG. 
sippa ‘kinship’, AS. sib].

sám, a. level, v. 88, 7 [Av. āma ‘equal’, 
Gk. ὀκτώ, Eng. same, cp. Lat. sim-
i-ti-s].

sam-śá, f. battle, ii. 12, 8.

sám-ana, n. festival, x. 168, 2 [coming 
together].

samaná, adv. in the same way, iv. 51, 8 
[inst., with shift of accent, from 
sámána being together].

sámána, a. f. 1, same, ii. 12, 8; iv. 51, 
9; vii. 86, 8; uniform, vii. 63, 2; com-
mon, ii. 35, 3; vii. 68, 3; 108, 6.

sámána-tas, adv. from the same place, iv. 
51, 8.

sam-ídha, f. faggot, x. 90, 15 [sám + idh 
kindle].

samudrá-jyeśtha, a. (Bv.) having the 
sea as their chief, vii. 49, 1 [sam-
udrā, m. collection of waters + jye-
śtha, spv. chief].

samudrártha, a. (Bv.) having the ocean as 
their goal, vii. 49, 2 [ártha, m. goal].

sam-śdha, f. unison, vii. 108, 5 [sám 
+ śdha thrive].

sám-prkta, pp. mixed with (inst.), x. 84, 
7 [pro mix].

sám-prós, ab. inf. from mingling with, 
ii. 85, 6 [pro mix].

sám-bhrta, pp. collected, x. 90, 8 [bhr 
bear].

sám-ráj, m. sovereign king, viii. 29, 9.

sa-yúj, a. united with (inst.), x. 168, 2.

sa-rátham, adv. (cog. acc.) on the same 
earth, with (inst.), v. 11, 2; x. 15, 10; 
168, 2.

sár-as, n. lake, vii. 103, 7 [śr run].


sárg-s, m. herd, iv. 51, 8 [śr let loose].

sárt-ave, dat. inf. to flow, i. 12, 12 [śr 
flow].

srá creep, I. P. sárpati.

vi- sink off, x. 14, 9.

sarpír-śutil, a. (Bv.) having melted butter 
as their draught, vii. 29, 9 [sarpis (from 
srp run = melt) + ā-sutí brew from su 
press].

sárvā, a. all, vii. 108, 5; x. 14, 16; 90, 
2; 129, 3 [Gk. ólo-s = ọl-for, Lat. 
salvus = whole].

sárvā-víra, a. consisting entirely of sons, 
iv. 50, 10; x. 15, 11.

sárvā-hút, a. (Táp.) completely offering, x. 
90, 8, 9 [hu-ti: hu sacrifice + determina-
itive t].

sal-ilá, n. water, x. 129, 3; sea, vii. 49, 
1 [sal = śr flow].

sáv-i-tṛ, m. a solar god, i. 35, 1-6. 8-
10; viii. 68, 3; x. 34, 8, 13 [Stimulator 
from sá stimulate].

sas sleep, II. P. sásti, iv. 51, 3.

sa-sánt, pr. pt. sleeping, iv. 51, 5.

sáv over come, I. sáha, x. 34, 9 [Gk. ἵππος, 
ao. ἵππος = ov].

sáh-as, n. might, iv. 50, 1; x. 11, 6 [sah 
overcome].

sáhasára, nm. a thousand, x. 15, 10 [Gk. 
χιλιον, Lesbian χίλιοι from χίλιον].

sáhasára-pád, a. (Bv.) thousand-footed, x. 
90, 1 [pad foot].

sáhasára-brāti, a. (Bv.) thousand-edged, 
i. 85, 9 [br̥t-ti from br̥sa = hr̥ stick 
up].

sáhasára-sírṣan, a. thousand-headed, x. 
34, 14.

sáhasára-sává, m. thousandfold soma-pres-
ing, vii. 108, 10 [sává, m. pressing 
from su press].

sáhasára-káśa, a. (Bv.) thousand-eyed, x. 90, 
1 [aśg̥ eye = akṣ].

sá-hútī, f. joint praise, ii. 38, 4 [huti 
invocation from hú call].

sá bind, VI. syáti.

vi- discharge, i. 85, 6.

sá, dem. prn. N. a. f. that, iv. 50, 11; vii. 
36, 6; as sru = so, x. 127, 4.

sád-ana, n. seat, x. 185, 7 [sad sit].
sādhāraṇa, a. belonging jointly, common, vii. 63, 1 [sa-ādherana having the same support].
sādh-ū, a. good, x. 14, 10.
sādhu-yā, adv. straightforward, v. 11, 4.
Sād-hyā, 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-ma-n, m. chant, viii. 29, 10; x. 90, 9; 135, 4.
sāya-ka, n. arrow, ii. 33, 10 [suitable for hurling: si hurl].
sārameyā, m. son of Saramā, x. 14, 10.
sāsānāsaṇāṇa, n. (Dv.) eating and non-eating things, x. 90, 4 [sa-āsāna + anāṣana].
simhā, m. lion, v. 88, 8.
sic pour, VI. aśūca, i. 85, 11 [Og. sīg-u ‘drip’, Lettic sīk-u ‘fall of water’].
vr-pour down, v. 88, 8.
sidha repel, I. P. sēdhāti.
āpa- chase away, i. 35, 10.
sindhu-u, m. river, i. 35, 8; ii. 12, 3, 12;
Indus, v. 11, 5 [Av. kind-u-s].
sim, enc. prn. pol. him &c., i. 160, 2.
su press, V. sunōti, sunutē, V. 14, 13 [Av. hu].
sū, adv. well, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. lu-, Ol. su-].
sū-krta, pp. well-made, i. 35, 11; 85, 9;
well prepared, x. 15, 13; 54, 11.
su-kratu, a. (Bv.) very wise, v. 11, 2;
vi. 61, 2 [kratu wisdom].
sukratū-yā, f. insight, i. 160, 4.
su-kastrē, a. (Bv.) well-feeding fair sway, iii. 59, 4.
su-kaśiti, f. safe dwelling, ii. 35, 15.
su-gā, a. easy to traverse, i. 35, 11; vii. 68, 6.
su-jāman, a. (Bv.) producing fair creations, i. 160, 1.
su-tā, pp. pressed, viii. 48, 7; x. 15, 8.
su-taṣṭa, pp. well-fashioned, ii. 35, 2 [taṣṭa fashion].
sutā-soma, (Bv.) m. Soma-presser, ii. 12, 6.
su-tāsa, a. easy to pass, x. 127, 6.
su-dāmasa, a. (Bv.) wondrous, i. 85, 1 [dāmasa wonder].
su-dākṣa, a. (Bv.) most skilful, v. 11, 1.
su-dānu, a. bountiful, i. 85, 10; vii. 61, 3.
su-dūgha, a. (Bv.) yielding good milk, ii. 35, 7 [dūgha milking: dugh = duh].
su-dhita, pp. well-established, iv. 50, 8 [dhita, pp. of dhā pur].
su-dbṛt-ama, spv. a. very proud, i. 160, 2.
su-nītha, a. (Bv.) giving good guidance, i. 35, 7, 10.
sunv-ānt, pr. pt. pressing Soma, ii. 12, 14, 15; vi. 54, 6 [su press].
su-pātha, n. fair path, vii. 68, 6.
su-parnā, a. (Bv.) having beautiful wings; m. bird, i. 35, 7.
su-palāśa, a. fair-leaved, x. 135, 1.
su-pēyas, a. (Bv.) well-adorned, ii. 35, 1 [pēyas, n. ornament].
su-praketa, a. conspicuous, iv. 50, 2 [praketa, m. token].
su-prajā, a. (Bv.) having good offspring, iv. 50, 6 [prajā].
su-prātikā, a. (Bv.) lovely, vii. 61, 1 [having a fair countenance: prati-ka, n.].
su-prānīti, a. (Bv.) giving good guidance, x. 16, 11.
su-prapāṇa, a. (Bv.) giving good drink; n. good drinking place, v. 83, 8.
su-bhāga, a. having a good share, opulent; on. vii. 63, 1.
su-bhū, a. excellent, ii. 35, 7 [sū well + bhu being].
su-bhṛta, pp. well cherished, iv. 50, 7.
sū-makha, m. great warrior, i. 85, 4.
su-maṭa, f. good-will, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
su-mānas, a. (Bv.) cheerful, vii. 86, 2 [Av. hu-manah- ‘well-disposed’; cp. second part of ev-µeGIS].
su-mṛkṣa, a. (Bv.) very gracious, i. 35, 10 [mṛkṣa, n. mercy].
su-medhas, a. (Bv.) having a good understanding, wise, viii. 48, 1.
su-mnā, n. good-will, ii. 38, 1, 6.
su-rabhi, a. fragrant, x. 15, 12.
sūra, f. liquor, vii. 86, 6 [Av. hura].
su-rētā, a. (Bv.) abounding in seed, i. 160, 3.
su-vāca, a. (Bv.) full of vigour, x. 14, 8.
su-vāca, a. (Bv.) eloquent, vii. 108, 5.
suv-ita, n. welfare, v. 11, 1 [su weal + ita, pp. of i go: opposite of dur-ita].
su-vidātra, a. bountiful, x. 14, 10; 15, 3, 9.
su-vīra, a. (Bv.) having good champions =
strong sons, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
su-vīrya, n. host of good champions, iv. 51, 10.
su-vṛkti, f. song of praise, ii. 35, 15; vii.
71, 6 [sū + r̥k-t̥i' from arc praise, ep. re.].
su-vṛjāna, a. (Bv.) having fair abodes, x.
15, 2.
su-sīpa, a. (Bv.) fair-tipped, ii. 12, 6; 33, 5.
su-sūnā, a. most propitious, iii. 59, 4, 5; vii.
48, 4, 9 [sakhī friend].
su-sakhī, m. good friend, viii. 48, 9
[sakhī friend].
su-śūtui, f. eulogy, ii. 33, 8 [stuti praise].
su-śūtbh, a. well-praising, iv. 50, 5
[stubb praise].
su-hāva, a. (Bv.) easy to invoke, ii. 33, 5
[hāva invocation].
sū, adv. well, v. 83, 10 [= sū well].
sū-nāra, a. bountiful, viii. 29, 1 [Av.
hunara].
sū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4
[Av. hunu, OG. sunu, Lith. sūnus, Eng.
son].
sūpāyanā, a. (Bv.) giving easy access,
beasily 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. 35, 7, 9; 160, 1; ii.
12, 7; 33, 1; vii. 61, 1; 63, 1. 2. 4;
39, 10; x. 14, 12; 90, 13 [svar
light].
sṛ flow, III. 3i3artī.
ūpa prā- stretch forth to, int. 3 s. sarsr-e,
i. 35, 5.
sṛi emit, VI. 3r̥tā [Av. herṣātī].
āve- discharge downward, ii. 12, 12; cast
off, vii. 86, 5.
ūpa- send forth to (acc.), ii. 35, 1.
sṛ-pā, a. extensive, iv. 50, 2 [sṛ creep].
sō-nā, f. missile, ii. 33, 11 [śi dis-
charge].
senā-nī, m. leader of an army, gen-
eral, x. 34, 12.
sō-ma, m. juice of the Soma plant, i. 85, 10;
ii. 12, 14; iv. 50, 10; vii. 49, 4;
viii. 48, 3, 4. 7-15; x. 14, 13; 34, 1;
Soma sacrifice, vii. 108, 7 [su press:
Av. haoma].
soma-pā, m. Soma drinker, ii. 12, 13.
soma-pithā, m. Soma draught, x. 15, 8
[pithā from pā drink].
som-in, a. soma-pressing, vii. 103, 8.
som-yā, a. Soma-loving, x. 14, 6; 15, 1.
5, 8.
saumanas-ā, n. good graces, iii. 59, 4;
14, 6 [su-mānas].
skand leap, I. P. skandati, int. inj.
kānike, vii. 103, 4.
skabhāya, den. prop, establish, i. 154, 1
[from skabh, IX. skabhāti].
skabhāna, n. prop, support, i. 160, 4.
stan thumer, II. P.; cs. stanāyati, id.,
v. 83, 7, 8 [Gk. sūro 'lament'].
stan-ātha, m. thunder, v. 88, 3.
stanāyant, pr. thundering, v. 83, 2;
x. 168, 1.
stanasyānū, m. thunder, v. 88, 6.
stabh 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,
i. 33, 11 [stū praise].
sthi-rā, a. firm, ii. 33, 9, 14 [sthā stand].
stu praise, II. stātui, ii. 33, 11; v. 83, 1
prā- praise aloud, i. 154, 2.
stu-tā, pp. praised, ii. 83, 12.
stuv-ānt, pr. pt. praising, iv. 51, 7; vi.
54, 6.
ste-nā, m. thief, x. 127, 6 [stā be stealthy].
sto-tf, m. praiser, vi. 54, 9; vii. 86, 4
[stu praise].
stō-ma, m. song of praise, ii. 33, 5; vii.
86, 8; x. 127, 8 [stu praise].
stōma-tāṣṭa, a. (Tp.) fashioned into
(= being the subject of) praise, xii.
15, 9.
stri, f. woman, x. 84, 11 [Av. stri].
sthā stand, I. tṣṭha; pf. tasthur, i.
35, 5; rt. ao. s. 3. āsthāt, i. 35, 10;
iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av.
hiṣṭaiti, Gk. ἑσπυ, Lat. sīsto].
āti- extend beyond, x. 90, 1.
sāhi- ascend, x. 135, 3; stand upon, i.
35, 6.
śpa- start off, viii. 48, 11.
abhi- overcome, iv. 50, 7.
ā mount, i. 35, 4; mount to (acc.), i. 86, 7;
occupy, ii. 38, 9.
ud- arise, v. 11, 8.
ūpa- approach, rt. ao. asthitā, x.
127, 7.
ṝpri- surround, pf. tasthur, ii. 35, 3.
pra- step forth, x. 14, 14.

spáś, m. spy, vii. 61, 3 [Av. spas; cp. Lat. au-spek, Gk. akáf 'owl'].
हास्तवंत, a. having hands, x. 34, 9.
1. हां लैय, III. P. जाहाति.
2. हां गो अयो, III. आ. जिहते.
अव-, ps. हियते, be left behind, x. 34, 5.
हास्त, x. 127, 3.
उद- spring up, v. 88, 4.
हि, cj. for, i. 86, 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.
हिम, injure, VII. हिनास्ति injure; is ao. inj., x. 15, 6 [probably a ds. of han strike].
हित, pp. placed, v. 11, 6 [later form of धितa from धान put; Gk. θερό-s set].
हित्यास, gd. leaving behind, x. 14, 8 [1. हां लैय].
हिम, m. winter, ii. 33, 2 [Av. zima, OSl. zima ‘winter’; Gk. δώ-χυμο-s ‘subject to bad storms’, ‘horrid’].
हिराण-ya, n. gold ornament, ii. 33, 9.
हिराण्य-दाः, a. (Tп.) giver of gold, ii. 35, 10.
हिराण्य-पानि, a. (Bv.) golden-handed, i. 35, 9.
हिराण्य-प्राणा, a. (Bv.) having a golden pole, i. 35, 5.
हिराण्य-या, a. golden, i. 35, 2; 85, 9; ii. 35, 10; viii. 29, 1.
हिराण्य-रुपा, a. (Bv.) having a golden form, ii. 35, 10.
हिराण्य-वर्णा, a. (Bv.) golden-coloured, ii. 35, 9-11.

हिराण्य-समी, a. (Bv.) having golden pins, i. 35, 4.
हिराण्य-सम्द्र, a. (Bv.) having a golden aspect, ii. 35, 10.
हिराण्य-हस्त, a. (Bv.) golden-handed, i. 35, 10.
हिराण्य-क्षया, a. (Bv.) golden-eyed, i. 35, 8 [अक्ष्य = आक्ष्य eye].
हिद बी angry, I. हेदा: pf. जिहिता, x. 84, 2.
हिन्ना, pp. forsaken, x. 84, 10 [हां लैय].
हु sacrfice, offer, III. जुहोति, iii. 59, 1; x. 14, 13-15.
आ-.offer, iii. 59, 5.
हू call, I. आ. हावते, ii. 12, 8. 9; 33, 5; VI. आ. हुवे, vii. 61, 6; 71, 1; x. 14, 5.
ह्र be angry, IX. आ. ह्रन्ति, ii. 33, 15; with (dat.), vii. 86, 8.
हूद, n. heart, ii. 35, 2; v. 11, 5; vii. 86, 8; viii. 48, 4. 12; x. 129, 4 [Av. zarad].
हूद-न्या, n. heart, x. 34, 9.
हौ, t. dart, ii. 38, 14 [hi impel].
हेतु, m. cause: ab. नेतृस for the sake of, x. 34, 2 [impulse: hi impel].
ह्य-त्र, m. invoker, i. 1, 1. 5; v. 11, 2 [हू call].
होत्र-विद, a. (Tп.) knowing obligations, x. 15, 9 [होत्र-व, Av. वान-थ्रा; cp. Gk. χύ-τρα ‘pot’].
ह्वा call, IV. ह्वा, i. 85, 14.
वि- call diversely, ii. 12, 8.
GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

Accent, in Sandhi: kṣoṣo ‘va, vi. 54, 3; sūnāvē ‘gne, i. 1, 9; brāhmaṇo ‘ya, x. 30, 12 a; Svarita followed by Udāta: nv āntār, vii. 86, 2; kvē-dānim, i. 35, 7 c; tanvā sūjānāh, x. 34, 6 b; vapasye nā, i. 160, 2 c; Udāta changed to Svarita: tē ‘vendhants, i. 85, 7 a; in compounds: ūvandvās, dvāvā-prthivī, i. 35, 9 b; 160, 2; Karmadhārayas, su-avān, i. 35, 10 b; āsaacunt, i. 160, 2; sū-makāhasā, i. 85, 4 a; ā-kṣiyamanā, i. 154, 4 b; sūtaśam, ii. 35, 2 a; ā-hitam, vii. 29, 4; Tatpurūṣas, Parjāya-jinivātām, vii. 103, 1 c; devā-hitam, vii. 103, 9 a; kavi-saṭtās, x. 14, 4 c; Āgni-svāttās, x. 15, 11 a; ekaparasya, x. 34, 2 c; Bahuvrihi, su-pārṇās, su-nīthās, i. 35, 7 a b; arunāvas, i. 35, 11 b; su-dāmsasa, i. 85, 1 b; hiranyakāsas, i. 35, 8 c; uru-vyācasā, i. 160, 2 a; āsu-hēmā, su-pēśasā, ii. 35, 1 c d; ān-āgas, v. 83, 2 c; viśvā-cakās, uru-cakās, vii. 63, 1; tri-vandhurās, vii. 71, 4 b; su-ṣahkā, vii. 48, 9 d; governing compounds, yāvayā-janaś, iii. 59, 5 b; in declension, nadyaś, ii. 35, 3 b; dādhat, i. 35, 8 d; grnate, iii. 59, 5 b; nidhinām, vii. 29, 6; bahunām, ii. 35, 12; prthivyās, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d 11 c; v. 83, 4 a b 7 a; vii. 68, 4 d; 71, 2 d (ivr.); 86, 1 d; vii. 48, 6 b; 8 a; x. 15, 4 b, 34, 14 d a; with kruvīt, ii. 35, 1 c 2 b; iv. 51, 4 a; of cd. verb, i. 35, 9 c; v. 83, 4 a b; shift of, jūstam, iii. 59, 5 c; dī-fkṣes, vii. 86, 3 a; viśvā-, i. 150, 1 a 5 c; cātur-, iv. 51, 5 d; amuyā, x. 135, 2 b.

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