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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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. 185). 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.

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


When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the 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 Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita 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 Astakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyayas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Mandalas or 'books' (lit. 'cycles')
and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.


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

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

The ninth book was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was ‘clarifying’ (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātṛ or chanting priest, and added after Books i–viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1–60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61–114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.
The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gāyatrī, while the second consists mainly of groups in other metres; thus 68–84 form a Jagati and 87–97 a Tristubh group.

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

5. Language.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of 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,
INTRODUCTION

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. â is nearly always pronounced, while in Sanskrit it is
invariably dropped. It may thus be affirmed with certainty that no
student can understand Sanskrit historically without knowing the
language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They
contain on the average ten stanzas, generally of four verses or lines,
but also of three and sometimes five. The line, which is called Pāda
(‘quarter’) and forms the metrical unit, usually consists of eight,
eleven, or twelve syllables. A stanza is, as a rule, made up of lines
of the same type; but some of the rarer kinds of stanza are formed
by combining lines of different length. There are about fifteen
metres, but only about seven of these are all common. By far the
most common are the Tristūbh (4 × 11 syllables), the Gāyatrī (8 × 8),
and the Jagatī (4 × 12), which together furnish two-thirds of the
total number of stanzas in the RV. The Vedic metres, which are
the foundation of the Classical Sanskrit metres except two, have a
quantitative rhythm in which short and long syllables alternate and
which is of a generally iambic type. It is only the rhythm of the last
four or five syllables (called the cadence) of the line that is rigidly
determined, and the lines of eleven and twelve syllables have a
caesura as well. In their structure the Vedic metres thus come half
way between the metres of the Indo-Iranian period, in which, as the
Avesta shows, the principle is the number of syllables only, and
those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called tṛca) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called Prāgātha and is found chiefly in the eighth book.

7. Religion of the Rigveda.

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

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,
consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

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

The Vedic gods may most conveniently be classified as deities of...
CLASSIFICATION OF THE GODS

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are 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. Matarīśvan 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 oftener 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 Dhatṛ ‘Creator’, or an attribute, such as Prajāpati, ‘Lord of Creatures’. Thus Dhatṛ, 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’, Dharatṛ, the ‘Supporter’, Tratṛ, the
'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyu, wife of Vivasvanta, and mother of the primaeval twins Yama and Yamī. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

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

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

_Goddesses_ play an insignificant part in the RV. The only one of importance is 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 Pr̥thivī, 'Earth' (v. 84), Rātrī, '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, Indrāṇī, Varuṇāṇī, spouses of Agni, Indra, and Varuṇa respectively.

_Dual Divinities._—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of 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 Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa: Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭr into four shining cups. The bowl and the cups have been variously interpreted as the month 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 Urvasī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

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

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

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called asura in the RV., where in the older parts that word means a divine being, like ahura in the Avesta (cf. p. 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 Angiras. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭṛ, a three-headed demon slain by both Trita and Indra, who 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 Yātudhāna (primarily ‘sorcerer’) alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

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


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

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Pururavas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa’s drama 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 evolutional philosophy which in later times assumed shape in the Śāṅkhya system.

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

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the 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 Surā, extracted from some kind of grain, was used on ordinary occasions.

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

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


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

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of 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 Sāyāna (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, Aุมavābha, interprets nāsatyau,
an epithet of the Aśvins, as ‘true, not false’, another Āgrāyana, 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 Śāyana who lived nearly 2,000 years later. Śāyana’s interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Śāyana does not follow the tradition. Again, Śāyana 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 Śāyana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

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

P. 14, line 27, for átipádo read átipádō.
P. 28, line 1, read नर्थपालि.
P. 31, line 29, and p. 46, l. 29, for yō read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yō 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 viśvācaksōs read viśvācaksās.
P. 128, line 3, for nū read nū.
P. 139, line 14, for vibhīdako read vibhīdakō.
P. 142, last line, and p. 143, line 11, for anyō read anyō.
P. 144, head-line, for MĀNDŪKAS read MĀNDŪKĀS.
P. 179, line 26, for tē read tē.
P. 184, line 17, for tē read tē.
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 Aryan 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 (aránīs), 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 súñúḥ). 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 divi-jánman having two births. As being kindled in numerous dwellings Agni is also said to have many births.

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

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

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice, he is wise and all-knowing, and is exclusively called jàtá-vedàs 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 (havyavāhana) is distinguished his corpse-devouring (kravyād) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

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

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

RIGVEDA i. 1.

The metre of this hymn is Gāyatrī (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (२ २). The first two verses are in the Samhita treated as a hemistic; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

I magnify Agni the domestic priest, the divine ministrant of the sacrifice, the invoker, best bestower of treasure.
On the marking of the accent in the RV. see p. 448, 2. The verb īle (1. s. pr. Ā. of īd: । for ə 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). puró-hitam has the accent of a Karmadharaya when the last member is a pp. (p. 456, top). yajñāsya is to be taken with ṛtvijam (not with puróhitam according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. vili. 38, 1; yajñāsya hi sthā ṛtvijā ye two (Indra-Agni) are ministrants of the sacrifice. The dependent Svarita which the first syllable of ṛtvijam would otherwise bear (like īle), disappears because this syllable must be marked with the Anudātta that precedes an Udatta. ṛtv-ij though etymologically a compound (ṛtu + i = yaj) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: agnir devāṁ ṛtuṣó 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 virá-vat + tama in 3 c and citrā-śravas + tama in 5 b. rátama never means jewel in the RV.

2 आग्नि पूर्वेभिः इसिभिः
ईश्वरीय भोजनेचृत्
स देवाः यह वर्षति॥

2 Agniḥ pūrvebhīr ṭṣibhir
īśio nūtanaṁ utā,
sā devāṁ ēhā vakṣati.

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

ṛṣibhis: The declensional endings bhyām, bhīs, bhyas, su are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence pūrvebhīs (p. 77, note 9) is not analysed. īdyas: to be read as īlias (p. 16, 2 d). nūtanaṁ: note that the two
forms of the inst. pl. of the a dec. in ais and ebhis constantly occur in the same stanza. rá (49) being unmarked at the beginning of a Pada, has the Uddatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Uddatta of váñ (Sandhi, see 39). This Anudatta and the Svarita of váṣati show that all the intervening unmarked syllables váñ éhá have the Uddatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Uddatta) remain unmarked; hence the last two syllables of váṣati are unmarked; but in the Pada-text every syllable of a word which has no Uddatta is marked with the Anudatta; thus váṣati. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (148,2; 69 a). In á ihá váṣati, 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, rá being the correlative (cp. p. 294 a). The gerundive idyas strictly speaking belongs in sense to nútanaís, but is loosely construed with púrvebhíś also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pl. utá and (p. 222) is always significant in the RV.

3 ब्रजनारा रुधिरंद्रववत्
पोषम द्रवेदिवैः
यक्षस्म मीरवत्तमम॥

3 Agníná rayím aśnavat
póṣam evá divé-dive,
yáśasám víravattamam.

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

aśnav-a-t: sb. pr. of amē attain, 3. s. ind. pr. aśnóti (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. rayím, póṣam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. divé-dive: this is one of the numerous itv. compounds found in the RV., which are always
accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). yaśásam: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as yaś-as fame (88, 2 a; 182, p. 256). víra-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.; víravant 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 चर्चे यथ चान्मभ्रां
चिस्त: परिसूरसिन ह
स इटवियुि गाचति ॥

4 Ágne, yám yaśñám adhvarám
vísvātah paribhūr ási,
sá íd devéṣu gachati.

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

yaśñám adhvarám: again co-ordination without ca; the former has a wider sense = worship (prayer and offering); the latter = sacrificial act. vísvá-tas: the prn. adj. vísva usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). ási is accented as the vb. of a subordinate clause (p. 467, B). sá íd: all successively unmarked syllables at the beginning of a hemistich have the Udāṭta (p. 449, 2). On the particle íd see p. 218. devéṣu: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. gachati: as the vb. of a principal sentence has no Udāṭta (19 A); nor has it any accent mark in the Samhita text because all unaccented syllables following a dependent Svarīta 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. 437, a 3).
5 Agnir hóti kavigratuh
satyaś citrā-ravastamaḥ,
dévō devēbhira gamat.

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

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

6 yād āṅgā dāśūse tuām,
Āgne, bhadrām karisyāsi,
távēt tāt satyām, Āṅgirāḥ.

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

āṅgā: on this p.cl. see 180 (p. 213). dāśūse: dat. of ād-váms,
one of the few pf. pt. stems in the RV. formed without red. (140, 5;
157 b), of which only vid-váṃs 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: insasmuch as it is treated as a new sentence, a voc. or
a vb. at its beginning being always accented (p. 465, 18 a; 19 b).
Hence Agne is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while Āṅgiras is not (p. 466, 18 b). karisyāsi (ft. of kṛ dō): that is, whatever good thou intendest to do to the worshipper will certainly be realized. táva it tāt: that intention of thee.

7 úpa tvāgne divé-dive,

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). dōṣā-vastar: Sayāna explains this cd. (which occurs here only) as by night and day, but vastar never occurs as an adv. and the accent of doṣā 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 janitā sūryasya illuminer of nights, generator of the Sun. dhiyā inst. of dhi 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 rájantam adhvarāṇāṁ,
gopām rtáisyā dídīvīm,
várdhamānāṁ suē dáme.

 rájantam: this and the other accusatives in this stanza are in agreement with tvā in the preceding one. adhvarāṇāṁ: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). go-pám: one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). rtá 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 rtá in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of rtá in the moral sense. várdhamānām: 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). dáme: this word (= Lat. domus) is common in the RV., but has disappeared in Skt.

5 स नेन: पिताः सूनविः
चिं सुपायानो भवं ।
सचस्स नेन: स्वःःः ।

8 साः नाः पितेव सूनावे,
Ágne, súpāyanó bhava;
Sácasvá náh suastáye.

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

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

Savitri

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

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

The metre of this hymn is Trisūṭubh (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 Trisūṭubh 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 Pada 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;  
hvāyāmi devāṃ Savitāram utāye.

hvāyāmi: pr. ind. from hvā call; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agnim. su-astāye: this, ávase, and 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 Sāyāna, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināsa non-destruction. Mitrā-vārunā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihāvase for ihā ávase: on the accent see p. 464, 17, 1. jāgatas: 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. nivēsāyan is applied to Savitr in the next stanza.

2 ā kṛṣṇaṇā rājasā vārtamāno  
mingārghastāṃ mārītī ca  
hirāṣṭeṇa sājita rātheṇa  
devō yāti sūrvarājanaṃ pāşān  

2 ā kṛṣṇaṇā rājasā vārtamāno,  
nivēsāyanām amṛtaṃ mártiṃ ca,  
hiraṇyāyena Savitā rāthena,  
ā devō yāti bhúvanāni pāṣāyan.

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 nivēsāyan, it is usually compounded, ibid. kṛṣṇaṇā rājasā: = through the darkness; loc. sense of the inst., 119 A 4. amṛtaṃ mártiṃ ca s. m. used collectively = gods and men. rāthenā must of course be read rāthena; see note on Āgne, i. 1, 9 b. ā devō yāti: cp. note
on ā āhā 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-vāt-ā and ud-vāt-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun’s course in the sky. The second yāti is accented as beginning a new sentence. háribhyām: inst. in sociative sense; cp. devēbhis in i. 1, 5. On the different treatment of subhrahbyām and háribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvātō āpa: see note on Āge in i. 1, 9. parāvātas: abl. with verb of motion (201 A 1). āpa bādhamānas: cp. note on ā in 2 c. viśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.
4 abhīvṛtam kṛśanair, viśvārūpaṁ,
hiranyaśaṃyaṁ, yajatō bṛhāntam,
āsthad rātham Savitā citrābhānuḥ,
krṣṇā rājāṃsi, táviśīṃ dádhānaḥ.

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

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

5 vi jánāṁ chyāvāḥ śiśipādō
akhyan,
rātham hiranyaśapraugaṁ vahantaḥ.
śāsvad viśāḥ Savitūr dáviasya upāsthe viśa bhūvanāni tasthuḥ.

His dusky steeds, white-footed, drawing his car with golden pole, have surveyed the peoples. For ever the settlers and all creatures have rested in the lap of divine Savitṛ.
vi: separated from vb.; see note on á vaksati, i. 1, 2 c. jánāṇi chyāvāh: for jánāṇi áyāvāh (40, 1). áiti-pádas: on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of 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 páśyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tásthur expresses an action that has constantly (śáśvat) taken place in the past down to the present (113 A a). In -praúgam (analysed by the Páda text of x. 130, 3 as pra-uga), doubtless = pra-yugam (as explained in a Pratiśākhya), there is a remarkable hiatus caused by the dropping of y. viśvā bhúvanáni: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dáivyasyopásthé op. note on Ágne, i. 1, 9 b. dáivyya divine is a variation of the usual devá accompanying the name of Savitr. upásthé: the idea that all beings are contained in various deities, or that the latter are the soul (átmá) of the animate and inanimate world, is often expressed in the RV.

6 tisró dyávah; Savítur dvá upásthám,
éká Yamásya bhúvane viráṣat.
áníṁ ná ráthyam amítádhi
tásthur:
ihá bravítu yá u tác ciketat.

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

The interpretation of this stanza is somewhat difficult; for it is
meant, as the last Páda indicates, as an enigma (like several others
in the RV.). The first Páda is evidently intended to explain the
last two of the preceding stanza: of the three worlds Savitr occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pītr̥s). The third Pāda means: on Savitr, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyō, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. dvā : for dvāu before u (22); after tisrō dyāvaḥ the f. form dvē should strictly be used (like ékā in b), but it is attracted in gender by the following upāsthā (cp. 194, 3). upā-

sthāṁ: the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausa at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Āgne, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistic. virā-sāt : N. s. of virā-sāh (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāţ); in the first member the quantity of the vowels (for virā) is interchanged for metrical convenience; the Pada text does not analyse the cd. because the form virā does not occur as an independent word (cp. note on rtvīj, i. 1, 1 b). amītā : 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 tāsthur: the pf. of stāḥ 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. bravītu: 3. a.

ipv. of brū speak (p. 148, 3 c). The plc. u is always written in the Pada text as a long vowel and nasalized: ūm ēti. 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. suparṇás: Savitṛ is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nithās see p. 455, c a. antārikṣāṇi: equivalent to krṣṇā rájāṃśai (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as ahura, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nithās: guiding well here means that the sun illumines the paths with his light. kvedāṇim: 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 dyó (p. 94, 3), here again (cp. 6 a) f. asyā: = asya á. tatāna: pf. of tan stretch (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

ह्रदी वंख्लकुम्भ: पुष्चिर्वाच्
ची धन्य योजना सः सिन्धूजः
हिरेशाब: संविता देव आगादः
दधुद्रवं दृशुष्णि वार्याणि

चष्ठी वि | श्रवश्त | कुम्भः | पुष्चिर्वाचः |
ची | धन्य | योजना | सः | सिन्धूजः |
हिरेशाब: | संविता | देव | आगादः |
दधुद्रवं | दृशुष्णि | वार्याणि |

दधुद्रवं दृशुष्णि वार्याणि

1952
8 aśṭāu vi akhyat kakūbhāḥ prthivyās, 
trī dhānva, yójanā, saptā sindhūn.
hiranyākṣāḥ Savitā devā āgād, 
dādhatā dātānā dāśūse vāriṇī.

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. aśṭāu: 106 b. prthivyās: on the accentuation see p. 458, 2. trī: n. pl. (105, 3) to be read disyllabically. dhānva: acc. pl. of dhānvan 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. ā-agāt: root ao. of gā.go. dādhatā: on the accent cp. 127, 2; on the formation of the stem, 156.

Golden-eyed god Savitṛ has come, bestowing desirable gifts on the worshipper.

He has surveyed the eight peaks of the earth, the three waste lands, the leagues, the seven rivers. 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.

Golden-eyed god Savitṛ has come, bestowing desirable gifts on the worshipper.

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-prthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final i, as well as the e of ubhē, being Pragṛhya (25 a, 26 a), is followed by īti in the Pada text (p. 25, f. n. 2). antār (46) com-
bined with ī go governs the acc.; cp. the two laps of Savitṛ in 6 a. āpa bādhate: 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. vēti: accented because it begins a new sentence; Savitṛ guides the sun: cp. 7 c. krṣṇena rājasā: cp. 2 a and 4 d. abhi . . . dyām ṛṣotī: cp. 7 d. The metre of d is irregular: it is a Tristubh of twelve syllables, the first two syllables (abhi) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

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

ásuras: cp. 7 b. svāvān: the analysis of the Pada text, svāvān = possessed of property, is followed by Sayana who renders it by dhanavān wealthy; this would mean that Savitṛ bestows wealth (cp. dādhdh rātnā in 8 d, and vi. 71, 4 ā dāśuse suvati bhūri 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-āvasā giving good help occur (svāvasam, svāvasā, svāvasas). Roth takes svāvān to be a nom. of this stem irregularly formed by analogy for su-āvās (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes āṁ before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣāsas has the accent of a m. in as (83, 2 a); the n. form is rakṣāmaśi. 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 (39) does not apply at the end of an internal Pada. If Savitṛ in this stanza is connected with morning rather than evening, āsthat would here be equivalent to ud āsthat; cp. RV. vi. 71, 4: ud u śyā devāh Savitā dāmuna hiraṇyapāṇiḥ pratidōṣām āsthat that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to ā āsthat, that is, he has mounted his car, cp. 4 c. grñānās: pr. pt. Ā., with ps. sense, of 1. gr sing, greet.

11 yé tepánthāḥ, Savitaḥ, pūrviāso, 
areṇāvah sükṛtā antārikṣe, 
tēbhir nō adyā pathibhiḥ sugébhi 
rāksa ca no, ādhi ca brūhi, 
for us, O god.

tè: 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 Saṃhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitar iti. 'reṇāvas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sū-krṭās: 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, 4 a); this rule does not apply when e and o are separated from a by the caesura; hence in d ē, ādhi should be "pronounced." sugēbhi: see 47. The final a of rāksa is lengthened because the
second syllable of the Pāda favours a long vowel. ádhi . . . brūhi: be our advocate; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitr 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.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūsan (vi. 54). They form a troop (gaṇa, sārdhaṇa), 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 ṛṣṭi-vidyūt lightning-speared shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (khāḍī) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

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

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

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

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

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

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

1 prā yē śumbhante, jānayo nā, 
śaṭpaya yāman, Rudrāsyā sūnāvaḥ su-
dāmsasah,

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

mádanti virā vidāṭhesu ghṛṣva-

jánayās: 99, 1 a. yāman: loc., 90, 2. sudāṁsasas: accent, p. 455, 10 c a. cakrirē: 3. pl. Ā. pf. of kr̥; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidāṭhesu: 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 Indāra, they whose mother is Prśni have put on glory.

té: N. pl. m. of tá that, 110. uksītāsas: pp. of 2. ukṣ (= vakṣ) grow. ásata: 3. pl. Ā. root ao. of amā attain. Rudrásas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. divī; 176, 2. janáyanta indriyām: that is, by their song. ádhi dadhīre: 3. pl. Ā. pf. of ádhi dharma, which is especially often used of putting on ornaments. áriyas: A. pl. of ári glory; referring to the characteristic brilliance of the Maruts.
When they whose mother is a cow deck themselves with ornaments, shining they put on their bodies brilliant weapons. They drive off every adversary. Fatness flows along their tracks.

vártmání eśām ánu riyate ghṛtám.

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

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

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

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

āyugdhvam: with loc., cp. 204, 1 b. ādriṃ: the Maruts hold lightning in their hands and cast a stone. utā: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). āruṣasya: 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 āruṣah) is spoken of. vi śyanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmān m. abundance).
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-śyādas: Sandhi, 67 b. raghupātvānas: as belonging to this Pāda to be taken with prá jigāta (gā go). bāhūbhis: with outstretched arms as they drive. sīdātā á: 2. pl. ipv. pr. of sād sit with prp. following (p. 468, 20). sādās: Sandhi, 43, 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.

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.
accented according to p. 468, β. Viṣṇu: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Indra-Viṣṇu) with Indra. dha: Sandhi, 54. āvat: 3. s. ipf. of av favou r; 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. sídan: unaugmented ipf. of sad sit.

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. bhāyante: 3. pl. pr. Ā. of bhi fear; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marúdbhyaśas: 201 A b. nāras: the Maruts; N. pl. of nr man, 101, 1.
When the skilful Tvaṣṭr had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c.d. That Tvaṣṭr fashioned Indra’s bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann áhim, ánv apás tatarda; Tvaṣṭa asmai vájraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kṛ), 211. náryā-pāṃsi is here and in viii. 96, 19 analysed by the Pada text as náryā āpāṃsi. The only possible sense of these words would be deeds against the hero (Vṛtra). On the other hand náryāṇi appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāṃsi; the epithet náryāpasam, analysed by the Padapātha (viii. 93, 1) as nárya-apatam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation náryāpāṃsi (to be read náriápāṃsi) in the Samhitā text, and náryā-āpāṃsi in the Pada text. nir subjat: 3. s. ipf. of ubj force (ep. 23 c).
10 ūrdhvām nunudre avatām tā ójasā;
dāḍṛhāṇāṁ cid bibhidur vi pār-
vatam.
dhāmanto vāṇāṁ Marūtah sudā-
navo
māde sómasya rāṇiāni cakrire.

ūrdhvām: have pressed (the bottom) upward, that is, overturned, poured out; avatām: the cloud; = they have shed rain. dāḍṛhāṇāṁ: pf. pt. Ā. of dṛh make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur vi: p. 468, 20. pārvatam: cloud mountain; another way of saying the same thing. dhāmantas: with reference to the sound made by the Maruts; cp. ārcantas, 2 c. māde sómasya: 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 avatām tāyā
dīsā:
āsiṁcann útsaṁ Gótamāya trṣ-
ṇāje.
á gachantim ávasā citrabhāna-
vaḥ:
kāmāṁ víprasya 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.
jihmám: so as to be horizontal and pour out the water, much the same as ūrdhvám in 10a. tāyā diśā: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. īm: him, Gotama, p. 220. viprasya: of Gotama. tarpayanta: cs. of trp be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

12 yā vaḥ sárama saśamānāya śanti, The shelters which you have for the zealous man, extend them threefold to the worshipper. Extend tridhātūni dāśuṣe yachatādhi. them to us, O Maruts. Bestow on asmābhyaṃ tāni, Maruto, vi us wealth together with excellent rayīṁ no dhatta, viśaṇaḥ, su- heroes, mighty ones. vīram.


VIṢṆU

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

i. 154. Metro: Tristubh.

Viṣṇor nū kam viṁaṇi pra vo-
can,
yāḥ pārthivāni vimāme rājāṁsi;
yo áskabhāyad úttaram sadhā-
sthām,
vicakramāṇās tṛedhórugāyāḥ.

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). viṛyaṇi: the syllable preceding the so-called independent Svarita
(p. 448) is marked with the Anudāta in the same way as that preceding the Udāta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced viṛaṇi. 

pra vocam: inj. ac. of vac, 147, 3. pārthivānī 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 tāsthitvāṁ antārikṣe vi yō mamē pṛthivīṁ sūryena 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 sadhāsthām: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. vica-kramāṇās: 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 ( 의미); the resolution tredhā urūgāyaḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

2 prā tād Viṣṇuḥ stavate viṛiṇēṇa, mṛgō nā bhimāḥ kucarō giri-sthāḥ, yāsyorūṣu triṣū vikramaṁeṣu adhikśiyānti 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.

prā stavate: Ā. of stu in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. tād: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. viṛyēṇa: cp. note on viṛyāṇi in 1 a. mṛgās: Śaivaṇa here interprets this
word to mean a beast of prey, such as a lion; but though bhīmā occurs as an attribute both of sīmhā lion and of vrṣabhā bull in the RV., giriṣṭhā is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. ku-carā : Yāska, followed by Śaṅkara, 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. Śāṅkara 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. adhi-kṣiyanti : the root 1. kṣi follows the ad class (kṣātyi) 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 uṣām etu mónaṁ, girakṣata urugāyāva viṣṇe, ya ṹidāṃ dīrgahāṃ prayatam sadhāstham 
ēko vimamā tribhīr it padēbhīhiḥ;

-uṣām : the ü must be slurred disyllabically (= oo). idāṃ sadhāstham : of course the earth as opposed to ūttaram sadhāstham in 1 c. ēkas and tribhīs are antithetical. id emphasizes the latter
word: with only three. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: girikṣit = girisṭhā; urugāyā = kucarā; vṛṣan = mṛgō bhīmāḥ. This correspondence of kucarā (besides V.'s alternative exclusive epithet urukramā in 5c and elsewhere) confirms the explanation of urugāyā as wide-pacing from gā go (Yāska, mahāgati having a wide gait), and not widely sung from gā sing (Sayāna).

8 yasya triśūlaṁ madhunā padānī
abhijyāyamāṇaṁ śādharāṇaṁ madanti;
coḥ tridhātuḥ prthivīṁ utā
dyāṁ
ēkō dādhāraṁ bhūvanāni viśvā.

4 yasya triśūlaṁ madhunā pa-
dānī
ākṣiṣyāmāṇaṁ svadhāyāma dhānāti;
yā u tridhātuḥ prthivīṁ utā
dyāṁ
ēkō dādhāraṁ bhūvanāni viśvā.

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

trī: n. pl. of trī (105, 3). padānī: the final vowel of the Pāda must be restored; cp. 2c. pūrṇā: cp. p. 308 d. ākṣiṣyāmāṇaṁ: never failing in mead; the privative pl. a is almost invariably accentuated 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). madanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātuḥ: this n. form is best taken adverbially = tredhā in 1d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ēka: alone in antithesis to viśvā, cp. 3 d. dādhāraḥ: pf. of dhṛ, with long red. vowel (139, 9), which is here not shortened in the Pāda text.
5 tād asya priyām abhi pātho
asyām,
nāro yātra devayāvo mádanti:
urukramáśya sā hí bándhur
itthá,
Víṣṇoḥ padé paramé mádhva
útsah.

I would attain to that dear
domain of his, where men devoted
to the gods rejoice: for that,
truly akin to the wide-strider, is a
well of mead in the highest step
of Víṣṇu.

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

6 tá váṃ vástūni uśmasi gáma-
dhyai,
yátra gávo bhúriérīṅga ayásah:
ástrāha tád urugāyāsyasya víṣṇah
paramám padám áva bhāti
bhúri.

We desire to go to those abodes
of you two, where are the many-
horned nimble kine: there indeed
that highest step of the wide-pacing
bull shines brightly down.
vām: of you two, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viṣṇu) in the first two stanzas of the next hymn (i. 155). 
uṣmāsi: 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-śṛṅgās: many-horned would allude to the diffusion of the sunbeams in many directions. ayāsas: this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayanās moving, and by Śāyaṇa as gantāras goers = ativistṛtās very widely diffused; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās; while its use as an attribute of simhā lion, áśva horse, and often of the Maruts, shows that the meaning must be active, swift, nimble. áha: on the use of this pcl. see p. 216.
vṛṣṇas: cp. 3 b.

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 rōdasi the two worlds more than 100 times. They are parents, being often called pitārā, mātārā, jāniṭri, 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 seated 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 Súrya moves according to fixed law.

The first two Padas form an independent sentence; otherwise hi (p. 252) would accent i叶片 in c. Dyává-Prthiví: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-samp-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ī (19 ā and note 5). útá-varí: note that, when the final vowel of a cd. is Pragráhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varí (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of útá is treated as metrically lengthened. dhárayát-kávī: a governing
ed. (189 A 2 a); the gen. rájasas 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 āyate 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 दुःखवचस शंकरी वसुवरताः
पिता माता च सुरुवनानि रज्जनः
सुध्रेष्ठे मुपुष्ये न रोदसी
पिता यत्र सिम अभी रुपार वासयत॥

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

uru-vyācasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścāt-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while a-saścānt (also an epithet of Dyāvā-prthivi) is a Karmadhāraya (p. 455, f. n. 2), not a second = unequalled. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapusyē: cp. note on vīryāṇi, 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. abhī avāsayaḥ: ipf. cs. of 2. vas wear.

3 स वर्षे: पुजः पितरो: पृविचवान स: | चाहि: पुजः: पितरो: पृविचवाण।
पुजाति धीरो सुरुवनानि मायया। पुजाति धीरं सुरुवनानि माययाः।
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 pávelkā purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Śaśāṇa 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). vṛśabhám: 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.

chyām āṃ śravānāṃśpāṃśpāṃśpāṃ
cho āṃ śravānāṃ śravānāṃ śravānāṃ
vi cho māmē rājasi sukkutūpya-

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

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apásám: partitive gen. (p. 321, b a). vi... mamé: this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasí: the heavenly and the terrestrial spaces. The initial vowel of đ must be restored. sám anrce: red. pf. of arc sing (189, 6), the ā. being used in the ps. sense; Sāyaṇa explains it in an act. sense as pūjita-vān has honoured, which he further interprets to mean sthā-pitāvan 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
yénabhí kṛṣṭis tatánāma viś-
váhā
panāyiam ójó asmé sám inva-
tam.

té: 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 (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. ksatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of 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 viśvátas in i. 1, 4 b. panāyyya: see 162, 2. ójó: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (− o −) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (183, 3 b).

ÍNDRA

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

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hāri) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the
thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (āyasā), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-bāhu bearing the bolt in his arm and vajrín wielder of the bolt are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśā).

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

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

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is 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 Marūtvant accompanied by the Maruts is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuna (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Brhaspati (iv. 50), Pūṣan, and Viṣṇu.

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

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (āhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet apsu-jīt conquering in the waters. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while
lightning, thunder, cloud, rain are seldom directly named. The waters are
often terrestrial, but also often aerial and celestial. The clouds are the
mountains (pārvata, giri), on which the demons lie or dwell, or from which
Indra casts them down, or which he cleaves to release the waters. Or the
cloud is a rock (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 (údhar), 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’ (pūrbbhíd). But the chief and specific epithet of Indra is
‘Vṛtra-slayer’ (Vṛtra-hán), owing to the essential importance, in the myth,
of the fight with the demon. In this fight the Maruts are his regular
allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages
in conflict with numerous minor demons; sometimes he is described as
destroying demons in general, the Rakṣases or the Asuras.

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

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

\[ \text{evā: see p. 224, 2. mānas-vān: note that the suffix vān is not}
\text{separated in the Pada text, as it is in pavitra-vān (i. 160, 3); had}
\text{the Sandhi of the word, however, been māno-vān it would have}
\text{been analysed as mānah-vān. devō devān: cp. i. 1, 5 c. paryābhu-
\text{ṣat: the exact meaning of the vb. pārī bhūṣ is somewhat}
\text{uncertain here, but as the greatness of Indra is especially emphasized}
\text{in this hymn, surpass seems the most probable. Sāyaṇā explains it}
\text{here as encompassed with protection; in the AV. as ruled over; in the}
\text{TS. as surpassed. rōdasi: the Pragṛhya i of duals is not shortened}
\text{in pronunciation before vowels (p. 437, f. n. 3). ābhyaśetām: ipf.}
\text{of bhyas = bhī be afraid of, with abl. (p. 316, b). mahnā: inst. of}
\text{mahān greatness (cp. p. 458, 2). The refrain sā, janāsa, Īndraḥ}
\text{ends every stanza (except the last) of this hymn; similarly viśva-
\text{mād Īndra uttaraḥ ends all the twenty-three stanzas of x. 86.} \]
2 yāh prthivim vyāthamānām ādṛṁhad,
yāḥ pārvatān prákupitāṁ áramnāt,
yó antārikṣāṁ vimamé vāriyo,
yó dyām ástabhnāt: sá, janāsa, Índraḥ.

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative pron. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. áramnāt: ipf. of ram set at rest.
vimamé vāriyas (cpv. of urú, 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. ástabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

3 yó hatváhim árīṇāt saptá sín-
dhūn,
yó gá udájad apadhá Valásya,
yó áśmanor antáraṇīṁ jajána,
samvāk samátsu: sá, janāsa, Índraḥ.

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 Índra.
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 Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gá udājat, ápa hi Valām vān who drove out the cows, for he unclosed Vala. áriṇāt: ipf. of ri release. saptā sindhūn: the seven rivers of the Panjāb. gás: A. pl. of gō cow. ud-ājat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhā, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of ápa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvām Valāsya 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-ṭanena Valāsya by the unclosing of Vala. Sāyāna interprets it as an irregularity for the abl. = from the enclosure of Vala. Valāsya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antār: between two clouds, according to Sāyāna; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be ‘in the rock’, to be ‘produced from the rock’ and is called ‘son of the rock’ (ādṛh śūnīḥ).
śvaghnīva yó jīgivān laksāṃ made it disappear; who, like a ṣadvadardharmam winning gambler the stake, has
āryāḥ puṣṭāni: sā, janāsa, taken the possessions of the foe: he, O men, is Indra.

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

\[ ... \]
5 yāṁ smā prachānti kūha sēti
ghorām,
utēm āhur nāiśo astīti enam;
sō 'rūyāḥ puṣṭīr vīja ivā mināti.
śrād asmai dhatta: sā, janāsa,
Indrān.

smā (p. 250) is metrically lengthened, the second syllable of the
Pāda favouring a long vowel (p. 441, top). prachānti: pr. of prach-
sēti for sā iti: the irr. contraction of sā with a following vowel is
common (48 a). īm anticipates enam: see p. 220. āhur: pf. of
ah say, 139, 4; this vb. not being accented, b has the form of
a principal clause, though the almost invariable use of relative
clauses in this hymn would lead one to expect that the yāṁ 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 — for — following a caesura after the
fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat;
aryāḥ puṣṭīṁ to āryāḥ puṣānī; vījaḥ to laksām. Uśas (iv. 51)
is in i. 92, 10 described as wearing away the life of mortals,
vāghnīvā kṛtnur vīja āminānā diminishing it as a skillful gambler
the stakes. mināti: pr. of mī damage. śrād dhatta (2. pl. ipv. of
dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts
as to the existence of Indra; c implies that he does exist; and d
calls for belief in him.

6 yō radhrāsyā coditā, yāḥ kṛṣā-
sya,
yō brahmāno nādhamānasya
kīrāḥ;

Who is furtherer of the rich, of
the poor, of the suppliant Brahmā
singer; who, fair-lipped, is the
helper of him that has pressed Soma
yuktágrávño yó avitá suśipráh and has set to work the stones: he, sutásomasya: sá, janása, Ín-
draḥ.

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

7 yásyáśvásaḥ pradiśi, yásya In whose control are horses, kine, gávo,
yásya gráma, yásya viśve rā-
thásaḥ;
yáh súríam, yá uśásam jajána;
yó spáṁ netá: sá, janása, Ín-
draḥ.

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

vom 
vom 

50 INDRA [ii. 12, 6]
8 yāṁ krāndasī saṁyati vihvāyete,  
pārē ávara ubhāyā amitrāḥ;  
samānāṁ cid rátham ātasthi-vāṁsā  
nānā havete: sā, janāsa, Índraḥ.

saṁ-yatī: pr. pt. du. n. of sām-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nānā hi tvā hávamānā jānā imē these men calling on thee (Indra) variously; and átha jānā vi hvayante siṣāsāvah 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 krāndasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sāyana, the superior and the inferior. samānāṁ contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

9 yāśmān nārté vijāyante jānāso,  
yāṁ yūdhyaṁānā ávase hávante;  
yō viśvasya pratimānaṁ baḥhūva,  
yō acyutacyūṭ: sā, janāsa, Índraḥ.

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

10 yaḥ sáśvato máhi éno dádbhánan
ámanyamámanāḥ cháruā jaghána;
yáḥ sárdhate nánuḍádi ṝr̥dha-
yáṁ, yó dásyor hantá: sá, janāso,
Índraḥ.

dádbhánan: pr. pt. Ā. of dhā. The Sandhi of án (39) is not
applied between Pádas (cp. i. 35, 10 c). ámanyamámanāḥ: not
thinking scil. that he would slay them; on the Sandhi of n + á, see
40, 1. sárvā: with his arrow (inst., p. 80); with his characteristic
weapon, the vájra, he slays his foes in battle. jaghána: has slain
(and still slays) may be translated by the present (213 A a). anu-
dádáti: 3. s. pr. of ánú + dá forgive, with dat. (cp. 200 A f). dáṣyoṣ:
of the demon, a term applied to various individual demons, such as
Sámbhara (11 a).

99 yaḥ: śambhré phavétiṣu cihvam
chaláriṣáṃ gurvánvinnānti.
Śreṣṭhámánāṃ yo brahī jāghana
Dárude śaṇāṃ s vacáśa rác:

Who slays with his arrow the
unexpected many that commit
great sin; who forgives not the
arrogant man his arrogance, who
slays the Dasyu: he, O men, is
Indra.
11 yāḥ Śāmbaram párvatesu kṣi-
yāntam
catvārīṁyāṁ śarádi anvá-
vindat;
ojāyāmānam yo áhīṁ jaghána, Dānum Śayānam: sá, janāsa, Índraḥ.

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

12 yāḥ saptáramír vṛṣabhás túvi-
śmān
aváṣjat sártave saptá síndhūn;
yó Rauhiṅám ásphurst vájra-
bāhur
dyám árōhantam: sá, janāsa, Índraḥ.

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

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

Even Heaven and Earth bow down before him; before his vehemence even the mountains are afraid. Who is known as the Soma-drinker, holding the bolt in his arm, who holds the bolt in his hand: he, 0 men, is Indra.

Dyāvā... Prthivī: the two members of Devā-dvandvas are here, as often, separated by other words (186 A 1). asmai: dat. with nam bow (cp. 200 A 1 k, p. 311). bhāyante: see note on i. 85, 8 c. śūsmād: cp. 1 c. soma-pās (97, 2): predicative nom., (196 b). ni-citās: on the accent see p. 462, f. n. 4.
14 yāḥ sunvántam ávati, yāḥ pác-
   antāṁ,
   yāḥ śaṁsantāṁ, yāḥ śaśaṁā- 
   nāṁ útí;
   yásya bráhma várdhanaṁ,
   yásya sómo,
   yásyedāṁ rádhaḥ: sá, jánāsa, 
   Índraḥ.

    sunvántam: all the participle in a and b refer to some act of 
    worship: pressing Soma; baking sacrificial cakes, &c.; praising the 
    gods; having prepared the sacrifice. śaśaṁānām: explained by 
    Súyāna as stotram kurvāṇam offering a Stotra; by the Naighaṁtuka, 
    iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śaśaṁānām 
    praising. útí: contracted inst. of útí (p. 80) to be construed with 
    ávati; cp. i. 185, 4: ávāsā ávantí helping with aid. várdhanām: 
    to be taken predicatively with each of the three subjects bráhma, 
    sómas, rádhas, of whom prayer, &c. is the strengthening, that is, 
    whom prayer, &c. strengthens; yásya being an objective gen. 
    (p. 320, B 1 b). idām rádhas this gift = this sacrificial offering.

15 yāḥ sunvátē pácate dudhra ā 
   cid
   vájam dárdarṣi, sá kílāsi sat-
   yāḥ.
   vayám ta, Índra, vísváha pri-
   yásaḥ,
   suvírāso vidátham ā vadema.

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

    This concluding stanza is the only one that does not end with the 
    refrain sá, jánāsa, Índraḥ. Instead, the poet, changing from the 3.
to the 2. prs., substitutes at the end of b the words sā kila as satyāḥ as such thou art indeed true = to be depended on (cp. note on satyāṁ 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 dárdarṣi (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 (niśkā). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

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

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arūṣā) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (śāna) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (mīdhvāṁś), easily invoked and auspicious (ḥīvā). 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 maleficient like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the
greatest physician of physicians. In this connexion he has two exclusive epithets, jālāsa, cooling, and jālāsa-bheśaja, possessing cooling remedies.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet śivā, which became the regular name of Rudra’s historical successor in post-Vedic mythology.

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

ii. 33. Metre: Triśṭubh.

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

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās: 2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel (p. 144, a). saṃdṛśas: abl. 201 A 1. viṁś = 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).
By the most salutary medicines given by thee, O Rudra, I would attain a hundred winters. Drive far away from us hatred, away distress, away diseases in all directions.

2 tvá-dattebhi, Rudră, sāmtamebhiḥ
satām hīmā asiya bheṣajēbhiḥ.
vī asmād dvēṣo vitarām, vī āmho,
vī āmivās cātayavā viśūcī.

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

3 śṛṣṭo jātasya, Rudră, śrī-
yāśi,
tavāstamas tavāsāṁ, vajrabāho.
pārṣi ṇaḥ pārām āmhasah su-
astī;
viśvā abhīti 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.
jātāsyā : the pp. used as a n. collective noun = that which has been born, creation. vajra-bāho : it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragṛhya by the Pada text, but not in the Samhitā text (where for instance vāyavā and vāya ukthēbhīḥ are written). pārśi : from pṛ take across, is one of a number of isolated 2. s. pr. indicatives in form, but ivp. in sense (p. 349, β). ṇas : initial n cerebralized even in external Sandhi (65 A c). pārām : acc. of the goal (197 A 1). svasti : this word is not analysed in the Pada text (like sumati, &c.) because asti does not occur as an independent substantive; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2); it is several times used in the sense of a final dat. = svastāye. abhitiś : = abhi itīs, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. yuyodhi : 2. s. ivp. of yu separate, with irr. strong radical vowel (p. 144, a).

May we not anger thee, O Rudra, with our obesiances, 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. má, which is employed with inj. forms only (180), decides the question. nāmobhīs : 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. sáhúṭī: contracted inst.; invocation with other deities whom Rudra might consider inferior. úd apráya: cs. of úd ṛ (p. 197, irr. 1) = raise up, strengthen. bhīṣajām: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. śrṇomi: pr. of śru hear; with double acc., 198, 1.

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

hávimabhir hávate yó havírbhir, áva stómebhi Rudraṁ disīya: rūdāraḥ suhávo má no asyá babhrúḥ susípro riradhan manáyai.

hávimán: from hū call, but havis from hu sacrifice. áva disīya: s ao. op. Ā. of dā give (144, 3). rūdāras is not analysed in the Pada text, perhaps owing to a doubt whether it is = rūdu-udāra or rūdu-dāra (the former is the view of Yāsaka who explains it as mṛdu-udāra); for rūdu-pá and rūdu-vṛdh are separated and dara is separated in puṛam-dará. Both this word (according to the former analysis) and su-háva are Bv. (p. 455, ca). babhrús: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. su-śípras: see note on ii. 12, 6 c. riradhāt: inj. red. ao. of randh. asyá manáyai: that is, Rudra’s well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take hávate in a ps. sense (= huyate according to Sāyana). The following sense has also been suggested: ‘he who invokes Rudra (thinks), “I would buy off Rudra with songs of praise”: let not Rudra subject us to that suspicion (on his part).’
The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force.

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

úd . . . mamanda: pf. of mand (nasalized form of mad) gladden; intransitive, be glad, in Ì. only. ṛṣabhās: 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 Pāda text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5); Sāyaṇa’s explanation is ghṛṇī iva like one heated by the rays of the sun; but a word ghṛṇin N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38: úpa chāyām iva ghṛṇer āgāma sārma te vayām we have entered thy shelter like shade (protecting) from heat (p. 317, 2).

aśīya: 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.
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.

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

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

pra . . . āryāmi: an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvitiōe: D. s. of śvityāṇc (cp. 93). mahās: gen. s. m. of māh, beside the acc. s. f. of the same adj. (Sāyaṇa: mahato mahatim), of the great one (Rudra); cp. i. 1, 5c. namasyā: according to the Pada this form has its final syllable metrically lengthened for namasyā, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding
and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. ग्रनिमासि: 1. pl. pr. of ग्र sing (p. 188).

ननाद ते चोथुद्राद्वादुर्यम्

9 sthirēbhir āṅgaiḥ pururūpa ugrō babhrūḥ sukrebhīḥ pipīṣe hira-

नाव उ योशद रुद्रातासुर्याम.

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.

sthirēbhir āṅgaiḥ: probably to be construed with pipīṣe, 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. pipīṣe: pf. Ā. of pis. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśānā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: 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 asuriā, but as a substantive asuryā.

चर्हेन विमर्षि सार्यकानि धन्वानः
चर्हेन विष्कम युज्तम विष्यक्रमम्
चर्हेन युद्धम द्रुतसि विष्माः संभवम्
चर्हेन चौरीचाँ चूर्द्र लताः चर्हितः
10 árhan bibharṣi sāyakāni dhānva
árhan nīśkām yajatām viśvárū- 
pam;
árhann idāṃ dayase viśvam āb-
vam:
ná vá ójīyo, Rudra, 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.
idāṃ: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā
divide. Sāyaṇa interprets idāṃ dayase ābhartvam as thou protectest
this very extensive (ābhartvam) world. tvād: abl. after cpv. (p. 317, 3).

11 stuhi śrutām gartasādam yuvā-
am, 
mṛgāṃ nā bhīmām upahatnām, 
ugrām. 
mṛlā jaritrē Rudēra stāvano:
anyāṃ tē asmān nī vapantu 
sēnāḥ.

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

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

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.
Rudra

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

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyaṇa (pratinato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). 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. grīṇiṣe: an irr. form of the 1. s. Ā. of gr sing. asmē: 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). Mánus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávṛṇītā: 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr choose. sáṃ, yós: these words are frequently used in combination, either as adverbs or substantives.

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

vṛjyās: 3. s. root ao. prc. (p. 172 a) of vṛj twist. gāt: root ao. inj. of gā go. maghávadbhyas: the I. D. Ab. pl. of maghávan are formed from the supplementary stem maghávand (91, 5). áva tanuśva sthīrā: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛla be merciful to (p. 311 f). mīdhvas: voc. of the old unreduplicated pf. pt. mīdhvāms, cp. p. 66; 157 b (p. 182). mṛla: = mṛla, p. 437, a 9.
15 evā, babhro vrṣabha cekitāna,
yāthā, deva, nā hṛṇīśe nā hāmsi,
havanāsrūn no Rudēreḥā bodhi.
brahād vadema vidāthe suvīrāḥ.

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

eva: 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). hṛṇīśe: 2. s. Ā. pr. of 2. hṛ be angry. hāmsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. be invocation-hearing for us (not gen. dependent on havana, lit. hearing the invocation of us). vadema: see note on ii. 12, 15 d.

APĀM NĀPĀT

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

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

ii. 35. Metre: Triṣṭubh.

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

arsksī: 1. s Ā. s ao. of srj, which with upa may take two acc., so that nādyām might be supplied. On īm see 180 (p. 220).
dadhita: 3. s. pr. op. Ā. of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āśuhēmā, 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 Pāda. supēṣasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyām vājapeśasam a prayer adorned with gain; on the accent see p. 455 c.a.; on the Sandhi (-s k-) see 48, 2 a. jōsiyat: 3. s. sb. iṣ ao. of jūṣ. Īḥ explains why he is likely to accept them; it acccents jōsiyat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

Drum Śvēkī hṛd āt sūtāntā
mabh vēcīm kūriṁśvē bhēdāt.
ghupam narpādaśūrēśā mātrā
viśānandī sūrvāna jānaṇā.
2 imám sú asmai hṛdá á sútaṣṭám
mántram vocema: kuvíd asya védat?
Apāṃ nápad, asuríasya mahná,
viśváni aryó bhúvaná jajána.

hṛdá á: this expression occurs several times, e.g. iii. 39, 1: matír hṛdá á vacyámána a prayer welling from the heart. sútaṣṭam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a ; cp. p. 462, 13 b.

asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac : cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryásya: see p. 451, 6.

3 sánmaḥ vánupá vánvána:
 Samoaṃsmórvyá nadv: puṇánitá |
Támu śucí śucáh dīśívámbam
Apáṃ nápaṁ páryá tásruápá: ||

sám anyá yánti, úpa yanti
samánám úrvám nádiáḥ prañanti.
tám ú śucíṃ śucáyo dídíváṃ-
sam
Apáṃ nápaṭam páryá tásthur
ápah.

yánti: accented because of the antithesis expressed by anyáḥ—
anyáḥ, the first vb. then being treated as subordinate (see p. 468 β).
úrvám : = ocean. samánám : common, because all streams flow
into it. nadyás: cp. asuryásya in 2 c. prañanti : from pṛ fill.
-bodied vowel (139, 9) and shortened radical vowel; 

the sense is illustrated by 4 d. pári tathur: = they tend him.

4 tám ásmerā yuvatāyo yuvānam
marmṛjyāmānāḥ pári yanti ā- 
paḥ:
śā sukrēbhīḥ śīkvabhī revād
asmē
didāyānīdhmō ghṛtānīrṇīrgapsū

Him, the youth, the young 
maidens, the waters, not smiling,

making him bright surround: he

with clear flames shines bounti-
fully on us, without fuel in the

waters, having a garment of ghee.

ásmerās: it is somewhat uncertain what is the exact sense here

implied; but judging by iv. 58, 8, where the drops of ghee are

described as hastening ‘to Agni like beauteous maidens, smiling,
to meeting-places’, it may mean that the waters attend seriously on
this form of Agni, not as lovers. yuvānam: a term applied to
Agni in several passages. marmṛjyāmānāḥ: the vb. mṛj is often
used of making Agni bright, with ghee, &c. śīkvabhīs: the precise
sense is somewhat doubtful, but it must mean ‘flames’ or the like.

Note that though in this word the ending bhis is separated in the Pada
text, it is not so in śūkrēbhīs because śūkre is not a stem. asmē:
dat. Pragṛhya, 26 c. 
didāya: 3. s. pf. of śī 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. ghṛtā-
nīrṇik: an epithet otherwise applied only to Agni and (once) to the
sacrifice (yajñā): note that the second member appears in the Pada
text as nīrnik, in accordance with the analysis nīḥ-nik when the
word occurs uncompounded.
5 asmai tisra avyathiaya nairi
devayā devīr didhiṣanti ānnam:
kītā ivopa hi prasarsre apsū;
sā piyuṣam dhayati pūrvasūnām.

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

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

6 āśvasya atra jānimāsyā ca svār.
druhō risāḥ sampiceḥ pāhi
sūrin.
ämāsu prūsu parō apramṣgyāṁ
nārātayo vi naśan nānṛtāni.

The birth of this steed is here
and in heaven. Do thou protect
the patrons from falling in with
malice and injury. Him that is
not to be forgotten, far away in
unbaked citadels, hostilities shall
not reach nor falsenhods.
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. āsāvasya: 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 82c). pāhi: the change from the 3. to the 2.prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampīcas as well as the two preceding ablatives: lit. protect the patrons from malice and from injury, from falling in with them (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣu: loc. pl. of pūr, 82. parās: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. nāsat : inj. pr. of 3. nāś reach.

7 svā ā dáme sudūghā yásya dhenūḥ,
svadhāṃ pīpāya, subhū ānnam atti;
sō 'pām nápad ūrjāyann āpsū antār,
vasudēyāya vidhatē ví bhāti.

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

svā ā dáme: that is, within the waters; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. *svadham* : this word is not analysed in the Padapātha of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pī swell*, with lengthened red. vowel (139, 9). so *apām* must be read as so *'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On apsvāntār see p. 450, 2 b [where apsviṣantāḥ should be corrected to apsva-intāh]. *vidhātē* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasūcēyāya* : dat. of purpose, *ibid.* , B 2. *vi bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

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

 questões da água: = divine brightness. *ṛtavā* : 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 : viśvāni bhūvanā jajāna. *prajābhis* : cp. ii. 33, 1, prā jāyemahi prajābhiḥ.
The Son of Waters has occupied
the lap of the prone (waters), (himself) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).

The lightning Agni is again described in this stanza. jihmānām
ūrdhvāh: these words are in contrast; cp. i. 95, 5 of Agni:
vardhate . . . āsu jihmānām ārdhvāh . . . upāsthe he grows in
them, upright in the lap of the prone. tāsyā mahimānām his great-
ness = him the great one. hiranyavarṇās: because he is clothed in
lightning. pārī yāntī: cp. 3 a and 4 b. yahvīś: the meaning of
the word yahvā, though it occurs often, is somewhat uncertain:
it may be great (Naigahaṇṭuka, Sayana), or swift (Roth), or young
(Geldner).

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

In this stanza the terrestrial Agni is described. He is spoken of
as ‘golden’ because of the colour of his flames. sēd: 48 a. pārī
as a prp. here governs the abl. (176, 1 a). The golden source of Agni
may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiraṇyāya yoni may = hiraṇyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyaṇa 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 asmai: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niśādyā (cp. 164, 1). hiraṇyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dakaśiṇā the sacrificial fee (x. 107, 2) it is said hiraṇyadā amṛtatvāṃ bhajante the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). ānnam: the oblation (cp. 11 d).

97 Tatrānīkṣetu caus nāma- pitāṃ vargti naṃptur apām. 

Varṇitvāν ca eva sām

Hiranya-vāṃ śūtmaṇnasa

97 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 asyānikam utā cāru nāma

Apicitām vardhate nāptur apām.

Yām indhāte yuvatāyah sām

Itthā

Hiranya-varṇaṃ: ghṛtām ānnam

Asya.

Ānnam: the flaming aspect of Agni seen at the sacrifice. Apicitām: secret; cp. guhyāṃ 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). Yuvatāyas: the waters (cp. 4 a). Sām: the prp. after the vb. (p. 468, 20). Ghṛtām ānnam asya: cp. ghṛtánirṇik in 4 d and subhv ānnam 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.

\[\text{avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nēdiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sāṃ mārjmi: cp. marmṛjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. didhiṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmaira: with shavings, to make the newly kindled fire flame up. ānnaiḥ: with oblations. dādhāmi: pr. of dhā put.}\]
13 sā īm vīśājanayat tāsu gārbhām;
sā īm īśur dhayati; tām rihanti;
ṣo 'pām nāpād ānabhimātavarṇo
anyāsyevēhā tanuā viveṣa.

In a and b Apām napat reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gārbham; him, that is, a son. tāsu: in the waters, as his wives. īm in b = them, the waters, who here are both the wives and mothers of Apām napat. 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. ānabhimātavarṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāṣya 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 padé paramē tasthivāṁsam,
adhvasmābhīr vīvāhā dīdivāṁsam,
āpo, nāptre ghṛtām ānnaṁ vāhantīh,
svayām ātkaiḥ pāri diyanti yahvīḥ.

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

He, the bull, generated in them that germ; he, as a child, sucks them; they kiss him; he, the Son of Waters, of unfused colour, works here with the body of another.
śīkabhir didāya. nāptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means garment; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pāri diyanti (dī fly); cp. pāri yanti in 4 b and 9 d, and pāri tasthur in 3 d.

15 āyāmsam, Agne, suksitīm jānāya-

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.

āyāmsam: 1. s. s a.o. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suṣvṛktīm: a hymn that will produce the fulfilment of their wishes. bhadrām: if a hymn finds favour with the gods, it will produce blessings. vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 28; and the last Pada is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

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

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

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

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

1 Mitrō jānān yātayati bruvānō; Mitra speaking stirs men; Mitra supports earth and heaven; Mitra regards the people with unwinking eye: to Mitra offer the oblation with ghee.

yātayati: stirs to activity. bruvānās: 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). Sāyāna interprets the word as being praised or making a noise. Some scholars take the pt. with Mitrās in the sense of he who calls himself Mitra, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvānāh. This Pāda occurs slightly modified in vii. 36, 2 as jānām ca Mitró yatati bruvānāh. dā dhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ānimīṣā: inst. of ā-nimīṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣte: 3. s. of caks; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutā (p. 144, B 3 a).

2 prá sā, Mitra, mártō astu prá-yasvān,
yās ta, Āditya, śikṣati vratēna.
nā hanyate, nā jiyate tuōto:
nānām āmho 'śnoty āntito nā
dūrāt.

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

tvōtas: tva must often be read as tua; tuōtas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-ūtas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a-after o the correct number of syllables is obtained, but the break (— — ṭ) remains quite irregular (p. 440, 4 B).
3 anamīvāsa īlayā mádanto,
mitājñāvavo várimann ā pṛthivyāḥ,
Ādityāsyā vratām upakṣiyānto,
vayāṃ Mitrāsyā sumatān siāma.

váriman : loc. (90, 2) with ā ; note that váriman is n., varimán,
m. (p. 453, 9 c). Ādityāsyā : that is, of Mitrā.

4 ayāṃ Mitró namasiaḥ susēvo,
rājā suksatré ajanīṣṭa vadhāḥ : tāsya vayāṃ sumatāu yajñī-
yasya,
ápi bhadré saumanasē siāma.

ajaniṣṭa : 3. s. Ā. iṣ ao. of jan. vadhās : that is, as a wise moral
ruler ; on the dec. see 83, 2 a. ápi : to be taken as a verbal prp.
with as be.
5 mahāṁ Ādityó nāmasopasādyo
yātayājano grñaté suśevah:
tásmā etāt panyatatāmāya jūṣtam
agnāu Mitrāya havir ā juhota.

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

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

6 Mitrāṣya carṣanīdhīto,
āvo devāṣya sānasā,
dyumnam citrāsravastamam.

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

7 abhī yō mahinā divām
Mitrō babhūva sapráthāh,
abhī śravobhiḥ prathivīm:

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

abhī bhū surpass takes the acc. mahinā for mahimnā: 90, 2.
divam: acc. of dyū, 99, 5: cp. dyō, 102, 8. babhūva: the pf.
here is equivalent to a pr.; p. 342 a. In c babhúva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: \(-\circ\circ\) instead of \(-\circ\circ\); cp. p. 438, 3 a.

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

páñca jánáḥ: the five peoples, here = all mankind. yemire: 3. pl. pf. Á. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhṛ. víván: this is the regular word for all in the RV.: its place begins to be taken by sárvā 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 āyuṣu,
jánáya vrktábarhiṣe
iṣa īṣṭávratā aakah.

īṣṭá-vratās: a Bv. agreeing with iṣas, 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 chariot 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.

Bṛhaspāti is a purely Indian deity. The double accent and the parallel name Brāhmaṇas pātī indicate that the first member is the genitive of a noun bṛh, from the same root as brāhma, 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 Brahma, the chief of the later Hindu triad.

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

Metre: Tristubh; 10 Jagati.

याः तत्तयं सहसा वि ज्ञो भ्रान्न । तत्तयं सहसा वि ज्ञो भ्रान्न ।
तत्तयं विज्ञो भ्रान्न । तत्तयं विज्ञो भ्रान्न ।
पुरो विमान दरधिरें मन्द्रविज्ञम् ॥
याः तत्तयं सहसा वि ज्ञो भ्रान्न ।

Bṛhaspāti who occupying three seats with roar has propped asunder with might the ends of the earth, him, the charming-tongued, the ancient seers, the wise, pondering, placed at their head.
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 jmā antān (p. 437 a 4). Cosmic actions like that expressed in are ascribed to various deities. Bṛhaspátis: note that this cd. is not analysed in the Pada text, while its doublet Brāhmaṇas pāti is treated as two separate words. triśadhasās: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: purōhitam Agnim nāras triśa-
dhasāhā sām ēdhīre men have kindled Agni as their domestic priest in his triple seat; on the accent see p. 455, 10 cā. rávena: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. purō dadhīre: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

2 dhunētayāḥ supraketām mád-
antō
Bṛhaspate, abhi yē nas tatasrē
pṛṣantāṁ sṛprām ādabdham
ūrvām;
Bṛhaspate, rákṣatād asya yó-
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 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. mádantās: being exhilarated with Soma. tatasrē: 3. pl. pf. ā. of tāms shake. pṛṣan-
tām: perhaps in allusion to the dappled cows contained in it. supraketām: easy to recognise, i.e. by their lowing, cp. i. 62, 8,
Brhaspati found the cows; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipada hemistich: see p. 443 a. rākṣatāt: 2. s. ipv. of rākṣ: on the accent see p. 467 A c.

3 Bhāspate, yā paramā parāvād, áta á ta rātaspīṣo nī śeduḥ.
O Brhaspati, that which is the farthest distance, from thence (coming) those that cherish the rite have seated themselves for thee.

3 Bhāspate, yā paramā parāvād, áta á ta rātaspīṣo nī śeduḥ.
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.

átā añ śeduḥ: ep. ii. 85, 10 c. rātaspīṣas: perhaps the gods; or the ancient seers mentioned in 1 c and perhaps in 2: they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās...ādridugdāsas: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhvas: on this form of the gen. see p. 81, f. n. 12.

4 Bhāspatīḥ prathamāṁ jáyamānō
Bṛhaspati when first being born from the great light in the highest
mahó jyótiṣah, paramé víoman, saptáśyas tuvijátō ráveṇa vi saptáraśmīr adhamat tām-āṃsi.

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

5 sa sūstūbhā, sā ḍṛkvatā gaṇēna valāṃ ruroja phaligām ráveṇa: Brhaspatir usriyā havyāśūdāḥ kānikradad vávaṣatīr ūd ājat.

gaṇēna: the Āṅgiras, who in i. 62, 3 are associated with Indra and Brhaspati in the finding of the cows: Brhaspatir bhinād ādṛim, vidād gāh: sām usriyābhir vávaṣanta nāraḥ Brhaspati cleft the mountain, he found the cows; the heroes (= the Āṅgiras) roared with the ruddy kine. phaligām: 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, yā udnāḥ phaligām bhīnān, nyāk sindhūṁr avāśiṇat 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 Naighantūka it is given as a synonym of megha cloud. ráveṇa: with reference both to Brhaspati and the kine (cp. 5 d). havya-sūdās: that is, with milk. kānikradat: intv. pr. pt. of kranda; cp. 173, 3; 174 b. vávaṣatis: intv. pr. pt. of vāś (cp. 174).
6 evá pitrê viśvādevāya vṛṣṇe
yajñāir vidhema, námasā,havir-bhīhiḥ.
Bṛhaspate, suprajā vīrāvanto
vayāṁ sīma pātayo rayiṁām.

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

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

7 sā id rājā práti jñānā ni vīvā
sūmeṇa tāsthāv abhi viřiṇa,
Bṛhaspātim yāh sūhṛtam bibhārti,
valguṭāṁ, vāndate pūrvabhājam.

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

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

ks
ti: from 1. ksi possess or dwell. sü-dhita: this form of the pp. of dhā is still preserved as the last member of cds. (otherwise hitá); the word is explained as su-hita in the AB. ñokasi své: cp. své dáme in i. 1, 8 c. īlā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Sāyaṇa. yásmin 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. (sá id rájā). púrva éti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrát púrvar the Brāhmaṇa certainly precedes the Kṣatriya.

Unresisted he wins wealth both belonging to his adversaries and to his own people. The king who

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

10 ṛdrṛś ca sómam pibatam, Bṛhaspatē, asmin yajñē mandasānā, vṛṣan-vasū: á vāṃ viśantu índavāḥ suā-bhūvo; asmē rayim sārvavārim ni yachatam.

O Indra and Bṛhaspati, drink the Soma, rejoicing at this sacrifice, ye of mighty wealth; let the invigorating drops enter you two; bestow on us riches accompanied altogether with sons.

Indraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand = mad. vṛṣan-vasū: here vṛṣan = mighty, great; Sāyaṇā explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be vṛṣaṇ-vasu (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as Pragṛhyā with īti and then analysed; also that in the analysis the first member here appears not in its pause form vṛṣan (65) but in its Sandhi form with ñ as not final. rayim sārvavārim: 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 Jagatā stanza in a Triṣṭubh 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.

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

UŚĀS

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

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

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

iv. 51. Metre: Triṣṭubh.

\[
\begin{align*}
9 & \text{सृद्ध} \text{ संख्यासम्य पुरस्ताज} \\
& \text{प्रोत्तिस्मसो} \text{ वृष्णवहस्तात} \\
& \text{नूनं} \text{ दिवो} \text{ दुहितिरो} \text{ विभादिर} \\
& \text{गातुम} \text{ हङ्गवहस्तसो} \text{ जनाय} \\
\end{align*}
\]

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.

\[
\begin{align*}
1 & \text{त्याद : see p. 297, 5. purutáman: because appearing every morning; hence Usásas the Dawns in d. támasas: abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as marga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Sāyāna here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātum in d. nūnām: note that in the RV. this word always means now. divó duhítaras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātum: op. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavān: 3. pl. sb.; explained by Sāyāna as 3. pl. ipf. ind., akurvan.}
\end{align*}
\]
2 ṛṣṭhur u citrā Uṣāsah purāstān,
mitā iva svāravō adhvarēṣu.
vī u vrajāsyā tāmaso duārā
uchāntīr avraṇi chūcayaḥ pa-
vākāh.

Uṣāsas: 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: svārūṃ nā pēso vidātheṣu ānjaṇ, citrāṃ divō
duḥitā bhanāṃ 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. 437 a 3). vrajāsyā: a simile with iva omitted;
ep. i. 92, 4; gāvo nā vrajām vī Vēṇā śār tāmāḥ Dawn has unclosed
the darkness as the cows their stall. dvārā: the two folds of the door,
the dual of dvār often being used thus. vī: to be taken with
avran, 3. pl. root ao. of vr cover. uchāntīs: pr. pt. of 1. vās shine.
sucāyāḥ pāvakāh: these two adjectives very often appear in juxta-

3 bṛjatīrṇaḥ vīntayān maṇiṣṭa
rañoṭṭeṇāyaḥ pārśāḥ maṇiṇāḥ:
ḥvāniḥ: । ṛṣṭva । vīntayat । maṇiṣṭa ।
rañoṭṭeṇaḥ: । ṛṣṭva । maṇiṇāḥ: ।
ḥvāniḥ: । ṛṣṭva । vīntayat । maṇiṣṭa ।
rañoṭṭeṇaḥ: । ṛṣṭva । maṇiṇāḥ: ।
ḥvāniḥ: । ṛṣṭva । vīntayat । maṇiṣṭa ।

3 uchāntīr adyā citayanta bhojān
rādhodēyāyā Uṣāso maṇhōniḥ.

Shining to-day may the bounteous
Dawns stimulate the liberal to the
acitré antáḥ pañāyah sasantu,
ábudhyamānās tāmaso víma-
dhye.
giving of wealth. In obscurity let
the niggards sleep, unwakening in
the midst of darkness.
citayanta: 3. pl. Ā. inj.; explained by Sayāna 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, Āṅgira, and Da-
sagva the seven-mouthed?

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

5 yūyām hi, devīr, ātasyābhīr
āśvaiḥ
pariprayāthā bhūvanāni sa-
dyāḥ,
prabodhāyatīr, Uṣasāḥ, sasān-
tāṁ,
dvipāc cātuṣpāc carāthāya ji-
vāṁ.

pariprayāthā: accented owing to hi; on the accentuation of
verbal prepositions see p. 469 B a. 
prabodhāyatīs: cp. i. 92, 9,
vīśvaṃ 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.

6 kūā svid āsāṃ katāma punāṇī
yāyā vidhānā vidadhūr ṛbhū-
ṇām?
śūbhāṃ yāc chubhrā Uṣāsaē
cāranti,
nā vī jñāyante sadēśār ajuryāḥ.

āsāṃ: 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 camasām cātuṣrah krṇotana, tād vo
devā abrūvan ‘make the one bowl four’, that the gods said to you;
that was one of their vidhānā tasks. śūbhāṃ: cognate acc. nā vī
jñāyante: they are always the same; cp. i. 92, 10, pūnāḥ-punar
jāyamānā purāṇi samāṇāṃ vārṇām abhi. 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.

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

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

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

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

On the accentuation of ny ēvā see p. 450, 2 b. ābhvam: cp. i. 92, 5, bādhaṃ krṣṇāṃ ābhvam she drives away the black monster (of night). rūṣādbhis: m. form irregularly agreeing with the f. tanūbhhis. Note that the Pada text does not separate the endings bhyaṃ, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyēbhhis, but pitē ṣbhhis.
O daughters of Heaven, do ye shining forth bestow on us, goddesses, wealth accompanied by offspring. Awaking from our soft couch towards you, we would be lords of a host of strong sons.

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

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

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

v. 11. Metre: Jagatī.

1. Jánasya gopá ajaniṣṭa jágṛvir
   Agníḥ sudáksaḥ suvitāya ná-
   vyase.
   ghṛtāpratikā brhatā divispśā
dyumád vi bhāti bharatēbhiaḥ
   sūciḥ.

   gopás: 97, 2. ajaniṣṭa: iṣ ao. of jan generate. su-dáksas:
   áhutam ghṛtēṇa whose face is sprinkled with butter (vii. 8, 1) as an
   analysis of the cd. brhatā: supply téjasā. bharatēbhyaḥ: for
   the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
   belongs.

2. yajñasya ketum, prathamāṁ
puróhitam,
   Agníṁ náras, triṣadasthē sám
   idhire.

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

ketūm: in apposition to Agnīm, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hōtāram . . . dhūmāketum . . . yajñānām
ketūm the Invoker, the smoke-banneered banner of sacrificers; cp. 3 d. prathamām: first-appointed in order of time. purōhitam: see i. 1, 1. nāras: N. pl. of nf (p. 91). tri-śadhastrā: on the three sacrificial altars; Sandhi 67 b. sām idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarātham: adv. governing Indreṇa and devāis (cp. p. 309, 2). sīdan 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 ċarṣaṁcitro āyaśe mātāḥ: śuchirā
māntrā: kāviraśātantaḥ viśiksenāt: 1
phūtēnā lāvaśprayaptam ārāṣṭa
ḍūmās kāturābhāvadhīvi śīrṣita: 1

3 āsam-mṛṣṭo jāyase mātārōḥ śucir.
mandraḥ kavirūd atisthō Vi-
vāsvataḥ.
ghṛtēnā tvāvardhayann, Agna
āhuta,
dhūmās te ketūr abhavad divi
śiritāḥ.

āsam-mṛṣṭas: pp. of mṛṣ wipe, opposed to śucis, though un-
cleansed, yet bright. mātrōs: abl. du.: the two fire-sticks, from
which Agni is produced by friction. ūd atishṭas: 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

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

4 Agnīr no yajñām ūpa vetu saḍhuyā.
Agnīm nāro vi bharante grhē-grhe.
Agnīr dūtō abhavad dhavya-vāhano.
Agnīm vṛṣānā vṛṣate kavikratum.

vetu: 3. s. ipv. of vi. bharante: see note on bhr, ii. 33, 10 a.

5 tuṣhēdrami mādhurmataṁ vṛṣaṁ
tubhye maniśa durṣmalaḥ gṛheda
labā girāh: sinduṃspecificaṁhiīrçekṣa pūṣāvāṁśa vṛṣaviśeṣa ā

Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.
For thee, O Agni, let this most honied speech, for thee this prayer be a comfort to thy heart. The songs fill thee, as the great rivers the Indus, with power, and strengthen thee.

túbhyaya: this form of the dat. of tvám occurs about a dozen times in the Samhita text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. maniṣā iyám: in this and two other passages of the RV. the ā of maniṣā is not contracted in the Samhita text, because it precedes the caesura. sām: in apposition, as a delight or comfort. sindhum iva: this simile occurs elsewhere also; thus Índram ukthāni vārvadhuh, samudrām iva sindhavah the hymns strengthen Índra as the rivers the sea. á pṛñanti: from pṛ fill. sávāsā: because hymns, like oblations, are thought to give the gods strength. vardhayanti: cs. of vṛdh grow; accent, p. 466, 19 a.

Thee, O Agni, the Aṅgiras discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength: they call thee the son of strength, O Aṅgiras.
An girasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). guhā hitam placed (pp. of dhā) in hiding, concealed, explained by sīriyānāṁ vāne; having betaken himself (pf. pt. of kri) to, resting in, all wood. ánv avindan: they found him out as a means of sacrifice; Sandhi, 40. vāne-vāne: 189 C a. sā: as such = as found in wood (cp. p. 294 b). mathyāmānas: pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sāho mahāt: cognate acc. = with mighty strength (cp. sāhasa yó mathitó 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 sūnḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. An giras: 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 (ásura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyau.
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.

áčā vada tavāsāṁ gīrhibhir ābhih;
stuhī Parjányam; nāmasā vīvāsa.
kānikradad vṛṣabhó jīrādānū réto dadhāti ēśadhīśu gārbham.

áčā: 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. vṛṣabhās: Parjanya. jīrādānū: 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 vṛกรāṇ hanti utā hanti ra-kṣāso:
viāvam bibhāya bhūvanam ma-hāvadhāt.
ūtānāgā īsate vṛṣṇiāvato,
yāt Parjānyah stanāyan hanti duśkṛtaḥ.

He shatters the trees and he smites the demons: the whole world fears him of the mighty weapon. Even the sinless man flees before the mighty one, when Parjanya thundering smites the evil-doers.

bībhāya: pf. of bhī = pr. (p.342 a). ma-hāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇiāvatas: 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 duśkṛtas; hence the utā before it has the force of even. On the internal Sandhi of duśkṛt see 43, 2 a.
3 rathī iva kāsayāśvāṁ abhikṣīpān,
āyir dūtān krṣute varṣiāṁ āha.
dūrāt simhāsyā stanāthā uḍ īrate,
yāt Parjānyaḥ krṣute varṣiāṁ nābhaḥ.

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

4 prā váta vánti; patāyanti vidyūta;
úd ोṣadhīr jihate; pīvate sūḥ.
irā viśvasmai bhūvanāya jayate,
yāt Parjānyaḥ prthivim rétasāvatī.

The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.
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 pṛthiví nánnamiti;
    In whose ordinance the earth
yásya vraté saphávaj járbhurití,
yásya vratá óśadhír viśvá-
rūpāḥ:
sá nah, Parjanya, máhi sārma
    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. járbhurití: int. of bhur quiver (174 a). óśadhír: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc. : as such, O Parjanya. yachā: ipv. of yam.

6 divó no vrśṭīm, Maruto, rari-
dhvam;

Give us, O Maruts, the rain
of heaven; pour forth the streams
prá pînvata viṣṇo áśvasya dhá-
raḥ.
arvān eténa stanayitnunéhi,
apá niśīṅcann ásuraḥ pitá naḥ.
of your stallion. Hither with this
thunder come, pouring down the
waters as the divine spirit our
father.
divās: this might be abl., from heaven, as it is taken to be by
Śaṇana; but it is more probably gen., being parallel to áśvasya
dhāraḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛśāyāḥ
thy streams go forth like the rains of heaven. rarehdvam: 2. pl. pr.
ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as
associated with rain, are in a b invoked to bestow rain, which is
described as water shed by their steed (as also in i. 64, 6 and
ii. 34, 18). viṣṇo áśvasya: = stallion. In cd Parjanya is again
addressed. stanayitnunéhi: 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 éhi, which would normally be -náhi;
-néhi is based on the artificial contraction -nā (= -nā ā)+ ihi. The
same Sandhi occurs in Āndrēhi (i. 9, 1) for Āndra ā ihi. With
stanayitnunā cp. stanāyan in 2 d and stanāthās in 3 c. apás =
vrśtim in a and dhārās in b. ásuraḥ pitá naḥ: as appositional
subject of the sentence, with the 2. ipv. ihi; cp. sā 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 abhī kranda; stanāya; gārbham
á dhā;
udanvātā pári diyā rāthena.
dṛtīṁ sū karṣa viśitam nī-
fācam:
samā bhavantu udvāto nipādāḥ.

Bellow towards us; thunder;
deposit the germ; fly around with
thy water-bearing car. Draw well
thy water-skin unfastened down-
ward: let the heights and valleys
be level.
stanāya: accented as forming a new sentence. gārbham: cp. 1 d, rēto dadhāti oṣadhiṣu gārbham. dhās: 2. s. root ao. sb. of 1. dhā. diyā: with final vowel metrically lengthened. dītim: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. visitam (from 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 mahāntaṁ kōsam úd acā, nī śīṅca;
syāndantaṁ kulyā visitāḥ purāstāt.
gṛṭena dyāvāprthivī vi undhi;
suprapaṇāṁ bhavatu aghni-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. nī śīṅca: Sandhi, 67 c. purāstāt: according to Sāyāṇa 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. gṛṭena: figuratively of rain, because it produces fatness or abundance. dyāvāprthivī: Pragṛhya, but not analysed in the Pada text (cp. i. 85, 1 b). undhi: 2. s. ipv. of ud wet = unddhī. This Pada is equivalent in sense to 7 d. suprapaṇāṁ: note that in the
Pada text this compound is written with a dental ṇ, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

9 yāt, Parjanya, kānikrañcat, stanāyan hāmsa duṣkṛtaḥ, prātīḍām viśvam modate, yāt kīm ca prthivyām ādhi.

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

yāt Parjanya: cp. 2 d. hāmsa: 2. s. pr. of hān (66 A 2). yāt kīm ca: indefinite prn., whatever (19 b), explains idām viśvam this world; if a verb were expressed it would be bhāvati.

10 āvārṣir varṣām: úd u śu gr̤bhāya; ákar dhānväni átietava u. ājijana oṣadhir bhōjanāya kām; utā praśabhyo avido maniṣām.

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

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.
This god is celebrated in eight hymns, five of which occur in the sixth 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 (kārambahā).

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 Śūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Śūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called 'son of deliverance' (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. ‘Glowing’ (āghṛṇī) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.
Conjoin us, O Puṣan, with one that knows, who shall straightway instruct us, and who shall say (it is) 'just here'.

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sāṃ: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-ásati (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.

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

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

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

8 यो स्मैसे हृविषाविन्ध्न
न तं पुषारिणि सङ्ख्यते।
प्रथमो विन्दुते वसु।

4 yo asmai haviśāvidhan,
nā tām Puṣāpi mṛṣyate:
prathamō vindaṭe vāsu.

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

5 Puṣā gā ánu etu nah;
Puṣā rākṣatu ārvataḥ;
Puṣā vájāṃ sanotu nah.
ánu etu: to be with them and prevent injury or loss. rākṣatu:
to prevent their being lost.

6 Puṣann, ánu prā gā ihi
yájamāṇasya sunvatāḥ,
asámakaḥ stuvatām utā.
ánu prā ihi: cp. p. 468, 20 a. yájamāṇasya: of the institutor
of the sacrifice. stuvatām: of the priests as a body.

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

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

O Puṣan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.
7 mákir nesā; mákim riṣan; 
mākim sām śāri kévate: 
āthāristābhīr ā gahi. 

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

nesat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of 
riṣ. śāri: ps. ao. inj. of ārī crush. āristābhīs: supply gōbhis.

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

ānaśta-vedasam: who always recovers property that has been 
lost; he is also called ānaśta-pasu: whose cattle are never lost; ep. 
1, 2, 5, 6, 7. rāyās: gen. dependent on īṣānam (see 202 A a). 
imahe: 1. pl. pr. Ā. of ā go governing the acc. Pūsānam: 
ep. 197 A 1.

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

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

parāstād: the ā to be pronounced disyllabically (cp. p. 437, a 8).
pári dadhatu: for protection. dhāstāṁ = hāstam: 54. naṣṭāṁ: from naś be lost; cp. ānaṣṭavedasam in 8 b. ājatu: the meaning of the vb. shows that by the n. naṣṭām what is lost cows are intended.

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, purifying, they flow unresting: let those Waters, the goddesses, for whom Indra, the bearer of the bolt, the mighty one, opened a path, help me here.

samudrā-jyeṣṭhāḥ: that is, of which the ocean is the largest. salilāsya: the aerial waters, referred to as divyās in 2 a, are meant. punāna: cp. pāvakās in c. ānīviṣamānāḥ: cp. i. 32, 10, where the waters are alluded to as ātiṣṭhantis and ānīveṣanās standing not still and resting not. rarāda: of Indra, it is said elsewhere (ii. 15, 8), vájreṇā khány atrān nadināṃ with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.
The Waters that come from heaven or that flow in channels or that arise spontaneously, that clear and purifying have the ocean as their goal: let those Waters, the goddesses, help me here.

divyás: that fall from the sky as rain: cp. salilásya mádhyāt in 1 a. khanitémās: that flow in artificial channels: cp. Índro yá raráda in 1 c. svayamjás: that come from springs. samudráthás: that flow to the sea; cp. samudrájyestháh punaná yanti in 1 a, b. pāvakás: this word here and elsewhere in the RV. must be pronounced pāvaká (p. 437 a 9).

3 yásām rájā Váruṇo yáti mádhye, in the midst of whom King Váruṇa goes looking down upon the truth and untruth of men, who distil sweetness, clear and purifying: let those Waters, the goddesses, help me here.

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

8 yásu rájā várṣiśo yásu sīmē, yásu | rájā | várṣa | yásu | sīma | viśe | têva | yásu | sīma | viśe | têva | yásu | jārēma | madhīna |
4 yāsu rājā Vārūṇa, yāsu Sōma,
Viśve devā yāsu úrjāṃ mād-
anti;
vaiśvānarō yāsu Agnīḥ prá-
viśṭas:
tā Āpo devīr ihā mām avantu.

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

MITRĀ-VĀRŪΝĀ

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

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

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

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

vii. 61. Metre: Triṣṭubh.

उत्तरादाता: चर्चुययह सुप्रातिकाम
देवयोर एति सूर्यक्षतन्वान।
ऋम्भ्यो विष्या भुवनानिः चस्ये
स मन्यूम मातिम्या चिकित।

I úd vām cáksur, Varuṇa, suprā-
tikām
deváyor eti Súrias tatanvān.
abhí yó viśvā bhūvanāni cáṣte,
sá manyum mártiesu á ciketa.

cáksus: cp. vii. 63, 1, úd u eti ... Súryah ... cáksur Mitrásya
Váruṇasya 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 á should have been shortened, because it conforms to the normal
break (O O) of the Triṣṭubh line (see p. 441). abhí ... cáṣte: the
Sun is elsewhere also said to behold all beings and the good and
bad deeds of mortals. manyum: that is, their good or evil
intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura
irregularly follows the third syllable.

vii. 61, 2] MITRĀ-VARUṆĀ 119
2 prá vāṃ sā, Mitrā-Varunāv,ṁ
rtāvā
vīpro mānmāni dīrghaśrūd
iyarti,
yāsyā brāhmāni, sukratū, á-
vātha,
ā yāt krātvā nā śārādāḥ pṛ-
ṇāithe.

iyarti: s. s. pr. of ṛ go. yāsyā... ávāthas = yāt tāsyā ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see note on rtāvarī, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudāttas because all unaccented syllables following a Svarita are unmarked. ā pṛṇāithe: 2. du. sb. pr. of pṛṇ fill. The meaning of d is not quite certain, but is probably 'that ye who are wise may make him full of wisdom all his life'. śārādās: autumns, not varsānī 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 pīrdrorimāṇaṃ pūṣṭhyā:

pr ṛdrīv hṛṣṭaḥdṛtūḥ: sūndraḥ.

śrīrdīv ṛdrīv hṛṣṭaḥ śrīḥ prīthaḥ.

śrīḥ ṛdrīv hṛṣṭaḥ śrīḥ prīthaḥ.

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śrīḥ ṛdrīv hṛṣṭaḥ śrīḥ prīthaḥ.
prá divá ṛṣvád bṛhatáḥ, sudānū, spáaco dadhāthe ṭōadhīṣu vikṣú ṭḍhag yató, 'nimiśam rákṣamānā.

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

ṣuṣmo ródasi badbadhe mahitvā. áyan māsā āyajvanām avirāḥ; prá yajñāmanmā vṛjānam tirāte.

Sámsā: Mitrasya Vārunasya dhā-

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

Sámsā: this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe: int. of bādh (174 a); cp. vii. 23, 3, vi bādhīṣṭa syā ródasi mahitvā: he has pressed asunder the two worlds with his might. mahitvā: inst.
5 ámūrā, viśvā, vṛṣaṅāv, imā vām,
nā yāsu citrām dādrēse, nā ya-kšām.
drūhaḥ sacante ánṛtā jānānām: nā vām niṇyāṇi acite abhūvan.

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

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṅau, but viśvā for viśvās (contrary to the Pada) f. pl. N. agreeing with imās these (sc. stutāyas). nā citrām: that is, no deceit or falsehood. dādrēse: 3. s. pf. Ā. with ps. sense, as often (cp. p. 842 a). drūhas: the spies of Varuṇa (cp. 3 c). nā niṇyāṇi: explains c: there is nothing hidden from you. a-cite: dat. inf. (cp. 167, 1 a).
6 sáṃ u vāṃ yajñāṁ mahayaṁ námobhir;
   huvé vām, Mitṛā-Varuṇā, sa-
   bádhaḥ.
   prá vāṃ mánmāni ṛcāse návāni;
   kṛtāni brāhma jujuśann imāni.

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

   7 iyām, devā, puróhitir yuvā-
   bhyām
   yañéṣu, Mitṛā-Varuṇāv, akāri;
   viávāni durgā pipṛtaṁ tirā no.
   yūyāṁ pāta suastibhiḥ sádā
   nah.

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

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

   devā: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored
   in the Pada text.  yuvābhyām: note the difference between this
   form and yúvabhyām, dat. du. of yúvan youth.  Mitṛā-Varuṇau:
   note that in the older parts of the RV. the du. ending au occurs
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 ētaśā, or by seven swift mares called hārit bays.

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

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

9 उदैःति सुभागी विशचर्चा:
साधारणा: सूर्यो मानुषायाम।
चर्मेव च: समविविविमुचि ||

उत्त। जे इति | पूर्व। सुभागे। विशचर्चा
चर्मः।
साधारणा: | सूर्ये: | मानुषाया:।
चर्मः: | बिशचर्चा: | विशचर्चा।
चर्मेव च: यः | समविविविमुचि। तमाः।||

1 उदैः उ एति सुभागी विशवाक्षाः
साधारणाः: सूर्यो मानुषायां।
काः सुर्याः मानुषायाः।
नवाः;
काः: | विशचर्चा: | विशचर्चा।
काः: | समविविविमुचि।
काः: | यः | समविविविमुचि।
काः: ||

viśvācaκṣās: cp. urucāকষास in 4 a; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 c.a. काः: cp. vii. 61, 1.
saṃ-avīvyak: 3. s. ipf. of vyac extend. cārma iva: cp. iv. 13, 4.
raśmāyaḥ Sūrīsaṇa cārmeva-vādhus tamo ṛṣantaḥ the rays of the sun have deposited the darkness like a skin within the waters.

2 उदैःति प्रसवीता जनानां
महाकेतुरार्नां: सूर्यस्।
समान: चक्रं पत्याहिबित्तन।
चत्रेतिः वहि घुर्षु युक्तः। ||

उत्त। जे इति | पूर्व। सुभागे। जनानां
महान: केतुः। चक्रः। सूर्यस्।
समान: | चक्रः। पत्रिः चाहिबित्तन।
चत्रः | पूर्वः | वहि। 
घुर्षु सु | युक्तः।||

2 उदैः उ एति प्रसवीता जनानामः
महान केतुर आरनावाḥ Sūriṣaṇa,
समानः चक्राः पयाविवित्तम्,
याद Etaśo वहि घुर्षु युक्तः।

Up rises the rouser of the people, the great waving banner of the Sun, desiring to revolve hither the uniform wheel, which Etaśa, yoked to the pole, draws.
prasavītā: with metrically lengthened i (cp. p. 440, 4) for prasavītā as restored by the Padapātha; cp. 4 c, jānāḥ Śūryena prāsūtāḥ. samānām: uniform, with reference to the regularity of the sun’s course. cakrām: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvīrtan: ds. of vṛt turn; cp. p. 462, 13 a. Ātaśās: as the name of the sun’s steed, is several times mentioned; but Śūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuṣjanti ratham ēkacakram, ēkō áśvo vahati saptānāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhūrṣu: the loc. pl. as well as the s. of this word is used in this way.

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

cachanda: here the more concrete god Śūrya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Śūrya is also referred to with terms (prasavītā, prāsūtāḥ) specially applicable to Savitṛ. nā pramināti: cp. what is said of Dawn in i. 123, 9, rtáṣya ná mināti dhāma she infringes not the law of Order.
4. divó rukmá urucákṣā úd eti,  
dürēarthas tarānir bhrājā-
mānāḥ.

nunām jānāḥ Śūrīṇa praśūtā 
āyann árthāni, kṛṇāvann á-
pāmsi.

divó rukmāḥ: cp. vi. 51, 1, rukmó nā divá úditā vy ādyaut  
like a golden gem of the sky he has shone forth at sunrise; and  
v. 47, 3, mádhye divó nihitaḥ pṛṣnir āsmā the variegated stone  
set in the middle of the sky. dürēarthas: Śūrya has far to travel  
before he reaches sunset. áyann: 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. kṛṇāvann: 3. pl. pr. sb. of kṛ  
do; accented because beginning a new sentence (p. 465, 18 a).

5. yātra cakrūr amśtā gātūm  
asmai,  
śyenó ná dīyann ánu eti pā-
thaḥ.

 práti vāṃ, sūra údite, vidhema  
nāmobhir Mitrā-Varuṇotā ha-
vāyāḥ.

yātra: the final vowel metrically lengthened. amśtās: various  
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have  
made paths for the sun. práti to be taken with vidhema. sūra  
údite: loc. abs. (205 b).
Now may Mitra, Varuna, and Aryaman grant wide space to us ourselves and to our offspring. Let all our paths be fair and easy to traverse. Do ye protect us evermore with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (.removeAttribute, cp. p. 437 a 8); only nū occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmáne: this word (cp. 90, 2, p. 69) is often used in the sense of self, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū body altogether. dadhantu: 3. pl. pr. according to the a conj. (p. 144, B 3 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.

AŚVĪNĀ

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

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

They are more closely associated with honey (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 Śūrya. Their car is sunlike and, together with all its parts, golden. It is threewheel and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartis), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; 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 Āśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Śūryā or more commonly the daughter of Śūrya. They are Śūryā’s two husbands whom she chose and whose car she mounts. Śūryā’s companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

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

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


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

Nāk (N. of nās): this word occurs here. Only. āpa jihite: 3. s. Ā. from 2. hā. Uṣāsas: abl., with which svāsur agrees. Night and Dawn are often called sisters, e.g. svāsā svāsre jyāyasayai yōnim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, nāktoṣāsā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇā (dec., p. 87): night; cp. i. 113, 2, śvetā āgād āraig u kṛṣṇā sādanāi asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇākti: 3. s. pr. of riś leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pānthām yātave sūryāya she has
yielded a path for the sun to go. páthám: on the dec. see 97, 2 a.
gómaghā: on the accentuation of this second voc., see p. 465, 18 a.
śarum: the arrow of death and disease; for the Aśvins are characteristically healers and rescuers. asmád: p. 104. yuyotám: 2. du.
of yu separate, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

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

Let your kindly stallions whirl hither your car at (this) latest daybreak. Do ye, O Aśvins, bring it
syúmagabhastim ṛtayúghbir áś-
vair,  that is drawn with thongs with your
á, Ásviná, vásumantasvahethám. laden with wealth.

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

4 yó vāṁ rátho, nṛpatí, ásti
volhá,
trivandhuró vásumáṁ usrá-
yáma,  The car, O lords of men, that is
á na ená, Násatyá, úpa yátam,
abhí yád vāṁ viśápsnìo jígáti.

trivandhurás: accent, p. 455 ca. vásumán: Sandhi, 39. á
úpa yátam: p. 468, 20 a; cp. note on upáyátam in 2 a. ená:
p. 108. yád: p. 357. vám: ethical dat. viśápsnas: the
meaning of this word being doubtful, the sense of the whole Páda
remains uncertain. jígáti 3. s. sb. of gá go, indistinguishable from
the ind.
Ye two released Cyavāna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jāhuṣa in freedom.

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

This is my thought, this, O Āsvins, my song. Accept gladly this song of praise, ye mighty ones.

These prayers have gone addressed to you. Do ye protect us evermore with blessings.

6 iyām maniśā, iyām, Āsvinā, gīr. imām suvṛktim, vṛṣanā, juse-thām.
imā brahmāṇi yuvayūni agman. yūyām pāta suastibhiḥ sādā nah.

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

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

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

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

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

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

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

vii. 86. Metre: Triṣṭubh.

9 धीराः स्वरः महिना ज्नूणिः
वि यक्षांश्च रोदिः चिदुर्विः
प्र गार्भस्य मुद्दे वृहल्लः
धिता नर्चन्त प्रपर्यक्ष सूर्म इ

1 dhīrā tu asya mahinā janúṃṣi,
vi yās tastāṃbha rödasi oid urvī.

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

dhírā: cp. 7 c, ácetayad acítah; and vii. 60, 6, acetásam cic citayanti dáksaṁi they with their skill make even the unthinking think.
asya = Vārūṇasya. mahinā = mahimnā (see 90, 2, p. 69). Varuṇa (as well as other gods) is several times said to hold apart heaven and earth (e. g. vi. 70, 1), which were supposed to have originally been united. prá nunude: pushed away from the earth; cp. vii. 99, 2 of Viṣṇu: úd astabhna nákam ṛṣvāṁ bṛhántam 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 Śāyaṇa gives it here. Śāyaṇa also makes the verb nunude, though unaccented, depend on the relative in b; c is, however, equivalent to a relative clause (cp. ii. 12, 5 b. 8 d). nākṣatram: in the sing. this word regularly refers to the sun, in the pl. to the stars. Varuṇa and other gods are often said to have raised the sun to, or to have placed it in, heaven. dvitā: doubly to be taken with nunude; that is, he raised up from the earth both the vault of heaven and the sun.
papráthat: ppf. of prath (140, 6); accented because it begins a new sentence. bhúma: note the difference between bhúman n. earth and bhúman m. multitude (p. 259).

2 utá svāyā tanūśa sām vade tāt:
kadá nū antār Vāruṇe bhuvānī?
kim me havyāṁ áhṛnāno juṣeta?
kadá mr̥ljikāṁ sumānaḥ abhi khyam?

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

khyam: 1. s. inj. a ao. of khyā.

3 प्रचे तानो वर्षे द्रिप्पृये।
Prajñā aññā vartāh dvipāyāh.

3 प्रचे ताद भ्रो, वरुः, दीक्षु।
I ask about that sin, O Varuṇa,

upō emi cikītusā vipicham; with a desire to find out; I
samānas in me kavāyaś cidad
approach the wise in order to ask;

ayam ha tūbhyanam Varuṇo hṛ-
the sages say one and the same

ṇite.
thing to me: ‘this Varuṇa is wroth

prache: 1. s. pr. ind. Ā. of prach ask. didēkṣu is a difficulty:
it has been explained as L. pl. of a supposed word didē, a very
improbable formation = among those who see; also as N. s. of a ds.
adj. didēkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
didēkṣur (upō) = desirous of seeing (i.e. finding out). It is probably
best, following the Padapātha, to take the word as n. of the ds. idj.
used adverbially (with adv. shift.of accent) = with a desire to see, i.e.
find out. upō = upa u (24). cikītusās: A. pl. of the pf. pt. of cit
perceive. vi-pīcham acc. inf. (167, 2 a). hṛṇite: 3. s. pr. Ā. of hṛ
be angry; w. dat. (200 l).

4 विमाण्यं ब्रह्म विष्णुं क्रिटं।
Klim. śāraḥ. Śrīś. vastrāya śembhām.

वास्तवार्णं जीयासचसिस सम्बांध।
Vat. kṣotaratam. śṛgīusŚasya sambāyam.
What has been that chief sin, O Varuṇa, that thou desirest to slay thy praiser, a friend? Proclaim that to me, thou that art hard to deceive, self-dependent one: thee would I, free from sin, eagerly appease with adoration.

*jyēṣṭham* = *jyāiṣṭham*, to be pronounced as a trisyllable (15, 1 f). *yāt*: that as a cj. (p. 242). *jīghāmsa*: ds. of han slay. *prā vocas*: inj. ao. of vac say. *dūlabha*: 49 c. *turā iyām* = *turāṁ iyām* (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turēyām. *āva* to be taken with iyām (cp. 5 a–c).

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

*āva sṛjā* (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d; acc. of prs. and abl. of that from which V. is set free. *drugdhāni*: pp.
of druh. ca\textit{krm\=a}: métrical lengthening of final vowel. tanúbh\=is: in the sense of a ref. prn. \textit{av\=a sr\=ja}: i.e. from sin. t\=ayum: as one releases (after he has expiated his crime) a thief who has been bound; ep. viii. 67, 14: té n\=a, \textit{\=Adity\=as}, mumóc\=ata stenám baddh\=am iva as such set us free, \textit{O \=Adityas}, like a thief who is bound. dámnas: distinguish dáman n. bond and dáman n. act of giving from dáman m. giver and gift.

\begin{verse}
6 n\=a s\=a sv\=o dák\=sa, Varu\=na, dhrú-
tih s\=a:
sur\=a manyu\=r vibhídako ácittih;
ásti jy\=ây\=a\=n k\=ániyas up\=ará;
svápna\=s cané\=d án\=\=ntasya pra-
yót\=a.  
\end{verse}

\textit{It was not my own intent, O Varu\=na, it was seduction: liquor.}

\textit{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 Varu\=na is angry has not been due to Vasi\=ṣ\=tha’s intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrútis: from the root dhrú = dhr\=\=v\=r (cp. 167 b, 9; 171, 2), which occurs at the end of one or two eds., as \textit{Varu\=na-dhrú-t deceiving Varu\=na}; cp. also v. 12, 5: ádhúr-
\=ṣata svayám eté v\=ácobhir \=\=r\=\u0101yuté v\=\=jin\=ani bruv\=\=ántah these have deceitcd themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of dhrúti appears to be deception, seduction. The meaning of c depends on the interpretation of up\=ará. 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: y\=ād ásmr\=\=ti ca\textit{krm\=a kim cid, up\=\=arim\=a cárañe if through forgetfulness we have}
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pāda meaning: the elder is (involved) in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāḥ . . . prasavé . . . 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 āram, dāsō nā, mīlhuśe karāṇi I will, like a slave, do service
ahāṁ devāya bhūrnaye ánāgāḥ. sinless to the bounteous angry god.
ácetayad acīto devō aryō; The noble god made the thoughtless
ghātām rāyē kavītaro junaṭī. think; he, the wiser, speeds the

mīlhuśe: dat. s. of mīdhvāms. karāṇi: 1. s. sb. root ao. of kr do; to be taken with the adv. āram (p. 313, 4). ácetayat: see cit.
ghātām: even the thoughtful man Varuṇa with his greater wisdom
Let this praise be well impressed on thy heart, O self-dependent Varuna. Let us have prosperity in possession, prosperity also in acquisition. Do ye protect us evermore with blessings.

On d see note on vii. 61, 6.

**MANḌŪKĀŚ**

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


1 sanvatsaram āṣayānā
brāhmaṇā vratacārīṇāh,
vācaṃ Parjānyajinvitāṃ
prā maṇḍūkā avādiṣuḥ.

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

sanvatsaram: acc. of duration of time (197, 2). āṣayānās: pt. pt. Ā. of āṣi lie (p. 155, f. n. 1). brāhmaṇās: i. e. like Brahmins. vratacārīṇas: i. e. practising a vow of silence. Parjānyā-jinvitāṃ: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2a. avādiṣuḥ: is aṣ. of vād (145, 1).
When the heavenly waters came upon him lying like a dry leather bag in a lake, then the sound of the frogs unites like the lowing of cows accompanied by calves.

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

8 chānne āyatām tu guṇa-bālāneorte
chāṇe prasārō yadāṃnādiṣṭātām
māṇḍūko yad abhiṃrṣṭaḥ kāṇ-īkṣan,
pṛśnīḥ sampṛṅktē hāritena vā-cam.

anyāḥ anyām ānu grbhṇāti enor,
apāṃ prasargaḥ yād āmāṇḍīṣā-tām.
maṇḍūko yad abhīvrṣṭaḥ kān-īkṣan,
pṛśnīḥ sampṛṅktē hāritena vā-cam.

4 anyāḥ anyām ānu grbhṇāti enor,
apāṃ prasargaḥ yād āmāṇḍīṣā-tām.
maṇḍūko yad abhīvrṣṭaḥ kān-īkṣan,
pṛśnīḥ sampṛṅktē hāritena vā-cam.

5 yād esām anyāḥ aniśasya vā-cam,
sāktasyeva vādati śīkṣaṃanāḥ,

When one of them repeats the speech of the other, as the learner
sárvam tát esaṃ samśdheva that of his teacher, all that of them
párvam is in unison like a lesson that
yát suváco vādathanádhi apsú. eloquent ye repeat upon the waters.

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

6 gómáyar éko, ajámáyar ékah;
páśnir éko; háríta éka esaṃ.
samánam náma bibhrato ví-
rúpáḥ.

purutrā vácaṃ pípiśur váda-
antah.

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

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

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

devāhītim: on the accent see p. 456, 2 a. jugupur: pf. of gup protect. dvādasāsya: note the difference of accent and inflexion between dvādaśa twelve (104) and dvādasā consisting of twelve, twelfth (107); supply samvatsarasāya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa consisting of twelve months and caturvīṁśa consisting of twenty-four half-months. The generality naturally depends on devāhītim, as being in the same Pāda. Prof. Jacobi understands dvādasāsya as the ordinal twelfth supplying māsasāya month, and making it depend on rtum in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the
end of the year: *samvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras*: here again no particle of comparison. *mi-nanti*: from *mí* damage; cp. 7 c, d. *samvatsaré*: cp. 208, 3 a. 

*taptá gharmáh* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. adhvaryaávo gharmínāh in 8 c) and *dried up cavities* with reference to the frogs (cp. tṛgyávatas in 3 b). *sánuvate* (3, pl. Ā. pr. of *amé* obtain) *visargám* obtain release or discharge, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvir bhavanti* in 8 d.

90  

**GO
MA
YUR
ADÅD, AJA
MÁYUR ADÅT,  
PŚNIR ADÅD, DHÁRITO NO VÁSUNÍ.  
GÁVÍM MA
NDÚKÁ DÁDATÁH SA-
TÁNI,  
SAHASRASÁVÉ PÁ TIRANTA ÁYUH.**

10 gómáyur adād, ajámáyur adāt,  
pśnir adād, dhárito no vásuni.  
gáváṃ maṇḍúkā dádataḥ śa-
táni,  
sahasrasāvé prá tiranta áyuh.

*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.*

gómáyus &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. *dádatás*: N. pl. of pr. pt. of dá give (ep. 156). *sahasrasāvé*: loc. of time like *samvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

**VIŚVE DEVĀH**

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

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

1 babhrūr éko viṣṇuḥ sūnāro
   yūvā.
aṇjī aṅkte hiraṇyāyam.

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

2 yonim éka á sasādā dyótano,
   antār devēṣu médhirāḥ.

yonim: the sacrificial fireplace; cp. iii. 29, 10, ayāṃ te yonir rtwīyo, yāto jātō árocathāḥ: tāṃ jānānm, 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 devéśu médhirah the wise god among the gods.

3 vásíms eká bibhárti hásta āya-sím, antár devéśu nidhruvih.

vásíms: this weapon is connected elsewhere only with Agni, the Ēbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Ēbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvaśtā . . apásām apástamaḥ . . śiśite núnām paraśúm suāyasám Tveṣṭr, most active of workers, now sharpens his axe made of good iron. nidhruvih: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

4 vájram éko bibhárti hásta áhitam: téna vrtráni jighnate.

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

5 tígrám éko bibhárti hásta āyu-dhám, sícir ugró jālásabheṣajaḥ. 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, didyūṭ, is mentioned. ugrās: this epithet is several times applied to Rudra (cp. ii. 33). jālāśa-bheṣajās: this epithet is applied to Rudra in i. 43, 4; Rudra is also called jālāśa, and his hand is described as jālāśa (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 yathā
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 pathó vájasā-taye cinuhi clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7: dadātu pūnah Pūṣā pathiāṁ yā suastīḥ let Pūṣan give us back the path that is propitious. tāskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan): āvīr gūḥā vāsū karat, suvēḍā 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. 453, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). veda: with gen. (202 A c). nidhīnām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 trīṇi éka urugāyō vi cakrame,
yātra devāso mādanti.

One, wide-pacing, makes three strides to where the gods are exhilarated.
tríṇi: cognate acc. (p. 300, 4) supply vikrámanāni (cp. yásya urūṣu trīṇi vikrámanesu, 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). yátra: 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 víbhir duā carata, ékayā sahā:  
prá pravāséva vasataḥ.

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

9 sádo duā caksra-te upamā divī:  
samrājā sarpírāsuti.

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

10 śrāvante ēkē mahā sāma manvant. śrāvante: ēkē mahā sāma manvant.

ṭenā sūryam arocayan. Singing, some thought of a great chant: by it they caused the sun to shine.

ārcantas: singing is characteristic of the Āṅgirases; e.g. i. 62, 2,
sāma yēnā . . ārcanta Āṅgiraso gā āvindan the chant by which the Āṅgirases, singing, found the cows; the Maruts are described in x. 78, 5
as viśvārūpā Āṅgiraso nā sāmabhīḥ manifold with chants like the Āṅgirases. The Āṅgirases again are those yā ṭenā sūryam ārohayan divi who by their rite caused the sun to mount to heaven (x. 62, 3).
Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yāṃ vāi sūryam Svārbhānuś tāmasā āvidhyad, Ārayas tām ānv avindan the Atris found the sun which Svarbhānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūḷhāṃ sūryam tāmasā . .
brāhmaṇā āvindad Ātriḥ Atri by prayer found the sun hidden by darkness (6) and Ātriḥ 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 ēkas and dvā in the rest of the hymn (cp. 105).

manvata: 3. pl. ipf. Ā. (without augment) of man think. arocayan: ipf. cs. of ruc shine.

SÓMA

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

The Soma juice, which is intoxicating, is frequently termed mádhu or sweet draught, but oftenest called indu the bright drop. The colour of Soma is brown (bābhrū), reddish (aruṇā), or more usually tawny (hāri). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (bahrī). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (aṃṣū) is crushed are called ādṛi or grāvan. The pressed juice as it passes through the filter of sheep’s wool is usually called pāvamāna or punānā flowing clear. This purified (unmixed) Soma is sometimes called sūdhā pure, but much oftener sūkra or sūci bright; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (kalāsa) or vats (drōna), 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 (aśīr): milk (gō), sour milk (dādhi), and barley (yāra). 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 Rīhns 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 (sadhāśtha) 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 (vānasām pāti), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brūhmaṇas this identification has already become a commonplace.

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

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It
must then have been regarded as a kind of honey mead (Skt. mādhu, Gk. μῦθος, Anglo-Saxon мед). 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: appositionally, as a wise man; svādhīs: gen. of svādhi (declined like rathī, p. 85, f. n. 4). yām: m. referring to the n. váyas, as if to sōma. abhi samcāranti: p. 469, B a.

If thou hast entered within, thou shalt be Aditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.
antās: cp. note on vii. 86, 2 b. Soma is here addressed. prāgās: the Padapatha analysis of this as prā āgāḥ is evidently wrong, because in a principal sentence it must be prā agāḥ (p. 468, 20) or in a subordinate one pra-āgāḥ (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 3). Ādītas: because Aditi releases from sin (e.g. anāgāstvām no Ādīthi 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 ēti) even though their Sandhi before vowels may be av or a in the Saṁhitā text; cp. note on ii. 83, 3 b. ērauṣṭi: this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyē: this analysis of the Padapatha makes the construction doubtful because an acc. is wanted as parallel to dhūram; nas may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' rddhyās: root ao. op. of ṛdh thrive.

3 āpāma sómam; amṛtā abhūma; āgaṇama jyōtir; āvidāma devān. kim nūnam asmaṁ kṛṇavād ā-rātiḥ?
kim u dhūrtir, amṛta, márta-asya?

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

viii. 4s

SOMA

4 śaṁ no bhava hṛdā ā pītá,
Indo;
pitēva, Soma, sūnāvē suśēvāḥ,
sākhēvā sākhya, urusāṁsa, dhi-
rah,
pra na āyur jivāse, Soma, tārīh.
śaṁ hṛdē refreshing to the heart occurs several times; the empha-
sizing pcl. ā is here added to the dat. pra āṇah: Sandhi, 65 c.
jivāse: dat. inf. of jīv live. tāris: is ao. inj. from tī cross.

5 imē mā pītā yaśāsa urusyāvo,
rātham nā gāvah, sām anāha
pārvasu;
tē mā rakṣāntu viśāhvarīṣṭāntrād,
utā mā srāmād yavayantu in-
davaḥ.

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

imē: supply indavas from d. yaśāsas: p. 59. urusyāvas: cp.
varivovīttarasya in 1 b. anāha: this seems to be an irregular pf.
form from nah bind for nanāha; cp. gōbhīḥ sāṃnaddho asi thou are bound together with straps (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). viśrāsas: abl. inf. (of vi-srāms) 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 agním nā mā mathitāṃ sāṃ didīpah; pra kacṣaya; kṛṇuhi vāsyaso nah. āthā hi te máda ā, Soma, mānye revāṃ iva. pra carā puṣṭim ácha.

didīpas: red. ao. inj. of dīp shine. pra kacṣaya: cs. of kacṣ see (cp. 3 b). kṛṇuhi: cp. p. 134; accented as beginning a sentence. vāsyasas: A. pl. of vāsyāṃs (epv. of vāsu, 103, 2 a). āthā (metrically lengthened): then, when inflamed by Soma. revān: predicatively with mānye (196 a), iva being sometimes added. pra carā (metrically lengthened): cp. 2 a, antās ca prāgāḥ. puṣṭim ácha: give us actual prosperity also.
7 isiréna te mánasā sutásya  

bhakṣīmāhi, pítriasyeva rāyāh.

Sóma rājan, prá ṇa āyūṃṣi  
tārir,  
āhānīva súrio vásarāṇi.

bhakṣīmāhi: s ao. op. of bhaj shāire. pítriasya 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). prá ṇas: cp. 4 d. tāris: cp. 4 d. āhāni: 91, 2.

8 Sóma rājan, mṛláyā nah su-

astī;  
táva smasi vratīśas: tásya vid-
dhi.

álarti dákṣa utá manyūr, Indo;  
má nó aryó anukāmāṁ pārā  
dāh.

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

Of thee pressed with devoted mind  
we would partake as of paternal  
wealth. King Soma, prolong our  
years as the sun the days of  
spring.

King Soma, be gracious to us  
for welfare; we are thy devotees:  
know that. There arise might and  
wrath, O Indu: abandon us not  
according to the desire of our  
foe.
know about, 202 A c. viddhi: 2. s. ivp. of vid know. álarti: 3. s. pr. int. of ṛ go (174 a). aryás: gen. of arí fœ (cp. p. 81, f. n. 1; 99, 3), dependent on anukāmām; cp. ārātis 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 tanū. body. gopās: 97 A 2 (p. 79). gātre-gātre: 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. pramināma: sb. pr. of pra-mī. sā: p. 294, b. su-śakhā; on the cerebralization of s see 67 b; the accent is that of a By. (p. 455, c a); that of a Karmadhārāya (p. 455, d 1) is su-śakhā; the former is irregularly used in the latter sense. vāsyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).

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

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c); cp. tvām nas tanvō gopāḥ in 9 a. sākhya: 99, 2. yó nā rīṣyet: cp. 4 a. haryāśva: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. nyādāyī: 3. s. ao. ps. of dhā put; this (like prāgās in 2 a) is irregularly analysed in the Padapāṭha as ni ādāyī instead of ni-ādāyī (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). tāsmāi: for the sake of that = to obtain or enjoy that, final dat. (p. 314, B 2).

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

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here irregularly used beside the two aorists; cp. the uniform use of the ao. in 3. tāmiśicīs: this word, as occurring here only, is somewhat doubtful in sense; but it is probably a f. adj. formed from a stem in
The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ábhaísur: s ao. of bhi fear. árūhat: a ao. of ruh: cp. the English phrase, 'go to the head'. ágamana 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.

12 yó na induh, pitaro, hrṣū pītō, ámartio mártiāṁ āvivēśa, tásmai Sōmāya havisā vidhema:
mṛlikē asya sumatāu siāmā.

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

13 tuāṁ, Soma, pitṛbhiḥ saṁvidānō, ánu dyāvāprthivī ā tatantha. tásmai ta, Indo, havisā vidhema:
vayāṁ siāmā pātayo rayinām.

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

14 trātāra d evā, ādhi vocatā no. Ye protecting gods, speak for us. mā no nidrā īsata, mōtā jālpīḥ.  Let not sleep overpower us, nor idle talk. We always dear to Soma, vayāṁ Sōmasya viśvāha priyāsah, rich in strong sons, would utter suvīrāso vidātham ā vadema. divine worship.

trātāra devāḥ: accent, see note on 7 c. ādhi vocatā : 2. pl. no. ipv. of vac speak ; final vowel metrically lengthened ; = take our part, dēfend us (nas, dat.). nidrā : probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īsata : 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (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 tuāṁ naḥ, Soma, viśvāto vayodhās. Thou art, O Soma, a giver of

  tuāṁ saurvid.  ā viśā nroāksāḥ. strength to us on all sides. Thou

  art a finder of light. Do thou, as
tuāṁ na, Inda, útibhiḥ sajōsāḥ
pāhī paścātād uta vā purāstāt.

surveyor of men, enter us. Do thou, O Indu, protect us behind
and before with thine aids accordant.

ä viśā: final vowel metrically lengthened. Inda: for Indav
(21 b); on the Padapātha, cp. note on 2 c. útibhis to be taken with
sajōsās. uta 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
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.


 peeṣṭiṭāmb iva raktī māhīrnu
 bûkṣas: panyāṃsaṃguṣṭham
 vivaśyatāṃ saṃgamanāna
 yāṃ rājaṃ mṛtviṣṇu dvācos

 peeṣṭiṭāmb iva raktī māhīrnu
 bûkṣas: panyāṃsaṃguṣṭham
 vivaśyatāṃ saṃgamanāna
 yāṃ rājaṃ mṛtviṣṇu dvācos
1 Pareyivāmsaṁ praváto mahir ánu,
    bahúbhyah pánthāṁ anupasaśānam,
Vaivasvatāṁ saṃgámanāṁ já-nānāṁ,
Yamāṁ rājānaṁ haviśā du-vasya.

a is a Jagatī (see p. 445, f. n. 7). pareyivāmsaṁ: pf. pt. act. iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yátra rājā Vaivasvato, yátrāvaródhanaṁ diváḥ... tátra māṁ amātaṁ krīdhi where the king, the son of Vivasvānt, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahis: A. pl. f. of māh great; pánthāṁ: 97, 2 a. Vaivasvatāṁ: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāsya mātā, paryuhāmānā mahā jāyā Vivasvatā, the mother of Yama being married as the wife of the great Vivasvānt. bahúbhyas: for the many that die and go to the other world. ann-pasaśānam: pf. pt. Ā. of spaś see. saṃgāmanām: as gathering the dead together in his abode. rājānaṁ: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

2 Yamō no gātum prathamō vi-veda:
náisā gāvyūtir āpabhartava u.
yátra naḥ pūrvāḥ pitarāḥ pa-reyūr,
enā jajñānāḥ pathiśā ánu svāh.

Yama has first found out the way for us: this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.
Yamás: a explains what is said of Yama in the preceding stanza. 
viveda: pt. of 2. vid. gávyūtis: used figuratively to express the 
abode which Yama has found for those who die. ápa-bhartavá: 
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 
extact sense of cd is uncertain owing to the doubtful interpretation of 
ená and jajñánás. The former word is probably corr. to yátra, and 
the latter the frequent pt. Á. of jan generate. It might be from 
jná know (from which, however, this pt. does not seem to occur 
elsewhere): the meaning would then be, 'knowing the way thereby 
(ená),' because Yama found it for them. svás: by their own paths, 
each by his own, each going by himself.

3 Mátali Kavyáir, Yamó Ángiro-
bhir, 
Bháspátir Ákvabhir vávṛdhá-
náh, 
yáma ca devá vávṛdhúr, yé ca 
deván, 
sváhá anyé, svadáhyányé mad-
anti.

Mátali: having grown strong with 
the Kavyas, Yama with the Ángi-
rases, Bháspati with the Ákvans, 
whom the gods have made strong 
and who (have made strong) 
the gods, some rejoice in the call 
Sváhá, others in the offering to the 
dead.

Mátalí: mentioned only here; one of seven m. stems in ē (100, 1 b). 
Sāyāna thinks this means Indra because that god's charioteer (in 
later times) is mátalí and therefore mátalí (N. of mátalim) is 'he 
who is accompanied by mátalí'; but the accent of words in in is 
invariably on that syllable (p. 454 B a). Kavyáis: name of a group 
of ancestors; the inst. used in the sociative sense (199 A 1). Ángi-
robiśa: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āṅgirasā). Īkvaṁbhis: another group of ancestors; cp. sû īkvatā ganēna he (Brhaspati) with the singing host (iv. 50, 5). vārṣadhānas: by means of oblations. yāṃca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyē: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

4 imām, Yama, prastarām ā hi sīda-
Āṅgirobhiś pitībhīṁ samvidā-
āṁh.
ā tvā māntrāṁ kaviśaṁ vah-
antu.
enā, rājān, havīśā mādasyāsva.

ā sīda: 2. a. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitībhīṁ: apposition to Āṅgirobhis (cp. 3 a). samvidāṇāṁ: pr. pt. ā. of 2. vid find according to the root class (158 a a). kavi-śaṁ: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with havīśā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādasyāsva: with inst., cp. madanti in 3 d.

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.
5 Āṅgirobhīr ā gahi yajñīyebhīr;  
Yāma, Vairūpāir ihá madaya- 
Vivasvantam huve, yāḥ pitā te,  
asmin yajñā barhiśī ā niśādyā.

Āṅgirobhis: sociative inst. (199 A 1). ā gahi: root ao. ipv. of 
gam (148, 5). Vairūpāis: sociative inst.; this patronymic form 
occurs only here; Virūpa occurs once in the sing. as the name of 
one who praised Agni (viii. 64, 6), and three times in the pl. as 
of seers closely connected with the Āṅgiras, 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). barhiśī 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. 85, 6 as applied to 
Indra.

6 Āṅgiraso, nāḥ pitāro, Nāvagvā,  
Ātharvāṇo, Bhṛgavaḥ, somiā- 
saḥ:  
tēṣāṁ vayāṁ sumatāu yajñī- 
yānām  
āpi bhadré saumanasē siāma.

The Āṅgiras, our fathers, the 
Navagvas, the Atharvans, the 
Bṛgus, the Soma-loving: we would 
abide in the favour, the good graces 
of them the adorable ones.
nah pitãrah: in apposition to the names; cp. 4 b. Návagyãs &c.,
names of ancient priestly families. ápi syáma to be taken together;
ápi 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
Varuňa the god.

prehi prehi: addressed to the dead man; note that this repeated
cd. vb. is not treated as an Æmredita; 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 -á in c and
of -am in d; of -a in 9 c d, and of -an in 10-12. pûrve: prn. adj.
(p. 116). räjänä: note that both Yama and Varuňa are called kings,
but Varuňa alone a god (cp. note on 1 d). svadháyä: cp. 3 d.
pasyäsi: 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
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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
Varuňa the god.
8 sam gachasva pitbhii, sam
Yamena,
ista-purtena paramen vioman.
hitvayavadyam punar astam
ethi:
sam gachasua tanua suvarcii.

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

ista-purtena: note that this old Dvandva cd. (see vocab.) is not
analysed in the Pada text. paramen: the abode of Yama and the
Fathers is in the highest heaven; madhye divii in x. 15, 14.
vioman: loc. without i (p. 69). hitvii: gd., 163, 3. astam: the
home of the Fathers; cp. 9 b-d. tanva suvarcaii: 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.

5 abeyât vīt vī ch sarptatato
bsa etam pitaro bhokamkam.
brahmibhiradhiruktimirnkam
Yamoe dndrtyasarnamske.

vap | rtt | v | rtt | v | c | sarpt | abey: 
bras: 
bra | etam | pitar: | bhokam | brah. 
sai: | taman: | brah: | v | v.

Yam: | dndrti | asatnam | braha: 

9 apeta, vita, v ca sarpatato:
asma etam pitaro lokam akran.
ahobhir abdhir aktubhir vik-
aktam
Yamod dadati avasannam 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. vita: for v ita (see p. 464, 17, 1 a). asmai: accented
because emphatic at the beginning of a Pada, but unaccented at the
ahobhir abdhiih: cp. ix. 113, where the joys of the next world are
described, yátra jyótiṃ ájasraṃ, tásmin māṃ dhehi amṛte lóke
where there is eternal light, in that immortal world place me (7), and
yátra amúr yahvátiṃ āpas, tātra māṃ amṛtam kṛdhi where are
those swift waters, there make me immortal (8). āktúbhhis: nights as
alternating with days. vyāktam: pp. of vi + añj adorn, dis-
tinguish.

10 áti drava sārameyáu súánap,
caturakṣáu sabálau sādhúná
pathá;
áthá pitṛn suvidátráṃ úpehi,
Yaména yé sadhamádam mád-
antí.

sārameyáu: in this and the following duals (including 11 a b)
the ending au is irregularly used; in the old parts of the RV. a
is employed before consonants and at the end of a Pada. súánap: to
be read as a trisyllable (cp. 91, 3). caturakṣáu: doubtless meant
to imply keen sight; thus this epithet is also applied to Agni. In
the Avesta a four-eyed dog watches at the head of the bridge by
which the souls of the dead pass to the other world, and scares away
the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7).
áthá: the second syllable metrically lengthened. Yaména: socia-
tive inst. (p. 306, 1). sadhamádam: cognate acc. with mádantí
(p. 300, 4).
11 yau te suanau, Yama, raksita-
rau,
caturaksau pathirakshi nrcaksa-
sau,
tabhiam enam pari dehi, rajan:
svasti casmā anamivām ca
dhehi.

yau: au in this and the following duals for ā, as in 10. nrcakasaus: as Yama’s messengers (cp. 12 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, asutipā, udumbalau, Yamasya dutau carato jānām
anu;
tāv asmabhām dṛṣaye sūriya
punar dātām āsūm adyēhā bhadr-
rām.

uruṇasāu: 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. asutipā u-: on the Sandhi see 22; the literal meaning
delighting in lives implies delighting in taking them, while they

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

Broad-nosed, life-stealing, . . the
two as messengers of Yama wander
among men; may these two give us
back here to-day auspicious life that
we may see the sun.
wander among men as Yama's messengers. udumbalau: 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. asmabhyan: dat. pl. of ahām. drṣāye: dat. inf., with attracted acc. (200 B 4). dātām: 3. du. ipv. root ao. of dā give; as having already marked us for their victims, let them give back our life to-day.

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

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

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.
**juhotana**: 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. **pra tiṣṭhata**: step forward, in order to offer the oblation; cp. the use of **pra 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 naḥ Sómo devéṣu á yamat may he, Soma, guide us to the gods; on the loc., cp. 204 B 1 b. **áyus**: cognate acc. (197 A 4). **pra 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 mádhumattamentam**
   **rājñe havyāṁ juhotana.**
   **ídām náma ýśibhyāḥ púrvajé-bhiaḥ,**
   **púrvébhiaḥ pathikýtdbhiaḥ.**

   **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).
   **pathikýtdbhiaḥ**: 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 Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).
It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatī 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. trikādrukebhī: 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. trikādrukeṣu apibat sutāsyā he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikādruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as ‘the god flies like a bird to settle in the vats’ (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāḍ uvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisrō dyāvah nihitā antār asmin, tisrō bhūmīr uparāh, śāḍvidhānāh the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ēkam id bṛhāt: by this expression is probably meant the universe, otherwise spoken of as viśvam ēkam, idām ēkam &c., the one being contrasted with the six; cp. i. 164, 6, vi yās tastāmbha śāl imā rājāṃsi .. kīm āpi svad ēkam? who propped asunder these six spaces; what pray is the one? triṣṭubh, gāyatī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).
Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Āṅgirases and Atharvans, the Br̥guṣ and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāṇa) is different from that trodden by the gods (devayāṇa).

x. 15. Metre: Triṣṭubh; 11 Jagati.

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

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

pūrvāsas: in x. 14, 2. 7 the prn. form pūrve is used (see 120, 2). īyur: in x. 14, 2. 7 the more distinctive cd. pāreyūr appears. á niṣattās (pp. of sad sit, cp. 67 a, b; cp. á niśādya in x. 14, 5). pārthive rájasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsu vikṣū: cp. the frequent mānuṣiṣu vikṣū human settlements, with reference to the Fathers present at the funeral offerings on earth.
3 áhám pitţn suvidātrām avitsi,  
nápatam ca vikrámaṇam ca  
Visṇoḥ:  
barhiśādo yē svadhāyā sutāsyā  
bhājanta pitvās, tá ihāgamiśṭhāḥ.  

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

ā-avitsi (1. s. Ā. s ao. of 2. vid find); = I have induced to come to  
this offering. nápatam: 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) Visṇu (here coupled with nápatam) 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 Tvāṣṭṛ (x. 17, 1). On the other hand, the word may be  
used elliptically to designate Agni = sāhaso nápatam (Agni is called  
náptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm son of strength, a  
frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is  
used in an Agni hymn; and below (9 c) Agni is invoked to come  
with the Fathers: āgne yāhi suvidātrebhīḥ pitṛbhīḥ. There is  
here also a good example of the fanciful interpretations of Sayāṇa:  
Visṇor (= yajñasya) nápatam (= vināsābhāvam) the non-destruction  
of the sacrifice. vikrámaṇam: Visṇu's third step (= the highest  
heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta: 3. pl.  
inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvās: gen. of  
4 bárhiṣadaḥ pitara, útí arvág;
imá vo havyá cakrmā: júsá-
dhvam;
tá á gata ávasā sāṃtamena;
áthā nāḥ sām yór arapó da-
dhāta.

bárhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. útí: inst. of útí
(p. 81, f. n. 4). arvák: hither; the vb. á gata come is easily to be
supplied from c. cakrmā: with metrical lengthening of the final
syllable. júsádhvam: 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).

5 úpahūtāḥ pitáraḥ somiśas
bahrhiṣeṣu nīdhiṣu priyēṣu;
tá á gamantu; tá ihá śruvantu;
ádhi śruvantu; té avantu
asmáń.

úpahūtās: pp. of hū call. nīdhiṣu: the offerings deposited on
the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śru-
vantu: 3. pl. ipv. root ao. of śru hear.
6 ácyā jānu, daksīṇatō niṣādyā,  
imāṃ yajñām abhi ṣrṇīta viśve;  
mā himsiṣṭā, pitarah, kēna cin  
no,  
yād va āgah puruṣātā 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. daksīṇatās: to the right (of the vēdi altar), that is, to the  
south, because the south is the region of Yama and the Pitaras.  
ṇītā: 2. pl. ipv. of 1. śṛ sing. himsiṣṭā: 2. pl. inj. ās ao. of  
hims injure. kēna cid yād āgah for kēna cid āgasa yād, the sub-  
stantive being put into the rel. instead of the principal clause. vās:  
dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in  
form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb.  
(p. 171); in the sense of an indefinite past.

7 āśīnāso arūṇīnām upāsthe  
rayim dhatta dāsūse mārtiṣaya.  

Sitting in the lap of the ruddy  
(dawns) bestow wealth on the wor-
putrebhiḥ, pitaras, tásya vás-  
vaḥ
prá yachata; tá ihórjaṁ dā-  
dhāta.

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

8 ye nāḥ pūrve pitāraḥ somiāso,  
anuḥhirē somapīthām Vāsiśthāḥ,  
tévhirī Yamaḥ samrāraṇo hav-  
imśi,  
uśānn uśādbhīḥ, pratikāmām  
attu.

Those forefathers of ours, the  
Soma-loving, the Vasiśthas, 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-ухире: the derivation and meaning are somewhat doubtful;  
most probably pf. of vaḥ drive, in this case meaning who have driven  
after Yama to the Soma-draught; it may possibly come from üḥ con-  
sider, then meaning who have been considered worthy of the Soma-  
draught. Vāsiśthās: as one of the groups of ancient seers. sam-  
rāraṇās (pf. pt. Ā. of rā give): sharing with them their gifts to their  
descendants (cp. 7 b c).
9 ye tātrṣūr devatrā jáhamānā,
hotrávidah stómatstāsō arkaīh: 
ágne.yāhi suvidātrebhīr arvāṅ 
satyāih kavyāih pitābhīr gharm-
asādbhīh.

tātrṣūr: pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pāda text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pāda text is separated, being treated as the second member of a cd. stomā-taṣṭāsas: this Tp., fashioned with praise, otherwise used with mati = hymn, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkaīs: to be taken with the preceding word = by means of songs. arvāṅ: 98 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = kāvi wise (cp. kavyā-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 8). gharmasādbhīs: probably in heaven; cp. x. 16, 10, sā gharmaṁ invāt parame sadhāsthe: may he (Agni) further the gharma in the highest abode; this word as well as jáhamānās may be intended to contrast with tātrṣūr; cp. vii. 103, 9.
They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham: this word, primarily a Bv., having the same car, is then often used as a cognate acc. (p. 300, 4) with yā = go (on a journey) with the same car (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās: pr. pt. Ā. of dhā put (cp. p. 460, f. n. 3); the pt. pt. Ā. would be dadhānās (159). sahásram: agreeing with píṭhbhis: more usual would be sahásreṇa píṭhbhis: cp. 194 B 1 b (p. 291); páraiś: the primary meaning of this word is farther (opposed to nearer āvara, less often úpara, āntara), more remote, then also higher; there is no opposition here to púrvais (opposed to which are āvara and úpara), which in any case would be in the reverse order, púrvaiḥ paráih; the meaning is the remote, the early Fathers; cp. vi. 21, 6, páraśi pratnā 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). suprañitayas: having good guidance, well led, coming in good order; the Pada text does not recognize the cerebralization of the n (65 a, b). atā, āthā: final a metrically lengthened. prá-yatāni: pp. of yam. dadhatana: irr. strong form (cp. note on 7 d) and suffix tana (p. 925).

12 tuām, Agna, ītō, jātavedo, ávāḍ dhavyāni surabhīni kṛtvā. prādāh pitṛbhyaḥ; svadhāyā tē aksānṇ; addhī tvāṁ, deva, práyata hav-īmāi.

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

īlitās: by us. jāt-vedas: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning having knowledge of created things as explained by the RV. itself: viśvā veda jānimā jātāvedāḥ Jātavedas knows all creations (vi. 15, 13); this is also the explanation of Sāyaṇa here: jātām, sarvām jagad, vetti, iti jātavedāḥ. ávāṭ: 2. s. s ao. of vah carry (144, 5). dhavyāni: for havyāni (54). kṛtvā: gd. of kr (163, 1). adās: 2. s. root ao. of dā (148, 1 a). aksāṇ: 8. pl. root ao. of ghas eat (p. 170, e). addhī: 2. s. ipv. of ad eat.
13 ye ca ihá pitáro ye ca néhá,  
   yámá ca vidmá yáḿ u ca ná  
      pravidmá,  
   tuám vettha yáti té, játavedah;  
   svadhábhír yajñám súkṛtam  
        juṣasvasva.  

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

14 ye Agnidagdha ye ánagni-  
   dagdha,  
   mádhya diváḥ svadháyā mádá-  
      yante,  
   tóbhiḥ suarā́l āsunitim étáṁ  
   yathávásáṁ tanuáṁ kalpa-  
      yasva.  

   Ye ánagniragdhā: that is, buried. mádhya diváḥ: note that  
the Fathers enjoy in heaven the funeral offering conveyed to them by  

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 Játavedas; enjoy the sacri-  
ifice well prepared with funeral  
offerings.

Those who, burnt with fire and  
not burnt with fire, are exhilarated  
by the funeral offering in the midst  
of heaven, as sovereign ruler do  
thou with them fit his body accord-  
ing to thy power for this spirit-  
guidance.
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tēbhīs: in association with them (199 A 1), as they know the path of the dead. svarāṭ: as sovereign lord who acts according to his will (yathāvāsām); the subject is Agni who is addressed in 9 c and 10 c (Agni), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Agniṣvāttās), and in this stanza itself (Agnidagdhas). tanvām kalpayasva: the body of the deceased; the words svayām tanvām kalpayasva (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: svayām rūpām kuruṣva yādīśam ichāśi assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvāsām tanvām cakra (= cakra) esāḥ he has taken a body according to his will; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvāsām tanvāḥ kalpayāti may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivās tanvō, jātavedas, tābhīr vahainaṁ sukītām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. āsunitim etām: dependent, like tanvām, on kalpayasva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8 cd: āstam ehi; sām gachasva tanvā go home; unite with thy (new) body; and x. 16, 5 sām gachatāṁ tanvā, jātavedāṁ 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 vibhidaka (Terminalia bellerica), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.
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. achān: 3. s. s. no. of chand (p. 164, 5).

Verbs meaning to please take the dat. (p. 311h).

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 āvāsrūr; āpa jāyā ruṇaddhi; nā nāthitó vindate marṇitāram:
āśvasyeva járato vāsniśya nahāṁ vindāmi kitavāsyā bhōgam.

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

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

4 anyé jāyāṁ pari nṛṣaṁ asya, yāsyāgrdhad vedāne vājī aksāḥ. pitā mātā bhratara enam āhur:
‘nā jāṁino, nāyata baddhām etām’.

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

āgrdhāt: a. of grdh be greedy, governing vēdāne, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jāṁimas: I. pl. pr. of jña know. nāyataḥ: accented as beginning a new
sentence (p. 466, 19a); final vowel metrically lengthened (cp. p. 441, line 2). baddhám: as a debtor.

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

ā-dídhye: 1. s. pr. Ā. of dhi think. daviśāṇi: īṣ ao. sb. of do go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (īṣ ao. sb.) from div play (like a-śthaviśam, in a Sūtra, from śthiv spit). ebhis: with the friends. āva hiye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). upṭās: pp. of vap strew. ākrataḥ: 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, vācam akrataḥ, 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 īḍ: I go at once (p. 218). ēṣāṁ: 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. śūṣujānās: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with aksāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

7 aksāsa id aṅkuśino nitodino, nikṛtvānas tāpanās tāpayiśpāvah; kumāra-deṣṇā, jáyataḥ punarhāno, mádhvā sāmpṛktāḥ kitavāsyā barhānā.

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

tripaṅcāsāḥ: 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; ahastraṣaḥ—hāstavantam; divyāḥ—īriṇe; sītāḥ—nir dahanti. divyās: alluding to their magic power over the gambler; cp. barhāṇā in 7 d. āṅgārās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidévanaṁ vá agnis, tāṣya ete 'ūṅgārā yād āksāḥ the gaming-board is fire, the dice are its coals.

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.

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
pūrvāhnu āśvān yuyujé hi bhrūn,
só agnér ánte vrṣalāḥ pāpāda.

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 dṛṣa see, agreeing with kitavām as the virtual subject (210).

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

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'.

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

dāsā kṛṇomi práciś : I put the ten (sc. fingers) forward, that is, I stretch out my two hands. práciś : A. pl. f. of prāṇc, used predicatively (198, 1).

śastra : usg. impersonally with the ac. ; 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).
ruṇadhmi: that is, 'I have no money left for you;' these words in sense come after prácia, expressing what is implied by that gesture.
rtám: predicative, I say this as true (198, 1).

93 बृहस्पतिदेव: क्रृषिमित्रवर्षस्त
विष्कर्ते रमस्व, बुध मन्दमनां: 
तर्ह गावः, कितवत् तर्च जाया 
तं वि चं दिनितायास्ये: ||

ब्रह्म: मां दीवः क्रृषिम् रत् क्रृषिः 
विष्कर्ते रमस्व बुध मन्दमनां: 
तर्ह गावः, कितवत् तर्च जाया 
तं मे वि चं सभिता चायम् 
ह्राये: ||

13 akṣair mā dīvyah; kṛśāṁ it kṛṣasva;
vittē ramanasva, bahu manya- 
mānah;
tātra gāvah, kitava, tātra jāyā: 
tān me ví caṣṭa Savitāyām 
aruyāh.

'Play not with dice; ply thy tillage; rejoice in thy property, 
thinking much of it; there are thy 
cattle, O gambler, there thy wife': 
this Savitṛ here, the noble, reveals 
to me.

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

98 सिंहं द्राकुषं खलु सृष्टि नो 
मा नौ घोरिः चरठाभि घृष्णु 
जि वो नु मन्युविश्वासामरतिर् 
खनो बंधुराम प्रक्षिति न्तेनु ||

भिषम: क्रुधुभम् खलु मृत्ति न:। 
मा नौ घोरिः चरठत् च्रम् घृष्णु 
जि व: नु मन्यु: विश्वासम 
चराभि:।

चन्यः वृक्षायाम् प्रक्षिती नु सघु ||

14 mitrāṁ kṛṇudhvam khālu, mṛ-
lātā no.
mā no ghorēṇā caratābhī dhr-
śnū.

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

anyō babhrūṇāṁ prāsitau nū astu.

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

PÚRUṢA

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 Triśṭubh.

1 sahasraśīrṣā Puruṣah, thousand-headed was Puruṣa, 
sahasrāksāḥ, thousand-eyed, sahasrapat. 
sā bhūmim vivāto vṛtvā, thousand-footed. 
āty atiṣṭhad dasāṅgulām. 

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

2 Pūrūṣa evēdām sārvam
yād bhūtām yāc ca bhāvām:
utāmṛtatvāṣyāsāno,
yād ānnēnātirōhāti.

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

Pūrūṣa is coextensive with the whole world including the gods. bhāvyām: a late and irregular cadence. amṛtatvāṣya: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of āty atiṣṭhat in 1 d and of āty aricṣyata in 5 c indicates that Pūrūṣa is the subject and yād (the gods) the object, and that the former exceeds the latter ānnēna, 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 ēnātaṁvatāṁśa mabhśma-
to vēyāṁśa pūrūṣa:
pādē: śrṣk vēṣa mūttāni
ctiṣpādēśaṁvētām dīvī.

Such is his greatness, and more than that is Pūrūṣa. A fourth of
pādo 'syā viśvā bhūtānī;  
tripād asyāmṛtam divī.  

him is all beings, three-fourths of him are what is immortal in heaven.

etāvān asya: irr. Sandhi for etāvāṁ asya (occurring also in x. 85, 45: putrān ā), is a sign of lateness, this being the regular post Vedic Sandhi (39). ātās: equivalent to an ab. after the cpv. (201, 3). jyāyāmā 'ca: on the Sandhi, see 40 a. Pūruṣas: a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, ep. 5 b. amṛtam: equivalent to amṛtatvā.

4 tripād úrdhvā úd ait Pūruṣah;  

With three quarters Puruṣa rose upward; one quarter of him here came into being again. Thence he spread asunder in all directions to what eats and does not eat.

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

5 tascāstāraṇāyaṇat
vīrājō caḍha putṛṣaḥ;  

in this world. pūnar: that is, from his original form. tātās: from the earthly quarter. vi akrāmat abhi: distributed himself to, developed into. sāsanā-anaśané: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvās in the RV. (186 A 1, end).
5 tásmād Virāj ajāyata,  
Virājō ádhi Púrṣaḥ.  
sá jātō áty aricayata  
pāscād bhūmim átho purāḥ.  

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

tásmād: from the undeveloped quarter of Púrṣa. Virāj: as  
intermediate between the primaeval Púrṣa and the evolved Púrṣa;  
ep. x. 72, 4: Áditer Dákṣo ajāyata, Dákṣād u Áditiḥ' pāri from  
Aditi Dākṣa was born, and from Dākṣa Aditi. On the Sandhi, see  

6 yát Púrṣena havīṣā  
devā yajnām átvanta,  
vasantó asyāsīd ājyaṁ,  
grīśmā idhmāḥ, sarād dhaviḥ.  

When the gods performed a sacri-  
fice with Púrṣa 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 Púrṣa  
an ideal human sacrifice to the primaeval Púrṣa. 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.

7 táṃ yajnāṃ barhiṣi práuksan  
Púrṣaṃ játām agratāḥ:  

That Púrṣa, born in the begin-  
ning, they besprinkled as a sacrifice
tēna devā ayajanta,  
sādhyā ṣayās ca yē.  

on the strew: with him the  
gods, the Sādhyas, and the seers  
sacrificed.

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

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.  
prśad-ājyām: accent, p. 455, 10 d 1.  
pāśūn: Sandhi, 40, 2. tāmā:  
attracted to pāśūn for tāt (prśadājyām); Sandhi, 40, 1 a.  
vāyavyān: one of the rare cases where the independent Svarita remains in  
pronunciation (p. 448, 1);  ān here remains unaffected by Sandhi  
because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several  
indications that the internal Pādas (those within a hemistich) as well  
as the external Pādas were originally independent (cp. p. 465, f. n. 4).  
āranyān: that is, wild.  
grāmyās ca yē = grāmyān, that is, tame;  
cp. ṣayās ca yē in 7 d.
9 tāsmād yajñāt sarvahūta
ícāh sāmāni jajñire;
chāndāmsi jajñire tāsmād;
yājus tāsmād ajāyata.

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

ica: the Rigveda. sāmāni: the Sāmaveda. jajñire: 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 āśvā ajāyanta
yé ké ca ubhayádatah.
gávo ha jajñire tāsmat;
tāsmāj jatā ajāvayaḥ.

tāsmāt. brāhma: 1 brahman. 1
che: 1 che: 1 vamārtat: 1
gaṁ: 1 āvhit: 1 tāsmāt: 1

11 yát Pūrūṣam viádadhuḥ,
katiḍhā vi akalpayan?
mukhaṁ kim asya? káu bāhuḥ?
ká úrū pádā ucyete?

When they divided Pūrūṣa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?
vi-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). kau: the dual ending au for the normal á before consonants (cp. note on x. 14, 10 a); ká and pádá before ū: 22. ucyete: 3. du. pr. ps. of vac speak: Pragṛhya, 26 b.

12 brāhmaṇo 'syā mukham āsīd, bāhū rājanīḥ kṛtāḥ; ūrú tád asya yād vāisyāḥ; 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. rājayās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājayāḥ, for kṛtāu (cp. 194, 3). yād vāisyāḥ: 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 candrāmā mánasā jātās; cákṣoḥ súryo ajāyata; mukhād Índraś ca Agníś ca, prāṇād Vāyu ajāyata.

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

14 nābhya āsid antārikṣam;
śīrṣṇō dyauḥ sām avartata;
paddhyām bhūmir, dīsah ṛṇ-trāṭ;
tathā lokāṁ akalpayan.

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

15 saptasyāsan paridhāyas;
trīḥ saptā samidhaḥ kṛtāḥ;
devā yād, yajñāṁ tanvānā, ābadhnan Pūrūṣam paśūṁ.

paridhāyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptā: as a sacred number. tanvānās: cp. 8 h. ābadhnan: 3. pl. ipf. of bandh; cp. pūrūṣena havīgā in 6 a and tām yajñāṁ Pūrūṣam in 7 a b. paśūṁ: as appositional acc. (198).
With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Śūdhyas, the gods.

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

RĀTRĪ

The goddess of night, under the name of Rātri is invoked in only one hymn (x. 127). She is the sister of Uṇas, 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 Usásā-nāktā and Nāktoṣāsā, occurring in some twenty scattered stanzas of the Rigveda.
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).

4 sā nō adyā, yāsyā vayām
ni te yāmann ávikṣmahi,
vṛkṣe ná vasatīṁ váyāḥ.

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 āyatī in 3 b. yāsyās..te for tvām yāsyās,
a prs. prn. often being put in the rel. clause. yāman: loc. (90).
ni..ávikṣmahi: s ao. Ā., we have turned in (intr.). vasatīṁ: governed
by a cognate vb. to be supplied, such as return to. váyas: N. pl. of
vi bird (99, 3 a).

nī grāmAśśo ávikṣata,
nī padvānto, nī paksiṇaḥ,
nī śyenāsāś čid arthīnaḥ.

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

nī ávikṣata: 3. pl. Ā. s ao. of viś enter. grāmAśśas: = villagers.
ni: note the repetition of the prp. throughout, in place of the cd. vb.:
a common usage.

yācchṛtā ś˚u˚a˚h ˚u˚a˚h
yācchṛt ā˚nā˚h ā˚nā˚h

yācchṛt ā˚nā˚h ā˚nā˚h
0 yāvāyā vṛkṣeyā vṛkṣam,
yavāya stenām, īrmie;
āthā naḥ sutārā bhava.

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

7 ūpa mā pépiṣat tāmāḥ,
kṛṣṇām, viaktam asthita:
ūṣaṁ nāḥo vātaya.

ūpa asthita: 3. s. Ā. of root ao. of sthā stand. pépiṣat: int. pr. pt. of piś paint, as if it were material. ūṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Rātrī, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. vātaya: cs. of yat.

8 ūpa te gā ṛvaṅkarāṁ,
vrṣṇīṣvā, duhitār divāḥ,
Rātrī, stōmāṁ nā jigyūṣē.

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.

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

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

x. 129. Metre: Triśṭubh.

There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there water, unfathomable, profound?

Cf. ŚB. x. 5, 8, 1: nā ṣiva vá idām ágrēṣsad áṣid nā ṣiva sād āṣit verily this (universe) was in the beginning neither non-existent nor existent as it were. āṣit: the usual

There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there water, unfathomable, profound?
form of the 3. s. ipf. of as be; the rarer form occurs in 3 b. nó: for ná u (24). viomā: the final vowel metrically lengthened (cp. p. 440, 4 B). parás: adv.; on the accent cp. note on ii. 35, 6 c. á avarivar: 3. s. ipf. int. of vr cover (cp. 173, 3); what did it cover up = conceal or contain? kuha: where was it? kásya áśárman: who guarded it? kím: here as an inter. pel. (p. 225). ámbhas: cp. 3 b, and TS., ápo và idám ágre salilám āsit this (universe) in the beginning was the waters, the ocean.

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

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.
3 táma āsīt tāmasā gūlham āgre;
   apraketāṁ salilāṁ sārvam ā
   idām.
tuchyēnābhū āpihitam yād āsīt,
tāpasas tān mahīnājāyatāikam.

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

   gūlham: pp. of guh hide (69 c, cp. 3 b γ, p. 3 and 13). ās: 3. s.
ipf. of as be (p. 142, 2 b); this form is also found twice (i. 85, 1. 7)
alternating with āsīt. b is a Jagati intruding in a 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. mahīnā = mahimnā (90, 2, p. 69).

4 kāmas tād āgre sām avarta-
tādhi,
mānasas rétaḥ prathamām yād
   āsīt.
satō bāndhum āsati nir avindan
   hṛdī pratiśyā kavāyo manīsā.

   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 posses-
sion of. tād that = tād ékam in 2 c, the unevolved universe. One
of the two prps. here is placed after the vb. (cp. 191 f, and p. 468,
20 A a). yād: referring to kāmas is attracted in gender to the
predicate n. rétas. satās: they found the origin of the evolved
world in the unevolved. prati-isyā: the gd. in ya has often a long
final vowel (164, 1) which is always short in the Padapatha. ma-
nīsā: inst. of f. in ā (p. 77).
Their cord was extended across:
was there below or was there above?
There were impregnators, there were powers; there was energy below,
there was impulse above.

raśmīs: the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4.1: the cord with which the sages (referred to by eşām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pārī yō raśminā divō āntān mamē prthivyāh who with a cord has measured out the ends of heaven and earth; cp. also the expression sūtraṇaṃ vitatam (in AV. x. 8, 37) the extended string with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udātta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upārī svid āsīt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 3, 11, 1, mention is made of 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 Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.
6 kó addhá veda? ká ihá prá \[\text{Who knows truly? Who shall here declare, whence it has been produced, whence is this creation?}\]
vocat, kúta ájátá, kúta iyám visṛṣṭiḥ? \[\text{By the creation of this (universe) the gods (come) afterwards: who then knows whence it has arisen?}\]
arvág devá asyá visárjanena: áthá kó veda yáta ábabhúva?

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

7 iyám visṛṣṭir yáta ábabhúva; \[\text{Whence this creation has arisen; whether he founded it or did not: he who in the highest heaven is its surveyor, he only knows, or else he knows not.}\]
yádi vā dadhé yádi vā ná:
yó asyádhyakṣaḥ paramé vío-
só aṅgá veda, yádi vā ná véda.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyóman: loc. (90, 2). védá: the accent is due to the formal influence of yádi (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 Aṅgiras, with whom he comes to the sacrifice to drink Soma.

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

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yami speaks of Yama as the ‘only mortal’, and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pāḍbīśa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama’s messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaevil twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.
Beside the fair-leaved tree under which Yama drinks together with the gods, there our father, master of the house, seeks the friendship of the men of old.

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

2 purañán anuvénantaḥ, cárantaṃ pāpāyāmuyā, asūyān abhy acākaśam: tasmā aspr̥hayam 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. ayám 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 aspr̥hayam, I longed for him, that is, to see him again. acākaśam: ipf. int. of kāś, with shortening of the radical vowel (174).
yám, kumára, návam rátham
acakrám mánasákṛṣṇoḥ,
ékeśaṁ viśvátaḥ prāścam,
ápaśyann ádhi tiṣṭhasi.

The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendedest 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. acak-
rám: perhaps because the dead are wafted to Yama by Agni. éka
and viśvátas are opposed: though it has but one pole, it has a front
on every side. ápaśyan: because dead.

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

The departure of the dead is followed by a funeral chant. prá-
árthayás: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β;
analysed by the Padapatha, as prá árthayás; cp. note on viii.
48, 2 a. ánu prá árthata: 3. s. ipf. A. of vṛt: accent, p. 464, 17, 1;
p. 466, 19; p. 468, 20 a. viprebhayas: the priests officiating at the
funeral; abl. governed by pari (176, 1 a); Sandhi, 43, 2 a. sám
á-hitam: accent, p. 462, 13 b. návi: the funeral chant is placed on
a boat as a vehicle to convey it from here (itás) to the other world.

K: ृम्कारम्भजनयत् ू
र्ष्यं को विरंदवेतत्
कं स्वर्गद्वार ब्रूयात
चन्द्रेयो चतांवत्

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र्ष्यं को विरंदवेतत्
कं स्वर्गद्वार ब्रूयात
चन्द्रेयो चतांवत्

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

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nir avartayat: cp. yám právartayo rátham in 4 a b. anudéyi: 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.

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

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yathā and tātasya, ágram and budhná, purástäd and pascád. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyi). 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. Nálíśa: with s in the nom. (100, 1a). There is one syllable too many in c (cp. p. 428, 2a). Ayám: Yama. Páriskṛtas: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3a). Girbhīs: dec. 82; accent, p. 458, c 1.

VÁTA

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

x. 168. Metre: Triśṭubh.
1 Vātasya nú mahimānāṃ rā-thasya:
rujáññ eti, stanáyann asya
ghóṣāḥ.
divispiṅg yāti aruṇāni kuṇvānn;
utó eti prthivyā reṇūm ásyan.

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

2 sám prérate ānu Vātasya viṣṭhā:
aināṃ gachanti sámanāṃ ná
yóṣāḥ.
tābhīḥ sayúk saráthāṃ devā
iyate,
asyā viśvasya bhúvanasya rájā.

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

3 antārikṣe pathibhir iyamāno, ná ni viśate katamāc canāhaḥ. apāṃ sākha prathama-jā ṛtāvā, kūa svij jātāḥ, kūta ā babhūva?

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

3 aṁvā dvānaṁ suṛvamkṣa gemāṁ
vyaśayāḥ chārti dvā eva: 1
ghoṣa hṛdayas mūrkhitāṁ na kṛpam
tabhi vātāṁ hṛvīṣāṁ viḍhīm: 1

3 aṁvā dvānaṁ suṛvamkṣa gemāṁ
vyaśayāḥ chārti dvā eva: 1
ghoṣa hṛdayas mūrkhitāṁ na kṛpam
tabhi vātāṁ hṛvīṣāṁ viḍhīm: 1

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vyaśayāḥ chārti dvā eva: 1
ghoṣa hṛdayas mūrkhitāṁ na kṛpam
tabhi vātāṁ hṛvīṣāṁ viḍhīm: 1

3 aṁvā dvānaṁ suṛvamkṣa gemāṁ
vyaśayāḥ chārti dvā eva: 1
ghoṣa hṛdayas mūrkhitāṁ na kṛpam
tabhi vātāṁ hṛvīṣāṁ viḍhīm: 1

3 aṁvā dvānaṁ suṛvamkṣa gemāṁ
vyaśayāḥ chārti dvā eva: 1
ghoṣa hṛdayas mūrkhitāṁ na kṛpam
tabhi vātāṁ hṛvīṣāṁ viḍhīm: 1

3 aṁvā dvānaṁ suṛvamkṣa gemāṁ
vyaśayāḥ chārti dvā eva: 1
ghoṣa hṛdayas mūrkhitāṁ na kṛpam
tabhi vātāṁ hṛvīṣāṁ viḍhīm: 1

3 aṁvā dvānaṁ suṛvamkṣa gemāṁ
vyaśayāḥ chārti dvā eva: 1
ghoṣa hṛdayas mūrkhitāṁ na kṛpam
tabhi vātāṁ hṛvīṣāṁ viḍhīm: 1

4 aṁmā devānāṁ bhūvanasya
gārbho,
yathāvāsāṁ carati devā eşāḥ.

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

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gārbhas: Vāta is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghōsās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of āru with ps. sense (p. 145, γ). nā rūpāṃ: the vb. dr̥yate is here easily supplied. vidhema: with dat. (200 A f).
VOCABULARY

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

ABBREVIATIONS


a, prn. root that in ā-tas, ā-tra, ā-tha, a-smāi, a-syā.

āmā attain, v. ānōti, ānutē : see ā.

āmb-aa, n. distress, trouble, ii. 33, 2 3 ; iii. 59, 2 ; vii. 71, 5.

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

akā-ā, m. die for playing, pl. dice, x. 34, 2. 4. 6. 7. 13 [perhaps eys = spot].
aksán, n. eye (weak stem of ākṣi), x. 127, 1.

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

akkhālī-kīṛs, gd. having made a croak, vii. 103, 8.

āg-nī, m. fire, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 134, 11; god of fire, Āgni, i. 1–7, 9; 35, 1; ii. 35, 15; v. 11, 1–6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. ignis, Slav. og-nī].

āgni-dāghā, Tp. cd. burnt with fire, x. 15, 14 [pp. of dhāŋ burn].

āgni-dūta, a. (Bv.) having Āgni as a messenger, x. 14, 13.

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

āg-rā, n. front; beginning; top, x. 135, 6; l.c. āgṛ in the beginning, x. 129, 3, 4.

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

ā-gnā, f. cow, v. 83, 8 [gdv. not to be slain, from han slay].

ākṣu-īn, n. having a hook, hooked, attractive, x. 34, 7 [ākṣuā hook].

1. āṅg-a, n. limb, ii. 33, 9.

2. āṅgā, emphatic pcl. just, only, i. 1, 6; x. 129, 7 [180].

āṅgāra, m. coal, x. 34, 9.

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

Āṅgirās, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 3, 4, 5. 6; s., as an epithet of Āgni, i. 1, 6; v. 11, 6 [Gk. āγγελος 'messenger'].

a cōndu, I. P. ācāti. úd-, drāwa up, v. 83, 8.

a-cakrā, a. (Bv.) wheelless, x. 135, 9.


ā-cit-e, dat. inf. not to know, vii. 61, 5.


ā-citrā, n. darkness, obscurity, iv. 51, 3.

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

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

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

āj drīta, I. P. ājita [Lat. ago 'lead', 'drive', Gk. ἀγα, 'lead'].

ā- drive up, vi. 54, 10.

ūd- drive out, ii. 12, 3; iv. 50, 5.

ājā-māryu, a. (Bv.) bleeding like a goat, vii. 108, 6. 10 [māryu, m. bleed].

ā-jāra, a. (K.) unaging, i. 160, 4 [ṛ waste away].
adhvaryú, m. officiating priest, vii. 108, 8.

a-dhvaśmaṇ, a. (Bv.) undimmed, ii. 35, 14 [hating no darkening].

an breathe, II. P. śniti, x. 129, 2 [Go. an-ani ‘breathe’].

ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.

ān-abhi-māta-vaṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.

ā-nāṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.

an-amśivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [āmśivā disease].

ān-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ār-ayños ‘innocent’].

an-idhmá, a. (Bv.) having no fuel, ii. 35, 4.

ā-nimīś-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-míś, f. wink].

ā-nimīś-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-míś, f. wink].

ā-nivśāmāna, pr. pt. Ā. unresting, vii. 49, 1 [ni + viś go to rest].

ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].

ān-īka, n. face, iii. 35, 11 [an breathe].

ānu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.

ānu-kā́mā, (acc.) adv. according to desire, viii. 48, 8.

ānu-dēyi, f. equipment (?), x. 185, 5, 6 [f. gdv. of ānu-dā to be handed over].

ānu-pāpasānā, pf. pt. Ā. having spied out, x. 14, 1 [pāpa spy].


ānu-vēnānt, pr. pt. seeking the friendship of (acc.), x. 185, 2.

ānu-vṛstå, a. devoted, x. 34, 2 [acting according to the will (vṛstå) of another].

ān-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, vi. 86, 6 [ṛta right].

ān-enås, a. (Bv.) guiltless, viii. 86, 4 [ēnas guilt].

ānta, m. end, iv. 50, 1; edge, proximity: Ic. anti near, x. 34, 16.

āntar, prp. with lc., within, i. 35, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].

āntāri-kasa, n. air, atmosphere, i. 35, 7; 11; ii. 12, 2; x. 90, 14; 168, 3 [situated between heaven and earth: kṣa = 1. kei dwell].

ānti-tas, adv. from near, iii. 59, 2 [ānti in front, near].

āndh-aa, n. Soma plant; juice, i. 35, 6 [Gk. ávy-ot ‘blossom’].

ān-aa, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].

anyá, prn. a. other, ii. 35, 5. 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, 8 [cp. Lat. aliù-s, Gk. ἀλλοι-other’].

āp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apás, v. 83, 6; inst. adhba, x. 14, 9; G. apam, i. 35, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vi. 103, 4; x. 168, 8; L. āpsû, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap ‘water’].

āpa-dhā, f. unclosing, ii. 12, 3.

āpa-bhartrāvi, dat. inf. to take away, x. 14, 2 [bhr bear].

āpa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].

ā-śayant, pr. pt. (K.) not seeing, x. 135, 3.

āpas, n. work, i. 85, 9 [Lat. opus ‘work’].

āpas, a. active, i. 160, 4.

āpas-tama, spv. a. most active, i. 160, 4.

Apām nāpāt, m. son of waters, name of a god, ii. 33, 18; 35, 1. 3. 7. 9.

āpi-hita, pp. covered, x. 129, 3 [dhā put].

āpi-ya, a. secret, ii. 35, 11 [āpi contraction of a presupposed api-āhc].

a-praketa, a. (Bv.) indistinguishable, x. 129, 3 [praketa perception].

ā-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of ī go].

a-pramrāyā, gdv. not to be forgotten, ii. 85, 6 [mrā touch].

ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].

ah-haipant, pr. pt. lashing, v. 88, 3.

ah-haś, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.

abhimāt-in, m. adversary, i. 85, 8 [abhimātī, f. hostility].


abhiśṭ-ī-dynma, a. (Bv.) splendid in help, iv. 51, 7 [dynamē, n. splendour].

abhiśṭ-ī-svas, a. (Bv.) strong to help, iii. 59, 8 [śvas, n. might].
a-zychya, g'dv. immovable, ii. 35, 5
[v'ya-tha waser].

a reach, obtain, V. asno'ti, asnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iiii. 59, 2; vii. 103, 9.

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

a's-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀσμόν 'anyvil'].

a's-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 34, 3, 11; 90, 10 [Lat. equus 'horse', Gk. ἅρπας, OS. ēhu].

a'sva-magha, a. (Bv.) rich in horses, vii. 71, 1 [mahā bounly].

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

aṭāu, nm. eight, i. 35, 8.

a's be, II. P.: pr. 2. āsī, i. 1, 4; ii. 12, 15; 33, 3; 3. āstī, ii. 12, 5, 63; 7, 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smāsī, vi. 54, 9; viii. 49, 9; 3. sānti, i. 89, 12; x. 90, 16; ivp. āstu, v. 11, 5; vii. 86, 8; x. 16, 2; sāntu, viii. 68, 5; op. sāyams, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12, 13; ipv. 3. ās, x. 129, 3; āśī, x. 34, 2; 90, 6. 12. 14; 129, 14, 2. 3. 4. 5. 6; āsan, x. 90, 15, 16; 129, 5; pf. āsā, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7. āpi- be or remain in (loc.) sāyams, iii. 59, 4; x. 14, 6.

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

prā- be pre-eminent, ipv. astu, iii. 59, 2.

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

a-saścēt, a. (Bv.) inerhauisable, i. 160, 2 [having no second; saścēt: saś follow].

aś-ita, (pp.) a. black, iv. 51, 9.

aśammṛta, pp. (K.) uncleaned, v. 11, 3 [mr wipe].

aś-n, m. life, x. 14, 12; 15, 1 [1. as exist].

as-trīpa, a. (Tp.) life-stealing, x. 14, 12 [trīp delight in].

as-nīti, f. spirit-guidance, x. 15, 14.

asura, m. divine spirit, i. 35, 7, 10; v. 86, 6 [Av. ahera].

asur-yā, n. divine dominion, ii. 83, 9; 85, 2.

asvaśant, pr. pt. displeased; resentful, x. 135, 2.

aśta, n. home, abode, x. 14, 8; 34, 10.

aśma, prn. stem of 1. prs. pl.; A. asman us, viii. 48, 8. 11; x. 15, 6; D. asmabhyaṁ to us, i. 85, 12; x. 14, 12; asmě to us, i. 160, 5; ii. 38, 12; Ab. asmēd from us, ii. 33, 2; vii. 71, 1, 2; than us, ii. 33, 11; G. asmākam of us, vii. 45, 6; L. āsme in or on us, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; āsmaus on us, iv. 51, 10.

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

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

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

a-syā, G. of prn. root a, of this, ii. 38, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; viii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3. 4. 6. 12. 15; 129, 7; 185, 7; 168, 1.

a-śyant, pr. pt. scattering, x. 168, 1 [as throw].

a-syāi, D. f. of prn. root a, to that, ii. 33, 5.

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

āha, emphasizecl plcl., indeed, i. 154, 6; v. 88, 3; vii. 103, 2.

āhan, n. day, viii. 48, 7; x. 129, 2.

āhām, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2. 8. 12.

āhar, n. day, vii. 103, 7.

āhas, n. day, x. 168, 3.

a-hastā, a. (Bv.) handless, x. 34, 9.

a-li, m. serpent, ii. 12, 3. 11 [Av. aži, Gk. ἀχίς 'viper', Lat. anguis].

ā-hrāna, pr. pt. A. free from wrath [hr be angry].

A, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L., in, i. 35, 4; ii. 35, 7, 8; iii. 59, 3; viii. 48, 6, ā, pcl. quile, eery, ii. 12, 15; with D., viii. 48, 4.

ā-gata, pp. come, vii. 103, 8. 9 [gam go].

ā-gam-istha, a. spv. coming most gladly, x. 15, 8.

ā-ga, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ὄγρα 'guilt'].

ā-ya, gd. bending, x. 15, 6 [ṣ+ac bend].

ā-jāta, pp. produced, x. 129, 6 [jan generate].
ásyá, n. melted butter, x. 90, 6 [á-áñ] anoint.
án, m. axle-end, i. 35, 6.
á-tata, pp. extended, x. 185, 6 [tan stretch].
á-taštivám, red. pf. pt. having mounted,
i. 12, 8 [á + sthā stand].
á-ś-mán, m. breath, x. 168, 4 [Old Saxon áðom 'breath'].
Adityá, m. son of Aditi, iii. 59, 2. 3. 5.
áp obtain, V. P. ápnoti; pf. áp, iv. 51, 7 [Lat. ap-isor 'reach', ap-ere 'seize'].
á-bhíś, I. pl. f. of prn. root a, with these, v. 88, 1.
á-bhú, a. coming into being, x. 129, 3.
ámá, a. raw, unbaked, ii. 35, 6 [Gk. áũś-s 'raw'].
á-yat-á, pr. pt. f. coming, x. 127, 1. 3 [á + i go].
áyas-ā, a. f. 1, made of iron, viii. 29, 3 [áyas iron].
áy-ú, a. active; m. living being, mortal, iii. 59, 9 [i go].
á-yudh-á, n. weapon, viii. 29, 5 [á + yudh fight].
áy-us, n. span of life, vii. 108, 1; viii.
48, 4. 7. 10. 11; x. 14, 14 [activity: i go].
árayá, a. belonging to the forest, x. 90, 8
[aránya].
á-ś-ánt, pr. pt. scaling, ii. 12, 12 [rūn mound].
ávia, adv. in view, with kr, make manifest, v. 88, 8.
ás-ú, a. swift, vii. 71, 5 [Gk. ávri-s].
áé-hónat, a. (Bv.), of swift impulse, ii. 38, 1.
á-śám, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
áś-ína, irr. pr. pt. ā, sitting, x. 15, 7
[áś sit].
á-śita, pp. placed in (le.), viii. 29, 4; x.
14, 16; with sám placed upon (le.),
x. 185, 4 [dbhā put].
á-huta, pp. to whom offering is made, v.
11, 8.

ápá- go away, x. 14, 9.
abhí- 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 a- 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.
pára- go forth, i. 154, 3; x. 14, 7.
ánu pré- go forth after, vi. 54, 6.
ví- disperse, x. 14, 9.
áma- flow together, ii. 35, 3; unite, vii.
102, 8.
ichá-mána, pr. pt. ā. desiring, x. 34, 10
[is wish].
i-tás, adv. from here, x. 135, 4.
i-ti, pcl. thus, ii. 12, 5²; vi. 54, 1. 2; x.
34, 6 [180].
ít-thá, adv. thus, ii. 35, 11; truly, i. 154,
5 [id + thā; 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. 86, 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, vi. 54,
1 [111].
i-dám, adv. now, i. 35, 7.

idh kindle, VII. A. indicated.
Sám- kindle, 8. pl. indhate, ii. 35, 11;
pr. idhíre, v. 11, 2.
Idh-má, m. fuel, x. 90, 6 [idh kindle].
Ind-u, m. drop, Soma, viii. 48, 2. 4. 8.
12. 18. 15; pl. iv. 50, 10; vii. 48, 5.
Indra, m. name of a god, i. 85, 9; ii.
12, 1-15; iv. 50, 10. 11; v. 11, 2; vii.
49, 1; viii. 48, 2. 10; x. 15, 10; 90,
18.
Indr-iyá, n. might of Indra, i. 85, 2
[Indra].
I-nv go, I. P. invati [secondary root
from i go according to class v.: i-nu].
Sam- bring, i. 160, 5.
ámá, dem. prn. stem, this, A. m. imám,
i. 35, 2; x. 14, 4; 15, 6; N. m. pl.
imá, vi. 54, 2; vii. 48, 5; n. imá,
ii. 12, 8; x. 15, 4; imání, vii. 61, 6;
71, 6 [111].
iryam] 227 [upará

1. ukh, sprinkle, VI. uksáti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.
2. uks grow.

uksáti, pp. grown strong, i. 85, 2 [2. ukh = vake grow].

ug-rá, a. mighty, ii. 33, 9; x. 34, 8; fierce, terrible, ii. 33, 11; viii. 29, 5.

uchánt, pr. pt. shining, iv. 51, 2 [1. vas shine].

u-tá, pcl. and, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2; 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utá vá, vii. 49, 2²; = and, viii. 48, 15 [180].

útá, pcl. and also, x. 168, 1 [útá + u].

útara, cvp. a. upper, i. 164, 1 [úd up].

út-sa, m. spring, i. 85, 11; 154, 5 [ud wet].

ud wet, VII. P. unattí, undántí [cp. Lat. unda- 'wave'].

ud-moiten, drench, i. 85, 5; v. 83, 8.

ud-an, n. water, i. 85, 5 [Go. wató 'water'].


ud-ita, pp. risen, vii. 63, 5 [i go].

udumbalá, a. brown (?), x. 14, 12.

ud-vat, f. upcard path, i. 35, 3; height, v. 83, 7; x. 127, 2 [úd up + sf. vat].

upaksiyánt, pr. pt. abiding by (acc.), iii. 59, 3 [ksi dwell].

upá-má, spv. a. highest, viii. 29, 9.

upá-vánt, pr. pt. approaching, ii. 33, 12 [i go].

úpe-ra, cvp. a. later, x. 15, 2 [Av. upara 'upper', Gk. úpepe-not 'p Castle', Lat. super-us 'upper'].

upári, adv. upward, x. 84, 9; above, x. 129, 5 [Gk. úpe, upé = úpe, Lat. super, Old High German ubir 'over'].

úpe-śrita, pp. impressed on (loc.), vii. 86, 8 [ári resort].

upá-sádya, adv. to be approached, iii. 59, 5 [sád sit].

upá-śtha, m. lap, i. 35, 5, 6; vii. 63, 8; x. 15, 7.

upá-hátanu, a. staying, iii. 33, 11 [ha-tanu from han stay].

upá-húte, pp. invited, x. 15, 5 [hú call].

upará, m. offence, vii. 86, 6 [ups + ara from go: striking upon, offence].

U, enc. pcl. novo, also, i. 35, 6; 154, 4; ii. 88, 9; 95, 10, 15; iv. 51, 1. 2; v. 88, 10; vi. 54, 8; vii. 61, 6; 63, 1. 2; 88, 8, 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 3²; 129, 11 [180].

Irá, f. nurture, v. 83, 4.

ir-ípa, n. dice-board, x. 34, 1. 9.

ir-ya, a. watchful, vi. 54, 8.

ir-va, enc. pcl. like, i. 1, 9; 35, 5, 8²; ii. 12, 4, 5; 33, 6; 85, 5, 15; iv. 51, 2; v. 11, 5; 88, 3; vii. 68, 1; 103, 5³; viii. 29, 8; 48, 4², 6. 7²; x. 34, 1. 3. 5. 8; 127, 7, 8 [180].

is-irá, a. devoted, viii. 48, 7.

istá-vrata, a. (Bv.) accordant with desired ordinances, iii. 59, 9.

istá-púrtá, n. (Dv.) sacrifice and good works, x. 14, 8 [iś-tā, pp. du. of yaj sacrifice + pūrtá, pp. of pā fill, bestowed].

i-há, adv. here, i. 1, 2; 35, 1. 6; ii. 35, 18, 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 6, 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.

iśā, f. consecrated food, iv. 50, 8.

i go, IV. ā. fya te, x. 168, 2; approach, imahe, vi. 54, 8.

antar-go between (acc.), i. 35, 9; 160, 1.


id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

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id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.

id-praise, II. ā. ite, i. 1, 1.
kṛnvánt] 230  [ga

(voice), 8 ; pr. sb. 3. s. kṛṇāvat, viii. 48, 3, 3 ; pl. kṛṇāvan, iv. 51, 1 ; vii. 63, 4 ; 2 pl. A. kṛṇūdhvam, x. 34, 14 ; ipv. kṛṇuḥī, x. 135, 3 ; pf. cakr-mā, vii. 86, 5 ; x. 15, 4 ; cakrūr, vii. 63, 5 ; A. cakrē, x. 90, 8 ; cakrāte, vii. 29, 9 ; cakrīrē, i. 85, 1. 2. 7. 10. ft. kariṣyaṅi, i. 1, 6 ; root ao. ākār, ii. 12, 4 ; iiii. 59, 9 ; v. 83, 10 ; ākār, x. 14, 9 ; 3. pl. A. ākrata, viii. 103, 8 ; x. 34, 5 ; sb. kārati, iii. 35, 1 ; kārāma, x. 15, 6 ; ao. ākrā, vii. 61, 7 [cp. Gk. kphλwv 'accomplish', Lat. creō 'create'].

tūṣ &- drive up for : rt. ao. ākaram, x. 127, 8.

āvis- make manifest, v. 83, 3.

dis- turn out : rt. ao. āskṛta, x. 127, 3.

kṛnv-ānt, pr. pt. making = offering, vii. 103, 8 ; x. 168, 1 [kr make].

kṛ-ā, pp. made, i. 85, 8 ; ii. 12, 4 ; vii. 61, 6 (= offered) ; x. 90, 12, 15. 135, 6 ; n. lucky throw, x. 34, 6 [Av. hereta, Old Persian karta 'made'].

kṛtā, f. breast('s), ii. 35, 5.

kṛ-ṛvī, gd. having made, x. 15, 12.

kṛś-ā, a. poor, ii. 12, 6 [kṛś grow lean].

kṛśana, n. pearl, i. 35, 4.

kṛṣ drāc, I. P. kārṣati, v. 83, 7 ; VI. P. kṛṣ-ṭi till, x. 34, 18.

kṛ-ś-ī, f. field, x. 34, 18 [kṛś till].

kṛṣ-ṭī, f. pl. people, i. 160, 5 ; iii. 59, 1 [tillage, settlement : kṛṣ till].

kṛṣṇā, a. black, i. 35. 2. 4. 9 ; x. 127, 7 ; f. ī, vii. 71, 1.

klp be fit, I. kālpati, cs. kalpāyatī, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11. 14.

kō-tū, m. banner, v. 11, 2. 3 ; vii. 63, 2 [cit appear: Go. haidu-s 'manner'].

kēvata, m. pit, vi. 54, 7.

kōśa, m. bucket, v. 83, 8 ; well (of a car), vi. 54, 3.

kṛ-ā-tu, m. power, ii. 12, 1 ; wisdom, vii. 61, 2 [kr do].

kṛṇand bolver, I. P. kṛṇandati.

abhi- bolver towards, v. 83, 7.

kṛṇān, n. battle array, ii. 12, 8 [battle cry : kṛṇand shout].

kram stride, I. P. kramati, Ā. kramate.

vi- stride out, pf. cakram, vii. 29, 7.

abhi vi- spread asunder, develop into : ipf. ākṛmat, x. 90, 4.

kriḍ play, I. kriḷa, x. 34, 8.

krudh be angry, IV. P. krudhyati; red. ao. inj. ckrudhāma, ii. 39, 4.

kvā, inter. adv. where? i. 35, 7 ; ii. 33, 7 ; iv. 51, 6 ; x. 168, 3 ; with avid kwho knows where, x. 34, 10 [pronounced k̄u].

kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣā rule].

kṣam forbear, I. ā. kṣāmate.

abhi- be merciful to (acc.), ii. 83, 1, 7.

kṣi dwell, II. P. kṣetī, iv. 50, 8.

ādhi- dwell in (loc.), i. 154, 2.

kṣi-yānt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣe-ma, m. possession, viii. 86, 8 [kṣi : kṣāyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khālu, adv. indeed, x. 34, 14 [p. 227].

khātā, pp. dug, iv. 50, 3 [khan dig].

khyā see : no present ; a ao. ākhyat. abhi- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8 ; x. 127, 1.

Gaṅ-ā, m. throng, iv. 50, 5 ; x. 34, 12.

gabh-irā, a. profound, x. 129, 1 [gabh = gān plunge].

gabhirā-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. gāchati, -te to (acc.), i. 1, 4 ; x. 14, 13 ; root ao. 3. pl. āghan, vi. 71, 6 ; 1. pl. āghana, vii. 48, 3, 11 [Gk. Bαυω, Lat. venio, Eng. come].

ā- come, i. 1, 5 ; 85, 11 ; root ao. ipv. gāhī, vi. 54, 7 ; x. 14, 5 ; 2. pl. gatā, x. 15, 1 ; 3. gāmantu, x. 15, 9 ; 11, 10 ; go to (acc.), x. 168, 2.

sām- go with (inst.), a ao. op., vi. 54, 2 ; unite with (inst.), x. 14, 8.

gām-a-dhayā, dat. inf. (of gam) to go, i. 154, 6.

garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gārbh-a, m. germ, ii. 83, 13 ; v. 88, 1. 7 ; x. 168, 4 [grbh receive].

gāv-yūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows : go].

gāh-ana, a. unfathomable, x. 129, 1 [gān plunge].

gā go, III. P. jīgāti.

abhi- approach, vii. 71, 4.

ā- come : rt. ao. agāt, i. 35, 8.

pāri- go by (acc.) : root ao. inj. gāt, ii. 38, 14.
pra-go forward, ipv. jigata, i. 85, 6; enter, root ao, viii. 48, 2.

gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 (gā go).

gātre-gātre, le. itv. cd., in every limb, viii. 48, 2 (gā go).

gāya-trī, f. a metre, x. 14, 16 [song: gā sing].

ghī, f. song, ii. 35, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 185, 7 (ghī sing)

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

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

gup guard, pf. jugupur, vii. 108, 9 [secondary root from the den. go-pā-ya].

gūñā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from gūñā, inst. of gūñ concealment, w. adverbial shift of accent].

gūñ-ya, gdv. to be hidden, vii. 108, 8 (gūn hide).

gūn-ant, pr. pt. hiding, iv. 51, 9 (gūn hide).

gūnā, pp. hidden, x. 129, 3 (gūn hide).

1. gr sing, IX. grnātī, grnītē, ii. 33, 8, 12. 

abhī- greet favourably, x. 16, 6.

2. grvokān, red. ao. 2. du. ipv. jigratam, iv. 50, 11.

gō-ant, pr. pt. singing; m. singer, iii. 59, 5 (gō sing).

grn-ānā, pr. pt. A. singing, praising, i. 35, 10; 160, 5 (gr sing).

gṛt-sa, a. experienced, viii. 86, 7.

gṛth be greedy, IV. P. gṛdhṛyati; a ao. āgrdhāt, x. 34, 4.

grb-āyā, den. P. grasph.

ud- hold up, cease, v. 88, 10.

grh-ā, m. house, pl., vi. 54, 2 (grah receive, contain).

grhē-gṛhē, lc. itv. cd., in every house, v. 11, 4.

gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x 34, 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. gāu-s, Gk. bōv-s, Lat. bo-s (bore), OI. bō, Eng. cow].

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

go-pā, m. Tp. (cow-protector), grhāritān, i. 1, 8; v. 11, 1; viii. 45, 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, 3.

gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6. 10 (māyu, m. loving).

grabb seize, IX. grbhṇāti, grbhṇītē, vii. 103, 4.


grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.

grām-yā, a. belonging to the village, x. 90, 8 (grāma).

grīsmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 108, 9 [Av. garma, Lat. pana-s, Gk.  thepo-s 'warm'; Eng. warm].

gharma-sādā, a. (Tp.) sitting at the heating vessel, x 15, 9, 10 [sad sit].


ghas eat: root ao. 3. pl. ākṣaṇ, x. 15, 12 [= a-gh(a)s-an].

ghā, enc. emphasizing pcvl., iv. 51, 7 [180].

ghr-nil, f. heat, ii. 33, 6 (ghr = hr be hot).

ghṛ-ṭā, (pp.) n. clarified buter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 (ghṛ be hot).

ghṛṭā-nirṇī, a. (Bv.) having a garment of ghee, ii. 35, 4 [nir-ṇī, f. splendour from niś + niį wash].

ghṛṭā-pratika, a. (Bv.) butter-faced, v. 11, 1 (pratika, n. from pratyāṅc turned towards).

ghṛṭā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.

ghṛṣa-va, a. impetuous, i. 86, 1 [ghṛṣa = hṛ be excited].

gho-ṭā, a. terrible; n. magic power, v. 34, 14.

ghōṣ-ā, m. sound, x. 168, 1, 4 (ghoṣ make a noise).

Ca, enc. pcvl. and, i. 160, 2, 3; ii. 88, 132; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7. 9. 14; 34, 11; 90, 2. 3. 7. 8. 10; if, viii. 48, 2; x. 34, 5; ca-ca, i. 85, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 182; 90, 13 [Av. ca, Lat. que 'and'; ep. 180].

cakr-ā, n. wheel, vi. 54, 3; vii. 68, 2 [Gr. kōol-o-s, Anglo-Saxon hueoowl].

caks, see II. cāste [reduplicated form of kas = kāše shine = ca-k(a)s].
cod-i-tʃ, m. furtherer, ii. 12, 6 [cum impel].
cyáv-an-a, a. unstable, ii. 12, 4 [cyu mov].
cyáv-an-a, m. name of a seer, vii. 71, 5
[pr. pt. of cyu mov].
cyu water, fall, I. cyávate.
prá-, cs. cyáváya overthrow, i. 85, 4.

Chand seem, ii. P. chántti; pf. cacha-
dá, vii. 63, 3; seem good, please,
3. s. s ao. áchán, x. 34, 1.
chánd-as, n. metre, x. 14, 16; 90, 9.
cháyah, f. shade, ii. 33, 6 [Gk. σκιά].

Jágat, n. world, i. 85, 1 [pr. pt. of gā go].
jágm-i, a. nimble, speeding, i. 85, 8 [from
red. stem jag(a)m of gam go].
jañ-äna, pf. pt. A. having been born, x.
14, 2 [jan generate].
jan generate, create, I. jāñati; pf. jājána,
i. 160, 4; ii. 12, 3, 7; 35, 2; jañäré
were born, x. 90, 9². 10; is ao. ájani-
šta has been born, iii. 59, 4; v. 11, 1;
red. ao. ājijanas hast caused to grow, v.
83, 10; cs. janánaya generate, ii. 85, 13;
x. 135, 5 [Old Lat. gen-o 'generate';
Gk. á. εγειρομένου].
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, 5; ii. 12, 1-14; iii. 59, 1, 8; iv.
51, 11; vii. 49, 3; 61, 5; 38, 2, 4; x.
14, 1 [jan generate]; cp. Lat. gen-us,
Gk. γείρομαι, Eng. kin].
janáy-ant, cs. pr. pt. generating, i. 85, 2.
ján-i, f. woman, i. 85, 1.
ján-i-man, n. birth, ii. 35, 6.
jiang-as, 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, 3 [ʒʃ
waste away; Gk. γήπεδος 'old man].
jar-as, m. old age, vii. 71, 5 [ʒʃ waste
away; cp. Gk. γήπας 'old age'].
jar-i-tʃ, m. singer, ii. 88, 11 [ʒʃ sing].
jáṣa, a. cooling, ii. 88, 7.
jáṣa-bheṣa, a. (Bv.) having cooling
remedies, viii. 29, 5 [bheṣāja, n.
remedy].
jalp-i, f. idle talk, chatter, viii. 48, 14
[jalp chatter].

jas be exhausted, I. jāṣa; pf.ipv. jajastam
weaken, iv. 60, 11.
jā be born, IV. Ā. jāyate is born, v. 11, 3; 83, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9.12. 13ª; 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].

jāyā, f. wījē, x. 34, 2.4.10.11.13 [jā be born].

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

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

ji conquer, I. jāyati; ft. jēṣyāmi, x. 34, 6; ps. jīyate, iii. 59, 2 [when accented this form appears in the RV. as jīyate, i.e. it is then pr. Ā. of jyā over power].

vi conquer, ii, 12, 9.

sām win, iv. 50, 9.

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

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

jīrā-dānus, a. (Bv.) having quickening gifts, v. 88, 1.

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

jīvāse, dat. inf. to live, vii. 48, 4; with pra to live on, x. 14, 14.

jus enjoy, VI. jūsā, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. jūjuśan, vii. 61, 6; i.e. ao. sb. jōśisāt, ii. 35, 1 [ep. Gk. γεων, Lat. jus-fus, Go. kiusan, Eng. choose].

jū-sā, pr. pt. Ā. enjoying, viii. 48, 2.

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

jū, IX. P. junāti speed, vii. 86, 7.

jī, I. ājāra awake, be active, iv. 51, 8.

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

jāśknow, IX. jānāti, x. 34, 4 [ep. Gk. τε-γω-ν, Lat. co-gno-vo, Eng. know].

vī-, ps. jūnayate be distinguished, iv. 51, 6.

jū, f. earth, gen. jūs ā, iv. 50, 1.

jāyā-yaṃs, cpv. more, x. 90, 3; elder, vii. 86, 6 [jyā over power; Gk. βία 'force'].

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

jyōt-īs, n. light, iv. 50, 4; 51, 1; vii. 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; 103, 5.7; x. 34, 12, 13; 90, 12; 129, 2.3.4; 185, 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. tēna 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, 84; x. 34, 12; for him, x. 188, 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. tāsyā of him, ii. 35, 9; iiii. 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. tābyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2.7.10; viii. 48, 5; x. 16, 8.5.12.13; those, x. 15, 1; 90, 16; = as such, x. 15, 4.7; f. tās they, iv. 51, 8; those, iv. 51, 7.9; viii. 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. tēbhis with them, i. 35, 11; x. 18, 8.14; f. tābbhis with them, x. 168, 2; G. tēsām of them, x. 14, 6; L. tāsā in them, ii. 83, 18.

tāms shake.

abhi attack: pf. tattasré, iv. 50, 2.

tatan-vāma, pf. pt. having spread, vii. 61, 1 [tan streich].

tā-tās, 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 tanōti; ipf. stāvata, x. 90, 6 [ep. Gk. τάνυμαι 'stretch', Lat. tendo 'stretch'].

abhi extend over: red. pf. sb., i. 160, 5.


 prá-extend, increase (family), vii. 61, 4; prolong (life), 103, 10; iṣ ao., viii. 48, 4, 7, 11.

 prá-extend, 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; 53, 7, 11; v. 11, 3; vi. 54, 9; viii. 48, 6, 7, 9; x. 14, 5, 11; 127, 4 [Av. tōi, Gk. ῥόλον].

tok-a, m. offspring, children, ii. 33, 14; vii. 63, 6.

 tmán, self, vii. 63, 6 [cp. ātmān].

 tyā, dem. prn., n. tyād that, iv. 61, 1; pl. tyā those, viii. 48, 11.

 tras tremble, t. trasa [Gk. τρέσω, Lat. terreo ‘frighten’].

 nis- speed away, viii. 48, 11.

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

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

 trī, nm. three, i. 35, 8; 154, 2 8 4; viii. 29, 7 [Gk. τρία, Lat. trī-, OE. trī, Eng. three].

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

 tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.

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

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


 tri-śādhaśthā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [śādha-śthā, n. gathering-place].
triṣṭuḥḥ, f. name of a metre, x. 14, 16.
triṣ-, adv. thrice, x. 90, 11 [Gk. τρίς].
tre-dhā, adv. in three ways, i. 154, 1.
tvāks-iyāms, cpv. most vigorous, ii. 33, 6.
tvād, ab. (of tvām) than thee, ii. 33, 10.
tvām, prs. prn. thou, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15; x. 15, 12.
Tvāṣ-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvāks = tāks fashion].
tvā, encl. A. (of tvām) thee, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tv. cd.) given by thee, ii. 33, 2.
tveṣ-ā, a. terrible, ii. 33, 8, 14 [tviṣ be agitated].
tvesā-samdrē, a. (Bv.) of terrible aspect, i. 85, 8.
tvāt, pp. (Tv. cd.) aided by thee, iii. 59.
Tvā(inst. + tāta, pp. of av favour].

dāksa, m. will, vii. 86, 6; might, viii. 48, 8 [dāksa be able].
dāksa-ina, a. right, vi. 54, 10 [cp. Gk. δεξιός - Lat. dexter].
dāksina-tās, adv. to the south, x. 15, 6.
dād-at, pr. pt. giving, vi. 103, 10 [dā
give].
dādhat, pr. pt. bestowing, i. 35, 8; with । (following), x. 34, 6 [dāh put].
dādhi-ānā, pr. pt. A. committing, assum-
ing, i. 35, 4; ii. 12, 10; = going, x. 15, 10 [dāh put].
dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk. δῶμος - Lat. domus].
dāsā, nm. ten, x. 34, 12 [Gk. δίκα, Lat. decem, Eng. ten].
dāsāngulā, length of ten fingers, x. 90, 1 [dāsā + āṅgūlī finger].
Dāsā-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].
dās-yu, m. non-Aryan, ii. 12, 10 [dās lay waste].
dah burn, i. dāha.

nīs-burn up, x. 34, 9.
1. dā give, III. dādātī, ii. 35, 10; x. 14, 9; ao. dādāt, vii. 103, 10; ivp. 8. du. dātām, x. 14, 12; s ao. op. dīpēya, ii. 38, 5 [cp. Gk. δίδωμι, Lat. dā-re].
ānu- forgive, ii. 12, 10.
ā- take, ii. 12, 4.
pārā- abandon : ao. inj., viii. 48, 8.
pāri- give over to: ivp. dehi, x. 14, 11.
prā- present: root ao. ádā, x. 15, 12.
2. dā divide, IV. dāya; wield, ii. 83, 10.
dādrānā, pf. pt. A. steadfast, i. 85, 10 [drh. make firm].
dā-tī, m. giver, ii. 33, 12.
Dānu, m. son of Dānut, a demon, ii. 12, 11.
dā-man, n. rope, viii. 86, 5 [dā bind].
dās-vāms, pf. pt. worshipping, m. wor-
shipper, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].
dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].
dās-ā, m. slave, vii. 86, 7.
didk-ṣu, adv. with a desire to see = find out, vii. 86, 3 [from ds. of drā see].
div, m. sky, A. divam, iii. 59, 7; G. divās, iv. 51, 1. 10. 11; v. 88, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; v. 11, 3; vii. 29, 9; x. 90, 3 [Gk. Δία, Δίφός, Δή].
div play, IV. dīvya, x. 34, 13.
div-ā, adv. by day, vii. 71, 1. 2 [w. shift of accent for div-ā].
divi-sprā, a. touching the sky, v. 11, 1; x. 168, 1 [divi L. of div + sprā touch].
divé-dive, le. itv. cd. every day, i. 1, 3. 7 [L. of divé day].
div-yā, a. coming from heaven, divine, vii. 49, 1; 108, 2; x. 34, 9 [div heaven].
diā, f. quarter (of the sky), i. 85, 11; x. 90, 14 [diā point].
1. di fly, IV. dīya.
pāri- fly around, ii. 35, 14; v. 88, 7.
2. di shine: pf. didāya, ii. 33, 4.
didi-vāms, pf. pt. shining, ii. 35, 14 [dī shine].
dīdivi, a. shining, i. 1, 8 [dī shine].
dīdyā-āna, pr. pt. A. pondering, iv. 50, 1 [dī think].
dip shine, IV. A. dīpysa.
sām-inflame: red. ao. inj. didīpas, viii.
48, 6 [cp. di shine].
dīy-ant, pr. pt. flying, viii. 68, 5 [dī fly].
dīgā, a. long, i. 154, 3; x. 14, 14 [Gk. δολικός].
dīgha-frū-t, a. heard afar, vii. 61, 2 [āru hear +].
du go: is ao. sb. davisi, x. 34, 5.
dudhrā, a. fierce, ii. 12, 15.
dur-i-tā, (pp.) n. faring ill, hardship, i.
35, 3 [dus ills + pp. of i go].
dur-gá, n. hardship, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. ill-will, ii. 33, 14 [dus ill + mati thought].
duvas-ya, den. present with (inst.), x. 14, 1 [duvas, n. gift].
dug-kr, m. evil-doer, v. 88, 2. 9 [dus + kr do + t].
dú-śuti, f. ill praise, ii. 33, 4 [dus ill + stuti praise].
duh milk, II. P. dógdi; s ao. duk-šata, with two acc., i. 160, 3.
duh-i-ti, f. daughter, iv. 51, 1. 10. 11; x. 127, 8 [Gk. thýá go, Go. dauhlar].
dú-dákha, a. (Bv.) hard to deceive, vii. 86, 4 [dus + dákha deception].
dú-té, m. messenger, v. 11, 4; 83, 3; x. 14, 12.
dúrád, ab. adv. from far, iii. 59, 2; v. 88, 3 [dú-rá, a. far].
dúré-artha, a. (Bv.) whose goal is distant, vii. 65, 8.
dr pierce, int. dardari, ii. 12, 15.
dṛ-ti, m. water-skin, v. 88, 7; vii. 103, 2 [dr split; cp. Gk. dép, Eng. tear].
drá see: pf. dárdrse is seen, vii. 61, 5.
dráśya, dat. inf. to see, x. 14, 12.
drá-tyá, m. having seen, x. 34, 11.
dṛ́h make firm, I. P. dṛ́hna; ipf. dṛ́dhat, ii. 12, 2.
dev, a. god, i. 1, 1. 2. 4. 5; 35, 1. 2. 3. 8. 10. 11; 160, 1. 4; ii. 12, 12; 33, 15; 35, 5. 15; iii. 59. 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 83, 1. 3; 86, 7; viii. 29, 2. 3. 7. 48, 8. 9. 14; x. 14, 33. 7. 14; 15, 10. 12; 34, 8; 90. 6. 7. 15. 16; 129, 7; 185, 1; 168, 2. 4 [celestial from div heaven].
deva-te, adv. among the gods, x. 15, 9.
deva-máná, n. abode of the gods, x. 135, 7.
deva-yú, a. devoted to the gods, i. 154, 5.
deva-vandá, a. god-praising, x. 15, 10 [vand greet].
dévé-hiti, f. divine order, viii. 103, 9 [deva god + hi-ti, f. impulse from hi impel].
dev-i, i. goddess, i. 160, 1; ii. 86, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [of deva god].
dos-vastr, m. (Tp.) illuminer of gloom, i. 1. 7 [dos evening + vastr from vastr shine].
dál-vya, a. divine, i. 86, 5; viii. 48, 2; coming from the gods, ii. 33, 7; n. divinity, ii. 35, 8 [from deva god].
Dyává-prthi, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 18; the parts of the ed. separated, ii. 12, 13.
dyu-mát, adv. brilliuntly, x. 11, 1 [n. of dyu-mánt, a. bright].
dyumáná, n. wealth, iii. 59, 6.
dyó, m. heaven, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyávas, i. 35, 6 [Gk. Zeós, Zai, Lat. diem].
dyót-ana, a. shining, viii. 29, 2 [dyut shine].
drav-ina, n. wealth, iv. 51, 7 [movable property, from dru run].
dru run, I. dráva.
dtí- run past (acc.), x. 14, 10.
drug-dhá, n. misused, vii. 86, 5 [pp. of druh be hostile].
drith, f. malice, ii. 35, 6; m. averger, vii. 61, 5.
dvé, nm. tėo, i. 35, 6; viii. 29, 8. 9 [Gk. deo, Lat. duo, Lith. du, Eng. two].
dvár, f. du. daughter, iv. 51, 2 [cf. Gk. tepsa, Lat. foress, Eng. door; perhaps from dṿr close with loss of aspirate through influence of dṿa two, as having two folds].
dví-tá, (inst.) adv. (doubly) as well, vii. 86, 1 [dvi tve].
dví-pád, a. (Bv.) two-footed, iv. 51, 5 [Gk. bi-ped-, Lat. bi-ped-].
dví hate, II. dvéšt, x. 34, 3.
dví-ás, n. hatred, ii. 33, 2 [dṿi hate].
 Dhán-ā, n. wealth, money, iv. 50, 9; x. 34, 10. 12.
1. dhán-vaṇ, n. waste land, i. 35, 8; desert, v. 83, 10.
2. dhán-vaṇ, n. bow, ii. 33, 10.
dhám blow, I. P. dhámati, ps. dhám-yāte, x. 135, 7.
ví-blow asunder, iv. 50, 4.
dhám-ant, pr. pt. blowing, i. 85, 10.
dhár-man, n. ordnance, lac., i. 160, 1; x. 90, 10 [that which holds or is established: dhár hold].
1. dháp, III. dabhái, v. 38, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhev, x. 14, 11; dhatta, i. 86, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.
nāk-t-am, acc. adv. by night, vii. 71, 1; x. 84, 10 [stem nakt, cp. Lat. nox = noct-s].

dā-nāṣṭra, n. star; day-star, vii. 86, 1
[nāk night + ṭra dominance = ruling over night].

nad-ī, f. stream, ii. 35, 3 [nad roar].

dā-pāṭ, m. son, ii. 35, 1. 2. 3. 7. 10. 19; grandson, x. 13, 3 [Lat. nepōl- 'nephew'].

nāpya, m. (weak stem of nāpāṭ) son: gen. nāpyur, ii. 35, 11; dat. nāpytre, ii. 35, 14 [nā-pāṭ having no father = 'nephew', 'grandson'].

nāmbaś, n. sky, v. 83, 3 [Gk. υἷος, OSl. nebo].

nam bend, I. nāma; Ā: ii. 12, 13; iv. 50, 8; before (dat.), x. 84, 8; int. nānamti bend loc, v. 88, 5.

prāti- bend towards: pf. nānāma, ii. 35, 12.

nām-as, n. homage, i. 1, 7; ii. 33, 4, 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 88, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15, 15; 2; 34, 8 [nam bend].

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. novu-s, OSl. novu, 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-ior].

1. naś be lost, IV. P. nāśya; ao. nēsāt, vi. 54, 7.

2. naś reach, I. nāśa.

vi- reach, ii. 35, 6.

nāś, f. night, vii. 71, 1.

nās-tā, pp. lost, vi. 54, 10 [naś be lost].

nas, pers. prn., A. us. i. 1, 9; 35, 112; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 16; x. 14, 14; 15, 1. 6; 34,
nah bind, IV. náhyā.
asám—kniit together: irr. pf. 2, pl. añhā, viii. 48, 5.
nā = nā not, x. 84, 8.
náka, n. firmament, i. 85, 7; vii. 86, 1; x. 39, 16.
nālit, f. flute, x. 135, 7.
nāth-itā, pp. distressed, x. 34, 8 [nāth seek aid].
nādyā, m. son of streams, ii. 35, 1.
nāch-amānā, pr. pt. Ā. seeking aid, suppliant, ii. 12, 6; xii. 3, 6.
nānā, adv. separately, ii. 12, 8.
nābhi, f. noel, x. 90, 14.
nā-man, n. name, iii. 33, 8; 35, 11; vii. 108, 6 [Gk. bōwa, Lat. nōmen, Go. namō, Eng. name].
nāri, f. woman, ii. 33, 5 [from nār man].
nāsatsya, m. du. epithet of the Aśvinis, vii. 71, 4 [nā + asatsya not untrue].
nī-kṛt-van, a. deceitful, x. 34, 7 [nī down + kr do].
nī-citā, pp. known, ii. 12, 13 [nī+i+ci note].
nīnyā, n. secret, vii. 61, 5.
nī-todin, a. piercing, x. 34, 7.
nī-dra, f. sleep, vii. 48, 14 [nī+drā sleep; cp. Gk. ἱππ-θάνο, Lat. dormiō].
nī-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [nī down + dhi = chā put].
nī-dhruvī, a. persevering, viii. 29, 3 [nī+dhrūvī firm].
nī-pāḍā, m. valley, v. 83, 7 [nī down + pāḍa, m. foot].
nī-rāyu, n. exit, x. 135, 6 [nīs out + ṛ-ana going: i go].
nī-vāt, f. depth, x. 127, 2 [nī down].
nī-vēṣanī, a. causing to rest, 1. 35, 1 [from cs. of nī+viś cause to turn in].
nī-sattā, pp. with ā, having sat down in (lc.), x. 15, 2 [nī+sād sit down].
nī-sād-ya, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.
nī-sīkā-sant, pr. pt. pouring down, v. 88, 6 [sic sprinkle].
miśkā, m. necklace, ii. 33, 10.

nīs-ḵrā, n. appointed place, x. 34, 5 [pp. arranged: nīs out + kr make].
nī lead, I. nāya; 2. pl. ipv., x. 34, 4. sām—conjoin with (inst.), vi. 54, 1.
nīe-a, adv. down, x. 84, 9 [inst. of nīyāc downward].
nū, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 84, 14; 168, 1; = inter. pcl. pray? viii. 86, 2 [Gk. νῦ, OL. nu, OG. nu].
nud push, VI. nudā; pf. 3. pl. ā. nudrā, i. 85, 10, 11.
prā-push away; pf. vī. 86, 1.
nū, adv. = nū now, vii. 63, 6 [OG. nū].
nū-tana, a. present, i. 1, 2 [nū now].
nū-nām, adv. now, iv. 51, 1; vii. 69, 4; viii. 48, 3; x. 16, 2 [nū now].
nīf, m. man, pl. N. nārās, i. 85, 8; 154, 5; v. 11, 2. 4; viii. 103, 9 [Gk. ἄνοιγμ, ἀνά].
nr-oākha, a. (Bv.) observer of men, viii. 48, 9. 15; x. 14, 11 [nr man + oākha look].
nr-pāti, m. lord of men, vii. 71, 4.
nr-ma, a. manliness, valour, ii. 12, 1 [cp. nr-mānas manly].
ne-tī, m. guide, ii. 12, 7 [ni lead].
nó = nā + also not, vi. 54, 3.
nāu, f. ship, x. 135, 4 [Gk. ναῦς, Lat. navis].
ny-ānc, a. downward, v. 83, 7 [ni-down + -ānc-ward].
nynyāpta, pp. thrown down, x. 34, 5. 9 [ni + vap strew].

Pakṣ-in, a. winged, x. 127, 5 [pakṣa, m. wing].
 Packers, pr. pt. cooking, ii. 12, 14. 15 [pac cook, Lat. coquo for pequo, OSi. 3. pēcētī].
pāñca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].
pāñpī, m. niggard, iv. 51, 3 [pan bargain].
pāṭyī, f. patā, x. 14, 16; cs. patāya fall, v. 88, 4 [Gk. ἐτ-ταί fites, Lat. pet-ō].
pāṭi, m. lord, pl. N. pātayās, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάτη].
pāth, m. path, vii. 29, 6; x. 14, 10 [cp. Gk. πάτο].
pāthi, m. path, i. 85, 11; x. 14, 7: 168, 3.
pathikṛt, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].
pathi-ráksi, a. (Tp.) watching the path, x. 14, 11.

path-yà, f. path, x. 14, 2.

pad fall, IV. A. pádyà; pp. papáda, x. 34, 11.

śva- fall down, vi. 54, 3.

pád, foot, du. ab. padbhyaṁ, x. 90, 12.

14 [Gk. πόδ-, Lat. ped-, Eng. foot].

padá, n. step, i. 154, 3, 4, 5, 6; ii. 35, 14 [pad walk; Gk. πόδ-ο-ς 'ground'].

pad-vánt, a. having feet, x. 127, 5.

pan-áyya, gdv. praise-worthy, i. 160, 5 [pan admire].

páňthá, m. path, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόδ-ο-ς].

pánya-tama, spv. gdv. most highly to be praised, iii. 59, 5 [pánya, gdv. praise-worthy; pan admire].

papartha-aná, pf. pt. A. spreading oneself, iv. 51, 8 [prath spread].

páy-as, n. milk, moisture, i. 160, 8 [pi swell].

párá, 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.

par-ás, adv. far away, ii. 35, 6; beyond, x. 129, 1. 2.

parás-tád, adv. from afar, vi. 54, 9; above, x. 129, 5.

pará-yánt, pr. pt. departing, x. 34, 5 [párá away, Gk. πέφα beyond, +1 go].

pará-váṭ, f. distance, i. 36, 8; iv. 50, 3.

pári, prp. round; with ab. from, ii. 35, 10; x. 185, 4 [Av. pairi, Gk. πέφα].

paráhí, m. pl. sticks enclosing the altar, x. 90, 15 [pári round + dhi reduced form of dha put].

paribhú, a. being around, encompassing (acc.), i. 1, 4 [bhù be].

parivatsañ-a, f. yearly, vii. 10, 8 [pári + vatsarā, m. complete year].

pari-skrta, pp. adorned, x. 185, 7 [pári round + skrt kr = make = put].

pareyiyáṁs, red. pf. pt. having passed away, x. 14, 1 [pára away + iy- i- váṁs: from i go].

Parájña, m. a god of rain, v. 83, 1-5, 9.


páry-á-vírvats, pr. pt. ds. wishing to resolve kithor (acc.), vii. 68, 2 [vṛt turn].

párya-ta, m. i. 85, 10; ii. 12, 2, 11, 13 [jointed; Lesbian Gk. πέφαρα 'limits'].

párvan, n. joint, section, vii. 108, 5; vii. 48, 5 [cp. Gk. πέφαρ in πέφανον 'finish' for πέφαρω].

pav-i, m. jelly, vi. 54, 3.

pavitra-vánt, a. purifying, i. 160, 3 [pavitra, n. means of purification; root pù purify].

pāś = pāśa see, i. 35, 2; x. 14, 7 [Av. spas, Lat. spec-īō].

pāśu, m. beast, x. 90, 8; victim, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. faihu].

pāśu-tāp, a. cattle-stealing, vii. 86, 5 [tp be pleased with].

páśā-tád, adv. behind, viii. 48, 15 [páśā inst. adv. Av. pasca 'behind'].

páścād, (ab.) adv. behind, x. 90, 5; afterwards, x. 135, 6.

1. pā drink, I. pība, iv. 50, 10; root aśa, épásma, viii. 48, 3 [cp. Lat. bibo 'drink'].

sām- drink together, x. 135, 1.

2. pā protect, II. pā, from (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

pāth-ás, n. path, vii. 63, 5; domain, i. 154, 5 [related to pāth, m. path].

pád-a, m. foot, x. 90, 11; one-fourth, x. 90, 3, 4 [sec. stem formed from acc. pād-am of pād foot].

pāpā, inst. f. adv. evilly, x. 185, 2 [pāpā, a. bad].

pára, m. farther shore, ii. 38, 3 [pr pass = crossing; Gk. πέφα 'passage'].

pártivá, a. earthly, i. 154, 1; x. 15, 2 [a. from prthiś earth].

páv-akā, a. purifying, iv. 51, 2; vii. 49, 2, 8 [pù purify].

pi swell, I. pāyate; pp. pipāya, ii. 35, 7; viii. 29, 6.

pi-tū, m. drink, x. 15, 3 [pā drink].

pi-tṛ, m. father, i. 1, 9; 160, 2; 3; ii. 38, 1. 12. 15; iv. 50, 6; v. 88, 6; vii. 103, 3; viii. 48, 4; x. 14, 5, 6; 34, 4; 185, 1; pl. fathers, ancestors, viii. 48, 12, 13; x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk. πατήρ, Lat. pater, Go. fadar].

pitr-ya, a. paternal, vii. 86, 5; viii. 48, 7 [pitṛ father].

pīn v yield abundance, I. pīna, iv. 50, 8; overflow, v. 88, 4 [sec. root = pi-nu from pi swell].

pṛā- pour forth, v. 88, 6.
prath spread out, i. Ā. prātha : ppf. pa-
práthat, vii. 86, 1.

pra-thamā, ord. first, i. 35, 1; v. 11, 2;
vi. 54, 4; x. 14, 2; 34, 12; 90, 16;
129, 4; chief, i. 12, 1 [pects-tamā-fore-
mest; OP. pra-tama].

pratama-jā, a. first-born, x. 168, 3 [jā = jan].

prathamā-m, adv. first, iv. 50, 4.

pra-dī, f. control, ii. 12, 7 [dīā point].

pra-bodhayant, cs. pr. pt. awakening,
iv. 51, 5 [buddh wake].

prā-yāta, pp. extended, i. 154, 3; offered,
iv. 15, 11, 12 [yam stretch out].

prā-yāti, f. impulse, x. 129, 5 [yam extend].

prāyas-vant, u. offering oblations, iii. 59,
2 [prāyas-enjoyment from prīt please].

prā-yotf, m. warder off, vii. 86, 6 [2. yu
separate].

prā-vāt, f. slope, downcard path, i. 35, 3;
height, x. 14, 1 [apā forward].

pravātē-jā, n. born in a windy place, x.
34, 1 [prā-vātē + jā = jan].

prā-vāsā, m. traveller, vii. 29, 8 [prā
+ vas dwell away from home].

prā-viṣṭa, pp. having entered, vii. 49, 4
[vii enter].

prā-sargā, m. discharge, vii. 103, 4 [śrj
emit].

prā-savītā, m. rouser, vii. 63, 2 [śu
stimulate].

prā-sāti, f. toils, x. 34, 15 [śi bind].

prā-sūta, pp. aroused, vii. 63, 4 [śu impi].

prā-starā, m. strewn grass, x. 14, 4 [str
strew].

prā fill [extended form, pr-ā, of pṛ fill].
ā- pervade, s ao. āpras, x. 127, 2.

prāûče, a., f. prā-ĉ, forward, x. 34, 12;
-facing, x. 135, 3 [prā + aûc].

prānā, m. breath, x. 90, 15 [prā+an
breathe].

prā-vṛṣ, f. rainy season, vii. 108, 3. 9
[vṛs rain].

prāvṛṣ-ā, a., f. ā, belonging to the rains, vii.
108, 7.

prā-vep-ā, a. dangling, x. 34, 1 [prā
+ vip tremble].

priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12,
15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, cave, iv, 50, 5.

Bad-dhā, pp. bound, x. 34, 4 [bandh
bind].

bandh bind, ix. badhnāti : ipf. ābadh-
nan, x. 90, 15.

bāndh-ū, a. akin, i. 154, 5; m. bond, x.
129, 4 [bandh bind].

bābhrū, a. (reddy) brown, ii. 33, 5. 8. 9.
15; vii. 103, 10; viii. 29, 1; x. 34, 5.

bār-hāna magic power, x. 34, 7 [bhr
make big].

bārhi-sād, a. (Tp.) sitting on the sacrificial
grass, x. 15, 3. 4 [for barhih-sād: sad sit].

bārhiṣ-yā, a. placed on the sacrificial
grass, x. 15, 5 [barhiṣ].

bārbi, n. sacrificial grass, i. 35, 6. 7; v.
11, 2; x. 14, 5; 15, 11; 90, 7.

bāh-u, 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.

āpā- drive away, i. 85, 3; 95; 35.

bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12
[Av. bāzu, Gk. πήγων, OG. buog].

bībhīya-st, pr. pt. fearing, x. 34, 10 [bhī
fear].

bībhīr-st, pr. pt. bearing, vii. 103, 6 [bhīr
bear].

bīl-ma, n. shavings, ii. 35, 12.


budh-nā, m. n. bottom, x. 185, 6 [Lat.
fundu-s].

brh-āt, (pr. pt.) adv. aloud, ii. 35, 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 [prpt.
of brh make big].

Bṛhma-pāti, m. Lord of prayer, name of
a god, iv. 50, 1, 2, 3, 4, 5, 6, 7, 10. 11;
x. 14, 3 [bṛh-as prob. gen. = bṛhās;
op. brhmanas pāti].

bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15
[for bhū-dhī].

brh-man, n. prayer, ii. 12, 14; vii. 61,
2. 6; 71, 6; 103, 8 [brh swell].

brh-mān, m. priest, iv. 50, 8, 9;
Brahmin, ii. 12, 6 [brh swell].

brhmanā, m. Brahmin, vii. 108, 1. 7.
8; 90, 12.

bruv-ānt, pr. pt. calling (acc.), viii. 48, 1
[bruv speak].

bruv-ānā, pr. pt. speaking, iii. 59, 1 [bruv
speak].

brū speak, II. braviti, i. 35, 6; sb.
bravat, vi. 54, 1. 2; tell, op. x. 135, 5.
ádhi—speak for (acc.), i. 35, 11; x. 15, 5.
úpa-, Ā. implore, iv. 51, 11.

Bhākaṇḍ, m. draught, x. 34, 1 [bhak-s, sec. root consume from bhaj partake of].
bhaj partake of (gen.), x. 15, 3; a ao., viii. 48, 1. 7.
bhā-dā, a. auspicious, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].
Bharatā, m. pl. name of a tribe, v. 11, 1.
bhār-ant, pr. pt. bearing, i. 7 [bhr-bear].
bhāv-yā, a. that will be, future, x. 90, 2 [gdv. of bhū be].
bhā shine, II. P. bhāti.
āva—shine down, i. 154, 6.
vi—shine forth, v. 35, 8; v. 11, 1.
bhid split, VII. bhināṭi [Lat. jind-o].
vi—split open, i. 88, 10.
bhīṣāk-tama, m. spv. best healer, ii. 38, 4 [bhīṣāk healing].
bhīṣāj, m. physician, ii. 38, 4.
bhī fear, I. A. bhāyate, i. 35, 8; ii. 12, 13; pf. bhībhāya, v. 83, 2; s ao. abhāsur, viii. 48, 11.
bhī-mā, a. terrible, i. 154, 2; ii. 33, 11 [bhī fear].
bhūr guiver, int. jārbufūri, 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. 33, 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; ipf. ḍhavat, v. 11, 8, 4; x. 155, 5. 6; come into being, x. 90, 4; pf. babhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyat, iv. 51, 4; root ao., viii. 48, 3; abhūvan, viii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūhutu, iv. 50, 11 [cp. Gk. φυ-ω, Lat. fr-i-].
abhī be superior to (acc.), iii. 59, 7.
ā—arise, pf. x. 129, 6. 7; 168, 3.
āvīs—appear, vii. 103, 8.
sām—do good to (dat.), viii. 48, 4.
bhū-tā, pp. been, x. 90, 2; n. being, x. 90, 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-ṣrīga, a. (Bv.) many-horned, i. 154, 6.
bhūr-ni, a. angry, vii. 86, 7.
bhūṣ strive, I. P. bhūṣati [extended form of bhū be].
pāra—surpass, ii. 12, 1.
bhr bear, III. bhāhṛti, ii. 33, 10; iii. 59, 8. hold, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φερω, Lat. ferō, Arm. berem, OF. berin, Go. baira].
vi—, I. bhara, carry hither and thither, v. 11, 4.
Bhīṣag-ū, m. pl. a family of ancient priests, x. 14, 6.
bhēṣajā, a. a. healing, ii. 33, 7, n. medicine, remedy, ii. 33, 2. 4. 12. 13 [bhīṣaj healing].
bhōg-a, m. use, x. 34, 3 [bhuj enjoy].
bhōj-ā, m. liberal man, iv. 51, 3.
bhōj-ana, n. food, v. 88, 10 [bhuj enjoy].
bhayas = bhī fear, I. A. bhyāsate, ii. 12, 1.
brāj shine, I. A. brājate.
vi—shine forth, i. 85, 4.
brāh-ṭr, m. brother, x. 34, 4 [Gk. φιλατρός, Lat. frater, OF. brāthir, Go. brōhar, OSl. bratrū].

Mah, māṁ be great, māṁhate and māne (S. s.).
sām—consecrate, vii. 61, 6.
maghā-vant, m. liberal patron, ii. 33, 14; 35, 15 [mghā bounty: mah be great].
maghōni, a. f. bounteous, iv. 51, 3 [f. of maghavan].
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, vii. 29, 7; drink with exhilaration, vii. 49, 4; cs. mādaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. μαῦα, Lat. madē 'drip'].
mād-a, m. intoxication, i. 86, 10; viii. 48, 6.
mād-cyūt, a. reeling with intoxication, i. 85, 7 [oyu mowe].
null
yád-i vá, cj. whether, x. 129, 7; or, or else, ibid. [yá-d-i if, rel. adv. + vá or].

yánt, 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. 36, 15.

ádhi- extend to (dat.), i. 85, 12.

á- guide to (loc.), root ao. inj. yamat, x. 14, 14.

ni- bestow, iv. 50, 10.

pré- present a share of (gen.), x. 15, 7.

vi- extend to, i. 85, 12.

Yam-á, m. god of the dead, i. 35, 6; x. 14, 1-5. 7-16; 16, 8; 185, 1. 7.

yáś-ás, a. glorious, i. 1, 8; iv. 51, 11; vii. 48, 5.

yahví, f. swift one, ii. 38, 9; 35, 14.

yá go, II. yáti, i. 35, 39. 10; vii. 49, 3; x. 168, 1.

á- come, i. 35, 2; x. 15, 9.

úpa a- come hither, vii. 71, 2.

á úpa come hither to, vii. 71, 4.

pári pré- proceed around, iv. 51, 5.

yátyájí-jana, a. (gov. cd.) stirring men, iii. 59, 5 [yátyant, pr. pt. cs. of yat array oneself + jána man].

yátu-dhána, m. sorcerer, i. 35, 10 [yátú, m. sorcery + dhána practising from dhá put, do].

yá-ma, m. course, iv. 51, 4 [yá go].

yá-man, n. course, i. 85, 1; approach, x. 127, 4 [yá go].

yu separate, III. yuyótí, ii. 33, 1, 8; vii. 71, 1. 2; s ao. depart from (ab.), ii. 33, 9; cs. yaváya save from, viii. 48, 5; yaváya ward off, x. 127, 6.

yuk-tá, pp. yoked, vii. 68, 2 [yuj yoke, Gk. ἴκτότι, Lat. iunctus, Lith. junktas].

yuktá-grávan, a. (Br.) who has to work the stones, ii. 12, 6.

yuj yoke, VII. yunákti: pf. yuyújé, x. 34, 11; rt. ao. áyudhvañ, i. 85, 4.

prá- yoke in front, i. 85, 5.

yúdhya-mána, pr. pt. A. fighting; m. fighter, ii. 12, 9 [yudh fight].

yúyudh-i, m. warrior, i. 85, 8 [from red. stem of yudh fight].

yuva-tí, f. young maiden, ii. 35, 4, 11 [f. of yuván youth].

yuv-an, a. young, ii. 83, 11; m. youth, ii. 35, 4 [Lat. tunc-ī-s].

yuv-ám, prs. prn. N. you two, vii. 71, 5; dat. yuvábhyám to you two, vii. 61, 7 [- yu-+ am].

yuva-yú, a. addressed to you, vii. 71, 7.

yúy-ám, prs. prn. pl. N. you, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yug-ám, Av. yúá, yúman, Go. yás].

yóg-a, m. acquisition, vii. 86, 8 [yuj yoke].

yój-ana, n. league, i. 35, 8 [yoking from yuj yoke].

yóni, m. womb, ii. 35, 10; abode, iv. 50, 2; x. 34, 11; receptacle, viii. 29, 2 [holder from yu hold].

yóś-ā, f. woman, x. 168, 2.

yós, n. blessing, ii. 33, 13; x. 15, 4.

Rambah hasten, I. rámha; cs. rambháya cause to speed, i. 85, 5.

rakṣ protect, I. rákṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. ὅλεθρον 'ward off'].

rákṣa-mána, pr. pt. A. protecting, vii. 61, 3 [rákṣ protect].

rákṣ-ás, m. demon, i. 85, 10; v. 88, 2.

rákṣ-ī-tī, m. guardian, x. 14, 11 [rákṣ protect].

raghu-páthvan, a. (Tp.) flying swiftly, i. 85, 6 [raghú swift: Gk. ἄκρηχος].

raghu-syád, a. swift-gliming, i. 85, 6 [raghú swift+ syand run].

rág-as, n. space, air, i. 85, 4; 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. ἐποχή, Go. riqv-a].

rán-ya, a. glorious, i. 85, 10 [rān rejoice].

rá-tna, n. gift, treasure, i. 35, 8 [rā give].

ratna-dhā, a. (Tp.) bestowing treasure, i. 1, 1.

rátha, m. car, i. 35, 2; 4; 5; 8, 4; 5; ii. 12, 7, 8; v. 83, 3; 7; vii. 71, 2-4; vii. 48, 5; x. 185, 3-5; 168, 1 [rg. go].

ráð-ya, a. belonging to a car, i. 35, 6.


radh-rá, a. rich, ii. 12, 6 [rádh succeed].

randh make subject, IV. P. rådhya: red. ao., ii. 83, 5.

ráp-as, n. bodily injury, ii. 83, 3. 7.

ram set at rest, IX. rámāti: ipf. ii. 12, 2; I. Á. rámā rejoice in (lc.), x. 84, 13.

ray-1, m. wealth, i. 1, 8; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 18; x. 16, 7. 11 [probably from ri = reduced form of rā give].

rāv-2, m. roar, iv. 50, 1, 4, 5 [ru cry].

rāś-mi, m. ray, i. 35, 7; cord, x. 129, 5.

rā give, II. ráti; 2. ind. rāsi = ipv., ii.
rāj [vādant]

83, 12; III. ipv. 2. pl. rāridhvam, v. 83, 6.

rāj rule, over (gen.), I. P. rājati, i. 1, 8.

rāj-an, m. king, i. 88, 8; iii. 59, 4; iv. 50, 7, 9; vi. 49, 3, 4; 86, 5; viii. 45, 7, 8; x. 14, 1, 4. 7. 11, 15; 84, 8, 12; 168, 2 [rāj rule, Lat. reg.-].

rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].

rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.

rāṭrī, f. night, i. 35, 1; x. 127, 1, 8; 129, 2.

rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].

rādhā-dēya, n. bestowal of wealth, iv. 51, 3 [dēya, gd. to be given from dā give].

rāi release, IX. rāṅkāti, ii. 12, 8.

ānu-flow along, i. 85, 3.

rīc leave, VII. P. rīṅkti, vii. 71, 1 [Gk. λείπω, Lat. linquo].

āti- extend beyond: ps. ipf. āricyata, x. 90, 5.

rīg, f. injury, ii. 35, 6.

rīg be hurt, IV. rīṣyati, vi. 54, 3; a ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.

rīh kiss, II. rīdhī, ii. 33, 13.

rūk-mā, m. golden gem, vii. 63, 4 [rūc shine].

rūc shine, I. rōcā; es. rocāya cause to shine, viii. 29, 10.


rūj burst, VI. P. rūjā: pf. rūrōja, iv. 50, 5.

rūj-ānt, pr. pt. shattering, x. 168, 1.

Rud-rā, m. name of a god, i. 85, 1; ii. 38, 1-9. 11-18, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].

rūdh obstruct, VII. runaddhi, rundhē, x. 34, 3.

āpa- drive away: rt. ao. arođham, x. 34, 3.

rāē-ant, pr. pt. gleaming, iv. 51, 9.

rūh grow, I. rōhai, rōhate.

āti- grow beyond (acc.), x. 90, 2.

ā- rise up in (acc.), viii. 48, 11.

rūpā, n. form, x. 168, 4; beauty, i. 160, 2.

re-mū, m. dust, x. 168, 1 [perhaps from ri run = disperse].

re-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].

re-to-dhē, m. impregnator, x. 129, 5 [ré-tas seed + dhē placing].

rebb-ā, m. singer, vii. 63, 3 [ribb sing].

revāt, adv. bountifully, ii. 35, 4 [n. of revānt].

re-vāt-ī, f. wealthy, iv. 51, 4 [f. of revānt].

re-vānt, a. wealthy, viii. 48, 6 [re = rai wealth].

rōdas-ī, f. du. the two worlds ( = heaven and earth), i. 85, 1; 160, 2. 4; ii. 12, 1; vi. 64, 4; 86, 1.

rāi, m. wealth, vi. 54, 8; viii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. ré-s.

Bauhinā, m. name of a demon, ii. 12, 12 [metronymic : son of Rōhini].

Lak-gā, n. stake (at play), ii. 12, 4 [token, mark : lat. attack].

lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rōk-ā tight; op. Gk. λύκωδ ‘white’, Lat. lux, lūc-].

Vag-nū, m. sound, vii. 103, 2 [vao speak].

Vao utter, III. P. vīvākti; ao. op. ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 165, 7 [Lat. voc-ūre ‘call’].

ādi- speak for (dat.), viii. 48, 14.

prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.

vāo-as, n. speech, v. 11, 5 [vao speak; Gk. ēnos].

vacas-yā, f. eloquence, ii. 35, 1.

vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vacra ’club’].

vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 18; 83, 3.

vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.

vajr-in, m. beaver of the bolt, vii. 49, 1.

vataś, m. calf, vii. 86, 5 [yearling from *vatas, Gk. fēros year, Lat. vetus in vetus-tas ’age’].


vad speak, I. vāda, ii. 38, 15; op. ii. 35, 16; vii. 103, 54; x. 34, 12.

śochar- invoke, v. 88, 1.

ā- utter, ii. 12, 15; viii. 48, 14.


sām- converse about (acc.) with (inst.), vii. 86, 2.

vād-ant, pr. pt. speaking, vii. 108, 8. 6, 7.
van win, VIII. vanotí win [Eng. win; cp. Lat. ven-i-va 'favour'].
- ds. vívása seek to win, ii. 33, 6; v. 88, 1.
van-ús, m. enemy, iv. 50, 11 [eager, rival: van win].
véne-ve, loc. itv. od. in every, wood, v. 11, 6.
vand praise, I. A. vánda, iv. 50, 7 [nasalized form of vada].
pári- exol, with (inst.), ii. 33, 12.
vánda-mána, pr. pt. A. approxiting, ii. 38, 12.
vap strew, I. vápati, vápati.
vapuš, n. fair, i. 160, 2 [vápus, n. beautiful appearance].
vay-ámt, prs. prn. N. pl. we, i. 1, 7; ii. 12, 16; iii. 59, 8, 4; 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. wais, Eng. we].
váy-ás, n. force, ii. 28, 6; viii. 48, 1 [food, strength: vi enjoy].
vay-á, f. offshoot, ii. 86, 8.
vayún-avat, a. clear, iv. 51, 1 [vayún].
yavo-dhá, m. bestower of strength, viii. 48, 15 [vayás force + dhá bestowing].
vári-i-man, n. expanse, iii. 59, 3 [vri. wide].
vári-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vri. cover].
varí-vo-ví-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [várvávas + vid find].
váriyás, cpv. a. wider, ii. 12, 2 [urú wide].
Vár-una, m. vii. 49, 8, 4; 61, 1, 4; 65, 1, 6; 86, 2, 3; 4, 6, 8; x. 14, 7 [Gk. oóparós 'heaven'; vri. cover, encompass].
vár-ña, m. colour, ii. 12, 4 [coating: vri. cover].
Várti-mána, pr. pt. A., with a rolling hisher, i. 95, 2 [vrt turn].
Várti-man, n. track, i. 85, 3 [vrt turn].
Várdha-mána, n. strengthening, ii. 12, 14 [vrdh increase].
Várdha-mána, pr. pt. A. growing, i. 1, 8 [vrdh grow].
Várvra-ánva, pr. pt. Æ. int. rolling about, x. 84, 1 [vrt turn].
Vás-á, n. rain, v. 88, 10 [vra. rain].
Vás-yr, a. rainy, v. 88, 3.²
viśāta,

9; viii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.

viśā-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 195, 3.

viśā-dānam, adv. always, iv. 50, 8.

viśā-deva, a. [By.] belonging to all the gods, iv. 50, 6.

viśā-pṣnya, a. ladam with all food, vii. 71, 4 [penyana from pāṭa eat].

viśā-rūpa, a. (By.) omniform, i. 35, 4; ii. 33, 10; v. 83, 5.

viśā-sāmbhū, a. beneficial to all, i. 160, 1. 4 [sām prosperity + bhū being for, conducting to].

viśā-ḥa, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.

viśā-hā, adv. always, i. 160, 3 [viśā āhā all days].

viśe devās, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.

vis work, III. viśeṣṭi: pf. vivēṣa, ii. 35, 13.

viṣita, pp. unfastened, v. 88, 7, 8 [vi + si bind].

viṣuṇa, a. varied in form, viii. 29, 1.

viṣūci, a.f. turned in various directions, ii. 33, 2 [f. of viṣv-āṇo].

viṣṭhā host (?), x. 168, 2.

Viṣṇu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].

viṣv-āṇo, a. turned in all directions, x. 90, 4.

viṣ-arṣe, m. release, vii. 108, 9 [vi + arṣ let go].

viṣ-arṣāna, n. creation, x. 129, 6 [vi + arṣ let go].

viṣ-gṛṣṭi, f. creation, x. 129, 6. 7 [vi + arṣ let go].

viṣ-arṣās, ab. inf. from breaking, viii. 48, 5 [vi + arṣa fall].

viṣ-hāyas, a. mighty, viii. 48, 11.

viṣ guide, II. vēti, i. 35, 9.

ūpa come to (acc.), v. 11, 4.

viṣ-rā, m. hero, i. 85, 1; ii. 33, 1; 86, 4 [Av. vīra, Lat. vir, GR. homo, Lith. vyrą, ‘man’].

vīṣ-vat-tama, spv. a. most abounding in heroes, i. 1, 3.

vīṣa-vant, a. possessed of heroes, iv. 50, 6.

vīṣādh, f. plant, ii. 86, 8 [vi asunder + rudh grow].

vīṣa, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [vīṣa hero].

viṣṇyāvant}

1. vi cover, V. vṛṇti, vṛṇute.

ä-, int. inf. ā-variṣvar contain, x. 129, 1. vi- unclothe, rt. up. avran, iv. 51, 2.

2. vi choose, IX. A. vṛṇīte, ii. 33, 13; v. 11, 4; x. 127, 8.

viṣka, m. wolf, x. 127, 6 [Gk. λύκος-, Lat. lupu-s, Lith. vilka-s, Eng. wolf].

viṣk-f, f. she-wolf, x. 127, 6.

viṣkā-barhis, a. (By.) whose sacrificial grass is spread, iii. 59, 9 [viṣktā, pp. of viṣ + barhis, q. v.].

viṣk-tā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛṣaç cut, fell].

viṣ twist, VII. vṛṇkṣti, vṛṇktē.

pāri- pass by, ii. 33, 14.

vṛj-anà, n. circle (= family, sons), vii. 61, 4 [enclosure = viṛj].

vṛjanā, pr. pt. A. choosing, v. 11, 4 [vṛj choose].

vṛt turn, I. Ā. vṛtate roll, x. 34, 9; cs. vṛtāya turn, i. 85, 9.

ā-, cs. whirl hitler, vii. 71, 8.

nās-, 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.

ādhi sām- come upon, x. 129, 4.

vṛ-trā, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vṛ cover].

vṛtva, gđ., having covered, x. 90, 1.

viḍh grow, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vārṇhur, x. 14, 3; cs. vārṇhāya strengthen, v. 11, 3. 5.

viḍh-e, dat. inf. to increase, i. 85, 1.

vṛṣ rain, I. vṛṣa rain: is ao. āvarṣa, v. 83, 10.

abhī- rain upon, ao. viii. 103, 3.

vṛṣāνavu, a. (By.) of mighty wealth, iv. 50, 10 [vṛṣan bull].

vṛṣa, m. bull, i. 85, 7; 12; 154, 3. 6; ii. 33, 13; 85, 18; iv. 50, 6; v. 88, 6 (with āvēva = station); vii. 61, 5; 71, 6; station, vii. 71, 3 [Av. arzan, Gk. ἀργός].

vṛṣa-bhā, m. bull, i. 160, 8; ii. 12, 12; 38, 4. 6–8. 15; v. 88, 1; vii. 49, 1.

vṛṣa-lā, m. boggar, x. 84, 11 [little man].

vṛṣa-varāta, a. (By.) having mighty hosts, i. 85, 4 [vṛṣan bull, station].

vṛṣ-tī, f. rain, v. 88, 6 [vṛṣ rain].

vṛṣṇya-vant, a. mighty, v. 83, 2 [vṛṣṇya manly strength, from vṛṣan bull].
véd-ana, n. possession, x. 34, 4 [vidind, acquire].
vedh-ás, m. disposer, iii. 59, 4 [vidhw willow, be gracious].
ven long, I. P. vénati. | ánu- seek the friendship of, x. 135, 1.
vólh, n. vehicle, vii. 71, 4 [van draw + tr; Av. vaśitar 'draught animal'. Lat. vector].
vál, pcl., ii. 33, 9, 10 [180].
Vairúpá, m. son of Virúpá, x. 14, 5.
Vaśavsvátá, m. son of Vivásvant, x. 14, 1.
vaśyá, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
vaśénárá, a, belonging to all men, epithet of Agni, vii. 49, 4 [viśvá-nara].
vy-ákta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + aśj adorn].
vyas extend, III. P. vivyakti.
sám- roll up, ipf. śivivyak, vii. 63, 1.
vysth vater, I. vystha, vi. 54, 3.
vysthá-mána, pr. pt. A. quaking, ii. 12, 2.
vysthá, b. daybreak, vii. 71, 3 [vi + vas shine].
vysth-óman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1, 7 [vi + oman of doubtful etymology].
vraja, m. pen, fold, iv. 51, 2 [vṛj enclosure].
vra-tá, m. will, ordinance, iii. 59, 2, 3; v. 88, 5; viii. 48, 9; service, vi. 54, 9 [vṛ choose].
vra-tá-cárin, a. practising a vow, vii. 108, 1 [cār-in, from ca go, practice].
vrata, m. troop, host, x. 34, 8, 12.
śams praise, I. śamsa, vii. 61, 4 [Lat. censo].
śams-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatá, n. hundred, ii. 38, 2; vii. 108, 10 [Gk. ἱκάρον, Lat. centum, Go. hund].
śam-tama, spv. a. most beneficent, ii. 68, 2, 13; x. 15, 4 [śam, n. healing]. śapa-vant, a. having hoofs, v. 88, 5.
śabála, a. brindled, x. 14, 10.
śám, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 10, 4; prosperity, viii. 86, 8².
śambára, m. name of a demon, ii. 12, 11.
śáy-ána, pr. pt. A. lying, ii. 12, 11; vii. 108, 2[śi tie].
śarád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śá-ruk, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-].
śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
śárdh-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. szatma 'helmet', OG. helm 'helmet'].
śav-as, n. power, v. 11, 5 [śu swell].
śasam-áná, pf. pt. A. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
śasam-áná, pf. pt. A. lying, vii. 103, 1 [śi tie].
śás-vant, a. ever repeating itself, many, ii. 12, 10; -vát, adv. for ever, i. 85, 5 [for sá evánt, orig. pt. of śu swell, Gk. á-mávra-].
śáktá, m. teacher, vii. 103, 5 [śak be able].
śás order, II. sásti, sásté.
ánu- instruct, vi. 54, 1.
abhi- guide to (acc.), vi. 54, 2.
śik-van flame (?), ii. 35, 4.
śiksa be helpful, pay obedience, I. śikṣa, iii. 59, 2 [ds. of śak be able].
śiti-pád, a. (Bv.) white-footed, i. 35, 5.
śithirá, a. loose; n. freedom, vii. 71, 5 [Gk. katabó-s 'free, pure'].
śiává, a. kind, x. 34, 2.
śiáu, m. child, ii. 33, 13 [śu swell, cp. Gk. κυῖα].
śiáiry-áná, pf. pt. A. aviding, v. 11, 6 [śrī resort].
śiti, a. cold, x. 34, 9 [old pp. of śy ā coagulate].
śira-án, n. head, x. 90, 14 [śir(a) head + an; cp. Gk. χóp-η 'head'].
śuk-rá, a. shining, i. 160, 3; bright, ii. 38, 9; iv. 51, 9; clear, ii. 35, 4 [śuo be bright, Av. su-ra 'flaming'].
śuc-rá, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2, 9; v. 11, 1, 8; viii. 29, 5; clear, vii. 49, 2, 8; pure, ii. 33, 13; 35, 3² [śuo shine].
śuh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
śubh-áya, A. adorn oneself, i. 85, 8.
śubh-rá, a. bright, i. 35, 8; 85, 3; iv. 51, 6 [śubh adorn].
śumbh, adorn, I. A. śumbhate. prá- adorn oneself, i. 85, 1.
sadha-máda, m. joint feast, x. 14, 10
[co-revelry; sadha = saha together].
sadhá-stha, n. gathering place, i. 164, 1, 3.
sán gain, VIII. P. sanúti, vi. 54, 5.
sánáya, a. old, iv. 51, 4 [from sáná; Gk. ἄω-τ, OL. sen. Lith. šénas ‘old’].
sánt, pr. pt. being, x. 34, 9 [as be; Lat. (praet.-sent.)].
sam-dré, f. sight, ii. 33, 1.
saptá, nm. seven, i. 35, 8; ii. 12, 3, 12; x. 90, 16 [Gk. ἑπ, Lat. septem, Eng. seven].
sáptá-raqni, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
sáptásya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [sáptá + ásyá, n. mouth].
sáp-ti, m. racer, i. 56, 1, 6.
sa-práthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by práthas, n. fame].
sa-bádha, a. zealous, vii. 61, 6 [bádhá, m. stress].
sabha, f. assembly hall, x. 34, 6 [Og. sippa ‘kinship’, AS. sib].
sámá, a. level, v. 88, 7 [Av. hama ‘equal’, Gk. ὁπός, Eng. same, cp. Lat. simili-s].
sám-á, f. battle, ii. 12, 8.
sám-ana, n. festival, x. 168, 2 [coming together].
sámáná, adv. in the same way, iv. 51, 8 [inst., with shift of accent, from sámaná being together].
sámáná, a. f. 1, same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 63, 2; common, ii. 35, 3; vii. 68, 3; 108, 6.
sámáná-tas, adv. from the same place, iv. 51, 8.
sám-dh, f. jaggot, x. 90, 15 [sám + idh kindle].
samudrá-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrá, m. collection of waters + jyeṣṭha, spv. chief].
samudrarátha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ártha, m. goal].
sam-yán, f. unison, vii. 108, 5 [sám + yáth thrive].
sám-prkta, pp. mixed with (inst.), x. 84, 7 [pro mix].
sám-prás, ab. inf. from mingling with, ii. 86, 6 [pro mix].
sám-bhṛta, pp. collected, x. 90, 8 [bhṛ bear].
sam-ráj, m. sovereign king, viii. 29, 9.
sa-yúj, a. united with (inst.), x. 168, 2.
sa-rátham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
sár-as, n. lake, vii. 103, 7 [ət run].
ságr-a, m. herd, iv. 51, 8 [srj let loose].
sárt-ave, dat. inf. to flow, ii. 12, 12 [sr flow].
srū creep, I. P. sárpati.
ví-stink off, x. 14, 9.
sarpír-āṣuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpás (from srp run = melt) + ā-ṣuti brew from su press].
sárva, a. all, vii. 108, 5; x. 14, 16, 90, 2; 129, 3 [Gk. ὀλ-ο = ὀλ-f-o-r, Lat. salbus ‘whole’].
sárva-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.
sarva-hút, a. (Tp.) completely offering, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
sal-ilá, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sr flow].
Sav-í-t, m. a solar god, i. 35, 1-6. 8-10; vii. 68, 8; x. 84, 8, 13 [Stimulator from sá stimulare].
sás sleep, II. P. sáti, iv. 51, 3.
sás-ānt, pr. pt. sleeping, iv. 51, 5.
sab overcom, I. sáha, x. 34, 9 [Gk. ἔχω, ao. ἔχ(έ)χ-ov].
sáh-as, m. might, iv. 50, 1; v. 11, 6 [sab overcome].
sáhásra, nm. a thousand, x. 15, 10 [Gk. χίλια, Lesbian χιλιοι from χίλοι].
sáhásra-pád, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
sahásra-brhsti, a. (Bv.) thousand-edged, i. 85, 9 [brh-śni from brhs = hṛṣ stick up].
sahásra-sírshan, a. thousand-headed, x. 34, 14.
sahásra-sává, m. thousandfold Soma-pressing, vii. 108, 10 [sává, m. pressing from su press].
sahásrásá, a. (Bv.) thousand-eyed, x. 90, 1 [aṣaka eye = aṣi].
sá-húti, f. joint praise, ii. 38, 4 [húti invocation from hú call].
sá bind, VI. sánati.
ví-discharge, ii. 36, 6.
sá, dem. pron. N. a. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.
sád-ana, n. seat, x. 185, 7 [asad sit].
sādhāraṇa, a. belonging jointly, common, vii. 63, 1 [sa-ādhāraṇa having the same support].
sādh-ū, a. good, x. 14, 10.
sādhu-yā, adv. straightforward, v. 11, 4.
Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.
sān-as-i, a. bringing gain, iii. 59, 6 [sa gain].
sān-u, n. m. back, ii. 35, 12.
sā-man, n. chant, viii. 29, 10; x. 90, 9; 135, 4.
sāya-ka, n. arrow, ii. 33, 10 [suitable for hurling: si hurt].
sārameyā, m. son of Saramā, x. 14, 10.
sāśānāśānā, n. (Dv.) eating and non-eating things, x. 90, 4 [sa-āśāna + anāśāna].
simhā, m. lion, v. 83, 8.
sic pour, VI. saṅcā, i. 85, 11 [Og. sig-u ‘drip’, Lettic sik-u ‘fall of water’].
ni-pour down, v. 83, 8.
sidh repel, I. P. sēdhati.
āpā-chase away, i. 35, 10.
sindh-u, m. river, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Ay. kind-u-s].
sim, enc. prn. pcl. him &c., i. 160, 2.
su press, V. sunōti, sunutē, V. 14, 13 [Av. hu].
su, adv. well, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. luc, OL su-].
sū-kṛta, pp. well-made, i. 35, 11; 85, 9; well prepared, x. 15, 13; 84, 11.
su-kṛatu, a. (Bv.) very wise, v. 11, 2; vii. 61, 2 [kratu wisdom].
sukrātu-yā, f. insight, i. 160, 4.
su-kṣatré, a. (Bv.) wielded fair sway, iii. 59, 4.
su-kṣiti, f. safe dwelling, ii. 35, 15.
su-gā, a. easy to traverse, i. 35, 11; vii. 68, 6.
su-jāmman, 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-dāṃsas, a. (Bv.) wondrous, i. 85, 1 [dāṃsas wonder].
su-dākṣa, a. (Bv.) most skilful, v. 11, 1.
su-dānu, a. bountiful, i. 85, 10; vii. 61, 3.
su-duḡha, a. (Bv.) yielding good milk, ii. 35, 7 [duṅha milking: duṅha = duḥ].
sū-dhita, pp. well-established, iv. 50, 8 [dhitu, pp. of dhā pur].
su-dṛṣṭa-mama, spv. a. very proud, i. 160, 2.
su-nitha, 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-parṇa, a. (Bv.) having beautiful wings; m. bird, i. 35, 7.
su-palāsā, a. fair-leave, x. 135, 1.
su-pēsas, a. (Bv.) well-adorned, ii. 35, 1 [pēsas, n. ornament].
su-praketa, a. conspicuous, iv. 50, 2 [praketa, m. token].
su-prajā, a. (Bv.) having good offspring, iv. 50, 6 [prajā].
su-prātika, a. (Bv.) lovely, vii. 61, 1 [having a fair countenance: prātika, n.].
su-prāṇiti, a. (Bv.) giving good guidance, x. 15, 11.
su-prāpata, a. (Bv.) giving good drink; n. good drinking place, v. 83, 8.
su-bhāga, a. having a good share, opulent; genial, vii. 63, 1.
su-bhū, a. excellent, ii. 35, 7 [sū well + bhū being].
su-bhṛta, pp. well cherished, iv. 50, 7.
sū-makha, m. great warrior, i. 85, 4.
su-matt, f. good-will, iii. 59, 3; 4; iv. 50, 11; vii. 48, 12; x. 14, 6.
su-mānas, a. (Bv.) cheerful, viii. 86, 2 [Av. hu-manan- ‘well-disposed’; cp. second part of ev-µuṛṣ].
su-mṛglika, a. (Bv.) very gracious, i. 35, 10 [mṛglika, n. mercy].
su-mēdha, a. (Bv.) having a good understanding, wise, viii. 48, 1.
su-mnā, n. good-will, ii. 38, 1, 6.
sunnā-ya, a. kindly, vii. 71, 3.
su-rabhī, a. fragrant, x. 15, 12.
sūrā, f. liquor, vii. 86, 6 [Av. hura].
su-rētas, a. (Bv.) abounding in seed, i. 160, 3.
su-vācas, a. (Bv.) full of vigour, x. 14, 8.
suv-ita, n. welfare, v. 11, 1 [su well + 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.
svṛkti, f. song of praise, ii. 35, 15; vii. 71, 6 [sū +ṛk-ti from arc praise, cp. re].
su-vṛjāna, a. (Bv.) having fair abodes, x. 15, 2.
su-śīpa, a. (Bv.) fair-tipped, ii. 12, 6; 33, 5.
su-sūva, a. most propitious, iii. 59, 4, 5; vii. 48, 3, 4.
su-sakkhi, m. good friend, viii. 48, 9
[sakkhi friend].
su-ṣṭūti, f. eulogy, ii. 33, 8 [stuti praise].
su-ṣṭūbha, a. well-praising, iv. 50, 5 [stubb praise].
su-hāva, a. (Bv.) easy to invoke, ii. 33, 5
[hāva invocation].
sū, adv. well, v. 80, 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. sūni, Eng. son].
sūpāyana, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū + upāya].
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; 32, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12, 90, 13 [svar light].
sṛ flow, III. 3isartī.
ūpa prá- stretch forth to, int. 3 s. sarsre,
i. 35, 5.
sṛj emit, VI. sṛjati [Av. herṣaiti].
āva- discharge downward, ii. 12, 12; cast off, vi. 86, 5.
ūpa- send forth to (acc.), ii. 35, 1.
sṛp-rā, a. extensive, iv. 50, 2 [arp creep].
śe-nā, f. missile, ii. 33, 11 [si discharge].
senā-nī, m. leader of an army, general, x. 34, 12.
sō-ma, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4. 7-15; x. 14, 13; 34, 1; Soma sacrifice, vii. 108, 7 [su press: Av. haoma].
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soma-pithā, m. Soma draught, x. 15, 8 [pithā from pā drink].
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som-yā, a. Soma-loving, x. 14, 6; 15, 1. 5, 8.
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skabhāna, n. prop. support, i. 160, 4.
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stanyant, pr. thundering, v. 83, 2; x. 168, 1.
stansya-tū, m. thundra, v. 88, 6.
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vi- prop assunder, pf. tastambha, iv. 50, 1; vii. 86, 1.
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stu praise, II. stāviti, 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-tī, f. praiser, vi. 54, 9; vii. 86, 4 [stu praise].
sto-ma, m. song of praise, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu praise].
stōma-taṣṭa, a. (Tpa.) fashioned into (= being the subject of) praise, x. 15, 9.
strī, f. woman, x. 84, 11 [Av. strī].
sthā stand, I. tṛṣṭha; pf. tastrh, i. 85, 5; rt. ao. s. 3. āṭhāt, i. 85, 10; iv. 51, 1; pl. 3. āṭhur, iv. 51, 2 [Av.
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āṭi- extend beyond, x. 90, 1.
ādhi- ascend, x. 135, 3; stand upon, i. 35, 6.
śpa- start off, viii. 48, 11.
abhī- overcome, iv. 50, 7.
ā mount, i. 35, 4; mount to (acc.), i. 85, 7; occupy, ii. 35, 9.
ūd- arise, v. 11, 8.
ūpa- approach, rt. ao. asthita, x. 127, 7.
pāri- surround, pf. tastrh, ii. 85, 3.
prá- step forth, x. 14, 14.
spás, m. spy, viii. 61, 3 [Av. spas; cp. Lat. au-spec, Gk. σάφης 'owl'].
spr wiu, V. spróti.
nís- rescue, rt. no. 2. du. spartam, vii. 71, 5.
sprh, cs. sprháya long for, x. 135, 2 [Av. sper'zaita].
sphúr spurn, VI. sphurá, ii. 12, 12; spring, x. 34, 9 [Av. sparair; Gk. σπαράω 'quiver', Lat. spersō, Lith. spirtiū 'kick', O. G. spurnu 'kick'].
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syonā, n. soft couch, iv. 51, 10.
srāma, m. disease, viii. 48, 5.
sru flow, I. sráva, vii. 49, 1 [Gk. ἑφα 'flows'].
svá, poss. prn. own, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. hwa, Gk. σύ-ς, ð-s, Lat. suw-s].
svá-tava, a. (Bv.) self-strong, i. 85, 7.
svadhā, n. funeral offering, x. 14, 3, 7; 15, 3, 12-14.
sv-dhā, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 35, 7; bliss, i. 154, 4 [svā own and dhā put; cp. Gk. ὕ-θος 'custom'].
sv-apā, a. (Bv.) skilful, i. 85, 9 [sú + apā 'doing good work'].
svápa, m. sleep, viii. 86, 6 [Gk. ñuvo-s, Lat. somnus-s, Lith. aump-s].
svayam-já, a. rising spontaneously, vii. 49, 2.
sva-y-ám, ref. prn. self, ii. 35, 14; of their own accord, iv. 50, 8 [115'a].
svār, n. light; heaven, ii. 35, 6; v. 88, 4.
svārāj, m. sovereign ruler, x. 15, 14.
svāru, m. sacrificial post, iv. 51, 2.
svar-víd, m. finder of light, viii. 48, 15.
svā-vant, a. bountiful, i. 35, 10 [possessing property: svā, n.]
svás, f. sister, vii. 71, 1; x. 127, 3 [Lat. soro, O. S. sestra, Go. swisljar, Eng. sister].
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sv-abyá, a. (Bv.) stirring good thoughts, viii. 48, 1.
sv-ábhū, a. invigorating, iv. 50, 10.
sváhā, i. háit, m. a sacrificial call, x. 14, 3.
svid, enc. emph. pol., iv. 51, 6; x. 34, 10; 129, 5; 135, 5; 168, 3.

Ha, enc. emph. pol., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10. 16; 129, 2 [later form of gha].
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han-t, m. slayer, ii. 12, 10.
hár-as, n. wrath, viii. 48, 2 [heat; fr hr be hot: Gk. ὑπο- 'summer'].
hár-i, m. bay steed, i. 35, 3 [Av. zairi- 'yellowish'; Lat. helu-s, Lith. želis, O. G. gélo].
hár-ita, a. yellow, vii. 103, 4, 6, 10 [Av. zaira 'yellowish'].
háry-ásava, a. (Bv.) drawn by bay steeds, viii. 48, 10.
háv-a, m. invocation, x. 15, 1 [hú call].
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havir-ád, a. (Tp.) eating the oblation, x. 15, 10 [havis + ad].
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háv-i-man, n. invocation, ii. 33, 5 [hú call].
hav-ya, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hú sacrifice].
havya-váhane, m. carrier of oblations, v. 11, 4 [váhana from vah curry].
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áva-, ps. hiyate, be left behind, x. 34, 5.
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inj., x. 15, 6 [probably a ds. of han 
strike].
hi-tá, pp. placed, v. 11, 6 [later form of 
dhita from dhá put; Gk. ἔθεσα set].
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hímá, m. winter, ii. 33, 2 [Av. zima, 
OSl. zima ‘winter’; Gk. ἔθεσα ‘subject to bad storms’, ‘horrid’].
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híranya-dá, a. (Tp.) giver of gold, ii.
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híranya-páni, a. (Bv.) golden-handed, i.
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híranya-práuga, a. (Bv.) having a golden 
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