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UNIFORM WITH THE PRESENT WORK

A VEDIC GRAMMAR FOR STUDENTS

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

BY

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

OXFORD
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PREFACE

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

Unlike all Sanskrit and Vedic chrestomathies known to me, the
present work is intended primarily for students who, while acquainted
with Classical Sanskrit, are beginners of Vedic lacking the aid of a
teacher with an adequate knowledge of the earliest period of the
language and literature of India. It will moreover, I think, be found
to contain much detailed information useful even to more advanced
students. Hence difficult and obscure stanzas have never been
omitted from any of the selected hymns, because the notes here
afford an opportunity of illustrating the methods of critical interpre-
tation (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 Saṃhita 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 Saṃhita 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 Saṃhita text, fur-
nishes us with the earliest interpretations, within the sphere of
phonetics and word-formation, of the Rigveda. Next follows the
transliterated Saṃhita text, in which by the removal of vowel-
contractions, the resolution of semivowels, and the replacement of
a, the original metre of the Rigveda is restored and, by the use
of punctuation, the sense is made clearer. The translation, which
follows, is close, accounting for every word of the original, and is
based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the Reader ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

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

Balliol College, Oxford.

October, 1917.
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INTRODUCTION

1. Age of the Rigveda.

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


When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhitā did not in any
way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or ‘word’ text, in which all the words of the 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 Aṣṭakas or ‘eighths’ of about equal length, each of which is subdivided into eight Adhyāyas or ‘lessons’, while each of the latter consists of Vargas or ‘groups’ of five or six stanzas. The other division is into ten Maṇḍalas or ‘books’ (lit. ‘cycles’).
and Sūktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. **Arrangement of the Rigveda.**

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

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

The ninth book was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was ‘clarifying’ (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātrī 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 Jagatī and 87–97 a Triśṭubh group.

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

5. Language.

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

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


The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pāda (‘quarter’) and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Triṣṭubh (4 × 11 syllables), the Gāyatrī (3 × 8), and the Jagati (4 × 12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and
those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called tṛca) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called Pragātha and is found chiefly in the eighth book.

7. Religion of the Rigveda.

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

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

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

The Vedic gods may most conveniently be classified as deities of
heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Śūrya, Savitṛ, Pūṣan, the Āsvins, and the goddesses Uṣas, Dawn, and Rātṛi, Night. The atmospheric gods are Indra, Apāṁ 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. Trīta, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipaś (Bīṣa) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix ṛ or tar), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Viḍhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the
'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaśṭr, 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 Tvaśṭr', and which Indra drinks in Tvaśṭr's house. He is the father of Saranyu, wife of Vivasvant and mother of the primaeval twins Yama and Yamī. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kāsmai devāya havīśā vidhema? 'to what god should we pay worship with oblation?' This led to the word kā, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Bṛhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛtā, 'Bounty', Asuniti, '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 Vac, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

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

_Groups of Deities.—_There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The
smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtanda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, 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 moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

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

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstośpati, ‘Lord of the Dwelling’, who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, ‘Lord of the Field’, is besought to grant cattle and horses and to confer welfare. 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 Vyṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānav. 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 Aṅgirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭṛ, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as Dāsas and slain by Indra. A group of demons are the Paṇis (ˈniggards'), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

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

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


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

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

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

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

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

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

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


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

10. Interpretation.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the 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 Śāyaṇa (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Śūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāśka must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets nāsātyau,
an epithet of the Āśvins, as 'true, not false', another Āgrāyana, as
'leaders of truth' (satyasya pranetārau), while Yāska himself thinks
it may mean 'nose-born' (nāsikā-prabhavau)! Yāska, moreover,
mentions several different schools of interpretation, each of which
explained difficulties in accordance with its own particular theory.
Yāska’s own interpretations, which in all cases of doubt are based on
etymology, are evidently often merely conjectural, for he frequently
gives several alternative explanations of a word. Thus he explains
the epithet jātā-vedas in as many as five different ways. Yet he
must have had more and better means of ascertaining the sense of
various obscure words than Sāyaṇa who lived nearly 2,000 years
later. Sāyaṇa’s interpretations, however, sometimes differ from
those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not
follow the tradition. Again, Sāyaṇa often gives several inconsistent
explanations of a word in interpreting the same passage or in com-
menting 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 un-
desired’, ‘giver of breath or water’, ‘thrower of oblations, priest’,
‘taker away of breath’, ‘expeller of water, Parjanya’, ‘impeller’,
‘strong’, ‘wise’, and ‘rain-water’ or ‘a water-discharging cloud’!
In short it is clear from a careful examination of their comments
that neither Yāska nor Sāyaṇa possessed any certain knowledge
about a large number of words in the RV. Hence their interpreta-
tions 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 con-
nexion 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 sitipádo read sitipādō.
P. 28, line 1, read नर्च्यपासि.
P. 31, line 29, and p. 46, l. 20, for yó read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yó read yō.
P. 60, line 13, for no read nō.
P. 69, line 2, for ्धाम read ्धाम.
Pp. 68, 70, 71, 75, head-lines, for APĀM read APĀM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for viśvācakṣās read viśvācakṣās.
P. 128, line 3, for nū read nū.
P. 139, line 14, for vibhīdako read vibhīdakō.
P. 142, last line, and p. 143, line 11, for anyō read anyō.
P. 144, head-line, for MAṆḌŪKAS read MAṆḌŪKĀS.
P. 179, line 26, for té read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhīti read abhīti.
AGNI

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Rigveda i. 1.**

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

Agníṃ iže puróhitam,
yajñásya devám rtvijam,
hotáram ratnadáhátamam.

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

2 Agnih pūrvebhir īśibhir

ś devāṁ éhā vakṣati.

śibhis: The declensional endings bhyām, bhis, bhyaś, su are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence pūrvebhis (p. 77, note 9) is not analysed. īdyas: to be read as īlias (p. 16, 2 d). nūtanais: note that the two
forms of the inst. pl. of the a dec. in ās and ebhis constantly occur in the same stanza. sā (49) being unmarked at the beginning of a Pāda, has the Udātta; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Udātta of vāṃ (Sandhi, see 39). This Anudātta and the Svarita of vakṣati show that all the intervening unmarked syllables vāṃ ēhā have the Udātta. All the unaccented syllables following a Svarita (till the Anudātta preceding an Udātta) remain unmarked; hence the last two syllables of vakṣati are unmarked; but in the Pada text every syllable of a word which has no Udātta is marked with the Anudātta; thus vakṣati. The latter word is the s ao. sb. of vah carry for vah-s-a-ti (143, 2; 69 a). In ā ihā vakṣati, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb vah is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, sā being the correlative (cp. p. 294 a). The gerundive īdyaś strictly speaking belongs in sense to nūtanais, but is loosely construed with pūrvebhis also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. utā and (p. 222) is always significant in the RV.

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

āsnava-t: sb. pr. of aṃs attain, 3. s. ind. pr. aśnōti (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. rayīm, pōṣam: co-ordinate nouns are constantly used in the RV. without the conjunction ca. divē-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). *yasásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yas-as fame* (83, 2 a; 182, p. 256). *vīrā-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrāvant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting pcl. ca. Their exact meaning is ‘causing fame’ and ‘produced by many heroic sons’, fame and brave fighters being constantly prayed for in the hymns.

8 चप्पे यं यज्ञमंध्वरः
विश्वातः परिभूरसि ।
स इदेवेशु गच्चति ॥

4 अग्ने, याम यज्ञाम adhvarām
viśvātaḥ paribhūr āsī,
sā id devēṣu gachati.

*yajñām adhvarām*: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvā-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). āsī is accented as the vb. of a subordinate clause (p. 467, B). sā īd: all successively unmarked syllables at the beginning of a hemistich have the Udātta (p. 449, 2). On the particle īd see p. 218. ādevēṣu: 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 Udātta (19 A); nor has it any accent mark in the Samhita text because all unaccented syllables following a dependent Svarita remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the Anudātta in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).
Agnír hótā kavíkratuḥ
satyāś citrāśravastamah,
devó devébhir ā gamat.

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

Both kaví-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. devébhíś: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhíḥ: 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.

yád aṅgá dāśúśe tuám,
Ágne, bhadráṃ kariṣyási,
távēt tát satyám, Áṅgirāḥ,

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

aṅgá: on this pcl. see 180 (p. 213). dāśúśe: dat. of dāś-váṃs, 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. tváṃ: here, as nearly everywhere in the RV., to be read as tuáṃ on account of the metre. Though the Pádas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Páda is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).
Hence Agne is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). kariṣyāsī (ft. of kr do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. táva it tát: that intention of thee.

7 úpa tvāgne dví-dive,

dóṣāvastar, dhiyā vayám,
námô bháranta ēmasi;

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

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

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

rājantam: this and the other accusatives in this stanza are in agreement with tvā in the preceding one. adhvarānām: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). go-pām: one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). ṛtá 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 ṛtá in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of ṛtá in the moral sense. vārdhamānam: growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. své: to be read as suē; this prn. meaning own refers to all three persons and numbers in the RV., my own, thy-own, his own, &c. (cp. p. 112 c). dáme: this word (= Lat. domu-s) is common in the RV., but has disappeared in Skt.

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

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

SAVITR

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ 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 Savitṛ. This is the celebrated Savitṛ stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,
to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

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

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

The metre of this hymn is Tristubh (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 Tristubh 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.

ह्यामिः प्रथम स्वस्यः
ह्यामिः मित्रावरुणवहवसे
ह्यामिः राजेन्द्रै निदिवशक्नी
ह्यामिः दृश्यं सवितारामें

I call on Agni first for welfare;
I call on Mitra-Varuṇa here for aid; I call on Night that brings the
hváyámi Rátríṁ jágato nivéśaníṁ;  
world to rest; I call on god Savítr for help.

hváyámi deváṁ Savitáram útáye.

hváyámi: pr. ind. from hvá call; note the anaphoric repetition of this word at the beginning of each verse. prathamáṁ is in apposition to Agníṁ. su-ástáye: this, áwase, and útáye are final datives (p. 314, B 2); the last two words are derived from the same root, av help. svásti (cp. note on i. 1, 9 c) evidently means well-being; by Sáyana, following Yáska (Nirukta, iii. 21), it is explained negatively as a-vináśa non-destruction. Mitrá-váruṇá: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Páda text. ihávase for ihá áwase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivéśaníṁ = that causes the world to ‘turn in’ (cp. x. 127, 4. 5); the cs. nivéśáyan is applied to Savítr in the next stanza.

2 ो क्र्ष्णेन रजःसा वर्तमानो 
nivéśánam ca, 

वनिविश्यंत्रमृतं मलीं च । 

हिरण्यते सविता रथेना 

तैवो याति सुवन्नानि पश्चन।

2 á kṛṣñena rájasā vártamáno, 
niveśáyann amítam mártiṁ ca, 

hiraṇyáyena Savítá ráthena, 
á devó yaṭi bhúvanání pásyan.

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

á vártamánas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśáyan, it is usually compounded, ibid. kṛṣñena rájasā: = through the darkness; loc. sense of the inst., 119 A 4. amítam mártiṁ ca s. m. used collectively = gods and men. ráthená must of course be read ráthenaḥ; see note on Ágne, i. 1, 9 b. á devó yaṭi: cp. note
In this stanza a Jagati verse is combined with a Triśṭubh in each hemistich. This is quite exceptional in the RV.: see p. 445, B 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 śubhābhyaṁ and háribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvātō āpa: see note on Āgne in i. 1, 9. parāvātas: abl. with verb of motion (201 A 1). ápa bāḍhamānas: cp. note on ā in 2 c. visvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.
4. abhiṣvātāṃ kṛśanair, viśvārū-pam, 
hiranyaśaṃmyaṃ, yajatō bṛhāntam, 
āsthād ráthāṃ Savitā citrā- 
 bhānuḥ, 
kṛṣṇā rājāṃsi, táviṣīṃ dádha- 
 naḥ.

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

The final vowel of abhi is lengthened in the Śamhitā 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). kṛśanaïs: stars are probably meant, as is 
indicated by x. 68, 11: ‘the Fathers adorned the sky with stars, like 
a dark horse with pearls’. viśvārūpam: on the accent cp. note on 
i. 1, 4 b. -śamyam: inflected like ratih, p. 87; the śamī is 
probably a long pin fixed at each end of the yoke to prevent its 
slipping off the horse’s neck. ā asthāt: root ao. of sthā. kṛṣṇā 
rājāṃsi: = darkness. dádhanas (pr. pt.; the pf. would be da-
dhānas) governs both rājāṃsi and táviṣīṃ = clothing himself in 
darkness (cp. 2 a) and might, that is, bringing on evening by his 
might.

5 vi jānāṃ chyāvāḥ śitipádo 
akhyān, 
ráthāṃ hiranyapraūgamaṃ vah-
antaḥ. 
śásavad viśaḥ Savitūr dáiviasya 
upāsthe viśvaḥ bhūvanāni ta-
sthuh.

His dusky steeds, white-footed, 
drawing his car with golden pole, 
have surveyed the peoples. For 
ever the settlers and all creatures 
have rested in the lap of divine 
Savitṛ.
vi: separated from vb.; see note on ā vakṣati, i. 1, 2 c. jānāṃ chyāvāḥ: for jānāṃ śyāvāḥ (40, 1). sitī-pādas: on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyan remains after o (cp. note on i. 1, 9 b). akhyan: a ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and pāśyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tasthur expresses an action that has constantly (śāsvat) taken place in the past down to the present (113 A a). In -praūgam (analysed by the Pāda text of x. 130, 3 as pra-uga), doubtless = pra-yugam (as explained in a Pratīṣākhyā), there is a remarkable hiatus caused by the dropping of y. viśvā bhūvanāni: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dāivyasyopāsthe cp. note on Ágne, i. 1, 9 b. dāivyā divine is a variation of the usual devā accompanying the name of Savitṛ. upāsthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Pāda indicates, as an enigma (like several others in the RV.). The first Pāda is evidently intended to explain the
last two of the preceding stanza: of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas: N. pl. of dyō, here f. (which is rare); probably an elliptical pl. (193, 3a) = heaven, air, and earth. dvā: for dváu before u (22); after tisrō dyāvah the f. form dvē should strictly be used (like ēkā in b), but it is attracted in gender by the following upāsthā (ep. 194, 3). upāstham: 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, 9b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. virā-sāt: N. s. of virā-sāh (81b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāṭ); in the first member the quantity of the vowels (for virā) is interchanged for metrical convenience; the Pāda text does not analyse the cd. because the form virā does not occur as an independent word (cp. note on rtvij, i. 1, 1 b). amśtā: n. pl. = the gods. āṇim nā: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ādhi tasthur: the pf. of sthā here takes the acc. by being compounded with ādhi; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. bravītu: 3. s. ipv. of brū spea(l. p. 143, 3c). The pcl. u is always written in the Pāda text as a long vowel and nasalized: ūṃ itī. ciketat: pf. sb. of cit observe.
The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7–9 deal with Savitṛ as guiding the sun.

vi... akhyat: cp. 5 a and 8 a. suparṇas: Savitṛ is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthas see p. 455, c a. antārikṣāṇi: equivalent to krṣṇā rajāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as ahura, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthās: guiding well here means that the sun illumines the paths with his light. kvēdānim: when an independent Svarita is in the Samhita text immediately followed by an Udātta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānim: now = at night. ciketa: pf. of cit observe (139, 4). dyām: acc. of dyón (p. 94, 3), here again (cp. 6 a) f. asyā: = asya ā. tatāna: pf. of tan stretch (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: ‘those stars which are seen at night placed on high, where have they gone by day?’
8 aṣṭāu vi akhyat kakūbhaḥ prthivyās,  
trī dhānva, yójanā, saptā sīndhūn.  
hiraṇyākṣāḥ Savitā devā āgād,  
dádhad rátnā dāśūse vāriāṇi.  

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

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

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 ī, as well as the e of ubhé, 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 Savitr in 6 a. ápā 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 Pāḍa a compound verb is immediately followed by a simple vb. vēti: accented because it begins a new sentence; Savitr guides the sun: cp. 7 c. krṣṇēna rājasā: cp. 2 a and 4 d. abhī . . . dyām mōti: cp. 7 d. The metre of d is irregular: it is a Tristubh of twelve syllables, the first two syllables (abhī) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

"hirāṇyāhasto ásurah sunīthāh, sumrīkāh suávāṁ yātu arvān. apasēdhan rakṣāso yātudhānān, ásthād devāḥ pratidosāṁ grṇānāh."  

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 Śāyāna who renders it by dhanavān wealthy; this would mean that Savitr bestows wealth (cp. dādhad rāṭnā in 8 d, and vi. 71, 4 ā dāśūse suvati bhūri vāmāṁ he, Savitr, brings much wealth to the worshipper). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-āvas 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). rakṣásas has the accent of a m. in as (83, 2 a); the n. form is rakṣāmsi. yātudhānān is added, as is often the case, without
a connecting ca: cp. note on rayim, in i. 1, 3 a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pada. If Savitṛ in this stanza is connected with morning rather than evening, āsthāt would here be equivalent to ūd āsthāt; cp. RV. vi. 71, 4: ūd u śya devāḥ Savitā dámunā híraṇyapāṇiḥ pratidosám āsthāt that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to ā āsthāt, that is, he has mounted his car, cp. 4 c. grāmānās: pr. pt. Ā., with ps. sense, of 1. gr sing, greet.

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

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

MARŪTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūšan (vi. 54). They form a troop (ganā, sārdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Prśni, 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 rṣṭi-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 Triśṭubh.

1 prá yé śúmbhante, jánayo ná, sáptayo
yāman, Rudrásya sūnávah su-
dámsasaḥ,

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two
rodasi hi Marutaś cakriré vṛdhé.
mádanti virā vidátheśu ghṛśvayāḥ.

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

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

té: N. pl. m. of tā that, 110. uṣṭāsas: pp. of 2. ukṣ (= vakṣ) grow. āśata: 3. pl. Ā. root ao. of amś attain. Rudrásas: the Maruts are often called ‘Rudras’ as equivalent to ‘sons of Rudra’. ádhi: prp. with the loc. diví; 176, 2. janáyanta indriyā́m: that is, by their song. ádhi dadhire: 3. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. śriyas: A. pl. of śri glory; referring to the characteristic brilliance of the Maruts.

गोमातरी वचकमय्यनु च्रिमिस

túnuśu šubhā śṛdiśir śṛnīkaṁ: 

वार्धने विश्वमभिमातिनमय

गोमातरः यत्र. शुभयन्ति. च्रिमिसः।

तुनुशु। शुभः। श्रृदिः। श्रीकृतः।

वार्धनी। विश्वम। च्रिमिस्मातिनम्। चरणः।

वचृतमः। एणमः। चरणः। रूपेः। गोमातरः।

यत्र। शुभयन्ति। च्रिमिसः।

तुनुशु। शुभः। श्रृदिः। श्रीकृतः।

वार्धनी। विश्वम। च्रिमिस्मातिनम्। चरणः।

वचृतमः। एणमः। चरणः। रूपेः। गोमातरः।
3 gómātaros yác chuhbhyantē anjībhis,

tanuśu śubhrā dadhire vīkmatāḥ.

bādhante vīsvam abhimātinam āpa.

vārtmāni eśāṁ ānu riyate ghrātām.

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.

vi yē bhrājante sūmakhāsa rṣṭi-bhīḥ,

pracyāvāyanto ācyutā cid ójasā,

manojūvo yāṁ, Maruto, rā-

theṣu ā vīṣavṛātāsah pīṣatīr āyug-

duham;

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

prá yád rátheṣu pīsatār āyug-
dhvam, váje ádrim, Maruto, raṁhā-
yantah, utáruṣāsyā ví śiṣanti dhārāś
cármevodábhir ví undanti bhū-
ma.

āyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣāsya: the ruddy steed of heaven; cp. v. 88, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājī áruṣāh) is spoken of. ví śyanti: 3. pl. pr. of sā bind; Sandhi, 67 a.; change back from 2. to 3. prs.; cp. 4 c.d. undanti: 3. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmān m. abundance).

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

raghu-şyádas: Sandhi, 67 b. raghupátvánas: as belonging to this Páda to be taken with prá jigáta (gā go). bāhúbhí: with outstretched arms as they drive. sídata á: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sádas: Sandhi, 42, 2 a. kṛtám: as finite vb., 208. mādáyadhvam: cs. of mad rejoice, with gen., 202 A b. mádhvas: gen. n. of mádhu, 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 intoxication, they sat down upon their beloved sacrificial grass like birds.
accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Indrā-Viṣṇū) with Indra. dha: Sandhi, 54. āvat: 3. s. ipf. of av favour; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vīṣan: dec., 90, 1; both this word and madacyūt are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' vāyas: N. pl. of ví bird. sidan: unaugmented ipf. of sad sit.

8 sūrā ivēd yūyudhayo nā jāgma-


     iva: note how this pcl. interchanges with nā in this stanza. yetire: 3. pl. pf. Ā. of yat: 137, 2 a. bhāyante: 3. pl. pr. Ā. of bhi fear; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marūdbhyaśas: 201 A b. nāras: the Maruts; N. pl. of nr man, 101, 1.
9 Tvaṣṭā yād vājraṁ sūkṛtaṁ hiraṇyāyaṁ sahāsrabhrṣṭim suāpā ávartatāyāt,
dhattā Índro náriápāṃsi kártave:
áhan Vṛtráṁ, nír ápām aubjad arṇaváṃ.

When the skilful Tvaṣṭṛ 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 Tvaṣṭṛ fashioned Indra’s bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: áhann áhim, ánv apás tatarda; Tvaṣṭā asmai vājraṁ svaryāṁ tatakṣa he slew the serpent, he released the waters; Tvaṣṭṛ 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 (kr), 211. náryāpāṃsi is here and in vii. 96, 19 analysed by the Pada text as náriápāṃsi. 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 ápāṃsi; the epithet náryāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárya-apasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation náryápāṃsi (to be read náriápāṃsi) in the Samhitā text, and náryājápāṃsi in the Pada text. nír aubjat: 3. s. ipf. of ubj force (cp. 23 c).
They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

urdhvām nunudre avatām tā ojasā;
dādṛhaṇāṃ cid bibhidur ví pār-

vatam.
dhāmanto vāṇaṃ Marutāḥ sudā-
navo

māde sómasya rāṇiāni cakrire.

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

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.

jihmāṃ nunudre avatāṃ tāyā
diśā:
āsiṇcann útsaṃ Gōtamāya tṛṣ-
nāje.
ā gachantim ávasā citrābhāna-
vah:
kāmaṃ víprasya tarpayanta
dhāmabhiḥ.
jihmám: so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā diśā: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A.4. îm: him, Gotama, p. 220. viprasya: of Gotama, tarpayanta: cs. of tṛp be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

12 yā vaḥ sārma śaśamānāya śaṁti, tridhātūṇi dāśuṣe yachatādhi. asmābhyaṁ tāni, Maruto, vi yanta. rayīṁ no dhatta, vṛṣaṇaḥ, su-vīram.


VĪṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets ‘wide-going’ (uru-gāyā) and ‘wide-striding’ (uru-kramā). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or
mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viśṇu 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 Viśṇu 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. Viśṇu takes his steps for man’s existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viśṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viśṇu 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 Viśṇu, who throughout one hymn (v. 87) is praised in combination with them.

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


Viṣṇor nū kam vīrīañi prá vo-
cam,
yāḥ pārthivāni vīmamē rājāṃsi;
yō áskabhāyad úttaram sadhā-
stham,
vicakramāṇās trēdhōrugāyāḥ.

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

kam: this pel. as an encl. always follows nū, sū or hī (p. 225, 2). vīrāṇi: the syllable preceding the so-called independent Svarita
(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced viriāṇi. prā vocam: inj. ao. of vac, 147, 3. pārthivāṇi rājāṃsi: the earth and the contiguous air. vi-mamē: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: māneneva tāsthivaṃ antārikṣe vi yō mamē pṛthivīṃ sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure. āskabhāyat: ipf. of skabh prop; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. uttaram sadhāstham: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. vicakramāṇās: pf. pt. Ā. of kram. tre-dhā: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (००); the resolution tredhā urugāyāḥ would produce both an abnormal break and an abnormal cadence (p. 441, top).

2. प्र तदि: स्वते चीरियनथा

2 prá tád Viśnuḥ stavate viriēṇa,
mṛgō nā bhīmāḥ kucaro giri-

By reason of his heroic power,

By reason of his heroic power,

By reason of his heroic power,

By reason of his heroic power,

By reason of his heroic power,

By reason of his heroic power,

By reason of his heroic power,

By reason of his heroic power,
word to mean a beast of prey such as a lion; but though bhīma occurs as an attribute both of simhā lion and of vṛṣabhā bull in the RV., giriṣṭhā is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a ‘mountain-dwelling bull’; hence the simile appears to allude to a bull rather than a lion. ku-carā: Yāska, followed by Sāyaṇa, has two explanations of this word, doing ill (ku = kutsitaṁ karma blameworthy deed) or going anywhere (kva ayam na gachati where does he not go?). Note that the word is not analysed in the Pada text because ku does not occur as an independent word. Sāyaṇa has two explanations of giriṣṭhās: dwelling in a lofty world or always abiding in speech (giri as loc. of gir) consisting of Mantras, &c. (I); 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 Pāda must be restored at the junction with the next Pāda. adhi-ksiyanti: the root 1. ksī follows the ad class (ksēti) when it means dwell, but the bhū class (ksāyati) when it means rule over. With c and d ep. what is said of Savitr: in i. 35, 5.

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

4 yāsya tri pūrṇā mádhunā pādāni
ākṣiyamāṇā svadhāyā mádanti;
yā u tridhātu prthivim utá
dyām
ekō dādhāra bhūvanānī víśvā.

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 tri (105, 3). pādāny: the final vowel of the Pada must be restored; cp. 2 c. pūrṇā: cp. p. 308 d. ākṣiyamāṇā: *never failing* in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pada text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mádanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = trēdhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ēkas: *alone* in antithesis to víśvā, cp. 3 d. dādhāra: pf. of dhṛ, with long red. vowel (139, 9), which is here not shortened in the Pada text.
I would attain to that dear domain of his, where men devoted to the gods rejoice: for that, truly akin to the wide-strider, is a well of mead in the highest step of Viṣṇu.

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

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

DYĀVĀ-PṚTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Pṛthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as ródasī the two worlds more than 100 times. They are parents, being often called pitārā, mātārā, jānitrī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities
are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

The first two Padas form an independent sentence; otherwise hi (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvā-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with r (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayat-kavī: a governing
cd. (189 A 2 a); the gen. rājasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivi. dhīsāne: the exact meaning of this word, here a designation of dyāvā-prthivi, is uncertain. antā ēyate 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 उरु-वयासाः महिनीं ऋस्थर्ताः पिता माता ॐ सुवर्णनि रचयतः। सुधिष्ठमेम वपुष्येिः न रोदसी पिता यात्सीमिभ हुण्येवासयत॥

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.

2 uruvyācasā mahiṇī asaścātā, pitā mātā ca, bhūvanāni rakṣataḥ.

uru-vyācasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścāt-a is a Bv. (as the accent shows, p. 455 c a) having no second, while a-saścanta (also an epithet of Dyāvā-prthivi) is a Karmadhārāya (p. 455, f. n. 2), not a second = unequalled. su-dhīṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapaṣyē: cp. note on vīryāṇi, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivi may be Visvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. sim: see p. 249. abhi avāsyaṭ: ipf. cs. of 2. vas wear.
That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power.

He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

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

dhenúm: the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). 

vṛṣabhám: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). 

su-rētāsām: alludes to the shedding of rain. Viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā āhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to āhā viśvā which also occurs. dukṣātā: unaugmented sa ao. (141 a) without initial aspiration (which is, however; restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.
Ayam devanam apasam apastamo
yó jajána ródasí viśvásambhuvā.
ví yó mamé rájasí sukratūyāyā ajárebhiḥ skámbhanebhiḥ, sám ānrece.

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.

5 te no grṇāne, mahini, máhi śrávah,
ksatrām, Dyāvā-Pṛthivī, dhāsatho bṛhat.
yénabhí krṣṭís tatánāma viś-váhā

panáyiam ójó asmé sám invatam.

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

**ÍNDRA**

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

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the
thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvasṭr, 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 vajrīn wielder of the bolt are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkusā).

Having a golden car, drawn by two tawny steeds (hārī), he is a car-fighter (rathesthā). 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 Tvasṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet 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 Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Brhaspati (iv. 50), Pūṣan, and Viṣṇu.

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

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

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

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

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

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

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

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

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

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term verethraghna (= Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in ind-u drop.
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.
2 yāḥ prthivim ṛtvāyathāmānāṁ āḍr̥mhad,
yāḥ pārvatāṁ prākupitāṁ āramṇāt,
yo antārikṣam vimāmē vāriyo,
ยō dyām āstabhnāt: sā, janāsa,
\textit{Indra}.

yās: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sā of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramṇāt: ipf. of ram set at rest. vimāmē vāriyas (cpv. of urū, 103, 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 dyō sky. āstabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimāmē (a form of constant occurrence, cp. 154, 1. 3 ; 160, 4): cp. 213 d (p. 343).

3 yō ḫḷāhāṃmirṣaṁśatāṁ sīcṇuṁ
yō gā uṭḍārjdbhā paṁukṣyā
yō ḫṛṣaṁnoṇarstāṁyā jājanā
tsambhaṁtām sa janaś īndr̥: ||

3 yō hatvāhims ārīṇāt saptā sīndhūn,
yō gā udājadh apadhā Valāsyā,
yō áśmanor antāragnim jajāna,
sāmvyāk samātsu: sā, janāsa,
\textit{Indra}.

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

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.
The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: यो अपो वायुवामसं वृत्रां जाग्नान who slew Vṛtra who had enclosed the waters, and ibid. 3: यो गा उदाज, अपा हि वालाम वाह who drove out the cows, for he unlosed Vala. अ्रिना: ipf. of रिए release. सप्तां सिन्धुनि: the seven rivers of the Panjāb. गां: A. pl. of गो cow. उदाज: ipf. of अज drive. There is some doubt as to the exact interpretation of अपधान, a word that occurs here only. In form it can only be an I. s. of अप-धान (cp. 97, 2). The parallel use of अप-व्र in ii. 14, 3 (quoted above) indicates that अप-धान means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvām Valasya gomatō 'पावर बिलाम thou hast unlosed the aperture of Vala rich in cows. The form is explained by Durga, the commentator on the Nirukta, by अपधाननेन as meaning उदगातनेन Valasya by the unclosing of Vala. सायणa interprets it as an irregularity for the abl. = from the enclosure of Vala. Valasya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. अस्मानारं अन्तर: between two clouds, according to सायणa; 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’ (अध्रेः सुनुह).
śvaghñīva yó jīgīvāṁ lakṣām made it disappear; who, like a
ádad winning gambler the stake, has
aryāḥ puṣṭāni: sā, janāsa, taken the possessions of the foe: he,
Índrah.
imā víśvā: all these things, that is, all things on earth. cyāvanā
is used predicatively after kṛtāni, just as ádharam is in b after
ákar; cp. iv. 30, 22: yás tā víśvāni cicyuṣé who hast shaken the
whole world. dāsam vārṇam: the non-Aryan colour (= kṛṣṇāṁ
vārṇam), the aborigines; note the difference of accent in the
substantive dāsā and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b),
to be construed with both ádharam (make inferior = subject) and
gūhā (put in hiding = cause to disappear, drive away). When a final
Visarjaniya in the Šamhitā text represents an etymological r, this is
indicated in the Pada text by putting íti after the word and
repeating the latter in its pause form: ákar íty ákaḥ. jīgīvāṁ:
pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal
metre requires ○○— after the caesura (p. 441, top), this word was
here perhaps metrically pronounced jīgīvāṁ as it came to be
regularly written in B. ádat: irr. a ao. (147 a 1) from dā give;
though not analysed in the Pada text, it must owing to the sense
be = ā-ádat has taken. aryās: gen of ari (99, 3); this word appears
to be etymologically a Bv. = having no wealth (ri = rai), either
for oneself (whence the sense needy, suppliant) or to bestow on
others (whence the sense niggard, foe). [If a single meaning has to
be given, devout is misleading, and suppliant should be substituted
for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the
Index, p. 473.]

वयं स्रो पृक्षज्ञि कह सिद्धिः घोरम् ्यमं स्रो पृक्षज्ञि कह सिद्धिः घोरम्
उत्तमाज्ञि ज्ञीविजनम् सो चायः पुष्टीविजेः क्रवा मिनाति
उत्रत्र इत्म आकः न एषः च ब्रह्मि त्रृणाम्
कह वद्व धत्त स जनानं इत्रः ||
सः च ब्रह्मि पुष्टिः विवजं इत्नं च ब्रह्मि
मिनाति
ग्नम् च धत्तं सः जनानं इत्रः ||
5 yāṁ smā pṛchānti kūha sēti
ghorám,
utēm āhur nāiśo astīti enam;
sō 'ryāḥ puṣṭīr víya ivā mināti.
srād asmai dhatta: sā, janāsa, Índraḥ.

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). pṛchānti: pr. of prach.
sēti for sā īti: the irr. contraction of sā with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yāṁ of the first clause would accentuate the second also. sō aryās: the initial a, though written, should be dropped; otherwise the irr. contraction vījēvā is just possible, but ō — for ōō following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; aryāḥ puṣṭīḥ to āryāḥ puṣṭāṇi; víjāḥ to laksām. Usās (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghniva kṛtnūr víja āminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. srād dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Índra; c implies that he does exist; and d calls for belief in him.

6 yō radhrasya coditā, yāḥ krśā-
sya,
yō brahmāṇo nādhamānasya
kīrēḥ;

Who is furtherer of the rich, of
the poor, of the suppliant Brahmin
singer; who, fair-lipped, is the
helper of him that has pressed Soma
and has set to work the stones: he, O men, is Indra.

codita governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avita governs that of c. su-siprás: Bv. cd., p. 455, c a. The exact meaning of sīpra is somewhat doubtful, but as it is regularly dual, has the attributive tawny, hāri-sīpra being parallel to hāri-śmasāru 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-grāvṇas: of him who has set in motion the stones with which the Soma shoots are pounded.

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

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

sāmyati: pr. pt. du. n. of sām-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasarana 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 ví hvayante siśāvah so men call on thee variously, desiring gains. páre ’vara: must be read páre ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krāndasi: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

9. 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.

yām yūdhyamānā ávase há-vante; yó víśvasya pratimānāṁ ba-bhúva, yó acyutacyūt: sá, janāsa, Índraḥ.
ná ṛtē: must be pronounced nárte (19 a). vi-jáyante: pr. of ji conquer. hávanté: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimánam: cp. iv. 18, 4: nahi nú asya pratimánam ásti antár játéṣu utá yé jánitvāḥ for there is no match for him among those who have been born nor those who will be born. acyuta-cyúṭ: cp. 4 a; also iii. 30, 4: tvām cyāváyann ácyutāṇi . . . cáraṣi thou continue shak ing unshaken things.

10 यः श्रव्यते मद्द्वानो द्रधानान्
र्मन्यमानानः क्वै ज्ञानं।
यः श्रव्यते नानुददाति मृथ्यां
यो द्विशेषन्ता स जनास् इद्धे॥

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.

dádhānān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i. 35, 10 c). ámanyamānān: not thinking scil. that he would slay them; on the Sandhi of n + s, see 40, 1. sārvā: with his arrow (inst., p. 80); with his characteristic weapon, the vājra, he slays his foes in battle. jaghāṇa: has slain (and still slays) may be translated by the present (213 A a). anudādāti: 3. s. pr. of ánu + dā forgive, with dat. (cp. 200 A f). dáṣyos: of the demon, a term applied to various individual demons, such as Śambāra (11 a).
11. Who in the fortieth autumn found out Śambara dwelling in the mountains; who has slain the serpent as he showed his strength, the son of Dānu, as he lay: he, O men, is Indra.

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

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

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

13 Dyāvā chaḍkṣe pṛśāvibā āṃse t
śūṃkṣe bharvata bhayante.
gh: śō̄māpā nīchītō vṛc̄c̄bāhṇr
gh: vṛc̄c̄bhūs: s jñānaś ēndṛ: ||

13 Dyāvā chaḍkṣe pṛśāvibā āṃse t
śūṃkṣe bharvata bhayante.
gh: śō̄māpā nīchītō vṛc̄c̄bāhṇr
gh: vṛc̄c̄bhūs: s jñānaś ēndṛ: ||

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

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

14 gh: śunāṃ bāvā i: pachān
gh: śaṃśān i: śaṃśān-manāt i
gh: vṛc̄c̄bhū vṛc̄c̄bhū vṛc̄c̄bhū vṛc̄c̄bhū ēndṛ: ||
gh: śunāṃ bāvā i: pachān
gh: śaṃśān i: śaṃśān-manāt i
gh: vṛc̄c̄bhū vṛc̄c̄bhū vṛc̄c̄bhū vṛc̄c̄bhū ēndṛ: ||
Who with his aid helps him that presses Soma, him that bakes, him that offers praise, him that has prepared the sacrifice: whom prayer, whom Soma, whom this gift strengthens: he, O men, is Indra.

sunvantam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. saasamanaam: explained by Sayana as stotram kurvānam offering a Stotra; by the Naighaṅṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as saamsamanam praising. uti: contracted inst. of uti (p. 80) to be construed with āvati; cp. i. 185, 4: āvasā ávantī helping with aid. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sōmas, rādhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yasya being an objective gen. (p. 320, B 1 b). idam rādhas this gift = this sacrificial offering.

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

This concluding stanza is the only one that does not end with the refrain sa, jānasa, Īndraḥ. Instead, the poet, changing from the 3.
to the 2. prs., substitutes at the end of b the words sá kīla asi satyāḥ as such thou art indeed true = to be depended on (cp. note on satyām in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: brhad vadema vidāthe suvīraḥ we would, accompanied by strong sons, speak aloud at divine worship. á 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 (nīskā). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

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

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arūṣā) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (īśāna) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (mīdhvāms), easily invoked and auspicious (śivā). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and depreciation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely 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, jálāśa, cooling, and jálāśa-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 śivá, which became the regular name of Rudra's historical successor in post-Vedic mythology.

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

ii. 33. Metre: Triṣṭubh.

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). samḍīśas: abl. 201 A 1. vīrās = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). ārvati abhī 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.

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 Pāda text, but not in the Saṃhitā text (where for instance vāyav ā and vāya ukthēbhiḥ are written). pārṣi: from pr *take across,* is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). Ṋas: initial n cerebralized even in external Sandhi (65 A c). pārām: acc. of the goal (197 A 1). svastī: this word is not analysed in the Pāda text (like sumatī, &c.) because astī does not occur as an independent substantive; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2); it is several times used in the sense of a final dat. = svastāye. abhitīs: = abhi itīs, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. yuyodhi: 2. s. ipv. of yu *separate,* with irr. strong radical vowel (p. 144, a).

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

5 hávimabhir hávate yó havír-bhir,
áva stómebhí Rudra-rám diśiya:
ṛdúdaráh suhávo mà no asyáí
babhruḥ suśípro ríradhan ma-
náyai.

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.

hávimán: from hú call, but havís from hu sacrifice. áva diśiya: s ao. op. Ā. of dā give (144, 3). ṛdúdáras is not analysed in the Pada text, perhaps owing to a doubt whether it is = ṛdu-udára or ṛdú-dára (the former is the view of Yāska who explains it as mṛdu-udara); for ṛdū-pá and ṛdū-vídh are separated and dara is separated in puráṁ-dará. Both this word (according to the former analysis) and su-háva are Bv. (p. 455, c a). 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. ríradhat: inj. red. ao. of randh. asyáí 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 (= húyate according to Sayana). The following sense has also been suggested: ‘he who invokes Rudra (thinks), “I would buy off Rudra with songs of praise” : let not Rudra subject us to that suspicion (on his part).’
The bull accompanied by the Maruts has gladdened me, the supplier, with his most vigorous force. I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.

The only natural explanation (following the Pada text) is ghṛṇī iṣṭa, 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); Sayana’s explanation is ghṛṇī iṣṭa like one heated by the rays of the sun; but a word ghṛṇī N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38: upa chāyām iṣṭa ghṛṇer áganma sārma te vayām we have entered thy shelter like shade (protecting) from heat (p. 317, 2).

The accent is wrong.
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 syā: 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, 9 d. dāivyasya: derived from the gods, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhī: final vowel metrically lengthened in the second syllable of the Pāda, but not in 1 c. cakṣamīthās: 2. s. pf. op. of kṣam (p. 156, 3).

8 prá babhrāve vṛṣabhāya śviticē mahō mahīm suṣṭutim īrayāmi. namasyā kalmalīkinaṁ nāmo-bhir. grūṣimāsi tvesāṁ Rudrasya nāma.

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.
and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. ग्रःिमासि: 1. pl. pr. of ग्र sing (p. 138).

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

sthirébhīr āṅgaiḥ pururūpa ugrō babhrūḥ śukrébhīḥ pipiśe hira-ṇyaīḥ. īśānād asyā bhūvanasya bhūrer nā vā u yoṣad Rudārād asuryām.

sthirébhīr āṅgaiḥ: probably to be construed with pipiśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Śāyāna supplies yuktās furnished with firm limbs. pipiśe: pf. A. of piś. 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: cētantī bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Śāyāna takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryā.
10 árhan bibharsi sáyakáni dhánva
árhan nískáma yajatáma viśváru-
pam;
árhann idáma dayase viśvam ábh-
vam:
ná vá ójíyo, Rudára, tvád asti.

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

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

99 śūhi śruta gartésandú yuvánān
mrgáṁ ná bhímáma upahatnúm,
ugrám.
mṛlá jaritri Rudára stáváno:
anyámm tē asmán ní vapantu
sénāḥ.

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

yuvánānam: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgámm ná bhímáma: cp. note on i. 154, 2 b;
either a bull (vṛṣabhó ná bhímáḥ vi. 22, 1) or a lion (simhó ná
bhímáḥ, iv. 16, 14) may be meant. mṛlá: ipv. of mṛd; with dat.,
p. 311, f. stávánas: here, as nearly always, in a ps. sense. asmád:
abl. with anyá, p. 317, 3. sénás: that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52: yás
te sahásram hetáyo 'nyám asmán ní vapantu táḥ may those
thousand missiles of thine lay low another than us.
A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much: praised thou givest remedies to us.

The interpretation of ab 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 cd appears to correspond to that of ab: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grnise: an irr. form of the 1. s. Ā. of 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. āvṛṇitā: 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr choose. śām, yōs: 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.

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.

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.
15 evā, babhro vrṣabha cekitāna, 
yāthā, deva, nā hrṇiśe nā hámsi, 
havanaśrūn no Rudarehā bodhi. 
bracht 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.

éva: to be taken with c, since in the normal syntactical order it should follow yāthā in the sense which it here has (p. 241, 1); when yathā meaning so that follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; Sayana explains it as knowing all, but the act. only has this sense (e. g. cikitvāms knowing); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hrṇiśe: 2. s. Ā. pr. of 2. hr be angry. hámsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. be invocation-hearing for us (not gen. dependent on havana, lit. hearing the invocation of us). vadema: see note on ii. 12, 15 d.

APĀM NĀPĀT

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

ii. 35. Metre: Triśṭubh.

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

asṛkṣi: 1. s. Ā. s. ao. of srj, which with úpa may take two acc., so that nādyām might be supplied. On ām see 180 (p. 220). dadhīta: 3. s. pr. op. Ā. of dhā, which with cánas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apāṁ nāpāt in c. āsuhēmā, though a Bv., is accented on the second member: see p. 455 c a. karati: 3. s. sb. root ao. of kr: unaccented because kuvit necessarily accents the verb only if it is in the same Pada. supēsasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyaṁ vājapesasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 43, 2 a. jōsiṣat: 3. s. sb. is ao. of juṣ. hi explains why he is likely to accept them; it accents jōsiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.
2 imām su asmai hṛdā ā sūtaṣṭām
māntram vocema: kuvīd asya vēdat?
Apāṁ nāpād, asuriasya mahnā,
viśvāni aryō bhūvanā jajāna.

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1:
matir hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣṭām well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a ; cp. p. 462, 13 b.
asmai and asya: unaccented, p. 452, 8 B c ; dat. ofprs. with vac: cp. 200, 1 c. vēdat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsya: see p. 451, 6.

3 śam anvā yānti, ūpa yanti anyāḥ:
samānāṁ urvāṁ nadīaḥ pṛṇanti.
tāṁ ī śucin śucayo dīdivāṃ- sam
Apāṁ nāpātam pāri tāsthur āpah.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
urvām: = ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāsya in 2 c. pṛṇanti: from pī fill.
ū: u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). didivāmsam: pf. pt. of dī shine, with lengthened red. vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. pārī tasthur: = they tend him.

4 tám ásmerā yuvatāyo yuvānām
marmṛjyāmānāḥ pārī yanti ā- paḥ:
sā śukrēbhiḥ śīkvabhī revād
asmē
dīdāyānidhmō ghrṭānirṇīgapsū. Him, the youth, the young maidens, the waters, not smiling, making him bright surround: he with clear flames shines bountifully on us, without fuel in the waters, having a garment of ghee.

ásmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening ‘to Agni like beauteous maidens, smiling, to meeting-places’, it may mean that the waters attend seriously on this form of Agni, not as lovers. yuvānām: a term applied to Agni in several passages. marmṛjyāmānās: the vb. mṛj is often used of making Agni bright, with ghee, &c. śīkvabhī: 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 śukrēbhis because śukre is not a stem. asmē: dat. Pragrhya, 26 c. didāya: 3. s. pf. of dī shine, with long red. vowel (139, 9). an-idhmās: accent, p. 455 c a; cp. x. 30, 4: yō anidhmō didayad apsū antār who shone without fuel in the waters. ghrṭānirṇik: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajña): note that the second member appears in the Pada text as nirnik, in accordance with the analysis niḥ-nik when the word occurs un compounded.
On him, the immovable god, three divine women desire to bestow food:

for he has stretched forth as it were to the breasts (?) in the waters: he

sucks the milk of them that first bring forth.

tisró devíh: the waters in the three worlds are probably meant;
in iii. 56, 5 Agni is spoken of as having three mothers (trimáta), and
three maidens of the waters (yosánáś tisró ápyáh) are there men-
tioned: they wish to feed him, while he desires to drink their milk.
didhiṣánti: ds. of 1. dhá bestow: this is the usual form, while dhítsa
is rare. kýtás: the meaning of this word, which occurs here only, is
quite uncertain. pra-sarsré: 3. s. pr. int. of sr. dhayati:
3. s. pr. of 2. dhá suck. púrvasúñáh: i. e. Apám napáh is their
first offspring; cp. x. 121, 7: ápo janáyantír Agnim the waters pro-
ducing Agni.

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

svā á dáme sudūghā yásya dhenuh,
svadham pīpaya, subhú ānnam atti;
sō 'pām nápād ārjāyann apsun antár,
vasudéyāya vidhaté ví bhāti.

svā á dáme: that is, within the waters; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. sva-
dhām: this word is not analysed in the Padapātha of the RV. and
AV. (as if derived from a root svadh), but it is separated in that
of the TS, as sva-dhā. pipāya: 3. s. pf. of pi swell, with lengthened
red. vowel (139, 9). so apām must be read as so 'pām since a
must here be metrically elided (21 a; p. 465, 17, 3). On apsv
antār see p. 450, 2 b [where apsviantaḥ should be corrected to
apsvāntaḥ]. vidhatē: dat. of advantage (p. 314, B 1); on the
vī bhāti: here Apām napāt is thought of as the terrestrial Agni
appearing on the sacrificial altar.

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

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

Who in the waters, with bright
divinity, holy, eternal, widely shines
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Who in the waters, with bright
divinity, holy, eternal, widely shines
forth: as offshoots of him other
beings and plants propagate them-
selves with progeny.
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 ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmānām ūrdhvāḥ . . . upāsthē he grows in them, upright in the lap of the prone. Tāsya mahimānām his greatness = him the great one. Hīranyavarṇaḥ: because he is clothed in lightning. Pāri yanti: cp. 3 a and 4 b. Yahvīs: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be great (Naighantuka, Sāyana), or swift (Roth), or young (Geldner).

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

In this stanza the terrestrial Agni is described. He is spoken of as ‘golden’ because of the colour of his flames. Sēd: 48 a. Pāri as a prp. here governs the abl. (176, 1 a). The golden source of Agni
may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but hiraṇyāya yóni may = hiraṇyagarbhá (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyaṇa wishes to supply rājate after niśādya = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niśādya 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 dakṣiṇā the sacrificial fee (x. 107, 2) it is said hiraṇyadā amṛtatvām bhajante the givers of gold partake of immortality. dadati: 3. pl. pr. act. of dā give (p. 125, f. n. 4). ánnam: the oblation (cp. 11 d).

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

ánikam: the flaming aspect of Agni seen at the sacrifice. apíciaṃ vardhate náptur apám. yám indháte yuvatáyah sám itthá hiraṇyavarṇam: ghṛtám ánnam asya.

ánnam: the oblation (cp. ghṛtánirnik in 4 d and subhúv ánnam atti in 7 b).
The general meaning of the stanza is: Agni, who in the hidden form of Apâm Napât is nourished in the waters, is at the sacrifice fed with ghee.

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

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

**v. 12 Asmāi bahūnām avamāya sākhya yajñāir vidhema nāmasā havir-bhih:**

sām sānu mārjmi; dídhishāmi bilmair;

dádhāmi ánnaih; pári vanda rguhē.

For comparison.

**v. 13 Sūtū vṛṣṭajñataḥ Gom:**

sūtū niruṣthyaṁ tāṁ rīhāt

so cṛpaṇa napat nambhātavārṇī

śvēkṛtāṁ tāṁ viśveṣ.
sá im vṛṣaṇayat tāsu gār-
bham;
sá im śisur dhayati; tām rih-
anti;
sō 'pām nāpād ānabhimlāta-
varṇo

anyāsyeyehā tanūā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gārbham; him, that is, a son. tāsu: in the waters, as his wives. īm in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiranyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsyā iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

Assín padé paramé tāsthivāṁ-
sam,
adhvasmábhír viśváhā dīdivāṁ-
sam,
ápo, náptre ghṛtám ānnam váh-
antih,
svayám átkaih pári diyanti yahvih.

padé paramé: in the abode of the aerial waters. adhvasmábhí: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhīh
śikvabhir didāya. nāptre: apām is omitted because āpas immediately precedes. ātkais: the meaning of this word is not quite certain, but it most probably means garment; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tastthur in 3 d.

15 ayāmsam, Agne, suksitīm já-nāya;
  ayāmsam u maghāvaddhīyaḥ su-vṛktīm:
  víśvaṁ tād bhadrāṁ yād ávanti
devāḥ.

bṛhād vadema vidāthe suvīrāḥ.

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

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

MITRÁ

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

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

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

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

Mitró jánān yatayati bruvaṇo; Mitra speaking stirs men; Mitra supports earth and heaven; Mitra regards the people with unwinking eye: to Mitra offer the oblation with ghee.
all may hear him' (ii. 38, 2). Sāyaṇa interprets the word as being praised or making a noise. Some scholars take the pt. with Mitrás in the sense of he who calls himself Mitra, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvānāh. This Pāda occurs slightly modified in vii. 36, 2 as jānāṃ ca Mitró yatati bruvānāh. dādhrā: 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). dyám: acc. of dyó (102, 3). ānimsiḥ: inst. of ā-nimis; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of caks; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutā (p. 144, B 3 a).

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: tvā 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 Saṃhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).
Free from disease, delighting in the sacred food, firm-kneed on the expanse of earth, abiding by the ordinance of the Aditya, may we remain in the good will of Mitra.

This Mitra, adorable, most pitiable, a king wielding fair sway, has been born as a disposer: may we remain in the goodwill of him the holy, in his auspicious good graces.
The great Āditya, to be approached with homage, stirring men, to the singer most propitious: to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.


Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.

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

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

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

8 Mitraya páñca yemire To Mitra, strong to help, the five peoples submit: he supports all the gods.

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

9 Mitro, devèsu āyūṣu, Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

jánaya vibratabarhiṣe īṣa īśṭávratā akah. īṣṭá-vratās: a Bv. agreeing with īsas, food regulated by the ordinances which Mitra desires, i.e. to be eaten according to fixed rules.

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

Brhaśpáti is a purely Indian deity. The double accent and the parallel name Brahmánas páti indicate that the first member is the genitive of a noun bh, from the same root as brahman, and that the name thus means 'Lord of prayer'.

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

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

Metre: Tristubh; 10 Jagatī.

Yás tastámbha sáhasá ví jmó ántán
Brhaśpáthis triśadhisthó rávéña,
tám pratnásá šayo dídhiānāh
puró víprá dadhire mandráji-

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

2 dhunétayāḥ supraketāṁ mád-
        anto
Bháspaté, abhi yé nas tatasré
piśántam srprám ádabdham
ūrvám;
Bháspaté, rákṣatād asya yó-
        nim.

Who with resounding gait, rejoicing, O Brhaspati, for us have attacked the conspicuous, variegated, extensive, uninjured herd: O Brhaspati, 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 Brhaspati recaptured the cows confined in the stronghold of Vala. mádantas: being exhilarated with Soma. tatasré: 3. pl. pf. Ā. of tams shake. piśántam: perhaps in allusion to the dappled cows contained in it. supraketām: easy to recognize, i.e. by their lowing, cp. i. 62, 3,
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 Dvipadā hemistich: see p. 443 a. rakṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.

3 Brhaspati, yā paramā parāvād, áta a ta ṛtaspiśo ní śeduh. tuḥhyām khātā avatā ádridugdhā mádhvah ścintanti abhito virapśām.

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

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

4 Brhaspātīḥ prathamāṁ jáyatmano
mahó jyótiṣah, paramé vióman,
saptáśyas tuvijātō rávēṇa
vi saptāraśmir adhamat tám-
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 Bṛhaspati is Āṅgirasā); it is parallel
to saptāraśmi, an epithet applied also once to Agni and once to
Indra. rávēṇa: cp. 1 b and 5 b. vi adhamat: ipf. of dham.
Agni and Sūrya are also said to dispel the darkness.

5 sā suṣṭūḥbhā, sā ākṣatā gaṇēna
valām ruroja phaligām rávēṇa:
Bṛhaspātir usriyā havyasūḍāḥ
kānikradad vávaśatir úd ājat.

He with the well-praising, jubilant
throng burst open with roar the
enclosing cave: Bṛhaspati bellowing
drove out the lowing ruddy kine
that sweeten the oblation.

gañēna: the Āṅgirases, who in i. 62, 3 are associated with Indra
and Bṛhaspati in the finding of the cows: Bṛhaspātir bhinād
ádriṃ, vidād gāḥ: sām usriyābhir vávaśantā nāraḥ Bṛhaspati
cleft the mountain, he found the cows; the heroes (= the Āṅgirases)
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 bhinān, nyāk sindhūṁr avāṣjat who (Indra) cleft the
receptacle of water (and) discharged the streams downwards; in three
passages it is spoken of as being rent or pierced, and twice is associated
with Vala; and in the Naighaṇṭuka it is given as a synonym of
megha cloud. rávēṇa: with reference both to Bṛhaspati and the
kine (cp. 5 d). havya-sūdas: that is, with milk. kānikradat:
intv. pr. pt. of krand; cp. 173, 3; 174 b. vávaśatīs: intv. pr. pt.
of vāś (cp. 174).
Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obeisance, and oblations. O Brhaspati, with good offspring and heroes we would be lords of wealth.

The sense of the pcal. here is: such being the case (cp. 180). pitrê: Brhaspati. The term is applied to Agni, Indra, and other gods. viravantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayâm: this line occurs several times as the final Pāda of a hymn; cp. viii. 48, 13.

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

The prp., as often, here follows the vb. sūbhṛtām bibhārti: lit. cherishes him as well-cherished (predicative). All three verbs depend on yās, though the last two, as beginning a Pāda and a sentence, would even otherwise be accented. valgūyāti: note that this denominative is treated as a cd. in the Pada text (cp. 175 A 1). pūrvabhājam: predicative.
v. 50, 9]

BRHASPATI

89

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.

ksæti: from 1. kṣi possess or dwell. sú-dhita: this form of the pp. of dhā is still preserved as the last member of cdes. (otherwise hita); the word is explained as su-hita in the AB. ókasi své: cp. své dáme in i. 1, 8c. ílā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Sāyāna. yásmin rájani: the loc. here = in the presence of whom, in whose case; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (sā id rājā). pūrva éti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad áha thus one calls him a Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

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

ápratíto jayati sáṃ dhánāni práti jñānâyānút ya jñánya. átvāváye yó várivāh kṛṇóti brahmāne rájā, táṃ avanti de-vāh.
After the statement in 7 that the king who honours Brhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Brhaspati, also prospers.

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

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

19 वृहस्सतः इन्द्रः वर्धतं न:।
  सचा सा वा सुमतिभूल्किः।
  अविष्टं धियो जिग्रंतं पुरःधिरं
  जजस्मयं वनुषामर्तिः॥
  वृहस्सति इन्द्रं वर्धतम् न:।
  सचा सा वा चम्। सुमतिः भूतु च्रिति।
  अविष्टम् धियं जिग्रंतम् पुरःधिरं
  जजस्मम् चर्यं वनुषाम् चर्तिः॥

11 Brhaspata, Indra, várdatam naḥ;
  sáca sa váṁ sumatír bhútu
  asmé.
  aviṣṭáṃ dhíyo; jírgtáṃ púram-
  dhír;
  jajastám aryó vanúśám ārātiḥ.

Brhaspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrá-Brhaspati. Indra must be pronounced trisyllabically (cp. p. 15 d). váṃ: gen. (109 a). bhútu: 3. s. ipv. root ao. of bhú. asmé: loc. with sáca (177, 5) and (as in 10 d) Praghýa (26 c). aviṣṭáṃ: 2. s. du. ipv. of the is ao. of av favour (145, 5). jírgtáṃ: 2. du. red. ao. of gr. waken; accented because beginning a new sentence (p. 467 b). dhíyas...púramdhís: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhá bestow) of plenty (púram an acc.; cp. the Pada-
pátha). púramdhís here is also opposed to árātis (lit. lack of liberality) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of ari (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúśám are co-ordinate and dependent on árātis; this appears from various parallel passages, as aryó árātih hostilities of the foe (vi. 16, 27);
aghány aryó, vanúśām árātayah evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhitim aryó, vanúśām śávāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11a = vii. 97, 9 d.

USÁS

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 illuminates 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 Usás 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.

Usás is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover, Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (usáśa-náktá and náktosáśa). She is born in the sky, and is therefore constantly called the ‘daughter of Heaven’. As the sacrificial fire is kindled at dawn, Usás is often associated with Agni, who is sometimes called her lover. Usás causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Aśvins (vii. 71). When the Aśvins’ car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.
Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (mahōnī).

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

iv. 51. Metre: Triṣṭubh.

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

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

Uṣāsas: that is, each of the preceding Dawns and the present one. mitā: pp. of mi fix. svāravās: that is, shining with ointment; cp. i. 92, 5: svārum nā péso vidātheṣu áñjañ, citrām divó duhitā bhānum āśret 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). vrajāsya: a simile with kita omitted; cp. i. 92, 4: gāvo nā vrajām ví Uṣā āvar támaḥ Dawn has unclosed the darkness as the cows their stall. dvārā: the two folds of the door, the dual of dvār often being used thus. ví: to be taken with avran, 3. pl. root ao. of vr cover. uchántis: pr. pt. of 1. vas shine. sucáyah pāvakāḥ: these two adjectives very often appear in juxta-position. On the pronunciation of pāvakā see p. 437 a.

Shining to-day may the bounteous Dawns stimulate the liberal to the
acitṛé antáḥ pañāyāḥ sasantu, giving of wealth. In obscurity let ábudhyamānās tāmaso vimal-
dhye.

citayanta: 3. pl. Ā. inj.; explained by Śāyāna 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 Daśagva the seven-mouthed?

babhūyāt: op. pf. of bhū, accented on account of kuvit (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āṅgiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Pānis and by Vala. The allusion in saptāśye is uncertain; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Āṅgiras, Daśagva and Bṛhaspati. revāti revāt: these words are found connected in other passages also. ūṣā: 2. pl. pf. act. of 1. vas shine.
For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion.

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

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

6 kūva śvīd āsāṁ katamā purāṇī yāyā vidhānā vidadhūr ṛbhū-ṇām?
śūbham āc chubhra Ṣuṣāsaś cāranti,
nā vī jñāyante sadṛśīr ajuryāḥ.

āsāṁ: 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: ēkam camasāṁ catūraḥ kṛṇotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śūbham: cognate acc. nā vī jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jáyamāṇā purāṇī samānām vārṇam abhi śūmbhāmāṇā 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.

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. samānatās; cp. i. 124, 3: praṇānāti iva, nā dīśo mināti as one who knows (the way), she loses not her direction. ṛtāsyā sādasaḥ: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ṛtāsyā pāṇthām ānv eti sādhuḥ she follows straight the path of order. budhānās: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Śāyana; when Ā. and without an object, budh is intr.; cp. ābodhi has awoke, said of Usas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavāṁ nā sārgāḥ: cp. iv. 52, 5, prāti bhadrā adṛḳṣata gāvaṁ sārgā nā raśmāyah 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 Śāyana.

9 tá in nú eva samanā samānir,
āmītavarna Uṣāsas caranti.
gūhantīr ābhvam āsitam, rūsad-
bhiḥ
śukrās tanūbhiḥ, śucayo, ruc-
ānāḥ.

On the accentuation of nv évā see p. 450, 2b. ābhvam: cp. i. 92, 5, bādhaṇe kṛṣṇām ābhvam she drives away the black monster (of night). rūsadbhis: m. form irregularly agreeing with the f. tanūbhis. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyebhis, but pitṛ śbhis.

Those Dawns even now equally
the same, of unchanged colour,
move on; concealing the black
monster, bright with gleaming
forms, brilliant, beaming.
Rayim, dīvo duhitaro, vibhāṭīḥ prajāvantam yachatāṃsāsu, devīḥ. 

Tad vo, dīvo duhitaro, vibhāṭīr upa bruva, Uṣaso, yajñāketuḥ: vayāṃ siṃma yaśāso jāneṣu; 
yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhyamānāḥ: with ā and abl., cp. budhāṇā with abl. in 8 c.

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.

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

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

v. 11. Metre: Jagati.

1 Jánasya gopā ajaniṣṭa jāgṛvīr
Agniḥ sudākṣaḥ suvītāya nāvyase.
ghṛtāpratīko bṛhatā divispṛśā
dyumād vi bhāti bharatēbhiaḥ
sūcīḥ.

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

gopās: 97, 2. ajaniṣṭa: is ao. of jan generate. su-dākṣaḥ: a By. (p. 455 c a). suvītāya: final dat. (p. 314, B 2). nāvyase: dat. of cpv. of nāva new. ghṛtā-pratīkās: cp. yāsyā práṭikām āhutam ghṛtēna whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bṛhatā: supply tējasā. bharatēbhīyas: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

2 yajñāsyā ketūṁ prathām purōhitam
vedāṇī nṛśṛṣṭihṛṣiḥ samīdhirē.
īncṛṭeṇa ṛtev: सुराष स वार्धिपि
sīdrāṇa hītā yujyāyā yuṣṭūṁ:

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) on the same car with Indra
Índreṇa devāṁ sarātham sá barhíṣi
sídan ní hótā yajāthāya su-
krátuḥ.

ketúm: in apposition to Agnim, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām
ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamáṃ: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sáṃ īdhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

3 āsāṃmrṣtā jāyase mātrāḥ súcīr. āsāṃmrṣtā jāyase mātrāḥ súcīr.
mandráḥ kavír úd atīṣtho Vi-
vásvataḥ.
ghṛtēna tvāvvardhayann, Agna
āhuta,
dhūmás te ketúr abhavad diví
śritāḥ.

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

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

4 Agnir no yajñām úpa vetu sādhuyā. Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. 

Agníṁ náro ví bharante grhé-grhe. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

Agnir dūtó abhavad dhavya-váhano.

Agníṁ vṛñānā vṛñate kavikra-tum.


5 tuṣāndupurṣe mādhvavatam vчас

Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. 

tūṣāṁ māṇīṣa ivaṁsāla śaḥ hūde. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

lāṁ girāśaṃ śāṅkumāvaśāntiśamāhirr

Agní: vṛṣṇānti śravasa värghyaṁiṇi ēta

tuṣāṁ. śrīmaḥ. mādhvavatam ēta. våcāḥ. tūṣāṁ māṇīṣa ivaṁsāla śaḥ hūde. lāṁ girāśaṃ śāṅkumāvaśāntiśamāhirr

Agní: vṛṣṇānti śravasa värghyaṁiṇi ēta

mātiḥ. ēta

Agní: vṛṣṇānti śravasa värghyaṁiṇi ēta

The document contains a detailed analysis of Agni's character and actions, emphasizing his role as a messenger and offering an explanation of his epithets and actions in Sanskrit literature.
5 tubhyedam, Agne, madhumattam vacas,
tubhyam manisā iyām astu sām hrde.
tuām girāḥ, sīndhum ivāvānīr mahīr,
āppṛṇantiśāvasā, vardhāyanti ca.

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

tubhya: this form of the dat. of tvām occurs about a dozen times in the Saṃhitā text beside the much commoner tubhyam (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. manisā iyām: in this and two other passages of the RV. the ā of manisā is not contracted in the Saṃhitā text, because it precedes the caesura. sām: in apposition, as a delight or comfort. sīndhum iva: this simile occurs elsewhere also; thus Īndram ukthānī vāvṛduḥ, samudrām iva sīndhavah the hymns strengthen Indra as the rivers the sea. āppṛṇanti: from pṛ fill. śāvasā: because hymns, like oblations, are thought to give the gods strength. vardhāyanti: cs. of vṛdh grow; accent, p. 466, 19 a.

6 tuām, Agne, Āṅgiraso gūhā hitām
ānv avindañ chiśriyāṇām vánevane.
sā jáyase mathyāmānah sāho mahāt:
tuām āhuḥ sāhasas putrām,
Āṅgirāh.
Áṅgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gūhā hitām placed (pp. of dhā) in hiding, concealed, explained by śiśrīyānām vāne; having betaken himself (pf. pt. of śri) to, resting in, all wood. ánv avindan: they found him out as a means of sacrifice; Sandhi, 40. váne-vane: 189 C. a. sā: as much = 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. sāhasā yó mathitó jāyate nībhīḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sāhasas putráṃ son of strength: this, or sāhasah sūnūḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Áṅgiras: see note on a.

PARJĀNYA

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

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

*álchā vada tavásam gīrbhir ābhīh;

stuhí Parjánym; nāmasā vivāsa.

kānikradat vrṣabhó jirādānū réto dadhāti oṣadhiṣu gārbham.


2 *vi vṛcchān hānāyaḥ hānīḥ rācchase vi vṛcchān hānīḥ ut
dviśvām bhūvanāṁ mahāvadhāt viśvām bhūvanāṁ mahāvadhāt

*utānāṅgāḥ* dṛṣṭe vṛṣṇāṅgottī ut Got

*yanjñayam* hānīṁ dṛṣṭatī; ut yanjñayam hānīṁ dṛṣṭatī; II ut yanjñayam hānīṁ dṛṣṭatī; II

2 *vī vṛksān hanti utā hanti rakṣaso:*

*viśvām* bhīṣṇīṣvām bhīṣṇīṁ mahaḥvadhāt.

*utānāṅgā isate viśnīṇavato,

yāt Parjānyāḥ stanāyan hānti duṣkṛtaḥ.

*bhīṣṇī*: pf. of bhī = pr. (p.342 a). *mahāvadhāt*: a Bv. owing to its accent (p. 455 c). *viśnīṇavato*: Parjanya; abl. with verbs of fearing (p. 316 b). *anāgās*: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the uta before it has the force of *even*. On the internal Sandhi of duṣkṛt see 43, 2 a.

3 *rūṣī ca śreṣṭhyāddhā bhīṃbhīṃ|

rūṣī ca śreṣṭhyāddhā bhīṃbhīṃ

*kaśyapa* | *caśānaḥ* | *caśī* |

आविर्द्धै तान्त्रिक्षयति वर्धाः 3 चहे । चिपनः।
Like a charioteer lashing his horses with a whip he makes manifest his messengers of rain. From afar arise the thunders of the lion, when Parjanya makes rainy the sky.

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

5 yásya vraté prthiví nánnamiti;
yásya vraté saphávaj jár bhurití,
yásya vratá ósadhír vísvá-
    rúpāḥ:
sá nah, Parjanya, máhi sárm
    a yacha.

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

6 dívó no vrśśim, Maruto, rari-
    dhvaṁ;

Give us, O Maruts, the rain of heaven; pour forth the streams
pra p INVATA višṇo āśvasya dhā-
raḥ.
arvāṇ etēna stanayitnunēhi,
apo niśiṅcānn āsuraḥ pitā nah.
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
Sāyaṇa; but it is more probably gen., being parallel to āśvasya
dhāraḥ in b; cp. ix. 57, 1, pra te dhāra, divó nā, yanti vrṣṭāyah
thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr.
ivp. of rā give (cp. p. 144, B 1a). Marutās: the storm gods, as
associated with rain, are in a b invoked to bestow rain, which is
described as water shed by their steed (as also in i. 64, 6 and
ii. 34, 13). viṣṇo āśvasya: = stallion. In c d Parjanya is again
addressed. stanayitnunēhi: 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 -nāhi;
-nehi is based on the artificial contraction -nā (= -nā ā)+ihi. The
same Sandhi occurs in Índrehi (i. 9, 1) for Índra ā ihi. With
stanayitnunā cp. stanāyan in 2 d and stanāthās in 3 c. apās =
vrṣṭim in a and dhārās in b. āsuraḥ pitā nah: as appositional
subject of the sentence, with the 2. ivp. ihi; cp. sā in 5 d with the
voc. Parjanya and the 2. ivp. yacha. The two epithets are applied
to other gods also, such as Dyaus, whom in his relation to Earth
Parjanya most resembles.

7 abhi kranda; stanāya; gārbham
ā dhā;
udanvātā pári diyā rāthena.
dṛtiṁ sü karsa vīsitaṁ nia-
ṁcaṁ :
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.
stanáya: accented as forming a new sentence. gárbbham: cp. 1 d, réto dadháti ósadhišu gárbbham. dháś: 2. s. root ao. sb. of 1. dhá. diyá: with final vowel metrically lengthened. dýtím: 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. vísitam (from si tie): untied so as to let the water run out. nyáñcam: predicative: = so that the untied orifice turns downward. samás: that is, may the high and the low ground be made level by the surface of the water covering both.

8 mahántam kósam úd acá, ní śiṣca; syándantám kulyá vísitáh pu-rástat. ghrténa dyáváprthiví ví undhi; suprapaṇám bhavatu aghniá-bhyah.

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

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acá: metrical lengthening of the final a. ní śiṣca: Sandhi, 67 c. purás-tát: according to Sáyana 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. ghrténa: figuratively of rain, because it produces fatness or abundance. dyáváprthiví: Praghrhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi: 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapaṇám: note that in the
Pada text this compound is written with a dental n, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

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

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

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

PŪṢĀN

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 (karambha). He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Śūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣān 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’ (āghṛṇi) is one of his exclusive epithets. The name means ‘prosperer’, as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣān was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyātrī.

सम | पूषन | विदुपा | नय | च | चन्स | चनु वशस | च एव | द्वम | इति | ब्रवंत ||
1 sám, Puṣan, vidūṣā naya, yó áñjasānuśāsati, yá evédám íti brávat.

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 (ni lead) with sám: cp. p. 308, 1a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idám: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

2 sám u Puṣnā gamemahi, yó grhāṁ abhiśāsati, imá evéti ca brávat.

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

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

3 Puṣnās cakrāṁ ná riṣyati, ná kósó áva padyate; nó asya vyathate paviḥ.

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

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

4 yó asmai havīsāvidhan,
na tām Pūṣāpi mṛṣyate:
prathamō vindate vāsu.

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

4 पूषा गा अनैवेतु न:
पूषा रङ्गवैवेत: ।
पूषा वार्जः सनोतु न: ॥

5 Pūṣā gā ānu etu nah;
Pūṣā raksatu árvatah;
Pūṣā vájaṁ sanotu nah.

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

5 पूषन गा अनु एतु न:
पूष रक्षत ा: ।
पूष वाजै सनोतु न: ॥

6 Pūṣann, ānu prá gā ihi
yájamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

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

6 पूषन गा अनु प्राः इहि
याज्ञानास्य सुन्वताः:
अस्माकां सुतवताम उतः ॥

ānu prá ihi: cp. p. 468, 20 a. yájamānasya: of the institutor of the sacrifice. stuvatām: of the priests as a body.
Let not any one be lost; let it not be injured; let it not suffer fracture in a pit: so come back with them uninjured.

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

O Pūsan, in thy service may we never suffer injury: we are thy praisers here.
Let Pūṣaṇ put his right hand around us from afar: let him drive up for us again what has been lost.

parastād: the ā to be pronounced dissyllabically (cp. p. 437, a 8).
pārī dadhātu: for protection. dhāstam = hāstam: 54. naṣṭām: from naṣ 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-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

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

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

vii. 49. Metre: Tristúbh.

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 salilásya mádhyaāt
punānā yanti ánivíśamānāḥ:
Indro yā vajrī vṛṣabhó rarádā,
tā āpo devír ihá mám avantu.

That is, of which the ocean is the largest. salilásya: the aerial waters, referred to as divyás in 2, are meant. punánás: cp. pávakás in c. ánivíśamānás: cp. i. 32, 10, where the waters are alluded to as átíṣṭhantíś and ániveśanáś standing not still and resting not. rarádā: of Indra, it is said elsewhere (ii. 15, 3), vajrēṇa khány atrñan nádínám with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.
2 ya Ápo divyá utá vā srávanti
khaníttrimā utā vā yāh svayāṃ-
 jáh;
samudrārthā yāh súcayah pa-
vākās:
tá Ápo devír ihá mám avantu.

divyās: that fall from the sky as rain: cp. salilásya mádhyāt
in 1 a. khaníttrimās: that flow in artificial channels: cp. Índro
yā raráda in 1 c. svayāṃjás: that come from springs. samud-
rārthās: that flow to the sea; cp. samudrájyesṭhāh punānā
yanti in 1 a, b. pāvakās: this word here and elsewhere in the
RV. must be pronounced pāvāká (p. 437 a 9).

3 yaśāṃ rāja Váruṇo yāti má-
dhye,
satyānṛtē avapāśyañ jánānām,
madhucūtah súcayo yāh pa-
vākās:
tá Ápo devír ihá mám avantu.

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

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.
4 yāsu rājā Vārūṇa, yāsu Sōmo, 
Viśve devā yāsu úrjaṁ mád-
anti;
vaivānarō yāsu Agníḥ prá-
viṣṭas:
tā Āpo devīr ihā māṁ avantu.

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

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

MITRĀ-VĀRUNĀ

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

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

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

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

vii. 61. Metre: Tristubh.

उद्वां चरुर्वेष्रुण सुप्रतिकम्
देवायोरिति सूर्यसतन्वान्
चामियो विष्या सुवेनाचिति चषि
स मन्यु मलिक्या चिकित् ॥

उत्त वामचि चरुणासुप्रतिकम्
देवारिति सूर्यसतन्वान्
चामियो विष्या सुवेनाचिति चषि
स मन्यु मलिक्या चिकित् ॥

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

cākṣuḥ: cp. vii. 63, 1, उद्व उ eti ... Sūryaḥ ... cākṣuḥ Mitrasya
Vāruṇasya up rises the Sun, the eye of Mitra and Varuna. Varuna:
has the form of the voc. s., which could be used elliptically; but the
Padapāthā takes it as the shortened form of the elliptical dual Varuṇa
(cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why
the ā should have been shortened, because it conforms to the normal
break (००-) of the Tristubh line (see p. 441). abhi ... cāṣṭe: the
Sun is elsewhere also said to behold all beings and the good and
bad deeds of mortals. manyūm: that is, their good or evil
intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura
irregularly follows the third syllable.
2 prá vāṃ sā, Mitrā-Varuṇāv, rtāvā
ingō  mānmāṇi dirghaśrūḍ iyartī,
yāsya brāhmaṇī, sukratū, ā-vātha,
ā yāt krātvā nā šarādaḥ pṛ-ṅāithe.

iyartī: 3. s. pr. of ṛ go. yāsya . . . ávāthas = yāt tāsya ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see note on rtāvari, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudattas because all unaccented syllables following a Svarita are unmarked. ā pṛṅāithe: 2. du. sb. pr. of pṛṅ 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’. šarādas: autumns, not varṣāṇi rains (which only occurs in the AV.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

3 pṛororśāntaḥ śrutiḥvyāḥ: pṛ | uror | śravāntaḥ | śrutiḥvyāḥ | pṛ | uror | śravāntaḥ | śrutiḥvyāḥ | pṛ | uror | śravāntaḥ | śrutiḥvyāḥ | pṛ | uror | śravāntaḥ | śrutiḥvyāḥ |

3 prá uróṛ, Mitrā-Varuṇā, prthiivyāḥ, From the wide earth, O Mitra-Varuṇa, from the high lofty sky,
prá divá ṛṣvád bṛhatāḥ, sudānū, spáśo dadhāthe ēśadhiśu vikṣū ydhag yatō, 'nimiśaṁ rākṣamaṁānaṁ.

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

urōs: here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with i: urv-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). ēśadhiśu: 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 ā ānimisā: acc. of ā-nimiś f. non-winking, used adverbially, to be distinguished from the adj. a-nimiśa also used adverbially in the acc. The initial a must be elided for the sake of the metre.

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

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

5 ámúrā, viśvā, vṛṣanāv, imá vāṃ, ná yāsu citrām dádrše, ná ya-kšám.

drúhaḥ sacante ánrtā jánānām: ná vāṃ niñyáni acite abhúvan.

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

The interpretation of this stanza is uncertain. Following the Padapátha I take ámúrā to be a du. m. agreeing with vṛṣanau, but viśvā for viśvās (contrary to the Pada) f. pl. N. agreeing with imās these (sc. stutāyas). ná citrām: that is, no deceit or falsehood. dádrše: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas: the spies of Varuṇa (cp. 3 c). ná niñyáni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 a).
With reverence I will consecrate for you the sacrifice; I call on you two, Mitra-Varuṇa, with zeal. (These) new thoughts are to praise you; may these prayers that have been offered be pleasing.

This priestly service, O gods, has been rendered to you two at sacrifices, O Mitra-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 Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.
only within a Pāda before vowels, in the Sandhi form of āv. akāri: ps. ao. of kr do. pipṛtam: 2. du. ipv. pr. of pr put across. yūyām: pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

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

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic 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 (āyudha) which Mitra-Varuṇa conceal with cloud and rain, or their fellty (paví), 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 puróhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

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

उद्वैति सुभगी विश्वचंचः।
साधारण: सूर्यो मानुषप्राणाम ।
चरुंमित्रयुक्तं वर्णशः देवः।
चैव च: समविव्यक्तमानि॥

उत। जः देवति । प्रति । भुवंसर्गः । विश्वचंचः।
साधारणः । सूर्यः । मानुषप्राणाम ।
चरुः । मित्रयुक्तं वर्णशः । देवः।
चैव ॥ चः । समविव्यक्तः ॥

उद u eti subhágo viśvácakṣaḥ
sádhāraṇah Súriō mánusānām,
cáṣṣur Mitrásya Váruṇasya
devás,
cármeya yāḥ samávivyak tā-
máṃsi ॥

viśvácakṣas: cp. urucáksäs in 4a; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 c a. cákṣus: cp. vii. 61, 1.
sam-ávivyak: 3. s. ipf. of vyac extend. cármā iva: cp. iv. 13, 4,
raśmáyáḥ Súriasya cármévávádhus támo apsú antáḥ the rays
of the sun have deposited the darkness like a skin within the waters.

उद u eti prasavítā jánánām
mahán ketúr arṇaváḥ Súriasya,
samáñaṃ cakráṃ pariávīrtasan,
yád Etásō váha ṇi dührśu yuktáh.

उत। जः देवति । प्रति । महासमविव्यक्तः । जनानाम ।
महान् । केतूः । अरणवः । सूर्येऽः ।
समानं । चक्रम । परिः चाविविर्तसन ।
यत् ॥ प्रति: । वहिति । धूः:सु । युक्तः ॥

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

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etuśa, yoked to
the pole, draws.
prasavita: with metrically lengthened i (cp. p. 440, 4) for prasavitâ as restored by the Padapâtha; cp. 4 c, jânâh Śūryna prásūtâh. 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. paryāvīrtsan: ds. of vṛt turn; cp. p. 462, 13 a. Etaśśās: 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 yuñjanti rátham ékacakram, ékō áśvo vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhūrśū: the loc. pl. as well as the s. of this word is used in this way.

3 vibhājēmānā uṣāsām upāsthād rebhāir úd eti anumadyāmānâh. eśā me devâh Savitâ cachanda, yâḥ samānām ná pramināti dhāma.

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

8 dhīvo ṣūkma ṣaṅkva uṉtrīti dhūrī brahīṣṭa râjâbhâjēmānā: | dhīv: | ṣūkma: | ṣaṅkva: | uṉtrīti | dhūrī brahīṣṭa râjâbhâjēmānā: |

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

divó rukmáḥ: cp. vi. 51, 1, rukmó nó divá úditā vy ādyaut like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, mádhye divó nihitaḥ pśnir ásmā the variegated stone set in the middle of the sky. dūrēarthas: Sūrya has far to travel before he reaches sunset. áyan: 3. pl. pr. sb. of i go. árthāṇī: note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. krṇāvān: 3. pl. pr. sb. of kr do; accented because beginning a new sentence (p. 465, 18 a).

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

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

nu: to be pronounced with a slur as equivalent to two syllables (ᴗ —, cp. p. 437 a 8); only nu occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmáne: this word (ep. 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 tanu body altogether. dadhantu: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugá: lit. may all (paths) be easy to travel and easy to traverse. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNA

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 (híraṇya-vartani). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrā wondrous and násatya true.

They are more closely associated with honey (mádhhu) 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 threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsbhā). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartis), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Aśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvānt and Tvasṭr'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 Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

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

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


1 āpa svāsur Ugaśo Nāg jihīte: riṇākti kṛṣṇī aruṣāya pānthām. áśvāmaghā, gōmachhā, vāṃ hu-vema: dīvā nāktatm śārum asmād yu-yotam.

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

Nāk (N. of nās): this word occurs here only. āpa jihīte: 3. s. Ā. from 2. hā. Ugaśas: 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. kṛṣṇīs (dec., p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā sādanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇākti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pānthām yātave sūryāya she has
yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gomaghanā: on the accentuation of this second voc., see p. 465, 18 a. sārum: the arrow of death and disease; for the Aśvins are characteristically healers and rescuers. asmād: p. 104. yuyotam: 2. du. of yu separate, for yuyutam; ep. 2 c and note on ii. 33, 1 b.

2 upāyatām dāsūse mártiāya
rathena vāmām, Aśvinā, vāh-antā.
yuyutām asmād ánirām ámi-vām:
dívā naktām, mādhvi, trāśi-thām nah.

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

3 ñra vām rātham álamāsmā būhṭī
suññāyavo vṛṣṭeḥo vartayantu.

Let your kindly stallions whirl hither your car at (this) latest day-break. Do ye, O Aśvins, bring it
syúmagabhastim ṭayúgbhir áś-
vair, á, Áśvina, vásumantaṃ vahethām. laden with wealth.

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

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

trivandhurás: accent, p. 455 ca. vásumān: Sandhi, 39. á úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā: p. 108. yād: p. 357. vām: ethical dat. viśvāpsnyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jigāti 3. s. sb. of gā 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. Cyavāna is several times mentioned as having been rejuvenated by the Aśvins. _jarāsas_: abl. (p. 316 b). _amumuktam_: ppf. of _muc_ (140, 6, p. 158). _nī ūhathur_: 2. du. pf. of _vah_. _Pedāvē_: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. _nīḥ_ _spartam_: 2. du. root _ao._ of _spr_ (cp. 148, 1 a). The _ao._ in _c_ and _d_ is irregularly used in a narrative sense. _nī dhātam_: 2. du. root _ao._ of _dha_. In i. 116, 20 it is said of the Aśvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

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

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

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

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

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

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

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

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

vii. 86. Metre: Tristubh.

1 dhīrā tū asya mahinā janūṃṣi,  
vi yās tastāṁbha rōdāsī cid urvī.  
Intelligent indeed are the generations by the might of him who has propped asunder even the two wide
prá nákim ṛśvám nunude bhrántam,
dvítá náksatram; papráthac ca bhúma.

dhírá: cp. 7 c, acetayad acítah; and vii. 60, 6, acetásam cic citayanti dáksaiḥ they with their skill make even the unthinking think. asya = Váruṇasya. mahínā = mahimnā (see 90, 2, p. 69). Varúṇa (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: úḍ astabhna nákim ṛśvám bhrántam thou didst prop up the high lofty firmament. nákim: means the vault of heaven; there is nothing te show that it ever has the sense of sun which Sáyana gives it here. Sáyana 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). náksatram: in the sing. this word regularly refers to the sun, in the pl. to the stars. Varúṇa and other gods are often said to have raised the sun to, or to have placed it in, heaven. dvítá: 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 bhúmán m. multitude (p. 259).

2 utá sváyā tanuí śaṁ vade tát:

kada nū antár Váruṇe bhu-
váni?

kím me havyám áhṛṇāno juşeta?
kada mr̥likām sumánā abhé khyam?

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

Note that when a final original r appears in the Samhita text, it is represented by Visarjanīya only in the Pada text; on the other hand, antáh in vii. 71, 5 appears as antár iti; within Varuṇa = united with Varuṇa. 

bhuvāni: 1. s. sb. root ao. of bhū be. 
khyám: 1. s. inj. a ao. of khyā.

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

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

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.
of druh. cakrmá: metrical lengthening of final vowel. tanúbhish: in the sense of a ref. prn. avá sṛjā: i.e. from sin. tāyúm: as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: té ná, Ādityāso, mumócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound. dāmnas: distinguish dāman n. bond and dāman n. act of giving from dāmán m. giver and gift.

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

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasistha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrūtis: from the root dhru = dhvr (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhrū-t deceiving Varuṇa; cp. also v. 12, 5: ádhūr-ṣata svayám ete vácobhir ṛjuyaté vṛjináni bruvántah these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of dhrūti appears to be deception, seduction. The meaning of c depends on the interpretation of upārē. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (ṛ go). The cd. vb. upa ṛ occurs two or three times, e.g. AV. vii. 106, 1: yád ásmṛti cakrmá kim cid, upārimá cáraṇe if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pada 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: yah . . . prasavē . . . āsi bhūmanah who (Savitri) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. prayotā: this word might be derived from pra+yu join or pra+yu separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warden off: canā then would have the original sense of not even (pp. 229-30). svāpnas: i.e. by producing evil dreams.

7 áram, dāsō ná, miḷhuṣe karāṇi
ahāṃ devāya bhūrṇaye ānāgāh.
áacetayad acīto devō aryō;
gītāṃ rāyē kavītaro junātī.

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


MAṆḌŪKĀŚ

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


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

saṁvatsaraṁ śaśayānā
brāhmaṇā vratacārīṇah,
vācaṁ Parjñyajinvitāṁ
prá maṇḍūkā avādiṣuḥ.

saṁvatsaraṁ: acc. of duration of time (197, 2). śaśayānās: pf. pt. A. of śī lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmins. vratacārīṇas: i.e. practising a vow of silence. Parjñyajinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: iṣ ao. of vad (145, 1).
2 divyā āpo abhi yād enam āyan,
dītìm nā sūśkaṁ, sarasi śāyā-
nam,
gāvām āha nā māyūr vatsinī-
nām,
maṇḍūkānāṁ vagnūr átrā sām
eti.
divyā āpah: the rains. enam: collective = the frogs; cp. the
sing. maṇḍūkaḥ in 4 c used collectively. āyan: ipf. of i (p. 130).
sarasi: loc. of sarasi according to the primary i dec. (cp. p. 87). A dried-
up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. átrā
(metrically lengthened): here as corr. to yād (cp. p. 214).

3 yadāmināṁ uśātō ābhyāvṝyaṁ
tṛṣṭāvat: maṁvṝṣṭhagatayaṁ.
ākṣālīkekāsā pitaṁ n puṭo
ānyā o pānāpyo vardhānāṁ
eti.

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

3 yād im enam uṣatō abhy āvarti
śit
ṛṣṭyaṅvataḥ, prāvīśi āgatayaṁ,
akkhālīkaṁtyā, pitāraṁ nā pu-
trō,
anyō anyām úpa vádantam eti.

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

8 चन्यो चन्यमनु गृहाशायिनोर्
चपां प्रसगेण चद्मन्दिघाताम।
मण्डुको चदम्बिहुःष्ठ: कानिखन।
पृष्ठ: संप्रक्त हरितेन वाचम॥

4 anyó anyám ānu grbhñáti enor,
apám prasargé yád ámandisā-
tám.
manḍúko yád abhívrṣṭah kán-
ìskan,
pýśniḥ sampr̥ṅkté háritena vá-
cam.

enos: gen. du., of them two (112 a). grbhñáti: 3. s. pr. of grabh.
ámandisātám: 3. du. Ā. is ao. of mand exhilarate. manḍúkas: in a collective sense. kániskan: 3. s. inj. int. of skand leap (= ká-
nìskandt), see 174 b. Note that this form in the Pada text is kániskan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. sam-pr̥ṅkté: 3. s. Ā. pr. of pr̥ mix.

5 यद्द्वापमन्यो चन्यमच वाच
श्राक्सेनव वद्दति श्रिचमायः।
सर्व तद्द्रव्यां समुधृच्छ परव
यत्बंवाचो वद्द्यनाध्यायः॥

5 yád esám anyó aniásya vácam,
śáktasyeva vádáti śikṣamānaḥ,

One of the two greets the other
when they have revelled in the dis-
charge of the waters. When the
frog, rained upon, leaps about, the
speckled one mingles his voice with
(that of) the yellow one.

When one of them repeats the
speech of the other, as the learner
sārvam tād eśām samyādeha that of his teacher, all that of them
pārva
yat suvācō vādathanādhi āpsū. is in unison like a lesson that
eśām: cp. enos in 4 a. samyādha: the interpretation of c is
eśām: cp. enos in 4 a. samyādha: the interpretation of c is
satrīs: cp. enos in 4 a. samyādha: the interpretation of c is
4 a. samīdhā: inst. of samīdh, lit. growing together, then
6 6 gomāyur ēko, ajāmāyur ēkah; unison, harmony. pārva, joint, then a section in Vedic recitation.
prśnir ēko; hārita ēka eśām.
samānām nāma bibhrato vi-
6 gomāyur ēko, ajāmāyur ēkah;
prśnir ēko; hārita ēka eśām.
samānām nāma bibhrato ví-
rūpāḥ.
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
6 gomāyur ēko, ajāmāyur ēkah;
purutra vācaṃ pipiśur vād-
2 gomāyus: cp. 2 c. prśnīs, hāritas: cp. 4 d.
7. Like Brahmins at the over-night Soma sacrifice speaking around as it were a full lake, ye celebrate that day of the year which, 0 Frogs, has begun the rains.

atirātrē: 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. pári śtha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvrśīṇaṁ 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 sáro nā pūrṇām abhītaḥ in 7 b.
vácam akrata: cp. vádantas in 7 b. akrata: 3. pl. Ā. root ao. of kr (148, 1 b). bráhma: 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. sisvidānās: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kániśkan in 4 c. āvis: see p. 266, b.

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

devāhitim: on the accent see p. 456, 2 a. jugupur: pf. of gup protect. dvādaśasya: note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaśā consisting of twelve, twelfth (107); supply saṃvatsaraśya from c. In the Aitareya Brāhmaṇa the year, saṃvatsara, is called dvādaśa consisting of twelve months and caturvimsā consisting of twenty-four half-months. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśasya as the ordinal twelfth supplying māsasya month, and making it depend on rtūm in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the
end of the year: *samvatsarē* in c denotes ‘in the course of the year at the rainy season’. *nāras*: here again no particle of comparison. *minanti*: from mī damage; cp. 7 c, d. *samvatsarē*: cp. 203, 3 a. *prāvīṣi āgatāyām*: loc. abs. as in 3 b. *taptā gharmāh* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryāvo gharmānaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *aśnuvate* (3. pl. Ā. pr. of *ams* obtain) *visargām* obtain release or discharge, i.e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvir bhavanti* in 8 d.

10 **gōmāyur adād, ajāmāyur adāt,**
   **prśnir adād, dhārito no vāsūni.**
   **gāvām maṇḍūkā dádataḥ šatāni,**
   **saahasrasāvē prá tiranta āyuḥ.**

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

**VĪŚVE DEVĀH**

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

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

1 babhrur éko visuṇah sūnáro
tyuvā.
añjī ankte hiranyáyam.

babhrūś: 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 arunā ruddy, but most often as hári tawny. visuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yuvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). ankte: 3. s. Ā. of añj anoint, with middle sense anoints himself. hiranyáyam: cp. ix. 86, 43, mádhunā abhī añjate.. hiranyapāvā āsu grbhnate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

2 yónim éka ā sasāda dyótano,
antār devēsu médhiraḥ.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayám te yónir rtvīyo, yato jatō árocathāḥ: tāṁ jānānn, Agna, ā sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhirah-the wise god among the gods.

3 váṣim éko bibharti hásta áyasim, antár devéṣu nídhruvih.

váṣim: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tváṣṭā... apásām apástamaḥ... sīśite nūnāṁ parasāṁ suyāyasāṁ Tvástr, most active of workers, now sharpens his axe made of good iron. nídhruvih: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

8 vajram éko bibharti hásta áhitam:

One bears a bolt placed in his hand: with it he slays his foes.

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

5 tigmam éko bibharti hásta áyudham,

One, bright, fierce, with cooling remedies, bears in his hand a sharp weapon.
1. *śīvē devāḥ*:

Boat and arrows are usually the weapons of Rudra; in vii. 46, 1 he is described by the epithets *sthirādhanvan* having a strong bow, *ksiprēṣu* swift-arrowed, *tigmāyudha* having a sharp weapon, and in vii. 46, 3 his lightning shaft, *didyūt*, is mentioned.

2. *ugrās*:

This epithet is several times applied to Rudra (cp. ii. 33).

3. *jālāṣa-bheṣajās*:

This epithet is applied to Rudra in i. 43, 4; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣajā*) in ii. 33, 7; these terms are applied to no other deity.

4. *jal Festival*:

This epithet is several times applied to Kudra (cp. ii. 33).

5. *bhasa*:

This epithet is applied to Kudra in i. 43, 4; Kudra is also called *jal*, and his hand is described as *jal* (as well as *bhasa*) in ii. 33, 7; these terms are applied to no other deity.

6. *yathā like a thief he knows of treasures.*

*pathā ékāḥ pipāya; tāskaro*

One makes the paths prosperous; like a thief he knows of treasures.

7. *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: ví pathó vājasātaye cinuhi clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7: dadātu pūnāḥ Pūṣā pathiām yā suastiḥ let Pūṣan give us back the path that is propitious. tāskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan): ávīr guṭā vāsū karat, suvēdā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5-10. yathāṁ: unaccented (p. 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 disyllabically.

8. *trīni éka urugāyō ví cakrame, yātra devāso mādanti.*

One, wide-pacing, makes three strides to where the gods are exhilarated.
trīni: cognate acc. (p. 300, 4) supply vikrāmanānī (cp. yāsyā urūṣu triṣū vikrāmanēṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yātra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gayatī cadence (see p. 439, 3 a, a).

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

vibhis: cp. i. 118, 5, pāri vām āśvāḥ patamgā, váyo vahantu arusāḥ let the flying steeds, the ruddy birds, drive you (Āśvins) round. dvā . . ēkayā sahā: the two Āśvins with their one companion, Śuryā; cp. l.c.; ā vāṃ rátham yuvatis tiṣṭhad . ., duhitā Śuryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: ā yād vāṃ Śuryā rátham tiṣṭhat when Śuryā 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 pravāsēva as irr. contraction for pravāsām iva: they travel as it were on a journey.

9 saḍo duā cakrāte upamā divī: Two, as highest, have made for themselves a seat in heaven: two sovereign kings who receive melted butter as their draught.

samrājā sarpīrāsuti.
samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. ā. of kr with middle sense, make for oneself. upamā: N. du. in apposition to dvā, further explained by samrājā.

90 अर्चन्तः एकः महि सामः मन्वतः तेनं सूर्यमरोचयन्॥

10 अर्चन्तः एकः महि सामः मन्वतः तेनं सूर्यमरोचयन्॥

10 árcanta eké mahi sāma manvata:

tena sūryam arocayan.

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

árcantas: singing is characteristic of the Āṅgirases; e. g. i. 62, 2, sāma yēnā .. árcanta Āṅgirasō gā āvindan the chant by which the Āṅgirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvārūpā Āṅgirasō nā sāmabhīḥ manifold with chants like the Āṅgirases. The Āṅgirases again are those yā ēkē 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: yāṁ vai sūryam Svārbhānas tāmasā āvidhyad, Ātrayās tām ānv āvindan the Atris found the sun which Svārbhānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūḷhāṁ sūryam tāmasā .. brāhmaṇa avindad Ātriḥ Atri by prayer found the sun hidden by darkness (6) and Ātriḥ sūryasya divi cākṣur ādhat Atris placed the eye of the sun in heaven (8); and in the AV. and the SB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āṅgirases must therefore undoubtedly be meant here. ēke: 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. es. of rue shine.

SÓMA

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

The Soma juice, which is intoxicating, is frequently termed mádhū or sweet draught, but oftener called īndu the bright drop. The colour of Soma is brown (babhrū), ruddy (arunā), or more usually tawny (hāri). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (barhīs). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (amśú) is crushed are called ādri or grávan. The pressed juice as it passes through the filter of sheep's wool is usually called pāvamāna or punānā flowing clear. This purified (un-mixed) Soma is sometimes called śuddhā pure, but much oftener śukrā or śucī bright; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (kalāṣa) or vats (drōṇa), where it is mixed with water and also with milk, by which it is sweetened. The verb mj cleanse is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (āsīr): milk (gō), sour milk (dādhi), and barley (yāva). The admixture being alluded to as a garment or bright robe, Soma is described as ‘decked with beauty’. Soma is pressed three times a day: the Ṛbhus 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 (sadhāṣṭha) of Soma which are mentioned probably refer to three tubs used in the ritual.

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

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

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

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

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

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

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.

abhaksi: 1. s. Ā. s ao. of bhaj share; with partitive gen. (202 A e).

sumedhās: appositionally, as a wise man; svādhyās: gen. of svādhi (declined like rathi, p. 85, f. n. 4). yām: m. referring to the n. váyas, as if to sóma. abhí samcār-anti.

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 Padapātha analysis of this as prā āgāh is evidently wrong, because in a principal sentence it must be prā agāh (p. 468, 20) or in a subordinate one prā-āgāh (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 3). Āditis : because Aditi releases from sin (e.g. anāgastvām no Āditih kṛṇotu may Āditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Indav : vocatives in o are always given as Pragṛhya in the Pada text (o īti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp. note on ii. 33, 3 b. śrāuṣṭi : this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyē : this analysis of the Padapātha makes the construction doubtful because an acc. is wanted as parallel to dhūram; nas may be supplied; then the sense would be: ‘as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.’ ṛdhyās : root ao. op. of ṛdh thrive.

3 ēpāma sōmam; amṛtā abhūma;
āganma jyōtir; āvidāma devān.
kīm nūnām asmān kṛṇavad árātiḥ?
kīm u dhūrtir, amṛta, mártiya?

3 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?

4. sam no bhava hṛdā ā pītā, 
Indo; 
pitēva, Soma, sūnāve susévah, 
sákheva sákhya, uruśaṁsa, dhīrāh, 
prā na āyur jivāse, Soma, tāriḥ. 

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

5. ime ma pīta yaśas usurṣvavo 
   raṁ ma gavāṁ samanāha parvam.śu. 
   tē ma račanu viśvṛtviśvairāṇḍu 
   uṇt ma samāmkavlāmlinī.ṇād.śu. 

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

ime: supply ēndavas from d. yaśasas: p. 59. usurṣvavo: cp. varivovittarasya in 1 b. anāha: this seems to be an irregular pf.
form from nah bind for nanāha; cp. góbhiḥ sāṃnaddho as thou art bound together with straps (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). visráṣas: abl. inf. (of vi-sraṁs) with attracted object in the abl. caritrād: p. 337, 3a. Note that Pāda c is a Triṣṭubh. yavayantu: cs. ipv. of yu separate. Change in c and d, as often, from 2. to 3. prs.

6 agnīṁ nā mā mathitāṁ sāṁ didīpaḥ; prá cakṣaya; kṛṇuhī vāsyaso nah.
áthā hi te máda ā, Soma, mánye revāṁ iva. prá cara puṣṭim ácha.

Like fire kindled by friction inflame me; illumine us; make us wealthier. For then, in thy intoxication, O Soma, I regard myself as rich. Enter (into us) for prosperity.

7 isiréna te mánasā sutásya
bhaksimáhi, pítriasyeva rágáh.
Sóma rājan, prá ṇa áyūmsi
tārīr,
áhānīva súriō vásarāṇi.

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.

bhaksimáhi: s ao. op. of bhaj share. pítryasya 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
nas: cp. 4 d. tārīs: cp. 4 d. áhāni: 91, 2.

8 Sóma rājan, mṛlayā nah su-
astī;
táva smasi vratīsā: tásyā vid-
dhi.
álarti dákṣa utá manyūr, Indo;
ma nō aryó anukāmāṁ pārā
dāḥ.

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.

mṛlayā: accented as beginning a sentence after an initial voc.
(p. 467, 19 A c); final vowel metrically lengthened. svastī:
shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this
word though obviously = su+asti is not analysed in the Padapātha
(cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tásyā: with vid
know about, 202 A c. viddhi: 2. s. ipv. of vid know. álarti: 3. s. pr. int. of ṛ go (174 a). aryás: gen. of arí foe (cp. p. 81, f. n. 1; 99, 3), dependent on anukāmām; cp. árātis in 3 c. dāh: 2. s. root ao. inj. of dā give.

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

tanúas: gen. of tanú body. gopás: 97 A 2 (p. 79). gátre-gátre: 189 C. ni-ṣasatthā: 2. s. pf. of sad; cerebralization of s (67 a); metrical lengthening of final a (p. 441, a). yád: p. 242, 3. pramináma: sb. pr. of pra-mí. sá: p. 294, b. su-ṣakhā; on the cerebralization of s see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is su-ṣakhā; the former is irregularly used in the latter sense. vásyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).
I would associate with the wholesome friend who having been drunk would not injure me, O lord of the bays. For (the enjoyment of) that Soma which has been deposited in us, I approach Indra to prolong our years.

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c); cp. tvāṁ nas tanvō gopāḥ in 9 a. sākhyā: 99, 2. yó nā riṣyed: cp. 4 a. haryāśva: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. nyādāhāyi: 3. s. ao. ps. of dhā put; this (like prāgās in 2 a) is irregularly analysed in the Padapāṭha as ni ādāhāyi instead of ni-ādāhāyi (p. 469, B). asmé: loc. (p. 104); Pragṛhyā (26 c). emi: 1. s. pr. of i go to with acc. (197, A 1). pratirām: acc. inf. of tṛ cross (p. 336, 2 a) governing the acc. āyus (cp. 11 d). tāsmai: 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. tāmiṣicēs: this word, as occurring here only, is somewhat doubtful in sense; but it is probably a f. adj. formed from a stem in
12 yō na ānuc, pitario, hṛtṣū pītō, 
ānc added to tāmis (in tāmis-rā darkness): cp. 93 a and 95. The 
meaning is that a draught of Soma drives away disease and the 
powers of darkness (cp. 3 b). ābhaiṣur: s ao. of bhī fear. ā aru-
hat: a ao. of ruh: cp. the English phrase, ‘go to the head’. āganma 
yātra: = ‘we have arrived at the point when’. d is identical with 
i. 113, 16 d; it refers to the renewal of life at dawn.

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

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

13 tuāṁ, Soma, pitōbhīḥ samvid-
ānō, 
ānu dyāvāprthivī ā tatantha. 
tāsmai ta, Indo, havīṣā vidh-
ema:

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

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

trātāro devā, ádhi vocatā no. má no nidrá īśata, móta jālpīḥ. vayām Sōmasya viśvāha priyāsah, suvīrāso vidātham ā vadema.

trātāro devāḥ: accent, see note on 7 c. ádhi vocatā: 2. pl. ao. ipv. of vac speak; final vowel metrically lengthened; = take our part, defend us (nas, dat.). nidrá: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrá 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).

Thou art, O Soma, a giver of strength to us on all sides. Thou art a finder of light. Do thou, as
tuām na, Inda, utībhīṣ sajōśāḥ
pāhī paścātād utā vā puṟāstāt.

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

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

FUNERAL HYMN

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

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

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

Yama has first found out the way for us: this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.
Yamás: a explains what is said of Yama in the preceding stanza. 
viveda: pf. of 2. vid. find. gávyútis: used figuratively to express the 
abode which Yama has found for those who die. ápa-bhartavái: 
dat. inf. with double accent (p. 452, 7); here it has a passive force 
(p. 335, a). b is most naturally to be taken as forming a hemistich 
with a, not as beginning a new sentence antecedent to játra. The 
extact sense of cd is uncertain owing to the doubtful interpretation of 
ená and jajñänás. The former word is probably corr. to játra, and 
the latter the frequent pf. pt. Ā. of jan generate. It might be from 
jñá know (from which, however, this pt. does not seem to occur 
elsewhere): the meaning would then be, ‘knowing the way thereby 
(ená),’ because Yama found it for them. svás: by their own paths, 
each by his own, each going by himself.

3 Mátalí Kavyáír, Yamó Ángiro-
bhir,
Bṛhaspátír Ākvabhir vāvṛdhá-
náḥ,
yáms ca devá vāvṛdhúr, yé ca 
deván,
sváhá anyé, svádháyányé mad-
anti.

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

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

imāṃ, Yama, prastarām ā hi sída,
Āṅgirobhīḥ pitṛbhīḥ saṁvidānāḥ.
ā tvā māntrāḥ kaviśastā vah-antu.
enā, rājan, havīśā mādayasva.

sida: 2. s. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitṛbhīs: apposition to Āṅgirobhīs (cp. 3 a). saṁvidānās: pr. pt. Ā. of 2. vid find according to the root class (158 a a). kavi-śastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with havīśā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
Come hither with the adorable Angirases; O Yama, with the sons of Virūpa do thou here rejoice. I call Vivasvant who is thy father, (let him rejoice), having sat himself down on the strew at this sacrifice.

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

The Āngirases, our fathers, the Navagvas, the Atharvans, the Bhṛgus, the Soma-loving: we would abide in the favour, the good graces of them the adorable ones.
Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuṇa the god.

7 préhi, préhi pathíbhiḥ pūrví-bhīr,
yátraḥ naḥ pūrve pitárah pa-reyuḥ.
ubhá rájānā svadhāyā mád-antā,
Yamāṁ paśyāsi Vāruṇaṁ ca
devām.

préhi préhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmreteṣita; in fact only one repeated verbal form is so treated in the RV., viz. piba-piba (p. 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d; of a- in 9 c d, and of -au in 10-12. pūrve: prn. adj. (p. 116). rájānā: note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadhāyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353).
8 sām gachasva pitṛbhiḥ, sām
Yamāṇa,
īstā-pūrténa paramé vioman.
.hitvāyāvadyām pūnar ástam
éhi:
sām gachasva tanúā suvárcāḥ.

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.

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

9 apeta, víta, ví ca sarpatáto:
asmaḥ etam pitāro lokām akran.
áhobhir adbhir aktūbhir ví-
aktām
Yamó dadāti avasānam asmai.

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

This stanza is addressed to the demons to leave the dead man
alone. víta: for ví ita (see p. 464, 17, 1a). asmāi: accented
because emphatic at the beginning of a Pāda, but unaccented at the
áhobhir adbhir: cp. ix. 113, where the joys of the next world are
described, yátra jyótiér ájasraṁ, tásmin máma dhehi amíte lóke where there is eternal light, in that immortal world place me (7), and yátra amúr yahvátír ápas, tátra máma amítaṁ kṛdhi where are those swift waters, there make me immortal (8). akúbhīs: nights as alternating with days. vyáktam: pp. of ví + añj adorn, distinguish.

10 átí drava sárameyáu śuánau, caturakśáu śabálaú sádhúná pathá; áthā pitín suvidátrām úpehi, Yámeña yé sadhamádaṁ mádanti.

sárameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Páda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakśáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yámeña: sociative inst. (p. 306, 1). sadhamádaṁ: cognate acc. with mádanti (p. 300, 4).
11 yau te suanau, Yama, rakṣitārau, caturakṣāu pathirākṣī nṛcākṣasau, tābhīām enan pāri dehi, rājan: svasti cāsmā anamīvāṁ ca dhehi.

12 urūnasāv, asutāpā, udumbalāu, Yamāsya dūtāu carato jānāṁ ānu; tāv asmābhyaṁ drṣāye sūrīyaḥ pūnar dātām āsum adyēhā bhad-rām.

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.

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

13 Yamáya sómāṃ sunuta, 
Yamáya juhútā havíḥ; 
Yamáṃ ha yajño gachati, 
Agnídúto áramkṛtaḥ.

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

14 Yamáya ghrátavad dhavír 
juhóta, prá ca tiśṭhataḥ; 
sá no devéṣu ā yamad, 
dirghám áyuḥ prá jívāse.

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

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.
juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiśṭhata: step forward, in order to offer the oblation; cp. the use of prá bhr bring forward an oblation. á yamat: inj. of root ao. of yam extend; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat may he, Soma, guide us to the gods; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīváse: 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 Ymáya mádhumattamaṁ
rájñe havyám juhotana.
idáṁ náma śisibhyaḥ púrvajé-
bhiaḥ,
púrvebhyah pathikýdbhiaḥ.

juhotana: again the strong form to suit the metre (cp. 14 b). pathikýdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama’s abode (the pitryáṇa the road of the Fathers). This stanza is a Brñyát in the middle of Anuṣtubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

To Yama the king offer the most honied oblation. This obeisance is for the seers born of old, the ancient makers of the path.
6 trikadrukebhiḥ patati.
śaḍ urvīr, ékam íd brḥát,
triśṭubh, gāyatrī, chándāmsi,
sárva tá Yamá āhitā.

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

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b–d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrukebhis: this word, occurring six times in the R.V., 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. trikadrukeśu api bat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as ‘the god flies like a bird to settle in the vats’ (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śaḍ urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisró dyávaḥ nihitā antár asmin, tisró bhūmīr úparāḥ, śaḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam íd brḥát: by this expression is probably meant the universe, otherwise spoken of as viśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, vi yás tastāmbha śaḷ imā rājāmsi .. kím ápi svid ékam? who propped asunder these six spaces; what pray is the one? triśṭubh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the R.V. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).
PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Āṅgirases and Atharvans, the Bhrgus and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāṇa) is different from that trodden by the gods (devayāṇa).

x. 15. Metre: Tristubh; 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 íratám: 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 Pîtrîs dwelling in the three divisions of the world, earth, air, heaven (cp. yé párthive rájasi in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sayâna 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 pûrvâsas and úparâsas. ásum: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. íyur: 3. pl. pf. act. of i go.

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

pûrvâsas: in x. 14, 2. 7 the prn. form pûrve is used (see 120, 2). íyûr: in x. 14, 2. 7 the more distinctive cd. pareyûr appears. á niśattâs (pp. of sad sit, cp. 67 a, b; cp. á niśâdyâ in x. 14, 5). párthive rájasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjânasu vikṣû: cp. the frequent mãnuśiṣu vikṣû human settlements, with reference to the Fathers present at the funeral offerings on earth.
I have won hither the bountiful Fathers and the grandson and the wide stride of Viṣṇu: they who, sitting on the strew, shall partake of the pressed drink with the offering to the dead, come most gladly here.

I have induced to come to this offering. nāpātaṁ: it is somewhat uncertain who is meant by this; according to Prof. Geldner’s ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nāpātaṁ) is called the husband of Aditi, whose son (TS. vii. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātaṁ (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūṁ 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 e) Agni is invoked to come with the Fathers: āgne yāhi suvidātrebhīḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Śāyana: Viṣṇor (= yajñasya) nāpātaṁ (= vināśabhāvam) the non-destruction of the sacrifice. vikrāmaṇaṁ: Viṣṇu’s third step (= the highest heaven), where the Fathers dwell (ep. i. 154, 5). bhājanta: 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvās: gen. of pitū (p. 81). ā-gamiṣṭhās: accent, p. 453, 9 A b.
Ye Fathers that sit on the strew, come hither with aid; these offerings we have made to you: enjoy them; so come with most beneficent aid; then bestow on us health and blessing free from hurt.

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here; let them speak for us; let them aid us.
6 ácyā jánu, daksiṇatō niśādyā,  
imáṃ yajñām abhī grñīta víśve;  
má himsiṣta, pitaraḥ, kēna cin  
no,  
yād va ágaḥ puruṣatā 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.  
jánu: probably the left knee; cp. the SB. ii. 4, 2, 2, where the gods bend  
the right knee, the Fathers the left knee. In rites connected with the  
dead, the auspicious direction is reversed, left being substituted for  
right. daksiṇatās: to the right (of the vēdi altar), that is, to the  
south, because the south is the region of Yama and the Pitaras.  
grñīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. iṣ ao. of  
hims injure. kēna cid yād ágaḥ for kēna cid ágasā yād, the sub-  
stantive being put into the rel. instead of the principal clause.  
vās:  
dat. of disadvantage (p. 314 B 1). puruṣatā: inst. s. identical in  
form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb.  
(p. 171); in the sense of an indefinite past.

7 āsīnāso aruṇinām upāsthe  
rayim dhatta dāśuṣe mártiṣya.

Sitting in the lap of the ruddy  
(dawns) bestow wealth on the wor-
putrébhiah, pitaras, tásyavás-vah
prá yachata; tá ihórjám da-
dhāta.

ásínáśas: irr. pr. pt. Ā. of ās sit: 158 a. aruṇínmām: aruṇā 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 uṣásām upásthāt from the lap of the dawns. dhatta and ddhāta: here both the regular and the irr. ipv. of ddhā are used (cp. note on 4 d). tásyavásvah: referring to rayím in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

ye naḥ púrve pitáraḥ somiásā
anúhiré somapítháṁ Váñiśtháh,
tébhir Yámáḥ samáraráṇó hav-
īṁṣi,
usánn uśádbhih, pratikāmām
attu.

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

Those forefathers of ours, the Soma-loving, the Váñiśthás, who fare after him to the Soma-draught, with them let Yama, sharing their gifts, eat the oblations at pleasure, he the eager with them the eager.
9 yé tātṛsūr devatra Jáhamānā, hotrāvídāh stómataṣṭāsō arkáih: ágne yáhi suvidátrebhír arváñ satyáih kavyáih pitṛbhir gharmasádbhíh.

Who, gasping, have thirsted among the gods, knowing oblations, having praise fashioned for them with songs: with them the bountiful Fathers, the true, the wise that sit at the heating vessel, come hither, O Agni.

tātṛsūr: pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrá: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas: this Tp., fashioned with praise, otherwise used with mati = hymn, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis: to be taken with the preceding word = by means of songs. arváñ: 93 b. kavyáis: this word occurs in only two other passages, the original meaning apparently being = kávi wise (cp. kavyá-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasádbhis: probably in heaven; cp. x. 16, 10, sá gharmám invāt paramé sadhásthe: may he (Agni) further the gharma in the highest abode; this word as well as jáhamānās may be intended to contrast with tātṛsūr; 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). dādhānās: pr. pt. Ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásram: agreeing with pitṛbhis: more usual would be sahásrena pitṛbhis: cp. 194 B 1 b (p. 291); párās: the primary meaning of this word is farther (opposed to nearer ávara, less often úpara, ántara), more remote, then also higher; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaih párāih; the meaning is the remote, the early Fathers; cp. vi. 21, 6, párānī pratná remote, ancient deeds opposed to ávarāsas later men.

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

92 tuām, Agna, īlitō, jātavedo, śrāvāṇahāṇīnī surabhīṇi kṛtvī. prādāg pitṛbhyaḥ; svadhāyā tē aksann; addhī tvām, deva, prayatā hav-īṃṣī.

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

īlitās: by us. jāta-vedas: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning having knowledge of created things as explained by the RV. itself: viśvā veda jānimā jātāvedāḥ Jātavedus knows all creations (vi. 15, 13); this is also the explanation of Śaṇyāṇa here: jātāṃ, sarvam jagad, vetti, iti jātāvedāḥ. āvāṭ: 2. s. s. ao. of vah carry (144, 5). dhavyāṇi: for havyāṇi (54). kṛtvī: gd. of kṛ (163, 1). adās: 2. s. root ao. of dā (148, 1 a). aksān: 3. pl. root ao. of ghas eat (p. 170, e). addhī: 2. s. ipv. of ad eat.
3 yé ca ihá pitáro yé ca néhá,
yáḿś ca vidmá γāṁ u ca ná
pravidmá,
tuám vettha yáti té, játavedáḥ;
svadhábhír yajñáṁ súkṛtāṁ
jusasva.

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-
fice well prepared with funeral
offerings.

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

3 yé Agnidagdhá yé ánagni-
daghá,
mádhye diváḥ svadháyā mádá-
yante,
tébhiḥ suarál ásunítim étāṁ
yathāvaśāṁ tānúm kalpa-
yasva.

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

4 yé ánagnidadgháḥ: that is, buried. mádhye diváḥ: note that
the Fathers enjoy in heaven the funeral offering conveyed to them by
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhis: in association with them (199 A 1), as they know the path of the dead. svarát: as sovereign lord who acts according to his will (yathávasám); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (játavedas) or mentioned in 11 a (Ágniśváttás), and in this stanza itself (Agnidagdhás). tanvám kalpayasva: the body of the deceased; the words svayám tanvám kalpayasva (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: svayám rúpám kuruṣva yādśśam ichási assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathávasám tanvám cakra (= cakre) esáḥ he has taken a body according to his will; the corresponding Páda in the AV. (xviii. 3, 59) reads yathávasám tanvám kalpayáti may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistic: yás te sivás tanvó, játavedas, tábhir vahainam sukśtám u lokám with those which are thy auspicious bodies, O Játavedas, conduct him to the world of the righteous. áśunitim etám: dependent, like tanvám, on kalpayasva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (ásu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanú); cp. x. 14. 8 cd: ástam ehi; sám gachasva tanvá go home; unite with thy (new) body; and x. 16, 5 sám gachatám tanvá, játavedaḥ let him (the deceased) unite with a (new) body, O Játavedas.

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 (aksás) consisted of the nuts of a large tree called vibhidaka (Terminalia bellerica), which is still utilized for this purpose in India.

x. 34. Metre: Triśṭubh; 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 Mūjavant, the enlivening Vibhidaka has pleased me.

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

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

mimetha: pf. of mith dispute. jihīla: pf. of hīḍ be angry (cp. p. 3, f. n. 2). sākhībhya: dat. (p. 313, 3). ekaparāsyā: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kāli) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). ápa arodham: root ao. of rudh obstruct. The meaning of the stanza is: ‘rejecting the kindly advice of my wife, I gambled and lost’.
3 dvēṣṭi śvaśrūr; āpa jayā ruṇaddhi;
nā nāthitō vindate marīṭāram:
āśvasyevasa jārato vāśniasya
nāhāṃ vindāmi kitavāsya 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. nāthitās: the gambler speaks of himself in the 3. prs. āśvasya iva: agreeing with kitavāsyā. jāratas: pr. pt. of jī vaste away. kitavāsyā bhōgam: objective gen. (p. 320, B b).

4 anyē jayām pāri mṛṣanti asya,
yāṣyāgrdhad vēdane vājī aksāḥ.
pitā mātā bhrātara enam āhur:
‘nā jānīmo, nāyātā baddhām
etām’.

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

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

The Gambler

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.

yād ādīdhye: 'nā daviṣāṇi ebhiḥ;
parāyādbhyo áva hiye sākhī- bhyah',
nīuptās ca babhrávo vácam ákrataṁ,
émīd esāṁ nīskṛtām jāriniṇāv.

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.

a-dīdhye: 1. s. pr. Ā. of dhī think. daviṣāṇi: īṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (īṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv spit). ebhis: with the friends. áva hiye: ps. of 1. hā lcave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ákrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagati Pāda interposed in a Tristubh stanza (cp. p. 445, f. n. 7); the same expression, vácam akrata, by ending a Pāda in vii. 103, 8 produces a Jagati Pāda in a 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). émi ēd: I go at once (p. 218). esām: of the dice.

The Gambler

1. -dīdhye: 1. s. pr. Ā. of dhī think. daviṣāṇi: īṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (īṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv spit). ebhis: with the friends. áva hiye: ps. of 1. hā lcave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ákrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagati Pāda interposed in a Tristubh stanza (cp. p. 445, f. n. 7); the same expression, vácam akrata, by ending a Pāda in vii. 103, 8 produces a Jagati Pāda in a 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). émi ēd: I go at once (p. 218). esām: 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.

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

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

tāpavyishnāvas: causing the gambler to pain others by his losses.
kumārā-deśnās: giving gifts and then taking them back like children. punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāṃ-prktās: pp. of prc mix. barhāna: 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.

tripancasāḥ kriṣati vrāta esāṃ, devā iva Savitā satyādharmaḥ: ugrasya cin manyāve nā namante; rājā cid ebhyo nāma īt kṛṇoti.

tripāncasāḥ: 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).

नीचा वर्तनत उपारि स्फुरन्तः च्रह्सासो हस्तवन्तं सहंते।
दिव्यः च्वांता इरिः नुषा: श्रेष्ठ: सतो हर्द्यें निर्देहन्ति।

They roll down, they spring upward. Though without hands, they overcome him that has hands.

Divine coals thrown down upon the gaming-board, being cold, they burn up the heart.
Every Pada in this stanza contains an antithesis: nicā—upāri; ahastāsah — āstavantam; divyāḥ — īrīne; śītāḥ — nīr dahanti. divyās: alluding to their magic power over the gambler; ep. barhāṇā in 7 d. āṅgārās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidévanām vā agnīs, tāsyā ete 'ṅgārā yād ākṣāh 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
pūrvāhṇē āśvān yuyujē hī bhrūn, morning, he falls down (in the evening) near the fire, a beggar.
só agnér ánte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following
two perfects may be translated as presents, because they express
habitual actions continued into and included in the pr. (213 A a).
dṛṣṭvāya: gd. of dṛṣ see, agreeing with kitavyam as the virtual
subject (210). strīyam (p. 88, β): jāyām as apposition, a woman who
is the wife of others; that is, when he sees the wives of others and
their comfortable homes, he is reminded of the unhappiness of his
own wife and the bareness of his own home. āśvān: the brown
dice are here figuratively called horses, which he yokes; that is, he
begins a long spell of gambling with them. papāda: he conse-
quently 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'.

yó vaḥ: no specific die is meant, the expression only implying a
chief, in the abstract, of the total number of dice played with.
dāsa kṛṇomi prācīṣ: I put the ten (sc. fingers) forward, that is, I
stretch out my two hands. prācīṣ: A. pl. f. of prāṇc, used predi-
catively (198, 1). tásmái: dat. of advantage (200 B 1). ná dhanā
runadhmi: that is, 'I have no money left for you;' these words in sense come after prácis, expressing what is implied by that gesture.

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

13 aksāīr mā dīvyaḥ; kṛṣim it kṛṣasva;
vitte ramasva, bahū mānya-
mānaḥ;
tātra gāvah, kitava, tātra jāya:
tāṁ vi vi caṣṭa Savitāyām
aryāḥ.

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

14 mitrāṁ kṛṇudhvaṁ khālu, mṛ-
lātā no.
mā no ghorēṇa caratābhi dhṛ-
ṣṇū
t

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 viṣatām, another now be in the toils of the brown ones.

anyó babhrūṇāṁ prāsitaṁ nū astu.

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

PŪRUṢA

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

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

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

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

Pūrusa is coextensive with the whole world including the gods. bhāvyam: a late and irregular cadence. amṛtatvāsya: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of āty atiṣṭhat in 1 d and of āty aricyata in 5 c indicates that Pūrusa is the subject and yād (the gods) the object, and that the former exceeds the latter ānnena, 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.

Such is his greatness, and more than that is Pūrusa. A fourth of
Pādo 'syā viśvā bhūtāni;  
tripād asyāṁtaṁ 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).
jyāyāṁś ca: on the Sandhi, see 40 a. Pūruṣas: a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam: equivalent to amṛtatvā.

Tripād ērdhvā ud ait Pūruṣah;  
Pādo 'syehābhavat pūnaḥ.  
Tāto viśvāṁ vi akrāmat  
Sāsanānaśanē abhī.  

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.

Ud ait (3. s. ipf. of i go, p. 130): to the world of immortals. iha: in this world. pūnar: that is, from his original form. tātas: from the earthly quarter. vi akrāmat abhī: distributed himself to, developed into. sāsana-anaśanē: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvasas in the RV. (186 A 1, end).
5 tasmad Virāḷ ajāyata, Virājō ádhi Pūruṣaḥ. 
sā jātō áty aricyata
pasćād bhūmim átho purāḥ.

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

tasmad: from the undeveloped quarter of Pūruṣa. Virāḷ: as intermediate between the primaeval Pūruṣa and the evolved Pūruṣa; cp. x. 72, 4: Áditer Dákṣo ajāyata, Dákṣād u Áditiḥ pári from Áditi Dåksa was born, and from Dåksa Áditi. On the Sandhi, see p. 3, n. 2. With c d cp. 1 c d. átho: 24.

6 yat Pūruṣena havīsā
devā yajñām átanvata,
vasantō asyāsid ājyaṃ,
griśmā idhmāḥ, sārād dhavīḥ.

When the gods performed a sacrifice with Pūruṣa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Pūruṣa an ideal human sacrifice to the primaeval Pūruṣa. átanvata: 3. pl. ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavis: 54.

7 tām yajñām barhīṣi práukshan 
Pūruṣaṃ jātām agratāḥ:

That Pūruṣa, born in the beginning, they besprinkled as a sacrifice
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.

tásmád: ab. of the source (201 A 1). sámabhrtam: as finite vb. prśad-ājyám: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. tāṃś: attracted to paśūn for tāt (prśadājyám); 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. īśayaś ca yē in 7 d.

x. 90, 9]  

PURUŚA  199

téna devā ayajanta,  
sādhyā īśayaś ca yē.  

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

saṃbhrtam prśadājyām:  

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.

tásmád: ab. of the source (201 A 1). sámabhrtam: as finite vb. prśad-ājyām: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. tāṃś: attracted to paśūn 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. īśayaś ca yē in 7 d.
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.

The AV. was not recognized as the fourth Veda till much later.

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

Whatever animals besides the horse, such as asses and mules, have incisors above and below. Cattle were born from that; from that were born goats and sheep.

When they divided Purüṣa, 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-ādadhur: when the gods cut up Purusa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). kāu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); kā and pādā before ū: 22. ucye: 3. du. pr. ps. of vac speak: Pragrhyā, 26 b.

2 brāhmaṇo 'sya mukham āsīd, bāhū rājanīḥ kṛtāḥ; ūrū tād asya yād váisyāḥ; padbhyaṁ śūdrō ajāyata.

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

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

3 candrāmā mánaso jātās; cákṣoḥ sūryō ajāyata; mukhād Índraś ca Agnīś ca, prāṇād Vāyūr ajāyata.

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

14 nábhyā āśid antáríkṣam; śirṣṇó dyáuḥ sáṁ avartata; padbhyaṁ bhúmir, díśaḥ śró-trāt: tathā lokāṁ akalpayan.

_nábhyās_ : ab. of nábhi inflected according to the i dec. (p. 82 a). śirṣṇás : ab. of śirṣán (90, 1 a ; p. 458, 2). sáṁ avartata : this vb. is to be supplied in c ; cp. ádhi sáṁ avartata in x. 129, 4. _akalpayan_ : ipf. cs. of klīp ; _they_ (the gods) _fashioned_.

15 saptasyāsan paridhāyas; trīḥ saptá samídhaḥ kṛtāḥ; devá yád, yajñāṁ tanvānā, ábadhnan Púruṣaṁ paśúm.

_paridhāyas_ : the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá : as a sacred number. tanvānās : cp. 8 b. ábadhnan : 3. pl. ipf. of bandh ; cp. púrušeṇa havīśā in 6 a and táṁ yajñāṁ Púruṣaṁ in 7 a b. paśúm : as appositional acc. (198).
6 yajñena yajñām ayajanta devās: 
tāni dhārmāṇi prathamāṇi āsan. 
tē ha nākam mahimānāḥ sa-
canta, 
yātra pūrve Sādhiāḥ sānti, 
devāḥ.

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uśas, 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 Uśāsā–nākta and Nāktośāsā, 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.

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).

8 sa nō 'chāv yavā 'vayy

nī tē yāmāna 'vīkṣmahi.

vṛćē n vēṣatī 'vayy: 

sā | n: | 'chāv | yavā: | 'vṛyam: 

nī | tē | yāmān: | 'vīkṣmahi: 

vṛćē | n: | 'vēṣatīma: | 'vayy: 

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). nī. . . 'vīkṣmahi: s ao. Ā., we have turned in (intr.). 'vēṣatīma: governed by a cognate vb. to be supplied, such as return to. 'vayyas: N. pl. of vī bird (99, 3 a).

5 ni 'yāmāsō 'vīkṣma

ni 'pādvaṅto ni 'pākṣayō.

ni śēṇāsaś śēndūrīyēn: 

ni | 'yāmās: | 'vīkṣma: 

ni | 'pādvaṅto: | ni | 'pākṣayō: 

ni | śēṇās: | 'chīt: | 'vīnēyēn: 

5 ni grāmāsō 'vayyata,

ni padvānto, ni pakṣyō, ni śēṇāsāś cid arthīnē. 

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

ni 'vayyata: 3. pl. Ā. s ao. of viś enter. grāmāsas: = villagers. ni: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.
6 yāvāyā vṛkīṃ vṛkam,
yavāya stenām, ārmie;
āthā naḥ sutāra bhava.

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

7 úpa mā pēpiśat tāmaḥ,
kṛṣṇāṁ, viaktam asthita:
Ūṣa ṛṇéva yātaya.

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

8 úpa te gā īvākaram,
vrṇīśvā, duhitar divah,
Rātri, stōmāṁ nā jigyūse.

úpa ã akaram (1. s. root ao. of kr): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stōmān
paśupā i vakaram I have driven up songs of praise for thee like a herdsman. vrṇīśvā : 2. s. ipv. Ā. from vr choose. b is parenthetical. stóمام is to be supplied with vakaram. jigyūṣe : dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (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 : Triṣṭubh.

9 nāsād rājya vi amā parī yat | kīm āvarīvaḥ ? kūha? kāsyā |

śārman? | āmbhaḥ kīm āsīd, gāhanaṁ gābhīrām?

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

Cf. ŚB. x. 5, 3, 1 : nā i va vá idaṁ āgrē sād āsīd nā i va sād āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānim : before the creation. āsīt : the usual
HYMN OF CREATION

form of the 3. s. ipf. of as be; the rarer form occurs in 3 b. nó: for ná u (24). viomá: the final vowel metrically lengthened (cp. p. 440, 4 B). parás: adv.; on the accent cp. note on ii. 35, 6 c. á avarívar: 3. s. ipf. int. of vr cover (cp. 173, 3); what did it cover up = conceal or contain? kúha: where was it? kásya sárman: who guarded it? kim: here as an inter. pcl. (p. 225). ámbhas: cp. 3 b, and TS., ápo vá idám ágre salilám ásít this (universe) in the beginning was the waters, the ocean.

2 ná mṛtyúr āsíd, amítam ná tárhi.
ná rátríá áhna ásít prakétáh.
āníd avatám svadháyá tát ékam.
tásmád dhányán ná paráh kim canásá.

rátryása: gen. of rátrí (p. 87). áhnaś: gen. of áhan (91, 2).
ánít: 3. s. ipf. of an breathe (p. 143, 3 a). tásmád: governed by anyád (p. 317, 3). dha for ha: 54. anyán ná: 33. parás: cp. note on 1 b. āsa: pf. of as be (135, 2).

3 táṃ āsícítaṃsa aepermghè

<table>
<thead>
<tr>
<th>Táṃ</th>
<th>āsícíta</th>
<th>táṃsa</th>
<th>aepermghè</th>
<th>árghè</th>
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<tr>
<td>ápravíktam</td>
<td>sállílam</td>
<td>sárvam</td>
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<td></td>
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<tr>
<td>tágásthípápoolam</td>
<td>yádajátaím</td>
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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 ásít támasá gûlhörm ágre; 
apraketâm salilâm sârvam â 
idâm. 
tuchyénâbhú ápihitam yâd ásît, 
tápasas tán mahinájâyataikam.

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

gûlhörm: pp. of guh hide (69 c, cp. 3 b γ, p. 3 and 13). ás: 3. s. ipf. of as be (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with ásît. b is a Jagatì intruding in a Triṣṭubh stanza (cp. p. 445, f. n. 7). ābhú: the meaning of this word is illustrated by ā-babhuva in 6 d and 7 a. mahiná = mahimná (90, 2, p. 69).

8 Kâmaśtrâyê samâvvritâdhí 
mandaśi rétā: pârśmâ yadâsirît. 
sûtô bhûmaśriitâ nîrviññán 
hrdî prâtiśya karma nînâyâ. ||

Chârdî. 
hrdî I prâtiśravā I kavrî: I nînâyâ. ||

Kâmas tâd ágre sâm avartatâdhi, 
mânasâ prâtaḥ prathamàm yâd 
âsît. 
sató bândhum ásati nîr avindan 
hrdî prâtiśiyā kavâyo manîsâ.

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 sâm avartata: 3. s. ipf. Ā. of vṛt turn, with sâm come into being; ádhi upon makes the verb transitive = come upon, take possession of. tâd that = tâd 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). yâd: referring to kâmas is attracted in gender to the predicate n. rétâs. satás: they found the origin of the evolved world in the unevolved. prati-îśyâ: the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapâtha. ma- 
nîsâ: inst. of f. in ā (p. 77).
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>5 tiraścino vítato raśmīr eśām:</td>
<td>Their cord was extended across:</td>
</tr>
<tr>
<td>adhāḥ svid āsī3d, upārī svid āsī3t?</td>
<td>was there below or was there above?</td>
</tr>
<tr>
<td>retodhā āsan, mahimāna āsan;</td>
<td>There were impregnators, there were powers;</td>
</tr>
<tr>
<td>svadhā avāstāt,prayatiḥ parāstāt.</td>
<td>there was energy below,</td>
</tr>
</tbody>
</table>

raśmīs: the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4c: the cord with which the sages (referred to by eśām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pārī yō raśmīnā divid āntān mamē prthivyāḥ who with a cord has measured out the ends of heaven and earth; cp. also the expression sūtram vítatam (in AV. x. 8, 37) the extended string with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 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 āsī3t 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 Saṁhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.
HYMN OF CREATION

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

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

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

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyóman: loc. (90, 2). védæ: the accent is due to the formal influence of yádi (p. 246, 3 a).
Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Brhaṣpati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirases, 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 Vivasvānt and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the ‘only mortal’, and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādbīśa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapotā) 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 primal 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.

\[1\] yásmin vrksé supalása
deváh sampibate Yamáh, átrá no viśpátiḥ pitá
purāṇáṁ ánu venati.

yásmin: the loc. is often used in the sense of beside, near (cp. 203, 2). sampibate: drinks Soma with. átrá: with metrically long final vowel (cp. 433, 2 A). nas: our i.e. of me and the other members of the family. pitá: my deceased father. purāṇán: ancient ancestors; Sandhi, 39. ánu venati: that is, associates with them.

\[2\] purāṇán āchārībhīchāri
cheráñ paşyāsūya
\[3\] chasūyaśr̥ṣṭyāchāri
	\[4\] tásam chasūyaḥ punë

purāṇāṁ anuvēnantāṁ,
čáranantā pāpāyāmuyā,
asūyān abhy acakāsāṁ:
tásām asprhayāṁ pūnah.

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

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning in this evil way, that is, going to the abode of the dead. asūyān: being displeased, that is, with him, opposed to asprhayam, I longed for him, that is, to see him again. acakāsām: ipf. int. of kāś, with shortening of the radical vowel (174).
The new car, O boy, the wheelless, which thou didst make in mind, which has one pole, but faces in all directions, thou ascendest seeing it not.

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

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

The departure of the dead is followed by a funeral chant. pra-ávartayasya: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β; analysed by the Padapātha, as pra-ávartayas; cp. note on viii. 48, 2 a. ánu pra-ávartata: 3. s. ipf. Ā. of vṛt: accent, p. 464, 17, 1; p. 466, 19; p. 468, 20 a. viprebbhaya: the priests officiating at the funeral; abl. governed by pāri (176, 1 a); Sandhi, 43, 2 a. sām ā-hitam: accent, p. 462, 13 b. nāvī: the funeral chant is placed on a boat as a vehicle to convey it from here (itās) to the other world.
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. yāmā prāvartayo rātham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of to be handed over; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama’s abode.

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 tātaś, ágram and budhnās, purāśtād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.
7 idām Yamasya sādanam
devamānāṁ yād ucyāte.
 iyām asya dhanyate nālīr.
 ayāṁ girbhīḥ pārīśkṛtaḥ.

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. sādanam: note that
the vowel of this word is always short in the Pada text, the com-
pilers of which seem to have regarded it as a metrical lengthening;
sādanam occurs about a dozen times in the RV., beside the much
commoner sādanam. nālīs: with s in the nom. (100, I 1a). There
is one syllable too many in c (cp. p. 428, 2 a). ayām: Yama. pār-
īśkṛtas: note that the Pada text removes the unoriginal s (p. 145,
f. n. 1; cp. note on x. 127, 3 a). girbhīs: dec. 82; accent, p. 458, c 1.

VĀTA

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

x. 168. Metre: Triśṭubh.

1 Vātasya nú mahimānam rá-thasya:
ruján eti, stanáyám asya
ghósah.
divispīg yāti aruṇáni kṛṇvánn;
utó eti prthivyá reṇúm ásyan.

mahimānam: the vb. can easily be supplied, the most obvious one
being prá vocam according to the first verse of i. 32, Índrasya nú
vīryāṇi prá vocam, and of i. 154 Viṣṇor nú kam vīryāṇi prá
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. 28, 11). stanáyan: used predicatively like a finite vb. (207) or
eti may be supplied. aruṇáni: alluding to the ruddy hue of
lightning, with which the Maruts are particularly associated. asya:
accent, p. 452. utó: 24. prthivyá: inst. expressing motion over
(199, 4).

2 Sám préranti brahnu vāntákh vishá
eṣe gaccháti samánem n chóṣáh:
Támbi: śrūṣukrathy devi śrīyáti
vishá vishá bhúvanákh raja.

sám pró-rate ánu Vātasya viṣṭhá:
áinam gachanti sámanam ná
yóśáh.
tábhiḥ sayúk sarátham devá
íyate,
asyá viśvasya bhúvanasya rājá.

sám pró īrate: 3. pl. pr. Ā. of īr; p. 468, 23 a. viṣṭhás: though the
derivation is vi-stha (not analysed in the Pada text), the meaning is
uncertain. It is probably the subject with which yóśás 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 ī go according to the fourth class, from which the pr. forms iyāse, iyate, iyante, and the pt. iyamāna occur; c is a Jagati Pāda.

3 ब्रान्तिरिषि पृषिमिरीचमाणो
न नि विविधं कतमचनाहः:।
प्रापं सहां प्रथमजाचारावः
केव स्विस्तः कुतः च्रा बभूव॥

4 तमाद्रेवानां सुर्वनस्य गम्भीरः
यथावशं चरति द्रेव एषं:।
घोषा दृस्यं मृतिवे न कृपं
तस्मु वाताय हृविया विधिम॥

3 antārikṣe pathibhir iyamāno,
nā ni viśate katamāc canāhaḥ.
apāṃ sākha prathama-jā rtāvā,
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 Padapātha. apāṃ sākha: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. rtāvā: 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.

4 ātmā devānāṃ, bhūvanasya
gārbhō,
yathāvaśaṁ carati devā esāḥ.

Breath of the gods, germ of the world, this god fares according to his will. His sounds are heard,
ghóṣā īd asya śṛṇvire, ná rū- (but) his form is not (seen). To pám. that Vāta we would pay worship tásmai Vātāya havīṣā 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. gārbhās: Vāta is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. drśyate is here easily supplied. vidhema: with dat. (200 A.f).
VOCABULARY

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

ABBREVIATIONS


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

aks-ā, m. die for playing, pl. dice, x. 34, 2, 4, 6, 7, 13 [perhaps eye = spot].
aksán, n. eye (weak stem of áksi), x. 127, 1.
á-kṣīya-māna, pr. pt. ps. unfulfilling, i. 154, 4 [2. kṣi destroy].
akhkhalī-kṛiṣyā, gd. having made a crook, vii. 103, 3.
Ag-nī, m. fire, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; god of fire, Agni, i. 1–7; 9; 35, 1; ii. 35, 15; v. 11, 1–6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. ig-ni-s, Slav. og-ni].
agni-dagdha, Tp. cd. burnt with fire, x. 15, 14 [pp. of dah burn].
agni-dūta, a. (Bv.) having Agni as a messenger, x. 14, 13.
agni-svāttā, cd. Tp. consumed by fire, x. 15, 11 [pp. of svād taste well].
á-gra, n. front; beginning; top, x. 135, 6; le. āgre in the beginning, x. 129, 3, 4.
agṛ-tās, adv. in the beginning, x. 90, 7.
a-ghn-yā, f. cow, v. 83, 8 [gdv. not to be slain, from han stay].
āṅkuś-iṇa, a. having a hook, hooked, attractive, x. 34, 7 [āṅkuśā hook].
1. āṅg-a, n. limb, ii. 33, 9.
2. āṅgā, emphatic pel. just, only, i. 1, 6; x. 129, 7 [180].
āṅgāra, m. coal, x. 34, 9.
Āṅgira, m. name of an ancient seer, iv. 51, 4.
Āṅgiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἄγγελος 'messenger'].
adhibhūt-śāvat, m. officiating priest, vii. 135, 3.

a-dhvasmān, a. (Bv.) dimmed, ii. 35, 14 [having no darkening].
an breathe, II. P. āṇīti, x. 129, 2 [Go. an-an 'breathe'].
ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
ān-abhi-mātā-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.
ā-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amīvā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [āmiśa disease].
ān-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀγανήμενον 'innocent'].
an-idhmā, a. (Bv.) having no fuel, ii. 35, 4.
ān-imis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
ān-imisā, (inst.) adv. with unwinking eye, i. 59, 1 [ni-mis, f. wink].
ā-nivisāmāna, pr. pt. ā. unresting, vii. 49, 1 [ni + visi go to rest].
ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
ān-īka, n. face, ii. 35, 11 [an breathe].
anu, prp. with acc., along, x. 14, 1.8; among, x. 14, 12.
anu-kāmām, (acc.) adv. according to desire, viii. 48, 8.
anu-dēyi, f. equipment (?), x. 135, 5.6 [f. gdv. of anu-dā to be handed over].
anu-paspaśānā, pt. pt. ā. having spied out, x. 14, 1 [spāś spy].
anu-madāyā-māna, pr. pt. ps. being grieved with gladness, vii. 63, 3.
anu-vēnānt, pr. pt. seeking the friendship of (acc.), x. 135, 2.
anu-vratā, a. devoted, x. 34, 2 [acting according to the will (vratā) of another].
an-ṛta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [ṛta right].
an-ēnas, a. (Bv.) guiltless, vii. 86, 4 [ēnas guilt].
ānta, m. end, iv. 50, 1; edge, proximity: le. ānte near, x. 34, 16.
antā, prp. with le., within, i. 35, 9; ii. 12, 3; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2.3 [Lat. inter].
antārikṣa, n. air, atmosphere, i. 35, 7; 11; ii. 12, 2; x. 90, 14; 168, 3 [situated between heaven and earth: kṣa = 1. kṣi dwell].
ānti-tas, adv. from near, iii. 59, 2 [anti in front, near].
ānhd-as, n. Soma plant; juice, i. 85, 6 [Gk. ἄνθος 'blossom'].
an-ns, n. food, ii. 35, 5; 7.10.11.14; pl. 12; x. 90, 2 [pp. of ad eat].
anyā, prn. a. other, ii. 35, 3.8.13; x. 34, 4.10.11.14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyā one-another, vii. 103, 3.4.5; anyé-anyë, anyāh-anyāh some-others, x. 14, 3; ii. 35, 3 [op. Lat. aliūnis, Gk. ἀλλός 'other'].
āp, f. water, pl. N. āpās, ii. 35, 3.4; vii. 49, 1.2.3.4.103, 2; A. apās, v. 83, 6; inst. abhiss, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1.2.3.7.9.11.13.14; viii. 103, 4; x. 168, 3; L. āpsū, ii. 35, 4.5.7.8; viii. 103, 5 [Av. āp 'water'].
apa-dhā, f. unclosing, ii. 12, 3.
apa-bhartāva, dat. inf. to take away, x. 14, 2 [bhr bear].
apa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].
apa-pasyant, pr. pt. (K.) not seeing, x. 135, 3.
apas, n. work, i. 85, 9 [Lat. opus 'work'].
apās, a. active, i. 160, 4.
apās-tama, spv. a. most active, i. 160, 4.
Apām nāpāt, m. son of waters, name of a god, ii. 33, 13; 35, 1.3.7.9.
āpi-hita, pp. covered, x. 129, 3 [dhā put].
apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed āpi-āfic].
a-praketa, a. (Bv.) indistinguishable, x. 129, 3 [praketa perception].
a-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
apra-mrśyā, gdv. not to be forgotten, ii. 35, 6 [mrś touch].
ā-budhyā-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
abhī-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
abhimāt-in, m. adversary, i. 85, 3 [abhimāti, f. hostility].
abhī-vṛṣṭa, pp. rained upon, vii. 103, 4.
abhīṣṭi-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumna, n. splendour].
abhīṣṭi-śāvas, a. (Bv.) strong to help, iii. 59, 8 [śāvas, n. might].
abhiti, f. attack, ii. 33, 5 [abhí + ití].
abhí-vrta, pp. adorned, i. 35, 4 [I. vr cover].
á-bhv-a, a. monstrous; n. force, ii. 33, 10; monster, iv. 51, 9 [non-existent, monstrous : -bhū be].
á-manya-māna, pr. pt. Ā. not thinking = unexpectedly, ii. 12, 10 [man think].
á-martya, a. (K.) immortal, viii. 48, 12; f. ā, x. 127. 2.
á-mitra, m. (K.) enemy, ii. 12, 8 [mitrā friend].
á-mítā-varṇa, a. (Bv.) of unchanged colour, iv. 51, 9.
á-mi-vā, f. disease, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. ámī-ti].
amu-yā, inst. adv. in this way, so, x. 135, 2 [inst. f. of amū this used in the inflexion of ayām].
ámūrā, a. (K.) wise, vii. 61, 5 [not foolish : mírā].
amūta, a. immortal; m. immortal being, i. 35, 2; vii. 68, 5; viii. 48, 32; n. what is immortal, i. 35, 6; x. 90, 3; immortality, x. 129, 2 [not dead, mūta, pp. of mṛ die; cp. Gk. ἀμβροτος 'immortal'].
amṛta-tvā, n. immortality, x. 90, 2.
ambh-as, n. water, x. 129, 1.
á-yajvan, m. (K.) non-sacrificer, vii. 61, 4.
á-yām, dem. prn. N. s. m. this, i. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 34, 13 (= here); he, i. 160, 4; x. 135, 7.
á-yās, a. nimble, i. 154, 6 [not exerting oneself': yās = yas heat oneself].
ar-pāpas, a. (Bv.) unscathed, ii. 33, 6; x. 15, 4 [rāpas, n. infirmity, injury].
arām-kṛta, pp. well-prepared, x. 14, 13 [made ready].
ar-ām, adv. in readiness; with kr do service to (dat.), vii. 86, 7.
arātī, f. hostility, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardliness, enmity].
ar-ṛ, m. niggard, enemy, gen. aryās, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ār = rai; 1. indigent; 2. niggardly].
ar-ṛṣṭa, pp. (K.) uninjured, vi. 54, 7 [ṛṣ injure].
ar-unā, a. f. ē, ruddy, x. 15, 7; n. ruddy hue, x. 168, 1.
ar-usā, a. ruddy, i. 85, 5; vii. 71, 1.
a-reṇā, a. (Bv.) dustless, i. 35, 11 [reṇu m. dust].
ark-a, m. song, i. 85, 2; x. 15, 9 [arc sing].
ar ṣing, praise, I. ārca-ti. sám-, praise universally. pt. ārccē, i. 160, 4.
ārc-ant, pr. pt., singing, i. 85, 2; viii. 29, 10.
arṇa-vā, a. waving, viii. 63, 2; m. flood, i. 85, 9.
ārtha, n. goal, vii. 63, 4 [what is gone for: r go].
arthaṅ, a. greedy, x. 127, 5 [having an object, needy].
ar-pāya, es. of ṛ go. ád- raise up, ii. 33, 4.
ar-yā, a. noble, vii. 86, 7; x. 34, 13; m. lord, ii. 35, 2.
Arya-mān, m. name of one of the Adityas, vii. 63, 6.
ar-vant, m. steed, ii. 33, 1; vii. 54, 5 [speeding: r go].
arvāk, adv. hither, x. 15, 4, 9; afterwards, x. 129, 6.
arvāc, a. hitherward, i. 35, 10; v. 83, 6.
arvān, pr. pt. worthy, ii. 38, 10.
av help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9; 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; quicken, v. 83, 4.
av-a-ti, m. well, i. 85, 10; iv. 50, 3 [āva down].
av-avāya, n. blemish, x. 14, 8 [gdv. not to be praised, blameworthy].
avāni, f. river, v. 11, 5 [āva down].
av-pāsya-yant, pr. pt. looking down on (acc.), ivi. 49, 3.
avā-mā, spv. a. lowest; nearest, ii. 35, 12; latest, vii. 71, 3 [āva down].
av-yaṭī, m. appeaser, viii. 48, 2.
av-āra, cpv. a.lower, x. 15, 1; nearer, ii. 12, 8 [āva down].
av-ās, n. help, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
avā-sāṇa, n. resting place, x. 14, 9 [un-binding, giving rest: āva + sā = si tie].
avās-tāt, adv. below, x. 129, 5.
avas-yū, a. desiring help, iv. 50, 9.
av-vātā, a. (Bv.) windless, x. 129, 2 [vātā wind].
av-up, m. he'per, ii. 12, 6.
av-vīra, a. (Bv.) sonless, vii. 61, 4 [vīra hero].
av-rkā, a. (K.) friendly, x. 15, 1 [non harming: vīka wolf].
a-vyathyá, gdv. immovable, ii. 35, 5 [vyath waxer].

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

abhí- attain to (acc.), i. 154, 5.

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

aś-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 58, 3. 6; vii. 71, 3. 5; x. 34, 3. 11; 90, 10 [Lat. equu-s 'horse', Gk. ἵππος, OS. ēhu].

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

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

aśtú, nm. eight, i. 35, 8.

as be, II. P.: pr. 2. ásí, i. 1, 4; ii. 12, 15; 33, 3; 3. ásti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smásí, vii. 54, 9; vii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. ástu, v. 11, 5; vii. 86, 82; x. 15, 2; sántu, vii. 63, 5; op. syáma, iii. 59, 3; iv. 50, 6; 51, 10, 11; vii. 48, 12, 13; ipv. 3. ás, x. 129, 3; ásít, x. 34, 2; 90, 6. 12. 14; 129, 14. 2. 2. 4. 5; ásan, x. 90, 15. 16; 129, 52; ipv. ása, vii. 86, 4; x. 129, 2; ásur, iv. 51, 7.

ápi- be or remain in (loc.); syáma, iii. 59, 4; x. 14, 6.

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

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

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

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

aś-ita, (pp.) a. black, iv. 51, 9.

á-sammarśta, pp. (K.) uncleaned, v. 11, 3 [mrj wipe].

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

asu-trp, a. (Tp.) life-stealing, x. 14, 12 [trp delight in].

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

ásu-ra, m. divine spirit, i. 35, 7. 10; v. 83, 6 [Av. akura].

asur-yá, n. divine dominion, ii. 33, 9; 35, 2.

asúyánt, pr. pt. displeased, resentful, x. 135, 2.

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

asmá, prn. stem of 1. prs. pl.; A. asmán us, viii. 48, 3. 11; x. 15, 5; D. asmábyham to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmád from us, ii. 33, 2; vii. 71, 1. 2; than us, ii. 33, 11; G. asmákam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; asmásu on us, iv. 51, 10.

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

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

a-smáí, 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. 63, 5; x. 14, 9. 11.

a-svá, G. of prn. root a, of this, ii. 33, 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; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 39, 4. 6. 12, 15; 129, 7; 135, 7; 168, 1.

ás-yant, pr. pt. scattering, x. 163, 1 [as throw].

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

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

áha, emphasizing pel., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.

áhan, n. day, viii. 48, 7; x. 129, 2.

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

áhar, n. day, x. 103, 7.

áhas, n. day, x. 168, 3.

a-hastá, a. (Bv.) handleless, x. 34, 9.

áh-i, m. serpent, ii. 12, 3. 11 [Av. aži, Gk. ἄχι 'viper', Lat. anguis].

á-hr̥nána, pr. pt. A. free from wrath [hr be angry].

Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L., in, i. 85, 4; ii. 35, 7. 8; iii. 59, 3; viii. 46, 8. ā, pel. quite, very, ii. 12, 15; with D., viii. 48. 4.

ā-gata, pp. come, vii. 103, 3. 9 [gam go].

ā-gam-istha, a. spv. coming most gladly, x. 15, 3.

āg-as, n. sin, vii. 86, 4; x. 15, 6 [ep. Gk. ἀγός 'guilt'].

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

ā-játa, pp. produced, x. 129, 6 [jan generate].
áj-ya, n. melted butter, x. 90, 6 [á–añj a-noint].
ání, m. axle-end, i. 35, 6.
ánta, pp. extended, x. 135, 6 [tan stretch].
ántasthiváms, red. pf. pt. having mounted, ii. 12, 8 [á + sthá stand].
át-mán, m. breath, x. 168, 4 [Old Saxon ò-thom 'breath'].
Ádityá, m. son of Aditi, iii. 59, 2, 3, 5.
áp obtain, V. P. ápnótï; pf. ápå, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
á-bhis, I. pl. f. of prn. root á, with these, v. 83, 1.
á-bhú, a. coming into being, x. 129, 3.
ámá, a. raw, unbaked, ii. 35, 6 [Gk. δύο-s 'raw'].
á-yat-í, pr. pt. f. coming, x. 127, 1, 3 [á + i go].
áyas-á, a. f. i, made of iron, viii. 29, 3 [áyas iron].
áy-ú, a. active; m. living being, mortal, iii. 59, 9 [i go].
á-yudh-a, n. weapon, viii. 29, 5 [á + yudh fight].
áy-us, n. span of life, vii. 103, 10; viii. 48, 4, 7, 10, 11; x. 14, 14 [activity: i go].
áryaná, a. belonging to the forest, x. 90, 8 [átanya].
á-róhant, pr. pt. scaling, ii. 12, 12 [ruh mount].
avís, adv. in view, with kr, make manifest, v. 83, 3.
ás-ú, a. swift, vii. 71, 5 [Gk. ἄξω-s].
ású-héman, a. (Bv.), of swift impulse, ii. 55, 1.
á-sám, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
ás-ima, irr. pr. pt. Á., sitting, x. 15, 7 [as sit].
á-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sám placed upon (lc.), x. 135, 4 [dhá put].
á-huta, pp. to whom offering is made, v. 11, 3.
I go, II. P. émi, x. 34, 5; étí, iv. 50, 8; x. 34, 6; 168, 12; yántí, vii. 49, 1; approach (acc.), viii. 48, 10; áyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. íyúr, x. 15, 1. 2.
ánu- go after, vi. 54, 5; follow (acc.), viii. 63, 5.
ápá- go away, x. 14, 9.
abhi- come upon, ipf. áyan, vii. 103, 2.
áva- appease: op. íyám, vii. 86, 4.
á- come, ii. 33, 1; v. 83, 6; go to, x. 14, 8.
úpa á- come to (acc.), i. 1, 7.
úd- rise, vii. 61, 1; 63, 1–4; ipf. ait, x. 90, 4.
úpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 55, 3.
pára- pass away, pf. íyúr, x. 14, 2, 7.
pári- surround, ii. 35, 4, 9.
prá- go forth, i. 154, 3; x. 14, 7.
ánú pra- go forth after, vi. 54, 6.
ví- disperse, x. 14, 9.
sám- flow together, ii. 35, 3; unite, vii, 103, 2.
ichá-mána, pr. pt. Á. desiring, x. 34, 10 [is wish].
ì-tás, adv. from here, x. 135, 4.
ì-ti, pcl. thus, i. 12, 5²; vi. 54, 1, 2; x. 34, 6 [180].
ì-thá, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thá; 180].
ì-d, emphasizing pcl. just, even, i. 1, 4, 6; 85, 8; 154, 3; ii. 35, 8, 10; iv. 50, 7, 8; 51, 9; vii. 86, 3, 6; x. 14, 16, 34, 5, 7, 8, 13; 127, 3 [Lat. id: 180].
i-d-ám, dem. prn. n. this, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15, 15, 2; 90, 2; 129, 3; 183, 7; this world, v. 83, 9; = here, vii. 54, 1 [111].
i-dánim, adv. now, i. 35, 7.
ìdh kindle, VII. Á. indháhá.
sám- kindle, 3. pl. indháte, ii. 35, 11; pf. idhiré, v. 11, 2.
ìdh-má, m. fuel, x. 90, 6 [ìdh kindle].
ìnd-u, m. drop, Soma, viii. 48, 2, 4, 8, 12, 13, 15; pl. iv. 50, 10; vii. 48, 5.
Índra, m. name of a god, i. 85, 9; ii. 12, 1–5; iv. 50, 10, 11; v. 11, 2; vi. 49, 1; viii. 48, 2, 10; x. 15, 10; 90, 13.
ìndr-ìyá, n. might of Indra, i. 85, 2 [Índra].
i-nv go, I. P. ínvati [secondary root from í go according to class v.: i-nu].
sam- bring, i. 160, 5.
imá, dem. prn. stem, this, A. m. ímám, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; vii. 48, 5; n. imá, ii. 12, 3; x. 15, 4; imání, vii. 61, 6; 71, 6 [111].
i-y-ám, dem. prn. f. this, v. 11, 5; vii. 61, 7; 71, 62; x. 129, 6, 7 [111].

írá, f. nurture, v. 83, 4.

ír-iña, n. dice-board, x. 34, 1. 9.

ír-ya, a. watchful, vi. 54, 8.

i-va, enc. pcl. like, i. 1, 9; 85, 5; 82; ii. 12, 4, 5; 33, 6; 35, 5, 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 63, 1; 103, 2; viii. 29, 8; 48, 4, 6, 72; x. 34, 1. 3. 5. 8; 127, 7, 8 [180].

iš-írá, a. devoted, viii. 48, 7.

ištá-vrata, a. (Bv.) accordant with desired ordinances, iii. 59, 9.

ištá-pūrtá, n. (Dv.) sacrifice and good works, x. 14, 8 [išt-tá, pp. du. of yaj sacrifice + pūrtá, pp. of pṛ fill, bestowed].

i-há, adv. here, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 18a; 90, 4; 129, 6.

ílá, f. consecrated food, iv. 50, 8.

i go, IV. Ā. Íyate, x. 168, 2; approach, imāhe, vi. 54, 8.

antár-go between (acc.), i. 35, 9; 160, 1.

i-jána, pf. pt. Á. (of yaj sacrifice), sacrifive, iv. 51, 7.

i-d praise, II. Ā. āle, i. 1, 1.

iḍ-yá, gdv. praiseworthy, i. 1, 2 [iḍ praise].

im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13a; 35, 1; vii. 108, 3 [180].

iṭya-mána, pr. pt. Á. going, x. 168, 3 [i go].

ir stir, set in motion, II. Ā. frte.

ánu sām prá-speed on together after, x. 168, 2.

úd-arise, x. 15, 1; v. 83, 3.

pra-, cs. íráya, utter forth, ii. 33, 8. ísbé master of, overlap, II. Á. īste, with gen., viii. 48, 14.

iś-ána, pr. pt. Á. ruling over, disposion of (gen.), vi. 54, 8; x. 90, 2; m. ruter, ii. 33, 9.

iś more, I. iṣati, -te, from (ab.), v. 83, 2.

i-l-í-tá, pp. implored, x. 15, 12 [iḍ praise].

U, enc. pcl. now, also, i. 35, 6; 154, 4; ii. 33, 9; 35, 10, 15; iv. 51, 1. 2; v. 83, 10a; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2, 15, 3; 127, 3a; 129, 1a [180].

uk-thá, n. recitation, iv. 51, 7 [vac speak].

1. ukṣ sprinkle, VI. uksáti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.

2. ukṣ grow.

ukṣ-íta, pp. grown strong, i. 85, 2 [2. ukṣ = vaks 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, 2a, 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8, 14; x. 34, 2; 90, 2; utá vá, vii. 49, 2a; = and, viii. 48, 15 [180].

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

út-tara, cprv. a. upper, i. 154, 1 [úd up].

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

ud wet, VII. P. unáti, undánti [cp. Lat. unda-a ‘wave’].

vi- moisten, drench, i. 85, 5; v. 83, 8.

ud-án, n. water, i. 85, 5 [Go. wátó ‘water’].


úd-ita, pp. risen, vii. 63, 5 [i go].

udumbalá, a. brown (?), x. 14, 12.

ud-vát, f. upward path, i. 35, 3; height, v. 83, 7; x. 127, 2 [úd up + sf. vat].

upa-ksiyánt, pr. pt. abiding by (acc.), i. 59, 3 [ksi dwell].

upā-má, spv. a. highest, viii. 29, 9.

upā-yánt, pr. pt. approaching, ii. 33, 12 [i go].

úpa-ra, cprv. a. later, x. 15, 2 [Av. upara ‘upper’, Gk. ὑπερ- ‘pestle’, Lat. s-upera ‘upper’].

upári, adv. upward, x. 34, 9; above, x. 129, 5 [Gk. ὑπέρ, ὑπέρ = ὑπέρ, Lat. s-uper, Old High German ubir ‘over’].

úpa-śrīta, pp. impressed on (le.), vii. 86, 8 [śri resorl].

upā-sādya, gdv. to be approached, iii. 59, 5 [sád sit].

upā-stha, m. lap, i. 35, 5. 6; vii. 63, 3; x. 15, 7.

upa-hatnú, a. slaying, iii. 33, 11 [ha-tnú from han slay].

úpa-húta, pp. invited, x. 15, 5 [hú call].

upárá, m. offence, vii. 86, 6 [upa + ara from ro go: striking upon, offence].
ubj  force, VI. P., ubjáti.

nir-  drive out, i. 85, 9.

ubhá, a. both, i. 35, 9; x. 14, 7 [ep. Lat. am-bo, Gk. ἀμ-φα 'both', Eng. bo-th].

ubhá-ya, a. pl. both, ii. 12, 8. 

ubhayá-dat, a. having teeth on both jaws, x. 90, 10.

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

urum-kámah, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stride].

urugí-vá, a. (Bv.) wide-paced, i. 154, 1. 3, 6; viii. 29, 7 [gáya gait from gá-go].

urú-cákás, a. (Bv.) far-seeing, vii. 65, 4 [cákás, n. sight].

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

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

urú-sú, a. freedom-giving, viii. 48, 5 [from den. urú-sya put in wide space, rescue].

urú-naśá, a. (Bv.) broad-nosed, x. 14, 12 [urú + nás nose].

uruvíyá, adv. widely, ii. 35, 8 [inst. f. of urví wide].

urú-ví, f. earth, x. 14, 16 [urú wide].

úsánt, pr. pt. eager, vii. 103, 3; x. 15, 8² [vasa desire].

Us-usi, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3; 7; pl. iv. 51, 1-9; 11 [1. vas shine; ep. Gk. ἱππός (for ἰππός), Lat. aur-or-a].

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

usr-íyá, f. cow, iv. 50, 5 [f. of usr-íya rudly from us-rá red].

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

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

urú, m. du. thigh, x. 90, 11, 12.

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

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

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

úrdhvám, acc. adv. upwards, i. 85, 10. ñúrmyá, f. night, x. 127, 6.

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

R go, V. P. rñóti, int. álarti arise, viii. 48, 8 [Gk. ὑπ-ρύ-μ 'stir up'].

abhí- penetrate to (acc.), i. 85, 9.

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

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

řk-vent, a. singing, jubilant, iv. 50, 5 [arc sing].

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

řeas-e, dat. inf. with pra, to praise, vi. 61, 6 [arc praise].

ř-rá, n. debt, x. 127, 7.

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

ř-tá, n. settled order, i. 1, 8; iv. 51, 8; true, x. 34, 12 [pp. of ř go, settled].

řtá-játa-satyā, a. punctually true, iv. 51, 7 [true as produced by established order].

ṛta-jñá, a. knowing right, x. 15, 1.

ṛta-yúj, a. yoked in due time, iv. 51, 5; vii. 71, 3.

ṛta-spś, a. cherishing the rite, iv. 50, 3.

ṛtá-ván, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.

ṛ-tú, m. season, vii. 103, 9 [fixed time: from ř go].

ṛ-te, adv. prp. with ab., without, ii. 12, 9 [loc. of řtá].

ṛtv-ú, m. ministrant, i. 1, 1 [ṛtú + iy = yaj sacrificing in season].

ṛdūdāra, a. compassionate, ii. 33, 5; wholesome, viii. 48, 10.

ṛdh thrive, V. P. ṛdhnóti.

ānu- bring forward, op. 2. s. ṛdhyaś, vii. 48, 2.

ṛdhak, adv. separately, vii. 61, 3.

ṛdh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skillful, from rabh take in hand].

ṛs-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 190, 7.

ṛs-ī, f. spear, i. 85, 4 [ṛs thrust].

ṛs-va, a. high, lofty, vii. 61, 3; 86, 1.

ṛk-ka, um. one, i. 35, 6; 154, 3, 4; vii. 103, 64; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].

ṛk-para, a. too high by one, x. 34, 2.

ṛk-esa, a. having one pole, x. 135, 3 [ṛśa + pole of a ear].

ṛ-tá, dem. prn. stem, this: u. etád, ii. 59, 5; acc. m. etám this, x. 14, 9; him,
Ká, inter. prn. who? i. 35; x. 129; 6; 135, 5; G. kása, x. 129, 1; du.

dú, x. 90, 11; with cid: I. kéna
cid by any, x. 15, 6; pl. N. ké cid
some, vii. 103, 8.
ka-kúbh, f. peak, i. 35, 8.
ka-tamá, inter. prn. which (of many)?
i. 35, 7; iv. 51, 6; with caná any, x.
168, 3 [Lat. quo-tumus].

kati-dhá, adv. into how many parts? x. 90,
11 [ká-ti how many? Lat. quot].
ká-dá, inter. adv. where? vii. 86, 2; with
caná, ever, vi. 54, 9 [ká who?].
kánikradat, int. pr. pt. bellowing, iv.
50, 5; v. 83, 1. 9 [krand roar].
kán - iyáms, epv. younger, vii. 86, 6 [cp.
kán-yá, f. girl; Gk. kauvós 'new' for
kanyós].
kam, pcl., i. 154, 1 [gladly : cp. p. 225,
2].
kár-tave, dat. inf. of kr do, i. 85, 9.
kalmalik-ín, a. radiant, ii. 33, 8.
kav-i, m. sage, v. 11, 3; vii. 86, 3; x.
129, 4 [Av. kavi 'king'].
kví-kratu, a. (Bv.) having the intelligence
of a sage, i. 1, 5; v. 11, 4.
kví-tara, epv. a. wiser, vii. 86, 7.
kví-štastá, pp. (Tp.) recited by the sages,
x. 14, 4.
kav-yá, a. wise, x. 15, 9; m. pl. name of
a group of Fathers, x. 14, 3.
kašá, f. whip, v. 83, 3.
kám-a, m. desire, i. 85, 11; x. 34, 6;
129, 4 [kam desire].
káš appear, int. cákašiti.
abhí- look upon, x. 135, 2.
kítavá, m. gambler, x. 34, 3. 6. 7. 10. 11.
13.
kí-m, inter. prn. what? vii. 86, 2. 4;
viii. 48, 3; x. 90, 11; 129, 12; with
caná anything, x. 129, 2 [Lat. qui-s,
quí-d].
kíla, adv. emphasizing preceding word,
indeed, ii. 12, 15 [180].
kír-i, m. singer, ii. 12, 6 [2. kr commemorate].
ku-cará, a. wandering at will, i. 154, 2
[ku, inter. prn. root where? = anywhere
+ cara from car fare].
ku-tás, inter. adv. whence? x. 129, 6;
168, 8 [prn. root where?].
ku-márá, m. boy, x. 135, 3. 4. 5; = son,
ii. 33, 12.
kumárá-desña, a. (Bv.) presenting gifts
like boys, x. 34, 7 [desná, n. gift from
dá give].
kul-yá, f. stream, v. 83, 8.
kuv-id, inter. pcl. whether? ii. 35, 1. 2;
iv. 51, 4 [ku + id : cp. p. 226].
kú-ha, inter. adv. where? ii. 12, 5; x.
129, 1 [ku + sf. ha = dhá : cp.
p. 212].
kr make, V. krnóti, krnuté, iv. 50, 9;
v. 83, 3; = hold, x. 34, 12; = raise
(voice), 8; pr. sb. 3. s. kṛṇāvat, viii. 48, 3; 3. pl. kṛṇāvan, iv. 51, 1; vii. 63, 4; 2. pl. A. kṛṇūhvam, x. 34, 14; ipv. kṛnuhi, x. 135, 3; pf. cakr̥mā, vii. 86, 5; x. 15, 4; cakrūr̥, vii. 63, 5; A. cakr̥, x. 90, 8; cakr̥te, viii. 29, 9; cakrīre, i. 85, 1. 2. 7. 10; ft. karīṣyāisi, i. 1, 6; root ao. āk̥ar, ii. 12, 4; iii. 59, 9; v. 83, 10; ākran, x. 14, 9; 3. pl. A. āk̥tr̥a, vii. 103, 8; x. 34, 5; sb. kārati, ii. 35, 1; kār̥ma, x. 15, 6; ao. ps. āk̥r̥i, vii. 61, 7 [ep. Gk. kápro 'accomplish', Lat. creō 'create'].

ūpa ā- drive up for : rt. ao. ākaram, x. 127, 8.

āvis- make manifest, v. 83, 3.
nis- turn out : rt. ao. askrta, x. 127, 3.

kṛṇv̥-ānt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kṛ make].
kṛ- tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 13; 135, 6; n. lucky throw, x. 34, 6 [Av. kereta, Old Persian kartā 'made'].
kṛtā, f. breast (?), ii. 35, 5.
kṛ-tv̥, gd. having made, x. 15, 12.
kṛś- a, poor, ii. 12, 6 [kṛś grow lean].
kṛśina, n. pearl, i. 35, 4.
kṛś dwarc, I. P. kār̥sati, v. 83, 7; VI. P. kṛśa-ti till, x. 34, 13.
kṛś-i, f. field, x. 34, 13 [kṛś till].
kṛś-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement : kṛś till].
kṛś-nā, a. black, i. 35, 2. 4. 9; x. 127, 7; f. ī, vii. 71, 1.
kṛp be fit, I. kālpati, cs. kalpāyati, -te arrange, x. 15, 14.
vī- dispose, x. 90, 11. 14.
ket-ū, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear; Go. haidu-s 'manner'].
kēvata, m. pil, vi. 54, 7.
kōśa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.
kr-ā-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].
krand bellow, I. P. krāndati.
abhi- bellow towards, v. 83, 7.
krānd-as, n. battle array, ii. 12, 8 [battle cry: krānd shout].
kram stride, I. P. krāmati, Ā. krāmate.
vi- stride out, pf. cakrame, viii. 29, 7.
abhī vi- spread asunder, develop into : ipv. ākr̥mat, x. 90, 4.
kriḍ play, I. kriḍa, x. 34, 8.

kṛdhy be angry, IV. P. krūdhyati; red.
āo. inj. cukrūdhamā, i. 33, 4.
kva, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid who knows where, x. 34, 10 [pronounced kūa].
kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. Ā. kṣāmate.
abhi- be merciful to (acc.), ii. 33, 1. 7.
kṣi dwell, II. P. kṣeti, iv. 50, 8.
ādhi- dwell in (loc.), i. 154, 2.
kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].
kṣe-ma, m. possession, viii. 86, 8 [kṣi : kṣāyati possess].

Khan-ī-trima, a. produced by digging, vii. 49, 2 [khan dig].
khālu, adv. indeed, x. 34, 14 [p. 227].
kha-tā, pp. dug, iv. 50, 3 [khan dig].
khāya see: no present; a ao. ākhyat.
abhi- perceive, vii. 86, 2.
vī- survey, i. 35, 5. 7. 8; x. 127, 1.

Gān-ā, m. throng, iv. 50, 5; x. 34, 12.
gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].
gabhārā-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. āgmān, vii. 71, 6; 1. pl. āgmanā, viii. 48, 3.
11 [Gk. Baire, Lat. veniō, Eng. come].
ā- come, i. 1, 5; 85, 11; root ao. ipv.
gahi, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 3. gāmantu, x. 15, 52. 11; go to (acc.), x. 168, 2.
sām- go with (inst.), a. ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
gām-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.
garta-sād, a. (T. p.) sitting on a car-seat, ii. 33, 11.
gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [grbh receive].
gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].
gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].

Gā go, III. P. jīgāti.
abhi- approach, vii. 71, 4.
ā- come : rt. ao. āgāt, i. 35, 8.
pāri- go by (acc.) : root ao. inj. gāt, ii. 33, 14.
prá- go forward, ipv. jágáta, i. 85, 6; enter, root ao., viii. 48, 2.
gá-tú, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gá go].
gátre-gátre, lc. itv. ed., in every limb, viii. 48, 2 [gá go].
gáyasifié, f. a metre, x. 14, 16 [song : gá sing].
gír, f. song, ii. 35, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 135, 7 [ír sing].
girí-kú-t, a. mountain-dwelling, i. 154, 3 [kú dwell].
girí-sthá, a. mountain-haunting, i. 154, 2 [sthá stand].
gup guard : pf. jugupur, vii. 103, 9 [secondary root from the den. go-pá-ya].
gúhá, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-á, inst. of gún concealment, w. adverbial shift of accent].
gún-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
gún-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
gúhá, pp. hidden, x. 129, 3 [guh hide].
1. ár sing, IX. gúrahí, gúríté, ii. 33, 8, 12.
abhi- greet favourably, x. 15, 6.
2. ár waken : red. ao. 2. du. ipv. jígras, iv. 50, 11.
gránánt, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
grán-áná, pr. pt., Á. singing, praising, i. 35, 10; 160, 5 [gr sing].
gráh be greedy, IV. P. gírdyáti; a ao. ágrédhat, x. 34, 4.
gráh-áyá, den. P. grasp.
úd- hold up, cease, v. 83, 10.
gráh-á, m. house, pl. vi. 54, 2 [gráh receive, contain].
go, m. cow, pl. N. gávas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gáš, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gávám, iv. 51, 8; vi. 103, 2, 10 [Av. N. gau-s, Gk. bov-s, Lat. bo-s (bov-), Of. bô, Eng. cow].
Gó-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
Go-pá, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gó cow + pá protect].
go-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
go-mátr, a. (Bv.) having a cow for a mother, i. 85, 3.
go-máyu, a. (Bv.) lowing like a cow, vii. 103, 6, 10 [máyu, m. lowing].
grábh seize, IX. gráháti, gráháthité, vii. 103, 4.
ánu- greet, vii. 103, 4.
gráma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
grám-yá, a. belonging to the village, x. 90, 8 [gráma].
grísmá, m. summer, x. 90, 6.
Ghar-má, m. hot milk offering, vii. 103, 9 [Av. gar-ма, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
gharm-sád, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
gharm-in, a. heated, vii. 103, 8.
ghas eat : root ao. 3. pl. áksan, x. 15, 12 [= á-gha(as)-an].
ghá, enc. emphasizing pel., iv. 51, 7 [180].
ghfr-nil, f. heat, ii. 33, 6 [ghfr = hr be hot].
ghfr-tá, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghfr be hot].
ghrát- nirnij, a. (Bv.) having a garment of ghee, ii. 35, 4 [nir-níj, f. splendour from nis out + nij wash].
ghrá-t-práti, a. (Bv.) butter-faced, v. 11, 1 [práti, n. front from pratyáνc turned towards].
ghrát-vánt, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
ghrá-svi, a. impetuous, i. 85, 1 [ghrá-s = hr be excited].
gho-rá, a. terrible; n. magic power, v. 34, 14.
ghós-a, m. sound, x. 168, 1, 4 [ghós make a noise].

Ca, enc. pel. and, i. 160, 2, 3; ii. 33, 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; jf, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 132; 90, 13 [Av. ca, Lat. que 'and' ; cp. 180].
Cakra-s, n. wheel, vi. 54, 3; vii. 68, 2 [Gk. κύκλος, Anglo-Saxon hweowol].
Caks see II. căste [reduplicated form of kas = kās shine = ca-k(a)s].
abhí-regard, iii. 59, 1; vii. 61, 1.
pra-, cs. caksāya illumine, viii. 48, 6.
ví-reveal, x. 34, 13.
cáks-u, n. eye, x. 90, 13 [caks see].
cáks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
cat hide (intr.), I. P. cátati; cs. cátáya drive away, ii. 33, 2.
catur-aksá, a. (Bv.) four-eyed, x. 14, 10.
11 [aksá = áksi eye].
catus-pád, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fidwör].
catváriṃśá, ord., f. i, fortíth, ii. 12, 11.
cá-ná, pcl. and not, vii. 86, 6.
candrá-más, m. moon, x. 90, 13 [K. cd. bright (candrá) moon (más)].
car fare, I. cáráti, -te, iv. 51, 6, 9; viii.
29, 8; x. 14, 12; 168, 4.
abhí-bevíitch, x. 34, 14.
á- approach, iv. 51, 8.
pra- go forward, enter, viii. 48, 6.
abhí-sám come together, viii. 48, 1.
cará-tha, n. motion, activity, iv. 51, 5
[car fare].
cár-ant, pr. pt. wandering, x. 34, 10; färing, x. 135, 2.
car-f-tra, n. leg, viii. 48, 5 [car move].
cár-man, n. skin, hide, i. 85, 5; vii.
63, 1.
cársání-dhí-t, a. (Tp.) supporting the folk, iii.
59, 6 [cársání, a. active, f. folk + dhr-t supporting).
cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s 'dear'].
ci-kit-váms, red. pf. wise, vii. 86, 3 [cit think].
cit perceive, I. cétati, -te; pf. cikéta, i.
35, 7; sb. cikétat, i. 35, 6; cs. citáya stimulate, iv. 51, 3; cetáya cause to think, vii.
86, 7.
á- observe: pf. ciketa, vii. 61, 1.
cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
citrá-bhánu, a. (Bv.) of brilliant splendour, i.
35, 4; 85, 11.
citrá-śravas, a. (Bv.) having brilliant fame; spv. tama of most brilliant fame, i.
1, 5; bringing most brilliant fame, iii.
59, 6.

cid, enc. pcl. just, even, i. 85, 4, 10; ii.
12, 8, 13, 15; 33, 12; vii. 86, 1, 3, 8; x. 34, 82; 127, 5 [Lat. quáid].
cekit-ana, int. pr. pt. famous, ii. 33, 15
[cit perceive].
cod-i-tř, m. furtherer, ii. 12, 6 [end impel].
cyáv-ana, a. unstable, ii. 12, 4 [cyu move].
cyáv-āna, m. name of a seer, vii. 71, 5
[pr. pt. of cyu move].
cyu waver, fall, I. cyávate.
pra-, cs. cyáváya overthrow, i. 85, 4.
Chand seem, II. P. chántti; pf. ca chánda, vii. 63, 3; seem good, please, 3.
s. s ao. áchán, x. 34, 1.
chánd-as, n. metre, x. 14, 16; 90, 9.
cháyá, f. shade, ii. 33, 6 [Gk. σκιά].
Jágat, n. world, i. 35, 1 [pr. pt. of gá go].
jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].
jájñ-āna, pf. pt. A. having been born, x.
14, 2 [jan generate].
jan generate, create, I. jáñati: pf. jájána, i.
160, 4; ii. 12, 3, 7; 35, 2; jájñitērē were born, x. 90, 9; 10; šs ao. ájani-
šta has been born, iii. 59, 4; v. 11, 1.
red. ao. ájñjanas hast caused to grow, v.
83, 10; cs. jáñyāya generate, ii. 35, 13; x.
135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. 4-γεν-ά-μπρ].
pra- be prolific, IV. A. jáyya, ii. 33, 1; 35, 8.
ján-a, m. mankind, i. 35, 15; iiii. 59, 9;
iv. 51, 1; v. 11, 1; pl. men, people, i.
35, 5; ii. 12, 1–14; iii. 59, 1. 8; iv.
51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x.
14, 1 [jan generate]; ep. Lat. gen-us, Gk. γεν-ιν, Eng. kin].
janáy-ant, cs. pr. pt. generating, i. 85, 2.
ján-i, f. woman, i. 85, 1.
ján-i-man, n. birth, ii. 35, 6.
jan-ús, n. generation, vii. 86, 1 [jan generate].
jáy-ant, pr. pt. conquering; m. victor, x.
34, 7 [ji conquer].
jár-ant, pr. pt. aging, old, x. 34, 3 [ji waste away; Gk. γερ-ωρ 'old man'].
jar-ās, m. old age, vii. 71, 5 [ji waste away; ep. Gk. γῆνas 'old age'].
jar-i-tř, m. singer, ii. 33, 11 [ji sing].
jálsa, a. cooling, ii. 33, 7.
jálasa-bhesaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bhesajā, n. remedy].
jálp-i, f. idle talk, chatter, viii. 48, 14
[jalp chatter].
jas be exhausted, I. jása; pf. ipv. jajástám weaken, iv. 50, 11.
jā be born, IV. Ā. jáyate is born, v. 11, 3; 83, 4; x. 90, 5; jáyase art born, v. 11, 6; ipf. ájáyata was born, x. 90, 9, 12; 13; 129, 3; 135, 6; ájáyanta, x. 90, 10.

jāg-vi, n. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr醒来].

jā-tā, pp. born, ii. 12, 1; x. 90, 5, 7; 168, 3; = finite vb., were born, x. 90, 10, 13; n. what is born, ii. 33, 3 [jā be born].

jātā-vēdas, a. (Bv.) having a knowledge of beings, x. 15, 12.13 [vēd-as, n. knowledge from vid know].

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

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

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

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

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

jī conquer, I. jáyati; ft. jestvāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV as jīyate, i.e. it is then pr. Ā. of jyā overpower].

Vi- conquer, ii. 12, 9.

sām- xvin, iv. 50, 9.

jigī-vāṁs, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [jī conquer].

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

jīrā-dānu, a. (Bv.) having quickening gifts, v. 83, 1.

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

jīvās-e, dat. inf. to live, viii. 48, 4; with pra to live on, x. 14, 14.

jūs enjoy, VI. jūsā, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. jūṣuṣan, vii. 61, 6; is ao. sb. jōṣisat, ii. 35, 1 [cp. Gk. γεω, Lat. gus-tus, Go. krusan, Eng. choose].

jūs-ānā, pr. pt. Ā. enjoying, viii. 48, 2.

jūs-ṭa, pp. (with shifted accent) acceptable, iii. 59, 5 [jūs enjoy].

jū, IX. P. junaṭi speed, vii. 86, 7.

jṛ, I. Ā. jāra awake, be active, iv. 51, 8.

jēha-māna, pr. pt. Ā. gasping, x. 15, 9 [jēh gasp].

jīnā know, IX. jānāti, x. 34, 4 [cp. Gk. ἴ-γνο-ν, Lat. co-gno-sco, Eng. know].

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

jma, f. earth, gen. jmaś, iv. 50, 1.

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

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

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

Tā, dem. prn., that; he, she, it; n. tād that, i. 1, 6; 35, 6; 154, 2, 5, 6; ii. 35, 11, 15; iv. 51, 10, 11; vii. 86, 2, 3. 4; 108, 5, 7; x. 34, 12, 13; 90, 12; 129, 2, 3, 4; 135, 5; m. A. tām him, iii. 33, 13; 35, 3, 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; l. tēna with it, viii. 29, 4, 10; with him, x. 90, 7; l. f. tāyā with that, i. 85, 11; D. tāsamai to him, iii. 59, 5; iv. 50, 8; x. 34, 12; for him, x. 135, 2; to that, viii. 48, 12, 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāmād from him, x. 90, 5, s. 9. 93. 103; than that, x. 129, 2; G. tāsya of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. tē these two, i. 160, 1, 5; D. tābhāyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2, 7. 10; viii. 48, 5; x. 15, 3, 5. 12, 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 72, 9; vii. 49, 1, 2, 3, 4; n. tā those, i. 154, 6; ii. 33, 13; x. 14, 16; tānī those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tēbhīs with them, i. 35, 11; x. 15, 8. 14; f. tābhīs with them, x. 168, 2; G. tēsām of them, x. 14, 6; L. tāsu in them, ii. 33, 13.

tāms shake.

abhī- attack: pf. tatasré, iv. 50, 2.

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

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

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

ta-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. atanvata, x. 90, 6 [cp. Gk. θάνυμα 'stretch'; Lat. tendo 'stretch'].

abhī-extend over: red. pf. sb., i. 160, 5.
táṃ-āya, n. descendant, ii. 33, 14 [tan extend],

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

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

tap burn, I. tāpa; pf. tatāpa = it pains, x. 34, 11; ps. tapyāte, is distressed, x. 34, 10 [cp. Lat. tep-ēre 'be warm'].

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

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

tap-tā, pp. heated, vii. 103, 9 [tap burn].

tām-as, n. darkness, iv. 59, 4; 51, 1. 2; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].

tāmis-ic-i, f. power of darkness, viii. 48, 11 [tamis = tāmaś+ic = i-āicum].

tar-āṇi, a. speeding onward, vii. 63, 4 [tē cross].

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

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

tav-ās, a. mighty, ii. 33, 3; v. 83, 1 [tu be strong].

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

tāv-īṣ-i, f. might, i. 35, 4 [tāvīṣ = tāvās, a. mighty].

tāskara, m. thief, viii. 29, 6.

tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].

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

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

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

tirasa-īna, a. across, x. 129, 5 [tirās].

tir-ās, prp. across, vii. 61, 7 [tē cross; Av. tārō; cp. Lat. trans = 'crossing', N. pr. pl.].

tiṣ, nm. f. of tīr three, N. tirsās, i. 35, 6; ii. 35, 5.

tū, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ām].

tuch-yā, n. void, x. 129, 3.

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

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

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

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

tuvis-mant, a. mighty, ii. 12, 12 [tuvi-is, n. might from tu be strong].

tṛp be pleased, IV. P. trpnoti; cs. tarpāya satisfy, i. 85, 11 [cp. Gk. τῆρ'ω].

trṣ thirst, IV. trṣya; pf. tātrṣūr, x. 15; v. 11, 9 [cp. Gk. τῆρομαι 'become dry', Lat. torrear 'scorch', Eng. thirst].

trṣ-nāj, a. thirsty, i. 85, 11.

trṣyā-vant, a. thirsty, vii. 103, 3 [trṣyā thirst].

tē cross, VI. tirā.

pra- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; iṣ ao., viii. 48, 4. 7. 11.

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

tε, enc. dat. (of tvām), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. ṭī, Gk. τοί].

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

tmān, self, vii. 63, 6 [cp. ātmān].

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

tras tremble, I. trasa [Gk. τρέω, Lat. trevere 'frighten'].

nīs speed away, viii. 48, 11.

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

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

trī, nn. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OF. tri, Eng. three].

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

tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.


tri-sudhasthā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadadhā-atha, n. gathering-place].
pári- give over to: ipv. dehi, x. 14, 11.
pra- present: root ao. ádās, x. 15, 12.
2. dā divide, IV. dāya; wield, ii. 33, 10.
dādrhānā, pf. pt. Ā. steadfast, i. 85, 10
[drh make firm].
dā-tē, m. giver, ii. 33, 12.
Dānu, m. son of Dānu, a demon, ii. 12, 11.
dā-man, n. rope, viii. 86, 5 [3. dā bind].
dās-vāms, pf. pt. worshipping, m. 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-a, m. slave, vii. 86, 7.
didēk-su, adv. with a desire to see = find
out, vii. 86, 3 [from ds. of drē see].
div, m. sky, A. āvām, iii. 59, 7; G.
divās, iv. 51, 1. 10. 11; v. 83, 6; vii.
61, 3; 63, 4; x. 14, 4; L. divi, i. 85, 2;
vi. 11, 3; viii. 29, 9; x.
90, 3 [Gk. Δία θέλω, Δνέω, Δέχω].
div play, IV. diva, x. 34, 13.
div-a, adv. by day, vii. 71, 1. 2 [w. shift
go of accent for div-ā].
div-spṛś, a. touching the sky, v. 11, 1;
x. 168, 1 [div Ī. of div + spṛś touch].
divé-dive, lc. itv. cd. every day, i. 1,
3. 7 [L. of divā day].
div-yā, a. coming from heaven, divine, vii.
49, 1; 103, 2; x. 34, 9 [div heaven].
diś, f. quarter (of the sky), i. 85, 11; x.
90, 14 [diś point].
1. dī fly, IV. dīya.
pāri- fly around, i. 35, 14; v. 83, 7.
2. dī shine: pf. didāya, i. 33, 4.
didd váms, pf. pt. shining, ii. 35, 3, 14
[dī shine].
dīdīvi, a. shining, i. 1, 8 [dī shine].
dīdhiv-āna, pr. pt. Ā. pondering, iv. 50,
1 [dī think].
dip shine, IV. Ā. dīpya.
sām- inflame: red. ao. inj. didīpas, viii.
48, 6 [cp. dī shine].
dīy-ant, pr. pt. flying, vii. 63, 5 [dīy fly].
dirghā, a. long, i. 154, 3; x. 14, 14 [Gk.
dokt-].
dirgha-śrū-t, a. heard afar, vii. 61, 2
[śru hear + t].
du go : iš ao. sb. davisāni, x. 34, 5.
dudhrā, a. fierce, ii. 12, 15.
dur-ī-tā, (pp.) n. faring ill, hardship, i.
35, 3 [dus ill + pp. of i go].
dur-gā, 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].
duṣ-kṛt, m. evil-doer, v. 83, 2. 9 [dus + kr do + t].
duṣ-ṣṭuti, f. ill praise, ii. 33, 4 [dus ill + stuti praise].
duh milk, II. P. dāgḍhi; s ao. dūkṣata, with two acc., i. 160, 3.
duh-i-tē, f. daughter, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάρη, Go. dauhtar].
duḥ-dābha, a. (Bv.) hard to deceive, vii. 86, 4 [dus + dabha deception].
duḥ-tā, m. messenger, v. 11, 4; 83, 3; x. 14, 12.
durād, ab. adv. from far, iii. 59, 2; v. 83, 3 [dū-rā, a. far].
dūrē-artha, a. (Bv.) whose goal is distant, vii. 63, 4.
dr pierce, int. dardarṣi, ii. 12, 15.
dṛ-tī, m. water-skin, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δέρα, Eng. tear].
dṛṣ see: pf. dāḍrse is seen, vii. 61, 5.
dṛṣyaye, dat. inf. to see, x. 14, 12.
dṛṣ-tvāya, gd. having seen, x. 34, 11.
dṛḥ make firm, I. P. dṛmha; ipf. ādṛṃhat, ii. 12, 2.

devā, m. god, i. 1, 1. 2. 4. 5; 35, 1. 2. 32. 8. 10. 11; 160, 1. 4; ii. 12, 12, 33; 15; 35, 5; 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 72; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 32. 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16. 2; 129, 6; 135, 1; 168, 2. 42 [celestial from dīv heaven].
deva-trā, adv. among the gods, x. 15, 9.
deva-mānā, n. abode of the gods, x. 135, 7.

deva-yū, a. devoted to the gods, i. 154, 5.

deva-vandā, a. god-praising, x. 15, 10 [vand great].
devā-hiti, f. divine order, viii. 103, 9 [devā god + hi-ti, f. impose from hi-imper].
devā, f. goddess, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [of devā god].
dosā-vastr, m. (Tp.) illuminer of gloom, i. 1, 7 [dosā evening + vastr from vas shine].
daiv-ya, a. divine, i. 35, 5; viii. 48, 2; coming from the gods, ii. 33, 7; n. divinity, ii. 35, 8 [from devā god].

dyāvā-prthivī, du. (Dv.) Heaven and Earth, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 18; the parts of the cd. separated, ii. 12, 13.
dyu-māt, adv. brilliantly, v. 11, 1 [n. of dyu-mánt, a. bright].
dyu-ṃnā, n. wealth, iii. 59, 6.
dyō, m. heaven, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyāṃ, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Zeus, Z坪, Lat. diem].
dyōt-ana, a. shining, vii. 29, 2 [dyut shine].
drāv-īnā, n. wealth, iv. 51, 7 [movable property, from dru run].
dru run, 1, druva. ati- run past (acc.), x. 14, 10.
drug-dhā, n. misdeed, vii. 86, 5 [pp. of druḥ be hostile].
drūḥ, f. malice, ii. 35, 6; m. axerγer, vii. 61, 5.
dvā, nm. two, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. duo, Lith. dū, Eng. two].
dvādaśa, a. consisting of twelve, m. twelve-month, vii. 103, 9.
dvār, f. du. door, iv. 51, 2 [cf. Gk. θύρα, Lat. fores, Eng. door; perhaps from dhvṛ close with loss of aspirate through influence of dvā two, as having two folds].
dvi-tā, (inst.) adv. (doubly) as well, vii. 86, 1 [dvi two].
dvi-pād, a. (Bv.) two-footed, iv. 51, 5 [Gk. δι-πόδ-, Lat. bi-ped-].
dviḥ hate, II. dvēṣti, x. 34, 3.
dvēṣ-as, n. hatred, ii. 33, 2 [dvēṣ hate].

Dhan-a, n. wealth, money, iv. 50, 9; x. 34, 10. 12.
1. dhan-van, n. waste land, i. 35, 8; desert, v. 83, 10.
2. dhan-van, n. bow, ii. 33, 10.
dham blow, I. P. dhāmati, ps. dhāmyṭe, x. 135, 7.
dvi- blow asunder, iv. 50, 4.
dhām-ant, pr. pt. blowing, i. 85, 10.
dhār-man, n. ordinance, law, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. dhā put, III. dāddhāti, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehi, x. 14, 11; dhāttā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.
2. dāh] 237  [nas

7; dadhātana, x. 15, 11; dhāttām, iv. 51, 11; dadhantu, vii. 63, 6; perform, ipf. dhatta, i. 85, 9; bestow, s ao. sb. dhāsathas, i. 160, 5; establish, pf. dadhē, x. 129, 7; ds desire to bestow, didhīsanti, ii. 35, 5; support, didhīsāmi, ii. 35, 12 [Gk. 'θημ].

ādhī- put on (acc.): pf. dadhīre, i. 85, 2; ao. ādhitā, x. 127, 1.


pāri- put around, vi. 54, 10.

prā- put from (ab.) into (lc.), vii. 61, 3. vi- impose: pf. dadhur, iv. 51, 6; divide, ipf. ādadhur, x. 90, 11.

canas- accept gladly, ii. 35, 1.

purās- place at the head, appoint Purohita: pf. dadhīre, iv. 50, 1.

2. dāh suck, IV. P. dhāya, ii. 33, 13; 35, 5.

dāhāman, n. power, i. 85, 11; ordinance, vii. 61, 4; 63, 3 [dāh put, establish].

dhārayāt-kavi, a. (gov.) supporting the sage, i. 160, 1 [dhārayat, pf. pt. cs. of dhā hold].

dhā-rā, f. stream, i. 85, 5; v. 83, 6 [dhāv run].

dhisānā, f. bowl, i. 160, 1.

dhī, f. thought, i. 1, 7; iv. 50, 11.

dhi think, III. dfdhīye.

ā- think to oneself, ā- dfdhīye, x. 34, 5.

dhī-ra, a. thoughtful, viii. 48, 4; wise, i. 160, 3; intelligent, vii. 86, 1 [dhi think].

dhunēti, a. (Bv.) having a resounding gait, iv. 50, 2 [dhuna + īti].

dhūr, f. pole (of a car), vii. 63, 2; viii. 48, 2.

dhūr-mā, m. smoke, v. 11, 3 [dhū agitate; Gk. ὁλυγ-, Lat. fumus-].

dhūr-tī, f. malice, viii. 48, 3 [dhūr injure].

dhūr support, fix firmly: pf. dādhrā, i. 154, 4; ii. 59, 1.

dhṛs-nū, n. adv. forcibly, x. 34, 14 [dhṛs be bold, dare].

dhe-nū, f. cow, i. 160, 3; ii. 35, 7 [yielding milk: dhe = dāh suck].

dhṛū-tī, f. seduction, viii. 86, 6 [dhru = dhāv injure].

1. Nā, pcl. as, like, i. 35, 6; 85, 1. 7. 82; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5. 2. 7; 103, 2. 3. 7; viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].

2. nā, neg. pcl. not, ii. 12, 5. 9. 10; īs, 3. 9. 10. 152; 35. 62; iii. 59, 24; iv. 51, 6; vi. 54, 33. 4. 9; vii. 61, 53; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 132; 34, 2-5. 12; 129, 14. 2. 72; 168, 3, 4 [180].

nākt-am, acc. adv. by night, vii. 71, 1. 2; x. 34, 10 [stem nakt, cp. Lat. noct = nōt-s].

nā-kṣatra, n. star; day-star, viii. 86, 1 [nāk night + kṣatrā dominion = ruling over night].

nad-ī, f. stream, ii. 35, 3 [nad roar].

nā-pāt, m. son, ii. 35, 1. 2. 3. 7. 10; grandson, x. 15, 3 [Lat. nepōt- 'nephew'].

nāppt, m. (weak stem of nāpāt) son: gen. nāpātur, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pitr having no father = 'nephew', 'grandson'].

nābhas, n. sky, v. 83, 3 [Gk. répos, OSl. nebo].

nam bend, I. nāma; Ā: ii. 12, 13; iv. 50, 8; before (dat.), x. 34, 8; int. nān-namitī bend low, v. 83, 5.

prāti- bend towards: pf. nānāma, ii. 33, 12.

nām-as, n. honour, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15, 15, 2; 34, 8 [nam bend].

nāmas-ya, den. adore, ii. 33, 8 [nāmas hommage].

nāmas-ya, a. adorable, iii. 59, 4.

nār-ya, a. manly, i. 85, 9.

nāv-a, a. new, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. νέος, Lat. novus, OSl. novu, Eng. new].

Nāvā-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].

nāv-yaś, epv. a. renewed, v. 11, 1 [Lat. nov-ior].

1. naś be lost, IV. P. nāśya; ao. neśat, vi. 54, 7.

2. naś reach, I. nāśa.

vi- reach, ii. 35, 6.

nāś, f. night, vii. 71, 1.

nas-tā, pp. lost, vi. 54, 10 [nas be lost].

nas, prs. prn., A. us, i. 1, 9; 35, 112; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 72; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,
ná; to us, x. 127, 4; D., i. 1, 9 a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; viii. 63, 6; vii. 86, 8; 103, 10; viii. 48, 8. 9. 12. 14. 15 a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 42. 7. 9; x. 14, 2. 6, 7; 15, 8; 135, 1.

nah bind, IV. náhya.

sám- knit together : irr. pf. 2, pl. anáha, viii. 48, 5.

ná = ná not, x. 34, 8.

nákua, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.

nálf, f. flute, x. 135, 7.

náth-itá, pp. distressed, x. 34, 3 [náth seek aid].

nádyá, m. son of streams, ii. 35, 1.

nádh-amána, pr. pt. A. seeking aid, supplicant, ii. 12, 6; 33, 6.

náná, adv. separately, ii. 12, 8.

nábhí, f. navel, x. 90, 14.

ná-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. èvoma, Lat. nomen, Go. namó, Eng. name].

náři, f. woman, ii. 33, 5 [from nár ma].

nášatya, m. du. epithet of the Aśvins, vii. 71, 4 [ná + asatyá not untrue].

ni-kft-van, a. deceitful, x. 34, 7 [ni down + kr do].

ni-citá, pp. known, ii. 12, 13 [ni + ci note].

inyiná, n. secret, vii. 61, 5.

ni-todín, a. piercing, x. 34, 7.

ni-drá, f. sleep, viii. 48, 14 [ni + drá sleep ; cp. Gk. ðap-ðawa, Lat. dor-mio].

ni-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhá pud].

ni-dhruvi, a. persevering, viii. 29, 3 [ni + dhruvi firm].

ni-pádá, m. valley, v. 83, 7 [ni down + pāda, m. foot].

nir-áyana, n. exit, x. 135, 6 [nis out + áy-ana going : i go].

ni-vát, f. depth, x. 127, 2 [ni down].

ni-véšani, a. causing to rest, i. 35, 1 [from es. of ni + viś cause to turn in].

ni-satá, pp. with á, having sat down in (le), x. 15, 2 [ni + sad sit down].

ni-sád-yá, gd. having sat down, ii. 35, 10; x. 15, 6; with á, x. 14, 5.

ni-s médica, pr. pt. pouring down, v. 83, 6 [sic sprinkle].

nish-krtá, n. appointed place, x. 34, 5 [pp. arranged: nis out + kr make].

ní lead, I. náya; 2. pl. ipv., x. 34, 4. sám- conjoin with (inst.), vii. 54, 1.

níc-á, adv. down, x. 34, 9 [inst. of nyánc downward].

nú, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14 2; 168, 1; = inter. pel. pray? vii. 86, 2 [Gk. vó, Ol. nu, ÓG. nu].

nud push, VI. nudá; pf. 3. pl. Á. nunudre, i. 85, 10, 11.

prá-push away : pf. vii. 86, 1.

nú, adv. = nú now, vii. 63, 6 [ÓG. ná].

nú-tana, a. present, i. 1, 2 [nú now].

nú-nám, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nú now].

nr, m. man, pl. N. nárás, i. 85, 8; 154, 5; v. 11, 2; 4; viii. 103, 9 [Gk. ávjp, ávdpójs].

nr-cáksas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nr man + cáksas look].

nr-páti, m. lord of men, vii. 71, 4.

nr-mná, a. manliness, valour, ii. 12, 1 [cp. nr-mánas manly].

ne-ţ, m. guide, ii. 12, 7 [ni lead].

nó = ná + u also not, vi. 54, 3.

náu, f. ship, x. 135, 4 [Gk. vaš, Lat. náv-i-s].

ny-ánçe, a. downward, v. 83, 7 [ni- down + añce -card].

ny-úpta, pp. thrown down, x. 34, 5, 9 [ni + vap strew].

Paks-šin, a. winged, x. 127, 5 [pakša, m. wing].

pác-ant, pr. pt. cooking, ii. 12, 14. 15 [pac cook, Lat. coquo for pequo, OS. 3. pečtû].

pác-ša, nm. five, iii. 59, 8 [Av. pana, Gk. πέντε, Lat. quinque].

pán-i, m. niggard, iv. 51, 3 [pañ bargain].

pat ñy, I. páta, x. 14, 16; cs. patáya fall, v. 83, 4 [Gk. πέτ-ε-tou flies, Lat. péto].

pát-i, m. lord, pl. N. pátayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πατ-α-s].

páth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάτ-α-s].

path-i, m. path, i. 35, 11; x. 14, 7: 168, 3.

pathi-krft, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].
pátrikṣa, a. (Tp.) watching the path, x. 14, 11.
páth-yā, f. path, x. 14, 2.
padfall, IV. A. pádya; pp. papāda, x. 34, 11.
āva-fall down, vi. 54, 3.
pád, foot, du. ab. padbhāyām, x. 90, 12, 14 [Gk. πόδ-, Lat. ped-, Eng. foot].
padā, n. step, i. 154, 3, 4, 5, 6; ii. 35, 14 [pad walk; Gk. πεδ-ον 'ground'].
pad-yānt, a. having feet, x. 127, 5.
panāyya, gdv. praiseworthy, i. 160, 5 [pan admirable].
pánthā, m. path, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόνο-το-ς].
pánaya-tama, spv. gdv. most highly to be praised, iii. 59, 5 [pánaya, gdv. praiseworthy: pan admirable].
papraph-ānā, pf. pt. Ā. spreading oneself; iv. 51, 8 [prath spread].
páya-s, n. milk, moisture, i. 160, 3 [pi swell].
pár-a, a. farther, ii. 12, 8; higher, x. 15, 1; remote, x. 15, 10 [pr pass].
para-mā, spv. a. farthest, iv. 50, 3; x. 14, 8; 129, 7; highest, i. 154, 5, 6; ii. 35, 14; iv. 50, 4.
pára-s, adv. for away, ii. 35, 6; beyond, x. 129, 1. 2.
pára-s-tād, adv. from afar, vi. 54, 9; above, x. 129, 5.
pára-yānt, pr. pt. departing, x. 34, 5 [pára away, Gk. πέδα beyond, + i go].
pára-vāt, f. distance, i. 35, 3; iv. 50, 3.
pári, prp. round; with ab. from, ii. 35, 10; x. 135, 4 [Av. pari, Gk. πέπα].
par-dhi, m. pl. sticks enclosing the altar, x. 90, 15 [pári dhi reduced form of dhā put].
pari-bhū, a. being around, encompassing (acc.), i. 1, 4 [bhū be].
parivatsar-īna, a. yearly, vii. 10, 8 [pári-+ vatsarā, m. complete year].
pári-skṛta, pp. adorned, x. 135, 7 [pári round + skr = kr make = put].
pareyi-vāṁs, red. pf. pt. having passed away, x. 14, 1 [pára away + iy-i-vāṁs: from i go].
parjanya, m. a god of rain, v. 83, 1-5. 9.
parjānyai-jinvita, pp. quickened by Parjanya, vii. 103, 1 [jinv sec. root = jinu from jī quicken].
pary-a-vivrtsant, pr. pt. ds. wishing to revolve hither (acc.), vii. 63, 2 [vṛt turn].
parṛva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. περαν 'limits'].
párvan, n. joint, section, vii. 103, 5; viii. 48, 5 [cp. Gk. πέραν in perānva 'finish' for πέρανω].
pav-i, m. folly, vi. 54, 3.
pavītra-vant, a. purifying, i. 160, 3 [pavītra, n. means of purification; root pū purify].
parās = spaś see, i. 35, 2; x. 14, 7 [Av. spas, Lat. spec-tō].
pasū, m. beast, x. 90, 8; victim, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. fahu].
pasu-trp, a. cattle-stealing, vii. 86, 5 [trp be pleased with].
pasā-tād, adv. behind, viii. 48, 15 [pasāca inst. adv. Av. pasca 'behind'].
pasācād, (ab.) adv. behind, x. 90, 5; afterwards, x. 135, 6.
1. pā drink, I. pība, iv. 50, 10; root ao. āpāma, viii. 48, 3 [cp. Lat. bibo 'drink'].
sam-drink together, x. 135, 1.
2. pā protect, II. pāti, from (ab.), iii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
pāthās, n. path, vii. 63, 5; domain, i. 154, 5 [related to pāth, m. path].
pādā, m. foot, x. 90, 11; one-fourth, x. 90, 4; 11 [sec. stem formed from acc. pād-am of pād foot].
pāpāya, inst. f. adv. evilly, x. 135, 2 [pāpā, a. bad].
pār-a, a. farther shore, ii. 33, 3 [pr pass = crossing; Gk. παρα- 'passage'].
pārthiva, a. earthy, i. 154, 1; x. 15, 2 [a. from pṛthi earth].
pāv-akā, a. purifying, iv. 51, 2; vii. 49, 2, 3 [pū purify].
pi swell, I. pāyate; pf. pipāya, ii. 35, 7; vii. 29, 6.
pi-tū, m. drink, x. 15, 3 [pā drink].
pītī, m. father, i. 1, 9; 160, 2, 3; ii. 33, 1, 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5, 6; 34, 4; 135, 1; pl. fathers, ancestors, viii. 48, 12. 13; x. 14, 2, 4. 7, 8; 9; 15, 1-13 [Gk. πάτηρ, Lat. pater, Go. fadar].
pitṛ-ya, a. paternal, vii. 86, 5; viii. 48, 7 [pitī father].
piṅv yield abundance, I. piṅva, iv. 50, 8; overflown, v. 88, 4 [sec. root = pi-nu from pi swell].
prath spread out, I. Ā. prátha : ppf. pa-
práthat, vii. 86, 1.
pra-thamá, ord. first, i. 35, 14; v. 11, 2;
vi. 54, 4; x. 14, 2; 34, 12; 90, 16;
129, 4; chiefly, ii. 12, 1 [% = pra-tamá fore-
mest; OP. fra-tama].
práthama-já, a. first-born, x. 168, 3 [jā = jan].
práthama-m, adv. first, iv. 50, 4.
pra-díś, f. control, ii. 12, 7 [diś point].
pra-bodháyant, cs. pr. pt. awakening,
iv. 51, 5.
pá-yata, pp. extended, i. 154, 3; offered,
x. 15, 11. 12 [yam stretch out].
pá-yati, f. impulse, x. 129, 5 [yam extend].
páyas-vant, a. offering oblations, iii. 59,
2 [práy-as enjoyment from pri please].
pá-yotf, m. wander off, vii. 86, 6 [2. yu separate].
pá-vát, f. slope, downward path, i. 35, 3;
height, x. 14, 1 [prá forward].
pává-te-já, a. born in a windy place, x.
34, 1 [pá-vát-á + ja = jan].
pává-sá, m. traveller, viii. 29, 8 [prá + vas dwell away from home].
pá-vísta, pp. having entered, vii. 49, 4
[víś enter].
pá-sargá, m. discharge, vii. 103, 4 [śrī
emit].
pá-savitf, m. rouser, vii. 63, 2 [śu
stimulate].
pá-síti, f. toils, x. 34, 15 [śi bind].
pá-sítá, pp. aroused, vii. 63, 4 [śu
empel].
pá-stará, m. strewn grass, x. 14, 4 [str
strew].
pá fill [extended form, pr-ā, of p-ā fill].
ā-pervade, s ao. āprās, x. 127, 2.
páucc, a., f. prác-i, forward, x. 34, 12 ;
facing, x. 185, 3 [prá + aūc].
pána, m. breath, x. 90, 13 [prá + an
breath].
pá-vīs, f. rainy season, vii. 103, 3, 9
[vṛs rain].
pávṛṣ-ā, a., f. i, belonging to the rains, vii.
103, 7.
pá-vēp-ā, a. dangling, x. 34, 1 [prá + vīp tremble].
priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12,
15; viii. 48, 14; x. 15, 5 [pri please].
Phaligá, cave, iv. 50, 5.
Bad-dhá, pp. bound, x. 34, 4 [bandh
bind].
bhū-śrīga, a. (Bv.) many-horned, i. 154, 6.

bhūr-ṇi, a. angry, vii. 86, 7.

bhūṣ strive, I. P. bhūṣati [extended form of bhū be].

pāri- surpass, ii. 12, 1.

bhr bear, III. bibharti, ii. 33, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5
[Gk. φεύ. Lat. fērō, Arm. bērm, OE. berim, Go. baira].

vī., I. bhara, carry hither and thither, v. 11, 4.

Bhīg-u, m. pl. a family of ancient priests, x. 14, 6.

bhesaj-ā, a. healing, ii. 33, 7; n. medicine, remedy, ii. 33, 2. 4. 12. 13 [bhiśaj healing].

bhōg-ā, m. use, x. 34, 3 [bhūj enjoy].

bhōj-ā, m. liberal man, iv. 51, 3.

bhój-ana, n. food, v. 83, 10 [bhūj enjoy].

bhyaṣ = bhī fear, I. A. bhyāsate, ii. 12, 1.

bhrāj shine, I. Ā. bhrājate.

dhī shine forth, i. 85, 4.


bhrā-ṛ, m. brother, x. 34, 4 [Gk. φάτρωp, Lat. frōter, OE. brōther, OStl. bratrā].

Mah, mām be great, māmha and māhe (S. s.).

sām- consecrate, vii. 61, 6.

maghā-vant, m. liberal patron, ii. 33, 14; 35, 15 [maghā-bounteous be great].

maghōṇi, a. f. bounteous, iv. 51, 3 [f. of maghāvan].

manḍūka, m. frog, vii. 103, 1. 2. 4. 7. 10.

math-tā, pp. kindled by friction, viii. 48, 6.


mad rejoice, I. máda, in (Ic.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; be exhilarated, vii. 29, 7; drink with exhilaration, vii. 49, 4; es. mádāya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladness, x. 34, 1 [Gk. μαδου, Lat. madde 'drip'].

mād-a, m. intoxication, i. 85, 10; viii. 48, 6.

muda-cyūt, a. reeling with intoxication, i. 85, 7 [cyu more].
mád-ant, pr. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 3.
mádh-u, n. honey, mead, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέλι, Lith. medū-s, OSl. meda, Eng. mead].
mádhu-mat-tama, spv. a. most honied, v. 11, 5; x. 14, 15.
madhú-ścút, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 [ścút drip].
mádhya, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. mediu-s].
mádhya-má, spv. a. middlemost, x. 15, 1.
man think, VIII. A. manute, viii. 29, 10; IV. A. mányate, viii. 48, 6; x. 34, 13.
mán-as, n. mind, x. 90, 13; 129, 4; 135, 3 [Av. mano, Gk. μένος].
mánas-vánt, a. voice, ii. 12, 1.
man-á, f. jealousy, ii. 33, 5 [man think].
man-íśá, f. thought, vii. 71, 6; wisdom, x. 129, 4; prayer, vi. 11, 5; hymn of praise, v. 83, 10 [man think].
Mán-u, m. an ancient sage, ii. 33, 13.
mánó-jú, a. swift as thought, i. 85, 4 [mánas mind + jú to speed].
mán-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.
mánd exhilarate, I. mánda: is áo. Áamándis-tám, vii. 103, 4.
úd-gladden, pf. mamanda, ii. 33, 6 [= mad rejoice].
mánd-as-áná, ao. pt. rejoicing, iv. 50, 10 [man = mad rejoice].
mánd-rá, a. gladdening, v. 11, 3 [mánd exhilarate].
mándrá-jihva, a. (Bv.) pleasant-tongued, iv. 50, 1.
májn-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].
mán-yú, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
mayo-bhú, a. benificent, ii. 33, 13 [máy-as gladness + bhú = bhú being for = conducting to].
Mar-út, m. pl. the storm gods, i. 85, 1; 4-6, 8, 10, 12; ii. 33, 1, 13; v. 83, 6.
marút-vant, a. accompanied by the Marúts, ii. 33, 6.
márd-i-tś, m. one who pities, x. 34, 3 [márd be gracious].
már-ta, m. mortal, i.ii. 59, 2 [Gk. μορφός, βρό-τος 'mortal', Lat. mor-ta 'goddess of death'].
márt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.
mármṛjyá-mána, pr. pt. int. making bright, ii. 35, 4 [mṛ ṭrip].
máhá, a. great, ii. 33, 8; G. mahá-s, iv. 50, 4; f. -í, v. 11, 5 [Av. maz 'great'; from mah be great].
máhán, m. greatness, ii. 12, 1; 35, 2 [mah be great].
máh-ánt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
máhá-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.
máh-ī, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
mahi-tvá, n. greatness, vii. 61, 4.
mahi-tváná, n. greatness, i. 85, 7.
mah-in, a., f. -í, great, i. 160, 2, 5.
mah-imán, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 168, 1; pover, x. 129, 3; pl. powers, x. 129, 5.
mah-ī, a. f. great, ii. 33, 8, 14; x. 14, 1 [mah be great].
má-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. mihí].
má measure, III. A. mímite.
ví- measure out: pf. vi-mamé, i. 154, 1, 3; 160, 4; ii. 12, 2.
má, enc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 59, 6, 10; x. 34, 1, 2; 127, 7 [Lat. me, Eng. me].
má, proh. pcl. not, ii. 33, 1, 4, 5; viii. 48, 8, 142; x. 15, 6; 34, 13, 14 [Gk. μύ 'not'].
má-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μύ-τις 'no one'].
má-kim, proh. prn. pcl. no one, vi. 54, 72.
Máitali, m. a divine being, x. 14, 3.
má-tī, f. mother, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτηρ, Lat. máter, OE. máthir, Eng. mother].
mádhvī, m. du. lovers of honey, vii. 71, 2 [mádhu honey].
mánusa, a. human; m. man, vii. 63, 1 [mánus man].
má-yá, f. mysterious power, i. 160, 3 [má make].
má-yú, a. lowering, vii. 103, 2 [má bellow].
má-sa, m. month, vii. 61, 4 [más moon].
mi-tá, pp. set up, iv. 51, 2 [mi set up].
mitá-jhú, a. (Bv) firm-kneed, iii. 59, 3.
Mi-trá, m. a sun god, iii. 59, 1–9; vii. 61, 4; 63, 1. 6; n. friendship, x. 34, 14.
Mitrá-Váruná, du. cd. Mitra and Varuna, i. 35, 1; vii. 61, 2, 3. 6. 7; 63, 5.
mi damage, IX. mináti [cp. Gk. μινάτι, Lat. mi-nu-o].
á- diminish, ii. 12, 5.
pra- infringe, vii. 63, 3; 103, 9; viii. 48, 9.
mihn-váms, a. bounteous, ii. 33, 14; vii. 86, 7 [unred. pt. pf., probably from mih rain].
mükha, n. mouth, x. 90, 11-13.
ud be merry, I. Ā. móda.
mrg-a, m. beast. i. 154, 2; ii. 33, 11.
mṛj wipe, II. márjmi.
sám-rub bright, ii. 35, 12.
mṛd be gracious, VI. mṛlá, ii. 33, 11. 14;
viii. 48, 9; x. 34, 14; cs. mṛléya, id.,
viii. 48, 8.
miyay-áku, a. merciful, ii. 33, 7 [mṛd be gracious].
mṛl-iké, n. mercy, vii. 86, 2; viii. 48, 12 [mṛd be gracious].
mṛ-tyú, m. death, x. 129, 2 [mṛ die].
mṛs touch, VI. mṛsá.
pári- embrace, x. 34, 4.
mṛs be heedless, IV. mṛsyá.
apí-forget, vi. 54, 4.
me, enc. prs. prn. D. to me, vii. 63, 3;
86, 3. 4; x. 34, 13; G. of me, ii. 35, 1;
vii. 86, 2; viii. 29, 2 [Gk. our].
mauvatá, a. coming from Mújavant, vii. 34, 1.

Yá, rel. prn. who, which, that: N. yás, i. 35, 6; 154, 12, 3. 4; 160, 4; ii. 12, 1-7. 9–15; 33, 5. 7; iii. 59, 2. 7; iv. 50, 1. 7, 9; vi. 54, 1. 2. 4; vii. 61, 1; 63, 1. 3; vii. 71, 4; 86, 1; viii. 48, 10. 12; x. 14, 5; 34, 12; 129, 7; f. yá, iv. 50, 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 103, 5, 7; x. 15, 6; 90, 28. 12; 129, 1. 3. 4; 135, 7; with kilm ca
whatever, v. 83, 9; A. yám, i. 1, 4; ii.
12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135, 3. 4; I. ýéna, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yáyá, iv. 51, 6; Ab. yásmád, ii. 12, 9; G. yásya, i. 154, 2; ii. 12, 1. 74, 142; 35, 7; v. 83, 43; vii. 61, 2; x. 34, 4; f. yásyás, x. 127, 4; L.
yásmín, iv. 50, 8; x. 135, 1; du. yáu,
x. 14, 11; pl. N. ýé, i. 35, 11; 85, 1. 4;
iv. 50, 2; x. 14, 3, 10; 15, 1. 4–8–
10. 132, 142; 90, 7. 8; with ké whatever, x. 90, 10; f. yás, vii. 49, 1. 2. 3.
n. yáni, ii. 33, 13; ýá, i. 85, 12; ii. 33, 132; iv. 50, 9; vii. 86, 5; A. m.
yán, x. 14, 3; 15, 132; G. f. yášám,
vii. 49, 3; L. f. ýáson, iv. 51, 7; vii. 49, 44; 61, 5.
yaks-á, n. mystery, vii. 61, 5.
yaj sacrifice, I. ýája; ipf. áyajanta, x.
90, 7, 16.
yaj-atá, a. adorable, i. 35, 3. 4; ii. 33, 10
[Av. yazata; from yaj worship].
yaj-átha, m. sacrifice, v. 11, 2 [yaj
worship].
yája-máña, m. sacrificer, vi. 54, 6 [pr.
pt. Á. of yaj worship].
yáj-us, n. sacrificial formula, x. 90, 9
[yaj worship].
yaj-ña, m. worship, sacrifice, i. 1, 1. 4;
ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4;
vii. 61, 6. 7; x. 14, 5, 13; 15, 6. 13;
90, 7–9, 15. 162 [Av. yasna, Gk. áyvós].
yajñá-ketu, a. (Bv.) whose token is sacri-
ifice, iv. 51, 11.
yajdá-manman, a. (Bv.) whose heart is
set on sacrifice, vii. 61, 4.
yajñi-ýa, a. worthy of worship, holy, iii.
59, 4; adorable, x. 14, 5. 6 [yajñá
worship].
yat array oneself, I. ýáta: pf. i. 85, 8;
cs. ýátya marshal, fir., iii. 59, 1; clear
off, x. 127, 7.
ýá-tas, adv. wcence, x. 129, 6. 7 [prn.
root ýá].
yá-ti, prn. how many, x. 15, 13 [prn.
root ýá].
yá-tra, rel. adv. where, i. 154, 5, 6; vii.
63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7;
90, 16 [prn. root ýá].
yá-thá, rel. adv. how, x. 135, 5, 6; so that,
ii. 33, 15; unaccented = íva like, viii.
29, 6 [prn. root ýá].
yathá-vasám, adv. according to (thy, his)
will, x. 15, 14; 168, 4 [váša, m. will].
yá-d, cj. when, i. 85, 3. 4. 5. 7. 9; iv. 51, 6; v. 83, 2–4. 9; vii. 103, 2–5; x. 34, 5; 90, 6. 11. 15; in order that, vii. 71, 4; so that, vii. 86, 4; since, i. 160, 2; íf, viii. 48, 9 [n. of rel. ýá].
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dat. yuvábhyám to you two, vii. 61, 7
\(= \text{yú-} + \text{am}\).

yuva-yú, a. addressed to you, vii. 71, 7.
yú-yám, prs. prn. pl. N. you, iv. 51, 5 ;
vii. 61, 7 ; 63, 6 ; 71, 6 ; 86, 8 [for
yuś-ám, Av. yúti, yúṣem, Go. yús].
yó-g-a, m. acquisition, vii. 86, 8 [yujug yoke].

yój-ána, n. league, i. 35, 8 [yoking from
yuj yoke].

yó-mi, m. womb, ii. 35, 10 ; abode, iv. 50, 2 ;
x. 34, 11 ; receptacle, viii. 29, 2
[holder from yu hold].
yú-s-á, f. woman, x. 168, 2.
yóś, n. blessing, ii. 33, 13 ; x. 15, 4.

Ramh hasten, I. rámha ; cs. ramháya
cause to speed, i. 85, 5.
raks protect, I. rákṣa, i. 35, 11 ; 160, 2 ;
iv. 50, 2 ; vi. 54, 5 ; viii. 48, 5 [Gk.
dárka \'ward off\'].
rákśa-mání, pr. pt. A. protecting, vii. 61, 3
[raks protect].
raksás, m. demon, i. 35, 10 ; v. 83, 2.
raks-i-tř, m. guardian, x. 14, 11 [raks
protect].

raghu-pátvan, a. (Tp) flying swiftly, i.
85, 6 [raghubá: Gk. ávyú-\text{r}]..
raghu-syád, a. swift-gliding, i. 85, 6
[raghubá swift + syand run].

ráj-as, n. space, air, i. 35, 4 ; 154, 1 ;
160, 1 ; 7 ; x. 15, 2 ; 129, 1 [Gk. dprós,
Go. rágas\text{-}a].

rán-ya, a. glorious, i. 35, 10 [ran rejoice].

rá-tna, n. gift, treasure, i. 35, 8 [rā give].
ratna-dhá, a. (Tp.) bestowing treasure, i.
1, 1.

rá-tha, m. car, i. 35, 2, 4, 5 ; 85, 4, 5 ;
ii. 12, 7, 8 ; v. 83, 3, 7 ; vii. 71, 2-4 ;
vi. 48, 5 ; x. 135, 3-5 ; 168, 1 [r go].
ráth-ya, a. belonging to a car, i. 35, 6.
rad dig, I. rátā : pf. raráda, vii. 49, 1.
radh-rá, a. rich, ii. 12, 6 [rádh succeed].
rándh make subject, IV. P. rádhyā : red.
ao., ii. 33, 5.
ráp-as, n. bodily injury, ii. 33, 3, 7.

ram set at rest, IX. ramáiti : impf. ii. 12,
2 ; I. Á. ráma rejoice in (le.), x. 34, 13.
ráy-í, m. wealth, i. 1, 3 ; 85, 12 ; iv. 50,
6, 10 ; 51, 10 ; viii. 48, 18 ; x. 15, 7.
11 [probably from ri = reduced form
of rá give].

ráv-á, m. roar, iv. 50, 1, 4, 5 [ru cry].
raš-mí, m. rāy, i. 35, 7 ; cord, x. 129, 5.
rá give, II. ráti ; 2. ind. rási = ipv., ii.
rāj] 246 [vādant

33, 12; III. ipv. 2. pl. raridhvam, v. 83, 6.
rāj rule, over (gen.), I. P. rājati, i. 1, 8.
rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, i. 4, 7, 11, 15; 34, 8, 12; 168, 2 [rāj rule, Lat. regō].
rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
rātrī, f. night, i. 35, 1; x. 127, 1, 8; 129, 2.
rādh- as, n. gift, blessing, ii. 12, 14 [rādh gratify].
rādho-dēya, n. bestowal of wealth, iv. 51, 3 [dēya, Gdv. to be given from dā give].
ri release, IX. rīnāti, ii. 12, 3.
ānu- flow along, i. 85, 3.
ric leave, VII. P. rīnākti, vii. 71, 1 [Gk. λεινω, Lat. intra].
āti- extend beyond: ps. ipf. āricyata, x. 90, 5.
riś, f. injury, ii. 35, 6.
riś be hurt, IV. riśyatī, vi. 54, 3; a ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
rih kiss, II. rēdhi, ii. 33, 13.
ruk-mā, m. golden gem, vii. 63, 4 [ruk shine].
ruc shine, I. rōca; es. rocāya cause to shine, viii. 29, 10.
ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
ruj-ānt, pr. pt. shattering, x. 168, 1.
Rud-rā, m. name of a god, i. 85, i; ii. 33, 1–9. 11–13. 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
rudh obstruct., VII. rūnaddhi, runddhē, x. 34, 3.
āpa- drive away: rt. ao. arodham, x. 34, 3.
rūs-ant, pr. pt. gleaming, iv. 51, 9.
ruh grow, I. rōhāti, rōhate.
āti- grow beyond (acc.), x. 90, 2.
ā- rise up in (acc.), vii. 48, 11.
rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
re-mū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
ré-tas, u. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
reto-dhā, m. impregnator, x. 129, 5 [ré-tas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 3 [ribh sing].
revāt, adv. bountifully, ii. 35, 4 [n. of revānt].
re-vāt-i, f. wealthy, iv. 51, 4 [f. of revānt].
re-vānt, a. wealthy, viii. 48, 6 [re = rai wealth].
rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rē-s].
Rauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rāhini].

Lak-śa, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā tight; ep. Gk. λευκό-ς 'white', Lat. lux, lūc-is].

Vag-nū, m. sound, vii. 108, 2 [vac speak].
vac utter, III. P. vivakti; ao. op., ii. 35, 2; speak, ps. ucyclē, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
ādhi- speak for (dat.), viii. 48, 14.
prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἐκφορμ].
vac-as, n. speech, v. 11, 5 [vac speak; Gk. ἐκφορμ].
vacas-yā, f. eloquence, ii. 35, 1.
vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vāra 'club'].
vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 33, 3.
vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
vajr-īn, m. bearer of the bolt, vii. 49, 1.
vatsā, m. calf, vii. 86, 5 [yearling from *vatsā, Gk. οἰκός 'age'; Lat. ovum, ovālis].
vatsā, m. calf, vii. 86, 5 [yearling from *vatsā, Gk. οἰκός 'age'; Lat. ovum, ovālis].
vats- in, a., f. -i, accompanied by calves, vii. 108, 2.
vād speak, I. váda, ii. 33, 15; op. ii. 35, 15; vii. 108, 55; x. 34, 12.
āchā- invoke, v. 83, 1.
ā- utter, ii. 12, 15; viii. 48, 14.
prā- utter forth, is ao., avādāsi, vii. 103, 1.
sám- converse about (acc.) with (inst.), vii. 86, 2.
vād-ant, pr. pt. speaking, vii. 103, 3, 6, 7.
van win, VIII. vanóti win [Eng. win; cp. Lat. ven-ia 'favour'].

ά-, ds. vivása seek to win, ii. 33, 6; v. 83, 1.

van-ús, m. enemy, iv. 50, 11 [eager, rival: van win].

véane-vane, le. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vándate, iv. 50, 7 [nasalized form of vâd].

pári-extol, with (inst.), ii. 33, 12.

vânda-mâna, pr. pt. A. approving, ii. 33, 12.

vap strew, I. vápati, vâpate.

nî-lay low, ii. 33, 11.

vapus-yâ, a. fair, i. 160, 2 [vápus, n. beautiful appearance].

vay-ám, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3. 4; iv. 50, 6; 51, 11; vi. 54, 8. 9; vii. 86, 5; viii. 48, 9. 13. 14; x. 14, 6; 127, 4 [Av. vaem, Go. vaíis, Eng. we].

váy-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vi enjoy].

vay-á, f. offshoot, ii. 35, 8.

vayûnâ-vat, a. clear, iv. 51, 1 [vayûnâ].

vayo-dhâ, m. bestower of strength, viii. 48, 15 [vâyas force + dhâ bestowing].

vâr-i-man, n. expanse, iii. 59, 3 [vr cover].

vâr-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breath, freedom: vr cover].

varivo-vît-tara, cpv. m. best finder of relief; best banisher of care, viii. 48, 1 [vârivas + vid find].

vâr-îyas, cpv. a. wider, ii. 12, 2 [urû wide].

Vâr-una, m. vii. 49, 3. 4; 61, 1. 4; 68, 1. 6; 86, 2. 3. 4. 6. 8; x. 14, 7 [Gk. oîpars, s 'heaven'; vr cover, encompass].

vâr-îna, m. colour, ii. 12, 4 [coating: vr cover].

vârta-mâna, pr. pt. A., with å rolling hither, i. 35, 2 [vrt turn].

vârt-man, n. track, i. 85, 3 [vrt turn].

vârdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].

vârdhâ-mâna, pr. pt. A. growing, i. 1, 8 [vrdh grow].

vârvôt-ánâ, pr. pt. A. int. rolling about, x. 34, 1 [vrt turn].

varš-ä, n. rain, v. 83, 10 [vrs rain].

varš-yâ, a. rainy, v. 83, 32.

val-â, m. enclosure, cave, iv. 50, 5 [vr cover].

valgû-yâ, den. honour, iv. 50, 7.

vaš desire, II. váši, s. 1. vâsmi, ii. 33, 13; pl. 1. vâsmi, i. 154, 6.

1. vas shine, VI. P. uchaöi: pf. pl. 2. ūsa, iv. 51, 4 [Av. usâi 'shines'].

2. vas wear, II. A. vâste [cp. Gk. ηδώνομ, AS. wearian, Eng. wear].

abhî-., cs. clothe, i. 160, 2.

3. vas dwell, I. P. vástâi [AS. wesan 'be', Eng. was; in Gk. ástov = fâstov].

prâ- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10. 11; D. to or for you, i. 85, 6. 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 33, 13; x. 34, 12, 14 [Av. vù, Lat. vî].

vas-âti, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-â, m. spring, x. 90, 6 [vas shine].

vâs-âna, pr. pt. A. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vâs-îstha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].

vâs-u, n. wealth, vi. 54, 4; vii. 103, 10; x. 15, 7 [vas shine].


vâs-ya, a. for sale, x. 34, 3 [vasnâ, n. price, Gk. áwso = fâwso-s 'purchase price', Lat. vînum = vas-num].

vâs-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vâsu good].

vâs-yâms, cpv. a. wealthier, viii. 48, 6 [cpv. of vâs-u].

vah carry, draw, drive, I. váha, vii. 63, 2; s ao. ávât, x. 15, 12 [Lat. vehere, Eng. weigh].

ánû-drive after: pf. anûhirê, x. 15, 8. å- bringing, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.


vâh-anta, pr. pt. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

vâh-ant-i, pr. pt. f. bringing, ii. 35, 14.

vâh-ñi, m. driver, i. 160, 3 [vah drive].

vâ blow, II. P. vâti [Av. vâti, Gk. àôs = à-fô-ô; cf. Go. wató, German wegen 'blow'].


vâ, enc. ej. or, iv. 51, 4; x. 15, 2 [Lat. ve].
1. vr cover, V. vrñóti, vrñute.
   á-, int. impf. á-varivar contain, x. 129, 1.
   vi- unclose, rt. ao. avran, iv. 51, 2.
2. vr choose, IX. A. vrñite, ii. 33, 13; v.
   11, 4 ; x. 127, 8.

vřk-a, m. wolf, x. 127, 6 [Gk. λύκος,
   Lat. lupus-, Lith. vilka-, Eng. wolf].

vřk-ř, f. she-wolf, x. 127, 6.

vrktá-barhis, a. (Bv.) whose sacrificial
   grass is spread, iii. 59, 9 [vrktá, pp. of
   vrj + barhis, q. v.]

vṛk-sá, m. tree, v. 83, 2 ; x. 127, 4 ; 135,
   1 [vṛk simpler form of vṛṣa cut,
   fell].

vṛj twist, VII. vṛnákti, vṛukté.
   prá- pass by, ii. 33, 14.

vṛj-ána, n. circle (= family, sons), vii.
   61, 4 [enclosure = vṛj].

vṛnána, pr. pt. Á. choosing, v. 11, 4 [vrj
   choose].

vṛt turn, I. A. vártae roll, x. 34, 9 ;
   cs. vartáya turn, i. 85, 9.
   á-, cs. whirl hitherto, vii. 71, 3.
   nís-, cs. roll out, x. 135, 5.
   prá-, cs. set rolling, x. 135, 4.
   ánus prá- roll forth after, x. 135, 4.
   sám- be evolved, x. 90, 14.
   ádhi sám- come upon, x. 129, 4.

Vṛ-trä, m. name of a demon, i. 85, 9 ;
   n. foé (pl.), viii. 29, 4 [encompasser:
   vr cover].

vṛ-tvá, gd., having covered, x. 90, 1.

vṛdh grow, I. várđha, i. 85, 7 ; ii. 35,
   11 ; cause to prosper, iv. 50, 11 ; increase,
   pt. vāvrdhúr, x. 14, 3 ; cs. vardháya
   strengthen, v. 11, 8, 5.

vṛdh-é, dat. inf. to increase, i. 85, 1.

vṛṣ rain, I. várṣa rain : is ao. ávarṣis,
   v. 83, 10.

abhi- rain upon, ao. vii. 103, 8.

vṛṣan-vasu, a. (Bv.) of mighty wealth,
   iv. 50, 10 [vṛṣan bull].

vṛṣ-an, m. bull, i. 85, 7, 12 ; 154, 3, 6 ;
   ii. 33, 13 ; 35, 15 ; iv. 50, 6 ; v. 83, 6
   (with ásva = stallion); vii. 61, 5 ;
   71, 6 ; stallion, vii. 71, 3 [Av. arzān,
   Gk. ἱππός].

vṛṣa-bhā, m. bull, i. 160, 3 ; ii. 12, 12 ;
   33, 4, 6-8, 15 ; v. 83, 1 ; vii. 49, 1.

vṛṣa-lā, m. beggar, x. 34, 11 [little man].

vṛṣa-vrāta, a. (Bv.) having mighty hosts,
   i. 85, 4 [vṛṣan bull, stallion].

vṛṣ-ti, f. rain, v. 83, 6 [vṛṣ rain].

vṛṣa-nyā-vañ, a. mighty, v. 83, 2 [vṛṣ-
   nā manly strength, from vṛṣa bull].
véd-ana, n. possession, x. 34, 4 [vid find, acquire].
vedh-ás, m. disposer, iii. 59, 4 [vidh worship, be gracious].
ven long, i. P. vénati. ánú- seek the friendship of, x. 135, 1.
völhf, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaśtar 'draught animal' Lat. vector].
váí, pcl., ii. 33, 9, 10 [180].
Vairúpá, m. son of Virúpá, x. 14, 5.
Vaivasvata, m. son of Vivasvant, x. 14, 1.
váisyá, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
vaśvánará, a. belonging to all men, epi-
thet of Agni, vii. 49, 4 [viśvá-nara].
vy-ákta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vī + añj adorn].
vyac extend, III. P. vivyakti.
sám- roll up, ipf. ávivyak, vii. 63, 1.
vyath waever, I. vyátha, yí. 54, 3.
vyátha-mána, pr. pt. A. quaking, ii. 12, 2.
vyústi, f. daybreak, vii. 71, 3 [vī + vas shine].
vý-óman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vī + oman of doubtful ety-

mology].
vraj-á, m. pen, fold, iv. 51, 2 [vṛj en-
close].
vra-tá, n. will, ordinance, iii. 59, 2, 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9
[vṛ choose].
vrata-cárin, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
vráta, m. troop, host, x. 34, 8, 12.

Śams praise, I. śámsa, vii. 61, 4 [Lat. censeo].
śáms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śáta, n. hundred, ii. 33, 2; vii. 103, 10
[Gk. káthor-o-v, Lat. centum, Go. hund].
śám-tama, spv. a. most beneficent, ii. 33, 2, 13; x. 15, 4 [śám, n. healing].
śáphá-vant, a. having hoofs, v. 83, 5.
śábálá, a. brindled, x. 14, 10.
śám, n. healing, ii. 83, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 82.
Śámbara, m. name of a demon, ii. 12, 11.
śáy-ána, pr. pt. śá lying, ii. 12, 11; vii. 103, 2 [śí lie].
śarád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
śár-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
śárdh-ant, pr. pt. arrogant, ii. 12, 10
[śrdh be defiant].
śár-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. szaltma-s 'helmet',
OG. helm 'helmet'].
śáv-as, n. power, v. 11, 5 [śū swell].
śáśam-áná, pf. pt. A. having prepared
(the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
śásay-ána, pf. pt. A. lying, vii. 103, 1
[śí lie].
śáś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for
śa-s-śvant, orig. pt. of śū swell, Gk. a-nt'.
śáktá, m. teacher, viii. 103, 5 [śak be able].
śás order, II. śásti, śáste.
śnu-instruct, vi. 54, 1,
abhi- guide to (acc.), vi. 54, 2.
śík-van flawe (?) , ii. 35, 4.
śiks be helpful, pay obeisance, I. śíkṣa,
ii. 59, 2 [ds. of śak be able].
śíkṣa-mána (pr. pt. Á.), m. learner, vii. 103, 5.
śíti-pád, a. (Bv.) white-footed, i. 35, 5.
śithirá, a. loose; n. freedom, vii. 71, 5
[Gk. adaitapó-s 'free', pure'].
śívá, a. kind, x. 34, 2.
śíšu, m. child, ii. 33, 13 [śū swell, ep. Gk. kúva].
śíši-śāk, pf. pt. śá abiding, v. 11, 6
[śri resort].
śí-tá, a. cold, x. 34, 9 [old pp. of śyá
coagulate].
śirs-án, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. kópo-η 'head'].
śuk-rá, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuc
be bright, Av. sux-śa 'flaming'].
śúc-i, a. bright, i. 160, 1; bright, ii. 35, 8;
iv. 51, 2; 9; v. 11, 1. 3; viii. 29, 5;
clear, vii. 49, 2, 3; pure, ii. 33, 13;
35, 2 [śuc shine].
śúbh, f. brilliance; = skinning path (cog. acc.), iv. 51, 6.
śubh-áya, A. adorn oneself, i. 85, 3.
śubh-rá, a. bright, i. 35, 3; 85, 3; iv.
51, 6 [subh adorn].
śumbh, adorn, I. A. súmbhate.
prá- adorn oneself, i. 85, 1.
sadha-māda, m. joint feast, x. 14, 10 [co-revelry; sadhā = sahā together].
sadhā-stha, n. gathering place, i. 154, 1, 3.
san gain, VIII. P. sanotī, vi. 54, 5.
sanāyā, a. old, iv. 51, 4 [from sāna; Gk. ἀγή; Ol. sen, Lith. senas 'old'].
sānt, pr. pt. being, x. 34, 9 [as be; Lat. (prae)-sent-].
sam-dhīs, f. sight, ii. 33, 1.
saptā, nm. seven, i. 35, 8; ii. 12, 3, 12; x. 90, 15² [Gk. ἑπτά, Lat. septem, Eng. seven].
sapta-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
saptāsya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āsya, n. mouth].
sāp-ti, m. racer, i. 85, 1, 6.
sa-prāthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by prāthas, n. fame].
sa-bādhā, a. zealous, vii. 61, 6 [bādhā, m. stress].
sabhā, f. assembly hall, x. 34, 6 [OG. sippa 'kinship', AS. sib].
samā, a. level, v. 83, 7 [Av. hama 'equal', Gk. ὑφός, Eng. same, cp. Lat. simili-us].
sam-ād, f. battle, ii. 12, 3.
sām-ana, n. festival, x. 168, 2 [coming together].
samana, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from sāmana being together].
samāna, a. f. i, same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 63, 2; common, ii. 35, 3; vii. 63, 3; 103, 6.
samāna-tas, adv. from the same place, iv. 51, 8.
sam-ida, f. faggot, x. 90, 15 [sām + idh kindle].
samudrā-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrā, m. collection of waters + jyeṣṭha, spv. chief].
samudrārthā, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārthā, m. goal].
sam-rāh, f. union, vii. 103, 5 [sām + rdh thrive].
sām-prkta, pp. mixed with (inst.), x. 34, 7 [pre mix].
sām-pīcas, ab. inf. from mingling with, ii. 35, 6 [pre mix].
sām-bhrta, pp. collected, x. 90, 8 [bhr bear].
sam-rāj, m. sovereign king, viii. 29, 9.
sa-yuṣ, a. united with (inst.), x. 168, 2.
sa-rātham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
sār-as, n. lake, vii. 103, 7 [sr run].
saras-ī, f. lake, vii. 103, 2.
sārg-a, m. herd, iv. 51, 8 [sr let loose].
sārt-ave, dat. inf. to flow, ii. 12, 12 [sr flow].
srp creep, I. P. sārpati.
vi- sink off, x. 14, 9.
sarpīr-asuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpīs (from srp run = melt) + ā-suti brew from su press].
sārva, a. all, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. ὅ-κος = ὅ-ς, Lat. salve-s 'whole'].
sārva-vīra, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.
sarva-hūt, a. (Tp.) completely offering, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
sal-ilā, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sr flow].
Sav-i-tē, m. a solar god, i. 35, 1–6. 8–10; vii. 63, 5; x. 54, 8, 13 [Stimulator from sū stimulate].
sas sleep, II. P. sāstī, iv. 51, 3.
sas-ānt, pr. pt. sleeping, iv. 51, 5.
sah overcome, I. sāha, x. 34, 9 [Gk. ἕκω, ao. ἐκσ(ε)χ-ov].
sāh-as, n. might, iv. 50, 1; v. 11, 6² [sah overcome].
sa-hāsra, nm. a thousand, x. 15, 10 [Gk. χίλιον, Lesb. χέλλιον from χέλλα].
sahāsra-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
sahāsra-bhrṣṭi, a. (Bv.) thousand-edged, i. 85, 9 [bhrṣ-ṭi from bhrṣ = hṛṣ stick up].
sahāsra-sīrṇa, a. thousand-headed, x. 34, 14.
sahāsra-sāvā, m. thousandfold Soma-pressing, vii. 103, 10 [sāvā, m. pressing from su press].
sahasrākṣa, a. (Bv.) thousand-eyed, x. 90, 1 [aṃkā eye = ākṣī].
sā-hūti, f. joint praise, ii. 33, 4 [hūti invocation from hū call].
sā bind, VI. syáti.
v- discharge, i. 85, 5.
sā, dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.
sād-ana, n. seat, x. 135, 7 [sad sit].
sādhārana, a. belonging jointly, common, vii. 63, 1 [sa-ādhārana having the same support].
sādh-ū, a. good, x. 14, 10.
sādhu-yā, adv. straightway, v. 11, 4.
Sādhyā, m. pl. a group of divine beings, x. 90, 7, 16.
sān-as-i, a. bringing gain, iii. 59, 6 [san gain].
sān-u, n. m. back, ii. 35, 12.
sā-ma, n. chant, viii. 29, 10 ; x. 90, 9 ; 135, 4.
sāya-ka, n. arrow, ii. 33, 10 [suitable for hurling: si hurl].
sārama, m. son of Sarama, x. 14, 10.
sāsāna-sāsanā, n. (Dv.) eating and non-eating things, x. 90, 4 [sa-āsana + aṇa-ana].
simhā, m. lion, v. 83, 3.
sīc pour, VI. siścā, i. 85, 11 [OG. sīc- ‘drip’, Lettic sīk- ‘fall’ of water].
nī- pour down, v. 83, 8.
sidh repel, I. P. sēdhati.
āpā- chase away, i. 35, 10.
sīndh-u, m. river, i. 35, 8 ; ii. 12, 3, 12 ; Indus, v. 11, 5 [Av. hind-u-s].
sīsviđ-aṇa, pf. pt. Ā. sweating, vii. 103, 8 [svid perspire: Eng. sweat].
sim, enc. prn. pel. kim &c., i. 160, 2.
su press, V. sunōti, sunutē, V. 14, 13 [Av. hū].
sū, adv. well, ii. 35, 2 ; v. 83, 7 ; vii. 56, 8 [Av. hū-, Ol. su-].
sū-kṛta, pp. well-made, i. 35, 11 ; 85, 9 ; well prepared, x. 15, 13 ; 34, 11.
su-krātu, a. (Bv.) very wise, v. 11, 2 ; vii. 61, 2 [krātu wisdom].
sukṛatṛ-ya, f. insight, i. 160, 4.
su-ksattra, a. (Bv.) wielding fair sway, iii. 59, 4.
su-ksitī, f. safe dwelling, ii. 35, 15.
su-gā, a. easy to traverse, i. 35, 11 ; vii. 63, 6.
su-jāman, a. (Bv.) producing fair creations, i. 160, 1.
su-tā, pp. pressed, viii. 48, 7 ; x. 15, 3.
sū-taśta, pp. well-fashioned, ii. 35, 2 [taks fashion].
sutā-soma, (Bv.) m. Soma-presser, ii. 12, 6.
su-tāra, a. easy to pass, x. 127, 6.
su-dāmsas, a. (Bv.) wondrous, i. 85, 1 [dāmsas wonder].
su-dāksa, a. (Bv.) most skilful, v. 11, 1.
su-dānu, a. bountiful, i. 85, 10 ; vii. 61, 3.
su-dūgha, a. (Bv.) yielding good milk, ii. 35, 7 [dūgha milking : dugh = duḥ].
sū-dhita, pp. well-established, iv. 50, 8 [dhita, pp. of dhā put].
su-dhṛṣ-tāma, spv. a. very proud, i. 160, 2.
su-nīthā, a. (Bv.) giving good guidance, i. 35, 7, 10.
sunv-ānt, pr. pt. pressing Soma, ii. 12, 14 ; vi. 54, 6 [su press].
su-pātha, n. fair path, vii. 63, 6.
su-parṇā, a. (Bv.) having beautiful wings ; m. bird, i. 35, 7.
su-palāsā, a. fair-leaved, x. 135, 1.
su-pēṣas, a. (Bv.) well-adorned, ii. 35, 1 [pēṣas, a. ornament].
su-praketā, a. conspicuous, iv. 50, 2 [praketā, m. token].
su-prajā, a. (Bv.) having good offspring, iv. 50, 6 [prajā].
su-prāṭika, a. (Bv.) lovely, vii. 61, 1 [having a fair countenance: prati-ka, n.].
su-prāṇiti, a. (Bv.) giving good guidance, x. 15, 11.
su-prapānā, a. (Bv.) giving good drink ; n. good drinking place, v. 83, 8.
su-bhāga, a. having a good share, opulent ; geniea, vii. 63, 1.
su-bhū, a. excellent, ii. 35, 7 [sū well + bhu being].
sū-bhrta, pp. well cherished, iv. 50, 7.
sū-makha, m. great warrior, i. 85, 4.
su-mātri, f. good-will, iii. 59, 3, 4 ; iv. 50, 11 ; vii. 48, 12 ; x. 14, 6.
su-mānas, a. (Bv.) cheerful, vii. 86, 2 [Av. hū-manah- ‘well-disposed’ ; ep. second part of ē-vṛṣṇis].
sv-mṛlikā, a. (Bv.) very gracious, i. 35, 10 [mṛlikā, n. mercy].
su-medhās, a. (Bv.) having a good understanding, wise, viii. 48, 1.
su-mmā, n. good-will, ii. 33, 1, 6.
su-nā, y-u, a. kindly, vii. 71, 3.
su-rabhī, a. fragrant, x. 15, 12.
sūrā, f. liquor, vii. 36, 6 [Av. hura].
su-rētas, a. (Bv.) abounding in seed, i. 160, 3.
su-vārcas, a. (Bv.) full of vigour, x. 14, 8.
su-vāc, a. (Bv.) eloquent, vii. 103, 5.
suv-ītā, n. welfare, v. 11, 1 [su well + ita, pp. of i go : opposite of dur-itā].
su-viḍātra, a. bountiful, x. 14, 10; 15, 3. 9.

su-vṝra, a. (Bv.) having good champions =
strong sons, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.

su-vṝya, n. host of good champions, iv. 51, 10.

su-vṛktī, f. song of praise, ii. 35, 15; vii. 71, 6 [sृ+r-k-tī from arc praise, cp. re].

su-vṛjāna, a. (Bv.) having fair abodes, x. 15, 2.

su-śīpṛa, a. (Bv.) fair-lipped, ii. 12, 6; 33, 5.

su-śīvā, a. most propitious, iii. 59, 4, 5; viii. 48, 4 [sākhi friend].

su-śākhi, m. good friend, viii. 48, 9 [sākhi friend].

su-ṣṭūṭī, f. eulogy, ii. 33, 8 [ṣṭūti praise].

su-ṣṭūṭi, a. well-praising, iv. 50, 5 [ṣṭūbh praise].

su-ḥāva, a. (Bv.) easy to invoke, ii. 33, 5 [ḥāva invocation].

sū, adv. well, v. 83, 10 [ = sū well].

sū-nāra, a. bountiful, viii. 29, 1 [Av. ṣunara].

sū-ṇū, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūnī, Eng. son].

sūpāyanā, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sृ+upāyana].

sūr-a, m. sun, vii. 63, 5 [svār light].

sūrī, m. patron, iv. 35, 6.

sūr-yā, m. sun, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1. 2. 4; viii. 29, 10; x. 14, 12; 90, 13 [svār light].

sr flow, III. sāsātri.

ुपा प्राप- stretch forth to, int. 3. s. sarsre-e, ii. 35, 5.

srj emit, VI. srjāti [Av. herdazāti].

āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.

ुपा- send forth to (acc.), ii. 35, 1.

srp-rā, a. extensive, iv. 50, 2 [srp creep].

sē-nā, f. missile, ii. 33, 11 [śi 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. 42, 7-15; x. 14, 13; 34, 1; Soma sacrifice, viii. 103, 7 [su press : Av. hauna].

soma-pā, m. Soma drinker, ii. 12, 13.

soma-pithā, m. Soma draught, x. 15, 8 [pithā from pā drink].

som-in, a. soma-pressing, vii. 103, 8.

som-yā, a. Soma-loving, x. 14, 6; 15, 1. 5. 8.

saumanas-ā, n. good graces, iii. 59, 4; x. 14, 6 [su-mānas].

skand leap, I. P. skandatī, int. inj. kānīṣkaṇ, vii. 103, 4.

skabhāya, den. prop, establish, i. 154, 1 [from skabh, IX. skabhṇātī].

skabh-ana, n. prop, support, i. 160, 4; stan thunder, II. P.; cs. stanāyati, id., v. 83, 7. 8 [Gk. στίβων 'lament'].

stan-ātha, m. thunder, v. 83, 3.

stanayant, pr. pt. thundering, v. 83, 2; x. 168, 1.

stanayitū, m. thunder, v. 83, 6.

stabh or stambh prop, support, IX. stabhṇātī, ii. 12, 2.

vi- prop asunder, pr. pt. tastambha, iv. 50, 1; vii. 86, 1.

stāv-āna, pr. pt. ā. = ps. being praised, ii. 33, 11 [stu praise].

sthī-rā, a. firm, ii. 33, 9. 14 [sthā stand].

stu praise, II. stāuti, ii. 33, 11; v. 83, 1. prā- praise aloud, i. 154, 2.

stu-tā, pp. praised, ii. 33, 12.

stuv-ānt, pr. pt. praising, iv. 51, 7; vi. 54, 6.

ste-nā, m. thief, x. 127, 6 [stā be stealthy].

sto-tf, m. praiser, vi. 54, 9; vii. 86, 4 [stu praise].

sto-ma, m. song of praise, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu praise].

stōma-tāṣṭa, a. (Tp.) fashioned into (= being the subject of) praise, x. 15, 9.

strī, f. woman, x. 34, 11 [Av. strī].

sthā stand, I. tiṣṭha; pr. pt. tasthur, i. 35, 5; rt. ao. s. 3. āsthāt, i. 35, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. hiṣṭaiti, Gk. ἱστήμ. Lat. sīsto].

āti- extend beyond, x. 90, 1.

ādhi- ascend, x. 135, 3; stand upon, i. 35, 6.

āpa- 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.

ud- arise, v. 11, 3.

ūpa- approach, rt. ao. ashtthā, x. 127, 7.

pāri- surround, pr. pt. tasthur, ii. 35, 3.
pra- step forth, x. 14, 14.
spáš, m. spy, vii. 61, 3 [Av. spás; cp.
Lat. au-spær, Gk. σπάω ‘owl’].
spr vin, V. spróníti.
níš- rescue, rt. ao. 2. du. spārnam, vii.
71, 5.
sprh, cs. spráháya long for, x. 135, 2 [Av.
sper’zaie].
sphär spurn, VI. sphurá, ii. 12, 12;
spring, x. 34, 9 [Av. sparātiti, Gk.
σπαράω ‘quiver’, Lat. spernó, Lith.
spiritū ‘kick’, OG. spurnu ‘kick’].
sma, enc. pel. just, indeed, ii. 12, 5 [180].
syá, dem. prn. that, ii. 33, 7 [OP. hya, f.
hyā ; OG. f. sii’].
syánd flow, I. Á. syándate, v. 83, 8.
syúma-gabhasi, a. (Bv.) drawn with
thongs, vii. 71, 3 [syum-man band ; Gk.
βαγέω ‘sinew’].
syona, n. soft couch, iv. 51, 10.
sráma, m. disease, viii. 48, 5.
sru flow, I. srává, vii. 49, 1 [Gk. βήσεi
‘flows’].
vá, poss. prn. own, i. 1, 8 ; ii. 35, 7 ; iv.
50, 8 ; vii. 86, 2, 6 ; x. 14, 2 [Av. hva,
Gk. ós-s, ὁ-s, Lat. suv-s].
vá-tava, a. (Bv.) self-strong, i. 85, 7.
1. svadáhá, f. funeral offering, x. 14, 3, 7;
15, 3 – 12 – 14.
2. sva-dhá, f. own power, x. 129, 2 ; energy,
x. 129, 5 ; vital force, ii. 35, 7 ; bliss, i.
154, 4 [sva own and dhá put ; cp. Gk.
εἴσερχομαι ‘custom’].
86, 4, 8.
svá-pás, a. (Bv.) skilful, i. 85, 9 [sú
+ ápas ‘doing good work ’].
svá-pna, m. sleep, vii. 86, 6 [Gk. ύππνo-s,
Lat. somnum-s, Lith. sōpna-s].
svayam-já, n. rising spontaneously, vii.
49, 2.
svá-y-ám, ref. prn. self, ii. 35, 14 ; of
their own accord, iv. 50, 8 [115 a].
svár, n. light; heaven, ii. 35, 6 ; v. 83, 4.
svá-ráj, m. sovereign ruler, x. 15, 14.
sváru, m. sacrificial post, iv. 51, 2.
svar-vid, m. finder of light, viii. 48, 15.
svá-vant, a. bountiful, i. 35, 10 [possess-
ing property : svá, n.].
svásr, f. sister, vii. 71, 1 ; x. 127, 3
[Lat. soror, OSl. sestra, Go. svistar,
Eng. sister].
sv-astí, f. n. well-being, i. 1, 9 ; 35, 1 ;
ii. 33, 3 ; vii. 71, 6 ; 86, 8 ; x. 14, 11 ;
inst. s. svásti for welfare, viii. 48, 8;
pl. blessings, vii. 61, 7 ; 63, 6 [sú
well + asti being].
svád-ú, a. sweet, viii. 48, 1 [Gk. ἱδώ-s,
Lat. suavit-s, Eng. sweet].
sv-adhé, a. (Bv.) stirring good thoughts,
vi. 48, 1.
svá-bhú, a. invigorating, iv. 50, 10.
sváhá, i. hail, as a sacrificial call, x. 14, 3.
svid, enc. emph. pel., iv. 51, 6 ; x. 34,
10 ; 129, 5º; 135, 5 ; 168, 3.
Ha, enc. emph. pel., i. 85, 7 ; vii. 86, 3 ;
x. 14, 13 ; 90, 10, 16 ; 129, 2 [later
form of gha].
ha-tvá, gd. having slain, ii. 12, 3 [han
strike].
han slay, II. hánti, i. 85, 9 ; ii. 33, 15 ;
smile, v. 83, 2. 9 ; I. jígha slay, viii.
29, 4 ; pf. jaghána, ii. 12, 10, 11 ;
ps. hanyáte, iii. 59, 2 ; ds. jíghámsa,
vi. 86, 4.
than, m. slayer, ii. 12, 10.
hár-as, n. wrath, viii. 48, 2 [heat ; from
hr be hot : Gk. θέo-οs ‘summer’].
hár-i, m. bay steed, i. 35, 3 [Av. zair-
yellowish ’]; Lat. helu-s, Lith. zeliu,
OG. gello].
hár-ita, a. yellow, vii. 103, 4, 6, 10 [Av.
zairita ‘yellowish ’].
báry-aśva, a. (Bv.) drawn by bay steeds,
vi. 48, 10.
háv-a, m. invocation, x. 15, 1 [hu call].
havaña-śrút, a. (Tp.) listening to invoca-
tions, ii. 33, 15 [hávana (from hu
call) + śrút- hearing from śru hear with
determinative t].
havir-ád, a. (Tp.) eating the oblation, x.
15, 10 [havis + ad].
havis-pá, a. drinking the oblation, x. 15,
10 [havis + pá].
havis-pá, n. oblation, ii. 33, 5 ; 85, 12 ;
iii. 59, 5 ; iv. 50, 6 ; vii. 54, 4 ; viii.
48, 12, 13 ; x. 14, 1. 4. 13. 14 ; 15, 8.
11. 12 ; 90, 6º; 168, 4 [hu sacrifice].
háv-í-man, n. invocation, ii. 33, 5 [hu
call].
hav-yá, (gdv.) n. what is to be offered,
oration, iii. 59, 1 ; vii. 63, 5 ; 86, 2 ;
x. 14, 15, 15, 4 [hu sacrifice].
havaña-váhana, m. carrier of oblations,
v. 11, 4 [váhana from vah carry].
havaña-súd, a. (Tp.) sweetening the obla-
tion, iv. 50, 5 [súd = svád sweeten].
hásta, m. hand, ii. 33, 7 ; vi. 54, 10;
vi. 29, 3–5.
hasta-vant, a. having hands, x. 34, 9.
1. há leave, III. P. jaháti.
áva-, ps. hiyate, be left behind, x. 34, 5.
2. há go away, III. A. jihite.
apa- depart, vii. 71, 1 : 3. s. sb. s. ao.
hásate, x. 127, 3.
úd- spring up, v. 83, 4.
hí, cj. for, i. 85, 1 ; 154, 5 ; 160, 1 ; ii. 35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ; since, viii. 48, 9 ; x. 34, 11 ; pray, x. 14, 4.
hims, injure, VII. hinástí injure ; is ao. inj.; x. 15, 6 [probably a ds. of han strike].
hí-tá, pp. placed, v. 11, 6 [later form of dhiata from dahá put ; Gk. dórós set].
hí-tváya, gd. leaving behind, x. 14, 8 [1. há leave].
himá, m. winter, ii. 33, 2 [Av. zima, OSl. zima 'winter' ; Gk. δόξα-χμός 'subject to bad storms', 'horrid'].
hiranya-yáya, a. (Bv.) giving gold, ii. 35, 10.
hiranya-páni, a. (Bv.) golden-handed, i. 35, 9.
hiranya-práuga, a. (Bv.) having a golden pole, i. 35, 5.
hiranyá-ya, a. golden, i. 35, 2 ; 85, 9 ; ii. 35, 10 ; viii. 29, 1.
hiranya-rúpa, a. (Bv.) having a golden form, ii. 35, 10.
hiranya-varna, a. (Bv.) golden-coloured, ii. 35, 9-11.

híranyá-šami, a. (Bv.) having golden pins, i. 35, 4.
híranyá-samdrás, a. (Bv.) having a golden aspect, ii. 35, 10.
híranyá-hasta, a. (Bv.) golden-handed, i. 35, 10.
híranyááksá, a. (Bv.) golden-eyed, i. 35, 8 [aksi = aksh eye].
híd be angry, I. héda : pf. jihila, x. 34, 2.
hí-ná, pp. forsaken, x. 34, 10 [há leave].
hy sacrifice, offer, III. juhoti, iii. 59, 1 ; x. 14, 13-15.
á- offer, iii. 59, 5.
hú call, I. A. hávate, ii. 12, 8. 9 ; 33, 5 ; VI. A. huvé, vii. 61, 6 ; 71, 1 ; x. 14, 5.
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híd, n. heart, ii. 35, 2 ; v. 11, 5 ; vii. 86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av. zard].
híd-aya, n. heart, x. 34, 9.
he-tí, f. dart, ii. 33, 14 [hi imper].
he-tú, m. cause : ab. hétós for the sake of, x. 34, 2 [impulse : hi imper].
hó-trí, m. invoker, i. 1, 1. 5 ; v. 11, 2 [hú call].
hotrá-víd, a. (Tp.) knowing oblations, x. 15, 9 [hó-trá, Av. zao-thra ; cp. Gk. χύτρα 'pot'].
hvá call, IV. hváya, i. 35, 14.
vi- call divergently, ii. 12, 8.
GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

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between Pādas, resolved: a a, ii. 33, 7 c. 10 a; iii. 59, 4 c; v. 83, 10 a; viii. 29, 1 a. 3 a; x. 14, 4 a; 15, 4 c; 34, 11 a; 90, 13 c; 129, 6 c; a ā, i. 35, 2 c; ii. 33, 6 c; a i. x. 14, 8 a; 15, 6 a; a u, i. 35; c a, r. vii. 103, 9 a; ā a, i. 85, 11 a; 160, 4 c; v. 11, 4 a; viii. 29, 1 a; x. 90, 1. 3 c; ā, i. 85, 7 a; ā r, i. 160, 1 a; ā u, iv. 51, 2 c; Pāda initial a restored: e a, i. 1, 9 b; 85, 9 d; iv. 50, 10 b; x. 14, 5 c; 129, 3 b; 168, 2 d; o a, i. 35, 11 b; ii. 35, 13 d; iii. 59, 6 b; iv. 50, 10 d; v. 11, 4 d; vii. 86, 4 d; 5 b; 103, 3 d; viii. 29, 2 b; 48, 12 b. 13 b; x. 14, 9 b; 15, 8 b. 12 b; 34, 10 d. 2. of semivowels: at the end of a Pāda resolved before vowels: y a, i. 154, 4 a; v. 83, 6 c; vii. 86, 7 a; viii. 48, 2 a; y u, x. 14, 13 c; 15, 8 e. 11 c; v a, i. 154, 2 c; iv. 51, 3 c; x. 15, 5 c; v e, x. 14, 4 c; v r, vii. 61, 3 c. 3. of consonants: r before r, i. 35, 11 c; ii. 33, 2 a. 14 a; 35, 4 c; v. 83, 1 c; Visarjaniya before k, i. 85, 6 c; ii. 35, 1 d; s before k, i. 85, 6 c; ii. 35, 1 d; v. 83, 2 d; vii. 103, 4 c; s before p, v. 11, 6 d; x. 135, 4 b; t before s, i. 85, 3; n before t, vi. 54, 9 a (Pūsan tava); x. 90, 8 c (paśūn t-); n before c, x. 90, 8 c (tāmś cakre); n before s, i. 35, 5; ii. 12, 10 b; iv. 51, 2 d. 7 d; v. 11, 6 b; ān before y, i. 35, 10 b; before l, ii. 12, 4 c; ān before vowels becomes ām, ii. 33, 4 &c., irregularly remains, x. 90, 3 a (etāvān asya); ān at the end of a Pāda before vowels remains, i. 35, 10 c; ii. 12, 10 a. 12 a; x. 90, 8 c; before t at the end of a Pāda remains, ii. 33, 6 a. Savitri, description of, pp. 10-11. Sāyana, i. 154, 2. 3. 6; 160, 3. 4; ii. 12, 1. 3. 8. 12. 14; 33, 5. 6. 8. 9. 10. 12; 33, 9; iii. 59, 1; iv. 51, 1. 3. 8; v. 83, 6; vi. 54, 3; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 3. 12. Secondary root, i. 160, 5 d (inv.). ‘Self’ expressed by tmān in RV., vii. 63, 6 b; by tanū, vii. 86, 2 a. 5 b. Separation of members of Devatādvandvas, ii. 12, 13. Shortening, of e and o before a: i. 35, 5 a. 11 c; 85, 3 a. 6 d; 154, 1 c; 160, 3 d. 5 d; ii. 12, 3 c. 7 d. 8 b. 9 d. 11 c; 85, 5 c. 11 d; 35, 8 a; iii. 59, 2 a; iv. 50, 1 a; 51, 2 b. 3 c. 4 b; vi. 54, 1 b. 3b.c. 4a; vii. 63, 4b. 6a; 86, 6b. 7c. 8c; 103, 3d. 4 a; viii. 48, 8d. 11 c. 12 d; x. 14, 3 a; 15, 1 d. 2 a. 5 d. 12 e. 14 a; 34, 6 c. 11 c-d; 90, 5 b. 6 c; 127, 4 a. 5 a; 129, 6 a. 7 c-d; 135, 6 b; of ā before r, i. 160, 1 a; of i before a, x. 34, 4 b; 127, 1 b, before u, 2 b, before ā, 3 b; of radical vowel, ii. 35, 3 c; iv. 50, 5 d; of dual ā, vii. 61, 1 a (Varuṇa). 7 a (deva); of inst. i, viii. 48, 8 a (svastī). Slurred pronunciation of long vowel, i. 154, 3 a (śusām). 1 d (trêdhā); vii. 63, 6 a (nā). Singing, characteristic of the Ângirases, viii. 29, 10. Singular, for plur. noun, i. 85, 10 c (vānām); ii. 33, 1 (arvati); change from — to plur., iv. 51, 11 c. Six earths, p. 175. Sociative sense of inst., x. 14, 3 a b. 5 a b. 10 d; 15, 8 c. 10 e d. 14 c; 34, 5 a. Soma, description of, pp. 152-5; viii. 29, 1. Soma sacrifice, vii. 103, 7, 10 d. Stanzas syntactically connected, i. 1, 7, 8; 85, 4, 5. Steed, ruddy — of heaven, i. 85, 5 c; of the Sun, vii. 63, 2 d. Steeds of the Maruts, i. 85, 4 d. Strong form for weak, i. 85, 12 c (yanta); ii. 33, 1 b (yuyothās). 3 d (yuvodhi); iii. 59, 1 d (juhotā); vii. 71, 1 d (yuyotam); x. 14, 14 b (juhotā). 15 b (juhotaa); 15, 7 d (dadhātana). 11 d (dadhātana). Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 33, 4 a. Suffixes treated like second member of a cd., i. 160, 1 b (ṛtāvari). 3 a (pāvitravān), &c. Supplied, word to be, iii. 59, 7 c; v. 11, 1 e; vi. 54, 7 c; vii. 61, 5 a. 7 d; viii. 29, 5 a; x. 14, 2 d. 5 c; 15, 13 a; 34, 10 b; 127, 4 a c; 168, 1 a. 4 c. Sūrya, description of, p. 124. Sūtras, viii. 29, 8. Svarabhakti vowel, ii. 33, 1-3. 5-7. 9-11 (Rūdāra); iv. 50, 11 a (Indāra); v. 11, 3 a (mātṛrōs). Svarita, independent, ii. 33, 3 (abhiti);
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